

The Chosen—Season 2, Episode 4, “A Perfect Opportunity”

“Easter Eggs,” Notes, and Discussion Questions—Details and Notes that Might Be Helpful or Interesting

Introductory Notes:

1. ‘*’ Indicates an extra-biblical character or incident.
2. This is an attempt at a new format: Column 1=time stamp references, Column 2=Scene Summaries and dialogs, and the Notes now have their own section after each scene. ***Please let Pastor Mike know what you think about this new format.***

Cold Open—Two Brothers

00:00:23-00:09:15	<p>Scene Summary: Throughout this seen, we hear no dialog—only the background music and scenes over the course of several years.</p> <p>As the scene opens, we see a young boy approach a tree and climb it. He seems to be looking for something. Suddenly, a branch gives way beneath him, and he falls to the ground.</p> <p>Next, we see is the unconscious boy in the arms of his presumed father, who hurries across the field with the boy.</p> <p>We join them in a room of their house, the boy on a table with his legs outstretched in front of him. His father stands nearby as a doctor, it seems, works on the boy’s right foot. The doctor pokes and prods the boy’s foot and ankle with no apparent response.</p> <p>Next we see the boy sitting on his bed. He seems to be watching and listening to the doctor explain the situation to the boy’s parents. We hear no words and only see the doctor’s gestures and the mother’s grief-stricken reaction.</p> <p>We see the boy sitting on a mat outside, legs and feet stretched out in front of him. He is watching other boys playing.</p> <p>Next, the scene shifts indoors where the boy’s father seems to hand over a small purse or pouch to another man. The man receiving the purse appears to be some sort of healer. We see him working on the boy’s feet as the boy’s parents stand nearby watching.</p> <p>Next we see the boy’s mother in the throes of childbirth. She dies, and the scene changes to the father and the paralyzed boy who is now holding an infant. Mother is no where to be seen.</p> <p>Some years later, we see the paralyzed boy seated on the ground playing ball with his young brother. The boys watch their father greet a couple and extend a welcome into his home. The young woman of the couple is to be the new wife to the father of the boys, as we see a glimpse of their wedding.</p> <p>The scene shifts yet again and offers the young brother playing with his friends and motioning them over to include the paralyzed older brother in their play.</p> <p>The scene shifts again, and we see the “new” family (including the father’s wife) seated at the dinner table.</p> <p>Next the two brothers lay out under a night sky looking at the stars.</p>
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Next they're shooting marbles in the candlelit house as their father's wife extinguishes candles. The brothers share a "secret" handshake as they retire to bed.

Next—some years later—we see the younger brother, now an adolescent, pushing his brother through the streets of their town on a wheel barroom, where they witness a Roman soldier beating a citizen of the town. The younger brother's face shows hatred toward the soldier.

Next we see the younger brother having an unheard conversation with a trio of teenaged boys or young men. One of them extends a scroll, it seems, to the younger brother, who makes eye contact with this older sibling, looking disappointed? sad?, and he simply shakes his head in disapproval. After a thoughtful pause, the younger brother takes he offered item.

Next we see the two brothers go through their shared handshake as they retire to bed. The younger blows out the candle between them, and the scene immediately goes from the darkness of the extinguished candle to the bright morning of the next day. The young brother's bed is empty. The older brother awakens to find a note from his brother on the younger's bed. The older brother reaches over to get it as the scene shifts to the younger brother out in a hilly countryside. We switch back and forth between the older brother reading the note in their room and the younger brother travelling by foot. The older brother throws aside his brother's letter.

The scene shifts yet again, and we see a pool of some sort in a courtyard with a number of forlorn people around the pool, the older brother\, now a bearded young man, is among the people. Suddenly the pool beings to bubble in its center, and excitedly, the young man hurriedly attempts to crawl toward the pool, along with the rest of the group, also making a mad dash toward the pool. Some of the crowd help others into the pool. Others jump in. Still others trip over and step on the young man on the way into the pool. The paralyzed brother doesn't make it. (See **Note 1—The Pool of Bethesda**, p. 2, below)

The scene shifts to the younger brother who, along with a handful of other young men, seems to be training for combat in a candlelit, dark room. The men seem to be Jewish zealots, one of the Jewish denominational sects of Jesus' day. (See **Note 2—The Zealots and Other Jewish Sects**, p. 3)

Next, we return to the older brother and another failed attempt at the pool.

Again and again, we alternate between the two brothers with some time passing as the two become men, the younger training and the older growing increasingly frustrated and hopeless at his failed attempts to gain the pool.

Eventually, we see the older brother's frustration and failure become superimposed and alternating between his spot by the pool and his brother's "baptism" into the Zealots, as he receives a short sword.

Notes:

1. **Note 1—The Pool of Bethesda:** Referenced in John 5 (vs. 1-15) as the location of a miraculous healing by Jesus of a paralyzed man.

John 5:1-15: "...[T]here was a festival of the Jews, and Jesus went up to Jerusalem.

² Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Beth-zatha, [or, "Bethesda," in Hebrew, "house of mercy" or "house of grace"] which has five porticoes. ³ In these lay many ill, blind, lame, and paralyzed people. [*Notice the absence of verse 4.] ⁵ One man was there who had been ill for thirty-eight years. ⁶ When Jesus saw him lying there and knew that he had been there a long time, he said to him, "Do you want to be made well?" ⁷ The ill man answered him, "Sir, I have no one to put me into the pool when the water is stirred up, and while I am making my way someone

else steps down ahead of me.”⁸ Jesus said to him, “Stand up, take your mat and walk.”⁹ At once the man was made well, and he took up his mat and began to walk.

Now that day was a Sabbath.¹⁰ So the Jews said to the man who had been cured, “It is the Sabbath; it is not lawful for you to carry your mat.”¹¹ But he answered them, “The man who made me well said to me, ‘Take up your mat and walk.’”¹² They asked him, “Who is the man who said to you, ‘Take it up and walk?’”¹³ Now the man who had been healed did not know who it was, for Jesus had disappeared in the crowd that was there.¹⁴ Later Jesus found him in the temple and said to him, “See, you have been made well! Do not sin any more, so that nothing worse happens to you.”¹⁵ The man went away and told the Jews that it was Jesus who had made him well.”

The name of the location seems to fit what was sought there—a place of “disgrace” due to the presence of invalids seeking healing from the waters.

The pool’s existence was doubted until the 19th century when archaeological digs confirmed the possibility its existence. In 1965, the remains of Byzantine and Crusader churches were uncovered at the site, and below that, a Roman temple to Asclepius and Serapis built by the Roman general (and later emperor from 117 – 138) to take advantage of the healing properties of the pools. (An *Asclepeion* was a Greek temple dedicated to healing.) In the 400s, the Byzantine church was built in the very heart of Hadrian’s temple.

Ancient manuscripts of John’s Gospel, considered less reliable than older versions, contain further descriptions of what would happen there at the Bethesda Pool in v. 3: “...and they [the many ill, blind, lame, and paralyzed people] waited for the moving of the waters. *⁴ From time to time an angel of the Lord would come down and stir up the waters. The first one into the pool after each such disturbance would be cured of whatever disease he had.” This seems to be what the makers of *The Chosen* are drawing from in their portrayal of the pool.

2. **Note 2—the Zealots and Other Jewish Sects**—We have encountered these in previous episodes. The main sects of Judaism during Jesus’ time were divided among 4 groups: the **Pharisees** (Nicodemus is one), the **Sadducees**, the **Essenes**, and the **Zealots**, all Jewish “denominations,” each with unique theological perspectives and at times opposed to each other, especially toward each other’s differing responses to the Roman problem.

Pharisees: (Nicodemus is one.) The Pharisees were a movement of common, lay people (rather than a movement of priests, like the Sadducees) who had more in common with Jesus’ teaching than any of the other Jewish movements. They acknowledged the entirety of what we today call the Old Testament. They believed in a resurrection of the dead and a dynamic and spiritual interpretation of the Scriptures. The Pharisees’ response to the Roman problem was largely avoidance; practicing faithful interpretation of and response to Torah; and to look forward to eventual freedom from Roman rule.

Sadducees: Often foils and rivals to the Pharisees, the Sadducees did not believe in the supernatural; an afterlife of any kind; angels, spirits, demons, etc. They held exclusively to the written Pentateuch/Torah (5 Books of Moses). Their approach to Jewish faithfulness could be expressed, “*You get one shot at life, and faithfulness to the Law ensures a good life in the here and now.*” The Sadducees were usually the group from whom the priests and High Priest were selected and were often seen as collaborators with the Romans for the sake of keeping the peace.

Essenes: The Essenes were Jewish mystics or monastics whose response to the Roman problem—or their perceived problem of secularism in general—was to withdraw into their desert communities, chief of which was Qumran, on the NW shore of the Dead Sea. (The Essenes were the sect who collected and warehoused what we call “the Dead Sea Scrolls.”) The Essenes’ general beliefs and practices mirrored those of the Pharisees. There is no direct mention of them in the Scripture—most of what we have come to know about them comes from the Dead Sea Scrolls themselves or the Jewish Roman historian Josephus (AD 37 – ca. 100). Some scholars have suggested that John the Baptist could have been an Essene, or had been influenced by them.

Zealots: As *Crazy Book: A Not-So-Stuffy Dictionary of Biblical Terms* puts it, “As vegans are to vegetarians, zealots were to Jews” (363). Faithfulness, to them, was a political-economic response of open, violent opposition to Rome as well as Jewish collaborators and the re-establishment of the Davidic Kingdom of Israel. The Zealots instigated the rebellion that in 70 AD led to the Roman destruction of the Temple in Jerusalem. Luke/Acts lists one of the disciples/apostles as “Simon the Zealot” (Luke 6:15, Acts 1:13).

Scene: An Undisclosed Location

00:10:17-00:11:48

Scene Summary: A man—the younger brother we met in the Cold Open—lurks in a busy public square. A second man dressed in finery akin to what we’ve seen on

	<p>Matthew, (perhaps also a tax collector?), is being escorted by two Roman soldiers. A disturbance is caused by a man setting fire to a cart of hay that distracts the soldiers, and in the commotion, “the lurker” sneaks up behind the tax collector, draws a knife, and puts it to the tax collectors throat with the words, “No Lord but God.” The would-be-assassin pauses, releases the tax collector, pats him on the shoulder, and the “townspeople” all applaud. As the camera pans up, we see that we’re not looking at an actual town but a mock-up for the rehearsal we have just seen.</p> <p>We discover that the younger brother’s name is Simon and that indeed, we have been watching a training rehearsal among the Zealots. (See Note 2—the Zealots and Other Jewish Sects, above on p. 3.)</p> <p>We soon discover that this secret location isn’t so secret at all, as a spy, Atticus*, crouches in the grass above watching what has just happened, vowing, “I’ll be seeing you real soon, Simon.”</p>
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Scene: Inside the Zealot Synagogue*

<p>00:11:49-00:12:38</p> <p>00:11:53-00:12:38</p>	<p>Scene Summary: Two men are seated at a candle lit table. They are discussing Simon, the “Rabbi” we saw in the previous scene of the training exercise describing him as “inventive” and “dedicated.” His partner sits eating, and it seems they are plotting a Roman assassination.</p> <p>*<u>Rabbi</u> “I’ve overseen Simon’s training for the last three years. He has never failed me. Now, he’s never had an assignment like this before. A Roman Magistrate on the streets of Jerusalem. But he will have at least two escorts.”</p> <p>*<u>Man 2</u> “Every breath this Roman takes is theft. Every garment he deigns for this so-called High Priest, stained.”</p> <p>*<u>Rabbi</u> “Caiaphas has resisted...” (See Note 3—Caiaphas the High Priest, below, p. 4)</p> <p>*<u>Man 2</u> [<i>interrupting</i>] “His resistance is a show. The Romans, however, do not know that. The Magistrate’s mysterious death will cast suspicion upon Caiaphas, resulting in his arrest.”</p> <p><u>Rabbi</u> “Simon is up to the task.”</p>
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Notes:

3. **Note 3—Caiaphas the High Priest:** The Roman historian Joesphus (who was also Jewish) refers to “Joseph ben Caiaphas” as the High Priest during the years of Jesus’ ministry, filling that role from somewhere around 14 to 46 AD. Both the Gospels of Matthew and Luke indicate Caiaphas was one of the organizers of the plot against Jesus. His father-in-law Annas had been High Priest prior Caiaphas and had been deposed by the Romans, first to be replaced by his son Eleazar and then his son-in-law Caiaphas. According to John’s Gospel, Annas still exercised influence over Jewish affairs. It is possible that if they were not Sadducees (**Note 2—the Zealots and Other Jewish Sects**, above, p. 3), they may have sympathized with those wealthy elite.
- John 18:12-14:** *“The soldiers, their officer, and the Jewish police arrested Jesus and bound him. ¹³First they took him to Annas, who was the father-in-law of Caiaphas, the high priest that year. ¹⁴Caiaphas was the one who had advised the Jews that it was better to have one person die for the people.”*
- Matthew 26:1-5:** *“...Jesus said to his disciples, ²‘You know that after two days the Passover is coming, and the Son of Man will be handed over to be crucified.’*
- ³Then the chief priests and the elders of the people gathered in the courtyard of the high priest, who was called Caiaphas, ⁴and they conspired to arrest Jesus by stealth and kill him. ⁵But they said, ‘Not during the festival, or there may be a riot among the people.’*

Matthew 26:57-66: *“Those who had arrested Jesus took him to Caiaphas the high priest, where the scribes and the elders had gathered. ⁵⁸ But Peter was following him at a distance, as far as the courtyard of the high priest, and going inside he sat with the guards in order to see how this would end. ⁵⁹ Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, ⁶⁰ but they found none, though many false witnesses came forward. At last two came forward ⁶¹ and said, ‘This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’” ⁶² The high priest stood up and said, “Have you no answer? What is it that they testify against you?” ⁶³ But Jesus was silent. Then the high priest said to him, “I put you under oath before the living God, tell us if you are the Messiah, the Son of God.” ⁶⁴ Jesus said to him, “You have said so. But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.”*

⁶⁵ Then the high priest tore his clothes and said, “He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. ⁶⁶ What do you think?” They answered, “He deserves death.”

Luke 3:1-3: *“In the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judea, and Herod was ruler of Galilee, and his brother Philip ruler of the region of Ituraea and Trachonitis, and Lysanias ruler of Abilene, ² during the high priesthood of Annas and Caiaphas, the word of God came to John son of Zechariah in the wilderness. ³ He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins.”*

Note: Luke does not mention Caiaphas by name in the plot against Jesus—only the office and title of “high priest.” Luke does name Caiaphas in **Acts 4:1-22**, after Simon Peter and John are hauled in to the Sanhedrin after healing the crippled beggar at the Temple Gate.

Scene: Outside of Jerusalem—the Festival of Tabernacles

00:12:39-00:14:19	<p>Scene Summary: The scene opens with the disciples preparing a wooden framework with boughs of tree branches, flowers, fruits and vegetables for the Feast of Booths. (See Note 4—Sukkot, the Festival of Booths, p. 6, below.) They talk about their past experiences with the Festival, Mary Magdalene noting that she’s never been to Jerusalem, that her parents had never taken her for the Feasts. She does indicate that she’s familiar with the Fest of the Tabernacles. Thaddeus and Philip explain to Matthew what a tabernacle is, which flows in to a nice explanation of the Festival.</p>
00:13:00-00:14:02	<p><u>Thaddeus</u> “A tabernacle is a temporary dwelling.”</p>
	<p><u>Philip</u> “It’s a tent.”</p>
	<p><u>Matthew</u> <i>[annoyed]</i> “I know what a tabernacle is.” <i>[Trying to be funny]</i> “So what, do we have to build one to eat ?”</p>
	<p><u>Thaddeus</u> “MmHmm.”</p>
	<p><u>Matthew</u> <i>[disappointed that no one gets his humor]</i> “I was being facetious.”</p>
	<p><u>Philip</u> “God said to live in a booth for seven days during this feast. To commemorate how the Children of Israel lived in temporary shelters for 40 years in the desert.”</p>
	<p><u>Matthew</u> <i>[looking around at their tabernacle]</i> “We still are.”</p>
	<p><u>Big James</u> “One of three pilgrimage holidays when every able-bodied Israelite male would travel to Jerusalem and present himself before Adonai.” (See Note 5—Adonai, below, p. 7) “You really don’t know about any of this stuff?”</p>
	<p><u>Matthew</u> “I’ve already admitted I don’t know all of it. I didn’t pay much attention. I do recall my father used to leave three times a year.”</p>
	<p><u>Mary Magdalene</u> “Why is it only the men are required to go?”</p>

	<p><u>Simon</u> “It can be a perilous journey. Difficult for children and the sick—people that need caretakers, but it doesn’t prohibit anyone. I’ve taken Eden many times.”</p> <p>The scene continues with a request by Simon for others to go into Jerusalem with him for more supplies. (Nathaniel—the imagined architect from the last episode—is the apparent designer of their sukkot.)</p>
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Notes:

4. **Note 4—Sukkot, the Festival of Booths:** Also called the Festival of Tabernacles—a “tabernacle” is a portable, tent- or booth-like structure—it is a double thanksgiving that begins in the autumn and is one of the three “Pilgrim Festivals” (meaning that faithful Jews were expected to make a pilgrimage to Jerusalem) mentioned in the Hebrew Scriptures. The festival is a “double thanksgiving” inasmuch as the Scriptures connect it to two separate “providences” by God—the first being the end of harvest and the in-gathering of grains and fruits and the second being a remembrance and thanksgiving to God for God’s sustenance for Israel when they lived in tents or booths (“*sukkot*”) during their wilderness wanderings after their Exodus from Egypt:

Exodus 23:16: *“You shall observe the Festival of Harvest, of the first fruits of your labor, of what you sow in the field. You shall observe the Festival of Ingathering at the end of the year, when you gather in from the field the fruit of your labor. ¹⁷Three times in the year all your males shall appear before the Lord God.”*

Leviticus 23:33-36: *“The Lord spoke to Moses, saying, ³⁴“Speak to the Israelites, saying: On the fifteenth day of this seventh month and lasting seven days, there shall be the Festival of Booths to the Lord. ³⁵The first day shall be a holy convocation; you shall not work at your occupations. ³⁶Seven days you shall present the Lord’s offerings by fire; on the eighth day you shall observe a holy convocation and present the Lord’s offerings by fire; it is a solemn assembly; you shall not work at your occupations.”*

From Britannica.com: “...The festival is characterized by the erection of outdoor huts that practitioners construct following Yom Kippur, [the Day of Atonement]. The huts are composed of at least three walls and the roofs are made with branches or thatch. During the course of the festival, practitioners are encouraged to spend ample time in the huts, eating their meals there and possibly even sleeping there.

Other observances include gathering four species of plants (citron, palm frond, willow and myrtle twigs) that are waved in all six directions as part of the daily recitation of prayers of thanksgiving to God for the fruitfulness of the land. On the seventh day of the festival, called Hoshana Rabba (“Great Hosanna” [the word “Hosanna” means, “God save us!”], practitioners make a sevenfold circuit around the bimah (the main raised platform in the synagogue) with the four plants. A bundle of five willow branches are then struck on the ground, a ritual meant to eliminate any remaining sins. Jews view Hoshana Rabba as the final chance to earn atonement during the high holiday season that begins with Rosh Hashana, [Jewish New Year, also in the autumn] and to ensure that God sends plentiful rainfall in the year ahead.”

John’s Gospel puts Jesus and his disciples in Jerusalem for Sukkot, and there it marks a decided fulcrum of growing and open opposition by the Jewish authorities to Jesus’ teaching: *“After this Jesus went about in Galilee. He did not wish to go about in Judea [the region around Jerusalem] because the Jews [better, “the Jewish leadership”] were looking for an opportunity to kill him. ²Now the Jewish Festival of Booths was near. ³So his brothers said to him, “Leave here and go to Judea so that your disciples also may see the works you are doing, ⁴for no one who wants to be widely known acts in secret. If you do these things, show yourself to the world.” ⁵(For not even his brothers believed in him.) ⁶Jesus said to them, “My time has not yet come, but your time is always here. ⁷The world cannot hate you, but it hates me because I testify against it that its works are evil. ⁸Go to the festival yourselves. I am not going to this festival, for my time has not yet fully come.” ⁹After saying this, he remained in Galilee.*

¹⁰But after his brothers had gone to the festival, then he also went, not publicly but, as it were, in secret. ¹¹The Jews [again, better, “the Jewish leadership”] were looking for him at the festival and saying, “Where is he?” ¹²And there was considerable complaining about him among the crowds. While some were saying, “He is a good man,” others were saying, “No, he is deceiving the crowd.” ¹³Yet no one would speak openly about him for fear of the Jews.

¹⁴About the middle of the festival Jesus went up into the temple and began to teach” (John 7:1-14).

I have a feeling that Jesus is going to encounter the paralyzed man at the Bethesda pool while here in the vicinity of Jerusalem—which John records in John. (See Note 1—The Pool of Bethesda, p. 2)

5. **Note 5—Adonai:** “Adonai” Hebrew. “Lord.” This is the word that when faithful Jews encounter the unspeakable, unpronounceable 4-letter name of God (YHWH, called “the Tetragrammaton”), they instead say “Adonai.”

Even though it is unpronounceable, common convention in Bible study is to pronounce YHWH as “Yahweh,” which comes from taking the Hebrew vowels from “Adonai” and applying them to the consonants YHWH and, ‘VOILA,’ we have the word “Yahweh.” (No observant Jew that I know of actually use this word at all.

In the Old Testament (the Hebrew Scriptures) our English Bibles differentiate the Hebrew words for the name(s) of God using different typeface:

“LORD” (all caps) = YHWH (*This is what would appear in Hebrew.*) but pronounced “Adonai.”

“God” = “Elohim” (in Hebrew), a plural noun but understood in the singular.

“LORD God” = “Adonai Elohim,” which we have heard at various points during prayer: “*Blessed are you, O LORD our God, King of the universe...*”. In Hebrew, it would sound like this: “*Barukh Atah, Adonai* [the unpronounceable YHWH], *Eloheinu* [“Elohim” = God], *Melekh haOlam...*”.

You’ll hear another Hebrew name a little later, “*El Shaddai*,” translated most commonly as “God Almighty.”

Scene: Inside the Zealot Synagogue*

00:14:20-00:16:31

Scene Summary: A darkened figure enters the synagogue and is invited to enter by the man we saw previously, the one who seems to be some sort of leader for the Zealot band. The first man who emerges from the shadows is Simon the Zealot, the younger brother we’ve seen previously. The Leader asks Simon whom he serves, and Simon answers, “El Shaddai, God of power and might.” (See **Note 5—Adonai**, above, p. 7). The interview—or even a “swearing in,” of sorts—continues, and we hear the heart of Jewish Zealotry: “*To cleanse Israel of her enemies. To expel all non-Jews from Jerusalem,*” quoting from the book of Exodus, referring to it as “Shemot.” (See **Note 6—Whoever sacrifices to other gods...--Exodus 22:20**, p. 7, below.) We hear some of the assassination plot that is to be carried out during the Feast of the Tabernacles: to “assassinate an enemy of God,” a Roman magistrate named Rufus*. We hear that Simon the Zealot will be met by his “brother,” which he seems to think might mean his actual brother. The Leader seems to indicate that “your brother” might not refer to Simon’s brother but perhaps another Zealot.

The scene shifts to Simon the Zealot departing from the synagogue with other trainees reciting a word from the prophet Zephaniah. (See **Note 7—Zephaniah 3:14-20**, p. 8, below.)

Notes:

6. **Note 6—Whoever sacrifices to other gods...--Exodus 22:20:** “*Whoever sacrifices to any god other than the Lord alone shall be devoted to destruction.*”

There is one minor mistake in this dialog: it is HIGHLY unlikely that anyone would have spoken of Israel with a feminine pronoun, i.e., “*To cleanse Israel of her enemies...*”. “Israel” is the name God gave Jacob after their wrestling match in **Genesis 32:22-32:** “*The same night he got up and took his two wives, his two maids, and his eleven children and crossed the ford of the Jabbok. ²³He took them and sent them across the stream, and likewise everything that he had. ²⁴Jacob was left alone, and a man wrestled with him until daybreak. ²⁵When the man saw that he did not prevail against Jacob, he struck him on the hip socket, and Jacob’s hip was put out of joint as he wrestled with him. ²⁶Then he said, “Let me go, for the day is breaking.” But Jacob said, “I will not let you go, unless you bless me.” ²⁷So he said to him, “What is your name?” And he said, “Jacob.” ²⁸Then the man said, “You shall no longer be called Jacob, but Israel, for you have striven with God and with humans and have prevailed.” ²⁹Then Jacob asked him, “Please tell me your name.” But he said, “Why is it that you ask my name?” And there he blessed him. ³⁰So Jacob called the place Peniel, saying, “For I have seen God face to face, yet my life is preserved.” ³¹The sun rose upon him as he passed Peniel, limping because of his hip. ³²Therefore to this day the Israelites do not eat the thigh muscle that is on the hip socket, because he struck Jacob on the hip socket at the thigh muscle.”*

Shemot—This is the Hebrew word for the book we call Exodus. The word means “Names.” The other Hebrew names for the Torah are “*B’reshit*” (“In the Beginning” for Genesis); “*Vayikra*” (“And He Called” for Leviticus); “*Bamidar*” (“In the Wilderness,” for Numbers); and “*Devarim*” (“Words” or “Things” for Deuteronomy).

7. **Note 7—Zephaniah 3:14-20:** “Sing aloud, O daughter Zion; shout, O Israel! Rejoice and exult with all your heart, O daughter Jerusalem!

¹⁵ *The Lord has taken away the judgments against you; he has turned away your enemies.*

The king of Israel, the Lord, is in your midst; you shall fear disaster no more.

¹⁶ *On that day it shall be said to Jerusalem: “Do not fear, O Zion; do not let your hands grow weak.*

¹⁷ *The Lord, your God, is in your midst, a warrior who gives victory; he will rejoice over you with gladness; he will renew you in his love; he will exult over you with loud singing ¹⁸as on a day of festival.”*

I will remove disaster from you, so that you will not bear reproach for it.

¹⁹ *I will deal with all your oppressors at that time. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth.*

²⁰ *At that time I will bring you home, at the time when I gather you; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes, says the Lord.*

The prophet Zephaniah’s ministry occurred during the reign of King Josiah of Judah (the Southern Kingdom), in between a lull between Assyria’s dominance and destruction of the Northern Kingdom of Israel in 721 BC and the rise of Babylon’s dominance and eventual destruction in 389 BC. There is a measure of relative peace and autonomy for Josiah and Judah. During this time, Judah begins to grow “fat and happy again,” and yet Zephaniah still prophesies of a moral and religious collapse—the two are always intertwined—and a total destruction of the kingdom. Yet even so, Zephaniah also declares that a surviving remnant will be transformed into a humble people who experience comfort and even joy in the Lord, who will be dwelling in their midst (Zeph. 3:12).

The deployment of this text here in this scene is rich with irony: on the one hand, we see and hear in the Zealots’ preparations, not only the expectation of a warrior messiah (3:17) who will cast off their oppressors (3:19), but even more so the belief and expectation that the Zealots themselves are carrying out the very will of God through their violent actions. On the other hand, Zephaniah’s prophecy here also seems to expect a messiah with a heart for “the lame” and “the outcast” (3:19). Even more than that, this text from Zephaniah includes a vision of “[t]he Lord, your God...in your midst” who “will rejoice over you with gladness; he will renew you in your love; he will exult over you with loud singing, as on a day of festival” (vs. 17 & 18). Interesting, no, that Jesus himself will be in Jerusalem for a festival—the Feast of the Tabernacles.

Scene: A Street in Jerusalem*

00:16:32-00:17:59

Scene Summary: The scene opens on a market street somewhere in Jerusalem. A man in a headdress and robe seems to be looking for a crate or pallet. Soon the man—Yunni*—is joined by a Pharisee we have met before, Sh’muel*, Nicodemus’ student. They seem to be preparing for what Sh’muel* calls “a public teaching.” He seems anxious about the setting, and the two men begin to pray a prayer we discover is called “The Birkat Hagomel,” a prayer “for life-threatening situations.” (See **Note 8—The Birkat Hagomel & HaTov Vehametiv**, p. 8, below.) Sh’muel is anxious about the whole situation.

Notes:

8. **Note 8—The Birkat Hagomel &:** This is a prayer not only for “life-threatening situations” as Sh’muel describes it but also for after recovering from a serious illness or surviving a dangerous journey.

This blessing is typically recited in the presence of a *minyan*, or prayer quorum, a group of *at least 10 Jewish adult males*, who are required to be present for certain religious observations in Judaism. It comes after a daily reading from the Torah called an *aliyah*, and includes not only the prayer but also a response from the congregation:

L Blessed are You, Lord our God, King of the universe, who rewards the undeserving with goodness, and who has rewarded me with goodness.

C **May He who rewarded you with all goodness reward you with all goodness forever.**

There are a number of other Birkats or Blessings—the Birkat Hamazon (a blessing after a meal that includes bread); the Birkat HaBayit (a blessing for the home); and the Birkat haMinim (a *curse* on heretics, a prayer that arose during the rupture between Judaism and Christianity in the 1st Century AD.)

HaTov Vehemetiv—a prayer said on good tidings which benefit many people or a whole community together.

Yunni* and Sh’muel* seem to be praying this prayer on behalf of Sh’muel’s “public teaching” he is about to undertake.

Scene: The Pool of Bethesda

00:18:00-00:19:11	<p>Scene Summary: We return to the Pool of Bethesda, where we find Simon the Zealot’s older brother laying on the steps on the way down to the pool along with a number of other sick and invalids. He seems to be waiting anxiously waiting for the stirring of the water, perhaps at the ready to make a break for the pool. Sure enough, as the pool begins to bubble, the older brother can’t make it down, and he is left despondent. We learn the older brother’s name: Jesse.</p>
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Scene: One of the Gates of Jerusalem

00:19:12-00:21:06	<p>Scene Summary: Outside one of the gates of Jerusalem, with a Roman aegis hanging over the portal, we see a bustling market scene. A mounted Roman soldier rides past. In the foreground, there hang a couple of victims of crucifixion with a couple of Roman soldiers nearby. The scene shifts to feature the crucified, including a soldier nailing another victim to his cross. Simon the Zealot walks by, averting his eyes from the crucifixions.</p> <p>Two of the soldiers notice “the Spy” we saw back in the An Undisclosed Location scene on p. 3. They seem to know who he is. We discover “the Spy” is a member of “the Secret Police,” the Cohort Urbanae. (See Note 9—The Cohort Urbanae, p. 9, below.) The Spy’s name is Atticus*.</p> <p>Under the watchful eye of Atticus, Simon the Zealot is stopped briefly by a soldier who asks his business, searches him for weapons, and allows him to pass. The screams from the crucifixions briefly capture Simon’s attention. Simon asks the victim’s crime, and discovers, ironically, it was murder.</p> <p>Atticus confronts the soldier who searched Simon the Zealot, indicating that the quarter around the Antonia Fortress is not a residential district and suspects he has caught Simon in a lie. Little does he know that his brother Jesse does indeed “live” in that area, where the Bethesda Pool is. Atticus turns to follow Simon.</p>
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Notes:

9. **Note 9—The Cohort Urbanae:** The “Urban Cohorts” were created by Caesar Augustus to counterbalance the enormous power of the Praetorian Guard, who served various roles for the Roman emperor, including being a bodyguard unit, counterintelligence, crowd control, and gathering military intelligence. The Praetorian Guard wielded enough power even to overthrow an emperor and proclaim his new successor. Augustus sought to counter their power and influence with this additional force of the Cohort Urbanae. Their main roles were as a police force and firefighters, but they also did the bidding of the emperor.

Scene: Inside the Holy City

00:21:08-00:23:30	<p>Scene Summary: Thomas and Nathaniel stroll by with a bags of groceries for the Feast. They chat about their hunger, about the filth of the city, Thomas noting that Nathaniel “really doesn’t hold back.” (Remember from S2 E2 “I Saw You,” Nathaniel’s character is noted for his blunt, truth telling.)</p> <p>They round a corner to discover Rabbi Sh’muel* holding forth in his public teaching. A small crowd has gathered, including a couple of other Pharisees. His message warns against false prophets and their misleading signs.</p>
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	<p>Matthew also comes across the scene and seems to be signaling Thomas and Nathaniel, much to Thomas' irritation. As they join Matthew, he points out, "That Pharisee knows us. He does not approve." He recounts how Sh'muel* had called for Jesus' arrest when he had healed the paralyzed man lowered through the roof way back in Season 1. Nathaniel notes that Sh'muel* doesn't know Thomas' or his faces, and they turn to listen to Sh'muel's* teaching.</p>
<p>Notes:</p>	

Scene: Later That Night*

<p>00:23:31-00:26:18</p>	<p>Scene Summary: The evening has advanced and Simon the Zealot makes his way through the darkening streets of Jerusalem. Atticus* follows close behind. Simon comes to a door, knocks, and is let in. He makes his way by torchlight through a darkened tunnel.</p> <p>Outside on the street, Atticus seems to ponder his next move, watching the alleyway down which Simon had disappeared. He notes the presence of flood drain in the street right below him. He seems to be speculating about what Simon the Zealot is up to.</p> <p>Again, Simon knocks on a door and is admitted into a room—there are Roman soldiers' helmets and swords in the room. Two other men brief Simon over a map of the city, their target's habits, etc., and they speak of "Motzi Shabbat" and the Roman magistrate's "Yom Rishon tradition," that is, what he does "on Sunday." (See Note 10—Motzi Shabbat & Yom Rishon, p. 10, below.) Simon is concerned about the relative quietness of a Sunday, as Shabbat still lingers and the ability to created a diversion or move about to get into position.</p> <p>As the conspirators conclude their plan, Simon exits out into the darkened street. Atticus* lingers ominously, watching Simon's every move.</p>
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Notes:

10. **Note 10—Motzi Shabbat & Yom Rishon:** "Motzi Shabbat"—"the end of Shabbat," the Saturday evening immediately following Jewish Sabbath, when it is permissible to resume activities prohibited during Shabbat.
- Yom Rishon**—Hebrew for Sunday, or "the first day." The word is derived from the Hebrew word *rosh*, which means "head." Yom Rishon is the "head of the week."
- Simon the Zealot is concerned with the still relative quietness of Saturday evening. Even though Shabbat will be over with sundown on Saturday evening, it would still be quiet compared to a regular day.

Scene: Sunrise, Outside Jerusalem—A Collision Course is Forming*

<p>00:26:19-00:31:41</p>	<p>Scene Summary: The sun rises over a field outside Jerusalem as Nathaniel supervises the final construction of Jesus' and the Disciples' sukkot for the Feast of the Tabernacles.</p> <p>Back in Jerusalem, Simon the Zealot examines a small wooden cart, as he prepares for his mission. Atticus* the Spy is always lurking nearby.</p> <p>The scene continues to shift between the Disciples and their Sukkot preparations and the conspirators in Jerusalem.</p> <p>As night falls, Thaddeus proclaims their preparations, "Done!" and all applaud as the Sabbath begins.</p>
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<p>00:27:44-00:27:49</p>	<p><u>Jesus</u> <i>[calling out loudly]</i> “Woman of Valor...!”</p> <p><u>All</u> <i>[answering loudly]</i> “...Who can find?” (See Note 11—Eshet Chayil—A Woman of Valor, p. 12, below.)</p> <p>Next the scene shifts to their Sabbath table, candlelight, and an abundance of food.</p> <p>Matthew comments on the thatched roof not keeping the rain out. Little James notes that it does keep the sun out, and Mother Mary notes that if it does rain, “...[I]t is a reminder of our dependence on God, of his provision, and of how our people were so vulnerable in the wilderness, and He brought us through,” all Sukkot themes. Mary Magdalene reflects on a time in her life when she had to sleep outside on the streets, and Jesus notes the Festival as “a leveler of people, wealthy, poor...everyone sleeps outside as equals.”</p>
<p>00:28:50-00:29:52</p>	<p><u>Big James</u> “Rabbi, I have a question.”</p> <p><u>Jesus</u> Yes.</p> <p><u>Big James</u> “In the prophet Zechariah it is written, ‘Then everyone who has survived, of all the nations that have attacked Jerusalem shall go up year after year to worship the King, the Lord of hosts, and to celebrate the Feast of Tabernacles.’ (See Note 12—Zechariah 14:16, below, p. 12.)</p> <p><u>Thomas</u> <i>[incredulously]</i> Wait, what?</p> <p><u>Simon</u> <i>[skeptically]</i> “Zechariah says that?”</p> <p><u>Andrew</u> <i>[through a mouth full of food]</i> “They read that passage at the Feast every year, you just don't pay attention.”</p> <p><u>Simon</u> “Well, there's a lot of readings, they sort of run together.”</p> <p><u>Jesus</u> “What exactly is your question, Big James?”</p> <p><u>Big James</u> “One day our enemies will celebrate this Feast? With us? Babylonians? Assyrians?”</p> <p><u>James & John:</u> <i>[incredulously]</i> “The Romans?!”</p> <p><u>Big James</u> “Jews and Gentile, at this table? What would have to happen for that to be possible?”</p> <p><u>Jesus</u> “Something will have to change.”</p> <p><u>John</u> “But the booths won't mean anything to them.”</p> <p><u>Big James</u> <i>[indignantly]</i> “We're the ones who dwelt in temporary shelters while we wandered the wilderness, not them.”</p> <p><u>Jesus</u> “Everyone has wandered through the wilderness at some point.”</p> <p>Matthew begins to calculate what it would take for Jerusalem to house all those people, but Jesus invites a less literal interpretation: “I think it will not be Jerusalem as we know it now.”</p> <p>Later, the scene ends as a full moon rises over Jesus' and the Disciples' sukkot. As Jesus sits by the fire, Simon and John join Him, letting Jesus know that there may be a problem: Rabbi Sh'muel.* They report that Sh'muel was raising the alarm about false prophecy. Jesus seems unperturbed, even indicating that he's going to see someone in the city the next day—Hmmm...I wonder who? He invites Simon and John to come and insists they bring Matthew: “It will be good for him.”</p>

Notes:

11. **Note 11—Eshet Chayil—A Woman of Valor:** We first encountered this way back in Season 1, Episode 2, “Shabbat.”

This is a Sabbath prayer, often some of the first words uttered as Shabbat begins at sundown, called “*Eshet Chayil*.” (Those Hebrew words literally mean, “woman of valor.”) It is the very first verse of Proverbs 31, a 22-verse acrostic writing—a common Old Testament style of writing in which each line begins with a subsequent letter of the Hebrew alphabet. It is a touching way of honoring “the woman of the house” who, traditionally, has labored to make the preparations for keeping Sabbath in the household.

But it also works on another level, where Shabbat—the day; the gatherings; the food; the worship—are greeted as “the Queen” of the Divine Presence or even humanity’s “Bride,” where keeping Shabbat renews life in such a way that a loving, faithful, tender spouse might renew one’s life.

Proverbs 31:10-31--*A wife of noble character who can find? She is worth far more than rubies.*

¹¹ *Her husband has full confidence in her and lacks nothing of value.*

¹² *She brings him good, not harm, all the days of her life.*

¹³ *She selects wool and flax and works with eager hands.*

¹⁴ *She is like the merchant ships, bringing her food from afar.*

¹⁵ *She gets up while it is still night; she provides food for her family and portions for her female servants.*

¹⁶ *She considers a field and buys it; out of her earnings she plants a vineyard.*

¹⁷ *She sets about her work vigorously; her arms are strong for her tasks.*

¹⁸ *She sees that her trading is profitable, and her lamp does not go out at night.*

¹⁹ *In her hand she holds the distaff and grasps the spindle with her fingers.*

²⁰ *She opens her arms to the poor and extends her hands to the needy.*

²¹ *When it snows, she has no fear for her household; for all of them are clothed in scarlet.*

²² *She makes coverings for her bed; she is clothed in fine linen and purple.*

²³ *Her husband is respected at the city gate, where he takes his seat among the elders of the land.*

²⁴ *She makes linen garments and sells them, and supplies the merchants with sashes.*

²⁵ *She is clothed with strength and dignity; she can laugh at the days to come.*

²⁶ *She speaks with wisdom, and faithful instruction is on her tongue.*

²⁷ *She watches over the affairs of her household and does not eat the bread of idleness.*

²⁸ *Her children arise and call her blessed; her husband also, and he praises her:*

²⁹ *“Many women do noble things, but you surpass them all.”*

³⁰ *Charm is deceptive, and beauty is fleeting; but a woman who fears the Lord is to be praised.*

³¹ *Honor her for all that her hands have done, and let her works bring her praise at the city gate.*

12. **Note 12—Zechariah 14:16:** Remember from the last episode, it was the prophet Zechariah the Disciples drew from as informing their expectation of a warrior Messiah.

And note especially the irony here between the Zealots’ mission and Jesus’ mission.

Scene: The Next Day in Jerusalem

00:31:43-00:33:08

Scene Summary: The scene opens on the Temple in Jerusalem where a Levite—a Temple worker who’s charged with keeping up the place—is reading a scroll, the prophet Zephaniah again, the same passage we heard the Zealot trainees reciting in their synagogue earlier. (See **Note 7—Zephaniah 3:14-20**, p. 8, above) Simon the Zealot is among the group of men listening to the Levite. When the reader comes to verse 19, “...*And I will save the lame and gather the outcast...*”, suddenly Simon seems drawn up short. Or thoughtful. Or something. Simon walks away. Making his way to the wall that overlooked the gate through which he originally entered the city, he looks on the soldiers and the four crucifixions there.

Notes:

Scene: Same Day—Jesus, Simon, John, and Matthew Head Into Jerusalem

00:33:09-00:34:45	<p>Scene Summary: As the group travels, Simon wonders if the person they’re going to see will be in the Temple, and Jesus tells him, “Just the opposite. The Bethesda Pool.” John reacts incredulously, knowing, apparently, what kind of people frequent the site and, indicating as Matthew asks, that its history is pagan, though John has to admit he doesn’t know much about it. Simon, haltingly, recreates the history.</p> <p>The men pass by the same crucifixions and the same gate we have seen through Simon the Zealot’s point of view. Th music grows ominous, and Jesus is obviously struck by what He sees.</p>
<p>Notes:</p>	

Scene: Same Day—Inside the City

00:34:46-00:44:37	<p>Scene Summary: The scene opens with well-dressed Roman—presumably Simon the Zealot’s target—walking through the streets of Jerusalem. He seems to be looking for something or someone. Atticus the Spy* enters and joins the magistrate in a narrow, covered alleyway. Atticus seems irritated with the man and his appearance. The man’s name is Petronius, who notes, “I don’t get paid to blend in.”</p> <p>Atticus* speaks of the fragments he knows—there is something brewing with the magistrate Rufus, something on his calendar that connects these two (Rufus and Petronius), “a narrow road in the Upper City just off the square.” Whoever he is—a servant? An aide?—Petronius indicates that there’s a restaurant there where the Magistrate Rufus eats every Saturday after the Sabbath. Atticus informs Petronius there is a skilled assassin after Rufus.</p> <p>The scene shifts to Simon the Zealot—he descends down a small staircase to the Bethesda Pool—he reacts, tearfully? Is it the smell? He spots his filthy, bedraggled brother, Jesse among the rest of the beggars and invalids. Approaching Jesse, Simon identifies himself. Jesse responds with anger, that Simon would’ve come to Jerusalem every year for the holidays and yet never once came to see Jesse, let alone help him. “Our Order [the Zealots] forbids coming to the Pool of Bethesda,” Simon explains. (See Note 13—“Our Order forbids coming to the Pool…”, p. 14, below.) Jesse expresses his hopelessness and frustration over 38 years of having legs that don’t work and that he was willing to try anything.</p>
00:39:11-00:43:24	<p><u>Simon</u> <i>[incredulously, gesturing toward the pool]</i> “Do you really believe in this?”</p> <p><u>Jesse</u> <i>[furiously]</i> “You try living for 38 years without legs that work, and then tell me you wouldn’t try anything and everything! Why wouldn’t you at least come by once and carry me into the water? You could have tried!”</p>

<u>Simon</u>	<i>[deliberately]</i> “It is not in our God’s nature to pit sick people against each other in a twisted game! I won’t play it with you.” (See Note 14—I won’t play it with you , p. 15, below.)
<u>Jesse</u>	<i>[accusingly]</i> “Is it in our God’s nature that His children would slit each other’s throats? Have you no regard for the commandment, that we shall not take another’s life?” [5 th Commandment, by our numbering, by the way.]
<u>Simon</u>	“You and I, we both know the Scriptures: There is a time to kill, and a time to heal; a time to break down and a time to build up.” (See Note 15—“A time to kill, and a time to heal...” Ecclesiastes 3:1-8 , p. 15, below.) “The land must be purged.”
<u>Jesse</u>	“Then what about our family, hmmm? Are we to be purged too?” <i>[tearfully]</i> “You left me. You left all of us.”
<u>Simon:</u>	“I left you to save you!”
<u>Jesse:</u>	“Do I look saved to you?”
<u>Simon</u>	“I can’t believe it. You are worse than you used to be.”
<u>Jesse</u>	“My legs are the same as when you left.”
<u>Simon</u>	“I’m not talking about your legs, I’m talking about you. This godforsaken place has turned my strong brother into someone hopeless.”
<u>Jesse</u>	“And what should I hope in...after all these years? You and your murderous kind?”
<u>Simon</u>	“Jesse...it’s killed me to watch you suffer in your life, and I am sorry. I truly am. But that’s not the only kind of pain, and you’re not the only one who feels it. But you know what? I am at least doing something about mine, and I’m not sitting in a bed waiting to die.”
<u>Jesse:</u>	<i>[pausing for a moment and sighing]</i> “Have you said all you need to say?”
<u>Simon</u>	“I have to be in the Upper City.”
<u>Jesse</u>	“Oh, that’s nearby...less than a mile away. Might as well be a thousand miles to me.” <i>[pausing]</i> “Whoever it is, don’t do it. It’s not worth it. If they catch you, they’ll kill you.”
<u>Simon</u>	“I’m not afraid of death. ...I just wanted to say goodbye. Because I didn’t do it right the first time. I do love you.” <i>[Jesse is unrolling something.]</i> And I love God. Good bye, Jesse.”
<p>Jesse reads the note that Simon left 25 years ago when he left to join the Zealots, and Simon is drawn up short. Even more so, when, once again we hear from Zephaniah 3. (See Note 7—Zephaniah 3:14-20, p. 8, above) Jesse concludes reading Simon’s note: “<i>When you stand on two feet, I will know the Messiah has come. I will fight for the freedom of Zion in order to see that day.</i>” Jesse weeps as the two brothers part.</p> <p>Having left his brother Jesse, Simon the Zealot seems determined to complete his mission. He meets one of his co-conspirators in covered alcove where they have the cart we saw earlier with hay. They make final preparations.</p>	

Notes:

13. **Note 13—"Our Order forbids coming to the Pool..."** As the Zealots' concern for Israel's purity is so core, to pool's pagan history has lead to this forbiddenness.
14. **Note 14—I won't play it with you.** Remember what we saw of the two boys as they grew up together—how much they played together, how much Simon tried to include Jesse.
15. **Note 15—"A time to kill, and a time to heal..." Ecclesiastes 3:1-8:** *"For everything there is a season and a time for every matter under heaven:*
²a time to be born and a time to die;
a time to plant and a time to pluck up what is planted;
³a time to kill and a time to heal;
a time to break down and a time to build up;
⁴a time to weep and a time to laugh;
a time to mourn and a time to dance;
⁵a time to throw away stones and a time to gather stones together;
a time to embrace and a time to refrain from embracing;
⁶a time to seek and a time to lose;
a time to keep and a time to throw away;
⁷a time to tear and a time to sew;
a time to keep silent and a time to speak;
⁸a time to love and a time to hate;
a time for war and a time for peace."

Scene: Jesus at the Bethesda Pool

00:44:38-00:51:07

Scene Summary: Jesus, Simon, John, and Matthew arrive at the pool. Simon comments that it appears to him to just be "an oversized *mikveh*." (See **Note 16—Mikveh**, p. 15, below). Overlooking the pool, Jesus points to Jesse, "That's him... The one who's been here the longest, but doesn't belong. The sad one."

Jesus begins to walk over to Jesse, when we notice a group of Pharisees—I don't think I had seen them there before? Jesus greets Jesse, asking if he wants to be healed. Jesus simply shakes his head when Jesse asks if Jesus will take Jesse to the water. After an exchange about the pool and Jesse's state and his hopelessness, as Jesus tells him to get up and pick up his mat, and walk, we see John reach into his satchel and pull out a tablet. (See **Note 1—The Pool of Bethesda**, p. 1, above.)

As Jesse rises to walk, his laughter begins to draw the attention of the religious leaders, and we see John writing in his tablet. Jesus turns to look at the Pharisees, kisses Jesse, and walks out. It's Simon who reminds Jesse to pick up his bed.

One of the Pharisees—the one we saw earlier with Sh'muel*--seeing Jesse pick up his bed, rushes over and chastises him for carrying his mat on Shabbat. Matthew questions John, "Torah forbids carrying a mat on Shabbat?" and John replies, "Not Torah, the oral tradition." As the Pharisee continues to upbraid Jesse, Matthew and John use that opportunity to beat it.

Notes:

16. **Note 16—Mikveh:** A mikveh is a ritual bath used in Judaism for purification.

Scene: The Plot Unfolds*

00:51:08-00:56:04

Scene Summary: The scene opens with one of the co-conspirators pulling the cart of hay down a street.

Next, the scene shifts, and we see the healed Jesse, mat under his arm, hurrying down the street, bumping to people and apologizing, "Sorry! It's my first time!" We

hear he's heading for the Upper City, the last place Simon the Zealot had told Jesse he was going.

Scene shifts again—this time to Petronius, who surveys the street ahead and while we notice the hay cart that is part of the plot, Petronius nods an “all clear” signal and a cloaked “Rufus the Magistrate” and his wife appear. A gruff “You look radiant tonight, darling,” reveals a counter-plot in the making and the assassins begin to get their conspiracy rolling.

As Simon the Zealot is poised to strike, he suddenly spots his brother Jesse, now walking right into the middle of the whole trap... or traps.

As Jesus and his disciples reflect on what they just saw happen, we saw the Pharisee who was at the Bethesda Pool find Sh'muel to report to him Jesse's “Shabbat violation” and “the magic trick of the false prophet Jesus.”

At the same time, we Jesse and Simon the Zealot embrace and Jesse trying to explain to his brother what had happened to him.

Notes: