

## The Chosen—Season 1, Episode 6, “Indescribable Compassion” : “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><b>COLD OPEN—The Pawn Broker’s Shop*</b></p> <p>00:00:10 – 00:02:33</p>		<p><b>Summary:</b> The episode opens with a line of people outside a pawn broker’s shop. As one particular fellow comes in, apparently to sell his woodworking tools, and after a moment of dickering, the pawn broker notices the man’s skin condition as being leprous. In a panic, the leper takes the few coins the broker was offering and leaves.</p> <p><b>Notes:</b></p> <ol style="list-style-type: none"> <li>1. Pawn brokers in the ancient world? <p><i>Pawnbroking, lending money on portable security, began in ancient history. The practice was widespread in many parts of the world, from ancient Greece to medieval China and medieval Europe. ...Pawning was common in Ancient Greece and Rome; most contemporary law on the subject is derived from Roman sources. Many pawnbrokers were professional or semi-professional and operated from private shops. Under Roman law, certain items (such as wearing apparel, furniture, and instruments of tillage) could not be pledged. The emperor Augustus converted the proceeds from property confiscated from criminals into a fund from which the state lent money without interest to those who pledged valuables equal to double the amount borrowed.</i></p> <p><a href="https://en.wikipedia.org/wiki/History_of_pawnbroking">https://en.wikipedia.org/wiki/History_of_pawnbroking</a></p> </li> <li>2. <b>Regarding leprosy—Leviticus 13:1-8, 45-46--The Lord spoke to Moses and Aaron, saying:</b> <p><sup>2</sup>“When a person has on the skin of his body a swelling or an eruption or a spot and it turns into a defiling disease on the skin of his body, he shall be brought to Aaron the priest or to one of his sons the priests. <sup>3</sup>The priest shall examine the disease on the skin of his body, and if the hair in the diseased area has turned white and the disease appears to be deeper than the skin of his body, it is a defiling disease; after the priest has examined him he shall pronounce him unclean. <sup>4</sup>But if the spot is white in the skin of his body and appears no deeper than the skin and the hair in it has not turned white, the priest shall confine the diseased person for seven days. <sup>5</sup>The priest shall examine him on the seventh day, and if he sees that the disease is checked and the disease has not spread in the skin, then the priest shall confine him seven days more. <sup>6</sup>The priest shall examine him again on the seventh day, and if the disease has abated and the disease has not spread in the skin, the priest shall pronounce him clean; it is only an eruption, and he shall wash his clothes and be clean. <sup>7</sup>But if the eruption spreads in the skin after he has shown himself to the priest for his cleansing, he shall appear again before the priest. <sup>8</sup>The priest shall make an examination, and if the eruption has</p> </li> </ol>

		<p><i>spread in the skin, the priest shall pronounce him unclean; it is defiling. ...“The person who has the defiling disease shall wear torn clothes and let the hair of his head be disheveled, and he shall cover his upper lip and cry out, ‘Unclean, unclean.’<sup>46</sup> He shall remain unclean as long as he has the disease; he is unclean. He shall live alone; his dwelling shall be outside the camp.</i></p> <p><u>The Hebrew word for leprosy is not a precise diagnosis but could have any number of skin ailments.</u></p>
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**Scene: Marketplace in Capernaum\***

00:03:34 – 00:05:24		<p><b>Summary:</b> Matthew and his Roman bodyguard Gaius are examining the large chest of money and valuables submitted as Simon’s and Andrew’s settlement for their tax debt as they wait for a detachment of soldiers to come and take the large payment. The soldiers remark with incredulity about the report they apparently have heard of the miraculous catch of fish.</p> <p><b>Notes:</b></p> <ul style="list-style-type: none"> <li>Matthew’s Gospel, interestingly enough, DOES NOT include a report of the miraculous catch.</li> </ul> <p><b>Luke 5:1-11</b>--<i>Once while Jesus was standing beside the Lake of Gennesaret and the crowd was pressing in on him to hear the word of God,<sup>2</sup> he saw two boats there at the shore of the lake; the fishermen had gotten out of them and were washing their nets.<sup>3</sup> 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.<sup>4</sup> When he had finished speaking, he said to Simon, “Put out into the deep water and let down your nets for a catch.”<sup>5</sup> Simon answered, “Master, we have worked all night long but have caught nothing. Yet if you say so, I will let down the nets.”<sup>6</sup> When they had done this, they caught so many fish that their nets were beginning to burst.<sup>7</sup> 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.<sup>8</sup> 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!”<sup>9</sup> For he and all who were with him were astounded at the catch of fish that they had taken,<sup>10</sup> 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.”<sup>11</sup> When they had brought their boats to shore, they left everything and followed him.</i></p>
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**Scene: The Synagogue in Capernaum\***

00:05:25 – 00:08:01		<p><b>Summary:</b> Nicodemus reports to the Av Beit Din on his interrogation of John the Baptist that we saw in the last episode, noting that while his appearance is “unconventional” and his teachings “ignorant, in Nicodemus’ estimation, John poses no material threat to King Herod or the public peace. The other rabbis and Pharisees seem surprised. The Av Beit Din notes John’</p>
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public following and that Shmuel (the rabbi in Capernaum who apparently had John arrested) has testified otherwise to Nicodemus' report. Nicodemus continues to dismiss their concerns as simple mob response: "They stand in line because others are standing in line." Furthermore, Nicodemus warns that John's detention has legitimized him and given him a pedestal. The Av Beit Din seems puzzled, noting that Sanhedrin (the Jewish ruling council) issue no such order. Nicodemus replies that he was shown a sworn statement that a Pharisee had order his arrest—remember Nicodemus knows Shmuel was behind John's arrest. Shmuel confesses but justifies his actions by quoting the book of Proverbs, "*He who justifies the wicked and he who condemns the righteous are both like an abomination to the Lord*" (Proverbs 17:15), implying at the very least, that this is what Nicodemus is doing. Shmuel seems particularly bothered by John's labeling the Pharisees as a "brood of vipers," and still Nicodemus dismisses these concerns. The Av Beit Din chastises Shmuel for inflating the seriousness of what the Av Beit Din calls "a trivial outlier" and most especially for Shmuel going behind Nicodemus' back, insisting that Shmuel will defer to his teacher in all official matters. Shmuel storms out.

**Notes:**

1. The Sanhedrin—about which we hear 22 times in the New Testament—was a council or court of Jewish leaders with oversight for religious concerns. (The Romans were unconcerned about such matters, other than when those matters threatened the public peace or proved to be seditious.) It was made up of priests (responsible for sacrifice in the Temple), led by the High Priest; Levites (responsible for the administration of the Temple, including teaching and music); and ordinary Jewish men from honored and respected families. It was likely composed of men who were either/or Pharisees and Sadducees.

The Av Beit Din was the chief justice, the 2<sup>nd</sup> highest member of the Sanhedrin after the High Priest. There were different ones appointed for different regions of Judea.

2. **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:**

- The expectation of the prophet Elijah as a herald from Malachi: "*See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes*" (5:5).
- Malachi, along with many others, anticipates a conquering warrior Messiah who would bring vengeance and recompense to Israel's enemies.
- 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.)
- All 4 Gospels note the consternation John the Baptist causes among the Jewish elite, his messaging yes, but

		<p>moreso the connection he makes between water, washing, and the forgiveness of sin.</p> <ul style="list-style-type: none"> <li>• Luke’s account (3:1-20) particularly notes John’s antagonism toward King Herod Antipas—about which we hear Nicodemus remark in his report to the Av Beit Din.</li> </ul> <p>This is the Herod who reigns as a Roman puppet during Jesus’ adult life, differentiated from Herod the Great, the puppet king who sat on the throne at Jesus’ birth and order “the Slaughter of the Innocents, which will be referenced later in this episode, from <b>Matthew 2:16-18.</b>)</p> <p><b>Matthew 3:1-12--</b> <i>In those days John the Baptist appeared in the wilderness of Judea, proclaiming, <sup>2</sup>“Repent, for the kingdom of heaven has come near.” <sup>3</sup>This 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.’” (Is. 40)</i></p> <p><i><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.</i></p> <p><i><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.</i></p> <p><i><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.”</i></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: Jesus & the Disciples’ Campsite\***

00:08:02 – 00:10:32		<p><b>Summary:</b> We see the disciples packing up their camp, apparently weary and achy after a few days on the road with Jesus. Simon and Little James chat, and Simon discovers that James was on his way to join “the 288,” the Temple choir in Jerusalem. (See Note 1, below.) Simon thinks James is pulling his chain, so James begins to sing, and the rest of the entourage take notice. James dismisses Simon’s praise and seeming clarity about James’ “qualifications.”</p>
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<p>00:08:33 – 00:09:33</p>	<p><u>Simon</u>: “So, what’d you do before you met Him?”</p> <p><u>Little James</u>: “I, um—I was on my way to join the 288.”</p> <p><u>Simon</u>: “The Jerusalem Temple Choir?”</p> <p><u>Little James</u>: “Yeah.”</p> <p><u>Simon</u>: (incredulously) “Right. Ok. I was Caesar’s favorite gladiator.”</p> <p>(Little James chuckles.)</p> <p><u>Little James</u>: (singing) “My soul thirst for you...” (the rest of the entourage begin to take notice) “...My flesh longs for you. In a dry and weary land, where there is no water.” (See Note 2.)</p> <p><u>Simon</u>: (as the rest applaud) “Heh heh hee! Wow! I stand corrected.”</p> <p><u>Little James</u>: (sheepishly) “Thank you.”</p> <p><u>Simon</u>: “It’s clear why Jesus asked you to join Him.”</p>	<p>Jesus arrives and indicates to Simon that Jesus will be escorting his mother back to Nazareth and that Jesus will rejoin them in Capernaum. He sends Simon on ahead to attend to some business Simon has at home. Simon seems disappointed, thinking he should remain “to protect the others.” Jesus tells him the others don’t have families back home—Simon does, and so he dejectedly defers.</p> <p><b>Notes:</b></p> <ol style="list-style-type: none"> <li><b>The 288—1 Chronicles 25:1-8:</b> <i>David and the officers of the army also set apart for the service the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with lyres, harps, and cymbals. The list of those who did the work and of their duties was: <sup>2</sup>Of the sons of Asaph: Zaccur, Joseph, Nethaniah, and Asarelah, sons of Asaph, under the direction of Asaph, who prophesied under the direction of the king. <sup>3</sup>Of Jeduthun, the sons of Jeduthun: Gedaliah, Zeri, Jeshaiiah, Shimei, Hashabiah, and Mattithiah, six, under the direction of their father Jeduthun, who prophesied with the lyre in thanksgiving and praise to the Lord. <sup>4</sup>Of Heman, the sons of Heman: Bukkiah, Mattaniah, Uzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, Mahazioth. <sup>5</sup>All these were the sons of Heman the king’s seer, according to the promise of God to exalt him, for God had given Heman fourteen sons and three daughters. <sup>6</sup>They were all under the direction of their father for the music in the house of the Lord with cymbals, harps, and lyres for the service of the house of God. Asaph, Jeduthun, and Heman were under the order of the king. <sup>7</sup>They and their kindred, who were trained in singing to the Lord, all of whom were skillful, numbered two hundred eighty-eight. <sup>8</sup>And they cast lots for their duties, small and great, teacher and pupil alike.</i></li> <li><b>Little James’ Song—Psalm 63:</b>  <b>A Psalm of David, when he was in the Wilderness of Judah.</b>  <sup>1</sup><i>O God, you are my God; I seek you;  my soul thirsts for you;  my flesh faints for you,  as in a dry and weary land where there is no water.</i>  <sup>2</sup><i>So I have looked upon you in the sanctuary,  beholding your power and glory.</i>  <sup>3</sup><i>Because your steadfast love is better than life,  my lips will praise you.</i>  <sup>4</sup><i>So I will bless you as long as I live;  I will lift up my hands and call on your name.</i>  <sup>5</sup><i>My soul is satisfied as with a rich feast,  and my mouth praises you with joyful lips</i>  <sup>6</sup><i>when I think of you on my bed  and meditate on you in the watches of the night,</i>  <sup>7</sup><i>for you have been my help,  and in the shadow of your wings I sing for joy.</i>  <sup>8</sup><i>My soul clings to you;  your right hand upholds me.</i></li> </ol>
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<p>00:09:54 – 00:10:19</p>	<p><u>Jesus</u>: “Simon? My mother is leaving. I’m escorting her back to Nazareth. I’ll catch up with the others at our camp near Capernaum.”</p> <p><u>Simon</u>: “I understand; all right. I’ll make sure everyone arrives safely.”</p> <p><u>Jesus</u>: “I want you to go on ahead.”</p> <p><u>Simon</u>: “Ahead of the others?”</p> <p><u>Jesus</u>: “Yes, you have some business to tend to at home.”</p> <p><u>Simon</u>: “Teacher, I can protect the others.”</p> <p><u>Jesus</u>: (putting his hands on Simon’s shoulders reassuringly) “In time you will.” (See Note 3.)</p>	<p><sup>9</sup>But those who seek to destroy my life shall go down into the depths of the earth;  <sup>10</sup>they shall be given over to the power of the sword; they shall be prey for jackals.  <sup>11</sup>But the king shall rejoice in God; all who swear by him shall exult, for the mouths of liars will be stopped.</p> <p>3. <b>John 18:1-11</b>—After Jesus had spoken these words, he went out with his disciples across the Kidron Valley to a place where there was a garden, which he and his disciples entered.</p> <p><sup>2</sup>Now Judas, who betrayed him, also knew the place because Jesus often met there with his disciples. <sup>3</sup>So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons.</p> <p><sup>4</sup>Then Jesus, knowing all that was to happen to him, came forward and asked them, “Whom are you looking for?”</p> <p><sup>5</sup>They answered, “Jesus of Nazareth.” Jesus replied, “I am he.”</p> <p>Judas, who betrayed him, was standing with them. <sup>6</sup>When Jesus said to them, “I am he,” they stepped back and fell to the ground.</p> <p><sup>7</sup>Again he asked them, “Whom are you looking for?” And they said, “Jesus of Nazareth.”</p> <p><sup>8</sup>Jesus answered, “I told you that I am he. So if you are looking for me, let these people go.”</p> <p><sup>9</sup>This was to fulfill the word that he had spoken, “I did not lose a single one of those whom you gave me.”</p> <p><sup>10</sup>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. <sup>11</sup>Jesus said to Peter, “Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?”</p>
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**Scene: Quintus’ Headquarters\***

<p>00:10:33 – 00:14:49</p>	<p><b>Summary:</b> Matthew and his bodyguard Gaius stand before Quintus as he reviews Matthew’s written report. Simon’s payment and penalties have pushed quarterly tax receipts ahead of projections; fishermen are apparently no longer fishing on Shabbat, and Quintus is elated. But Quintus does consider continuing pursuit of Simon, thinking Quintus can squeeze Simon for more money. Matthew indicates it wasn’t Simon who came through. Quintus believes Simon and “his accomplice” somehow tricked Matthew. Matthew continues to push back about the veracity of his report about the catch of fish, but Quintus won’t budge. But neither will Matthew: “I am neither sophisticated nor subtle, Dominus, but I am observant. I detected no subterfuge. I</p>
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<p>00:12:22- 00:14:36</p>	<p><u>Messenger:</u> <i>(shouting in the background) “Forgive me, Praetor!...” (enters, out of breath) “...It’s urgent.”</i></p> <p><u>Quintus:</u> “No kidding.”</p> <p><u>Messenger:</u> “King Herod’s envoy approaches.”</p> <p><u>Quintus:</u> <i>(concerned) “Spotted where?”</i></p> <p><u>Messenger:</u> “Outside Gennesaret. Riding north.”</p> <p><u>Quintus:</u> <i>(to his guard) “Captain. Silvius Gemalius*, son of Senator Gemalius will be arriving in one hour.”</i></p> <p><u>Captain:</u> “Yes, Dominus.”</p> <p><u>Quintus:</u> “Prepare my guard for inspection.” <i>(Quintus moves over to a wardrobe to begin putting together his dress uniform.)</i></p> <p>...</p> <p><u>Quintus:</u> “Give me your first reaction to this scenario. You will shortly be visited by a childhood rival, whose father gave him everything while yours gave you nothing, and yet you’ve risen to a higher rank. You want to make it clear you won, that it’s your</p>	<p>recorded everything I witnessed, however impossible it seemed.” Quintus praises Matthew for his report but remains unconvinced.</p> <p>A messenger interrupts, out of breath, reporting that an envoy from King Herod is approaching Capernaum. We discover that Quintus is haunted by an apparent rivalry between himself and this envoy. As Quintus prepares to meet this rival, he tells Gaius that Quintus has reviewed Gaius’ service record—we discover Gaius is Germanic (see Note 1 below)—and Quintus promotes Gaius to the rank of <u>Primi</u>. (See Note 2, below) In trying to berate Matthew one last time, Quintus toys with him regarding the impending visit of the envoy, and Matthew respond with a clear, concise, and brilliant piece of advice, once again demonstrating his unique penchant for direct analysis by suggesting that Quintus demonstrate his plans for infrastructure and the imposition of Roman life on the occupied lands under Quintus’ charge. Quintus is flabbergasted and immediately unrolls a scroll of these infrastructure plans.</p> <p>You might hear echoes of Jesus’ observations of Roman life, both in Quintus’ conversation with Gaius prior to his promotion and in Quintus’ toying with Matthew about the envoy’s unannounced visit: Quintus is a man driven by ambition and rivalry. (See Note 3 below.)</p> <p><b>Notes:</b></p> <ol style="list-style-type: none"> <li>1. While the Romans never completely conquered the region known at that time as Germania—in fact, Germania was constantly a problem for Rome. But in 7 BC Emperor Augustus did create a province called “Germania,” home to several different so-called (by the Romans) “barbarian” tribes.</li> <li>2. The rank of Primi was a “centurion.”</li> </ol> <p>Each legion (the largest division of the Roman Army) numbered somewhere between 4,200 – 6,000 soldiers. The highest rank was <u>Imperial Legate</u>, in command of two or more legions, and the Imperial Legate also served as the governor of the province in which the legions he commanded were stationed. (<b><u>Pontius Pilate was likely one of these.</u></b>) Under the Imperial Legate was the <u>Legion Legate</u>, the direct commander of each legion. Next was the <u>Broad-Stripe Tribune</u>, the second in command under the Legion Legate and were generally younger officers, though with extensive military and campaign experience. (The “Broad Stripe” referred to the broad-striped tunic they wore as part of their uniform.) Below the Broad-Stripe Tribune was the <u>Camp Prefect</u>, third in command under the Legion Legate and Broad-Stripe Tribune. He was a career centurion and was in charge of training within the legion. Lastly came <u>Narrow-Stripe Tribunes</u>, (again named for their particular uniform). Each legion had five of these who were normally cavalry (horse) soldiers with some prior years of experience and often served the role of administrative officers. Lastly were the <u>Centurions</u>—each legion having 40 to 60 of these, 1 for every cohort of 100 men. They were the backbone of the Roman army, promoted from the common ranks, and they</p>
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	<p>meeting, even if he arrived unannounced.”</p> <p><u>Matthew:</u> “I would show him my plans for infrastructure. Conquest is not simply conquering nations but imposing a way of life.”</p> <p>(Gaius and Quintus are both flabbergasted.)</p> <p><u>Quintus:</u> “Unbelievable.” (shaking his head) “So simple. You’re dismissed.”</p>	<p>ran the day-to-day life of the soldiers and issued commands in the field. <b><u>The is the rank to which Gaius is promoted.</u></b></p> <p>3. <b>Matthew 20:20-28:</b> <i>Then the mother of the sons of Zebedee came to him with her sons, and kneeling before him, she asked a favor of him. <sup>21</sup>And he said to her, “What do you want?” She said to him, “Declare that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom.” <sup>22</sup>But Jesus answered, “You do not know what you are asking. Are you able to drink the cup that I am about to drink?” They said to him, “We are able.” <sup>23</sup>He said to them, “You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom it has been prepared by my Father.”</i></p> <p><i><sup>24</sup>When the ten heard it, they were angry with the two brothers. <sup>25</sup>But Jesus called them to him and said, “You know that the rulers of the gentiles lord it over them, and their great ones are tyrants over them. <sup>26</sup>It will not be so among you, but whoever wishes to be great among you must be your servant, <sup>27</sup>and whoever wishes to be first among you must be your slave, <sup>28</sup>just as the Son of Man came not to be served but to serve and to give his life a ransom for many.”</i></p>
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**Scene: Jesus and a Leper**

<p>00:14:51 – 00:19:46</p>		<p><b>Summary:</b> As Jesus and his disciples travel, they encounter a woman gathering flowers. Mary Magdalene greets the woman, and we discover she sells flowers in the marketplace. Jesus notices the woman’s necklace and inquires if it is Egyptian. She confirms that it is, saying she grew up there. Jesus then begins to speak to her, presumably in Egyptian, saying that He too grew up there, and they introduce themselves to each other in Egyptian. (See Note 1, below.) The woman’s name is Tamar of Heliopolis.* They exchange ends as they bid one another “Shalom.” The disciples realize that Jesus was born in Bethlehem and was there around the time of the Massacre of the Innocents. (See Note 1, below.)</p> <p>As that conversation ends and the group turns to continue on their way, Mary Magdalene suddenly gasps as the leper from the Cold Open approaches. Her fright draws the attention of the Egyptian woman, Tamar. The disciples draw back in horror as John, Son of Zebedee (the fisherman John) draws his knife and demands the leper not come any closer. Jesus steps to the front of the group, reassuring John and begins approaching the leper, much to the chagrin of the disciples. Jesus reassures them and continues toward the man with leprosy. The man pleads with Jesus not to turn him away as the disciples continue to look on in horror, Tamar with curiosity. Jesus tells the man He won’t turn him away, and the man begs Jesus to heal him, saying his sister was a servant at the wedding in Cana. She told him what Jesus could do. The man openly sobs. Jesus kneels down with the man, embraces him, and says, “Be cleansed.” Much to the amazement of all—Tamar included—the leper’s lesions are healed. Jesus tells him not to say anything to anyone, (See Note 3, below.)m instead sending him to the priest to see that he is cleansed; to make the proper offering in the Temple; and to go on living his life. The</p>
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<p>00:15:15-00:16:10</p>	<p><u>Jesus:</u> (noticing Tamar’s necklace) “Is that Egyptian?”</p> <p><u>Tamar*:</u> “Yes. I grew up there. My father was from Ethiopia.”</p> <p><u>Jesus:</u> (speaking in Egyptian) “I grew up in Egypt too. Your necklace reminds me of things I saw in my childhood.”</p> <p><u>Tamar:</u> “I’m Tamar of Heliopolis.”</p> <p><u>Jesus:</u> “Jesus of Nazareth. Peace to you, sister.”</p> <p><u>Tamar:</u> “Thank you.” (speaking to the rest of the entourage) “Shalom to you all.”</p> <p><u>Group:</u> “Shalom.”</p> <p>(Tamar begins to move on.)</p> <p><u>John:</u> (to Jesus) “You were speaking Egyptian?”</p> <p><u>Jesus:</u> “I lived there when I was a boy.”</p> <p><u>Mary Magdalene:</u> “Why were you there?”</p> <p><u>Jesus:</u> “We had to leave Bethlehem when I was two years old. Because of Herod.”</p> <p><u>Big James:</u> “You lived in Bethlehem? During the Massacre of the Innocents?”</p> <p><u>Jesus:</u> “I did.”</p> <p><u>Big James:</u> “I know this story. Herod had every child in the area under the age of two killed.”</p> <p><u>Jesus:</u> “Yes. It was very sad.”</p>	<p>disciples provide him with a new tunic to go over his filthy rags, and we see Tamar react and flee.</p> <p><b>Notes:</b></p> <p>1. <b>Matthew 2:13-23:</b> Now after the magi had left, an angel of the Lord appeared to Joseph in a dream and said, “<u>Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him.</u>”<sup>14</sup> Then Joseph got up, took the child and his mother by night, and went to Egypt<sup>15</sup> and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, “Out of Egypt I have called my son.”</p> <p><sup>16</sup> When Herod saw that he had been tricked by the magi, he was infuriated, and he sent and killed all the children in and around Bethlehem who were two years old or under, according to the time that he had learned from the magi.<sup>17</sup> Then what had been spoken through the prophet Jeremiah was fulfilled: <sup>18</sup> “A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they are no more.”</p> <p><sup>19</sup> When Herod died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said,<sup>20</sup> “Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child’s life are dead.”<sup>21</sup> Then Joseph got up, took the child and his mother, and went to the land of Israel.<sup>22</sup> But when he heard that Archelaus was ruling Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee.<sup>23</sup> There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, “He will be called a Nazarene.”</p>
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<p>00:16:16-00:19:11</p> <p><i>(Mary Magdalene reacts with a gasp as the leper from the Cold Start approaches. Tamar observes from a distance.)</i></p> <p><u>John:</u> <i>(drawing his knife)</i> “It’s a leper! Stay back!”</p> <p><u>Little James:</u> “Cover your mouth! Don’t breathe his air!”</p> <p><u>John:</u> <i>(brandishing his knife, to the leper)</i> “Don’t come any closer!”</p> <p><u>Jesus:</u> “It’s Ok, John. It’s Ok.” <i>(dropping his knapsack and approaching the man, to the shock of the disciples who all try to tell Jesus not to approach. Jesus silences them with a gesture.)</i></p> <p><u>Leper:</u> “Please... Please...” <i>(falls to his knees)</i> “Please don’t turn away from me.”</p> <p><u>Jesus:</u> “I won’t.”</p> <p><u>Leper:</u> “Lord, if you are willing you can make me clean. Only if you want to. I submit to you. ...My sister, she was a servant at the wedding. She told me what you could do. I know you can heal me if you are willing.” <i>(sobs)</i></p> <p><u>Jesus:</u> <i>(kneeling with the man)</i> “I am willing.” <i>(putting his hand on the leper’s shoulder)</i> “Be cleansed.”</p> <p><i>(The man’s skin is healed. Tamar reacts in shock, as do the disciples.)</i></p> <p><u>Leper:</u> <i>(overjoyed, embracing Jesus and continuing to sob)</i> “Thank you!... I knew it! What can I ever do...”</p> <p><u>Jesus:</u> <i>(interrupting)</i> “No. Do not say anything to anyone.”</p> <p><u>Leper:</u> <i>(puzzled)</i> “You don’t seek your own honor?”</p>	<p>2. <b>Mark 1:40-44:</b> <i>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.”</i><sup>41</sup> <i>Moved with pity, Jesus stretched out his hand and touched him and said to him, “I am willing. Be made clean!”</i><sup>42</sup> <i>Immediately the skin disease left him, and he was made clean.</i><sup>43</sup> <i>After sternly warning him he sent him away at once,</i><sup>44</sup> <i>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.”</i><sup>45</sup> <i>But he went out and began to 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.</i> (Parallel accounts occur in <b>Matt. 8:1-4</b> and <b>Luke 5:12-16.</b>)</p> <p>3. <b>The Messianic Secret</b>—One of the unique features of Mark’s Gospel is what has been come to be called “<i>the Messianic Secret.</i>” 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...</p> <ul style="list-style-type: none"> <li>• The misunderstanding toward which these miracles could contribute, especially (HERE IT IS AGAIN!) the dueling expectations of the Messiah—Warrior? Or Servant?</li> <li>• The practicality of crowd management and the attention these miracles could generate; and most especially,</li> <li>• 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. <u>This is a particularity of John’s Gospel, as well, with regard to God’s timing—that God’s <i>coup de grace</i> happens not in the signs themselves, but ultimately on the cross.</u></li> </ul>
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	<p><u>Jesus:</u> “Please just do me this one thing.”</p> <p><u>Leper:</u> “But what will I tell people?”</p> <p><u>Jesus:</u> “Go. Show yourself to the priest. Let him inspect you to see you are cleansed. Make the proper offering in the Temple as Moses commanded. Then go on your way.” (to the disciples) “Who has an extra tunic?”</p>	
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**Scene: Capernaum, Zebedee’s House\***

<p>00:19:46 – 00:21:50</p>		<p><b>Summary:</b> Zebedee and his wife are spreading out flax on their roof to dry, and most importantly to the unfolding story, we see the construction and functionality of a typical 1<sup>st</sup> century Jewish house, including especially the roof. Zeb sees his sons, James (Big James) and John approaching and runs out to greet them. Their mother Salome (see Note 1, below.) also comes out to greet them and breathlessly meets Jesus, though she composes herself enough to “order” her sons to listen to Jesus and to stay by his side. It’s unclear if Salome is star-struck by Jesus because of the report of the miraculous catch of fish alone, or, if reports of Jesus’ work has begun to spread.</p> <p>Zeb pulls James and John aside, as the rest enter the house, wondering about Simon, thinking he might have gotten cold feet and returned to the town bar, The Hammer. James and John report that Simon has become “the teacher’s pet.” Is this good humor? Or is there a tinge of jealousy involved? (See Note 3 on pg. 8 from Matthew 20.)</p> <p><b>Notes:</b></p> <p>1. <b>Is this what is being suggested?</b></p> <p><b>Mark 16:1-3--</b> <i>When the Sabbath was over, Mary Magdalene and Mary the mother of James and Salome bought spices, so</i></p>
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		<p>that they might go and anoint him. <sup>2</sup>And very early on the first day of the week, when the sun had risen, they went to the tomb. <sup>3</sup>They had been saying to one another, “Who will roll away the stone for us from the entrance to the tomb?”</p>
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**Scene: Capernaum, Simon & Eden’s House\***

<p>00:21:51– 00:24:45</p>		<p><b>Summary:</b> We see Eden’s mother, sick and in agony as Simon tries to calm and cool her with damp cloths. Simon even sings from the Psalms (See Note 1, below.), and his mother-in-law grows peaceful. Meanwhile, Andrew is reporting to Eden* about the wedding in Cana, and as he and Simon start to head over to Zebedee’s house to rejoin the rest of the group, they encounter Matthew, who seems particularly uneasy. (Understandable, given his prior relationship and interaction with them.) They seem to tease him about their tax debt and tell him to quit following them and to go back to his tax booth. Matthew indicates he’s not following them but is here about “the man.” Simon reacts in anger and grabs Matthew threateningly by the lapel, telling him, “You saw no man on the shore!” But of course, Matthew is insistent, telling them that he had reported to Quintus, who didn’t believe him. Simon draws back a fist to strike Matthew, and Andrew stops him. Matthew says, “They don’t believe what I saw, but I do.” He simply wants to know if he has been deceived, and Andrews asks, “What good is our answer if you don’t even listen to yourself?”</p>
<p>00:22:01-00:22:32</p>	<p><u>Simon:</u> (singing) “May my meditation please You, as I rejoice in You, my Lord. Praise you, Lord, Praise you, Lord, Praise you, Lord, forevermore.”</p>	<p><b>Notes:</b></p> <ol style="list-style-type: none"> <li><b>Psalm 104:34-35:</b> <u>May my meditation be pleasing to him, for I rejoice in the Lord.</u>  <sup>35</sup>Let sinners be consumed from the earth, and let the wicked be no more.  <u>Bless the Lord, O my soul.</u>  <u>Praise the Lord!</u></li> </ol>

**Scene: Capernaum—The Synagogue\***

<p>00:24:46 – 00:25:24</p>		<p><b>Summary:</b> Nicodemus enters as Yussif*, Shmuel*, and the rest of the synagogue’s staff have prepared the scrolls Nicodemus has apparently asked them to prepare, the scrolls from Isaiah and Malachi (See Note 1, below). Nicodemus dismisses them, ostensibly to have a little time to himself before teaching, though he asks Shmuel to stay. Shmuel seems cowed.</p> <p><b>Note:</b></p> <ol style="list-style-type: none"> <li>We’ve looked at a passage from Malachi already, containing the expectation of the prophet Elijah as a herald for Messiah: “See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes” (5:5).</li> </ol> <p>Malachi, along with many others, anticipates a conquering warrior Messiah who would bring vengeance and recompense to Israel’s enemies.</p> <p>It seems likely, as well, that Nicodemus has the Isaiah scroll handy, as well, to the <b>Isaiah 40</b> passage we have also already referenced a number of times:</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.</i></p>
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		<p><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.</p> <p><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).</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>
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**Scene: Capernaum—Zebedee & Salome’s House\***

<p>00:25:25 – 00:29:19</p>		<p><b>Summary:</b> Jesus and his disciples are gathered there. In the course of conversation, Jesus shares with Zeb that his father was a carpenter in Nazareth but that “he’s in heaven” now. (See Note 1, below.) Conversation continues regarding Jesus’ family lineage, his family tree. (See Note 2, below.)</p> <p>Neighbors begin to gather—his reputation and teaching have preceded Him. Simon tries to deflect all the questions, and Jesus assures him it’s Ok. One woman in particular pushes Jesus on what He had said about angels coming to separate the good from the evil. Jesus responds with a parable, folding in details about the wealthy father of bride, Abner*, from the wedding, which contains elements of the Parable of the Wise &amp; Foolish Bridesmaids. (See Note 3, below.)</p> <p>As Jesus teaches, Simon signals to John to meet him outside, where Simon expresses concern about the growing crowds. Simon starts noting details about the potential for a rapid exit, and John tells Simon he doesn’t have to be Jesus’ bodyguard. Simon indicates his anticipation to be fighting the Romans (See Note 4, below.) John reminds Simon that Jesus called him to “catch men,” and Simon replies that he doesn’t know what that means. John urges Simon to have patience and to continue watching Jesus.</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, “Isn’t this <u>the carpenter’s son?</u>” (Remember from Episode 3, “Jesus Loves the Little Children,” we see Jesus engaged in that trade—but the actual Greek word—<i>tehton</i>—is better rendered as “craftsman” and is used in a variety of skilled trades, including stonemasonry.)</li> <li>2. <u>Jesus’s Family Tree</u>—<b>Matthew 1:1-17</b>: <i>An account of the genealogy of Jesus the Messiah, the son of David, the son of Abraham.</i></li> </ol> <p><sup>2</sup>Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, <sup>3</sup>and</p>
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Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, <sup>4</sup> and Aram the father of Aminadab, and Aminadab the father of Nahshon, and Nahshon the father of Salmon, <sup>5</sup> and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, <sup>6</sup> and Jesse the father of King David.

And David was the father of Solomon by the wife of Uriah, <sup>7</sup> and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asaph, <sup>8</sup> and Asaph the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, <sup>9</sup> and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, <sup>10</sup> and Hezekiah the father of Manasseh, and Manasseh the father of Amos, and Amos the father of Josiah, <sup>11</sup> and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon.

<sup>12</sup>And after the deportation to Babylon: Jechoniah was the father of Salathiel, and Salathiel the father of Zerubbabel, <sup>13</sup> and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, <sup>14</sup> and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, <sup>15</sup> and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, <sup>16</sup> and Jacob the father of Joseph the husband of Mary, who bore Jesus, who is called the Messiah.

<sup>17</sup>So all the generations from Abraham to David are fourteen generations; and from David to the deportation to Babylon, fourteen generations; and from the deportation to Babylon to the Messiah, fourteen generations.

- An alternative genealogy is found in **Luke 3:23-37** but with differing names. Some have suggested Matthew details JOSEPH's genealogy (Jesus's "legal" father), while Luke details MARY's genealogy (Jesus' blood relationship).
3. **Matthew 25:1-13**—"Then the kingdom of heaven will be like this. Ten young women took their lamps and went to meet the bridegroom. <sup>2</sup>Five of them were foolish, and five were wise. <sup>3</sup>When the foolish took their lamps, they took no oil with them, <sup>4</sup>but the wise took flasks of oil with their lamps. <sup>5</sup>As the bridegroom was delayed, all of them became drowsy and slept. <sup>6</sup>But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' <sup>7</sup>Then all those young women got up and trimmed their lamps. <sup>8</sup>The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' <sup>9</sup>But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' <sup>10</sup>And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet, and the door was shut. <sup>11</sup>Later the other young women came also, saying, 'Lord, lord, open to us.' <sup>12</sup>But he replied, 'Truly I tell you, I do

		<p><i>not know you.’<sup>13</sup> Keep awake, therefore, for you know neither the day nor the hour.”</i></p> <p>Throughout <b>Matthew 24 &amp; 25</b> Jesus actually offers several teachings and tells several parables that warn against speculation about the time of the End but instead encourage the faithful to be watchful and ready.</p> <p>4. <b>Dueling Expectations Regarding the Messiah—YET AGAIN!</b>  On the one hand, there are texts that seem to point to a Messiah whose identity would like that of a military leader, cut from the same fabric as King David, the greatest king in Israel’s history and the height of Israel’s glory, power, and wealth. (See <b>Psalm 2</b>, as an example of such Scripture.)</p> <p>On the other hand, <b><i>there is also Scripture that proclaims a coming Messiah who is the exact opposite.</i></b> (See the note above on <b>Isaiah 53:1-12</b>, called “<b>The Suffering Servant’s Song.</b>”)</p> <p>For us as followers of Jesus, following Jesus’ lead and the testimony of both the Gospels themselves as well as the apostle Paul and the rest of the New Testament, we can do no other but also fall on the side of the suffering Messiah. Their testimony of Jesus’ teaching, his ministry to poor and outcast, Jesus’ own suffering, the cross itself and the proclamation of Christ’s resurrection we believe to be the clearest window into the heart and mind of God and his chosen servant in Jesus.</p>
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**Scene: Synagogue at Capernaum\***

<p>00:29:20 – 00:33:09</p> <p>00:29:22-33:05</p>	<p><u>Nicodemus:</u> “<i>Shmuel, my eyes are tired. Would you mind reading to me from the scroll of the prophet Isaiah?</i>”</p> <p>...</p> <p><u>Shmuel:</u> “<i>A voice cries, ‘In the wilderness, prepare the way of Adonai. (See Note 1, below.) Make straight in the desert a highway for our God.’</i>”</p> <p><u>Nicodemus:</u> “<i>Hm! Who does that sound like?</i>”</p> <p><u>Shmuel:</u> “<i>The heretic John.</i>”</p> <p><u>Nicodemus:</u> “<i>And what heresy do you find in those words, being that Isaiah said them.</i>”</p> <p><u>Shmuel:</u> “<i>The heresy is that John has appropriated</i></p>	<p><b>Summary:</b> We pick up on the impending confrontation between Nicodemus and Shmuel*. Nicodemus tells Shmuel that Nico’s eyes are tired and asks Shmuel to read from the scroll of the prophet Isaiah. It seems clear that Nicodemus has other motives besides tired eyes. Shmuel reads from Isaiah 40. (See Note 1, from the previous scene, <b>Capernaum—The Synagogue</b>, pgs. 12 &amp; 13.) Nicodemus invites Shmuel to wonder who that passage sounds like. “The heretic John,” he says, meaning John the Baptist. Shmuel indicates that he believes the heresy is in John’s appropriation of those words and John’s insistence that there was one to come after him in the bodily form of God. Nicodemus presses him on where the Scriptures say God can’t take human form, and Shmuel fires back that Deuteronomy says as much. (See Note 2, below.) The two scholars go back and forth, Shmuel taking a much more conservative approach to the Scriptures and their interpretation, while Nicodemus defends an interpretation of a limitless God who is full of potential. Most of all, Nicodemus insists that their common approach should still be as students with understandings that will never be complete. Nicodemus seems to use of John the Baptist’s very words from their conversation in John’s cell, worrying about being “asleep in the safety of rigid tradition.” Nicodemus mentions the Sadducees (See Note 4, below.) who only hold to the 5 Books of Moses, disregarding the rest, bemoaning how much they have missed in their disregard. He assures Shmuel that faithful people can do both—uphold God’s Law AND still keep our eyes open to the</p>
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	<p><i>Isaiah's words by taking a spiritual description of God in heaven and applying it to John's physical successor on earth."</i></p> <p><b>Nicodemus:</b> "Successor?"</p> <p><b>Shmuel:</b> "John said, 'After me comes he who is mightier than I, the strap of whose sandals I am not worthy to stoop down and untie'."</p> <p><b>Nicodemus:</b> "And?"</p> <p><b>Shmuel:</b> "God has no body. He cannot wear sandals." (Nicodemus laughs) "God cannot take human form. To say so is blasphemy."</p> <p><b>Nicodemus:</b> (amused still) "And where does it say that God cannot take human form?"</p> <p><b>Shmuel:</b> (self-assuredly) "In the scroll of Deuteronomy: 'You saw no face the day Adonai spoke to you at Horeb.'"</p> <p><b>Nicodemus:</b> "Just because they saw no form doesn't mean that God can't take one."</p> <p><b>Shmuel:</b> "In Exodus: 'You cannot see my face, for no man shall see me and live'. This person would have to walk around with his face covered."</p> <p><b>Nico:</b> "So you would place limits on the Almighty?"</p> <p><b>Shmuel:</b> "None that are not written IN LAW."</p> <p><b>Nico:</b> "So if God did something that you felt contradicted the Torah, would you tell Him to get back in that box that you have carved for Him? Or, would you question your interpretation of the Torah?... We are still students, Shmuel! All of us! Our understanding will never be</p>	<p>startling and unexpected. Nicodemus seems to persuade Shmuel that they, together, can lead the others in this way (See Note 3, below.), when they are interrupted by Yussif*, who reports a crowd gathering to hear a man preaching, a common person, not John the Baptist. Nicodemus determines to investigate.</p> <p><b>Notes:</b></p> <ol style="list-style-type: none"> <li>1. "Adonai"—Hebrew for "The Lord." This the word that is actually said when Jews encounter in Scripture the 4-letter name of God (called "the tetragrammaton," <i>YHWH</i>) that many English speakers pronounced as "Yahweh."</li> <li>2. <b>Deuteronomy 4:15-19:</b> <i>Since you saw no form when the Lord spoke to you at Horeb out of the fire, watch yourselves closely,</i> <sup>16</sup> <i>so that you do not act corruptly by making an idol for yourselves in the form of any figure: the likeness of male or female,</i> <sup>17</sup> <i>the likeness of any animal that is on the earth, the likeness of any winged bird that flies in the air,</i> <sup>18</sup> <i>the likeness of anything that creeps on the ground, the likeness of any fish that is in the water under the earth.</i> <sup>19</sup> <i>And when you look up to the heavens and see the sun, the moon, and the stars, all the host of heaven, do not be led astray and bow down to them and serve them, things that the Lord your God has allotted to all the peoples everywhere under heaven.</i></li> <li>3. <b>Exodus 33:12-23:</b> <i>Moses said to the Lord, "See, you have said to me, 'Bring up this people,' but you have not let me know whom you will send with me. Yet you have said, 'I know you by name, and you have also found favor in my sight.'</i> <sup>13</sup> <i>Now if I have found favor in your sight, please show me your ways, so that I may know you and find favor in your sight. Consider, too, that this nation is your people."</i> <sup>14</sup> <i>He said, "My presence will go with you, and I will give you rest."</i> <sup>15</sup> <i>And he said to him, "If your presence will not go, do not bring us up from here.</i> <sup>16</sup> <i>For how shall it be known that I have found favor in your sight, I and your people, unless you go with us? In this way, we shall be distinct, I and your people, from every people on the face of the earth."</i></li> </ol> <p><sup>17</sup> <i>The Lord said to Moses, "I will also do this thing that you have asked, for you have found favor in my sight, and I know you by name."</i> <sup>18</sup> <i>Moses said, "Please show me your glory."</i> <sup>19</sup> <i>And he said, "I will make all my goodness pass before you and will proclaim before you the name, 'The Lord,' and I will be gracious to whom I will be gracious</i></p>
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	<p>complete! ... And fear alone insures we remain ignorant, asleep in the safety of rigid tradition.</p> <p>Take the Sadducees (See Note 4), they take the first 5 books, the Law of Moses as inspired Scripture. The rest they disregard. To them, God stopped speaking when Moses died. Think of all they have missed. The psalms of David, the stories of Ruth and Boaz, Esther and Mordecai.</p> <p>I don't want to live in some bleak past where God cannot do anything new. Do you?"</p> <p><u>Shmuel</u>: "How is that your concern? God gave us this Law. We must uphold it!"</p> <p><u>Nico</u>: "We can do both! Let's look to the ancient roads, where the good way is and walk in it, as Jeremiah said (see Note 5, below.), and still keep our eyes open to the startling and the unexpected!</p> <p>Can we agree on that?"</p> <p><u>Shmuel</u>: "Yes."</p>	<p>and will show mercy on whom I will show mercy. <sup>20</sup> But," he said, "you cannot see my face, for no one shall see me and live."<sup>21</sup> And the Lord continued, "See, there is a place by me where you shall stand on the rock, <sup>22</sup> and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by; <sup>23</sup> then I will take away my hand, and you shall see my back, but my face shall not be seen."</p> <p>4. The Major Jewish Sects during Jesus' time:</p> <ul style="list-style-type: none"> <li>• <b>Pharisees:</b> (Nicodemus is one.) The Pharisees were a movement of common, lay people (rather than a movement of priests, like the Sadducees) who had more in common with Jesus' teaching than any of the other Jewish movements. They acknowledged the entirety of what we today call the Old Testament. They believed in a resurrection of the dead and a dynamic and spiritual interpretation of the Scriptures. The Pharisees' response to the Roman problem was largely avoidance; practicing faithful interpretation of and response to Torah; and to look forward to eventual freedom from Roman rule.</li> <li>• <b>Sadducees:</b> Often foils and rivals to the Pharisees, the Sadducees did not believe in the supernatural; an afterlife of any kind; angels, spirits, demons, etc. They held exclusively to the written Pentateuch/Torah (5 Books of Moses). Their approach to Jewish faithfulness could be expressed, "You get one shot at life, and faithfulness to the Law ensures a good life in the here and now." The Sadducees were usually the group from whom the priests and High Priest were selected and were often seen as collaborators with the Romans for the sake of keeping the peace.</li> <li>• <b>Essenes:</b> The Essenes were Jewish mystics or monastics whose response to the Roman problem—or their perceived problem of secularism in general—was to withdraw into their desert communities, chief of which was Qumran, on the NW shore of the Dead Sea. (The Essenes were the sect who collected and warehoused what we call "the Dead Sea Scrolls.") The Essenes' general beliefs and practices mirrored those of the Pharisees. There is no direct mention of them in the Scripture—most of what we have come to know about them comes from the Dead Sea Scrolls themselves or the Jewish Roman historian Josephus (AD 37 – ca. 100). Some scholars have suggested that John the Baptism could have been an Essene, or had been influenced by them.</li> <li>• <b>Zealots:</b> As <i>Crazy Book: A Not-So-Stuffy Dictionary of Biblical Terms</i> puts it, "As vegans are to vegetarians, zealots were to Jews" (363). Faithfulness, to them, was a political-economic response of open, violent opposition to Rome as well as Jewish collaborators and the re-establishment of the Davidic Kingdom of Israel. The Zealots instigated the rebellion that in 70 AD led to the</li> </ul>
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		<p>Roman destruction of the Temple in Jerusalem. Luke/Acts lists one of the disciples/apostles as “Simon the Zealot” (Luke 6:15, Acts 1:13).</p> <p>5. <b>Jeremiah 6:16-19:</b> <i>Thus says the Lord: Stand at the crossroads and look, and ask for the ancient paths, where the good way lies; and walk in it, and find rest for your souls. But they said, “We will not walk in it.”</i>  <sup>17</sup>Also I raised up sentinels for you: “Give heed to the sound of the trumpet!” But they said, “We will not give heed.”  <sup>18</sup>Therefore hear, O nations, and know, O congregation, what will happen to them.  <sup>19</sup>Hear, O earth; I am going to bring disaster on this people, the fruit of their schemes, because they have not given heed to my words, and as for my teaching, they have rejected it.</p>
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**Scene: Back at Zebedee’s House—Jesus teaches.**

		<p><b>Summary:</b> The crowd we hear reported about to Nicodemus is, in fact, the one we see growing at Zebedee and Salome’s house, and it is Jesus who is teaching. We hear some of the men gathered around Jesus, probing about the connection between sin and suffering and God’s punishment, hearing both about an incident involving some Galileans whom Pontius Pilate had executed and a tower that fell on and crushed some people. (See Note 1, below.) The women there, Salome especially, in whose house they have gathered fret about dwindling supplies for the crowd. Mary Magdalene assures the women the crowd is “already being fed.”</p> <p>We continue hearing fragments of Jesus’ teaching from the Gospels, including on prayer and giving to the needy (See Note 2, below.)</p> <p>Tamar of Heliopolis (the woman who witnessed Jesus heal the leper) comes around the corner to where Jesus is teaching inside the house and summons some friends to come. Four of them are carrying a man on a litter.</p> <p><b>Notes:</b></p> <ol style="list-style-type: none"> <li><b>Luke 13:1-5:</b> <i>At that very time there were some present who told Jesus about the Galileans whose blood Pilate had mingled with their sacrifices. <sup>2</sup>He asked them, “Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? <sup>3</sup>No, I tell you, but unless you repent you will all perish as they did. <sup>4</sup>Or those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the other people living in Jerusalem? <sup>5</sup>No, I tell you, but unless you repent you will all perish just as they did.”</i></li> <li><b>Matthew 6:1-8:</b> <i>“Beware of practicing your righteousness before others in order to be seen by them, for then you have no reward from your Father in heaven.</i></li> </ol>
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		<p><sup>2</sup>“So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. <sup>3</sup>But when you give alms, do not let your left hand know what your right hand is doing, <sup>4</sup>so that your alms may be done in secret, and your Father who sees in secret will reward you.</p> <p>And whenever you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. <sup>6</sup>But whenever you pray, go into your room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you.</p> <p><sup>7</sup>“When you are praying, do not heap up empty phrases as the gentiles do, for they think that they will be heard because of their many words. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask him.</p> <p><u>Note:</u> These teachings actually occur in Jesus’ Sermon on the Mount (Matt. 5-7). But we have had suggested before that it could be that Jesus’ teachings as they are recorded in the Gospels didn’t necessarily come in singular, once-and-for-all lessons and sermons but throughout his itinerant travels over the course of the approximately three years of his ministry.</p>
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**Scene: Capernaum—Matthew’s Tax Booth\***

00:35:04 – 00:36:13		<p><b>Summary:</b> Gaius* stands outside Matthew’s tax booth, and the marketplace seems remarkably quiet. Gaius wonders about when Matthew’s last customer had come. Matthew is dozing and notes at least an hour, maybe two.</p> <p>Another soldier (Marcus, whom we’ve seen before) comes and speaks to Gaius privately about what we cannot hear. Gaius then orders Matthew to close the booth and go home, noting that “there is a situation.” Matthew wonders about what kind of situation would require them to close up, and Gaius says there’s “a mob in the east slums.” Matthew says he’s going with Gaius.</p>
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**Scene: Capernaum—Back at Zebedee and Salome’s House: Jesus teaches and heals.**

00:36:14 – 00:49:47		<p><b>Summary:</b> Jesus continues to teach as Tamar tries to get close enough to bring her friend to Jesus. But the crowd is too much. (We hear Jesus in the background telling the parable of the Pharisee and the Publican (See Note 1, below.)) Simon is “patrolling” the crowd, almost like a midway hawker, “This is Jesus of Nazareth.” He notices Tamar and her entourage (though it’s not clear if he recognizes her) and confronts her along with Andrew insisting there is no room for them. Mary Magdalene rebukes Simon—she recognizes Tamar. Simon wants to know why Tamar thinks she needs to get closer, and she tells him she saw what Jesus did for the leper. (Remember the <b>Messianic Secret</b>—see Note 3 on p. 10, above.) Tamar is not dissuaded in the least and pleads on behalf of her friend.</p>
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		<p>Gaius, Marcus, and Matthew arrive—Simon and Andrew are on alert. Apparently aware of Simon’s hot nature, Andrew says he’ll handle the Romans. Mary Magdalene beckons Tamar and her friends to follow her.</p> <p>Andrew speaks to Gaius and Marcus, assuring them this is a peaceful gather. Gaius replies, “That is what the Maccabees said.” (See Note 2, below.) Marcus notes that they’re blocking the road. Matthew is ALL EYES.</p> <p>Meanwhile, Jesus has shifted parables to tell the Parable of the Persistent Widow (See Note 3, below)—which is a great pairing with the persistence we see from Tamar.</p> <p>Matthew continues to try to make his to be able to see and hear what Jesus is doing and saying, even getting spit at and shoved as he recognized as a publican (tax collector).</p> <p>As Mary Magdalene can’t get them any closer, she apologizes and gives up. “What if you were me?” the paralyzed man asks. “I once was you,” Mary says.</p> <p>Tamar comes up with the idea of the roof. You know where this is going now, right? (See Note 4, below.)</p> <p>Matthew is being pelted with rocks from above, saying, “<i>I just want to hear the teacher teach.</i>” Turns out it’s the children Abigail* and Joshua* (from Episode 3) who climbed up on a neighboring roof top to see and hear. THE CHILDREN invite Matthew to come up with them! Simon arrives wondering where the children’s parents are (in the crowd), and when he tries to tell them about Jesus, they of course already know Him! Simon is astounded, not knowing what we know.</p> <p>Next, Nicodemus, Shmuel, and Yussif arrive on the scene, stunned by crowd, which mostly parts for them as they make their way toward Jesus. Shmuel spots Mary Magdalene on the rooftop, “truly restored.” Nicodemus wonders aloud, “Why is she here?”</p> <p>With Tamar right above Jesus now she calls out to him, requesting that Jesus heal her friend, and they lower him through the roof. The crowd’s shouts grow louder and so does the tension.</p> <p>Shmuel the Pharisee is outraged and continues to try to make his way to the front.</p> <p>Simon joins Matthew on the roof and encourages him to get out his tablet.</p> <p>Shmuel and Yussif make it to the window to be able to see and hear what’s going on. Shmuel confronts Jesus, asking Him by whose authority He teaches. Initially, Jesus does not answer and seems intent on Tamar’s request for Him to heal, completely tuning out Shmuel’s insistence that Jesus account for his credentials and commenting on Tamar’s beautiful faith.</p> <p>Turning to the paralyzed man, Jesus forgives the man’s sins and turns to confront Shmuel, provoking him with the question, “Who is this who speaks blasphemies?” The action pretty much</p>
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continues word-for-word according to both Luke's and Mark's account of the incident. (Watch for the toes!)

Immediately, Shmuel calls for Roman guards, accusing Jesus of disturbing the peace. With swords drawn, Gaius and Marcus wade into the crowd, while Simon bursts into the house to spirit Jesus away and Nicodemus, dumbfounded, encounters the now healed man in chaos of the crowd disbursing and has brief exchange with Mary Magdalene about what he has seen and who Jesus is. Nicodemus wants Mary to help broker a meeting with him, in spite of Shmuel's and Yussif's attempts to have Jesus arrested, promising that he does not share the same fear and jealousy the other two have demonstrated, pleading, even begging for audience with Jesus. Mary simply responds, "I will try."

Matthew descends, bewildered, from the rooftop with the children, who ask if he is lost.

Gaius and Marcus, the Roman soldiers, finally gain entry into the house, only to find Jesus gone, out through the back door.

In the back alleyway, Jesus has a moment of direct eye contact with Matthew.

**Notes:**

1. **Luke 18:9-14:** *He also told this parable to some who trusted in themselves that they were righteous and regarded others with contempt: <sup>10</sup> "Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup> The Pharisee, standing by himself, was praying thus, 'God, I thank you that I am not like other people: thieves, rogues, adulterers, or even like this tax collector. <sup>12</sup> I fast twice a week; I give a tenth of all my income.' <sup>13</sup> But the tax collector, standing far off, would not even lift up his eyes to heaven but was beating his breast and saying, 'God, be merciful to me, a sinner!' <sup>14</sup> I tell you, this man went down to his home justified rather than the other, for all who exalt themselves will be humbled, but all who humble themselves will be exalted."*
2. **The Maccabees** were a family of Jewish rebel warriors who retook control of Judea, which at the time was part of the Greek Empire after Alexander the Great. They founded the Hasmonean dynasty, which ruled from 167 to 37 BC, being a fully independent kingdom from 104 to 63 BC. They reasserted the Jewish religion, expanded the boundaries of Judea by conquest, and reduced the influence of Hellenism and Hellenistic Judaism. (The Jewish holiday of Hannukah was established during this time.)
3. **Luke 18:1-8:** *Then Jesus told them a parable about their need to pray always and not to lose heart. <sup>2</sup> He said, "In a certain city there was a judge who neither feared God nor had respect for people. <sup>3</sup> In that city there was a widow who kept coming to him and saying, 'Grant me justice against my accuser.' <sup>4</sup> For a while he refused, but later he said to himself, 'Though I have no fear of God and no respect for*

anyone, <sup>5</sup>yet because this widow keeps bothering me, I will grant her justice, so that she may not wear me out by continually coming.’” <sup>6</sup>And the Lord said, “Listen to what the unjust judge says. <sup>7</sup>And will not God grant justice to his chosen ones who cry to him day and night? Will he delay long in helping them? <sup>8</sup>I tell you, he will quickly grant justice to them. And yet, when the Son of Man comes, will he find faith on earth?”

4. **Luke 5:17-26:** One day while he was teaching, Pharisees and teachers of the law who had come from every village of Galilee and Judea and from Jerusalem were sitting nearby, and the power of the Lord was with him to heal. <sup>18</sup>Just then some men came carrying a paralyzed man on a stretcher. They were trying to bring him in and lay him before Jesus, <sup>19</sup>but, finding no way to bring him in because of the crowd, they went up on the roof and let him down on the stretcher through the tiles into the middle of the crowd in front of Jesus. <sup>20</sup>When he saw their faith, he said, “Friend, your sins are forgiven you.” <sup>21</sup>Then the scribes and the Pharisees began to question, “Who is this who is speaking blasphemies? Who can forgive sins but God alone?” <sup>22</sup>When Jesus perceived their questionings, he answered them, “Why do you raise such questions in your hearts? <sup>23</sup>Which is easier: to say, ‘Your sins are forgiven you,’ or to say, ‘Stand up and walk’? <sup>24</sup>But so that you may know that the Son of Man has authority on earth to forgive sins”—he said to the one who was paralyzed—“I say to you, stand up and take your stretcher and go to your home.” <sup>25</sup>Immediately he stood up before them, took what he had been lying on, and went to his home, glorifying God. <sup>26</sup>Amazement seized all of them, and they glorified God and were filled with fear, saying, “We have seen incredible things today.”

Note: A parallel version of the story is found in **Mark 2:3-12**. Matthew’s version (**9:1-8**) does not include the detail of the roof at all.