

# The Chosen—Season 2, Episode 2, “I Saw You” : “Easter Eggs,” Notes, and Discussion Questions

Details and Notes that Might Be Helpful or Interesting:

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

Time:	Reference:	Explanation/Note/“Easter Egg”:
<b>Scene: Cold Open—A Building Project</b> 00:00:21 – 00:02:03		<b>Summary:</b> The scene opens in a bustling, unknown town. The dialog between Nathanael and another unknown speaker, Leontes*, indicates a building project that could be potentially delayed by the need for seawater to be hauled for cement. We learn that Nathanael has won a Roman commission, even as a Jew, for this building project. While the two men are arguing, a crash is heard outside, with a cloud of dust coming through the window. The two men, Nathanael and Leontes rush outside to find a portion of the project has catastrophically collapsed with one of the workers sitting in the rubble. As Leontes calls for other workers to come and help for a rescue effort, he turns angrily to Nathanael: “You’re ruined, do you hear me?! It’s over!”

## Scene: Philip

00:03:06–00:08:31		<b>Summary:</b> The scene opens with a man pushing a wheelbarrow with an ax and a small load of wood. As the camera pans back, we see Big James pushing the wheelbarrow, accompanied by his brother John, Simon, and Thomas. They are discussing Jesus’ apparent request for them to leave behind some firewood for the next weary traveler. A man approaches from the distance. (They indicate they are near Seleucia, in “the Bashan”—See <b>Note 1—Seleucia and Bashan</b> , p. 2)  As the unknown man approaches, Simon warns him not to come any closer as Simon reveals his dagger and John reaches for his. The unknown man greets them with “Shalom!”, and that seems to deescalate the disciples’ concern. The man seems to be looking for Jesus and knows Simon by name. (Simon warns the disciples not to reply, lest the man be a spy.) The man claims he has a message that can only be delivered to Jesus in person. Simon and the rest remain wary, even though the man indicates he’s friends with Simon’s brother Andrew.
00:07:28-00:08:31	Philip Matthew  Philip	“Good work, Matthew.”  <i>[hesitantly, puzzled]</i> “Thank you. Who are you?”  “Well...I’m the guy who dries wood. Now if only you had an arsenal of weapons, we could do it
		Just then Andrew appears; greets the man by name, (Philip); and the two embrace. Arm-in-arm Philip and Andrew walk past the other four.  Back at the campsite where Jesus and the Disciples are staying, Simon quizzes his brother Andrew about Philip. Simon thinks Philip is “a kook,” but at Andrew’s urging, Simon takes Philip a drink only to find him sound asleep. Simon

	<p>in the manner of Ezekiel.”</p> <p><u>Matthew</u> “How did Ezekiel dry his wood?”</p> <p><u>John</u> <i>[interrupting and correcting Philip]</i> “No. It’s the prophecy against Gog and Magog.” (See <b>Note 3—Ezekiel, Gog and Magog</b>, p. 3)</p> <p><u>Philip</u> <i>[quoting Scripture]</i> “And then those who dwell in the cities of Israel will go out and make fires of the weapons and burn them...”</p> <p><u>Andrew &amp; Philip</u> <i>[together]</i> “...shields and bucklers...”</p> <p><u>All</u> <i>[together]</i> “...bows and arrows, clubs and spears...And they will make fires of them for seven years, so that they will not need to take wood out of the fields or cut down any out of the forests...”</p> <p><u>Philip</u> “...for they will make their fires of the weapons.” <i>[approaching Matthew and gesturing toward the direction Matthew from which he had just come]</i> “Shall we?” <i>[turning to the Disciples]</i> “Hey. Keep the fire going.”</p>	<p>awakens Philip with the drink. We discover that Philip has been a disciple of John the Baptizer (“Creepy John,” as Simon calls him). (See <b>Note 2—The Disciples of John the Baptist: John 1:35-42</b>, p. 2)</p> <p>Matthew enters the campsite carrying an ax but no wood and takes some teasing from the disciples. Philip seems to look knowingly at Matthew as the rest of the Disciples tease him and compliments him.</p> <p><b>Notes:</b></p> <ol style="list-style-type: none"> <li><b>Note 1—Seleucia and Bashan:</b> The Bashan is a region in the farthest north reaches of Israel, with parts of it being located in modern day Lebanon, Jordan (on the east side of the Jordan River), and Syria, just below the mountainous region now known as the Golan Heights. “Seleucia” is likely Seleucia Pieria, a port city just inside the modern day Turkey. So the scene has shifted for Jesus and the disciples from Samaria (half way between Galilee and Jerusalem).  <b>The point, I believe, is for us to note that Jesus has crossed a border between where “God’s people” live and where “others” live.</b> (See <b>Note 3—Ezekiel, Gog, and Magog</b>, p. 3)</li> <li><b>Note 2—The Disciples of John the Baptist: John 1:35-42:</b> <i>The next day John again was standing with two of his disciples,<sup>36</sup> and as he watched Jesus walk by he exclaimed, “Look, here is the Lamb of God!”<sup>37</sup> The two disciples heard him say this, and they followed Jesus.<sup>38</sup> When Jesus turned and saw them following, he said to them, “What are you looking for?” They said to him, “Rabbi” (which translated means Teacher), “where are you staying?”<sup>39</sup> He said to them, “Come and see.” They came and saw where he was staying, and they remained with him that day. It was about four o’clock in the afternoon.<sup>40</sup> One of the two who heard John speak and followed him was Andrew, Simon Peter’s brother.<sup>41</sup> He first found his brother Simon and said to him, “We have found the Messiah” (which is translated Anointed).<sup>42</sup> He brought Simon to Jesus, who looked at him and said, “You are Simon son of John. You are to be called Cephas” (which is translated Peter).</i>  Interestingly enough the Gospel of John does not include the sea-side call story that Matthew (4:18-22); Mark (1:16-20); and Luke</li> </ol>
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		<p>(5:1-11, the miraculous catch) do. Instead, Andrew is identified as one of John the Baptist’s disciples, along with an unnamed second.</p> <p>Both Matthew (14:1-12) and Mark (6:14-29) report John the Baptist’s beheading and indicate that it was his disciples who claim his body for burial.</p> <p>Both Matthew (11:1-15) and Luke (7:18-30) report that John the Baptizer had sent his disciples to ask Jesus if He was the Messiah, or if they should wait for another.</p> <p>3. <b>Note 3—Ezekiel, Gog and Magog:</b> This is a prophecy from the prophet Ezekiel, a prophet from the time of the exile of Judah (the Southern Kingdom) in 597 BC to Babylon. Initially, his preaching in Babylon is harsh and full of judgment for Jerusalem and the Temple (Chs. 1-24). But after the siege and eventual overthrow of Jerusalem in 587 BC by the Babylonians, his message changes to one of comfort and hope and God’s steadfastness in spite of Judah’s corruption.</p> <p>Ezekiel 38 and 39 contain prophecies against a king named Gog and either another king named Magog, or more likely, a king named <i>Gog from the land of Gog</i>, which is what the Hebrew prefix “<i>Ma</i>” means. In this scene, Philip and the Disciples are recalling part of that prophecy, <b>Ezekiel 39:9-10:</b> “<i>Then those who live in the towns of Israel will go out and make fires of the weapons and burn them—bucklers and shields, bows and arrows, clubs and spears—and they will make fires of them for seven years. <sup>10</sup>They will not need to take wood out of the field or cut down any trees in the forests, for they will make their fires of the weapons; they will despoil those who despoiled them and plunder those who plundered them, says the Lord God.</i>”</p> <p><b>More than just playfully remembering this prophecy within the context of Matthew’s apparent failure to find dry wood, I think this text otherwise obscure text sets up the direction of the rest of the episode. <u>Gog/Magog are symbolically understood to be “from the north.” The setting of this scene and episode is the far northern reaches of the region.</u> Not even this place, seen and understood to be an <i>adversarial place of “otherness,”</i> is beyond the scope of Jesus’ grace and mercy.</b></p>
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**Scene: \* A Tavern—Wherever it is Nathanael has been working.**

00:08:32-00:11:24		<p><b>Summary:</b> Nathanael dejectedly enters the tavern and sits down at the bar and orders, “Your strongest,” pauses, and adds, “...and cheapest.” Noticing Nathanael’s demeanor, the bartender strikes up a conversation. We learn that, perhaps, someone died in the construction accident we saw in the Cold Open, and Nathanael notes that for the deceased, “It was a long time coming for him. But it felt sudden.” The deceased was the architect of the project, a man who wanted to build synagogues. But it seems that Nathanael is talking about himself, that the dead man is HIM and his career prospects. “What did he die of?” the bartender asks. “Hubris,” is Nathanael’s reply. “It’s me, by the way,” he concludes. “I just wanted to be clear,” <b>a phrase we’ll hear throughout the episode with regard to Nathanael.</b></p>
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**Scene: \* Philip & Matthew Going to Collect Wood**

<p>00:11:25-00:15:10</p> <p>00:11:37-00:12:28</p>	<p><u>Matthew</u> “I was a tax collector.”</p> <p><u>Philip</u> “Mm-hmm.”</p> <p><u>Matthew</u> “I was everyone’s enemy.” <i>[Philip doesn’t react at all.]</i> “That doesn’t shock you?”</p> <p><u>Philip</u> “I ‘was’ something else once, too. Once you’ve met the Messiah, ‘am’ I all that matters. Next time he rides you, remind him that the people out there, they want to define us by our past. Our sins.”</p> <p><u>Matthew</u> “Out there, where?”</p> <p><u>Philip</u> “With the sleepers. But we’re different, we’re awake.” ( See <b>Note 1—</b></p>	<p><b>Summary:</b> Matthew and Philip walk together as they make their way to find wood. In their conversation, we hear Matthew reveal that Simon doesn’t like him, that Simon sees Matthew as an enemy because of his former life as a tax collector. Matthew is surprised that Philip isn’t shocked about Matthew’s former occupation, but Philip indicates, “I ‘was’ something else too, once.”</p> <p>The two men’s conversation continues as Matthew asks Philip how he memorized Scripture, and Philip indicates he began learning in Hebrew school like all Jewish boys. Matthew says he skipped ahead and apprenticed under a bookkeeper because of Matthew’s proficiency with numbers and that when it came time, the money was more than he could refuse to become a tax collector. We learn Matthew bought his first house at 13 because his father kicked him out of the house. Matthew grows frustrated at what he calls “speaking in riddles,” and Philip assures him all of Jesus’ words are “<i>simple ideas for complicated people.</i>” Matthew draws a circle on the ground with the ax, symbolizing everything and everyone in the world and then makes a mark outside the circle symbolizing himself. Philip affirms Matthew, that Philip is a kindred spirit, “<i>living outside the circle with John the outcast for a couple years.</i>”</p>
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	<p><b>Sleepers</b> on p. 4 &amp; 5)</p> <p><u>Matthew</u> [puzzled] “I don’t understand.”</p> <p><u>Philip</u> “Well, you haven’t felt any relief except with Him, have you? Your Rabbi?”</p> <p><u>Matthew</u> “No.”</p> <p><u>Philip</u> “Don’t expect to.”</p>	<p><b>Notes:</b></p> <p>1. <b>Note 1—Sleepers</b> This could be an allusion to <b>Ephesians 5:8-14</b>: <i>For once you were darkness, but now in the Lord you are light. Walk as children of light, <sup>9</sup>for the fruit of the light is found in all that is good and right and true. <sup>10</sup>Try to find out what is pleasing to the Lord. <sup>11</sup>Take no part in the unfruitful works of darkness; rather, expose them. <sup>12</sup>For it is shameful even to mention what such people do secretly, <sup>13</sup>but everything exposed by the light becomes visible, <sup>14</sup>for everything that becomes visible is light. Therefore it says, <u>“Sleeper, awake! Rise from the dead, and Christ will shine on you.”</u></i></p> <p>Or, from <b>Romans 13:9-11</b>: <i>The commandments, “You shall not commit adultery; you shall not murder; you shall not steal; you shall not covet,” and any other commandment, are summed up in this word, “You shall love your neighbor as yourself.” <sup>10</sup>Love does no wrong to a neighbor; therefore, love is the fulfilling of the law. <sup>11</sup>Besides this, you know what time it is, how it is already the moment for you to wake from sleep. <u>For salvation is nearer to us now than when we became believers; <sup>12</sup>the night is far gone; the day is near. Let us then throw off the works of darkness and put on the armor of light;</u></i></p> <p>This would be foreshadowing, really, since both Romans and Ephesians are decades from being written by Paul.</p> <p>Both of these New Testament texts speak of sleep—perhaps even death itself—as our status prior to our encounter with Christ.</p> <p>These texts also echo with themes from the Old Testament prophets in which “rising up” (as if from sleep) is a metaphor for faith and trust in God’s presence, for example, <b>Isaiah 26:19</b>: <i>Your dead shall live; their corpses shall rise. \ Those who dwell in the dust will awake and shout for joy! \ For your dew is a radiant dew, \ and the earth will give birth to those long dead.</i></p> <p>Or <b>Isaiah 60:1-2</b>: <i>Arise, shine, for your light has come, \ and the glory of the Lord has risen upon you. \ <sup>2</sup>For darkness shall cover the earth \ and thick darkness the peoples, \ but the Lord will arise upon you, \ and his glory will appear over you.</i></p> <p><b>Philip’s point seems to be that the Disciples should expect rejection from a world asleep in its own sin.</b></p>
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## Scene: \* A Field & Tree Somewhere--Nathanael

00:15:11-00:18:05		<p><b>Summary:</b> The scene opens with Nathanael making his way across the field toward one solitary tree. He seats himself beneath the tree and opens his leather satchel. Its contents are architectural drawings, presumably of a synagogue Nathanael had dreamed of building. “This was done for you,” he says tearfully looking heavenward. Nathanael weeps and prays: “Blessed are You, Lord our God, King of the Universe. Hear, Israel, the Lord is our God, the Lord is One...”—he places the drawings on the ground next to him—and takes a flint and steel out of his satchel and begins to strike sparks onto his drawings. (See <b>Note 1—The Shema</b>, p. 6) “Hear my prayer, O Lord,” he weeps as the drawings catch fire, “Let my cry come to You. Do not hide your face from me in the day of my distress. Incline your ear to me. Answer me speedily in the day when I call.” He looks heavenward and the camera pans to view of landscape. There is nothing but silence, and Nathanael perceives that as God’s silence. But he keeps praying: “Do not hide your face from me.” (See <b>Note 2—Psalm 102 and the Psalms of Lament</b>, p. 6-7). “Do you see me?!” he exclaims. (See <b>Note 3—Nathanael wants to be seen</b>, p. 7)</p> <p><b>Notes:</b></p> <ol style="list-style-type: none"><li><b>Note 1—The Shema: Deuteronomy 4:1-3</b> <i>“<sup>4</sup>Hear, O Israel: The LORD is our God, the LORD alone. <sup>5</sup>You shall love the LORD your God with all your heart, and with all your soul, and with all your might. <sup>6</sup>Keep these words that I am commanding you today in your heart. <sup>7</sup>Recite them to your children and talk about them when you are at home and when you are away, when you lie down and when you rise. <sup>8</sup>Bind them as a sign on your hand, fix them as an emblem on your forehead, <sup>9</sup>and write them on the doorposts of your house and on your gates. ...</i>  Called the “<i>the Shema</i>”—from the Hebrew word for “listen” or “hear,”—this is one of the most important aspects of Jewish theology, identity, and understanding. The command of the Shema—and indeed the reiteration of the Law of Moses throughout the entire book of Deuteronomy—isn’t just blind obedience to the rules and regulations. It represents, indeed INVITES life with God; a remembrance of God’s acts in the past; recognition of God’s presence and action in the present; and a passing on of all this to subsequent generations.</li><li><b>Note 2—Psalm 102 and the Psalms of Lament:</b> Nathanael is praying one of the Psalms of Lament, Psalm 102:  <i>Hear my prayer, O Lord; let my cry come to you. <sup>2</sup>Do not hide your face from me in the day of my distress. Incline your ear to me; answer me speedily in the day when I call.</i></li></ol>
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		<p>A psalm is not a psalm is not a psalm. Instead, there are a number of “classifications” of the psalms, perhaps in the way there are a variety of classifications of hymns (Advent, Christmas, Grace/Faith, Healing, etc. etc.) in our hymnal. For example, there are Psalms of Trust (Psalms 20, 25, 33, 119, etc.); Royal Psalms associated with some milestone or celebration for the king (Psalms 2, 45, 72, 101, 110, 132, etc.); Creation Psalms (Psalms 8, 19, 104, 139, 145, etc.) and probably the best known, Psalms of Praise (Psalms 75, 100, 106, 107, etc. etc.).</p> <p>The <b>Psalms of Lament</b>, like 102, the one that we hear Nathanael pray, are often the most surprising to people, especially if they have come to equate the Psalms only with praise. But as the psalms encompass much of human experience, both for good and for ill, (Dietrich Bonhoeffer called the psalms “the prayer book of God’s people”), <u>a psalm of lament is an address to God that often features a complaint, a request, and usually an expression of trust. These complaints include concerns with the psalmist’s own thoughts and actions; concerns with the actions of an enemy or prevailing attitude toward the psalmist or God; and/or concerns with God’s action or inaction.</u> Probably the best known Psalm of Lament, even if it isn’t recognized as such, is Psalm 22 that begins, “<i>My God, my God, why have you forsaken me?</i>” (Ps. 22:1), which finds its way to Jesus’ mouth on the cross. Interestingly enough, the ELW is the first Lutheran hymnal that I know of that intentionally includes a section for lament—hymn #s 697-704.</p> <p>3. <b>Note 3—Nathanael wants to be seen:</b> One of Nathanael’s request in his grief and lament is that he would be SEEN: “Do you see me?!” he cries out. <b><u>Remember this moment.</u></b></p>
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**Scene: \* Back at the Campsite**

<p>00:18:06-00:21:13</p> <p>00:19:30-00:20:11</p>	<p><u>Philip</u> “So... was it difficult to leave it all behind?”</p> <p><u>Matthew</u> “No. It should have been. I was comfortable. I had... a dog.”</p> <p><u>Philip</u> “Bold, I like it.”</p> <p><u>Matthew</u> “It was a source of amusement for others.” [pauses for a second] “My house was</p>	<p><b>Summary:</b> The scene opens with Matthew and Philip peeling the bark off the wood they have gathered. Matthew seems frustrated with his labor. Philip reaches into his satchel and pulls out a leather strap to sharpen his blade and to protect hands, making Matthew’s work easier. Matthew comments about his inexperience with manual labor, while Philip notes that avoidance is now behind him, along with all the comforts of his previous life. Philip asks if it was difficult for Matthew to leave it all behind, and their conversation follows this line. Matthew expresses uncertainty in his self-identity and wonderment at what Jesus sees in him. Philip assures him that Jesus sees whatever it is in Matthew that he himself cannot see. The scene ends with Philip trying to teach Matthew a joke. But it also seems to fall flat, much to Philip’s amusement.</p> <p><b>Notes:</b></p> <p>1. <b>Note 1—Matthew 10:37-39: Those who find their life will lose it:</b> Jesus said: <sup>37</sup>“Whoever loves father or mother more than me is not worthy of me, and whoever loves son or daughter more than me is not worthy of me, <sup>38</sup> and whoever</p>
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	<p>bought with blood money. My parents and I haven't spoken much in years. And numbers didn't make the world clear anymore."</p> <p><u>Philip</u> "You gave everything away to keep it." (See <b>Note 1—Matthew 10:37-39: Those who find their life will lose it</b>, p. 7-8)</p> <p><u>Matthew</u> "But it's uncomfortable when nobody likes me."</p> <p><u>Philip</u> "If this Rabbi, Jesus of Nazareth, called you, it means you already have everything you need for right now, and He'll give you the rest in time."</p>	<p><i>does not take up the cross and follow me is not worthy of me.</i> <sup>39</sup> <i>Those who find their life will lose it, and those who lose their life for my sake will find it.</i></p>
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**Scene: \* Sunset—Underneath Nathanael's Tree**

<p>00:21:13-00:22:11</p>		<p><b>Summary:</b> The scene opens as the sun sets with Nathanael still sitting beneath his tree. He fingers what is left of his burned synagogue drawings, lifting up a handful of dust and letting it fall through his hand. Eventually, he puts some of the dust on his head, weeping as he does, a traditional sign of grief and mourning. (See <b>Note 1—Dust on the head</b>, p. 8) Eventually, he rises and walks off screen.</p> <p><b>Notes:</b></p> <ol style="list-style-type: none"> <li><b>Note 1—Dust on the head:</b> Sitting in dust and putting dust on one's head is an act of grief or mourning we find referenced in a number places throughout Scripture: <ul style="list-style-type: none"> <li><b>Job 2:11-13:</b> <i>Now when Job's three friends heard of all these troubles that had come upon him, each of them set out from his home—Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. They met together to go and console and comfort him. <sup>12</sup>When they saw him from a distance, they did not recognize him, and they</i></li> </ul> </li> </ol>
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		<p><i>raised their voices and wept aloud; they tore their robes and threw dust in the air upon their heads.</i> <sup>13</sup> <i>They sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great.</i></p> <ul style="list-style-type: none"> <li> <p><b>Ezekiel 27:29-32:</b> <i>“A Lament for Tyre: ...The sailors and all the pilots of the sea stand on the shore <sup>30</sup> and wail aloud over you and cry bitterly. They throw dust on their heads and wallow in ashes; <sup>31</sup> they make themselves bald for you and put on sackcloth, and they weep over you in bitterness of soul, with bitter mourning. <sup>32</sup> In their wailing they raise a lamentation for you and lament over you: “Who was ever destroyed like Tyre in the midst of the sea?”</i></p> </li> <li> <p><b>Revelation 18:17-20:</b> <i>And all shipmasters and seafarers, sailors and all whose trade is on the sea, stood far off <sup>18</sup> and cried out as they saw the smoke of her burning, “What city was like the great city?” <sup>19</sup> And they threw dust on their heads as they wept and mourned, crying out, “Alas, alas, the great city where all who had ships at sea grew rich by her wealth! For in one hour she has been laid waste.” <sup>20</sup> Rejoice over her, O heaven, you saints and apostles and prophets! For God has condemned her condemnation of you.</i></p> </li> </ul>
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**Scene: \* Nightfall at the Campsite**

<p>00:22:12-00:27:02</p> <p>00:22:49-00:24:45</p>	<p><u>Philip</u>      “I’m Philip.” [<i>Jesus nods knowingly</i>] “Wait, John told you?”</p> <p><u>Jesus</u>        “No, I remember your face. You were standing with Andrew the day I was baptized by John.” (See <b>Note 2—Baptized by John: John 1:29-39</b>, p. 11)</p>	<p><b>Summary:</b> The scene shifts back to Jesus’ and the Disciples’ campsite. Philip sits alone, tending the fire. John and Matthew sleep nearby. Jesus walks into the camp, and whispering, the two greet each other. Philip introduces himself and seems puzzled that Jesus is not surprised. Philip wonders if John had told Jesus about Philip, but Jesus indicates He remembers Philip’s face. They both indicate a message for each other and after delivering their messages, (Jesus’, “Follow me,” and Philip’s, “I will”), they retire to the fire and continue their conversation about John the Baptist. Eventually, Philip nudges the conversation toward Jesus’ intention here in Bashan. Jesus indicates He’s just passing through, “Toward Caesarea Philippi?” Philip wonders. (See <b>Note 1—Caesarea Philippi</b>, p. 10) Jesus indicates his plans for one night in Caesarea Philippi and then north into Syria. Philip is surprised, recounting Jesus’ presence first in Samaria and now with intentions to go to Syria. Philip wonders if they both have a death wish, which Jesus corrects as “not exactly a wish.” This puzzles Philip, who presses Jesus for clarification, but Jesus brushes him off. Jesus</p>
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	<p><u>Philip</u> “Ahhh.”</p> <p><u>Jesus</u> “How is my old cousin? Ah, well, I shouldn’t call him old; we’re the same age.” (See <b>Note 3—Jesus’ cousin, John the Baptist</b>, see p. 11)</p> <p><u>Philip</u> “Uh, his reputation with Rome is down, but his spirits are up.”</p> <p><u>Jesus</u> “Sounds about right.”</p> <p><u>Philip</u> “He sends me with a message. Wants me to tell you something... on my behalf.”</p> <p><u>Jesus</u> “That’s good because I have something to say to you, too.”</p> <p><u>Philip</u> “It’s a very short message. Only two words.”</p> <p><u>Jesus</u> “Mine is also short.”</p> <p><u>Together</u> <i>[smiling and staring intently at each other, both speaking at the same time]</i> <u>Jesus</u>: “Follow me.” <u>Philip</u>: “I will.”</p> <p><u>Jesus</u> “So John thinks you’re ready.”</p> <p><u>Philip</u> “Yes. He spoke with someone.”</p> <p><u>Jesus</u> <i>[gesturing toward the fire]</i> “Shall we?” <i>[Philip nods and they make their way to the fire. The conversation continues once the two are seated.]</i></p> <p><u>Philip</u> “John spoke to someone the last</p>	<p>indicates that He’s still trying to figure out how to talk about it— He’s apparently been gone for a couple of days trying to figure it out.</p> <p>The conversation shifts back to Jesus’ immediate plans in Syria, and He indicates that they’ll not be going to the big cities but to the smaller places.</p> <p>Jesus dismisses Philip to get some sleep for the long road ahead of them, saying that He’ll tend the fire.</p> <p>Philip interjects one last thing, that he has a friend in Caesare Philippi, an architect, someone he’d like to see.</p> <p><b>NOTES:</b></p> <p>1. <b>Note 1—Caesarea Philippi:</b> Situated 25 miles (40 km) north of the Sea of Galilee and at the base of Mt. Hermon, Caesarea Philippi is the location of one of the largest springs feeding the Jordan River. This abundant water supply has made the area very fertile and attractive for religious worship. Numerous temples were built in this city in the Hellenistic and Roman periods. ... Apparently known as Baal Hermon and Baal Gad in the Old Testament period, this site later was named Pnias after the Greek god Pan who was worshiped here. There is no record of Jesus entering the city, but the great confession and the transfiguration both occurred in the vicinity of the city (Matt 16:13), then known as Caesarea Philippi.</p> <p><b>Matthew 16:13-28</b> (Parallels of this incident can also be found in <b>Mark 8:27-38</b> &amp; <b>Luke 9:18-27</b>.): <i>Now when Jesus came into the district of Caesarea Philippi, he asked his disciples, “Who do people say that the Son of Man is?”</i> <sup>14</sup> <i>And they said, “Some say John the Baptist but others Elijah and still others Jeremiah or one of the prophets.”</i> <sup>15</sup> <i>He said to them, “But who do you say that I am?”</i> <sup>16</sup> <i>Simon Peter answered, “You are the Messiah, the Son of the living God.”</i> <sup>17</sup> <i>And Jesus answered him, “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you but my Father in heaven.</i> <sup>18</sup> <i>And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.</i> <sup>19</sup> <i>I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.”</i> <sup>20</sup> <i>Then he sternly ordered the disciples not to tell anyone that he was the Messiah.</i></p> <p><sup>21</sup> <i>From that time on, Jesus began to show his disciples that he must go to Jerusalem and undergo great suffering at the hands of the elders and chief priests and scribes and be killed and on the third day be raised.</i> <sup>22</sup> <i>And Peter took him aside and began to rebuke him, saying, “God forbid it, Lord! This must never happen to you.”</i> <sup>23</sup> <i>But he turned and said to Peter, “Get behind me, Satan! You are a hindrance to me, for you are setting your mind not on divine things but on human things.”</i></p>
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00:25:30-00:27:00		<p>time he was in prison.”</p>
	<u>Jesus</u>	<p>“Someone?”</p>
	<u>Philip</u>	<p>“A Pharisee. He had been troubled by a miracle he’d witnessed in the Red Quarter in Capernaum.”</p>
	<u>Jesus</u>	<p>“Ah, yes, I know this man.”</p>
	<u>Philip</u>	<p>“You know him?”</p>
	<u>Jesus</u>	<p>“Yes, I might even call him a friend.”</p>
	<u>Philip</u>	<p><i>[shaking his head in wonder]</i> “John told me to expect anything, to expect nothing, but I think he’d be troubled to know that you are friends with a Pharisee.”</p>
	<u>Jesus</u>	<p>“He’ll get over it.”</p>
	<u>Philip</u>	<p>“Well, then we received word of what you did in Cana. That was all John needed to hear. He sends his love.” (See <b>Note 4—The Wedding Feast at Cana: John 2:1-11</b>, p. 12)</p>
	<u>Jesus</u>	<p>“And you.”</p>
	<u>Philip</u>	<p>“A meager offering.”</p>
	<u>Jesus</u>	<p>“Hardly meager. You will be the most experienced of all my followers.”</p>
<u>Philip</u>	<p>“John is hardly standard procedure.”</p>	
<u>Jesus</u>	<p><i>[chuckling]</i> “Even better.”</p>	
<p><sup>24</sup> Then Jesus told his disciples, “If any wish to come after me, let them deny themselves and take up their cross and follow me. <sup>25</sup> For those who want to save their life will lose it, and those who lose their life for my sake will find it. <sup>26</sup> For what will it profit them if they gain the whole world but forfeit their life? Or what will they give in return for their life?</p> <p><sup>27</sup> “For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done. <sup>28</sup> Truly I tell you, there are some standing here who will not taste death before they see the Son of Man coming in his kingdom.”</p> <p>2. <b>Note 2—Baptized by John: John 1:29-39:</b> <i>The next day John the Baptist saw Jesus coming toward him and declared, “Here is the Lamb of God who takes away the sin of the world!” <sup>30</sup> This is he of whom I said, ‘After me comes a man who ranks ahead of me because he was before me.’ <sup>31</sup> I myself did not know him, but I came baptizing with water for this reason, that he might be revealed to Israel.” <sup>32</sup> And John testified, “I saw the Spirit descending from heaven like a dove, and it remained on him. <sup>33</sup> I myself did not know him, but the one who sent me to baptize with water said to me, ‘He on whom you see the Spirit descend and remain is the one who baptizes with the Holy Spirit.’ <sup>34</sup> And I myself have seen and have testified that this is the Chosen One. ”</i></p> <p><sup>35</sup> The next day John again was standing with two of his disciples, <sup>36</sup> and as he watched Jesus walk by he exclaimed, “Look, here is the Lamb of God!” <sup>37</sup> The two disciples heard him say this, and they followed Jesus. <sup>38</sup> When Jesus turned and saw them following, he said to them, “What are you looking for?” They said to him, “Rabbi” (which translated means Teacher), “where are you staying?” <sup>39</sup> He said to them, “Come and see.” They came and saw where he was staying, and they remained with him that day. It was about four o’clock in the afternoon. <sup>40</sup> <u>One of the two who heard John speak and followed him was Andrew, Simon Peter’s brother.</u>”</p> <p>3. <b>Note 3—Jesus’ cousin, John the Baptist: Luke 1:26-45:</b> <i>In the sixth month the angel Gabriel was sent by God to a town in Galilee called Nazareth, <sup>27</sup> to a virgin engaged to a man whose name was Joseph, of the house of David. The virgin’s name was Mary. <sup>28</sup> And he came to her and said, “Greetings, favored one! The Lord is with you.” <sup>29</sup> But she was much perplexed by his words and pondered what sort of greeting this might be. <sup>30</sup> The angel said to her, “Do not be afraid, Mary, for you have found favor with God. <sup>31</sup> And now, you will conceive in your womb and bear a son, and you will name him Jesus. <sup>32</sup> He will be great and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David. <sup>33</sup> He will reign over the house of Jacob forever, and of his kingdom there will be no end.” <sup>34</sup> Mary said to the angel, “How can this be, since I am a virgin?” <sup>35</sup> The angel said to her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow</i></p>		

		<p>you; therefore the child to be born will be holy; he will be called Son of God. <sup>36</sup>And now, your relative Elizabeth in her old age has also conceived a son, and this is the sixth month for her who was said to be barren. <sup>37</sup>For nothing will be impossible with God.” <sup>38</sup>Then Mary said, “Here am I, the servant of the Lord; let it be with me according to your word.” Then the angel departed from her.</p> <p><sup>39</sup>In those days Mary set out and went with haste to a Judean town in the hill country, <sup>40</sup>where she entered the house of Zechariah and greeted Elizabeth. <sup>41</sup>When Elizabeth heard Mary’s greeting, the child leaped in her womb. And Elizabeth was filled with the Holy Spirit <sup>42</sup>and exclaimed with a loud cry, “Blessed are you among women, and blessed is the fruit of your womb. <sup>43</sup>And why has this happened to me, that the mother of my Lord comes to me? <sup>44</sup>For as soon as I heard the sound of your greeting, the child in my womb leaped for joy. <sup>45</sup>And blessed is she who believed that there would be a fulfillment of what was spoken to her by the Lord.”</p> <p>We don’t know for certain the relationship between Elizabeth and Mary—only that they were “relatives.”</p> <p>4. <b>Note 4—The Wedding Feast at Cana: John 2:1-11:</b> <i>On the third day there was a wedding in Cana of Galilee, and the mother of Jesus was there. <sup>2</sup>Jesus and his disciples had also been invited to the wedding. <sup>3</sup>When the wine gave out, the mother of Jesus said to him, “They have no wine.” <sup>4</sup>And Jesus said to her, “Woman, what concern is that to me and to you? My hour has not yet come.” <sup>5</sup>His mother said to the servants, “Do whatever he tells you.” <sup>6</sup>Now standing there were six stone water jars for the Jewish rites of purification, each holding twenty or thirty gallons. <sup>7</sup>Jesus said to them, “Fill the jars with water.” And they filled them up to the brim. <sup>8</sup>He said to them, “Now draw some out, and take it to the person in charge of the banquet.” So they took it. <sup>9</sup>When the person in charge tasted the water that had become wine and did not know where it came from (though the servants who had drawn the water knew), that person called the bridegroom <sup>10</sup>and said to him, “Everyone serves the good wine first and then the inferior wine after the guests have become drunk. But you have kept the good wine until now.” <sup>11</sup>Jesus did this, the first of his signs, in Cana of Galilee and revealed his glory, and his disciples believed in him.</i></p>
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**Scene: \* Daybreak at the Campsite**

00:27:03-00:33:10		<p><b>Summary:</b> As morning breaks, we find Thaddeus praying as the rest break camp.</p> <p>The scene shifts to Ramah*’s and Mary Magdalene’s tent, where Ramah still sleeps as Mary gathers belongings. Mary indicates she always packs up every day, not knowing whether they’ll be staying or going or for how long. Ramah indicates some</p>
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<p>31:25:00-00:32:51</p>	<p><u>Matthew</u> “I’m used to writing daily now. It began as a chore but it’s become a habit.”</p> <p><u>Thaddeus</u> “Hmmm. I think prayer is like that. At first, anyway. And the way Rabbi taught me. Now I love it.” <i>[Matthew stares off ponderingly]</i></p> <p><u>Matthew</u> “In the short time that I have followed, people have quarreled over things Jesus said, remembered things differently, and disputed His meaning. I think it’s best we have a written record to refer back to.” <i>[Simon comes up from behind the</i></p>	<p>misgivings about how following Jesus would really work, and Mary assures her they’re all struggling with that on some level.</p> <p>Mary seems distracted by the men’s work and changes the subject to the excitement she felt when the men were reciting prophecy. Ramah indicates she was a little intimidated, and Mary responds that they have some catching up to do. (Women typically would not have been taught the Scriptures in Hebrew school, which was reserved only for males.) Ramah indicates she can’t read or write, and Mary tells her she’ll teach her, that she knows who to ask for the needed materials. Ramah begins to pray a morning prayer.</p> <p>Back in the heart of the campsite, Simon, Andrew, and Thomas are looking over the firewood to be left there at the campsite, “It’s more than two days’ worth,” Thomas says. Simon notes that it is wet. Philip enters and corrects Simon, “No. It’s damp.” Philip says that it was Matthew who collected the wood, which seems to surprise Simon. Philip is introduced to Thomas.</p> <p>Philip begins to tell the group a little bit of his time with John the Baptist, (“Simon calls him ‘Creepy John,’” Andrew indicates), and Thomas seems intrigued that Philip has some experience with being “on the run.” In particular, Philip tells him about a time that John the Baptist began calling them by their names, and they realized THEY didn’t know each other’s names, in spite being out with John for months. Philip indicates he’s going to grab a quick nap, and tells Simon to thank Matthew when you see him.</p> <p>The scene shifts to Matthew, sitting under a tree writing something in a notebook. Thaddeus finds him, and the two have a brief exchange about what he’s doing, Matthew assuming that Thaddeus thinks he’s hiding to avoid the work, while Thaddeus indicates he assumed Matthew would be writing. Matthew shares that Philip has told Matthew he doesn’t have to hide anymore. Thaddeus shares that he likes the new guy Philip and seats himself beside Matthew.</p> <p>Thaddeus inquires about what Matthew is writing, and he indicates he’s just taking notes on what he sees, that his writing began as a chore but has now become a habit. Simon interrupts, indicating he thinks it’s a bad idea for Matthew to provide evidence for their enemies and remembers how Matthew was journaling while he was spying on Simon and Andrews for *Quintus. Under Philip’s previous tutelage, Matthew finds his voice to stand up to Simon.</p>
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		<i>two and interrupts]</i>	
	<u>Simon</u>	“Everything he says and does?”	
	<u>Matthew</u>	“Yes.”	
	<u>Simon</u>	“That’s not a good idea.” <i>[Thaddeus and Matthew look puzzled]</i>	
	<u>Thaddeus</u>	“Why?”	
	<u>Simon</u>	“We have enemies. There are people trying to trap Jesus in His words. They could twist something He said to defame Him.” <i>[irritated]</i> “Have you thought about that?”	
	<u>Matthew</u>	“They will find it easier to twist something He is reported to have said than if it’s confirmed in writing.”	
	<u>Simon</u>	<i>[angrily]</i> “That’s not how the world works! People can twist words however they want.”	
	<u>Matthew</u>	<i>[irritated now himself]</i> “But it’s clearly written...”	
	<u>Simon</u>	“Yeah, I bet as clear as the last time I saw you writing in your journal, spying on me for the Romans? And to think I came here to thank you.”	
	<u>Matthew</u>	<i>[finding his voice]</i> “People out there want to define all	

	<p>of us by our pasts. But we do things differently because of Him.”</p> <p><u>Simon</u> [slightly taken aback by Matthew’s boldness] “For the record, it’s a bad idea. Write that down.”</p>	
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**Scene: \* On the Road with Jesus**

00:33:11-00:41:26		<p><b>Summary:</b> The scene opens with Jesus and the Disciples on the road to Caesarea Philippi with other travelers both coming and going. Simon busies himself down the line of the entourage, checking on and encouraging the others. Simon’s brother Andrew and Jesus bring up the rear. Simon teasingly asks if Andrew is slowing Jesus down, and Jesus responds teasingly, “Always.” Andrew replies in turn, “You watch Simon and me in a footrace, and we’ll settle this once and for all. (There have been a number of times that Simon’s slowness of foot has been brought up since the series began. See <b>Note 1—Simon’s slow running</b>, p.16.)</p> <p>Simon tells Andrew it’s his turn to relieve Big James on the small cart he was seen pushing, and Jesus indicates He’ll take a turn, as well and that some days He misses manual labor: “Fewer questions, less speculation, honest sweat.” Andrew makes his way to the front of the line, leaving Simon and Jesus alone in the back.</p>
00:34:30-00:37:55	<p><u>Jesus</u> “You strike me as someone who acts on instinct, feeling.”</p> <p><u>Simon</u> “Yeah, but I do think. I think all the time. That’s what I was hoping to talk to you about.”</p> <p><u>Jesus</u> “You were?”</p> <p><u>Simon</u> “Yeah, I’ve been thinking... the group is growing every day. And with greater numbers come more... opinions and perspectives.”</p> <p><u>Jesus</u> “Sure.”</p> <p><u>Simon</u> “And we’re all unified behind you.”</p> <p><u>Jesus</u> [skeptically] “You’re all unified?”</p>	<p>Their conversation turns to Matthew writing every thing down, and Jesus says He’s ok with that.</p> <p>Next, Simon offers some suggestions toward a formalized organizational structure, something that would help preserve the peace between the Disciples when Jesus isn’t there to instruct or command. Jesus appreciates that Simon is trying to make the whole situation better for the whole group, that while Simon could stand to a little nicer sometimes, he’s a leader whose skills Jesus will need in time. But Jesus also indicates He’s called every one of these different, unique people for a reason, that He wants every voice heard and none silenced, offering advice that perhaps Simon needs to slow down. Jesus lets slip that there will be a time when He’s not there that Simon’s leadership will be particularly needed. Simon picks up on that with some alarm, but Jesus pushes that part of the conversation into the future.</p>

	<p><u>Simon</u> “Well, we all agree on you. But sometimes you’re away. And during those times, we don’t have your authority to defer to.”</p> <p><u>Jesus</u> “You have My instructions.”</p> <p><u>Simon</u> “Yeah, we have a goal or an instruction or someplace to go, but how we get there, how we achieve it, sometimes there’s a lot of noise.”</p> <p><u>Jesus</u> “So what are you suggesting?”</p> <p><u>Simon</u> “Well, I’m suggesting we formalize a structure.”</p> <p><u>Jesus</u> “For what?”</p> <p><u>Simon</u> “For how decisions are made, how plans are formed, and what is the process for raising objections to those plans. When and how they are vocalized, and to whom.”</p> <p><u>Jesus</u> “Hmmm.”</p> <p><u>Simon</u> “Such as how you sent Little James and John ahead to Syria to prepare; we can schedule that in advance. Or, for instance, maybe all contrary ideas are routed through Big James, filtered, and then brought to me for consideration. Just thinking out loud here.”</p> <p><u>Jesus</u> “Simon, I love that you are trying to make things better for the whole group. You could stand to be a little nicer sometimes, but you’re a leader. You always have been, and always will be. I cherish that in you, and I will need it. I will need it in time. Every one of these people, I have called for a reason. Each of them bring something unique and important to the whole. I want every voice heard and none silenced. Everyone can learn from each other.”</p> <p><u>Simon</u> “Yes, but some people are troubled with tiny things, and they slow us down.”</p>	<p>The scene shifts to Mary Magdalene and Ramah*, who come alongside Matthew, who is puzzled by their accompaniment. Mary asks Matthew for a tablet, which Matthew at first thinks is a ploy by Simon, but Mary indicates she’s going to teach Ramah to read, that the two of them want to study Torah. Matthew says that’s what he wants to do too. Not knowing where to start, Matthew determines to talk to Philip, indicating that Philip is kind to Matthew, Thaddeus too. So he makes his way toward the line where Philip is.</p> <p>In the meantime, Thomas, seeing but not hearing the conversation that just took place, comes alongside Mary and Ramah. They tell him of their plan. Saddled with his understanding of gender roles, Thomas indicates that if the two women had questions, they could ask him. The two women just smile. (Note: I think the makers of the Chosen skillfully continue to use Mary Magdalene as a symbol of voices not often heard or valued from Scripture, <u>especially those of women.</u>)</p> <p>Matthew has made his way up toward the front of the line with Philip, and the two of them converse about a place for Matthew to start learning Torah. (The group have made their way to the outskirts of Caesarea Philippi.) Philip gives him a brief history of the name of the town, tying it in to the resistance from Judea’s royal family (the Herods) to John the Baptist and assures Matthew he’ll come up with a piece of Scripture for him to memorize as a starting point for learning Torah as Philip makes his way to the front of the line.</p> <p><b>NOTES:</b></p> <ol style="list-style-type: none"> <li><b>Note 1—Simon’s slow running.:</b> There have been a number of references now throughout the series to Simon’s slow running. I believe this to be foreshadowing, pointing us to “the end” of the story—in the Gospel of John’s report of Jesus’ resurrection (John 20:1-4), when Mary Magdalene tells of finding the stone rolled away from the tomb and Jesus’ body being gone, “...<i>Peter and the other disciple...</i>” (presumed to be John) “...<i>started for the tomb. Both were running, but the other disciple outran Peter and reached the tomb first</i>” (v. 4).</li> <li><b>Note 2—Simon’s Future Role:</b> Perhaps this is what Jesus has in mind in His response to Peter’s confession. See <b>Note 1—Caesarea Philippi</b>, p. 10. Specifically, <b>Matthew 16:18-19</b>. Or similarly, Jesus’ post-resurrection reconciliation with Simon in <b>John 21:15-17</b>: <sup>15</sup><i>When they had finished breakfast, Jesus said to Simon Peter, “Simon son</i></li> </ol>
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	<p><u>Jesus</u> [stopping to face Simon] “I won’t ask who you mean by that. But I will say, if someone is thinking about things you feel slow everyone down, maybe you need to slow down.” [The look on Simon’s face indicates that this isn’t going the way he had hoped. The two continue on the road.] “One day, Simon, there will need to be more structure. And I see you playing a big part in it.” (See <b>Note 2—Simon’s Future Role</b>, p. 16)</p> <p><u>Simon</u> “Out of all humility, Rabbi, why not now? Why not more structure today?”</p> <p><u>Jesus</u> “Because I am still here.”</p> <p><u>Simon</u> “Yes, of course, You’re still here.” [catching what Jesus just said] “Are you saying one day you won’t be?”</p> <p><u>Jesus</u> “That’s a conversation for another time.”</p> <p><u>Simon</u> “But we will talk about it?”</p> <p><u>Jesus</u> “I think so.”</p> <p><u>Simon</u> “Soon?”</p> <p><u>Jesus</u> “Aaaaahhh. There’s that word ‘soon.’ It’s the most imprecise thing in the world. What is soon? A few hours? A few days? Years? A hundred years? A thousand years? Ask my Father in heaven how long a thousand years is. Then talk to me about ‘soon.’” [Jesus begins to run toward the front of the line.] (See <b>Note 3—A Thousand Years</b>, p. 17)</p> <p><u>Simon</u> “Where are you going?”</p> <p><u>Jesus</u> “To relieve Andrew of the cart.”</p> <p><u>Simon</u> [calling ahead to Jesus] “But it’s not your time.”</p> <p><u>Jesus</u> [chuckles] “That’s what I tried to tell my mother at Cana. How much good did it do?” (See <b>Note 4—Jesus’ time</b>, p. 18)</p>	<p><i>of John, do you love me more than these?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Feed my lambs.”<sup>16</sup> A second time he said to him, “Simon son of John, do you love me?” He said to him, “Yes, Lord; you know that I love you.” Jesus said to him, “Tend my sheep.”<sup>17</sup> He said to him the third time, “Simon son of John, do you love me?” Peter felt hurt because he said to him the third time, “Do you love me?” And he said to him, “Lord, you know everything; you know that I love you.” Jesus said to him, “Feed my sheep.”</i></p> <p>These texts are some of the Scriptural foundation for the Roman Catholic tradition of Peter being the “first pope” of the Church.</p> <p>3. <b>Note 3—A Thousand Years:</b> Time and “God” is one of the most confounding elements of Scripture and living by faith.</p> <p><b>Psalms 90:1-6:</b> <i>Lord, you have been our dwelling place in all generations.  <sup>2</sup> Before the mountains were brought forth or ever you had formed the earth and the world, from everlasting to everlasting you are God.  <sup>3</sup> You turn us back to dust and say, “Turn back, you mortals.”  <sup>4</sup> For a thousand years in your sight are like yesterday when it is past or like a watch in the night.  <sup>5</sup> You sweep them away; they are like a dream, like grass that is renewed in the morning;  <sup>6</sup> in the morning it flourishes and is renewed; in the evening it fades and withers.</i></p> <p><b>2 Peter 3:8-13:</b> <i>But do not ignore this one fact, beloved, that with the Lord one day is like a thousand years, and a thousand years are like one day.<sup>9</sup> The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting any to perish but all to come to repentance.<sup>10</sup> But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the earth and everything that is done on it will be disclosed.  <sup>11</sup> Since all these things are to be destroyed in this way, what sort of persons ought you to be in leading lives of holiness and godliness,<sup>12</sup> waiting for and hastening the coming of the day of God, because of which the heavens will be set ablaze and destroyed and the elements will melt with fire?<sup>13</sup> But, in accordance with his promise, we wait for new heavens and a new earth, where righteousness is at home.</i></p>
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<p>00:38:04- 00:38:47</p>	<p>[Simon is frustrated and sighs as he hurries to rejoin the rest of the group.]</p> <p>[Mary Magdalene and Ramah sidle up next to Matthew]</p> <p><u>Matthew</u> “Mary, Ramah, is something wrong?”</p> <p><u>Mary Magdalene</u> “Nothing wrong; uh, I wanted to ask a favor.”</p> <p><u>Matthew</u> “Of course.”</p> <p><u>Mary Magdalene</u> “Can I borrow a tablet?”</p> <p><u>Matthew</u> “Did Simon put you up to this?”</p> <p><u>Mary</u> “No. I’m going to teach Ramah how to read. We want to study Torah.” (See <b>Note 5—“We want to study Torah,”</b> p. 18)</p> <p><u>Matthew</u> “That’s what I want to do.”</p> <p><u>Mary</u> “Well, they don’t allow women in the bet midrash. How can I get to the scrolls?” (See <b>Note 6—Bet Midrash,</b> p. 18)</p> <p><u>Matthew</u> “I could copy them for you.”</p> <p><u>Mary</u> “Matthew, they’re really long.”</p> <p><u>Matthew</u> “Maybe we could ask Philip what is the most important part.”</p> <p><u>Mary</u> “I’m pretty sure it’s all important.”</p> <p><u>*Ramah</u> “We don’t even know where to start.”</p>	<p>These are the general principles by which Jesus responds to questions about End Times. For example, <b>Matthew 24:36-39:</b> <i>Jesus said, ““But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father. <sup>37</sup>For as the days of Noah were, so will be the coming of the Son of Man. <sup>38</sup>For as in the days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark, <sup>39</sup>and they knew nothing until the flood came and swept them all away, so, too, will be the coming of the Son of Man.”</i></p> <p>4. <b>Note 4—Jesus’ time:</b> See <b>Note 4—The Wedding Feast at Cana: John 2:1-11</b> (p. xx). Specifically, verse 4 about “Jesus’ hour.” In John’s Gospel, the ultimate fulfillment of Jesus’ mission and His fullest revelation come not through his teaching and miracles (“signs,” in John’s Gospel that point to Jesus’ true identity) but at the cross. Thus, Jesus is hesitant to speak much about the cross, lest its apparent viewpoint of defeat get in the way of understanding truly WHO Jesus is and WHAT His mission is.</p> <p>5. <b>Note 5—We want to study Torah.</b> “Torah” most often refers to the First Five books of the Hebrew Bible, Genesis – Deuteronomy. But it can also be used in a broader sense to mean “teaching,” as in “the teaching established foundationally in The Torah but contained throughout the Prophets and Wisdom, as well.”</p> <p>Hebrew school in Jesus’ day was reserved for boys and men only.</p> <p>6. <b>Note 6—Bet Midrash:</b> Literally, “house of study.” Bet Midrash is the Hebrew school Jesus’ day, reserved only for men and boys.</p>
<p>00:40:18- 00:41:09</p>	<p><u>Philip</u> “A passage to memorize?”</p> <p><u>Matthew</u> “Anything that would get me started. To make up for lost time.”</p>	

	<p><u>Philip</u> “No. Matthew, you didn’t lose any time. It just got rearranged. You’re gaining it all back now.”</p> <p><u>Matthew</u> “But in the meantime, I want to understand the same things you do and everyone else.”</p> <p><u>Philip</u> “Ah, it doesn’t happen overnight.”</p> <p><u>Big James</u> [shouting from the front of the line as Caesarea Philippi comes into view] “Look! There it is!”</p> <p><u>Philip</u> “Ah, Caesarea Philippi, my namesake.”</p> <p><u>Matthew</u> [impressed] “Really??”</p> <p><u>Philip</u> [looking at Matthew unbelievably] “No. Philip the Tetrarch, brother of Herod Antipas—a family that does not take kindly to my former Rabbi.”</p> <p><u>Matthew</u> “Why?”</p> <p><u>Philip</u> “Well, John criticizes them for things like killing their own sons and marrying their own nieces, things like this.” (See <b>Note 7—John the Baptist &amp; the Herods</b>, p. 19)</p> <p><u>Matthew</u> “I suppose he should.”</p>	<p>7. <b>Note 7—John the Baptist &amp; the Herods:</b> There are a number of members of the Herod Dynasty mentioned in Scripture. <b>Herod the Great</b> is the king at the time of Jesus’ birth, the one who meets the Magi, and sends his soldiers to kill all the baby boys 2 years old and under in and around Bethlehem. (See Matthew 2:1-23.) It’s Herod the Great’s son, <b>Herod Archelaus</b> who is mentioned in Matthew 2 as the inheritor of the throne. Archelaus didn’t last very long, as he was replaced by his brother <b>Herod Antipas</b>—this is who is in charge during most of Jesus’ life and is the king who presides over both John the Baptist’s death, as well as Jesus’. Finally, there is <b>Herod Agrippa</b>, the last of the Herodian kings, and he is mentioned in the book of Acts (See Acts 12 and 26.)</p> <p>The antagonism that Philip mentions between Herod Antipas is recorded in <b>Matthew 14:1-12</b> (with a parallel in Mark 6:14-20): <i>At that time Herod the ruler heard reports about Jesus, <sup>2</sup>and he said to his servants, “This is John the Baptist; he has been raised from the dead, and for this reason these powers are at work in him.” <sup>3</sup>For Herod had</i></p>
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		<p><i>arrested John, bound him, and put him in prison on account of Herodias, his brother Philip's wife,<sup>4</sup> because John had been telling him, "It is not lawful for you to have her."<sup>5</sup> Though Herod wanted to put him to death, he feared the crowd, because they regarded him as a prophet.<sup>6</sup> But when Herod's birthday came, the daughter of Herodias danced before the company, and she pleased Herod<sup>7</sup> so much that he promised on oath to grant her whatever she might ask.<sup>8</sup> Prompted by her mother, she said, "Give me the head of John the Baptist here on a platter."<sup>9</sup> The king was grieved, yet out of regard for his oaths and for the guests, he commanded it to be given;<sup>10</sup> he sent and had John beheaded in the prison.<sup>11</sup> His head was brought on a platter and given to the girl, who brought it to her mother.<sup>12</sup> His disciples came and took the body and buried him; then they went and told Jesus.</i></p>
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**Scene: \* Caesarea Phillipi—Nathanael's House**

**\*Note about the biblical accuracy of this scene:** Both Matthew and Mark note that Jesus and his disciples came "to the region of Caesarea Phillipi" but never mention that he actually went *into* the town. (See **Note 1—Caesarea Philippi**, p. xx, especially **Matthew 26:13**).

<p>00:41:29 – 00:46:52</p>		<p>The scene opens with the sun setting over the bustling town of Caesarea Philippi. The scene shifts to a closed door to a darkened house, and we hear Philip knocking on the door calling out to his friend Nathanel. All we can see in the room is a lit candle. Eventually, as the camera pans around the room, it appears to be disheveled. Nathanael appears to be sleeping soundly. Philip lets himself in and rouses Nathanael. Shocked at the state of his friend, Philip gets Nathanael some water.</p> <p>As the scene shifts, we see the two friends seated side-by-side. Nathanael has apparently told Philip what has happened to him. We learn that while no one was killed and that Nathanael could be in prison, no one was killed in the construction accident that has led to his ruin. Philip continues to be the encourager we have seen in his short time on screen.</p> <p>Philip fills Nathanael in on what he has been doing, following John the Baptist and then being "transferred" to Jesus, "someone more," he concludes. He tells Philip that Jesus is the One Who the Baptizer had been preparing for: Jesus of Nazareth. Of course, Philip responds to the "Nazareth" part in the same way we have seen and heard everyone react. Laughing, Nathanael asks, "Can anything good come out of Nazareth?" Philip replies, "Come and see." ( See <b>Note 1—Can anything good come out of Nazareth? John 1:43-46</b>, p. 21) Nathanael continues to berate Nazareth, and Philip continues to insist Nathanael "come and see." "What? Are you going to be late for work?" Philip teases and then growing more serious, reminds Nathanael he's wanted to serve God his</p>
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		<p>whole life. Nathanael notes the seriousness of Philip but quips that he’s still hung up on Nazareth.</p> <p><b>NOTES:</b></p> <ol style="list-style-type: none"> <li><b>Note 1—Can anything good come out of Nazareth? John 1:43-46</b> “The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.”<sup>44</sup> Now Philip was from Bethsaida, the city of Andrew and Peter.<sup>45</sup> Philip found Nathanael and said to him, “We have found him about whom Moses in the Law and also the Prophets wrote, Jesus son of Joseph from Nazareth.”<sup>46</sup> Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.”</li> </ol> <ul style="list-style-type: none"> <li>John’s Gospel places this exchange in Galilee, not Caesarea Philippi.</li> </ul>
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**Scene: \* Night—Caesarea Philippi**

<p>00:46:53-00:50:20</p> <p>00:47:11-00:49:35</p>	<p><u>Jesus</u> “Well, this is a good night. Do you know who stands beside you there?”</p> <p><u>Philip</u> “This is my friend, Nathanael.”</p> <p><u>Jesus</u> “Yes, the truth-teller.”</p> <p><u>Nathanael</u> “I’m sorry?”</p> <p><u>Jesus</u> “Man is often deceitful...and Israel began with Jacob, a bit of a deceiver, yes?’ (See <b>Note 1—Jacob the Cheat</b>, p. 21) [<i>Nathanael and Philip look at each other quizzically.</i>]</p> <p><u>Nathanael</u> “Yes.”</p> <p><u>Jesus</u> “But one of the great things about you...is you are a true Israelite, in whom there is no deceit.”</p> <p><u>Nathanael</u> [<i>To Philip, smiling, a Nathanael is</i></p>	<p><b>Summary:</b> Jesus and his disciples have apparently found accommodations in Caesarea Philippi. Outside in the one of the streets, Philip and Nathanael meet Jesus. Jesus asks, “Do you know who stands beside you there?”, and Philip introduces Nathanael to Jesus. “Yes,” Jesus says, “The truth teller.” This puzzles Nathanael, certain that he’s never met Jesus before. Over the course of the brief conversation, Jesus reveals to Nathanael that He had seen Nathanael under the tree. Nathanael melts before Jesus and calls Him “Rabbi.” Jesus assures Nathanael that even though he has believed because Jesus said He saw Nathanael underneath that tree, Nathanael will see even more unbelievable things.</p> <p>Eventually, Andrew comes hurrying around a corner to meet the trio. (Simon comes second—apparently, he IS slower.) John, who had been sent on ahead into Syria, has returned and has a message, that people are already gathering to meet Jesus, “many with afflictions to be healed. “Your fame is spreading,” Simon says, “The good kind!” Jesus thanks them, and Simon and Andrew exit.</p> <p>The scene closes with Jesus speaking directly to Nathanael. “So you wanted to help build something that would cause prayer and songs, something to bring souls closer to God, yes? Can you start tomorrow?”</p> <p><b>Notes:</b></p> <ol style="list-style-type: none"> <li><b>Note 1—Jacob the Cheat:</b> Jacob, son of Isaac, grandson of Abraham, Genesis 25:19 – Genesis 35 narrates his story. His name sounds like the Hebrew word for “cheat” or “deceiver.” Eventually, Jacob is renamed “Israel” by God (Genesis 32:22-32), which means “One who strives/wrestles with God.”</li> </ol> <p>Here Jesus draws a contrast between Jacob and Nathanael’s character traits as He calls Nathanael to follow Him.</p>
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	<p><i>still confused]</i>  “What did you say about me?”</p> <p><u>Philip</u> <i>[shrugging]</i>  “Meh.”</p> <p><u>Nathanael</u> “What is this? How do you know me?”</p> <p><u>Jesus</u> “I have known you long before Philip called you to come and see.”  <i>[Nathanael turns to look at Philip, utterly aghast at what is unfolding]</i>  “Don’t look at him, look at Me.  <i>[Nathanael turns to look at Jesus who approaches closer]</i> When you were in your lowest moment, and you were alone...I did not turn My face from you. (See <b>Scene: * A Field &amp; Tree Somewhere— Nathanael</b>, p. 6 and <b>Scene: * Sunset— Underneath Nathanael’s Tree</b>, p. 8, where Nathanael sat under the tree and put dust on his head) <i>[Jesus and Nathanael look intently at each other]</i> I saw you, under the fig tree.”</p> <p><u>Nathanael</u> “Rabbi...”</p> <p><u>Jesus</u> “There it is.”</p> <p><u>Nathanael</u> “You are the Son of God. The King of Israel.”</p>	
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	<p><u>Philip</u> <i>[laughing with joy, hands in the air]</i> “I knew it!”</p> <p><u>Jesus</u> <i>[smiling at Philip]</i> “Well that didn’t take long.”</p> <p><u>Philip</u> “He doesn’t mess around.”</p> <p><u>Jesus</u> <i>[chuckling]</i> “Because I said to you, ‘I saw you under the fig tree,’ you believe? <i>[Nathanael nods, and they both chuckle as Jesus puts His hand on Nathanael’s shoulder]</i> You are going to see many greater things than that. Like Jacob, you are going to see heaven opened, and the angels of God ascending and descending upon the Son of Man. (See <b>Note 2—Jacob’s Stairway to Heaven: Genesis 28:10-19</b>, p. 23). That’s Me, by the way.” <i>[They all laugh.]</i></p> <p><u>Nathanael</u> <i>[chuckling]</i> “Yeah, I got that.”</p> <p><u>Jesus</u> “Good, I know you like to be clear.” (See <b>Note 3—Jesus calls Nathanael: John 1:43-51</b>, p. 24).</p>	<p>2. <b>Note 2—Jacob’s Stairway to Heaven: Genesis 28:10-19:</b> <i>Jacob left Beer-sheba and went toward Haran. <sup>11</sup> He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. <sup>12</sup> And he dreamed that there was a stairway set up on the earth, the top of it reaching to heaven, and the angels of God were ascending and descending on it. <sup>13</sup> And the Lord stood beside him and said, “I am the Lord, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring, <sup>14</sup> and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and all the families of the earth shall be blessed in you and in your offspring. <sup>15</sup> Know that I am with you and will keep you wherever you go and will bring you back to this land, for I will not leave you until I have done what I have promised you.” <sup>16</sup> Then Jacob woke from his sleep and said, “Surely the Lord is in this place—and I did not know it!” <sup>17</sup> And he was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.”</i></p> <p><sup>18</sup> So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and</p>
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poured oil on the top of it. <sup>19</sup>He called that place Bethel, but the name of the city was Luz at the first.

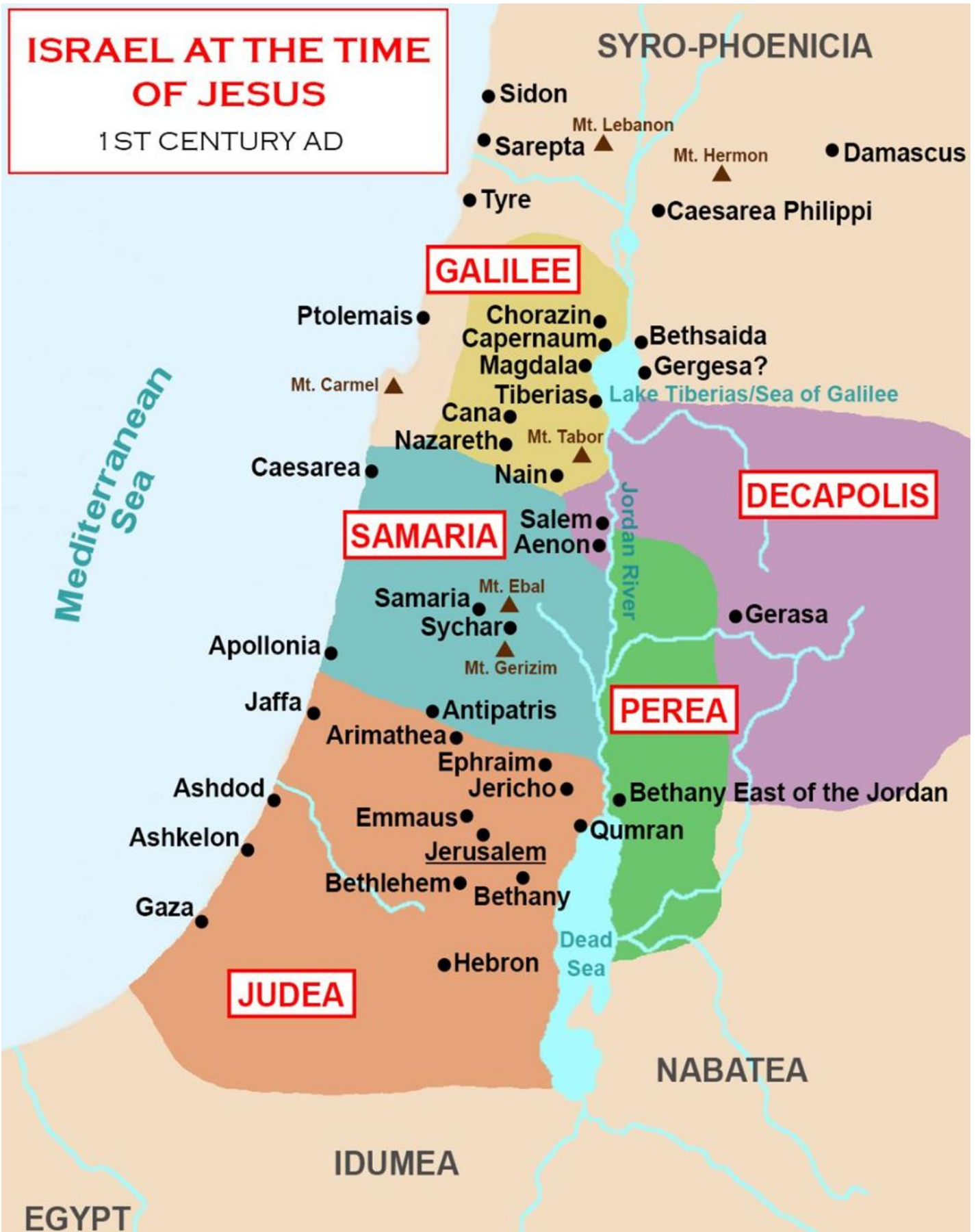
3. **Note 3—Jesus calls Nathanael: John 1:43-51:** *The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.”* <sup>44</sup>Now Philip was from Bethsaida, the city of Andrew and Peter. <sup>45</sup>Philip found Nathanael and said to him, “We have found him about whom Moses in the Law and also the Prophets wrote, Jesus son of Joseph from Nazareth.” <sup>46</sup>Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” <sup>47</sup>When Jesus saw Nathanael coming toward him, he said of him, “Here is truly an Israelite in whom there is no deceit!” <sup>48</sup>Nathanael asked him, “Where did you get to know me?” Jesus answered, “I saw you under the fig tree before Philip called you.” <sup>49</sup>Nathanael replied, “Rabbi, you are the Son of God! You are the King of Israel!” <sup>50</sup>Jesus answered, “Do you believe because I told you that I saw you under the fig tree? You will see greater things than these.” <sup>51</sup>And he said to him, “Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

- Note the differences in John’s Gospel from the storytelling of *The Chosen*. According to the Gospel, the call of Philip and Andrew at an undisclosed location, wherever it was that John the Baptist had been preaching and teaching, likely in the wilderness area somewhere along the Jordan River, not Caesarea Philippi.



# ISRAEL AT THE TIME OF JESUS

1ST CENTURY AD



## **For discussion:**

1. In the scene “**Philip**” (See p. 1 above), the disciples note they are “near Seleucia” and “in the Bashan.” These are regions in the far northern reaches of what we would call the Holy Land and outside of Jesus’ and his disciples’ home territory and even beyond the influence of “proper Judaism.” There are LOTS of “those people”—Romans, Greeks, and God-knows who! We might note the particular anxiety demonstrated with the disciples’ hands on their knives at the appearance of an unknown stranger.

Later, the disciples recite a somewhat obscure oracle from the prophet Ezekiel about *Gog and Magog*, (See **Note 3—Ezekiel, Gog and Magog**, on page 3), which have symbolic some symbolic ties to “the north,” *which is EXACTLY where Jesus and His disciples are BY JESUS’ INTENT!*

Now this could very well just be esoterica or “in the weeds.” Do you necessarily need to know all this? Probably not!

BUT.

*The Chosen* has invited us to notice *how many times Jesus crosses boundaries that—what?—propriety; “the rules;” even religion itself establish or encourage or support or certainly frown on crossing.* And this isn’t just *The Chosen’s* particular bias about Jesus. The Gospel of Luke in particular narrates Jesus’ numerous and intentional boundary crossings—both geographical boundaries as well as those groups or classifications of people—for the sake of His mission of grace and mercy and reconciliation.

What is your response to these things? What do you think? What do you feel?

What are similar boundaries you might detect in our congregation, world, communities—in your life?

2. Remember a time in your life—if you can “go there”—when you might have thrown dust upon your head. (See **Note 1—Dust on the head** on pages 8 and following.)

In spite of Nathanael’s perception of abandonment by God, Jesus assures him in the end that God was there... that JESUS HIMSELF was there in some way, that Nathanael and his lament were both seen and heard by God.

Are there ways that you might remember those “dust on your head moments” and name God’s promised presence with you?

Do you know people who are themselves experiencing “dust on the head moments?” Are there ways you can be Jesus for them?

3. Ramah, Mary Magdalene, and Matthew all want to learn Torah for themselves. Matthew finds a mentor in his new friend Philip. Who taught you the Bible? Who has been a model of faith and practice for you?