

## The Chosen—Season 2, Episode 6, “Unlawful”

### “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. The title of tonight’s episode is “Unlawful,” and you’ll be seeing a number of different layers and nuances to that word. *The challenge is to try to pick up on as many different aspects of that—what is considered UNLAWFUL; who is affected; what are the ramifications of “unlawfulness; how does Jesus respond; etc. etc.*

#### Cold Open—Nob, Israel, 1008 BC

00:00:20-00:03:35	<p><b>Scene Summary:</b> The scene opens more than 1,000 years prior to Jesus in the town of Nob, not far from Jerusalem. (See <b>Note 1—Nob, Abiathar, and the Shewbread</b>, p. 2, below.) A mother and a father (the father dressed in the garb of a priest) speak of their concern for their ill child whose “fever hasn’t broken yet,” and it’s been “five days now.” The father is confident the child will heal, “He always does,” he says. The mother isn’t so sure. “That is why I must teach Abiathar how to make the shewbread today,” the father replies. But the mother expresses concern of the family’s tradition and responsibility, apparently, for making the bread used in worship as an offering to God in the sanctuary of the Tabernacle. “It’s yet one more in a never-ending string of family curses,” she says as she adjusts her husband’s priestly robes.</p> <p>As the scene shifts, we this father and his second son, Abiathar, tending to the shewbread, 12 loaves, one for each tribe of Israel. The boy is puzzled that if the bread has been offered to God, why God hasn’t eaten it. The father instructs, “It’s called the Bread of the Presence because it’s a reminder of His presence in our lives. A symbol that He sits at our table, dwells in our midst.” He continues to teach the lad: “[W]e come here to eat the bread that has been removed...”</p> <p>Suddenly another man bursts in the doorway with some urgency—we learn the priest’s name is Ahimelech—and Ahimelech tells the boy, Abiathar, to go home to tell his mother that Ahimelech has Abiathar and that “everything is going to be fine.” The second man is David, who at the time was serving King Saul (the first king of Israel) as captain of his bodyguards but has been on the outs with the king. (We are watching the passage from 1 Samuel 21 &amp; 22 unfold—see the notes below.) He has been on the run, hiding from King Saul’s alternating schizophrenia between not being able to live without David and his heroics and being consumed with paranoid jealousy.</p> <p>David has come to Ahimelech looking for food for him and his men. Initially, the priest is hesitant to give David the bread that has been removed from the altar to be eaten only by the priests, that is, until David cites the principle of <i>pikuach nefesh</i>. (See <b>Note 2-- The <i>pikuach nefesh</i></b>, p. 3, below.)</p> <p><b>Two key points from this Cold Open:</b></p> <ol style="list-style-type: none"><li>1. Jesus actually cites this very incident when the Pharisees get their holy undies in a bunch over Jesus’ disciples plucking some heads of grain on a Sabbath when they were hungry—<b>Matthew 12:1-14:</b> “At that time Jesus went through the grain fields on the Sabbath; his disciples were hungry, and they began to pluck heads of grain and to eat. <sup>2</sup>When the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.” <sup>3</sup>He said to them, “Have you not read what David did when he and his companions were hungry? <sup>4</sup>How he entered the house of God, and they ate the bread of the Presence, which it was not lawful for him or his companions to eat, but only for the priests? <sup>5</sup>Or have you not read in the law that on the Sabbath the priests in the temple break the Sabbath and yet are guiltless? <sup>6</sup>I tell you, something greater than the temple is here. <sup>7</sup>But if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless. <sup>8</sup>For the Son of Man is lord of the Sabbath.”</li></ol>
-------------------	---

<sup>9</sup>He left that place and entered their synagogue; <sup>10</sup>a man was there with a withered hand, and they asked him, “Is it lawful to cure on the Sabbath?” so that they might accuse him. <sup>11</sup>He said to them, “Suppose one of you has only one sheep and it falls into a pit on the Sabbath; will you not lay hold of it and lift it out? <sup>12</sup>How much more valuable is a human being than a sheep! So it is lawful to do good on the Sabbath.” <sup>13</sup>Then he said to the man, “Stretch out your hand.” He stretched it out, and it was restored, as sound as the other. <sup>14</sup>But the Pharisees went out and conspired against him, how to destroy him.

2. [00:03:18] “Something is going to come through you. I feel it. Something bigger, more exciting. I don’t know what.” This is the statement Ahimelech makes after giving David the shewbread, and it works on a couple of different levels:

(1) The prophet Samuel has already anointed David as the next king and successor to Saul’s throne (1 Samuel 16), and while Samuel has revealed to Saul his family will not inherit the throne because of Saul’s disobedience of God’s commands, the details of that has not necessarily been revealed publicly.

(2) It is through David’s lineage that Jesus the Messiah comes.

### Notes:

1. **Note 1—Nob, Abiathar, and the Shewbread:** “Nob was a priestly town in ancient Israel in the vicinity of Jerusalem. The town is mostly known as the site of a massacre described in the Bible where the town’s Hebrew priests are massacred by Doeg the Edomite who acted on orders from King Saul.” (From [https://en.wikipedia.org/wiki/Nob,\\_Israel](https://en.wikipedia.org/wiki/Nob,_Israel))

**1 Samuel 21:1-9, 1 Samuel 22:6-23:** “David came to Nob to the priest Ahimelech. Ahimelech came trembling to meet David and said to him, “Why are you alone and no one with you?” <sup>2</sup>David said to the priest Ahimelech, “The king has charged me with a matter and said to me, ‘No one must know anything of the matter about which I send you and with which I have charged you.’ I have made an appointment with the young men for such and such a place. <sup>3</sup>Now then, what have you at hand? Give me five loaves of bread or whatever is here.” <sup>4</sup>The priest answered David, “I have no ordinary bread at hand, only holy bread—provided that the young men have kept themselves from women.” <sup>5</sup>David answered the priest, “Indeed, women have been kept from us as always when I go on an expedition; the vessels of the young men are holy even when it is a common journey; how much more today will their vessels be holy?” <sup>6</sup>So the priest gave him the holy bread, for there was no bread there except the bread of the Presence, which is removed from before the Lord, to be replaced by hot bread on the day it is taken away.

<sup>7</sup>Now a certain man of the servants of Saul was there that day, detained before the Lord; his name was Doeg the Edomite, the chief of Saul’s shepherds.

<sup>8</sup>David said to Ahimelech, “Is there no spear or sword here with you? I did not bring my sword or my weapons with me because the king’s business required haste.” <sup>9</sup>The priest said, “The sword of Goliath the Philistine, whom you killed in the valley of Elah, is here wrapped in a cloth behind the ephod; if you will take that, take it, for there is none here except that one.” David said, “There is none like it; give it to me.”

...Saul heard that David and those who were with him had been located. Saul was sitting at Gibeah, under the tamarisk tree on the height, with his spear in his hand, and all his servants were standing around him. <sup>7</sup>Saul said to his servants who stood around him, “Hear now, you Benjaminites; will the son of Jesse give every one of you fields and vineyards? Will he make you all commanders of thousands and commanders of hundreds? <sup>8</sup>Is that why all of you have conspired against me? No one discloses to me when my son makes a league with the son of Jesse; none of you is sorry for me or discloses to me that my son has stirred up my servant against me to lie in wait, as he is doing today.” <sup>9</sup>Doeg the Edomite, who was in charge of Saul’s servants, answered, “I saw the son of Jesse coming to Nob, to Ahimelech son of Ahitub; <sup>10</sup>he inquired of the Lord for him, gave him provisions, and gave him the sword of Goliath the Philistine.”

<sup>11</sup>The king sent for the priest Ahimelech son of Ahitub and for all his father’s house, the priests who were at Nob, and all of them came to the king. <sup>12</sup>Saul said, “Listen now, son of Ahitub.” He answered, “Here I am, my lord.” <sup>13</sup>Saul said to him, “Why have you conspired against me, you and the son of Jesse, by giving him bread and a sword and by inquiring of God for him, so that he has risen against me to lie in wait, as he is doing today?”

<sup>14</sup>Then Ahimelech answered the king, “Who among all your servants is so faithful as David? He is the king’s son-in-law and is quick to do your bidding and is honored in your house. <sup>15</sup>Is today the first time that I have inquired of God for him? By no means! Do not let the king impute anything to his servant or to any member of my father’s house, for your servant

has known nothing of all this, much or little.”<sup>16</sup> The king said, “You shall surely die, Ahimelech, you and all your father’s house.”<sup>17</sup> The king said to the guard who stood around him, “Turn and kill the priests of the Lord, because their hand also is with David; they knew that he fled and did not disclose it to me.” But the servants of the king would not raise a hand to attack the priests of the Lord.<sup>18</sup> Then the king said to Doeg, “You, Doeg, turn and attack the priests.” Doeg the Edomite turned and attacked the priests; on that day he killed eighty-five who wore the linen ephod.<sup>19</sup> Nob, the city of the priests, he put to the sword; men and women, children and infants, oxen, donkeys, and sheep, he put to the sword.

<sup>20</sup> But one of the sons of Ahimelech son of Ahitub, named Abiathar, escaped and fled after David.<sup>21</sup> Abiathar told David that Saul had killed the priests of the Lord.<sup>22</sup> David said to Abiathar, “I knew on that day, when Doeg the Edomite was there, that he would surely tell Saul. I am responsible for the lives of all your father’s house.<sup>23</sup> Stay with me, and do not be afraid, for the one who seeks my life seeks your life; you will be safe with me.”

- Note 2—The pikuach nefesh:** In Hebrew, “saving a life.” This is the Jewish principle that asserts that saving a human life is more important than any other religious rule. “Life is more sacred than bread,” David says in this scene.

We first heard of this principle asserted by Simon to justify his fishing on Shabbat.

## Scene 1: Sunrise in Jericho\*

00:04:37-00:08:21

**Scene Summary:** Remember from the last episode (S2, E5, “Spirit”), the last we saw of Simon, he and Matthew were heading into Jericho from their campsite to look for the mysteriously disappeared Mary Magdalene, who had been affected somehow by their encounter with the demoniac. Simon and Matthew have found “accommodations” in what looks to be a stable. Matthew is nowhere to be seen, but as Simon awakens, the first thing he does is pray, (See **Note 3—Morning Prayer, Modeh Ani**, p. 3, below.)

As Simon rises, we discover Matthew has already been up and asks if Simon is hungry, unfortunately, not realizing his outer tunic is covered with animal excrement, causing him to retch and gag, much to Simon’s amusement. Matthew has been poring over some maps of Jericho and suggests they split up to find Mary, but Simon refuses, asking if Matthew had made something eat—he hadn’t. So Matthew suggests Simon make eggs, and again Simon balks. But Matthew insists they have to sustain themselves and actually asserts himself maintaining that Simon make eggs and then join Matthew in devising a plan.

Matthew has already been analyzing possibilities of where Mary might be, discounting other possible locations because of the distance and “wilderness” that would have to be crossed and recognizing Mary would be more comfortable in cities. He has already checked the local synagogue to no avail. The two converse about how they would describe Mary, and Matthew seems to be a bit uncomfortable, noting not only her long, black hair and that she’s “unusually pleasant to look at,” drawing a wry grin from Simon. Matthew changes the subject, “You want to add water to the pot before it heats up.”

A Roman soldier enters the stable and trips over something, noting in response to Simon’s concern, “Just another night at ‘The Nomad’...I can’t believe I made it up the stairs.” (The Nomad is apparently the name of Jericho’s local “establishment,” perhaps the one we saw Mary go to in search of Jethro\* in the last episode.) The soldier is still inebriated and as he begins to keel over, Simon rushes over to steady him, drawing the ire of the soldier, “Paws off, Rat!”

After the soldier staggers off, Simon tries to go back to his and Matthew’s conversation, with the scene ending with a question from Matthew: “What did he say about the stairs?”

### Notes:

- Note 3—Morning Prayer, Modeh Ani:** literally, “I give thanks,” a traditional Jewish morning prayer recited upon waking: “I am thankful before you, Lord our King, for you have mercifully restored my soul within me. Great is Your faithfulness.”

One could think of the name of the prayer, “Modeh Ani...I give thanks...” in a similar way that we might “name” a bedtime prayer, “Now I Lay Me Down to Sleep” or a mealtime prayer, “Come, Lord Jesus.”

We first heard Jesus recite this prayer way back in Season 1.

**Discussion:** What would a morning ritual like this look like for you?

## Scene 2: Back at the Disciples' Camp—Outside Jericho\*

00:08:22-00:11:14	<p><b>Scene Summary:</b> The scene opens with Ramah* and Mother Mary, who has apparently rejoined the group at their campsite outside of Jericho. The two women are having a conversation about edible flowers to forage. Mary indicates that she has come to this knowledge out of necessity in spite of Jesus' powers to provide, who she describes as "a homeless nomad who no longer brings in an income for carpentry." Ramah* seems puzzled by Mary's nonchalance about the whole situation, and Mary replies that she is smiling because Jesus "is doing what He was born to do," deferring occasional inconvenient suffering for the sake of a greater good. (See <b>Note 4—Who is the Messiah and by what will we know him?</b>, p. 4, below.)</p> <p>Ramah*'s question next turns to Jesus, "His time," and His ability to use His power "to bring Mary Magdalene back," but Mary responds, "It doesn't work that way," deferring to Jesus' mysterious ways.</p> <p>Mary begins to reflect on their time in Egypt (See <b>Note 5—Egypt—Matthew 2:13-15, 19-23</b>, p. 4, below), reflecting on the Egyptian god Thoth whose adherents believed could grant their wishes if they performed certain rituals. "It's not like that with our God. Why would it be with Jesus?" Mary notes.</p>
00:09:56	<p><u>Ramah*</u> "Nothing good can come from Mary disappearing like this."</p> <p><u>Mother Mary</u> "Do you know that?"</p> <p><u>Ramah*</u> "She was already upset about something even before the possessed man came into camp."</p> <p><u>Mother Mary</u> "Simon and Matthew are competent searchers."</p> <p><u>Ramah*</u> "They do not like each other."</p> <p><u>Mother Mary</u> "They'll have to work together."</p> <p><u>Ramah*</u> [<i>suddenly emotional and quite concerned</i>] "She could be dead or dying in a ditch somewhere! Why would Jesus use her pain to unite two men who are annoyed by each other?!"</p> <p><u>Mother Mary</u> "We do not know that she is danger."</p> <p><u>Ramah*</u> [<i>arguing back</i>] "She's a woman alone. She's either in a savage wilderness or a depraved town patrolled by Romans."</p>
00:10:47	<p><u>Mother Mary</u> [<i>firmly</i>] "Ramah. Some trust in chariots and some in horses." [<i>Ramah* joins her in the psalm</i>] "But we trust in the name of Adonai, our God." (See <b>Note 6—Psalm 20</b>, p. 5, below.)</p> <p>The women continue their conversation about Mary Magdalene, Ramah* noting that she wants to be a teacher like Mary Magdalen, to be able to write her thoughts but won't be able to do that if Mary doesn't return. Mother Mary assures her, "We can't fix anything by worrying about it." (See <b>Note 7—Worry—Matthew 6:25-34</b>, p. 5, below.)</p>

### Notes:

- Note 4—Who is the Messiah and by what will we know him?** Any time we see Jesus portrayed or characterized, either in film, teaching, or preaching, we should question what that portrayal has to say about Jesus. Here, *The Chosen* continues to provoke questions about the identity of the Messiah and indeed, His followers.
- Note 5—Egypt—Matthew 2:13-15, 19-23:** "Now after [the Magi] had left, an angel of the Lord appeared to Joseph in a dream and said, "Get up, take the child and his mother, and flee to Egypt, and remain there until I tell you, for Herod is about to search for the child, to destroy him."<sup>14</sup> Then Joseph got up, took the child and his mother by night, and went to Egypt<sup>15</sup> and remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet, "Out of Egypt I have called my son." ...<sup>19</sup> When Herod [the Great] died, an angel of the Lord suddenly appeared in a dream to Joseph in Egypt and said, <sup>20</sup> "Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child's life are dead."<sup>21</sup> Then Joseph got up, took the child and his mother, and went to the land of

Israel. <sup>22</sup> But when he heard that Archelaus was ruling Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee. <sup>23</sup> There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, “He will be called a Nazarene.””

6. **Note 6—Psalm 20:** This is a psalm often classified as a Royal Psalm, a prayer, song, or blessing on behalf of or about Israel’s earthly king. It is not insignificant that it is this kind of Psalm that Mother Mary deploys, not only as a bedrock of faith and trust in the face of a “day of trouble” (See v. 1) but also perhaps about Jesus Himself:

*The Lord answer you in the day of trouble! The name of the God of Jacob protect you!*

<sup>2</sup> *May he send you help from the sanctuary and give you support from Zion.*

<sup>3</sup> *May he remember all your offerings and regard with favor your burnt sacrifices. [Selah]*

<sup>4</sup> *May he grant you your heart’s desire and fulfill all your plans.*

<sup>5</sup> *May we shout for joy over your victory and in the name of our God set up our banners. May the Lord fulfill all your petitions.*

<sup>6</sup> *Now I know that the Lord will help his anointed; he will answer him from his holy heaven with mighty victories by his right hand.*

<sup>7</sup> *Some take pride in chariots and some in horses, but our pride is in the name of the Lord [“YHWH,” but pronounced “Adonai”] our God.*

<sup>8</sup> *They will collapse and fall, but we shall rise and stand upright.*

<sup>9</sup> *Give victory to the king, O Lord; answer us when we call.*

[**NOTE:** The word “Selah,” found at the end of verse 3 above is a word that appears 74 times in the Hebrew Bible, 71 of those appearing in 39 of the Psalms, with 31 of those including an introductory caption, “*To the choir master.*” The precise meaning and interpretation of this word is debated, ranging from possibilities such as a musical term akin to “fortissimo,” or “loud” to a notation for the singers to pause for an instrumental interlude. In my opinion, the best argument is that the word’s root means “to lift up voices” or “to exalt,” so that singers of this Psalm would pause and exalt the Lord, either by volume or by other phrases of praise and exultation.]

**Discussion:** Talk about a time you faced a seemingly hopeless situation—at the very least, one that is fraught.

**Where did you find hope?**

**What were aspects of that situation that were disappointing in what you had hoped for?**

**Was there anything good that came out of that situation, something unexpected or unforeseen?**

**How did your faith in God work (or not work) in the midst of that situation? Afterwards?**

7. **Note 7—Worry—Matthew 6:25-34:** This is a topic about which Jesus directly teaches in His Sermon on the Mount: *Jesus said, ““Therefore I tell you, do not worry about your life, what you will eat or what you will drink, or about your body, what you will wear. Is not life more than food and the body more than clothing? <sup>26</sup> Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup> And which of you by worrying can add a single hour to your span of life? <sup>28</sup> And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin, <sup>29</sup> yet I tell you, even Solomon in all his glory was not clothed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you—you of little faith? <sup>31</sup> Therefore do not worry, saying, ‘What will we eat?’ or ‘What will we drink?’ or ‘What will we wear?’ <sup>32</sup> For it is the gentiles who seek all these things, and indeed your heavenly Father knows that you need all these things. <sup>33</sup> But seek first the kingdom of God and his righteousness, and all these things will be given to you as well.*

<sup>34</sup> *“So do not worry about tomorrow, for tomorrow will bring worries of its own. Today’s trouble is enough for today.”*

**Discussion:** What are typical things about which you worry?

**What do you find challenging about Jesus’ teaching about worry? What do you find comforting?**

### Scene 3: Inside The Nomad--Jericho \*

00:11:15-00:13:25

**Scene Summary:** The scene opens with patrons of The Nomad playing some sort of game of chance. Mary Magdalene is among them, apparently doing quite well at the game and apparently drinking. She looks haggard and worn. One of the patrons wonders what Mary did to

	<p>get her first shekel, perhaps insinuating something about Mary’s character and “womanly virtue,” (or lack thereof!).</p> <p>Suddenly, something unseen begins to affect Mary again, akin to what we saw last episode leading up to and after her encounter with the demoniac. She begins to gather up her winnings, cheekily provoking the one fellow from whom she seems to have won most of her money. The man, who goes by Hohj*, rises menacingly, and asserts, “A woman should know her place.” She replies provocatively, “I suppose you’re going to show me,” and Hohj* begins to make his way from his end of the table toward her. Jethro* gets in the Hohj’s* way, and Mary has a flashback to the scene we saw early, early on in <i>The Chosen</i> with her father asking her as a little girl, “What do we do when we are scared?” “We say the words,” both as a little girl and in the present moment. (See <b>Note 8—“We say the words”—Isaiah 43:1-3</b>, p. 6, below.)</p> <p>Mary gets up and flees.</p>
--	---

**Notes:**

8. **Note 8—“We say the words”—Isaiah 43:1-3:** In this case, the words were taken from Isaiah 43:

*“But now thus says the Lord, he who created you, O Jacob, he who formed you, O Israel: Do not fear, for I have redeemed you; I have called you by name; you are mine.*

<sup>2</sup>*When you pass through the waters, I will be with you, and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you.*

<sup>3</sup>*For I am the Lord your God, the Holy One of Israel, your Savior.”*

Not only were these the words that we saw/heard Mary and her father recite, they also found their way onto Mary’s lips at the beginning of the last episode and Mary’s near encounter with the Roman horsemen. It was that incident that seemed to begin to trigger Mary somehow.

**Scene 4: Back at the Disciples’ Campsite—Outside Jericho\***

<p>00:13:25-00:17:49</p>	<p><b>Scene Summary:</b> Back at the camp, we see Thomas preparing what looks to be lentils. Andrew sits nearby. Thomas seems to be fretting about their meager provisions and the number of people in the group. (Philip has apparently gone back to Jerusalem.) Thomas not only frets about the supplies but even more so Jesus’ ability to heal, while they lack. Andrew reflects on his time with John the Baptist, their lacking at time while at others being able to eat like kings due to someone’s donation. Simon the Zealot does his breathing and calisthenics outside one of the tents, which draws Thomas’ attention.</p> <p>Andrew continues to reflect on his time with John, noting that John didn’t believe in money, calling it a “man-made construct designed to assign value and take ownership of things that belong to God.”</p> <p>The mood seems grim.</p> <p>Big James and John the Fisherman are nearby chopping wood and watching Simon the Zealot’s exercises. John reveals he once thought about joining the Zealots but was dissuaded by all the additional rules the Zealots maintained in addition to the 613 individual laws found in Torah.</p> <p>Big James wonders about whether, technically, Simon is even a Zealot anymore now that he’s with them, and John responds with a theory: “...that for some people, like Little James and Thaddeus over there? They’re called to follow our rabbi, and they just somehow know it is a better path than the one that they are on.” Big James replies, pointing to Simon, “And then there’s him.” John concludes, “Decades of training for one thing? It cannot just go away overnight.”</p> <p>The two brothers go on to express their concern about Mary Magdalene and why Jesus would pair up Matthew and Simon the Fisherman.</p> <p>Big James confides in his brother, that he doesn’t actually understand most of this, “just pieces here and there, when good things happen, but the rest, I’m just following.”</p> <p>John concludes, “I have a sinking feeling it’s going to take a long time...for everyone.”</p>
--------------------------	--

	<p><b>Discussion: What are things about following Jesus you don't understand?</b></p> <p><b>Would you say you've been following Jesus a long time? A short time? Something in between?</b></p> <p><b>How do you handle things you don't understand about following Jesus?</b></p> <p><b>What do you note about what the disciples do (or don't do) with their questions and lack of understanding?</b></p>
<p><b>Notes:</b></p>	

**Scene 5: Back at The Nomad—Jericho\***

<p>00:17:50-00:22:41</p>	<p><b>Scene Summary:</b> Matthew and Simon the Fisherman appear at the top of the steps leading down into The Nomad, apparently uncertain. Surprisingly, MATTHEW leads the way, but Simon grabs him with caution, “I know places like this” and moves into the lead down the stairway. Matthew begins to recite <b>Psalm 139:8</b>, “<i>If I make my bed deep in the depths, you are there...</i>” as HE begins to descend.</p> <p>The two enter the dark tavern, scanning the room for Mary Magdalene among the denizens. Much to Simon’s dismay, it’s Matthew who speaks up—the bar grows completely silent—asking if anyone has seen a woman with long, dark hair?</p> <p>Hohj*, the man who Mary won most of her money from, rises and asks if they’re friends of Lilith, a name they wouldn’t have recognized, which initially throws them off until Hohj* continues to explain that Lilith took him for all he had in knucklebones, the game they were playing. “It’s Mary,” Simon concludes to Matthew, and he asks if they know where she is now.</p> <p>We hear no answer as the scene shifts to Matthew and Simon continuing their search back out on the streets of Jericho, where Matthew continues to insist that they split up to cover more ground. But Simon continues his condescension toward Matthew, indicating his belief that Mary while can take of herself, Matthew can’t.</p> <p>Matthew finally begins to confront Simon: What if you were cut off from Jesus by something in your past? Wouldn’t you want help getting back to Him as soon as possible?” Simon is finally convinced to split up.</p> <p>As they begin to make their plan to split up, suddenly they hear a woman’s voice, “Boys?” It’s Mary, not far away, looking bedraggled and haggard. Matthew rushes to her, and Simon is shortly behind. Simon asks if she can walk, and Mary insists she’s not going anywhere, expressing her shame that Jesus fixed her once before and that she can’t go back to face Him.</p>
<p>00:21:05</p>	<p>Matthew steps forward:</p> <p><u>Matthew</u>            “I’m a bad person, Mary.”</p> <p><u>Mary</u>                 <i>[looking at him sympathetically]</i> “Matthew...”</p> <p><u>Matthew</u>            “No.” <i>[pausing for a second]</i> “My whole life, all for me.” <i>[Simon looks on, silently]</i> “No faith.”</p> <p><u>Mary</u>                 “I do have faith in Him. Just not in me.”</p> <p><u>Matthew</u>            “I’m learning more about Torah and God because of you. I’m studying harder because you are such a great student.” <i>[looking back at Simon and gesturing for him to say something]</i></p> <p><u>Simon</u>                <i>[clumsily]</i> “Remember when we were at Zebedee’s and they lowered that man after breaking Zeb’s roof?” (See <b>Note 9—Zeb’s Roof</b>, p. 8, below.) <i>[they both</i></p>

00:22:33	<p><i>laugh</i>] “We did that together, and they got to meet Jesus because of your care for them and your good ideas.”</p> <p><u>Matthew</u> <i>[sitting down next to Mary]</i> “And Ramah* is beginning to read and write because of you. He saved you to do all these things.” <i>[Mary begins to weep but eventually vomits, Matthew dodging the mess and Simon averting his eyes. But Matthew holds her hair, albeit with his hands wrapped up in the cloth he’s had around his neck.]</i> “It’s all right. It’s all right.”</p> <p><u>Simon</u> <i>[to Matthew]</i> “Where’s your handkerchief?”</p> <p><u>Matthew</u> <i>[annoyed, to Simon]</i> “Will you get some water, please?”</p> <p>Simon seems annoyed? Cowed? by Matthew’s assertiveness and compassion? He goes to find some water.</p> <p><b><u>Discussion:</u> Have you ever felt like Mary? (The “ashamed” part—not the sick part!)</b></p> <p><b>There’s something ironic about her response of shame and not wanting to go back to face Jesus—Matthew begins to hint at it. What is it?</b></p> <p><b>How would you differentiate between shame and guilt?</b></p>
----------	---

**Notes:**

9. **Note 9—Zeb’s Roof:** Back in Season 1, the makers of *The Chosen* imagined the house where Jesus healed the paralyzed man lowered through the roof as Zebedee’s house, the father of Big James and John. None of the Gospels that record that incident name whose house it was:

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

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

**Scene 6: The Temple--Jerusalem\***

00:22:42-00:26:35	<p><b>Scene Summary:</b> The scene opens with Rabbi Yanni* and Rabbi Sh’muel* explaining to a third Pharisee about Jesus’ so-called offenses. The third rabbi—likely a member of Sanhedrin who would’ve heard the initial report and hearing there about Jesus—seems dismissive, especially about the presence of additional witnesses and “minutiae.”</p> <p>Yanni* and Sh’muel* are outraged, but the Ranking Rabbi insists that Sanhedrin (and the presiding priest, Shimon*) weighs conflicting matters of the 613 laws in Torah and realizes that sometimes the conflict and cause suffering for adherents. But he does return to the issue of witnesses, eliciting from Yanni* and Sh’muel* that it requires two witnesses to “judiciously establish a fact,” even to the point of a singular woman who witnesses her own husband’s death</p>
-------------------	---



	<p>where there's no one else present becomes an <i>"agunah, an abandoned woman."</i> (See <b>Note 10—Witnesses</b>, p. 9, below.) He continues to point out the potential cruelty in an overly conservative take on Torah, citing Shimon's concern—as a representative of the School of Hillel—"for women, the widows, for the undervalued, for the vulnerable." (See <b>Note 11—Shammai and Hillel</b>, p. 9, below.) He confronts Yanni's* and Sh'muel's* concerns about carrying a mat on Shabbat. Yanni* interjects though, "Blasphemy is not harmless!" (We discover the third rabbi's name is Dunash*.) Yanni* tries to sway Dunash* by making it a political ploy for power instead of righteousness according to God's Law.</p> <p>Dunash* ends the conversation by noting that Shimon* will not expend energy on this case, much to the chagrin of Yanni* and Sh'muel*.</p> <p>Back at their quarters, the two stew about their situation. Yanni* decides to turn to the School of Shammai to create the chaos he has failed to stir up through the Dunash*, Shimon*, and the School of Hillel.</p> <p>Suddenly Shm'uel* seems less eager.</p>
--	---

10. **Note 10—Witnesses: Deuteronomy 19:15-21:** *"A single witness shall not suffice to convict a person of any crime or wrongdoing in connection with any offense that may be committed. Only on the evidence of two or three witnesses shall a charge be sustained. <sup>16</sup> If a malicious witness comes forward to accuse someone of wrongdoing, <sup>17</sup> then both parties to the dispute shall appear before the Lord, before the priests and the judges who are in office in those days, <sup>18</sup> and the judges shall make a thorough inquiry. If the witness is a false witness, having testified falsely against another, <sup>19</sup> then you shall do to the false witness just as the false witness had meant to do to the other. So you shall purge the evil from your midst. <sup>20</sup> The rest shall hear and be afraid, and a crime such as this shall never again be committed among you. <sup>21</sup> Show no pity: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot."*

Interestingly, I could not find any direct Scripture about the *agunah*, "an abandoned woman," which leads me to believe it is perhaps from *the Talmud*, the collection of rabbinical teachings compiled over hundreds of years that becomes the guide for Jewish adherents about how best to keep Torah, especially where there are two competing laws at work.

11. **Note 11—Shammai and Hillel:** These were two actual competing schools of Jewish interpretation within the Pharisees' tradition during Jesus' day. It was said of these two schools of interpretation, *"The school of Shammai binds..."*—meaning he was seen to be the more conservative, restrictive interpretation—*"and the school of Hillel looses"*—leaning toward a more expansive understanding of faithfulness. So for example, when it came to saying one's evening prayers, including especially the *Shema* (*"Hear, O Israel, the LORD our God, the LORD is One. You shall love the LORD your God with all your heart, with all your soul, and with all your mind,"* Deut. 6), Shammai's opinion was that one should pray laying down in the evening and standing up in the morning, while Hillel's opinion was that anyone can say it in any position they prefer.

Some scholars believe that Jesus himself may have been attached in some way—even just philosophically—to the School of Hillel, as many of Hillel's concerns about "women, the widows, the undervalued, and vulnerable" that we hear expressed above are, of course, Jesus' concerns and places Him squarely within Jewish orthodoxy!

### Scene 7: Back at the Disciples' Campsite—outside Jericho\*

00:26:36-00:33:18	<p><b>Scene Summary:</b> The Disciples are scattered around the campsite when Simon, Matthew, and Mary Magdalene return. Upon seeing them, Ramah* and Mother Mary rush toward her, Ramah* embracing Mary Magdalene, Mary placing a veil over her head.</p> <p>Meanwhile, Simon asks John the Fisherman and Big James (his brother) about what has happened—Philip has apparently returned from Jerusalem with news: "John the Baptizer was taken into custody. In Herod's most heavily blockaded prison." Big James and John indicate it was "pretty bad, rough, they hurt him" and indicate that both Jesus and Andrew know.</p> <p>The women continue to tend to Mary Magdalene and she asks where Jesus is. Wondering if she should wait, Mother Mary tells Mary Magdalene that she will take her to Him. The two women head that direction.</p>
-------------------	---

<p>00:28:34</p> <p>00:30:57</p>	<p>In Jesus' tent, Mary and Mary find him crouched in prayer. Jesus indicates his posture isn't about Mary, "There's quite a lot going on right now." He rises to face the women, continuing, "So it's good to have you back."</p> <p><u>Mary Magdalene</u> "I don't know what to say."</p> <p><u>Jesus</u> <i>[gently]</i> "I don't require much."</p> <p><u>Mary Magdalene</u> "I'm...I'm so ashamed." <i>[tearfully]</i> "You redeemed me, and I just threw it all away."</p> <p><u>Jesus</u> "That's not much of a redemption if it can be lost in a day, is it?"</p> <p><u>Mary Magdalene</u> "I owe you everything. But I just don't think I can do it."</p> <p><u>Jesus</u> "Do what?"</p> <p><u>Mary Magdalene</u> "Live up to it. Repay you. How could I leave? How could I go back to the place I was, and I didn't even...I didn't even come back on my own. They had to come get me." <i>[shaking her head]</i> "I just can't live up to it."</p> <p><u>Jesus</u> "Well, that's true. But you don't have to. I just want your heart. The Father just wants your heart. Give us that which you already have. The rest will come in time. Did you really think that you'd never struggle or sin again? I know how painful that moment was for you."</p> <p><u>Mary Magdalene</u> "I shouldn't."</p> <p><u>Jesus</u> "Someday. But not here."</p> <p><u>Mary Magdalene</u> "I'm just so sorry." <i>[She begins to sob, head hung down]</i></p> <p><u>Jesus</u> "Look up."</p> <p><u>Mary Magdalene</u> <i>[weeping]</i> "I can't."</p> <p><u>Jesus</u> "You can. ...Look at me." <i>[hesitantly, she looks at Jesus]</i> "I forgive you. It's over." <i>[The two embrace.]</i> (See <b>Discussion—Grace</b>, p. 10, below.)</p> <p>Outside the tent, Matthew is eavesdropping and smiles, knowingly.</p> <p>Elsewhere, Andrew weeps for his former teacher John the Baptist. Philip reports that John the Baptist's sentence from Herod is "life." Simon the Zealot, of course, suggests they could break him out, and Philip responds, "The Zealots against Herod's army...that's a fight I'd pay to see." But in the end, Philip dismisses Simon's suggestion, "You're not a part of that order anymore. You're a part of this one." (See <b>Discussion—You're not a part of that order anymore</b>, p. 11, below.) Thomas interjects and implies still another crisis brewing, "It never used to happen until I met you guys."</p> <p>Next we see Thomas and Matthew come to the tent. Inside, Thomas indicates to Jesus that they are almost out of food, having nothing but the lentils we saw earlier for the night's Shabbat dinner, normally an observation of bounty and God's providence. Jesus responds, "Seems like something we should seek my Father about," that there's a nearby synagogue they can go to for Shabbat, and that they'll head out in the morning. Jesus smiles knowingly, but Thomas doesn't seem so sure.</p>
---------------------------------	--

**Notes:**

**Discussion—Grace:** There is GREAT power expressed in the dialog between Jesus and Mary Magdalene, power both to bind and to free. Where do you see this power in what they say?

Where do you find comfort and hope in what transpires? What troubles you?

If you are so willing, share about a time you have experienced such grace—either in receiving or in offering.

**Discussion—You’re not a part of that order anymore:** Philip more than implies that belonging to Jesus disqualifies some responses or actions. What would you say is included in such a disqualification?

Have you ever experienced a dilemma of this sort because of being a follower of Jesus?

**Scene 8: The Next Morning—A Nearby Synagogue, Wadi Qelt** (See **Note 12—Wadi Qelt**, p. 12, below.)

00:33:19-00:40:17

**Scene Summary:** The scene opens, apparently at the synagogue Jesus referred to in the previous scene and switches to Jesus and his disciples making their way there through a large grain field. (Remember this—it’s going to add to the scandal of what’s about to happen!) The disciples wonder about why they’re going to this synagogue, one that is not apparently on their maps. Jesus invites them to wonder and notice how more and more they are misunderstood. He notes His distress that Mary Magdalene did not receive any help from the synagogue in Jericho, that she couldn’t even approach that place both in her state but even as woman.

As they enter the synagogue, the rabbi there is preaching on **Deuteronomy 23:2**, “No one born of a forbidden union may enter the assembly of the Lord, even to the 10<sup>th</sup> generation, none of his descendants may enter the assembly of the Lord.” (See **Note 13—Deuteronomy 23:2**, p. 13, below.) As the rabbi continues, in enters Jesus and the disciples. Positioning himself directly in sight of the rabbi, Jesus notices a man with a deformed hand sitting alone off to the side.

As the rabbi continues with his stern reading, Jesus walks over to the man with a deformed hand and greets him gently. The two rabbis there now notice Jesus and his interaction with the man and confront Him. He has them notice their “friend”—we discover his name is Elam—with a withered hand. “Are you a healer?” one of the rabbis ask. “It’s not lawful to heal on the Sabbath,” the other reminds. Jesus sighs and sternly confronts them with a question: “Which one of you who has sheep and it falls into a pit on the Sabbath will not take hold of it and lift it out?” The older rabbi responds angrily, wondering who Jesus thinks He is. “Of how much more value is this man than a sheep?” is Jesus’ response. Jesus continues with His response, now not only to the rabbis but to the whole, small congregation. The rabbis continue with their ire toward Jesus and his interruption, splitting hairs about the man’s condition, that it doesn’t “threaten his life” or even “affect his health.” Undeterred, even annoyed now by their lack of compassion while hiding behind the Law, Jesus heals the man. (See **Note 14—Jesus Heals Again on the Sabbath: Matthew 12:9-14**, p. 13, below.) The disciples giggle with delight! Enraged, the younger rabbi yells, “If he was supposed to be healed, God would have done it Himself!” “Interesting point,” Jesus cheekily responds. Casting Jesus and the Disciples out of the synagogue, accusing Jesus of being a “Blasphemer,” one who claims to be God, the older rabbi demands, “What is wrong with you?!” to which Jesus provocatively replies, “Apparently everything.” With that He turns and exits.

As Jesus and the Disciples make their way back across the grainfield and away from the synagogue, Simon gleefully recaps what just happened, “For those of you who couldn’t see...”, and as he does—remember, they ate the last of their food for last night’s Shabbat dinner—he strips a head of grain from the stalk and eats it. All the disciples freeze, somewhat shocked. Simon notices their response, but Matthew is puzzled until Philip notes, “Reaping and harvesting on Shabbat.” (See **Note 15—Reaping and Harvesting on Shabbat: Matthew 12:1-8**, p. 13, below.) Realizing what he has done, he spits out the grain and apologizes, “I’m sorry. I’ve been so hungry, I forgot what day it is.” Jesus looks intently at His disciples for a moment, and then says, “You may.”

As the disciples hungrily start eating from the field, suddenly the two rabbis—actually the one with the large hat is probably a priest... rabbis *might* be priests, but *not all* rabbis were priests, authorized with the responsibility of rituals and sacrifices at the Temple in Jerusalem—pursue Jesus and the disciples, demanding Jesus’ name, lineage, and place of origin, while also noticing what the disciples are doing. They chastise Jesus all the more. Jesus replies by recalling what David did—the greatest of all Israel’s kings and symbol of part of Israel’s messianic hopes. (Review **Key Point #1** from the **Cold Open** and **Note 1—Nob, Abiathar, and the Shewbread**, p. 2, above.) Blindly, they accuse Jesus of comparing Himself to David. (Yep. Sort of.) Each of Jesus’ points are met with unmerciful rebuttals according to the strictest interpretation of the Law. Finishing the confrontation with verses 7 and 8 from **Matthew 12:1-8**, noted below.

With that, Jesus turns on His heels and departs along with His disciples, while the rabbi and priest, outraged all the more by Jesus’ claiming the title “the Son of Man.” Matthew asks Philip what it is about that title that seems to outrage people. “I’ll tell you later,” Philip replies.

**Notes:**

12. **Note 12—Wadi Qelt:** A wadi is term traditionally referring to a usually dry or at least seasonally wet river valley or riverbed. Wadi Qelt—not mentioned at all the New Testament—is about half way between Jerusalem and Jericho and the place where *The Chosen* imagines the events we’re about to see took place.

Some traditions have associated this place with Psalm 23’s Valley of the Shadow of Death.

Others have associated this place as “Wadi Cherith,” mentioned in **1 Kings 17** where Elijah, fleeing from King Ahab’s wrath for Elijah’s prophetic confrontation of Ahab’s sinfulness, is sustained by God by water in the Wadi and by ravens who brough Elijah bread and meat. It is from this place that Elijah is sent by God to a widow in Zarephath—out of Israele’s boundaries—where she is in turn sustained by God through Elijah, including the resurrection of her dead son.

**This would be a fun interpretation by *The Chosen* to make this place and its associations the place where Jesus is about to do what He does.**

*“Now Elijah the Tishbite, of Tishbe in Gilead, said to Ahab, “As the Lord the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word.”<sup>2</sup> The word of the Lord came to him, saying,<sup>3</sup> “Go from here and turn eastward, and hide yourself by the Wadi Cherith, which is east of the Jordan. <sup>4</sup>You shall drink from the wadi, and I have commanded the ravens to feed you there.”<sup>5</sup> So he went and did according to the word of the Lord; he went and lived by the Wadi Cherith, which is east of the Jordan. <sup>6</sup>The ravens brought him bread and meat in the morning and bread and meat in the evening, and he drank from the wadi. <sup>7</sup>But after a while the wadi dried up because there was no rain in the land.*

*<sup>8</sup>Then the word of the Lord came to him, saying, <sup>9</sup>“Go now to Zarephath, which belongs to Sidon, and live there, for I have commanded a widow there to feed you.”<sup>10</sup> So he set out and went to Zarephath. When he came to the gate of the town, a widow was there gathering sticks; he called to her and said, “Bring me a little water in a vessel, so that I may drink.”<sup>11</sup> As she was going to bring it, he called to her and said, “Bring me a morsel of bread in your hand.”<sup>12</sup> But she said, “As the Lord your God lives, I have nothing baked, only a handful of meal in a jar and a little oil in a jug; I am now gathering a couple of sticks so that I may go home and prepare it for myself and my son, that we may eat it and die.”<sup>13</sup> Elijah said to her, “Do not be afraid; go and do as you have said, but first make me a little cake of it and bring it to me, and afterward make something for yourself and your son. <sup>14</sup>For thus says the Lord the God of Israel: The jar of meal will not be emptied and the jug of oil will not fail until the day that the Lord sends rain on the earth.”<sup>15</sup> She went and did as Elijah said, so that she as well as he and her household ate for many days. <sup>16</sup>The jar of meal was not emptied, neither did the jug of oil fail, according to the word of the Lord that he spoke by Elijah.*

*<sup>17</sup>After this the son of the woman, the mistress of the house, became ill; his illness was so severe that there was no breath left in him. <sup>18</sup>She then said to Elijah, “What have you against me, O man of God? You have come to me to bring my sin to remembrance and to cause the death of my son!”<sup>19</sup> But he said to her, “Give me your son.” He took him from her bosom, carried him up into the upper chamber where he was lodging, and laid him on his own bed. <sup>20</sup>He cried out to the Lord, “O Lord my God, have you brought calamity even upon the widow with whom I am staying, by killing her son?”<sup>21</sup> Then he stretched himself upon the child three times and cried out to the Lord, “O Lord my God, let this child’s life come into him again.”<sup>22</sup> The Lord listened to the voice of Elijah; the life of the child came into him again, and he revived. <sup>23</sup>Elijah took the child, brought him down from the upper chamber into the house, and gave him to his mother;*

then Elijah said, “See, your son is alive.”<sup>24</sup> So the woman said to Elijah, “Now I know that you are a man of God and that the word of the Lord in your mouth is truth.”

13. **Note 13—Deuteronomy 23:2:** One might wonder if this includes Jesus?!

The rabbi continues reading from **Deuteronomy 23:3-6:** ““No Ammonite or Moabite shall come into the assembly of the Lord even to the tenth generation. None of their descendants shall come into the assembly of the Lord forever,<sup>4</sup> because they did not meet you with food and water on your journey out of Egypt and because they hired against you Balaam son of Beor, from Pethor of Mesopotamia, to curse you.<sup>5</sup> (Yet the Lord your God refused to heed Balaam; the Lord your God turned the curse into a blessing for you, because the Lord your God loved you.)<sup>6</sup> You shall never promote their welfare or their prosperity as long as you live.”

There is some SHARP irony here in deploying this Scripture in the sight of the grace and forgiveness we have already seen from Jesus toward Samaritans and sinners and his observation of the lack of aid Mary Magdalene could have even sought or received from a synagogue.

14. **Note 14—Jesus Heals Again on the Sabbath: Matthew 12:9-14** “Jesus left that place and entered their synagogue;<sup>10</sup> a man was there with a withered hand, and they asked him, “Is it lawful to cure on the Sabbath?” so that they might accuse him.<sup>11</sup> He said to them, “Suppose one of you has only one sheep and it falls into a pit on the Sabbath; will you not lay hold of it and lift it out?<sup>12</sup> How much more valuable is a human being than a sheep! So it is lawful to do good on the Sabbath.”<sup>13</sup> Then he said to the man, “Stretch out your hand.” He stretched it out, and it was restored, as sound as the other.<sup>14</sup> But the Pharisees went out and conspired against him, how to destroy him.”

15. **Note 15—Reaping and Harvesting on Shabbat: Matthew 12:1-8** “At that time Jesus went through the grain fields on the Sabbath; his disciples were hungry, and they began to pluck heads of grain and to eat.<sup>2</sup> When the Pharisees saw it, they said to him, “Look, your disciples are doing what is not lawful to do on the Sabbath.”<sup>3</sup> He said to them, “Have you not read what David did when he and his companions were hungry?<sup>4</sup> How he entered the house of God, and they ate the bread of the Presence, which it was not lawful for him or his companions to eat, but only for the priests?<sup>5</sup> Or have you not read in the law that on the Sabbath the priests in the temple break the Sabbath and yet are guiltless?<sup>6</sup> I tell you, something greater than the temple is here.<sup>7</sup> But if you had known what this means, ‘I desire mercy and not sacrifice,’ you would not have condemned the guiltless.<sup>8</sup> For the Son of Man is lord of the Sabbath.”

The story in its whole is out of order. But the point is still the same: Jesus is now DOUBLY “unlawful.”

**NOTE:** The words *The Chosen* has opted for Jesus’ line—“Sabbath was created for man; not man for the Sabbath”—is actually a line from Mark’s version of this story, **Mark 2:23-28.** (Luke’s parallel—**6:1-11**—is identical to Matthew’s.) **BUT WHAT IS MOST NOTEWORTHY OF ALL is that ALL THREE OF THE SYNOPTIC GOSPELS include this incident.**

**Discussion:** Why do you think it’s so noteworthy that Matthew, Mark, and Luke ALL include this story?

What do you think Jesus means, “Sabbath was created for man; not man for the Sabbath?”

What is it that is most vital and life-giving to YOU about the Sabbath—both the day and “the principle” of Sabbath? (What is meant by “the principle” of Sabbath?) What are aspects of the way that you keep Sabbath (again, both the day and “the principle”) that are renewing and life giving?

**Scene 9: Back at the Synagogue at Wadi Qelt\*** (Note: this scene is not found in the Gospels, other than the line, “But the Pharisees went out and conspired against him, how to destroy him,” from **Matthew 12:14, Note 14—Jesus Heals Again on the Sabbath**, p. 13, above.)

00:40:18-00:42:05

**Scene Summary:** The rabbi and priest from the previous scene are writing a report to be sent to Sanhedrin in Jerusalem. The priest is skeptical that their report will even be read, such an insignificant, overlooked place Wadi Qelt is. But the rabbi wonders what happens if they don’t report what has happened. “Then we sin by omission,” the priest says.

	<p>The rabbi continues to find outrage, “He even had women following him. Three!” The priest instructs him to include that in the report but also noting the dilution and distraction of Sanhedrin over “Rome and the factions and the Zealots and the protests and Herod and Caesar.” (This feels familiar to me right now!)</p> <p>“Who would have dreamed, someone claiming to be the Son of Man,” the rabbi observes, and the priest adds, “The one who approaches the Ancient of Days.” “And Lord of the Sabbath, walking into our tiny synagogue,” continues the rabbi. Ironically, the priest concludes, “Maybe there is hope for the overlooked.”</p> <p>The plots thicken.</p>
--	---

**Notes:**