

## The Chosen—Season 1, Episode 8, “I Am He” : “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—</b>  <b>Canaan, 1952 BC</b>                      00:00:00 – 00:04:26</p>		<p><b>Summary:</b> The scene opens with the caption “Canaan, 1952 BC,” placing us backwards in the Biblical story to the time of the Patriarchs, and indeed we discover the first character we meet is Jacob, apparently digging a well on the only piece of property he owns, land promised by covenant to his grandfather Abraham. (See <b>Note 1</b>, below.) A stranger named Yassib* comes upon Jacob and three of his sons as they work to dig a well. Yassib suggests that Jacob has been cheated by “the sons of Hamor” (See <b>Note 2</b>, below, on p. 2.), that their digging a well will prove fruitless. Jacob assures Yassib, “<i>Our God takes care of us</i>” and that they are only temporarily living here until they find the land God promised to his grandfather Abraham. The conversation spurs Yassib’s curiosity about this “god,” (only one among many possibilities to Yassib), where this god’s temple is, and that Jacob doesn’t carry around idols of this god. “<i>We didn’t choose Him,</i>” Jacob replies—just as one of his sons interrupts the two men with the discovery of water—“<i>He chose us.</i>”</p> <p>Next we see a woman drawing water up from a well—with the caption “AD 26”—as we have apparently fast-forwarded from Jacob digging the well to its use still in Jesus’ timeline, nearly 2,000 years later.</p> <p><b>Notes:</b></p> <p>1. <b>Note 1—God’s Covenant with Abraham:</b> The call and covenant God made with Abram (eventually renamed “Abraham”) is found in a number of different iterations. The first is found in <b>Genesis 12:1-9:</b></p> <p><i>Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. <sup>2</sup>I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup>I will bless those who bless you, and the one who curses you I will curse, and in you all the families of the earth shall be blessed.”</i></p> <p><i><sup>4</sup>So Abram went, as the Lord had told him, and Lot went with him. Abram was seventy-five years old when he departed from Haran. <sup>5</sup>Abram took his wife Sarai and his brother’s son Lot and all the possessions that they had gathered and the persons whom they had acquired in Haran, and they set forth to go to the land of Canaan. <u>When they had come to the land of Canaan, <sup>6</sup>Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. <sup>7</sup>Then the Lord appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the Lord, who had appeared to him. <sup>8</sup>From there he moved on to the hill country on the east of Bethel and pitched his tent,</u></i></p>

		<p><i>with Bethel on the west and Ai on the east, and there he built an altar to the Lord and invoked the name of the Lord. <sup>9</sup> And Abram journeyed on by stages toward the Negeb.</i></p> <p><b>2. Note 2—Jacob &amp; the sons of Hamor: Genesis 33:16-20</b></p> <p><i>Esau returned that day on his way to Seir. <sup>17</sup> But Jacob journeyed to Succoth and built himself a house and made booths for his cattle; therefore the place is called Succoth. [The word means “shelters.”]</i></p> <p><i><sup>18</sup> Jacob came safely to the city of Shechem, which is in the land of Canaan, on his way from Paddan-aram, and he camped before the city. <sup>19</sup> And from the sons of Hamor, Shechem’s father, he bought for one hundred pieces of money the plot of land on which he had pitched his tent. <sup>20</sup> There he erected an altar and called it El-Elohe-Israel. [which means “God, the God of Israel” or “Mighty is the God of Israel.”]</i></p> <ul style="list-style-type: none"> <li>• This passage comes in the aftermath with Jacob’s reconciliation with his twin brother Esau, whom Jacob had cheated out of the family inheritance some years before.</li> <li>• While there is no mention of Jacob digging a well anywhere in the Torah, this plot of land, including an ancient well (and the conversation between Jesus and a Samaritan woman in John 4) is commemorated in a Christian church outside of the West Bank Palestinian city of Nablus. The church itself dates back to the late 300s AD but the site is referenced as a pilgrimage site in writings dating back to 330 AD.</li> </ul>
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**Scene: Neriah’s House\*--Sychar, Samaria**

<p>00:05:28 – 00:08:40</p>		<p><b>Summary:</b> We meet the same woman who had been drawing water from the well in the Cold Open, this time back in town, her water jugs on the carrier over her shoulder. She seems weary. Inside the home is an older man, who says that when he heard the door open, he had hoped it was “<i>a thief or a murder, come to put me out of my misery.</i>” The conversation that ensues indicates that this couple are a husband and wife. Neriah*—the husband—notes Photina’s (the wife’s) physical appearance, “<i>Your hair is matted and your face is red. Why?</i>” She replies, “<i>You know why.</i>” <u>Apparently we are to note that this woman goes to the well to draw water, at great physical exertion, during the heat of the day.</u> There are apparently other men in the picture and that her fetching water in the heat of the day is a necessity because the woman’s reputation. The woman—her name turns out to be Photina and his, Neriah—has come with a certificate of divorce for him to sign, since she is living with another man. Neriah refuses to sign it in spite of Photina’s pleas and casts the paper into the fire.</p>
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**Scene: Capernaum— The Dinner Party**

<p>00:08:41 – 00:13:36</p>		<p><b>Summary:</b> We see Jesus and the disciples gathered around a large table, lavishly set and abundant with food and drink—the dinner party Jesus indicated Matthew would be hosting at the end of Episode 7. In addition to Jesus and the disciples, we see a</p>
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00:10:05 –  
00:11:51

Yussif: *(from the partition at Matthew's front door) "What is going on?"*

Matthew: *(opening the door) "May I help you?"*

Yussif: *"We were just on a walk and we heard voices, and I thought it sounded like..." (cut short by noticing Jesus' presence) "...but surely not. And yet it is you."*

Jesus: *"Would you like to come in?"*

Yussif: *"We would never— never be caught dead in a—"*

Jesus: *(interrupting) "In a what? A tax collectors house?"*

Yussif: *"Not only that, but with... a..." (gesturing toward the table, specifically, it seems, toward Rivka) "Do you know what she..." (fumbling for words) "and he..." (gesturing toward Matthew) "...they are..."*

Simon: *(interrupting) "You seem to be having trouble finding your words, man."*

Yussif: *"Why does your Master eat with tax collectors and sinners?"*

Jesus: *"It's not the healthy who need a doctor, but the sick." (See **Note 1—The Dinner Party**)*

Yussif: *"I must say I am shocked. (gesturing again) She is from the Red Quarter, much of what is done there cannot even be spoken by my tongue or cross my lips, it*

number of other people, some of them minor characters we've seen from previous episodes, including Rivka (Lilith/Mary Magdalene's friend from Episode 1), Barnaby and the blind woman Shula, (whom we first met in the Shabbat episode when they came to Mary Magdalene's home for Shabbat). Matthew futzes around with serving. The mood is light and jovial as the group hears the account of Nicodemus and the other Pharisee's fleeing Capernaum's "Red Quarter" back from Episode 1. Simon's mood doesn't seem to match the rest of the party's.

The meal is suddenly interrupted by the Pharisee Yussif\* and another unnamed Pharisee who were on a walk; heard the voices around the table; and stopped to investigate. Yussif is brought up short in his explanation when he sees Jesus coming toward the door, inviting them to join the party. Jesus engages the two Pharisees in conversation about the people there at the dinner party. Yussif warns Jesus about those who are watching Him and weighing His words, which Simon picks up on as a threat.

Gaius\* (Matthew's Roman bodyguard) strolls up and interrupts the conversation, which the Pharisees downplay, indicating they were just going on their way. As the Pharisees move on, Jesus acknowledges Gaius with a nod, as Matthew draws Gaius aside for a conversation. Gaius tries to persuade Matthew not to throw away the life his tax collecting has brought to him for "the dregs of Capernaum." Matthew reminds Gaius, (who's Germanic, remember), that just as Gaius' people once surrendered, Matthew is surrendering too. The conversation turns to Gaius' promotion to Primi (centurion) and Matthew's role in that. Unwilling (or unable?) to say thank you, Matthew implies—perhaps knowing full well of Roman cultural practices toward beholdenness and gratitude—that Gaius could express his gratitude through a favor.

#### **NOTES:**

##### **1. Note 1—The Dinner Party: Matthew 9:10-13**

<sup>10</sup>And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with Jesus and his disciples. <sup>11</sup>When the Pharisees saw this, they said to his disciples, "Why does your teacher eat with tax collectors and sinners?" <sup>12</sup>But when he heard this, he said, "Those who are well have no need of a physician, but those who are sick. <sup>13</sup>Go and learn what this means, 'I desire mercy, not sacrifice.' For I have not come to call the righteous but sinners." (See **Note 2—"I desire mercy..."** below, p. 4)

is so unholy. The mere mention of it would defile me.”

Simon: “Sounds like a personal problem.”

Yussif: (gesturing toward Matthew again) “But him, and the others he works with, they betray our people for money. And they’re not even sorry.”

Andrew: (from the table) “If you’re so offended, then leave.”

Jesus: (over his shoulder to Andrew) “Let them speak, Andrew.”

Yussif: “They’ve never offered guilt sacrifices in the Temple.”

Little James: “What?”

Pharisee 2: “The priest keeps records. We checked them.”

Matthew: “Tax collectors are not welcome at the Temple.”

John: “You would like them better if they made the proper sacrifices?”

Yussif: “This is not about me, this is about what God wants.”

Jesus: “You are forgetting the scroll of Hosea, hmm? Go and learn what this means: ‘I desire mercy more than sacrifice.’” (See **Note 2—“I desire mercy...”**.)

Yussif: (threateningly) “There are righteous men on the lookout for you, and they are weighing every word you say.”

Simon: “Is that a threat?”

Jesus: “Please let them know this, Yussif. I have not come to call the ‘righteous,’ but sinners.”

**2. Note 2—“I desire mercy...”: Hosea 6:1-6**

- “Come, let us return to the Lord; for it is he who has torn, and he will heal us; he has struck down, and he will bind us up.
- <sup>2</sup> After two days he will revive us; on the third day he will raise us up, that we may live before him.
- <sup>3</sup> Let us know, let us press on to know the Lord; his appearing is as sure as the dawn; he will come to us like the showers, like the spring rains that water the earth.”
- <sup>4</sup> What shall I do with you, O Ephraim? [another name for the Northern Kingdom of Israel] What shall I do with you, O Judah? [the Southern Kingdom] Your love is like a morning cloud, like the dew that goes away early.
- <sup>5</sup> Therefore I have hewn them by the prophets; I have killed them by the words of my mouth, and my judgment goes forth as the light.
- <sup>6</sup> For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings.**
- There are two vital ways this citation of the prophet Hosea works here in Jesus’ mouth:
    - (1) The first and most obvious—verse 6—is simply to call the Pharisees into the Scriptures, to note and to remember that the judgments of the prophets were leveled at Israel, either...
      - (a) for their pursuit and worship of other gods and goddesses;
      - (b) for their blindness to the needs of the vulnerable and poor, often expressed in terms of “*the widow, the orphan, and the alien stranger in your midst*” (i.e., see **Deut. 10:18**, “*The LORD God executes justice for the orphan and the widow, and who loves the strangers, providing them food and clothing.*”);

and/or

    - (c) when/where their worship APPEARS to be rightly done—sacrifice; following Temple regulations; etc.—they worship WITHOUT an eye for (b), the widow, the orphan, and the stranger.
  - (2) The second though less obvious way this text from Hosea 6 works comes from verses 1-3, which (a) speaks of God’s redemption in terms that sound like a three-day resurrection (v. 2); (b) includes an exhortation to come to know God’s appearance; and (c) that the Lord’s appearance will be something gentle and refreshing, like *showers, like the spring rains that water the earth* (v. 3).

	<p><i>Gaius: (strolled up from behind Yussif and Pharisee 2) "Is everything under control here?"</i></p>	
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**Scene: Capernaum—Nicodemus' Quarters\***

<p>00:13:37 – 00:17:13</p>		<p><b>Summary:</b> Our first encounter with Nicodemus after his conversation with Jesus in the night, he seems pensive and prayerful. Zohara enters the room, indicating that Nicodemus has not rehearsed for her an upcoming speech. Nicodemus dismisses it as “nothing.” The two engage in a bantering conversation about Nicodemus’ notoriety, his skill in speaking, and that even the High Priest Caiaphas has noted Nicodemus’ accomplishments and skill. (See <b>Note 1—The High Priest Caiaphas</b> below.)</p> <p>Zohara reminisces with Nicodemus about their final Shabbat dinner in Jerusalem before coming to Capernaum, the family, the heirloom dinner ware, the pride of their family in Nicodemus’ accomplishments. Nico remembers an inscription his grandmother had over the doorway to her room, “<i>Adonai El Roi,</i>” “<i>The Lord, the God who sees me.</i>” Zohara notes that those words come from Hagar, from Abraham’s “other” wife. (See <b>Note 2—Adonai El Roi</b> below). Nico continues with his memory of his grandmother and those words, that his grandmother loved “<i>that Hagar was caught up in something complicated and fraught, but not of her choice. And yet God saw her. And He knew that the path she would be forced to take would not be an easy one.</i>” Zohara reflects that “<i>when we stumble onto hard roads, He finds us and comforts us,</i>” while Nicodemus wonders if God CALLS US to hard roads. With shuddering breaths, Nicodemus reflects on “one last day” in Capernaum and Zohara’s heart-felt plea for him to take her back to the life they love in Jerusalem—Nicodemus seems torn.</p> <p><b>Notes:</b></p> <ol style="list-style-type: none"> <li><b>Note 1—The High Priest Caiaphas: John 18:12-14</b>  <i>So the soldiers, their officer, and the Jewish police arrested Jesus and bound him. <sup>13</sup> First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. <sup>14</sup> Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.</i></li> <li><b>Note 2—Adonai El Roi: Genesis 16:13:</b>  <i>So Hagar named the Lord who spoke to her, “You are El-roi,” for she said, “Have I really seen God and remained alive after seeing him?”</i>  <b>Genesis 21:8-21:</b>  <i>And God heard the voice of the boy, and the angel of God called to Hagar from heaven and said to her, “What troubles you, Hagar? Do not be afraid, for God has heard the voice of the boy where he is. <sup>18</sup> Come, lift up the boy and hold him fast with your hand, for I will make a great nation of him.” <sup>19</sup> Then</i></li> </ol>
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		<p><u>God opened her eyes, and she saw a well of water. She went and filled the skin with water and gave the boy a drink.</u></p> <p><sup>20</sup> God was with the boy, and he grew up; he lived in the wilderness and became an expert with the bow. <sup>21</sup> He lived in the wilderness of Paran, and his mother got a wife for him from the land of Egypt.</p> <p>Genesis 16 records the account of Abraham’s divided family after Sarah (Abraham’s wife) had recommended that Abraham take her Egyptian servant Hagar as an additional wife to bear him a son, Ishmael. That family dynamic goes so sideways that Sarah drives the pregnant Hagar out from the family and into the wilderness to fend for themselves. There, Hagar encounters an angel of the LORD who blesses Hagar and her unborn child. Hagar returns to the family, only later to be driven out again. And AGAIN God comes to her aid again with a blessing and a promise. And, ironically, God OPENS HER EYES once again.</p>
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**Scene: Capernaum—Quintus’ Quarters\***

<p>00:17:14 – 00:19:07</p>		<p><b>Summary:</b> Praetor Quintus seems deep in thought as random soldiers come and go, including Gaius, for whom Quintus has apparently been waiting to see, curtly summoning him, “<i>Get in here.</i>”</p> <p>Once in Quintus’ office, Quintus grills Gaius on what methods the Romans have been using to quell and disperse mobs that obstruct traffic. Gaius reports, “<i>Regular patrols, mounted officers...when necessary, force,</i>” to which Quintus replies, “<i>Not enough force.</i>” Quintus has been provoked by the face he lost when Herod’s envoy (from two episodes ago) was delayed by the crowd gathered to hear Jesus teach and to see him heal the paralyzed man lowered through the roof. (Remember that envoy was a childhood rival to Quintus.)</p> <p>Gaius shocks Quintus with the news that Matthew left his position as publicanus (tax collector) “<i>to become a student of... a holy man, the man from the eastern ghetto.</i>”</p> <p>“<i>Oh, I really don’t like that man,</i>” Quintus retorts.</p>
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**Scene: Capernaum— Jesus and the Disciples’ Campsite Outside Capernaum\***

<p>00:19:08 – 00:20:37</p> <p>00:19:08 – 00:19:34</p>	<p><b>Big James:</b> “<i>Brothers! Extra food from my eema, and she made more. She’s convinced we will starve along the way with six days of walking, huh?</i>”</p> <p><b>Jesus:</b> “<i>Three.</i>”</p>	<p><b>Summary:</b> Jesus and the disciples are breaking down their campsite when Big James and John apparently return from town with food from their mother to supply them on their impending journey. (You might note that John now also carries a tablet in his hand.) We discover that what the disciples thought would be a six day trip is only going to be three days. Simon takes some gentle ribbing from his brother Andrew about Simon’s prowess (or lack thereof) for running.</p> <p>Jesus notes Simon’s quietness that morning and wonders what troubles him. Simon deflects, but Simon pushes on for the truth. (I mean, it’s JESUS—Simon thinks he can hide?) Simon confesses that he’s troubled by the thought of leaving home, with Eden* (his wife) and her sick mother.</p>
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	<p><u>Thaddeus:</u> “Three? Are we going to run all the way to Jerusalem?”</p> <p><u>Andrew:</u> “That won’t work for Simon...he’s a terrible runner.”</p> <p><u>Simon:</u> (annoyed) “Yeah, well I have bad shins.” (See <b>Note 1—Simon’s Running</b>)</p> <p><u>Big James:</u> (teasing) “Well maybe if you didn’t get in fights with Abe and Jehosaphat every week...”</p> <p><u>Jesus:</u> “Easy...easy, boys, huh?”</p> <p><u>Simon:</u> “My fighting days are over.”</p> <p>(Jesus seems to look knowingly at Simon—See <b>Note 2—Simon’s Fighting Days</b>)</p>	<p><b>NOTES:</b></p> <p>1. <b>Note 1—Simon’s Running; John 20:1-4</b></p> <p><i>Early on the first day of the week, while it was still dark, Mary Magdalene came to the tomb and saw that the stone had been removed from the tomb. <sup>2</sup>So she ran and went to Simon Peter and the other disciple, the one whom Jesus loved, and said to them, “They have taken the Lord out of the tomb, and we do not know where they have laid him.” <sup>3</sup>Then Peter and the other disciple set out and went toward the tomb. <sup>4</sup>The two were running together, but the other disciple outran Peter and reached the tomb first.</i></p> <p>Many scholars believe “the other” unnamed disciple is John, the writer of the Gospel.</p> <p>2. <b>Note 2—Simon’s Fighting Days: John 18:10-11</b></p> <p><i><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?”</i></p> <p><b>Luke 22:50, Mark 14:47, and Matt. 26:51</b> only record, “...[O]ne of them struck the servant of the high priest, cutting off his right ear.” Only John names Simon.</p>
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**Scene: Capernaum— Nicodemus’ Final Address to the Synagogue Staff at Capernaum\***

<p>00:20:38 – 00:24:08</p> <p>00:22:01 – 00:24:08</p>	<p><u>Shmuel:</u> “I’ve found a matter of law I’m deeply passionate about. One that resonates with many others, even as far away as Jerusalem.”</p> <p><u>Nicodemus:</u> “I’m delighted to hear your fervor, Shmuel. Tell me, what is it</p>	<p><b>Summary:</b> Though completely in his element, Nicodemus appears anxious and antsy. Apparently, the event has already occurred and both Yussif* and Shmuel* flatter their teacher for his wisdom and leadership, his faith and righteousness. Shmuel reveals his ambition to be a teacher in the same manner as Nicodemus, perhaps even in Jerusalem and across Judea, he muses, as Nicodemus assures him, though instructs Shmuel to leave such matters up to God’s choosing. Shmuel indicates that he has found a subject for study that has enthused him, that of “false prophecy,” which noticeably impacts Nicodemus’ demeanor. Shmuel reflects on what he saw and heard from Jesus in forgiving the paralyzed man’s sins prior to healing him. The conversation continues to build on the adversarial relationship that has been building between the two for several episodes.</p>
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that you've become so passionate about?"

Shmuel: (forcefully)  
"False. Prophecy."  
(Nicodemus' demeanor changes) "When I heard the man from Nazareth tell the paralytic his sins were forgiven I thought, 'Only God can forgive sins.' At that very moment, He turned to me and recited my thoughts as if reading them from a scroll. (Nicodemus reacts and Shmuel responds to what he assumes in Nico's reaction) I felt the same. Did He use divination, I wondered? But it's obvious—of course I would think this thought. He called Himself the Son of Man—as if from the prophet Daniel—here, in the town of my order." (See **Note 1—The Son of Man**).

Nicodemus:  
(dismissively, hiding his sympathies) "He came from Nazareth, not heaven!"

Shmuel: (continuing from the prophet Daniel)  
"...to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve Him..."

Nicodemus:  
(interrupting) "He's simply a man. I don't understand it any more than..."

Shmuel:  
(interrupting, continuing from Daniel) "His dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed." (Shmuel approaches Nicodemus, looking him right in the eye.)  
"The man claimed to be God, (menacingly) and you said nothing. I will petition

**NOTES:**

1. **Note 1—The Son of Man: Daniel 7:13-14**

As I watched in the night visions,  
I saw ~~one like a human being~~ [the Son of Man]  
coming with the clouds of heaven.  
And he came to the Ancient One  
and was presented before him.  
<sup>14</sup>To him was given dominion  
and glory and kingship,  
that all peoples, nations, and languages  
should serve him.  
His dominion is an everlasting dominion  
that shall not pass away,  
and his kingship is one  
that shall never be destroyed.



	<p><i>Jerusalem requesting permission to search the archives for all matters pertaining to such false prophecy. (accusingly) Will you oppose my petition, Rabbi? The question on the mind of every man who reads my account will have to be, "What did Nicodemus do?"</i></p> <p><u>Nicodemus:</u> <i>"So. It's all about politics and promotion for you, isn't it? It's not to serve God."</i></p> <p><u>Shmuel:</u> <i>(interrupting) "On the contrary, Teacher, it's about the Law. And the Law... IS God. If I'm rewarded for that it's because I learned from the very wisest."</i></p> <p><u>Nicodemus:</u> <i>"I will not oppose your petition." (turning to leave but reconsidering) "And, Shmuel...you have learned nothing from me."</i></p>	
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**Scene: Capernaum— Simon & Eden's Home\***

<p>00:24:09 – 00:29:49</p> <p>00:25:56 - 00:27:23</p>	<p><u>Jesus:</u> <i>"I told Simon to make sacrifices and leave things behind in order to follow me. You are one flesh with Simon. He cannot make sacrifices that are not also yours. You have a role to play in all of this."</i></p> <p><u>Eden:</u> <i>(surprised) "Do I?"</i></p> <p><u>Jesus:</u> <i>(nodding) "You will know in time." (Dasha coughs) "I can't make everything about this easier for you."</i></p> <p><u>Eden:</u> <i>"That wouldn't be our people's way."</i></p>	<p><b>Summary:</b> Eden's mother continues to be wracked by her illness, and Eden continues to offer whatever comfort she is able. Eden is noticeably concerned and seems to be at her wits' end. Suddenly, there is Jesus. He assures Eden that she saw first when no one else did what Jesus Himself sees in Simon. Simon and Andrew enter, saying they're going to sell their nets, and Jesus insists Simon stay for a moment. As the two men go into Dasha's room (Eden's mother), Jesus assures Eden that she has a role to play in all of this, that Simon can't make the kinds of sacrifices required to follow Jesus without Eden also making those sacrifices.</p> <p>After his conversation with Eden, Jesus and Eden enter the room with Andrew, Simon, and Dasha, where things have grown more grim. Jesus lays his hand on Dasha's, looks heavenward, and prays, commanding the illness to "leave her." Dasha immediately gets up, completely healed, much to the astonishment of all but Jesus, and begins to serve them. (See <b>Note 1—The Healing of Simon's Mother-in-Law</b> below, on p. 10.)</p> <p>In a moment of tenderness, Eden thanks Simon for "obeying and following Him."</p>
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	<p><u>Jesus:</u> <i>(laughing)</i> “No. It has not been...nor will it continue to be.” <i>(approaches Eden)</i> “But I see you. Do you understand? I know it is not easy to be at home when your husband is out doing all of...this, even when you are excited about it and proud of him. So. I wouldn’t ask you to do this without taking care of a few things.” <i>(Dasha coughs again and Jesus nods toward her room, while Eden’s countenance lightens.)</i></p> <p><u>Eden:</u> “You mean...” <i>(looking toward Dasha’s room)</i></p> <p><u>Jesus:</u> “Plus, normal Simon is difficult enough, you think I want to travel with a worried Simon?” <i>(eye roll and both laugh)</i></p>	<p><b>NOTES:</b></p> <p>1. <b>Note 1—The Healing of Simon’s Mother-in-Law: Mark 1:29-31</b></p> <p><sup>29</sup> As soon as they left the synagogue, they entered the house of Simon and Andrew, with James and John. <sup>30</sup> Now Simon’s mother-in-law was in bed with a fever, and they told him about her at once. <sup>31</sup> He came and took her by the hand and lifted her up. Then the fever left her, and she began to serve them.</p> <p>(Both <b>Matt. 8:14-15</b> and <b>Luke 4:38-39</b> record the same, including the detail of her service.)</p>
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**Scene: The Marketplace at Sychar—Photina’s Town\***

<p>00:29:50 – 00:30:35</p>		<p><b>Summary:</b> We see people haggling in the marketplace when Photina enters and tries to make her way through. A merchant dismisses “her kind” with no response when she pushes back to be seen. She continues on her way.</p>
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**Scene: Quintus’ Quarters in Capernaum\***

<p>00:30:36 – 00:31:02</p>		<p><b>Summary:</b> Quintus is dictating a decree to his scribe, ordering that it be written in “Aramaic, Latin, and Greek.” (See <b>Note 1—Aramaic, Latin, and Greek</b>, below.) Quintus continues to dictate as we see the completed order in a Roman soldier’s hand: “By order of Rome, and punishable by detention and imprisonment, religious gatherings outside the synagogue and Hebrew school are strictly prohibited.” <i>(The soldier nails up the poster in the marketplace as Quintus’ dictation continues.)</i> “The teacher known as Jesus of Nazareth is sought for questioning.”</p> <p><b>NOTES:</b></p> <p>1. <b>Note 1—Aramaic, Latin, and Greek: John 19:19-22</b></p> <p><i>Pilate also had an inscription written and put on the cross. It read, “Jesus of Nazareth, the King of the Jews.”</i> <sup>20</sup> Many of the Jews read this inscription because the place where Jesus was crucified was near the city, <u>and it was written in Hebrew, in Latin, and in Greek.</u> <sup>21</sup> Then the chief priests of the Jews said to Pilate, “Do not write, ‘The King of the Jews,’ but,</p>
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*'This man said, I am King of the Jews.'* ”<sup>22</sup> Pilate answered, *“What I have written I have written.”*

These are simply the regional, common languages, *Aramaic*, being a Hebrew dialect of the northern region of Palestine.

**Scene: Sunrise in Capernaum\***

00:31:03 –  
00:37:39

**Summary:** Matthew exits his house, Andrew leaves his. Big James and John hug their mother Salome and father Zebedee. Mary Magdalene leaves her house, all while Zohara (Nicodemus' wife) oversees the packing at their quarters. Simon embraces Dasha (his mother-in-law) and Eden. All seem to be heading in the directions their roads are leading. Jesus arrives with Thaddeus and Little James in tow as Mary Magdalene and Matthew arrive. We see Nicodemus peering around a corner. The fishermen disciples arrive. Nicodemus is torn, and Jesus continues to wonder out loud if there is anyone else.

Simon spots a small bag on the ground—a coin purse, it seems. Jesus seems to know it's a gift from Nicodemus, and Matthew, just by sight, indicates it's enough for two weeks of food and lodging. Nicodemus is in tears. *“You came so close,”* Jesus mutters, to the puzzlement of some of the entourage. Nicodemus sobs as Jesus and his disciples depart.

Next, Gaius knocks on a door to a home, Matthew's boyhood home, where Elisheva answers the knock. Gaius' presence causes no shortage of consternation both at the door and within the house, drawing Matthew's father, Alphaeus to the door. But whatever the concern of an unsolicited knock at the door by a Roman army officer, we next see Gaius seated at Alphaeus and Elisheva's table. (This is an interesting scene—whatever the piety concerns of Matthew's parents about his status as a traitor to his people for the Romans, it doesn't extend to having a Gentile enter their home. (See **Note 1—Jews and Gentiles** below, p. 12.) The conversation around the family table centers on Jesus' call to Matthew to follow and Matthew's response. Gaius seems certain that Matthew *“will come to his senses,”* an assurance at which Alphaeus just laughs. Jesus' reputation has come even to this house—Elisheva tells Alphaeus that the one Matthew is following is the same one who healed the paralytic at Zebedee's house (Episode 6, *“Indescribable Compassion.”*) Gaius responds skeptically, couching his skepticism in terms of *“trickery or illusion,”* but Alphaeus is at least in touch enough with who his son is to know, *“Matthew has no interest in illusion.”* But even more of a concern to Gaius seems to be Matthew's sudden concern with God, which Alphaeus and Elisheva mull over, noting that Matthew *“upended his life to be with”* this Jesus, *“his wicked life!”* (Alphaeus exclaims) along with observing Matthew *“does not make decisions lightly.”* Gaius affirms all this and tries to pass on the key to Matthew's house. His parents will not accept it, *“Luxury bought off the backs of my people...I will not accept it,”* which Gaius says Matthew suspected as much. The other personal effect Matthew wishes his family to have? His dog! Which Gaius notes could be helpful to Alphaeus and Elisheva as protection against what sentiments people with bad intentions might have toward them. The last word Gaius has with Matthew's

		<p>parents is to implore them to contact Gaius if they hear of Matthew’s whereabouts, not because MATTHEW is wanted, but because “<i>if Jesus of Nazareth returns to Capernaum, the Praetor would like to...question Him,</i>” Gaius says ominously. In the end, Gaius reports, hesitantly, haltingly that he knows of some people who “<i>were mildly fond of your son.</i>”</p> <p><b>NOTES:</b></p> <p>1. <b>Note 1--Jews and Gentiles: Acts 10:27-29</b></p> <p><i>And as Peter talked with Cornelius, he went in and found that many had assembled, <sup>28</sup> and he said to them, “<u>You yourselves know that it is improper for a Jew to associate with or to visit an outsider, but God has shown me that I should not call anyone profane or unclean.</u>” <sup>29</sup> So when I was sent for, I came without objection. Now may I ask why you sent for me?”</i></p> <ul style="list-style-type: none"> <li>• The Scripture passage from Acts comes from the story of Simon Peter’s struggle with the notion of “clean and unclean,” from the Torah. This is one of the earliest accounts of one of the disciples and early evangelists <i>intentionally transgressing the Mosaic purity laws for the sake of the Gospel.</i></li> <li>• I only find this to be noteworthy from the standpoint of Matthew’s parents are so concerned about Matthew’s treachery as a tax collector (publican) and the sin, shame, and dishonor he has brought. Yet here they are with a Roman soldier—a Gentile, anyone who isn’t Jewish—sitting at their table. <b>It is distinctly possible—as we have seen a number of times with Nicodemus—that the rank and privilege of the soldier simply “allows” him to enter, even just barging right in.</b></li> </ul>
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**Scene: On the Road with Jesus**

<p>00:37:40 – 00:50:50</p>		<p><b>Summary:</b> As Jesus and his disciples travel, we Matthew in the lead with his attention detail, following a map, noting that the town they are seeing is Jezreel, “<i>the southernmost town in Galilee.</i>” From there, Matthew assumes, they would turn east toward the Jordan River, mainly because that route would take them away from the region of Samaria. (See the map, “<b>First Century Galilee</b>” on p. 21.) Jesus, however, tells the disciples that they are indeed going through Samaria, to the shock of his disciples. Jesus simply tells them “<i>there is a place I want to stop. Plus, it makes our journey shorter by almost half,</i>” while Matthew notes it increases their “<i>odds of violent attack more likely by double.</i>” Andrew tries to insist it would be safer to go the longer way, and Jesus wonders if they joined Jesus “<i>for safety reasons.</i>” Big James doubles down with his concern about “Samaritans” and John ups the ante by remembering parts of the past history that serves as part of the divide between Jews and Samaritans, stating, “<i>I’ve never even spoken to a Samaritan.</i>” (See <b>Note 1—Who are the Samaritans</b>, below on p. 13.) Jesus reminds his disciples that the Jews destroyed the Samaritans’ temple a hundred years ago, “<i>And none of you here were present for any of</i></p>
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<p>00:42:09 – 00:50:10</p>	<p><u>Jesus:</u> <i>“Would you give me a drink?” (Photina either doesn’t hear or chooses not to hear.) “Did you hear me?”</i></p> <p>(See <b>Note 2—Jesus &amp; the Samaritan Woman</b> below, p. 14.)</p> <p><u>Photina:</u> <i>“That bad, huh?”</i></p> <p><u>Jesus:</u> <i>“What?”</i></p> <p><u>Photina:</u> <i>“You, a Jew, ask for a drink from me, a Samaritan? And a woman?”</i></p> <p><u>Jesus:</u> <i>“I’m sorry. I should have said, ‘Please.’”</i></p> <p><u>Photina:</u> <i>(glancing up at Jesus) “You know it’s not safe for you to be alone out here.”</i></p> <p><u>Jesus:</u> <i>“Nor you. Why haven’t you come with others? And why so late in the day? Don’t women go to the wells in the cool of the morning?”</i></p> <p><u>Photina:</u> <i>(interrupting) “Yeah, well, none of them will be seen with me, so I have to come at noon in the heat, as you have so kindly reminded me.”</i></p> <p><u>Jesus:</u> <i>“Why won’t they be seen with you?”</i></p>	<p><i>these things.” Jesus upbraids the disciples, “If we’re going to have a question and answer session every we do something you’re not used to, it’s going to be a very annoying time together for all of us.”</i></p> <p>And much to Simon’s joy, Jesus assures them that if they get attacked, <i>“Simon will show us exactly what to do.”</i></p> <p>As the journey continues, we see Mary Magdalene and the disciples receiving support from local townspeople.</p> <p>Eventually, we see the entourage beginning to approach the well we have already seen a couple of times in association with the woman, Photina. The disciples observe that they have eaten the last of the food that Big James’ and John’s mother Salome prepared for them and that the gold they “found” at the fountain in Capernaum could be used to reprovision. Matthew notes the town of Sychar is not far away. (See the map, <b>“Israel at Time of Jesus”</b> on p. 20.) His eyes fixed on the well, Jesus sends the group into town, telling them to meet Him at the well when they get back. As the disciples head into town, Jesus sits down by the well.</p> <p>Eventually, Photina (whom we’ve met and seen in a couple of previous scenes now) comes to the well, apparently ignoring Jesus. Jesus engages her in conversation.</p> <p><b>NOTES:</b></p> <p><b>1. Note 1—Who are the Samaritans?</b></p> <p><b>Identity:</b> The Samaritans were a mix of Jewish and pagan ancestry, and were considered half-breeds by the Jews. The Samaritans believed they were the true Israel and the rightful heirs of the land.</p> <p>It is thought that the Samaritans’ origins went something like this: when the Assyrian Empire destroyed the Northern Kingdom of Israel in 721 BC, their empire-building policy was to remove the natives of the conquered land to a different region of the empire and replacing the now displaced natives with other conquered peoples from other parts of the empire. It was thought that this “fruit basket upset” of removal and transplants undercut whatever sort of rebellious fervor for the native land that might be present. <i>The Samaritans were considered to be those descendants.</i></p> <p><b>Religion:</b> The Samaritans worshiped Yahweh, but their religion was not mainstream Judaism. They only accepted the first five books of the Bible as canonical, and their temple was on Mount Gerizim. (See the map, <b>“Israel at Time of Jesus”</b> on p. 20.)</p> <p><b>Relationship with the Jews:</b> The Samaritans and the Jews had a tense relationship. The Jews did not recognize the Samaritans as part of their people, and would not allow them to enter the Temple in Jerusalem. The Samaritans also held antipathy towards the Jews. As referenced in the conversation between Jesus and his disciples, the Samaritans allied themselves with the Greek Empire when Alexander the Great conquered Palestine in 332 BC. Around</p>
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<p><u>Photina:</u> “Long story.” (She continues with her chore.)</p> <p><u>Jesus:</u> “I’d still like a drink of water, if you can spare it.”</p> <p><u>Photina:</u> “Amazing what a parched throat will do. (provocatively) Aren’t I unclean to you? Won’t you be defiled by this vessel?”</p> <p><u>Jesus:</u> “Maybe some of my people say that about your women, but I don’t.”</p> <p><u>Photina:</u> “Yeah? And what do you say?”</p> <p><u>Jesus:</u> “I say if you knew Who I am, you’d be asking me for a drink.”</p> <p><u>Photina:</u> (skeptically) “Really?”</p> <p><u>Jesus:</u> “And I would give you living water.”</p> <p><u>Photina:</u> “Would...except you have nothing to draw water with, and this is a deep well. (Jesus chuckles a little.) Besides, what do you need from me if you have your own supply of ‘living water’?”</p> <p><u>Jesus:</u> “Long story.”</p> <p><u>Photina:</u> (interrupting) “But Jewish water is better than Samaritan water, hmm?”</p> <p><u>Jesus:</u> “That’s not what I said.”</p> <p><u>Photina:</u> (interrupting again) “Are you a better man than our ancestor Jacob who dug this well? Your water is better than his?”</p> <p><u>Jesus:</u> “I know Jacob. (Photina looks at Jesus like he’s lost his mind.) And everyone who drinks this water will thirst again. But whoever drinks the water that I give him will never be thirsty again.”</p> <p><u>Photina:</u> (sarcastically) “Wouldn’t that be nice.”</p>	<p>170 BC, the Greek emperor Antiochus IV—in an effort to suppress Jewish rebellion—entered the Temple in Jerusalem; installed his own high priest; established an statue of Zeus in the Holy of Holies; and sacrificed pigs there in the Temple. Shortly after, during the Maccabean Revolt (167 – 160 BC), the Maccabees, a family of Jewish revolutionaries, overthrew the Greeks and sought to expand Judea’s historical rule over lands dating back to the time of King David, including the destruction of the Samaritan Temple.</p> <p><b>2. Note 2—Jesus &amp; the Samaritan Woman: John 4:1-42</b></p> <p>Now when Jesus learned that the Pharisees had heard, “Jesus is making and baptizing more disciples than John”<sup>2</sup> (although it was not Jesus himself but his disciples who baptized),<sup>3</sup> he left Judea and started back to Galilee.<sup>4</sup> But he had to go through Samaria.<sup>5</sup> So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph.<sup>6</sup> Jacob’s well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon.</p> <p><sup>7</sup>A Samaritan woman came to draw water, and Jesus said to her, “Give me a drink.”<sup>8</sup> (His disciples had gone to the city to buy food.)<sup>9</sup> The Samaritan woman said to him, “How is it that you, a Jew, ask a drink of me, a woman of Samaria?” (Jews do not share things in common with Samaritans.)<sup>10</sup> Jesus answered her, “If you knew the gift of God and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.”<sup>11</sup> The woman said to him, “Sir, you have no bucket, and the well is deep. Where do you get that living water?<sup>12</sup> Are you greater than our ancestor Jacob, who gave us the well and with his sons and his flocks drank from it?”<sup>13</sup> Jesus said to her, “Everyone who drinks of this water will be thirsty again,<sup>14</sup> but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.”<sup>15</sup> The woman said to him, “Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.”</p> <p><sup>16</sup> Jesus said to her, “Go, call your husband, and come back.”<sup>17</sup> The woman answered him, “I have no husband.” Jesus said to her, “You are right in saying, ‘I have no husband,’<sup>18</sup> for you have had five husbands, and the one you have now is not your husband. What you have said is true!”<sup>19</sup> The woman said to him, “Sir, I see that you are a prophet.<sup>20</sup> Our ancestors worshiped on this mountain, but you say that the place where people must worship is in Jerusalem.”<sup>21</sup> Jesus said to her, “Woman, believe me, the hour is coming when you will worship the Father neither on this mountain nor in Jerusalem.<sup>22</sup> You worship what you do not know; we worship what we know, for salvation is from the Jews.<sup>23</sup> But the hour is coming and is now here when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him.<sup>24</sup> God is spirit, and those who worship him must worship in spirit and</p>
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	<p><b>Jesus:</b> “The water I give will become in a person a spring of water welling up to eternal life.”</p> <p><b>Photina:</b> (still skeptical) “Really?”</p> <p><b>Jesus:</b> “Yes. Really.”</p> <p><b>Photina:</b> “Prove it.”</p> <p><b>Jesus:</b> “First, go and call your husband, then come back. I will show you both.”</p> <p><b>Photina:</b> “I don’t have a husband.”</p> <p><b>Jesus:</b> “You are right. You’ve had five husbands...” (Photina is drawn up short and turns to face Jesus) “...And the man you’re living with now is not your husband.”</p> <p><b>Photina:</b> (mockingly laughing, uncomfortably) “Ha ha ha! I see. You’re a prophet. You’re here to preach at me.”</p> <p><b>Jesus:</b> (interrupting) “No.”</p> <p><b>Photina:</b> (interrupting in turn) “Usually the one good thing about coming here alone is I can escape being condemned.”</p> <p><b>Jesus:</b> “I’m not here to condemn you.”</p> <p><b>Photina:</b> (interrupting again) “I’ve made mistakes. Too many. But it’s men like you who have made it impossible for me to do anything about it.”</p> <p><b>Jesus:</b> “How?”</p> <p><b>Photina:</b> “Our ancestors worshipped on this mountain, but you Jews insist Jerusalem is the only place for true worship.”</p> <p><b>Jesus:</b> “They say that because the Temple is there.”</p>	<p>truth.”<sup>25</sup> The woman said to him, “I know that Messiah is coming” (who is called Christ). “When he comes, he will proclaim all things to us.”<sup>26</sup> Jesus said to her, “I am he, the one who is speaking to you.”</p> <p><sup>27</sup> Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, “What do you want?” or, “Why are you speaking with her?”<sup>28</sup> Then the woman left her water jar and went back to the city. She said to the people,<sup>29</sup> “Come and see a man who told me everything I have ever done! He cannot be the Messiah, can he?”<sup>30</sup> They left the city and were on their way to him.</p> <p><sup>31</sup> Meanwhile the disciples were urging him, “Rabbi, eat something.”<sup>32</sup> But he said to them, “I have food to eat that you do not know about.”<sup>33</sup> So the disciples said to one another, “Surely no one has brought him something to eat?”<sup>34</sup> Jesus said to them, “My food is to do the will of him who sent me and to complete his work.”<sup>35</sup> Do you not say, ‘Four months more, then comes the harvest’? But I tell you, look around you, and see how the fields are ripe for harvesting.<sup>36</sup> The reaper is already receiving wages and is gathering fruit for eternal life, so that sower and reaper may rejoice together.<sup>37</sup> For here the saying holds true, ‘One sows and another reaps.’<sup>38</sup> I sent you to reap that for which you did not labor. Others have labored, and you have entered into their labor.”</p> <p><sup>39</sup> Many Samaritans from that city believed in him because of the woman’s testimony, “He told me everything I have ever done.”<sup>40</sup> So when the Samaritans came to him, they asked him to stay with them, and he stayed there two days.<sup>41</sup> And many more believed because of his word.<sup>42</sup> They said to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves, and we know that this is truly the Savior of the world.”</p> <ul style="list-style-type: none"> <li>• Note that in John’s Gospel—<b>contrasted with the way <i>The Chosen</i> tells the story</b>—Jesus has already been in Jerusalem and is on his way back to Galilee. <i>The Chosen</i> reverses the direction.</li> </ul>
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Photina: “Yeah. Exactly where we’re not allowed.”

Jesus: “I’m here to break those barriers.” (Photina looks at Jesus with curiosity?) “And the time is coming when neither on this mountain nor in Jerusalem will you worship the Father.”

Photina: (baffled) “So where am I supposed to go when I need God? I’ve never received anything from God, but I couldn’t thank Him even if I did.”

Jesus: “Anywhere. God is spirit. And the time is coming and is now here, that it won’t matter where you worship, but only that you do it in spirit and truth. Heart and mind. THAT—THAT is the kind of worshiper He’s looking for. It won’t matter where you’re from...or what you’ve done.”

Photina: (staring at Jesus, then shaking her head in disbelief and starting toward her water carrier)

Jesus: “Do you believe what I’m telling you?”

Photina: (laughing skeptically) “Until the Messiah comes, and explains everything and sorts this mess out, including me, I don’t trust in anyone.”

Jesus: “You’re wrong... (pausing)... when you say you’ve never received anything from God.” (Photina shoulders her burden to walk away) “This Messiah you speak of. I am He.” (Photina continues to leave.) “The first one was named Ramin.” (She pauses.) “You were a woman of purity who was excited to be married, but he wasn’t a good man. He hurt you, and it made you question



*marriage and even the practice of your faith.”*

Photina: *(unshouldering her burden) “Stop it.”*

Jesus: *“The second was Farzad.” (She drops her water jars.) “On your wedding night his skin smelled like oranges...” (Photina is obviously pained.) “...and to this day, every time you pass by the oranges in the market, you feel guilty for leaving him...” (Photina’s pain continues to surface.) “...because he was the only truly godly man you’ve been with, but you felt unworthy.” (She begins to weep.)*

Photina: *“Why are you doing this?”*

Jesus: *(He begins to approach Photina.) “I have not revealed myself to the public as the Messiah. You are the first. (smiling) It would be good if you believed me.”*

*(The entourage of disciples approaches from the town.)*

Photina: *(looking at the ground) “You picked the wrong person.”*

Jesus: *“I came to Samaria just to meet you.” (Photina sobs.) “Do you think it’s an accident that I’m here in the middle of the day?”*

Photina: *“I am rejected by others.”*

Jesus: *“I know...but not by the Messiah.”*

Photina: *(finally looking directly at Jesus) “And you know these things because you are the Christ?”” (See **Note 3--Christ**)*

Jesus: *(Jesus nods)*

3. **Note 3—Christ:** *“Christ”* (in Greek *Kristos*) is simply the Greek word for “anointed one,” which is the same meaning for the Hebrew word *“Messiah.”*

Photina: (putting her hands on her head in nearly uncontrolled ecstasy) "I'm going to tell everyone."

Jesus: "I was counting on it."  
(They laugh together.)

Photina: "Spirit and truth?"

Jesus: "Spirit and truth."

Photina: "It won't be all about mountains or temples?"

Jesus: "Soon...just the heart."

Photina: "You promise?"

Jesus: "I promise."

(The disciples arrive on the scene, looking somewhat skeptically at Photina.)

Photina: (exclaiming to the disciples) "This man told me everything I've done! Oh, He must be the Christ!" (running back to town.)

...

Little James: "Um, Rabbi, we got food; what would you like?"

Jesus: "Ahhh... I have food to eat that you do not know about."

Andrew: (with a mouth full of apple) "Who got you food?"

Simon: (still looking after Photina) "Wait a minute... You told her?"

Jesus: (nods) "MmHmm."

Simon: "And she can tell others?"

Thaddeus: "What food?"

Jesus: "My food is to do the will of Him who sent Me and to accomplish His work."

Simon: (looking for clarity) "You told her who you are?"

	<p><u>Jesus:</u> <i>(nods) "MmHm."</i></p> <p><u>Simon:</u> <i>"So does that mean..."</i></p> <p><u>Jesus:</u> <i>(interrupting) "It means we're going to stay here for a couple days. It's been a long time for sowing, but the fields are ripe for harvest."</i></p> <p><u>Simon:</u> <i>"And so it's time?"</i></p> <p><u>Jesus:</u> <i>(nodding) "Let's go."</i></p> <p><u>Simon:</u> <i>"YES!!"</i></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