

## The Chosen—Season 1, Episode 5, “The Wedding Gift” : “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”:  |
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| <p><b>COLD OPEN—</b><br/> <b>Jerusalem, A.D. 8</b><br/>                     00:00:00 – 00:02:48</p> | <p><u>Joseph</u>: “It was incredible, Mary. You should have seen him. HE was teaching when I found Him. The rabbis, the scribes, the scholars... They could not believe their ears. They barely let us leave.”</p> <p><u>Jesus</u>: “Didn’t you know I must be in my Father’s house?”</p> <p><u>Mary</u>: “It’s too early for all... this.”</p> <p><u>Jesus</u>: “If not now, when?”<br/>                     (Mary and Joseph are at a loss for words.)</p> <p><u>Mary</u>: “Just help us get through all this with you. Please.”<br/>                     (The boy nods.)</p> | <p><b>Summary:</b> The scene opens on a busy Jerusalem street, filled with vendors, Roman soldiers, and general passersby. A woman (Mary the mother of Jesus) is frantically searching for her son, and we discover it is 3 days after the Passover feast there in Jerusalem. Finally, the boy Jesus turns up accompanied by his father, Joseph. Though his mother remains frantic, Jesus seems puzzled by her concern since he was with his Father. Joseph reports that THE BOY was teaching</p> <p><b>Luke 2:41-52</b>--Now every year his parents went to Jerusalem for the festival of the Passover. <sup>42</sup>And when he was twelve years old, they went up as usual for the festival. <sup>43</sup>When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents were unaware of this. <sup>44</sup>Assuming that he was in the group of travelers, they went a day’s journey. Then they started to look for him among their relatives and friends. <sup>45</sup>When they did not find him, they returned to Jerusalem to search for him. <sup>46</sup>After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. <sup>47</sup>And all who heard him were amazed at his understanding and his answers. <sup>48</sup>When his parents saw him they were astonished, and his mother said to him, “Child, why have you treated us like this? Your father and I have been anxiously looking for you.” <sup>49</sup>He said to them, “Why were you searching for me? Did you not know that I must be in my Father’s house?” <sup>50</sup>But they did not understand what he said to them. <sup>51</sup>Then he went down with them and came to Nazareth and was obedient to them, and his mother treasured all these things in her heart.</p> |

### Scene: “Cana, A.D. 26”

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| <p><b>Cana, A.D. 26</b><br/>                     00:03:53 – 00:4:44</p> |  | <p><b>Summary:</b> A woman exits a house into a courtyard where preparations are being made for a wedding celebration, literally with a spring in her step. We learn the woman’s name is Dinah* when Jesus’ mother Mary enters the courtyard, and the two are apparently longtime friends. Mary has arrived to help Dinah and her family with the preparations.</p> <p><b>Notes:</b></p> <p>The exact location of the town referenced in John 2 is disputed among scholars and archaeologists, with evidence pointing to several potential villages in the vicinity southwest of Galilee. (See the maps on p. 21 &amp; 22.) Dinah’s comment to Mary about “riding in the dark” seems to indicate more a matter of TIME than</p> |
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|  |  | distance—that, Mary must have left very, very early in the morning to arrive at the hour she does. |
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**Scene: “John the Baptizer’s Cell”\***--Note from last episode: this is not an encounter recorded anywhere in Scripture.

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| <p>00:04:45 – 00:07:55</p> <p><u>John:</u> <i>“Do you remember when Caesar traveled through Judea?”</i></p> <p><u>Nico:</u> <i>“Yes.”</i></p> <p><u>John:</u> <i>“He sent all these men to clear logs and debris for the coming king. ‘Make straight the way for the king!’ they’d shout, ‘Prepare the way!’”</i></p> | <p><b>Summary:</b> The conversation resumes from the last episode that concluded with Nicodemus asking about miracles and John the Baptizer taking interest from his cell. Nicodemus presses John about his ability to perform miracles. John continues to provoke Nicodemus as a Pharisee, accusing him and his sect of labeling “Moses a lunatic for talking to shrub.” Nicodemus asks whether John considers himself to be like Moses, eliciting an eye roll and dismissive sigh from John. Nicodemus pulls up a chair, removes his head covering and continues to press John about his ministry. John invites Nicodemus to remember a time when Caesar visited Judea, sending heralds to clear the road of debris and to announce, “Make straight the way for the king!” Nicodemus continues to misunderstand, thinking the point of John’s recollection is that JOHN thinks he is the coming king. John continues to egg on Nicodemus by scoffing at the Pharisee’s luxurious clothing, indicating that the cost of that clothing alone could feed 3 children in Nazareth for a month. Nicodemus thinks he’s finally getting somewhere with John the Baptist, that John hails from Nazareth. But then John also says he’s from “Jericho, and Bethlehem, Jaffa, Hebron,” continuing to toy with Nicodemus. Out of patience, Nicodemus gets up to leave but John stalls him by returning to Nico’s original question about miracles. In a moment of candor and exasperation, Nicodemus hints at the results of Jesus’ healing of Mary Magdalene. John seems to soften and asks Nicodemus to start at the beginning of what he has seen.</p> <p><b>Notes: Remember some of what we’ve learned, seen, and heard about the Jewish expectations of the coming Messiah and John the Baptist’s ministry and role in relationship to Jesus:</b></p> <ul style="list-style-type: none"> <li>• The expectation of the prophet Elijah as a herald from Malachi: <i>“See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes”</i> (5:5).</li> <li>• Malachi, along with many others, anticipates a conquering warrior Messiah who would bring vengeance and recompense to Israel’s enemies.</li> <li>• John the Baptist’s visual representation of himself in the synoptic gospels (Matt., Mark, and Luke), echoes the visual identifiers of the prophet Elijah (camel’s hair cloak, leather belt, living in the wilderness, etc.)</li> <li>• All 4 Gospels 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.</li> </ul> <p><b>Matthew 3:1-12--</b> <i>In those days John the Baptist appeared in the wilderness of Judea, proclaiming,</i> <sup>2</sup><i>“Repent, for the kingdom of</i></p> |
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|  |  | <p>heaven has come near.”<sup>3</sup> This is the one of whom the prophet Isaiah spoke when he said,</p> <p>“The voice of one crying out in the wilderness: ‘Prepare the way of the Lord; make his paths straight.’” (Is. 40)</p> <p><sup>4</sup> Now John wore clothing of camel’s hair with a leather belt around his waist, and his food was locusts and wild honey. <sup>5</sup> Then Jerusalem and all Judea and all the region around the Jordan were going out to him, <sup>6</sup> and they were baptized by him in the River Jordan, confessing their sins.</p> <p><sup>7</sup> 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? <sup>8</sup> Therefore, bear fruit worthy of repentance, <sup>9</sup> 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. <sup>10</sup> 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><sup>11</sup> “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. <sup>12</sup> 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 <b>Mark 1:1-8</b> and <b>Luke 3:1-20</b>. 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> |
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**Scene: Simon & Eden’s House**

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| <p>00:07:56 – 00:14:08</p> <p><u>Eden</u>: “Why don’t you seem happy?”</p> <p><u>Simon</u>: “This is hard to explain...”</p> <p><u>Eden</u>: “More than what you just told me?”</p> <p><u>Simon</u>: “It’s like the story of Elijah and Elisha.”</p> <p><u>Eden</u>: “Yes?”</p> <p><u>Simon</u>: “Elisha was plowing with 12 yoke of oxen, when Elijah the prophet just walked up and threw his cloak over him, right? A calling to follow him.”</p> <p><u>Eden</u>: “And without delay, Elisha slaughtered the oxen, burned the plow, and left everything behind.”</p> |  | <p><b>Summary:</b> Eden is stomping on grapes for making wine. Simon arrives, presumably fresh from his beach-side encounter with Jesus. She has apparently already heard—news travels fast in a small town—and with the “come to Jesus” talk ( 😊 ) from the night before in mind, Eden wants to make sure she’s going to get the straight story from Simon. He tells her the entire story from Episode 4. Eden is flabbergasted, and Simon seems to be trying to tip toe around the rest of the story. He recalls the Old Testament story of Elijah passing on his prophetic role to Elisha (2 Kings 2:8-14). Simon continues with his story, and Eden seems incredulous. But instead, Eden realizes the truth of Simon’s story, embraces him, and encourages him to go and to follow. Simon expresses doubt in how he will provide, but still Eden assures him. Simon washes his feet and joins her in the wine press. The scene ends with grape juice flowing abundantly from the press, echoing the promises of God’s blessing for obedience (Deut. 7:13) and a sign of the goodness of God (Ps. 104:14-15). (There are literally DOZENS of passages like this.)</p> <p><b>Elijah and Elisha: 2 Kings 2:8-14--Then Elijah took his mantle and rolled it up and struck the water; the water was parted to the one side and to the other, and the two of them crossed on dry ground.</b></p> |
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|  | <p><u>Simon</u>: “Yes! The Teacher... Andrew told me but I didn’t believe him at first... He’s the Messiah. I know it sounds impossible, but I saw it with my own eyes: He made boatfuls of fish appear out of nowhere, and the words He spoke. The one John told Andrew was the Lamb of God who takes away the sin of the world. It was Him. And then He called me to follow Him. And Andrew, James, and John. To go where He goes and learn from Him. And He said I wouldn’t be a fisherman anymore but that I would catch people instead. (laughing) I don’t even know what that means, but I’m sure what I saw. He’s the one we’ve been waiting for all our lives. And... I want to quit fishing and leave the sea behind to go.”</p> <p>(Eden turns away in tears.)</p> <p>“I know, I know, I know it makes no sense, and I knew it would make you upset, all I can tell you is if this--...”.</p> <p><u>Eden</u>: “I’m not upset. Oh, why would I be upset? Come here... come here.</p> <p>This is the man that I married.”</p> | <p><sup>9</sup>When they had crossed, Elijah said to Elisha, “Tell me what I may do for you before I am taken from you.” Elisha said, “Please let me inherit a double share of your spirit.” <sup>10</sup>He responded, “You have asked a hard thing, yet if you see me as I am being taken from you, it will be granted you; if not, it will not.” <sup>11</sup>As they continued walking and talking, a chariot of fire and horses of fire separated the two of them, and Elijah ascended in a whirlwind into heaven. <sup>12</sup>Elisha kept watching and crying out, “Father, father! The chariots of Israel and its horsemen!” But when he could no longer see him, he grasped his own clothes and tore them in two pieces.</p> <p><sup>13</sup>He picked up the mantle of Elijah that had fallen from him and went back and stood on the bank of the Jordan. <sup>14</sup>He took the mantle of Elijah that had fallen from him and struck the water. He said, “Where is the Lord, the God of Elijah? Where is he?” He struck the water again, and the water was parted to the one side and to the other, and Elisha crossed over.</p> <p><b>Wine as a sign of God’s blessing for obedience: Deuteronomy 7:12-15</b>--“If you heed these ordinances by diligently observing them, the Lord your God will maintain with you the covenant loyalty that he swore to your ancestors; <sup>13</sup>he will love you, bless you, and multiply you; he will bless the fruit of your womb and the fruit of your ground, your grain and your wine and your oil, the increase of your cattle and the issue of your flock, in the land that he swore to your ancestors to give you. <sup>14</sup>You shall be the most blessed of peoples, with neither sterility nor barrenness among you or your livestock. <sup>15</sup>The Lord will turn away from you every illness; all the dread diseases of Egypt that you experienced, he will not inflict on you, but he will lay them on all who hate you. <sup>16</sup>You shall devour all the peoples that the Lord your God is giving over to you, showing them no pity; you shall not serve their gods, for that would be a snare to you.”</p> <p><b>Wine as a sign of God’s goodness: Psalm 104:14-16</b>--You cause the grass to grow for the cattle and plants for people to cultivate, to bring forth food from the earth <sup>15</sup> and wine to gladden the human heart, oil to make the face shine and bread to strengthen the human heart.</p> <p><b>Wine, its effects, and its symbolism will continue to be a strand to follow throughout this episode.</b></p> |
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**Scene: The Wine Merchants’ Shop**

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| <p>00:14:09 – 00:15:35</p> |  | <p><b>Summary:</b> We see a young woman (Ramah*) preparing a mule and loading a cart, where a young man is also preparing supplies of some sort. The young man seems particularly concerned on the preparations for the wedding feast, while the young woman assures him that details are being covered. The man notices there are only 3 large jars of wine and expresses his concern about that relative small quantity, even though Ramah indicates that is what the family ordered and could afford. In this exchange, we discover the young man’s name is <u>Thomas</u>. He continues to seem to</p> |
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|  |  | <p>obsess and fuss over the details, while Ramah continues to assure him.</p> <p><b>Note:</b> While Thomas is listed as one of the 12 disciples (see the <b>Note</b> below on pgs. 5 &amp; 6), his origin story is unknown. Placing him at Cana in the capacity as one of the “caterers” is simply the imagination of the story tellers of <i>The Chosen</i>.</p> |
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**Scene: Cana**

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| 00:15:36 – 00:16:45 |  | <p><b>Summary:</b> The scene shifts back to the house in Cana where the wedding celebration is to take place. Mary the Mother of Jesus continues to help with chores while Dinah* bustles about and oversees the activity. We discover that contrary to Mary’s assumption that the wedding family has hired extra help, the family could not afford to hire help, and instead a neighbor has volunteered to help. Dinah indicates that the bride—Sarah*--is lovely and respectful and wonderful, while her parents (Abner* and Helah*) are somewhat skeptical of the union. Apparently, the bride’s parents are considerably wealthier, and this seems to deeply concern Dinah and her husband Rafi*, and she hints that perhaps Abner and Helah share a similar concern.</p> |
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**Scene: Simon and Andrew On Their Way Cana**

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| 00:16:46 – 00:18:52 |  | <p><b>Summary:</b> Simon and Andrew are on their way to Cana to connect with Jesus and the rest of the growing entourage. Eden has apparently packed them some provisions for the trip, but the two men seem unsure about how to carry their supplies, or even whether they need supplies. Their anxiousness isn’t just about these minor details but moreso what exactly it is they’re doing or should be doing or shouldn’t be doing in following Jesus: “<i>Maybe it’ll look like we never traveled with the Messiah before, and we don’t know what we’re doing.</i>” They continue to express their misgivings and nervousness, their desire not to let Jesus down, or to do something wrong.</p> <p>They meet the rest of the group—Mary Magdalene, Thaddeus, James (not John’s brother James the fisherman, the other James), and John the fisherman—and Jesus. James the fisherman (John’s brother) is in a tree above them, picking figs. Jesus notes the dilemma of having TWO Jameses in their group. James the fisherman suggests he go by “Big James.”</p> <p><b>Notes:</b></p> <ol style="list-style-type: none"> <li>All 3 Synoptic Gospels (Matt., Mark, and Luke) provide lists of the names of the 12: <p><b>Matthew 10:2-4:</b> <sup>2</sup><i>These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee and his brother John;</i> <sup>3</sup><i>Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus and Thaddaeus;</i> <sup>4</sup><i>Simon the Cananaean and Judas Iscariot, the one who betrayed him.</i></p> <p><b>Mark 3:14-19:</b> <sup>14</sup><i>And he appointed twelve to be with him and to be sent out to preach</i> <sup>15</sup><i>and to have authority to cast out demons.</i> <sup>16</sup><i>So he appointed the twelve: Simon (to whom he gave the name Peter),</i> <sup>17</sup><i>James son of Zebedee and John the brother of James (to whom he gave the name Boanerges,</i></p> </li> </ol> |
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that is, Sons of Thunder), <sup>18</sup> and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddaeus, and Simon the Cananaean, <sup>19</sup> and Judas Iscariot, who handed him over.

**Luke 6:12-16:** Now during those days he went out to the mountain to pray, and he spent the night in prayer to God. <sup>13</sup> And when day came, he called his disciples and chose twelve of them, whom he also named apostles: <sup>14</sup> Simon, whom he named Peter, and his brother Andrew, and James, and John, and Philip, and Bartholomew, <sup>15</sup> and Matthew, and Thomas, and James son of Alphaeus, and Simon, who was called the Zealot, <sup>16</sup> and Judas son of James, and Judas Iscariot, who became a traitor.

- Simon the Cananaean in Matthew and Mark's list is named as "Simon the Zealot" in Luke's list. but the text is not clear as to whether this is a description of his religious zeal or the possibility that he is a member of the Jewish sect of *Zealots*, who were a Jewish religious revolutionary group who believed they were called by God for the violent opposition to Roman occupation. The Hebrew word for "Zealot" is *qanai*—but this still leaves murky Simon's actual identity.
- James, son of Alphaeus is the one in *The Chosen* who is "Little James."
- Mark's list adds a little side note about James' and John's general dispositions, calling them "*the sons of thunder.*"
- It is generally accepted that Luke's "*Judas son of James*" is the same person called "*Thaddaeus*" in Matthew's and Mark's list. "Thaddaeus" is a Greek name, and it was not unusual for people to have a Hebrew name (i.e., "*Judas*") and a Greek name (i.e., "*Thaddaeus.*") Think "*Saul*" (Hebrew) vs. "*Paul*" (Greek.)

2. John's Gospel doesn't ever provide a comprehensive list of the disciples but instead simply sprinkles their appearances. The named disciples in John are: Andrew; Simon Peter; Philip; Nathanael (not mentioned by Matt., Mark, or Luke but widely proposed to be the same person as Bartholomew); Thomas; Judas (not Iscariot—i.e., "*Judas, son of James*" in Luke or "*Thaddeus*" in Matt. & Mark); and Judas, son of Simon Iscariot.

Also unique to John's Gospel is no mention of JOHN. Instead, someone called "*the beloved disciple*" (John 20:2, 21:24) appears in prominent roles. He is widely assumed to be John the fisherman, James the fisherman's brother, and writer of the Gospel.

The sons of Zebedee (James and John the fishermen in Matt., Mark, and Luke) are mentioned (21:2) but never named.

Interestingly enough, 7 of the 12 listed in Matt., Mark, and Luke are not named at all in John—2 James; Matthew;

Thaddeus; Simon the Zealot; and Bartholomew. However, John does speak of “the twelve” in John 6:67-71 and 20:24.

### Scene: Cana

00:18:53 – 00:20:58

**Summary:** Mary and Dinah\* stand quizzically examining the *chuppah*, the Jewish wedding canopy that symbolizes the home the couple are building together in their marriage. It appears to be crooked, which Mary notes while Dinah declares it “perfect.” Mary insists on talking to the carpenter (“*I know their language,*” she declares) but again—this is now multiple times that Dinah & Rafi’s ability to pay for this celebration has been mentioned—Dinah indicates they got what they paid for.

Much to Dinah’s embarrassment, the mother of the bride, Helah\* enters to examine the preparations. Dinah moves in to embrace Helah (a sign of intimate relationship) and is rebuffed with a formal bow instead! Helah says she is there to select the table at which she and Abner\* (father of the bride) will be seated, in spite of the fact that seating arrangements have already been made, “*Abner likes things his way.*” Dinah bristles at these complications and Abner’s bullheadedness, which Helah picks up on and in a change of tone seems to seek to assure Dinah that Helah might be “*able to prevail on him.*”

Dinah continues to bristle, and Helah seems to bristle back by assuring Dinah that Sarah (the bride) is “*unwavering in her love for your family.*” Dinah pledges her love to Sarah and to her whole family, but Helah bristles back, “*Sarah knows you do,*” firing a final shot by noting the crooked canopy. Dinah simply smiles.

**There are growing stakes for the potential for a disastrous and public shaming and humiliation.**

### Scene: Jesus & the Disciples on the Road to Cana

00:20:59 – 00:22:23

**Summary:** Simon wonders aloud with Jesus about the nature of this wedding celebration and the potential for many wealthy and influential people. Jesus tells him that “*the most important powerful person I know will be there—my mother!*”

Simon continues to push his agenda, that Jesus would announce his intentions and thus gather more followers, to “*get this whole thing moving.*” Jesus dismisses Simon by telling him, “*It’s not my special day, Simon,*” instead focusing on the couple.

We see and hear gentle teasing throughout the group, especially between the brothers but also including Jesus.

He also indicates that eventually there will be 12 disciples.

**Question:** Knowing what you know about the differing expectations of the Messiah even from the Hebrew Scriptures—between a Warrior Messiah (Ps. 2, for example) and a Suffering Servant (Is. 53, for example)—what do you think are Simon’s hopes and expectations?

### Scene: Cana

00:22:24 – 26:05

**Summary:** Mary the Mother of Jesus and her friend Dinah chat while they decorate the *chuppah*. Mary says they had a wedding but it wasn’t like everyone else’s because of her unexpected pregnancy. Mary reflects on the happiness Joseph would have if

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| <p>00:24:10 – 00:25:42</p> | <p><u>Rafi</u>: "...You will give my regards to the old scoundrel upon your return."<br/><i>(laughing)</i></p> <p>"<i>Ramah is the daughter of my old friend, Kaf.</i>"</p> <p><u>Dinah</u>: "<i>The wine is here on time. A good start to a joyous day.</i>"</p> <p><b>Ramah: "Of course. Thomas is never late."</b></p> <p><i>(Thomas seems to flinch.)</i></p> <p>"<i>My father sends his warmest regards... with this.</i>"</p> <p><i>(uncorks a large jug of wine)</i></p> <p>"<i>Pressed in the time Augustus died. Cut with seawater, honey from Mount Hermon, (Dinah admires the</i></p> | <p>he were there, implying that Joseph is perhaps dead. (See <b>Note 1</b> below.)</p> <p>Dinah confides in Mary about Dinah's discomfort, even embarrassment in not measuring up to Helah &amp; Abner's status, <u><i>again raising the stakes about the potential for shame and public humiliation, SIGNIFICANT issues in many cultures.</i></u></p> <p>Mary tells Dinah that Jesus is coming and "<i>may bring several others.</i>" She goes on to say that he's not the craftsman Dinah assumes but rather that "<i>he has a calling.</i>"</p> <p>Rafi* (the father of the groom, Dinah's husband) interrupts when "the caterers" (Ramah* and Thomas from earlier) arrive, and they have a brief exchange in tasting the wine.</p> <p>As the "caterers" (Ramah* &amp; Thomas) move on to begin setting up, Jesus and his entourage arrive at the house.</p> <p><b>Notes:</b></p> <ol style="list-style-type: none"> <li>1. <u>Joseph</u>—The last we hear of Joseph in Scripture is in the account of Jesus teaching in the Temple (See the <b>Note</b> on p. 1). Even there, he isn't mentioned by name, nor is there any record of him saying anything. <b>Matthew 13:55-58</b> records an incident in Nazareth when Jesus was teaching in his hometown synagogue, to the amazement of those gathered there, and in their marveling, they say, "<i>Isn't this <u>the carpenter's son?</u></i>" (Remember from Episode 3, "Jesus Loves the Little Children," we see Jesus engaged in that trade—but the actual Greek word—<i>tekton</i>—is better rendered as "craftsman" and is used in a variety of skilled trades, including stonemasonry.)</li> <li>2. Maybe not late, but...<br/><b>John 20:24-25:</b> "<i>But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. <sup>25</sup> So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger in the mark of the nails and my hand in his side, I will not believe."</i>"</li> </ol> |
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|  | <p><i>bouquet), black pepper, and pine from Tyre.”</i></p> <p><i>(pours a sample into a cup)</i></p> <p><u>Rafi</u>: “<i>Divine!</i>”</p> <p><u>Dinah</u>: “<i>I certainly won’t refuse that.</i></p> <p><i>(prays)</i></p> <p><i>Blessed are you, Lord our God, King of the universe, who brings forth the fruit of the vine.”</i></p> <p><i>(samples the wine)</i></p> <p><i>“Oh, my... Thank heaven on Asher’s day. Abner and Helah will be pleased. (whispering to Rafi) And maybe a little jealous even.”</i></p> <p><i>(Ramah reacts)</i></p> <p><u>Rafi</u>: “<i>I’m now in debt because of wine for Abner and Helah.”</i></p> <p><u>Dinah</u>: “<i>Hush! How much is there?”</i></p> <p><u>Ramah</u>: “<i>Of the special vintage, there’s two amphorae and one of a lesser. Of course, we intend to serve the best wine first, while the guests are fresh.”</i></p> <p><u>Thomas</u>: “<i>Later, when everyone is stuffed and senses dulled, we’ll serve the remaining jar. Do you understand?”</i></p> <p><u>Rafi</u>: “<i>Yes, son. It’s the oldest trick in the book. We are in good hands.”</i></p> <p><u>Thomas</u>: “<i>And I assume the head count is still the same, 40 or so at a time during the week?”</i></p> <p><u>Rafi</u>: “<i>Is it?”</i></p> <p><u>Thomas</u>: “<i>I’m asking.”</i></p> <p><i>(Rafi and Dinah seem puzzled.)</i></p> <p><u>Dinah</u>: “<i>I’m sure it’s right.”</i></p> | <ol style="list-style-type: none"> <li>3. Prayer for the wine—This is a traditional prayer for Passover, usually before the third and final cup of wine.</li> <li>4. Again with the hyper-sensitivity about the cost, saving face, the threat of public humiliation, etc.</li> <li>5. An <i>amphora</i> (singular), is a large jar or vase with a large oval body, narrow cylindrical neck, and two handles that rise almost to the level of the mouth. Typically of ancient Greek origin but found elsewhere throughout the ancient Near East.</li> </ol> |
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Thomas: “Perfect. Where would you like us to set up?”

## Scene: John the Baptist’s Cell

00:26:07 – 00:28:17

**Summary:** The conversation between John and Nicodemus continues, picking up with Nicodemus telling John that Nicodemus had seen the effects of multiple demons inside Mary Magdalene and that she did not reveal the name of the one who restored her. John is obviously overjoyed at what he hears, indicating that if He (the Messiah) is healing secretly that surely the public signs—this the word the Gospel of John uses for Jesus’ miracles—cannot be far off. Nicodemus presses John on what he knows about this person, but John continues to confound Nico by quoting Scripture to him regarding the identity of the Messiah. In the end, Nicodemus rejects where John is leading him through the Scriptures by asserting that God has no son other than Israel, the nation. Nicodemus even seems to imply, if not outright threaten John with death for the blasphemy John seems to be hedging. John turns Nico’s own words back on him: “It’d be a terrible precedent for Rome to adjudicate.” Nicodemus has had enough and storms out.

00:26:26 – 00:27:21

The Baptizer: (shuddering) “It has begun!”

Nico: “What has?”

The Baptizer: “If He’s healing in secret now the public signs cannot be far off.”

Nico: “Public signs? What—You know Him?”

The Baptizer: “You could say that.”

Nico: “What’s His name?”

The Baptizer: “Who has ascended into heaven and come back down?”

Nico: “I asked His name!”

The Baptizer: “Who has gathered the wind in his fists?”

Nico: (angrily) “Don’t quote Solomon to me, you wild mongrel—”

The Baptizer: “Who has wrapped up the waters in a garment?... Finish it!”

Nico: “No! You answer me first!”

### Notes:

1. Here, John the Baptist is quoting from the Book of Proverbs, Chapter 30, which bears the heading note, “*The Sayings...*” or “*The Oracles of Agur.*” Nothing is known of Agur other than what is recorded here in Proverbs 30:

*Who has ascended to heaven and come down?*

*Who has gathered the wind in the hollow of the hand?*

*Who has wrapped up the waters in a garment?*

*Who has established all the ends of the earth?*

*What is the person’s name?*

*And what is the name of the person’s child?* [In the original Hebrew the word is “son.”]

*Surely you know!* (30:40)

- Scripture does not record John ever using these words in his preaching. But these are put in his mouth to provoke Nicodemus to search his knowledge of Scripture regarding the identity—or if not the identity, the character of the Messiah.

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| <p>00:27:32 – 00:28:17</p> | <p><u>The Baptizer:</u> “Teacher of Israel, finish the oracle of Agur, son of Jakeh... “Who has established all the ends of the earth?””</p> <p><u>Together:</u> “What is his name, and what is the name of his son?”</p> <p><u>The Baptizer:</u> “Surely you know.”</p> <p><u>Nico:</u> (accusingly) “You are careless with Torah! God does not have a son, except Israel! (John shakes his head, disappointed) Israel is His only son! All of us!”</p> <p><u>The Baptizer:</u> “Suit yourself.”</p> <p><u>Nico:</u> “You know they’ll put a man to death for blasphemy like that.”</p> <p><u>The Baptizer:</u> “All your life you’ve been asleep!... ‘Make straight the way for the King!’ He is here to awaken the earth...but some will not want to waken. They’re in love with the dark. I wonder which one you’ll be.”</p> <p><u>Nico:</u> “Now, if this Man is anything like you believe, or if He exists at all, you should leave this region. Your presence alone puts Him in danger.” (turning to leave)</p> <p><u>The Baptizer:</u> “If you think He needs my help...(Nico turns to face John)...you’ve heard nothing.”</p> <p>(Nico storms out. John looks heavenward with shuddered breaths.)</p> | <ul style="list-style-type: none"> <li>Note once again the “dueling interpretations” from the Hebrew Scriptures between a Warrior Messiah (See <b>Psalm 2</b>, for example) or a Suffering Servant (See <b>Isaiah 53</b>).</li> </ul> <p>2. Nicodemus’ interpretation here is kind of the rub between us Christians and Jews to this day, a Jewish interpretation that God’s only son is the collective people of Israel</p> <p>3. Once again, the words of <b>Isaiah 40</b> connected with John the Baptist as the herald of the coming Messiah:</p> <p><i>A voice cries out: “In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God. <sup>4</sup>Every valley shall be lifted up, and every mountain and hill be made low; the uneven ground shall become level, and the rough places a plain. <sup>5</sup>Then the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord has spoken” (40:3-5).</i></p> <p>And again, Matthew, Mark, and Luke all connect these words to the person and ministry of The Baptizer (<b>Matt. 3:1-12; Mark 1:1-4; &amp; Luke 3:1-9.</b>)</p> <ul style="list-style-type: none"> <li>However, even John the Baptist in his speech here, “If you think he needs my help, you’ve heard nothing,” seems uncertain about the “dueling expectations,” Warrior Messiah or Suffering Servant.</li> <li>John’s speech also echoes other aspects of the prophet Isaiah’s messianic language:</li> </ul> <p><b>Isaiah 9:2—</b> “The people who walked in darkness have seen a great light; those who lived in a land of deep darkness—on them light has shined.”</p> <p><b>Isaiah 26:19—</b> “Your dead shall live; their corpses shall rise. Those who dwell in the dust will awake and shout for joy! For your dew is a radiant dew, and the earth will give birth to those long dead.</p> |
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|  |  | <p><b>Isaiah 60:1-2</b>—“Arise, shine, for your light has come, and the glory of the Lord has risen upon you. <sup>2</sup>For darkness shall cover the earth and thick darkness the peoples, but the Lord will arise upon you, and his glory will appear over you.”</p> <ul style="list-style-type: none"> <li>It is John’s Gospel (traditionally acknowledged to have been written by John, son of Zebedee, the fisherman John) that picks up and reflects this theme of light and darkness most brightly, even connecting it with John the Baptist at the outset of the Gospel:</li> </ul> <p><b>John 1:1-14</b>—“ <i>In the beginning was the Word, and the Word was with God, and the Word was God. <sup>2</sup>He was in the beginning with God. <sup>3</sup>All things came into being through him, and without him not one thing came into being. <u>What has come into being <sup>4</sup>in him was life, and the life was the light of all people. <sup>5</sup>The light shines in the darkness, and the darkness did not overtake it.</u></i></p> <p><sup>6</sup>There was a man sent from God whose name was John. <sup>7</sup>He came as a witness to testify to the light, so that all might believe through him. <sup>8</sup><u>He himself was not the light, but he came to testify to the light. <sup>9</sup>The true light, which enlightens everyone, was coming into the world.</u></p> <p><sup>10</sup>He was in the world, and the world came into being through him, yet the world did not know him. <sup>11</sup>He came to what was his own, and his own people did not accept him. <sup>12</sup>But to all who received him, who believed in his name, he gave power to become children of God, <sup>13</sup>who were born, not of blood or of the will of the flesh or of the will of man, but of God.</p> <p><sup>14</sup>And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father’s only son, full of grace and truth.”</p> <p><b>John 8:12-14</b>—“Again Jesus spoke to them [the Pharisees and teachers of the Law], saying, “<u>I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.</u>” <sup>13</sup>Then the Pharisees said to him, “You are testifying on your own behalf; your testimony is not valid.” <sup>14</sup>Jesus answered, “Even if I testify on my own behalf, my testimony is valid because I know where I have come from and where I am going, but you do not know where I come from or where I am going.”</p> <p><b>John 3:1-2</b>—“Now there was a Pharisee named Nicodemus, a leader of the Jews. <sup>2</sup><b>He came to Jesus by night</b> [that is, <u>under the cover of darkness</u>] and said to him, “Rabbi, we know that you are a teacher who has come from God, for no one can do these signs that you do unless God is with that person.”</p> |
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**Scene: Back at Cana—the Wedding Feast Has Begun**

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| 00:28:18 – 00:52:35 | <p><b>Summary:</b> The wedding feast has begun, and Thomas continues to supervise as singing and jubilation is heard in the background, a song taken from the prophet Jeremiah that associates fulfilled</p> |
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messianic hopes with the celebration of a wedding. Ramah\* worriedly counts the guests and reports to Thomas that the number of guests has swelled to 80! They both realize that they are in seriously short supply of wine. Thomas instructs the servants to go light on the pours of wine for the guests, anything to try to stretch the wine as far as possible. The Banquet Master—a hired employee who serves to oversee the festivities while the family parties—notes the concern from the servants and checks on Thomas and Ramah, who deflect him with flattery.

Meanwhile, Abner\* and Helah\* (the wealthy parents of the bride) tensely confront Rafi\* and Dinah\* (the more humble parents of the groom) and unexpectedly complement them for the celebration. Abner seems to have had PLENTY to drink, and in his compromised state confesses his initial displeasure over the union of their children in brutally honest terms about Rafi and Dinah’s origins. (We discover that Dinah is from Nazareth.) However, Abner is most pleased about the wine.

Back in the kitchen, Ramah, grasping at straws to salvage the situation, suggests diluting the wine with water still left in the large jars of water from ceremonial purification rites, noting that if this subterfuge were discovered it would certainly bring unrecoverable shame and humiliation especially to the family but even to them. They would all be ruined!

The party continues to rage well into the evening, and the wine continues to be distributed among the unsuspecting guests, as the ominous music signals impending doom. However, we do notice a few guests begin to look into their empty cups.

At the disciples’ table, we become a part of their conversations. Simon watches Jesus play with some of the children and notes, *“They have no idea who sits before them.”* Thaddeus adds, *“To be a child again, yes?”* The conversation turns to where they’ll be staying tonight, and Mary Magdalene offers, *“...I have learned to stop worrying about those things.”* But Andrews hasn’t! We also begin to hear some of the imagined backstories of Little James and Thaddeus. Most notably, as Simon speculates about the why’s and wherefore’s of Jesus’ miracles, Little James notes the timing and difference between private miracles versus public, revealing ones. Simon demonstrates his impatience.

Dinah discovers the wine situation in a brief confrontation with Thomas.

Mary the Mother of Jesus interrupts some gentle teasing between Jesus, Simon, and Andrew to alert Jesus of the wine, noting most especially the looming public humiliation of the groom’s family—which have noted throughout the episode. Jesus dismisses his mother’s request, *“My time has not yet come,”* and we hear her repeat Jesus’ words to her from the Cold Open, *“If not now...when?”* You know the rest of the story... though the exchange between Jesus and the skeptical, questioning Thomas is interesting.

Thaddeus and Mary Magdalene have a conversation that is superimposed over the preparations for Jesus’ impending miracle and provides commentary for all that will follow, noting

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| <p>00:28:30 – 00:29:30</p> | <p><u>Crowd:</u> (singing and dancing)<br/> <i>“There shall be heard again \ In the cities of Judah, \ And in the streets of Jerusalem \ A voice of joy and a voice of gladness, \ The voice of the bridegroom, the voice of the bride.”</i></p> | <p>about stonemasonry, <i>“Once you make that first cut into the stone, it can’t be undone.”</i> Finally, the movie makers, I think, make a direct connection between Jesus’ first public miracle and the direction of the rest of the story as “the wine” flows freely from Jesus’ hand.</p> <p>Though for the moment, the episode ends with raucous celebration! (And Thomas trying to figure things out.)</p> <p><b>Notes:</b></p> <p>1. Of course, the basis for most of this entire episode is built upon what the Gospel of John records as Jesus’ first public sign, a distinction <i>The Chosen</i> draws upon in differentiating between “private” and “public” miracles.</p> <p><u>Remember:</u> John’s Gospel uses a different word for the “miracles,” calling them “signs,” or those things that point to Jesus’ identity of God’s creative and redeeming Word made flesh in the world.</p> <p><b>John 2:1-11</b>—<i>On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup> Jesus and his disciples had also been invited to the wedding. <sup>3</sup> When the wine gave out, the mother of Jesus said to him, “They have no wine.”</i></p> <p><sup>4</sup> <i>And Jesus said to her, “Woman, what concern is that to me and to you? My hour has not yet come.”</i></p> <p><sup>5</sup> <i>His mother said to the servants, “Do whatever he tells you.”</i></p> <p><sup>6</sup> <i>Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons.</i></p> <p><sup>7</sup> <i>Jesus said to them, “Fill the jars with water.” And they filled them up to the brim.</i></p> <p><sup>8</sup> <i>He said to them, “Now draw some out, and take it to the person in charge of the banquet.”</i></p> <p><i>So they took it. <sup>9</sup> When the person in charge tasted the water that had become wine and did not know where it came from (though the servants who had drawn the water knew), that person called the bridegroom <sup>10</sup> and said to him, “Everyone serves the good wine first and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.”</i></p> <p><sup>11</sup> <i>Jesus did this, the first of his signs, in Cana of Galilee and revealed his glory, and his disciples believed in him.</i></p> <p>2. The crowd sings and dances to a song taken from the Old Testament prophet Jeremiah likening the response to God’s redeeming and salvific action to joyful wedding banquet.</p> <p><b>Jeremiah 33:10-11</b>—<i>Thus says the Lord: In this place of which you say, “It is a waste without humans or animals,” <u>in the towns of Judah and the streets of Jerusalem that are desolate, without inhabitants, human or animal, there shall once more be heard <sup>11</sup> the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the</u></i></p> |
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| <p>00:29:44 – 00:29:50</p> | <p><u>Master of the Banquet:</u><br/> <i>“Blessed are you, O Lord our God, King of the universe, who brings forth the fruit of the vine. Amen.”</i></p>   | <p><i>bride, the voices of those who sing as they bring thank offerings to the house of the Lord:</i></p> <p><i>“Give thanks to the Lord of hosts, for the Lord is good, for his steadfast love endures forever!”</i></p> <p><i>For I will restore the fortunes of the land as at first, says the Lord.</i></p> <p>3. Here is that traditional “Wine Prayer” again. (See the notes on pgs. 3 &amp; 4 above.)</p>  |
| <p>00:30:47 – 00:32:17</p> | <p><u>Abner*:</u> <i>“Rafi! Dinah!”</i><br/> <i>(Rafi and Dinah glance uncomfortably at each other)</i></p> <p><u>Rafi &amp; Dinah:</u> <i>“Shalom.”</i></p> <p><u>Rafi:</u> <i>“Hello, Abner.”</i></p> <p><u>Abner:</u> <i>“Well... (pausing thoughtfully)...this is the best party I’ve been to in a long while. (kisses Rafi on both cheeks) “Mwah! Mwah!” (obviously inebriated)</i></p> <p><u>Dinah:</u> <i>“You honor us, Abner. We are blessed to have two children so in love.”</i></p> <p><u>Abner:</u> <i>“I’m happy too. I’ll be honest, I was not always happy about this, you may not have known that.</i></p> <p><i>(Rafi and Dinah glancing at each other)</i></p> <p><u>Rafi:</u> <i>“Yes, we know.”</i></p> <p><u>Abner:</u> <i>“You were born in Nazareth, Dinah. Rafi, your people are travelers...”</i></p> | <p>4. Again—the stakes for public humiliation and shame continue to be raised throughout the episode.</p> <p>5. Nazareth—Jesus’ hometown—has a reputation as a backwater town.</p> <p><b>John 1:43-51</b>—<i>The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.”</i></p> <p><sup>44</sup> <i>Now Philip was from Bethsaida, the city of Andrew and Peter.</i></p> <p><sup>45</sup> <i>Philip found Nathanael and said to him, “We have found him about whom Moses in the Law and also the Prophets wrote, Jesus son of Joseph from Nazareth.”</i> <sup>46</sup> <i>Nathanael said to him, “Can anything good come out of Nazareth?”</i></p> <p><i>Philip said to him, “Come and see.”</i></p> <p><sup>47</sup> <i>When Jesus saw Nathanael coming toward him, he said of him, “Here is truly an Israelite in whom there is no deceit!”</i></p> |

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| <p>00:33:47 – 00:35:10</p> | <p><i>(As the wedding party rages, Jesus plays with some of the children present as his disciples look on.)</i></p> <p><u>Thaddeus:</u> <i>“To be a child again, yes?”</i></p> <p><u>Mary Magdalene:</u> <i>(approvingly) “Hmm. I think we are the lucky ones. They have to go home with their parents tonight. We get to stay with Him and His mother.”</i></p> <p><u>Andrew:</u> <i>“Where will that be?”</i></p> <p><u>Mary Magdalene:</u> <i>“Who knows? With Him, I have learned to stop worrying about those things.”</i></p> <p><u>Andrew:</u> <i>“I haven’t. It’s cold in this region.”</i></p> <p><u>Little James:</u> <i>“You think He would let you freeze?”</i></p> <p><u>Simon:</u> <i>“My brother has many worries. I keep reminding him of when our abba taught us to fish. We just sat there and watched until we become fishermen.”</i></p> <p><u>Mary Magdalene:</u> <i>“Mm. We will watch Him...and watch and watch and watch...forever, I think.”</i></p> | <p><sup>48</sup> Nathanael asked him, <i>“Where did you get to know me?”</i></p> <p>Jesus answered, <i>“I saw you under the fig tree before Philip called you.”</i></p> <p><sup>49</sup> Nathanael replied, <i>“Rabbi, you are the Son of God! You are the King of Israel!”</i></p> <p><sup>50</sup> Jesus answered, <i>“Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.”</i><sup>51</sup> And he said to him, <i>“Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”</i></p> <p>(See the notes on the names and identities of the 12 disciples on pgs. 5 &amp; 6 above.)</p> <p>6. Jesus teaches more than once the connection between faith and being “childlike.” A different context here in this conversation, but with echoes yet of Jesus’ teaching:</p> <p><b>Matthew 18:1-6--</b> <i>At that time the disciples came to Jesus and asked, “Who is the greatest in the kingdom of heaven?”<sup>2</sup> He called a child, whom he put among them,<sup>3</sup> and said, “Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven.<sup>4</sup> Whoever becomes humble like this child is the greatest in the kingdom of heaven.<sup>5</sup> Whoever welcomes one such child in my name welcomes me.</i></p> <p><sup>6</sup> <i>“If any of you cause one of these little ones who believe in me to sin, it would be better for you if a great millstone were fastened around your neck and you were drowned in the depth of the sea.</i></p> <p>Similarly, other teachings of Jesus we see and hear echoed here:</p> <p><b>Matthew 6:25-34--</b>(from “The Sermon on the Mount’)</p> <p><i>“Therefore I tell you, <u>do not worry about your life</u>, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food and the body more than clothing?<sup>26</sup> Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?<sup>27</sup> <u>And which of you by worrying can add a single hour to your span of life?</u><sup>28</sup> <u>And why do you worry about clothing?</u> Consider the lilies of the field, how they grow; they neither toil nor spin,<sup>29</sup> yet I tell you, even Solomon in all his glory was not clothed like one of these.<sup>30</sup> But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith?<sup>31</sup> Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’<sup>32</sup> For it is the gentiles who seek all these things, and indeed your heavenly Father knows that you need all these things.<sup>33</sup> But seek first the kingdom of God and his righteousness, and all these things will be given to you as well.</i></p> |
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| <p>00:35:28 – 00:37:32</p> | <p><u>Simon</u>: “I don’t even know why I’m here. It’s usually the students that choose the rabbi, not the other way around. And I’m not even a student.”</p> <p><u>Little James</u>: “Neither was I. Thaddeus introduced me to Him.”</p> <p><u>Mary Magdalene</u>: “How did you meet?”</p> <p><u>Thaddeus</u>: (laughs uncomfortably) “On a construction job in Bethsaida. He hasn’t exactly been picking the best and brightest students.”</p> <p><u>Simon</u>: “Wait. He works?”</p> <p><u>Mary Magdalene</u>: “Well, until recently. He is not a professional rabbi.”</p> <p><u>Simon</u>: “Yeah, but I thought He has no home and no job.”</p> <p><u>Mary Magdalene</u>: “No permanent home.”</p> <p><u>Simon</u>: (to Thaddeus) “He’s a stonemason, like you?”</p> <p><u>Thaddeus</u>: “Well, a craftsman. He taught as well, and He asked me to follow Him. He said He was building a kingdom, a fortress stronger than stone. I believed Him.”</p> <p><u>Simon</u>: “What were you building in Bethsaida?”</p> <p><u>Thaddeus</u>: (again laughing sheepishly) “A...public amenity.”</p> <p><u>Simon</u>: “An aqueduct?”</p> | <p><sup>34</sup> “So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.</p> <p><b>Matthew 11:28-30</b>--<sup>28</sup> “Come to me, all you who are weary and are carrying heavy burdens, and I will give you rest. <sup>29</sup> Take my yoke upon you, and <u>learn from me</u>, for I am gentle and humble in heart, and you will find rest for your souls. <sup>30</sup> For my yoke is easy, and my burden is light.”</p> <p>7. Some commentary on the character and “commonness” of the disciples, as well as the humility and “target” of Jesus’ ministry.</p> <p><b>Matthew 8:18-20</b>--<sup>18</sup> Now when Jesus saw great crowds around him, he gave orders to go over to the other side. <sup>19</sup> A scribe then approached and said, “Teacher, I will follow you wherever you go.” <sup>20</sup> And Jesus said to him, “<u>Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head.</u>”</p> |
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Thaddeus: “No, uh, something...humbler.”

Simon: “What then, man?”

Thaddeus: “It’s not proper to say in front of a woman.”

Mary Magdalene: “I have seen and heard things that would turn your blood to ice.”

Simon: “(laughing) A latrine? (to Mary) Wait, ice?”

Thaddeus: “Yes.”

Simon: “Our Master...building a privy!”

Thaddeus: “A job is a job. I was cutting stone for the retaining wall. He was building a ramp of cedar planks so the crippled and the elderly could get to it without climbing the steep stairs.”

Simon: “Why didn’t He heal them so they could mount the steps themselves?”

Mary Magdalene: “He’s always saying His time has not yet come.”

Simon: “But calling your name, the catch of fish...Why was it His time for miracles then and not others?”

Little James: “Because those were private. He hasn’t shown His signs to others publicly yet.”

Simon: “What’s keeping Him from making His ministry public?”

Mary Magdalene: “The wind blows to the south or to the east, and you cannot say way.”

Simon: “A latrine...” (laughing) “...We’d better not spread that around.”

Mary Magdalene: “He doesn’t hide where He’s from.”

8. **The Messianic Secret**—One of the unique features of Mark’s Gospel is what has been come to be called “*the Messianic Secret*.” Numerous times throughout Mark’s accounts of Jesus’ miracles, Jesus is often found to be telling the recipients and witnesses of Jesus’s miracles NOT to tell anyone. There are a number of possibilities for the reasoning behind this, including...

- The misunderstanding toward which these miracles could contribute, especially (HERE IT IS AGAIN!) the dueling expectations of the Messiah—Warrior? Or Servant?
- The practicality of crowd management and the attention these miracles could generate; and most especially,
- The knowledge that Jesus’ ministry would culminate at the cross, (HERE IT IS YET AGAIN!!) once again confounding the misunderstanding about the nature of God’s Messiah. This is a particularity of John’s Gospel, as well, with regard to God’s timing—that God’s *coup de grace* happens not in the signs themselves, but ultimately on the cross.

**Mark 1:40-45**--A man with a skin disease came to him begging him, and kneeling he said to him, “If you are willing, you can make me clean.”<sup>41</sup> Moved with pity, Jesus stretched out his hand and touched him and said to him, “I am willing. Be made clean!”<sup>42</sup> Immediately the skin disease left him, and he was made clean.<sup>43</sup> **After sternly warning him he sent him away at once,**<sup>44</sup> **saying to him, “See that you say nothing to anyone, but go, show yourself to the priest, and offer for your cleansing what Moses commanded as a testimony to them.”**<sup>45</sup> **But he went out and began to**

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| <p>00:40:07 – 00:41:26</p> | <p><u>Jesus:</u> (to Thomas) “Fill these jars with water.”</p> <p><u>Thomas:</u> (impudently) “I’m not sure you heard her clearly, but we’ve run out of wine, not water.”</p> <p>...</p> <p><u>Jesus:</u> “You’re a very responsible person, aren’t you?”</p> <p><u>Thomas:</u> (impatiently) “We are in a crisis, and I was led to understand you have a solution?”</p> <p>...</p> <p><u>Jesus:</u> “Fill these jars with water, all the way to the brim.”</p> | <p><b><u>proclaim it freely and to spread the word, so that Jesus could no longer go into a town openly but stayed out in the country, and people came to him from every quarter.</u></b></p> <p><b>John 6:1-15</b>—After this Jesus went to the other side of the Sea of Galilee, also called the Sea of Tiberias. <sup>2</sup>A large crowd kept following him because they saw the signs that he was doing for the sick. <sup>3</sup>Jesus went up the mountain and sat down there with his disciples. <sup>4</sup>Now the Passover, the festival of the Jews, was near. <sup>5</sup>When he looked up and saw a large crowd coming toward him, Jesus said to Philip, “Where are we to buy bread for these people to eat?” <sup>6</sup>He said this to test him, for he himself knew what he was going to do. <sup>7</sup>Philip answered him, “Two hundred denarii would not buy enough bread for each of them to get a little.” <sup>8</sup>One of his disciples, Andrew, Simon Peter’s brother, said to him, <sup>9</sup>“There is a boy here who has five barley loaves and two fish. But what are they among so many people?” <sup>10</sup>Jesus said, “Make the people sit down.” Now there was a great deal of grass in the place, so they sat down, about five thousand in all. <sup>11</sup>Then Jesus took the loaves, and when he had given thanks he distributed them to those who were seated; so also the fish, as much as they wanted. <sup>12</sup>When they were satisfied, he told his disciples, “Gather up the fragments left over, so that nothing may be lost.” <sup>13</sup>So they gathered them up, and from the fragments of the five barley loaves, left by those who had eaten, they filled twelve baskets. <sup>14</sup>When the people saw the sign that he had done, they began to say, “This is indeed the prophet who is to come into the world.”</p> <p><b><u><sup>15</sup>When Jesus realized that they were about to come and take him by force to make him king, he withdrew again to the mountain by himself.</u></b></p> <p>9. Note the nature of Thomas’ character.</p> <p><b>John 20:24-29</b>-- Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. <sup>25</sup>So the other disciples told him, “We have seen the Lord.” <u>But he said to them, “Unless I see the mark of the nails in his hands and put my finger in the mark of the nails and my hand in his side, I will not believe.”</u></p> <p><sup>26</sup>A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, “Peace be with you.” <sup>27</sup>Then he said to Thomas, “Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.” <sup>28</sup>Thomas answered him, “My Lord and my God!” <sup>29</sup>Jesus said to him, “Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.”</p> |
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|  | <p><u>Thomas</u>: “Why?”</p> <p><u>Ramah</u>: (to the servants) “You heard him, start drawing water. Quickly!...”</p> <p><u>Thomas</u>: “From the directions you have provided, I see no logical solution to the problem.”</p> <p><u>Jesus</u>: “It’s going to be like that sometimes, Thomas.”</p> |  |
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# ISRAEL AT THE TIME OF JESUS

1ST CENTURY AD





**Sea of Galilee Fast Facts:**

- Area: 64 sq. miles
- Circumference: approx.. 33 miles
- Max depth: approx. 141 feet
- Lowest freshwater lake in the world (between 686 and 705 feet below sea level) and second lowest body of water on the planet, after the Dead Sea.

**Comparison with Mille Lacs:**

- Area: 207 sq. miles
- Circumference: approx. 86 miles
- Max depth: 42 feet