

The Chosen—Season 1, Episode 4, “The Rock on Which It is Built” : “Easter Eggs” and Notes

Details and Notes that Might Be Helpful or Interesting:

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

Time:	Reference:	Explanation/Note/“Easter Egg”:
<p>COLD OPEN— Simon in the boat with the Roman soldiers 00:00:00 – 00:02:29</p>		<p>Summary: We see Simon in a boat full of Roman soldiers. Per what we have learned from previous episodes, he is presumably helping to lead them to the fleet of merchant fishermen illegally fishing on Shabbat.</p> <p>They find a fishing float or bobber. What he doesn’t share with the commanding soldier is that the bobber—a net float, most likely, is marked with the Hebrew letter “Z.” He directs the soldiers and boat “Hard to port” and shortly thereafter, the boat strikes and becomes stuck on a sandbar. (You might notice Simon grabs the gunwale of the boat immediately before striking the sandbar, perhaps implying that he knows exactly where he is and what he is doing.)</p>

Scene: “Back on Shore”

<p>Back on Shore 00:03:33 – 00:4:27</p>	<p><u>Simon</u>: “Accidents happen, boys. Nothing to be ashamed of.”</p> <p><u>Soldier</u>: “There was no accident. You know this sea better than anyone. That’s why you smell of it.”</p> <p>(soldier draws his sword and holds it to Simon’s face.)</p> <p>“I want you to remember this, Simon, son of Jonah. THIS is kindness...”</p> <p>(The soldier cuts Simon’s ear.)</p> <p><u>Simon</u>: (crying out in pain) “Ahhhh!”</p> <p><u>Soldier</u>: “Quintus, on the other hand, is capable of savage violence against those who betray him. I can hold him off for a week, perhaps. Think of Eden.”</p> <p><u>Simon</u>: “If you even walk down the same road...”</p> <p>(The soldier punches Simon in the stomach.)</p> <p><u>Soldier</u>: “Make good on your promises, dog.”</p>	<p>Notes:</p> <p>1. In this scene, the Roman soldier addresses Simon by his full name: “Simon son of Jonah.”</p> <p>In the Matthew text below, Jesus references Simon Peter by his full name, in Hebrew, “Simon bar Jonah,” or “Simon son of Jonah” even “Simon son of John.”</p> <p>Matthew 16:13-20—Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?”</p> <p>¹⁴And they said, “Some say John the Baptist but others Elijah and still others Jeremiah or one of the prophets.”</p> <p>¹⁵He said to them, “But who do you say that I am?”</p> <p>¹⁶Simon Peter answered, “You are the Messiah, the Son of the living God.” ¹⁷And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you but my Father in heaven. ¹⁸And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. ¹⁹I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”</p> <p>²⁰Then he sternly ordered the disciples not to tell anyone that he was the Messiah.</p> <p>Jesus also calls Simon by this name three separate times in John 21:15-19, the post-resurrection scene on the shores of the Sea of Galilee when Jesus “reinstates Simon Peter” with a question asked three times, “Simon son of John, do you truly love me?”, perhaps echoing Simon Peter’s 3-time denial of Jesus in the High Priest’s courtyard during Jesus’ trial before the Sanhedrin (John 18:12-27).</p>
---	---	--

		<p>2. In this scene, the Roman soldier cuts Simon’s ear, and Simon will be involved in another incident involving a sword and a cut ear.</p> <p>John 18:10—<i>Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear. The slave’s name was Malchus.</i></p> <p>A parallel report of this incident also appears in Matthew 26:52-54, Mark 14:46-50, and Luke 22:47-51. Only John’s account names the wielder of the sword. In Matthew’s account it is an unnamed “<i>one of Jesus’ companions</i>” who wields the sword. Likewise, in Mark’s account it is “<i>one of those standing near</i>” who draws his sword. Luke only reports, “<i>One of them struck the servant of the high priest, cutting off his right ear.</i>” In Luke’s version, Jesus heals the man’s ear.</p>
--	--	---

Scene: “Back at The Hammer” (Remember “The Hammer*” is imagined as the local tavern there in Capernaum)

00:04:28 – 00:08:19		<p>Summary: Simon and his brother Andrew meet with James and John and their father, Zebedee, and Simon comes clean to them about his deal with the Romans. Simon tries to persuade Zebedee and sons to join him in his plot, and when they refuse, Simon reveals HOW CLOSE he and the soldiers were to their boats the night before, producing one of Zebedee’s net floats, the one we saw in the Cold Open marked with a “Z.” Zebedee still refuses to join him.</p>
00:04:40	“...Thanks for coming, Zebedee...”	<p>Notes:</p> <p>Matthew 4:18-22—<i>As Jesus walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishers. ¹⁹ And he said to them, “Follow me, and I will make you fishers of people.” ²⁰ Immediately they left their nets and followed him. ²¹ <u>As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. ²² Immediately they left the boat and their father and followed him.</u></i></p> <p>Parallel accounts appear in Mark 1:16-20 and Luke 5:1-11. Luke reports that James and John, “<i>the sons of Zebedee,</i>” are “<i>Simon’s partners</i>” (Luke 5:10).</p> <p>Matthew’s account of Jesus’ death reports the women present as “<i>...Mary Magdalene, Mary the mother of James and Joses, and <u>the mother of Zebedee’s sons</u></i>” (Matt. 27:55-56).</p>

Scene: Quintus’ Headquarters (Remember: Quintus* is imagined to be the Praetor—the civil administrator of the Empire there in Capernaum.)

<p>Quintus’ Headquarters</p> <p>00:08:20 – 00:11:20</p>		<p>Summary: Matthew appears before the praetor Quintus, who appears deep in thought. Quintus delivers a soliloquy about the agricultural fertility of the region and a general Roman outlook on the Jewish people. He goes on to deepen Matthew’s role with him—indicating that the incident in the boat with Simon and</p>
--	--	--

		<p>the soldiers may or may not have been an accident. Matthew’s involvement will now include following Simon and taking exact notes and delivering equally exact reports back to Quintus, and he gives Matthew a notebook.</p> <p>Is this the explanation of what will become “the Gospel According to Matthew?”</p>
00:10:49 – 00:10:53	<p>Matthew: <i>“The latter may prove difficulty. In fact, all of which you request, Dominus, may prove difficult. ...I am not accepted. ...I am a tax collector. ...Hated. Everyone hates tax collectors. We’re worse than the Romans.”</i></p> <p><i>(The guard draws his sword.)</i></p> <p><i>“You were born Roman. I made the choice.”</i></p>	<p>We hear the general response to and despising of the tax collector (in Latin, <i>publicanus</i>, “publican”) among the Jews.</p>

Scene: The Synagogue in Capernaum

<p>The Synagogue in Capernaum</p> <p>00:11:21 – 00:13:18</p>	<p>Shmuel: <i>“All of them awaiting an immersion in the river, by a loud man in camel skin!”</i></p> <p>Rabbi 2: <i>“And not for purification?”</i></p> <p>Shmuel: <i>“He called it a baptism of repentance, a forgiveness of sin! ...”</i></p> <p>...</p> <p>Nicodemus: <i>“What of his speech? His words, the message. Did he advocate Rabbinic law? Did he call for revolution, violence?”</i></p> <p>Shmuel: <i>“Not violence, but I haven’t told you the worst part. One of our own approached him, and he called all us snakes.”</i></p> <p>...</p> <p>Nicodemus: <i>“What else?”</i></p> <p>Shmuel: <i>“What else?! What could be worse than that?”</i></p> <p>Nicodemus: <i>“It depends. On who he is.”</i></p> <p>Shmuel: <i>“He told tax collectors and soldiers not to extort money or collect more than they’re authorized to. ...And he told the</i></p>	<p>Summary: Rabbi Sh’muel reports to Nicodemus about the throngs gathering to hear a preacher on the banks of the Jordan River.</p> <p>Notes:</p> <ol style="list-style-type: none"> All 3 of the “Synoptic Gospels” (Matthew, Mark, & Luke) note the Elijah-like “costume” of John the Baptist, also an anticipated precursor to the coming Messiah, according the prophet Malachi, <i>“See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes”</i> (5:5). (Malachi anticipates a conquering warrior Messiah who would bring vengeance and recompense to Israel’s enemies.) <p>John 1:6-9, 15; 1:19-28; and 3:22-36 all mention John the Baptist, though John’s Gospel doesn’t make the connection between John the Baptist and Elijah—no camel’s hair cloak, leather belt, or eating locusts and honey.</p> <p><u>But all four Gospels DEFINITELY NOTE the consternation John the Baptist causes among the Jewish elite, his messaging yes, but moreso the connection he makes between water, washing, and the forgiveness of sin.</u></p> <p>Matthew 3:1-12-- <i>In those days John the Baptist appeared in the wilderness of Judea, proclaiming, ²“Repent, for the kingdom of heaven has come near.” ³This is the one of whom the prophet Isaiah spoke when he said,</i></p> <p><i>“The voice of one crying out in the wilderness: ‘Prepare the way of the Lord; make his paths straight.’”</i> (Is. 40)</p> <p>⁴<i>Now John wore clothing of camel’s hair with a leather belt around his waist, and his food was locusts and wild honey. ⁵Then Jerusalem and all Judea and all the region around the Jordan were going out to him, ⁶and they were baptized by him in the River Jordan, confessing their sins.</i></p>
---	--	---

	<p>commoners to share food and clothing with those who have none!”</p> <p>...</p> <p>Nicodemus: “In Jerusalem, I heard talk of a wild man who entered the King’s court with a list of evils done by Herod Antipas and his family. ...Do they say he performs miracles?”</p> <p><u>Shmuel</u>: “I don’t know.”</p>	<p>⁷ But when he saw many of the Pharisees and Sadducees coming for his baptism, he said to them, “You brood of vipers! Who warned you to flee from the coming wrath? ⁸ Therefore, bear fruit worthy of repentance, ⁹ and do not presume to say to yourselves, ‘We have Abraham as our ancestor,’ for I tell you, God is able from these stones to raise up children to Abraham. ¹⁰ Even now the ax is lying at the root of the trees; therefore every tree that does not bear good fruit will be cut down and thrown into the fire.</p> <p>¹¹ “I baptize you with water for repentance, but the one who is coming after me is more powerful than I, and I am not worthy to carry his sandals. He will baptize you with the Holy Spirit and fire. ¹² His winnowing fork is in his hand, and he will clear his threshing floor and will gather his wheat into the granary, but the chaff he will burn with unquenchable fire.”</p> <p>Parallel accounts are also found in Mark 1:1-8 and Luke 3:1-20. All three (Matt., Mark, and Luke) note the connection between the Old Testament prophet Isaiah’s identification of a herald of the coming Messiah in Isaiah 40.</p> <p>2. Luke’s Gospel notes John the Baptist’s grievances with King Herod Antipas.</p> <p>The Herodian dynasty was a family who weren’t actually Judean, but rather from Edom, a tribe and land in the wilderness region between the Dead Sea and the Red Sea. The Edomites had been converted to Judaism, though reluctantly, and they were never viewed a “truly Jewish,” especially by the more “purist” Jewish sects (think “denominations”) of the Pharisees and Essenes. Beginning with King Herod the Great, (who rebuilt the Temple in Jerusalem along with dozens of other construction projects across his realm), the Herodians were appointed by the Roman Empire as a puppet regime.</p> <p>Luke 3:19-20—¹⁹ But Herod the ruler, who had been rebuked by [John the Baptist] because of Herodias, his brother’s wife, and because of all the evil things that Herod had done, ²⁰ added to them all by shutting up John in prison.</p> <p>Matthew 14:3-5 goes into a little more detail about John the Baptist’s grievances against King Herod:</p> <p>³ For Herod had arrested John, bound him, and put him in prison on account of Herodias, his brother Philip’s wife, ⁴ because John had been telling him, “It is not lawful for you to have her.” ⁵ Though Herod wanted to put him to death, he feared the crowd, because they regarded him as a prophet.</p> <p>Hmmm... Wonder what’s on Nicodemus’ mind regarding this John the Baptizer?</p>
--	--	---

Scene: Simon’s House in Capernaum

<p>Simon’s House in Capernaum 00:13:18 – 00:23:58</p>		<p>Summary: Simon comes home to find his brothers-in-law, Jehosaphat* and Abraham* (the ones we saw him fighting in Episode 1) whispering in conversation with Eden* their sister, Simon’s wife. They are there to offer encouragement and support. Simon thinks they’ve perhaps heard rumors of the plot at the docks. Simon deflects the conversation and lies about the wound on his head. We discover that their mother—in Hebrew, <i>Eema</i>, the feminine familiar word for “mom” or “mommy,” like <i>Abba</i> for “papa” or “dad”—is sick and has come to stay at Simon and Eden’s house.</p> <p>The weight of life finally begins to crack Simon, and he comes clean with Eden.</p> <p>After Eden’s confrontation with Simon, Andrew comes running into the courtyard of the house claiming to have seen “the Lamb of God, He who takes away the sin of the world.” Simon is doubtful.</p> <p>We see Matthew lurking off to the side as he has begun trailing Simon. Matthew tries to persuade Simon to turn himself in, to turn in the guilty fishermen, or to balance the books somehow. Simon tells Matthew he’s “<i>pursuing every option.</i>” But in Matthew’s estimation, there are no other available options, no other mathematical possibilities. Matthew alerts Simon that Quintus believes he’s been double crossed and is coming for Simon at sun up.</p>
<p>00:17:39 – 00:19:14</p>	<p><u>Eden:</u> “Where is your faith?” <u>Simon:</u> “What?” <u>Eden:</u> “You heard me.” <u>Simon:</u> “Eden, faith isn’t going to get me more fish.” <u>Eden:</u> “I’m not talking about tonight. I am talking about long before tonight. You’ve been different. Before, it was gambling and now it’s working and trying to do everything yourself. The popular Simon... fixing everything and charming everyone, all by yourself. And fishing on holy days, without even thinking about it, with no respect for our God!” <u>Simon:</u> “What about <i>Pekuach nefesh</i>? We can break a commandment to save a life. Our lives are at stake here!” <u>Eden:</u> “You don’t know that because you have not pursued the Lord lately. Not</p>	<p>Note: In Hebrew, this is the concept that Simon has referenced a number of times throughout the story regarding transgressing Jewish Law. Literally, it means “<i>saving a soul</i>” or “<i>saving a life</i>,” that the preservation of human life overrides virtually any other religious rule. In the event that a person is in critical danger, most Laws (<i>mitzvot</i>, in Hebrew) become inapplicable if they would hinder the ability to save oneself or someone else.</p>

	<p>like the man I married. THAT is why you are stuck and you feel desperate, and now you're off to try to fix it yourself again! (beginning to openly weep) So go. I don't want you here tonight anyway."</p> <p><u>Simon:</u> "I'm sorry."</p> <p><u>Eden:</u> "I know you're sorry. I know. And I'm glad that you were at least honest with me. But no more talking. Maybe God can get your attention now."</p>	
<p>00:19:21 – 00:21:32</p>	<p><u>Andrew:</u> (out of breath) "Simon...Simon! It's happened! It's happened, Simon!"</p> <p><u>Simon:</u> "What are you talking about? Did you run all the way from Jerusalem?"</p> <p><u>Andrew:</u> "We're saved!"</p> <p><u>Simon:</u> "We're saved?"</p> <p><u>Andrew:</u> "I saw Him, with my own eyes, Simon."</p> <p><u>Simon:</u> "Who?"</p> <p><u>Andrew:</u> "It was incredible."</p> <p><u>Simon:</u> "Andrew, who did you see?"</p> <p><u>Andrew:</u> "The Lamb of God..."</p> <p>(Simon turns away, incredulous.)</p> <p>"...He who takes away the sin of the world.</p> <p>Simon, we were standing by the Jordan, and John the Baptizer pointed at the man who was walking.</p> <p>Simon? Are you listening?"</p> <p><u>Simon:</u> "Yeah! Yeah, you're just not saying anything."</p> <p><u>Andrew:</u> "I saw the Messiah today! The man all of us, including you, have been praying for our whole lives. Don't you even care?"</p>	<p>John 1:29-42-- <i>The next day [John the Baptist] saw Jesus coming toward him and declared, "Here is the Lamb of God who takes away the sin of the world!"</i> ³⁰ <i>This is he of whom I said, 'After me comes a man who ranks ahead of me because he was before me.'</i> ³¹ <i>I myself did not know him, but I came baptizing with water for this reason, that he might be revealed to Israel."</i> ³² <i>And John testified, "I saw the Spirit descending from heaven like a dove, and it remained on him. ³³ I myself did not know him, but the one who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.'</i> ³⁴ <i>And I myself have seen and have testified that this is the Chosen One."</i></p> <p>³⁵ <i>The next day John again was standing with two of his disciples, ³⁶ and as he watched Jesus walk by he exclaimed, "Look, here is the Lamb of God!"</i> ³⁷ <i>The two disciples heard him say this, and they followed Jesus. ³⁸ When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?"</i> ³⁹ <i>He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. ⁴⁰ One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. ⁴¹ He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed). ⁴² He brought Simon to Jesus, who looked at him and said, "You are Simon son of John. You are to be called Cephas" (which is translated Peter).</i></p> <p>Note: Of course, we haven't seen Andrew take his brother Simon to see Jesus...yet.</p>

	<p><u>Simon</u>: “Was he a big man?”</p> <p><u>Andrew</u>: “Big? No.”</p> <p><u>Simon</u>: “Rich?”</p> <p><u>Andrew</u>: “No.”</p> <p><u>Simon</u>: “So it didn’t seem he could bail us out of this debt to Rome? Maybe, maybe He was a doctor. No? So He can’t help with Eden’s eema, who’s now living with us, Andrew.”</p> <p><u>Andrew</u>: “Dasha’s sick?”</p> <p><u>Simon</u>: “So pardon me if I’m not exactly jumping out of my sandals because Creepy John pointed at someone!”</p> <p><u>Andrew</u>: “You’re scared.”</p> <p><u>Simon</u>: “I’ve lost everything. Burnt every bridge.”</p> <p><u>Andrew</u>: “It doesn’t matter. The Romans don’t matter. If the Messiah has arrived, anything is possible now. Don’t you see?”</p> <p>(embracing)</p> <p><u>Simon</u>: “That’d be nice.”</p> <p>(Simon begins to walk away.)</p> <p><u>Andrew</u>: “Where are you going?”</p> <p><u>Simon</u>: “Go help Eden. Her brothers are trying to cook. I can smell it.”</p>	<p>Ask yourself: “What is Simon’s expectation of the Messiah?” (Remember there are conflicting descriptions in the Old Testament Scriptures themselves—note the difference, for example, in Psalms 2’s expectation of a conquering hero like King David, versus Isaiah 53’s expectation of a suffering servant.)</p>
--	--	---

Scene: Nicodemus' House

<p>Nicodemus' House 00:23:58 – 00:25:32</p>	<p>Summary: Nicodemus and his wife Zohara* reflect on their trip from Jerusalem to Galilee, and Zohara, of course, notes the “new opportunities our successes here will no doubt unlock.” Nicodemus indicates they will stay another 2 weeks or until his research into Lilith/Mary’s miraculous healing. Zohara tries to persuade Nico to go home to Jerusalem, but he is unswayed. Rabbi Yusif* interrupts to inform Nicodemus that the Romans have taken John the Baptizer into custody. Yusif suggests that Rabbi Shmuel may have turned John over to the Romans. Nicodemus is surprised and also discovers that the Sanhedrin (the ruling Jewish council) did not order this and that Shmuel was working on his own without anyone else’s authority. Nicodemus indicates he wants to question John personally.</p>
--	--

Scene: Sea of Galilee at Night

<p>Sea of Galilee at Night 00:25:33 – 00:32:11</p>	<p>Summary: We see Simon launching his boat to go fishing. Throughout the night, he fishes and fishes and FISHES to no avail. Every cast net comes up empty, and Simon’s frustration and hopelessness grows.</p> <p>Matthew and his dog keep an eye on Simon from the shore.</p> <p>After a heart-felt soliloquy wondering about God through the history of Simon’s people, Andrew arrives with James, John, and Zebedee to help out. Simon tells them he’s come clean with Eden and that Quintus will arrest him at daybreak. The men continue to fish throughout the night with nothing to show for their efforts.</p> <p>Andrew tries to tell James and John about his experience with John the Baptizer and the one he pointed to as “the Lamb of God who takes away the sin of the world.” Simon cuts him off: “We don’t need a Lamb. We need fish.”</p>
<p>00:27:56 – 00:29:14</p> <p><u>Simon:</u> “Cast after cast. ‘And I will make your descendants as many as the stars in the heavens.’ And then what, huh? Make the chosen as many as the stars...only to let Egypt enslave us for generations! Bring us out of Egypt, part the Red Sea, only to let us wander in the desert for 40 years! Give us the land, only to let us be exiled in Babylon. Bring us back, only to be crushed by Rome! THIS is the God I’ve served so faithfully my entire life. You’re the God I’m supposed to thank. You know, if I didn’t know any better, I’d say you</p>	<p>Notes:</p> <ol style="list-style-type: none"> 1. Simon is recalling God’s covenant to Abraham, spoken and reiterated in a number of different forms throughout Genesis. <u>Bottom line:</u> God has made a covenant to Abraham that he and Sarah will have numerous descendants beginning with a single son; that they will inherit the land in which they are living at the time of the covenant as nomads; that God will be their God, and they God’s people; and that through them all people shall be blessed. <p><u>Interestingly enough, Simon’s response to that covenant is not unlike Abraham’s: how can I be sure?</u></p> <p>Genesis 15:1-7--...[T]he word of the Lord came to Abram in a vision, “Do not be afraid, Abram, I am your shield; your reward shall be very great.”² But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?”³ And Abram said, “You have given me no offspring, so a slave born in my house is to be my heir.”⁴ But the word of the Lord came to him, “This man shall not be your heir; no one but your very own issue shall be your heir.”⁵ He brought him outside and said, “Look toward heaven and count the stars, if you are able to count them.” Then he said to him, “So shall your</p>

	<p><i>enjoy yanking us around like goats and can't decide whether we're chosen or not. (yelling to the sky)</i></p> <p><i>Which one is it, huh?!?!</i></p>	<p><i>descendants be.”⁶ And he believed the Lord, and the Lord reckoned it to him as righteousness.</i></p> <p><i>⁷Then he said to him, “I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess.”</i></p> <p>2. In no small way, in his “conversation” with God, Simon is doing what the Book of Psalms itself does in various places: rehearsing and remembering the ancient stories of Israel finding itself in a pickle and God remaining steadfast to God’s promises to his people.</p> <p>For example, note Psalms 105 – 107. Often categorized as “Historical Psalms,” Psalms 105 – 107 remember grand swaths of Israel’s history and God’s action throughout that history. For example, Psalm 105 remembers “<i>the covenant the LORD made with Abraham, the oath the LORD swore to Issac</i>” (105:9), as well as much of the rest of the book of Genesis—Joseph saving his people from famine in Egypt; their enslavement there; and their redemption through God’s action through Moses.</p> <p>Likewise, Psalm 106 recalls Israel’s rejection of God at various times throughout their history and God’s steadfastness nonetheless.</p> <p>Similarly, Psalm 107 recalls, in a general way, humanity’s folly in pursuing its own endeavors absent of God; their frustrations; and again God’s steadfastness nonetheless.</p> <p>Psalm 107:10-22:</p> <p><i>Some sat in darkness and in gloom, prisoners in misery and in irons, ¹¹for they had rebelled against the words of God and spurned the counsel of the Most High.</i></p> <p><i>¹²Their hearts were bowed down with hard labor; they fell down, with no one to help.</i></p> <p><i>¹³Then they cried to the Lord in their trouble, and he saved them from their distress;</i></p> <p><i>¹⁴he brought them out of darkness and gloom, and broke their bonds apart.</i></p> <p><i>¹⁵Let them thank the Lord for his steadfast love, for his wonderful works to humankind.</i></p> <p><i>¹⁶For he shatters the doors of bronze and cuts in two the bars of iron.</i></p> <p><i>¹⁷Some were sick through their sinful ways and because of their iniquities endured affliction;</i></p> <p><i>¹⁸they loathed any kind of food, and they drew near to the gates of death.</i></p> <p><i>¹⁹Then they cried to the Lord in their trouble, and he saved them from their distress; ²⁰he sent out his word and healed them and delivered them from destruction.</i></p> <p><i>²¹Let them thank the Lord for his steadfast love, for his wonderful works to humankind. ²²And let them offer thanksgiving sacrifices and tell of his deeds with songs of joy.</i></p>
--	--	---

Scene: Sea of Galilee at Daybreak

<p>Sea of Galilee at Daybreak 00:32:11 – 00:45:31</p>		<p>Summary: We see the men exhausted by a night of apparently empty labor. They encourage Simon to think of some way of fleeing his fate.</p> <p>Matthew, still at his post, sees that they have still caught nothing. Simon throws in the proverbial towel, and the boats begin to make their way back to the shore. They see what they think is a detachment of Roman soldiers on the beach waiting for them.</p> <p>We discover it's not a detachment of soldiers at all but is instead Jesus teaching a small group of people there on the beach. (Matthew is within earshot.) The words we hear from Jesus come from the parable of the sower.</p> <p>John (the son of Zebedee, John the Gospel writer) points out that it's not soldiers on the beach. As the boats reach the beach, Andrew excitedly recognizes Jesus. Simon is non-plussed by Andrew's excitement, but he reluctantly acquiesces to Jesus' request to use his boat to teach from so that the crowd can better hear him.</p> <p>After Jesus concludes his teaching and the crowd begins to disperse, he turns his attention to the fishermen. Mary Magdalene and the disciples we met in the <i>Shabbat</i> episode, Thaddeus and "the other" James (not James the fisherman, son of Zebedee) are there.</p> <p>Matthew, too, is an eye-witness to what transpires, and after Jesus and company have made their way down the beach, Matthew comes to investigate the catch, noting, "<i>It's impossible.</i>"</p>
<p>00:34:23</p>	<p>(background) <u>Jesus</u>: "...It's the parable of the sower..."</p>	<p>Notes:</p> <ol style="list-style-type: none"> 1. Chronologically, this parable occurs much later in the storyline in the Gospels. In fact, even in Matthew's Gospel, the disciples—who have not yet been called and gathered in <i>The Chosen</i>—ask Jesus questions about the parable. Similar to the last episode with the children, I think what is being suggested by the makers of the show is Jesus both rehearsed and continued to teach in a variety of settings to a variety of crowds themes, stories, lessons, and sermons that are recorded in a chronological way in the Gospels but might very well have been delivered again and again. <p>Matthew 13:1-9--<i>That same day Jesus went out of the house and sat beside the sea. ²Such great crowds gathered around him that he got into a boat and sat there, while the whole crowd stood on the beach. ³And he told them many things in parables, saying: "Listen! A sower went out to sow. ⁴And as he sowed, some seeds fell on a path, and the birds came and ate them up. ⁵Other seeds fell on rocky ground, where they did not have much soil, and they sprang up quickly, since they had no depth of soil. ⁶But when the sun rose, they were scorched, and since they had no root, they withered away. ⁷Other seeds fell among thorns, and the thorns grew up and choked them. ⁸Other seeds fell on good soil and brought forth grain, some a hundredfold, some sixty, some thirty. ⁹If you have ears, hear!"</i></p>

<p>00:35:35 – 00:39:07</p>	<p><u>Andrew:</u> (excitedly) “Simon! It’s Him!”</p> <p><u>Jesus:</u> Excuse me...</p> <p><u>Andrew:</u> “That’s Him! Simon, that’s Him!”</p> <p><u>Simon:</u> “No time for this, Andrew.”</p> <p><u>Andrew:</u> “It’s Him! Simon, it’s the man John said... He’s here! I know...”</p> <p><u>Jesus:</u> “May I ask a favor? I’m teaching these people and apparently they’re having trouble hearing me. If I could stand on your boat, that would be helpful.</p> <p><u>Simon:</u> “They’re having trouble hearing you, huh?”</p> <p><u>Andrew:</u> “Yes! Yes, of course! Please, please stand on our boat. Thank you!”</p> <p><u>Simon:</u> (exasperated) “I need to go. I’m sorry. No time for this today.”</p> <p><u>Jesus:</u> “Stay a few moments longer. ...I have something for you.”</p> <p><u>Simon:</u> (skeptically) “For me? I’m in a hurry.”</p> <p><u>Jesus:</u> “Yes, I know. ...Just allow me a few moments please?”</p> <p><u>Andrew:</u> “Simon. Trust me as I have trusted you. This man is the Messiah.”</p> <p><u>Jesus:</u> “It’s good to see you again, Andrew.”</p> <p>...</p> <p><u>Jesus:</u> (returning his attention to the crowd) “In my last moments with you I want to share another story. ...Because I am on this boat my final parable should be about fishing, yes? Simon, please hand me that net. When this net is thrown into the sea, what happens, Simon?”</p>	<p>Notes:</p> <p>Luke 5:1-3--Once while Jesus was standing beside the Lake of Gennesaret and the crowd was pressing in on him to hear the word of God, ² he saw two boats there at the shore of the lake; the fishermen had gotten out of them and were washing their nets. ³ He got into one of the boats, the one belonging to Simon, and asked him to put out a little way from the shore. Then he sat down and taught the crowds from the boat.</p> <p>1. “Gennesaret” is an alternative name for the Sea of Galilee, also sometimes referenced as the “Sea of Tiberius.”</p>
----------------------------	---	---

	<p><u>Simon</u>: Well...</p> <p><u>Jesus</u>: “I mean most of the time.”</p> <p>...</p> <p><u>Simon</u>: “It gathers fish.”</p> <p><u>Jesus</u>: “Yes! This net gathers fish. All kinds of fish, yes?”</p> <p><u>Simon</u>: “Yes.”</p> <p><u>Jesus</u>: “All kinds of fish.</p> <p>And the kingdom of Heaven is like what happens next. After the net is full, Simon and the others draw it to the shore, sit down, and sort out the fish. The good fish go into the barrels, and the bad fish thrown away. So it will be at the end of the age. Angels will come and separate the evil from the righteous and throw them into a fiery furnace. Do you understand?</p> <p><i>Therefore every scribe who has been trained for the kingdom of heaven like you all are now, is like the master of a house who brings forth his treasures, both new and old. You are to do the same with this knowledge.</i></p> <p><i>These parables I tell make sense to some, not to others. Be patient.</i></p> <p><i>That is all for today.”</i></p>	<p>2. Again, as with the Parable of the Sower (Matt. 13, from above), chronologically, this parable occurs much later in the storyline in the Matthew’s Gospel. It is told on the shores of the Sea of Galilee but considerably later in Matthew’s storyline than here at the calling of the fishermen disciples.</p> <p>Matthew 13:47-52—“Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; ⁴⁸ when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. ⁴⁹ So it will be at the end of the age. The angels will come out and separate the evil from the righteous ⁵⁰ and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.</p> <p>⁵¹ “Have you understood all this?”</p> <p><i>They answered, “Yes.”</i></p> <p>⁵² And he said to them, “Therefore every scribe who has become a disciple in the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.”</p>
<p>00:39:38 – 00:44:59</p>	<p><u>Jesus</u>: (to the fishermen as they continue gathering their gear and nets) “Put that down for a catch...a little farther out.”</p> <p><u>Simon</u>: “I don’t have a quarrel with you, teacher...but we’ve been doing this all night. Nothing.”</p> <p>(Jesus looking intently at Simon.)</p> <p>“All right. At your word.”</p> <p>...</p>	<p>Notes:</p> <p>Luke 5:4-11--⁴ When he had finished speaking, he said to Simon, “Put out into the deep water and let down your nets for a catch.” ⁵ Simon answered, “Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.” ⁶ When they had done this, they caught so many fish that their nets were beginning to burst. ⁷ So they signaled their partners in the other boat to come and help them. And they came and filled both boats, so that they began to sink. ⁸ But when Simon Peter saw it, he fell down at Jesus’s knees, saying, “Go away from me, Lord, for I am a sinful man!” ⁹ For he and all who were with him were astounded at the catch of fish that they had taken, ¹⁰ and so also were James and John, sons of Zebedee, who were partners with Simon. Then Jesus said to Simon, “Do not be afraid; from now on you will be catching people.” ¹¹ When they had</p>

	<p><u>Zebedee</u>: “I’ll take the fish into market and settle up Simon’s debt. I’ll get some help to fill both these boats.”</p> <p><u>John</u>: “Are you sure?”</p> <p><u>Zebedee</u>: “Yes! Go!”</p> <p><u>James</u>: “What will you tell Eema?”</p> <p><u>Zebedee</u>: “You’ve just been called by the man we’ve prayed for our entire lives, and you ask me what will I say when you miss supper? (chuckles) Go! Now!”</p> <p>...</p> <p><u>Jesus</u>: “Fish are nothing. You have much bigger things ahead of you, Simon, son of Jonah. Did you understand that parable I told earlier? From now on, I will make you fishers of men. And you are to gather as many as possible, all kinds. I will sort them out later.”</p>	<p>brought their boats to shore, they left everything and followed him.</p> <p>1. This isn’t the only record of a miraculous catch of fish. John’s Gospel does not tell of this catch (the one in Luke) but does include a similar, though different story, both in detail (153 fish—someone apparently counted!) and in where it comes in the story, in John’s telling, at the end of his story, post-resurrection. In both cases, however, the incident serves to provoke the question, “Just who IS this guy?!”</p> <p>John 21:1-14—After these things Jesus showed himself again to the disciples by the Sea of Tiberias, and he showed himself in this way. ²Gathered there together were Simon Peter, Thomas called the Twin, Nathanael of Cana in Galilee, the sons of Zebedee, and two others of his disciples. ³Simon Peter said to them, “I am going fishing.” They said to him, “We will go with you.” They went out and got into the boat, but that night they caught nothing.</p> <p>⁴Just after daybreak, Jesus stood on the beach, but the disciples did not know that it was Jesus. ⁵Jesus said to them, “Children, you have no fish, have you?” They answered him, “No.” ⁶He said to them, “Cast the net to the right side of the boat, and you will find some.” So they cast it, and now they were not able to haul it in because there were so many fish. ⁷That disciple whom Jesus loved said to Peter, “It is the Lord!” When Simon Peter heard that it was the Lord, he put on his outer garment, for he had taken it off, and jumped into the sea. ⁸But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, only about a hundred yards off.</p> <p>⁹When they had gone ashore, they saw a charcoal fire there, with fish on it, and bread. ¹⁰Jesus said to them, “Bring some of the fish that you have just caught.” ¹¹So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred fifty-three of them, and though there were so many, the net was not torn. ¹²Jesus said to them, “Come and have breakfast.” Now none of the disciples dared to ask him, “Who are you?” because they knew it was the Lord. ¹³Jesus came and took the bread and gave it to them and did the same with the fish. ¹⁴This was now the third time that Jesus appeared to the disciples after he was raised from the dead.</p> <p>Matthew 4:18-22-- As he walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the sea—for they were fishers. ¹⁹And he said to them, “Follow me, and I will make you fishers of people.” ²⁰Immediately they left their nets and followed him. ²¹As he went from there, he saw two other brothers, James son of Zebedee and his brother John, in the boat with their father Zebedee, mending their nets, and he called them. ²²Immediately they left the boat and their father and followed him.</p>
--	---	---

Scene: John the Baptist's Cell*

<p>John the Baptist's Cell</p> <p>00:45:33 -</p>		<p>Summary: We see Nicodemus enter the cell with trepidation. We hear John the Baptist's voice but don't initially see him as he provokes Nicodemus, noting Nicodemus' power, compared to John's, Nicodemus in all his Pharisaical finery and John in a prison cell. Nicodemus, undeterred, pushes on, indicating he has questions for John about miracles. We finally see John's face, smiling from the darkness.</p> <p>Note: There is no record of this event anywhere in Scripture. But it lends itself to the storyline the makers of <i>The Chosen</i> have created, both with respect to Nicodemus' investigations about miracles AND to whatever it is that is going on internally within him.</p>
---	--	--