

## The Chosen—Season 2, Episode 7, “Reckoning”

### “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.

#### Cold Open—Capernaum\*

00:00:20-00:01:50	<p><b>Scene Summary:</b> The scene opens on a public notice, written in Hebrew, that reads, “...<i>Jesus of Nazareth sought for questioning.</i>” Footsteps approach, and an unidentified hand tears the notice from its post by a veiled figure.</p> <p>The scene shifts to an interior shot of some sort of official Roman building where we see a Roman official of some sort sitting at a small desk emblazoned with the Roman insignia, “SPQR,” an abbreviation for the Latin phrase, “<i>Senatus Populusque Romanus</i>”—“The Senate and People of Rome.” The previous veiled figure approaches the desk, public notice in hand, requesting to see Quintus,* the Roman praetor (administrator) of Capernaum that we had seen way back in Season 1 when he was hot on the trail of Simon and Andrew and the fishermen working on the Sabbath in an effort to catch up on their back taxes. As the Roman official tries to rebuff the visitor with official protocol for an audience with the praetor. The unknown visitor places the public notice in front of the official, initially outraged by the removal of the notice. We soon see the unknown figure is Atticus* (the “secret police” officer from the Cohort Urbanae) who reveals his cuirass emblazoned with the Roman insignia. “How about now?” Atticus* provocatively asks.</p> <p>The scene shifts again to Quintus* who seems to be deep in thought at a curtained window. Atticus* enters, and Quintus* both seems to know and is shocked by the visitor’s presence in Galilee. Atticus* lets him know that Atticus* has been present for some time, “Practically under your nose.” He continues to antagonize Quintus*, asking how he holds up “all that armor with no spine?” After a couple of prickly exchanges between the two men, Atticus* gets down to business regarding his presence and mission, that he comes “bearing intelligence... It’s about Jesus of Nazareth.” Quintus* seems intrigued.</p>
<b>Notes:</b>	

#### Scene 1: Sea of Galilee\*

00:02:54-00:06:17	<p><b>Scene Summary:</b> The scene opens on the Sea of Galilee where the fishermen disciples (Simon, Andrew, Big James, and John) stand on the shore looking out over the sea. They seem to be engaged in a contest over who can throw a stone the farthest. As they kid each other and talk smack, Simon seems to indicate that perhaps they have a wager between “fishing and or hearing Rabbi’s instructions about ‘the sermon’...Winners’ pick”—apparently Jesus has been preparing the disciples for the sermon we have heard Him allude to as He has been forming it. Andrew seems irritated, that they should “all be fishing” and trying “to avoid anything like what happened in Wadi Qelt—the synagogue we saw in the previous episode (S2, E6 “Unlawful”), where Jesus healed the man with the withered hand on Shabbat. John tells Andrew to go first. Big James’ and John’s throws go the farthest, and they indicate that they’ll be the ones fishing. But Andrew is angrily adamant, that Jesus has assigned the four of them to find food, so that’s what they should be doing. Undeterred, the Sons of Thunder go off to join the rest of the group, leaving Andrew and Simon to fish.</p> <p>The scene shifts to another part of the shore where Jesus is instructing those gathered there—Mother Mary, Matthew, Philiip, and Nathanael—about the roles they’ll all play in “the execution</p>
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	<p>of this sermon.” Big James and John arrive, to Jesus’ puzzlement, and the brothers indicate they want to hear more about Jesus’ plans for his sermon. “You won a contest, huh?” Jesus ribs.</p> <p>Matthew fills them in on what has been assemble so far—“Zee...” (apparently what they are calling Simon the Zealot to differentiate him from Simon the Fisherman) “...is working on a security plan; Mary [Magdalene] and Ramah* are back at camp working on...”. Jesus interrupts and indicates they don’t need to hear all the details. Jesus goes on to stress that what they need to know and what they need to make sure everyone else needs to know is “the why” of this sermon, “...[W]hat makes this sermon so important is each person who will be there.”</p> <p>Next, Jesus engages Philip about what it was that made John the Baptist’s sermons so memorable. In addition to the volume, Philip jokes, “[John] spoke directly to whoever was there. It was personal.” Jesus affirms that but also denotes that there will be thousands of people in the audience and that He won’t be directing it to one group of people over another. Rather, that what He will say will be “for each and every one of them.” He goes on to say that He knows that they’ll be coming because word has been spreading about Jesus’ signs and wonders, “but what I’ll be giving to them will be far more important: truth. This will define our whole ministry.” (See <b>Note 1—Discussion: Sermon Preparation</b>, p. 2, below.)</p>
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**Notes:**

- Note 1—Discussion: Sermon Preparation:** While we have absolutely ZERO insight from the Gospels about the preparations that Jesus and the disciples took to prepare for something like the Sermon on the Mount or any of the other addresses among crowds, this scene is a fascinating imagination into just that!

**How many different layers of preparation are you aware of for our worship services? Who’s involved in the planning and execution? What kinds of materials are needed? Any comparison/contrast to what Jesus says and our gatherings?**

**Pastors—to the extent that you are able, what goes in to your sermon preparations? What do you have in mind as you prepare? When you actually preach?**

**Scene 2: The Synagogue in Capernaum\***

00:06:18-00:08:53	<p><b>Scene Summary:</b> Not only have Jesus and the disciples returned to their home territory in Capernaum, but so has Rabbi Sh’muel*, with Rabbi Yanni* (from Jerusalem) in tow. They enter a room where many of the other rabbis from the order of the Pharisees have gathered. Sh’muel* seems cautious that they haven’t sent word of their return, per custom, but Yanni*, who has appeared to become the more reckless of the two, simply announces Sh’muel’s* return, and they are greeted with applause and the warm welcome of Rabbi Yussif*, whom we had met in the previous season, most notably when he confronted Jesus and the disciples when they were having dinner at Matthew’s house with other so-called “sinners.”</p> <p>Sh’muel* and Yussif* echo the sardines “joke” that Nicodemus had led with upon his arrival to Capernaum in Season 1, but it falls flat for Yanni*.</p> <p>Next, Yussif* requests that “the seat of honor” be cleared for Sh’muel*, since he has apparently been tasked by the Sanhedrin for “special research.” Sh’muel* declines and requests to speak with Yussif* privately.</p> <p>After Sh’muel*, Yussif*, and Yanni* have adjourned themselves to the <i>beit midrash</i>—literally in Hebrew, “the house of study”—they begin to speak of the woman who had first seen Jesus heal the leper in in Season 1 (S1, E6, “Indescribable Compassion”) and who had been the one who had brought her paralyzed friend who was lowered through the roof at Zebedee’s house. Yussif* asserts that there is no law against healing a leper. But Sh’muel* responds that if it was on Sabbath, as at the Bethesda pool (S2, E4, “The Perfect Opportunity”), “then a pattern has emerged.” Yussif* reminds him that a woman’s testimony is “worthless,” but Sh’muel* is hoping that she (Tamar,* is her name) might lead them to the leper. Yussif* is skeptical that the leper “would turn over damning information about his healer,” to which Yanni* interjects that “[t]o do otherwise would violate the commandment against bearing false witness.” Yussif* continues</p>
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	<p>with his skepticism toward Sh'muel's* and Yanni's* mission "to hunt down this one man from Nazareth, of all places."</p> <p>They return to the topic of the Ethiopian woman, Tamar*, whom Yussif* indicates is no longer in Capernaum but Magdal (as in, Mary "Magdalene"), per a report from another rabbi, Yehuda*. Sh'muel* is puzzled about why this rabbi would "bother to mention it," and Yussif* indicates that "she was offering testimony on the street." This inflames Yanni* and Sh'muel* even more: "It's like a wildfire with this man. Everywhere he goes." Yussif* presses them about what their response would be if these healings were not on Shabbat. Yanni* and Sh'muel just look at each other uncomfortably.</p> <p>Yussif* notes their discomfort and changes the subject.</p>
<p><b>Notes:</b></p>	

### Scene 3: Back at Galilee\*

<p>00:08:54-00:09:54</p>	<p><b>Scene Summary:</b> The scene opens with Simon and Andrew in their boat fishing on the Sea of Galilee. As they work to add weights to their nets, the two are apparently reflecting on the incident of the picking and eating grain at the synagogue at Wadi Qelt from the previous episode. It has apparently been troubling Andrew, even though Simon notes Jesus didn't seem to mind. "The Pharisees did mind. And they'll report Him now," replies Andrew. Simon reminds Andrew that Jesus can handle Himself and that Andrew doesn't have to ride to His rescue all the time. This irks Andrew all the more—mainly because it has been SIMON who has been the mascot for this very thing! Simon owns that, noting, "I know it doesn't help."</p> <p>Andrew turns to what he suspects is happening to his former teacher John the Baptist, imprisoned in Jerusalem and his fear of letting that could happen to Jesus and a desire not to make a scene everywhere they go. "It's common sense," Andrew concludes, and Simon responds, "I think He's more of an uncommon sense guy," even going so far as quoting Jesus, "Get used to different, brother." (See <b>Note 1—Discussion: An Uncommon Sense Guy</b>, p. 3, below.)</p>
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**Notes:**

1. **Note 1—Discussion: An Uncommon Sense Guy:** Interestingly enough, it's ANDREW—the one who in the earliest episodes of Season 1 was so eager in believing Jesus, contrasted to Simon's skepticism—who now seems to be the hesitant one about Jesus' tactics in confronting the Pharisees in their self-righteousness, leading to Simon's observation that Jesus is "more of an uncommon sense guy."

**What do you think Simon has in mind by describing Jesus in this way? What does he mean by "uncommon sense?"**

**What follows are pieces of Jesus' "Sermon on the Mount" (Matthew 5-7) that could strike us as precisely this "uncommon sense."**

**How do these teachings embody Jesus' "uncommon sense?"**

**How do these teachings strike you? What comes to mind for you? What do you feel reading or hearing these teachings?**

**Do they provide clarity for you as a follower of Jesus? Something else?**

- **The Beatitudes**—"When Jesus saw the crowds, he went up the mountain, and after he sat down, his disciples came to him. <sup>2</sup>And he began to speak and taught them, saying:

<sup>3</sup>"Blessed are the poor in spirit, for theirs is the kingdom of heaven.

<sup>4</sup> “Blessed are those who mourn, for they will be comforted.

<sup>5</sup> “Blessed are the meek, for they will inherit the earth.

<sup>6</sup> “Blessed are those who hunger and thirst for righteousness, for they will be filled.

<sup>7</sup> “Blessed are the merciful, for they will receive mercy.

<sup>8</sup> “Blessed are the pure in heart, for they will see God.

<sup>9</sup> “Blessed are the peacemakers, for they will be called children of God.

<sup>10</sup> “Blessed are those who are persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

<sup>11</sup> “Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. <sup>12</sup> Rejoice and be glad, for your reward is great in heaven, for in the same way they persecuted the prophets who were before you” (Matt. 5:1-12).

- **Concerning Anger**—<sup>21</sup> “You have heard that it was said to those of ancient times, ‘You shall not murder,’ and ‘whoever murders shall be liable to judgment.’ <sup>22</sup> But I say to you that if you are angry with a brother or sister, you will be liable to judgment, and if you insult a brother or sister, you will be liable to the council, and if you say, ‘You fool,’ you will be liable to the hell of fire” (Matt. 5:21-22).
- **Concerning Adultery**—<sup>27</sup> “You have heard that it was said, ‘You shall not commit adultery.’ <sup>28</sup> But I say to you that everyone who looks at a woman with lust has already committed adultery with her in his heart. <sup>29</sup> If your right eye causes you to sin, tear it out and throw it away; it is better for you to lose one of your members than for your whole body to be thrown into hell. <sup>30</sup> And if your right hand causes you to sin, cut it off and throw it away; it is better for you to lose one of your members than for your whole body to go into hell” (Matt. 5:27-30).
- **Concerning Retaliation**—<sup>38</sup> “You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ <sup>39</sup> But I say to you: Do not resist an evildoer. But if anyone strikes you on the right cheek, turn the other also, <sup>40</sup> and if anyone wants to sue you and take your shirt, give your coat as well, <sup>41</sup> and if anyone forces you to go one mile, go also the second mile. <sup>42</sup> Give to the one who asks of you, and do not refuse anyone who wants to borrow from you.  
<sup>43</sup> “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ <sup>44</sup> But I say to you: Love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be children of your Father in heaven, for he makes his sun rise on the evil and on the good and sends rain on the righteous and on the unrighteous. <sup>46</sup> For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? <sup>47</sup> And if you greet only your brothers and sisters, what more are you doing than others? Do not even the gentiles do the same? <sup>48</sup> Be perfect, therefore, as your heavenly Father is perfect” (Matt. 5:38-48).
- **Concerning Giving Offerings and Our “Stuff”**—“Beware of practicing your righteousness before others in order to be seen by them, for then you have no reward from your Father in heaven.  
<sup>2</sup> “So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. <sup>3</sup> But when you give alms, do not let your left hand know what your right hand is doing, <sup>4</sup> so that your alms may be done in secret, and your Father who sees in secret will reward you” (Matt. 6:1-4).  
<sup>19</sup> “Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, <sup>20</sup> but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart will be also” (Matt. 6:19-21).  
<sup>24</sup> “No one can serve two masters, for a slave will either hate the one and love the other or be devoted to the one and despise the other. You cannot serve God and wealth” (Matt. 6:24).
- **Concerning Judging Others**—“Do not judge, so that you may not be judged. <sup>2</sup> For the judgment you give will be the judgment you get, and the measure you give will be the measure you get. <sup>3</sup> Why do you see the speck in your neighbor’s eye but do not notice the log in your own eye? <sup>4</sup> Or how can you say to your neighbor, ‘Let me take the speck out of your eye,’ while the log is in your own eye? <sup>5</sup> You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor’s eye” (Matt. 7:1-5).

## Scene 4: Roman Headquarters--Capernaum\*

00:09:55-00:11:33	<p><b>Scene Summary:</b> The scene opens with Rabbi Sh'muel* and Rabbi Yanni*, seen through the doorway and over the shoulder of the Roman clerk at his desk that we saw in Cold Open (page 1, above). They enter, and Sh'muel* requests an audience with Praetor Quintus.* Sh'muel* references the signs all over Capernaum about Jesus when the clerk rebuffs Sh'muel's* urgency. However, when Sh'muel* goes on to report that he believes Jesus was last seen in Jerusalem five days ago, his news is received as "outdated intelligence." Another soldier standing by offers that Jesus would be arrested the next day, but declines to answer the two rabbis' questions about the charges, only asking what they know about "the Order of the Zealots." (Review <b>Note 2—The Zealots and Other Jewish Sects</b>, p 5, below.) Sh'muel* and Yanni* distance themselves and deny much knowledge about "the 4<sup>th</sup> Philosophy" but wonder what the Zealots have to do with Jesus. The soldier ends the conversation then and there.</p> <p>Yanni* and Sh'muel* ask if they can question Jesus, once He's in custody, "on behalf of the Capernaum Synagogue." But they hit a dead end with the Romans.</p>
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### Notes:

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 Baptism could have been an Essene, or had been influenced by them.

**Zealots:** As *Crazy Book: A Not-So-Stuffey 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 5: Outside Capernaum\*

00:11:34-00:14:08	<p><b>Scene Summary:</b> A detachment of Roman soldiers, accompanied by Atticus* (the member of the Cohort Urbanae, the "secret police," of sorts) make their way across a field. The detachment seems to be led by Gaius*, Matthew's bodyguard from Season 1. We hear Gaius' plan to arrest Jesus, and that they heading for the town of Jotapata. (See <b>Note 3—Jotapata</b>, p. 6, below.)</p> <p>Atticus* indicates that he's intrigued by Jesus, that the miracle of Jesus' healing of the paralyzed at the Bethesda pool; Simon the Zealot's throwing down his weapon to take a knee before Jesus;</p>
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	<p>and the healing of the demon possessed man in Jesus’ and the disciples’ camp all figure into this intrigue.</p> <p>All of this seems to raise Gaius’* concerns about his mission to arrest Jesus.</p>
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**Notes:**

3. **Note 3—Jotapata:** A small town about half way between the Sea of Galilee and the Mediterranean. Not mentioned with any sort of clarity at all in the Scriptures, historically, according to the Jewish-Roman historian Josephus, Jotapata was the site of a significant siege of 47 days during the First Jewish-Roman War in 67 AD. There a Jewish army of 40,000 men held off three Roman legions of approximately 60,000 soldiers. Josephus was actually the general of the Jewish force until his capture there. Over the course of those 47 days, the Romans bombarded the town with catapults and constructed a ramp up to the heights of the town’s walls. A deserter from the Jewish forces went over the walls and disclosed the dire situation of casualties and dwindling food and water supplies, leading to a small commando force of Roman soldiers who stole into the city before dawn—the deserter had informed the Romans that the exhausted Jewish night sentries often slept in the early morning hours—and killed the sentries, allowing the rest of the Roman forces into the town. The remaining defenders either died by Roman sword or their own, while 1,200 women and infants were taken into slavery. Josephus was one of the few survivors, and he was first taken as a slave. Later he would be freed and granted Roman citizenship.

The siege is considered the second bloodiest of the war, only surpassed by the Siege of Jerusalem, leading to its eventual downfall and destruction in 70 AD. It was the 3<sup>rd</sup> longest siege of the war after Jerusalem and Masada.

**While Jotapata was not necessarily a place of significance in Jesus’ time, *The Chosen* draws from its eventual bloody history to create the tension in the story.**

**Scene 6: Back on the Sea of Galilee\***

**NOTE:** There is ZERO indication from Scripture that Jesus ever any sort of run-in with Rome like this, at least not until the end of His ministry.

<p>00:14:09-00:20:41</p>	<p><b>Scene Summary:</b> Simon and Andrew continue to fish. Andrew continues to stew about what happened at Wadi Qelt and now also Mary’s disappearance. SIMON is suddenly the voice of grace and understanding, while Andrew works himself into a fury. “You’re the one who told me he’s the Messiah,” Simon observes, “Am I gonna have to be the one to remind you now?” But Andrew, now calmer, reminds Simon, “The very fact that He is the Messiah means that there’s going to be trouble.” (See <b>Matthew 5:11</b> from <b>Note 1—Discussion: An Uncommon Sense Guy</b>, p. 3, above.) But Simon also seems to be starting to get that Jesus’ movement isn’t going to involve military or violent actions, noting that if Jesus was going to be building an army, would He actually start with guys like Thaddeus and Little James? Angry with each other and stressed over the whole situation, the two retreat in silence to their tasks on opposite sides of the boat.</p> <p>Suddenly Simon spots the detachment of soldiers and alerts Andrew.</p> <p>Meanwhile, back on the shore, Jesus continues to instruct and prepare the rest of the disciples about his impending plans for His sermon. Over his disciples’ shoulders, He too sees the detachment of soldier coming for Him. When the disciples realize what is happening and begin to react with alarm, Jesus gives them a reassuring gesture to remain calm and coolly goes to meet the soldiers.</p> <p>Back in the boat, Andrew once again erupts into a fury, while Simon—again, of all people—provides a voice of calm and reason as they pull up their nets and engage the oars in their locks to begin rowing for the shore.</p> <p>The soldiers, their swords at the ready, approach Jesus and the disciples and encircle them. Gaius* indicates that Jesus is being taken into custody for questioning by a Roman authority and asks if Jesus will surrender peacefully. “Yes,” He replies, while John pleads with Him not to. Jesus indicates that while He is not armed, some of His followers are, which elicits drawn swords from the squad of soldiers. He asks if He can say goodbye to His “eema” (“<i>Mama</i>,” in Hebrew)—Gaius* appears not to know the word Jesus is using until Jesus translates into Latin, “<i>Mater mea</i>.” This seems to puzzle Gaius*, or alarm him? But after a second of thought, he grants Jesus’</p>
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	<p>request. The disciples are frightened and worried; the soldiers on alert; but Jesus remains calm, cool, and collected. Jesus hugs his mother—Gaius* almost seems embarrassed—and assures Mother Mary, “Don’t be afraid, eema.” Next He commands Big James and John to drop their weapons and step back, and they do, as Jesus has wrist irons applied.</p> <p>Jesus then confronts Gaius* directly: “Matthew is safe and doing well. He’s back at the camp.” Gaius* comments that they all look underfed and filthy, and Jesus explains that they’ve had a bit of a hungry spell, “but we have men out on the water now, stocking us up.” Gaius* approaches very close to Jesus, whispering that Matthew “is used to eating well” and wondering, “What do you have to offer him?” Looking around at the soldiers, Jesus suggests, perhaps even knowingly, “Should we talk about this later?” Gaius* stares icily at Jesus and simply orders the detachment to move out, with Jesus in custody.</p> <p>Mother Mary seems to grasp her abdomen in pain. (See <b>Note 4—A Sword Will Pierce Your Own Soul Too: Luke 2:25-35</b>, p. 7, below.)</p>
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4. **Note 4—A Sword Will Pierce Your Own Soul Too: Luke 2:25-35:** *“<sup>25</sup> Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. <sup>26</sup> It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Messiah. <sup>27</sup> Guided by the Spirit, Simeon came into the temple, and when the parents brought in the child Jesus to do for him what was customary under the law, <sup>28</sup> Simeon took him in his arms and praised God, saying,*

*<sup>29</sup> “Master, now you are dismissing your servant in peace,  
according to your word,  
<sup>30</sup> for my eyes have seen your salvation,  
<sup>31</sup> which you have prepared in the presence of all peoples,  
<sup>32</sup> a light for revelation to the gentiles  
and for glory to your people Israel.”*

*<sup>33</sup> And the child’s father and mother were amazed at what was being said about him. <sup>34</sup> Then Simeon blessed them and said to his mother Mary, “This child is destined for the falling and the rising of many in Israel and to be a sign that will be opposed <sup>35</sup> so that the inner thoughts of many will be revealed—and a sword will pierce your own soul, too.”*

**Scene 7: Back at the Disciples’ Campsite—outside Jotapata, Galilee\***

00:20:42-00:21:58	<p><b>Scene Summary:</b> Back at the camp, the rest of the disciples have received the news of Jesus’ arrest as Simon and Andrew—Andrew in the lead—come running into the tent. Simon is incensed that the others stood around and did nothing while Jesus was arrested. Philip says, “He was specific,” meaning that JESUS was specific about not fighting back. Big James emphasizes that Jesus was, “Detained, not arrested.” But Andrew is a mess and vociferously insists that they go after Jesus, or at least, if no one else will, he will go to Jotapata and petition for Jesus’ release. Mary Magdalene offers to accompany Andrew, feeling partly responsible, and Andrew turns on her, “You may be responsible!” he shouts. Simon intervenes forcefully, demanding that Andrew stop his raving. Andrew turns on a heel and leaves. Philip reassures Mary Magdalene that it’s no one’s fault and asks her to stay, while he accompanies Andrew, “I have lots of experience waiting for my rabbi outside jails,” he says. Next, Simon the Zealot asks, “Why wait?”, suggesting they break Jesus out of jail. No one seems to acknowledge his suggestion, and Philip and Andrew leave.</p>
<p><b>Notes:</b></p>	

**Scene 8: Jotapata\***

00:21:59-00:23:11	<p><b>Scene Summary:</b> Sh’muel* and Yanni* have made the short journey from Capernaum to Jotapata, and as they pass through a corridor we hear someone loudly praying, a Pharisee. (See</p>
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**Note 5—The Amidah**, p. 8, below.) Sh’muel\* and Yanni\* try to interrupt the Pharisee and are rebuffed with a stern hand not once but twice, and he continues to pray.

A beggar woman nearby indicates, “He does this every day....They’re all like this in this city,” accentuating Atticus’\* earlier observation that Jotapata is a hotbed of religious fervor, even extremism.

As the two rabbis engage the beggar about seeing “any Ethiopians”—remember they’re seeking out Tamar, the Ethiopian woman from Season 1 who both witnessed Jesus’ healing of the leper and brought her paralyzed friend to be lowered through the roof for Jesus to heal—she indicates that she hasn’t see many but extends her beggar’s cup, expecting perhaps to provide more information for a donation. Sh’muel\* deposits some coins and provides a description. “Get’s men like you upset?” she asks. “Yes!” they firmly reply.

**Notes:**

5. **Note 5—The Amidah:** This prayer is at the core of every Jewish worship service, sometimes also called “*The Prayer*,” in Hebrew, “*HaTefillah*.” “Amidah” literally means, “standing,” and it refers to a series of blessings recited in this prayer, while standing, The prayer includes several petitions for blessing: blessing of the ancestors (Abraham, Isaac, and Jacob); blessing of God’s power and might; a blessing of God’s holiness; a blessing of knowledge—which is what we hear here:

*“You graciously bestow knowledge upon man and teach mortals understanding. Graciously bestow upon us from you, wisdom, understanding, and knowledge.”*

The prayer goes on to include further petitions for blessing, including a blessing of repentance; a blessing of forgiveness; a blessing of redemption; a blessing of healing; and so on. (From <https://www.myjewishlearning.com/article/the-amidah/> and <https://jebd.org.il/resource/the-amidah-prayer-part-one/>.)

**We could compare this prayer to our weekly “Prayers of the Church” in our Sunday services.**

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**There could be another aspect of including not just this prayer *but also in the way that it is being prayed:*** from Jesus’ “Sermon on the Mount,” **Matthew 6:5-13:** *Jesus said, “<sup>5</sup>“And whenever you pray, do not be like the hypocrites, for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. <sup>6</sup>But whenever you pray, go into your room and shut the door and pray to your Father who is in secret, and your Father who sees in secret will reward you.*

<sup>7</sup>“When you are praying, do not heap up empty phrases as the gentiles do, for they think that they will be heard because of their many words. <sup>8</sup>Do not be like them, for your Father knows what you need before you ask him.

<sup>9</sup>“Pray, then, in this way:

Our Father in heaven,  
may your name be revered as holy.

<sup>10</sup> May your kingdom come.

May your will be done  
on earth as it is in heaven.

<sup>11</sup> Give us today our daily bread.

<sup>12</sup> And forgive us our debts,  
as we also have forgiven our debtors.

<sup>13</sup> And do not bring us to the time of trial,  
but rescue us from the evil one.

**It is THIS PRAYER (6:9-13) that becomes “THE Prayer” for us.**

**Scene 9: Back at the Disciples’ Camp\***

00:23:12-00:24:37

**Scene Summary:** Back at the campsite, the disciples deliberate what to do. Some argue for what Jesus last said to them: “I’ll be back.” Simon the Zealot suggests, “Maybe it was hint, that we are supposed to be the fulfillment of those words.” But Nathanael snaps back, “Zealots, and your secret handshakes and codes.” But “Zee” (as we’ve heard him named earlier to differentiate him



from Simon the Fisherman) replies, “I am not a Zealot anymore, just zealous,” but Nathanael continues to resist Zee’s interpretation for insurrection: “You just interpreted plain speech about trust and peacefulness as code for insurrection.”

Big James seems to begin to be swayed by Zee’s suggestion, that Jesus Himself had stressed the importance of his impending sermon and that they shouldn’t let anything stop it, and his brother John—together “the Sons of Thunder”—also seems to be leaning that direction. But Mother Mary firmly draws them up short: “James and John, be mindful of what He named you.” “Seems perfect for a time like this,” John retorts.

Mary Magdalene sides with those who think they should wait until Jesus returns, and now John turns on her, as well: “Yes, great advice, coming from someone who disappeared for two days.” And the group continues to devolve into disagreement and rancor as Ramah\* and Matthew both come to Mary’s defense. But even Matthew’s words draws John’s ire.

Mother Mary now intercedes even more firmly: “Boys!” she shouts, “Stop it! You’re acting like children.” But the argument and counterattacks continue, and Mother Mary begins to cry.

Now it’s Mary Magdalene whose voice becomes that of reason, having sustained John’s attack: “I made a mistake leaving camp. I was wrong. I’m sorry I relied on my own observation, my own understanding, so heavily...” (which is EXACTLY what the arguing disciples are attempting to do) “...Jesus said He will be back.” (See **Note 6—Discussion: What Do Followers of Jesus Do When They Don’t Agree?**, see p. 9, below.)

The argument seems to end for now.

**Notes:**

**6. Note 6-- Discussion: What Do Followers of Jesus Do When They Don’t Agree?**

**Have you ever been a part of a “disagreement” in church? (Which might be a euphemism for “church fight!”)**

**How did the parties argue or fight? What kind of tactics or arguments did they use?**

**How was it resolved? (Or was it resolved?)**

**I think Mary Magdalene implies a good direction in her words. How would you describe that direction?**

**Scene 10: Back at Jotapata\***

00:24:38-00:27:14	<p><b>Scene Summary:</b> Andrew and Philip arrive at the town, observing more of what Atticus* described a few scenes ago—a larger number of Pharisees than we’ve seen just about anywhere else in the story. Philip seems to calm Andrew, “Don’t worry about them. They’re here for God. Or to preen.” (Review <b>Note 5—The Amidah</b>, p. 8, above.) They begin to make their way to the jail, and Andrew continues to be distracted by all the praying Pharisees, observing, “And they se WE’RE extreme.”</p> <p>“Now that’s more like it,” Philip quips as they pass by a woman speaking to a small crowd, recounting a miracle in the life of her friend who stands nearby. But Andrew recognizes the woman as Tamar, the Ethiopian woman we’ve heard referenced a number of times over the past couple of episodes and for whom the rabbis Sh’muel* and Yanni* search. Philip, not recognizing the Tamar or her now-healed friend, wants to continue on to the jail, but Andrew persuades him to pause for a moment, as he recognizes they are talking about Jesus. Tamar and her friend are engaged from the crowd with questions—concerns about him consorting with Samaritans and wondering about Jesus’ authority to forgive sins: “The kind of person that can tell a paralyzed man to stand, and a miracle happens in front of dozens of witnesses.”</p>
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	<p>Andrew makes his way to Tamar and her friend, who recognize him as one of Jesus’ disciples. Andrew tries to get the two to come with him. Disappearing around the corner with Tamar, her friend, and Philip, Andrew implores them to stop drawing attention to Jesus, but they question him about how they can remain silent about what they have seen. Andrew, emotionally, can only choke out the words, “The Romans.” Wanting to know more about what happened, Philip suggests they go somewhere a little more private, and the four leave.</p>
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**Notes:**

**Scene 11: Roman Headquarters at Jotapata\***

<p>00:27:15-00:33:00</p>	<p><b>Scene Summary:</b> Meanwhile, elsewhere in the town, Jesus is brought in for questioning before Quintus, hands now free from the manacles and only escorted by Gaius* and accompanied by Atticus.* They indicate there was no resistance, neither from Jesus, nor his followers, who were peaceful and compliant.</p> <p>Quintus* offers Jesus a seat and dismisses Gaius*. Quintus seems delighted to finally meet Jesus, saying that he expected Jesus to be “Sort of taller and crazier looking.” (See <b>Note 7—Jesus Before Herod: Luke 23:6-10</b>, p. 11, below.) But he continues to engage Jesus, who remains calm, cool, and collected, even offering good humored quips to Quintus’* curiosity.</p> <p>Quintus* introduces Atticus* to Jesus, saying that Atticus is “especially interested in you.”</p> <p>At one point, Quintus* asks if Jesus has ever been to “the Far East,” and Jesus replies, “I have received visitors from there, but never been there myself.” (See <b>Note 8—Wise Men from the East</b>, p. 11, below.) Quintus* uses that question as an entry point to the business at hand, observing that people in the Far East eat their fish raw, “peel off the scales, cut off the heads and tails, and take a bite. ...They eat the flesh and spit out the bones.” But then her turns the analogy more to the immediacy: “If Simon had not settled his debt, that could’ve resulted in my demotion. [<i>matter of factly</i>] That was flesh.” But then Quintus’* demeanor grows more threatening as he leans across the desk toward Jesus: “You create a public disruption...”—remember who it was that actually created the “public disruption” after Jesus healed the paralyzed man lowered through the roof—“...that results in a damage to property, a stampede, and a blight on my personal reputation. Mmm...bones.” Quintus continues, “You seduced the single most brilliant and effective tax collector in the entire Upper Galilee...”—Jesus smiles calmly but knowingly—“...Also, bones. And now, the most tenured <i>Cohortes Urbanae</i> in the history of the Roman Empire tells me,” Quintus* turns toward Atticus* and Jesus also turns His eyes toward Atticus, “He personally witnessed you disarm a Zealot <i>sicari</i>.” (See <b>Note 9-- Note 9—The Sicarii and the Sica Dagger as a Symbol of Rebellion in the Empire</b>, p. 11, below.) “Well,” Quintus* says, smiling broadly, “That’s flesh.”</p> <p>Quintus* goes on to conclude: “You seem to be splitting your time between creating headaches for Rome and victories we could not achieve ourselves.” “That’s a little reductive,” Jesus replies. Next, Atticus* interjects, “You’ve doubled your following since leaving Capernaum. Then again, you returned a violent man who had been terrorizing Jericho to his senses.” Quintus* picks up again, referring to Jesus’ miracles (or “whatever”) in Syria and that those reports start coming over here to Galilee, “Do you see my problem? I don’t know whether to eat you or spit you out, to stick to the fish metaphor. ...I’m saying I don’t know what to make of you.” Jesus simply replies, “That’s going to be a lot of people’s problem with me.”</p> <p>Finally Quintus* gets to the bottom line: “No more bones, Jesus. Follow me? No more draining my talent pool, creating spectacles, crowds. [<i>pointing directly at Jesus, yet remaining friendly</i>] No more meddling.” Jesus opens his hands and shrugs, “I cannot promise any of these things.” Quintus* grows all the more threatening, “Then I cannot promise you won’t stop breathing.” “Well, it sounds like we’re clear,” Jesus calmly, coolly, even icily replies, “On what we can and cannot</p>
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promise.” Quintus\* chuckles, “Jesus of Nazareth, I like you. We’re on the same team. Just don’t make me kill you.” “I won’t make you do anything,” Jesus says, “But my Father, on the other hand...”. (See **Note 10—Pontius Pilate Sentences Jesus to Death: John 19:9-16**, p. 11, below.) Quintus\* glibly dismisses what Jesus said, and releases Him.

As Jesus rises to leave, Quintus\* gets one more ominous shot in: “Oh. Sorry about your cousin, by the way,” referring to John the Baptist. Jesus suddenly stops and turns to face Quintus\* as he continues: “Marching himself into Herod’s court and moralizing was not a very wise or brave thing to do.” Jesus simply replies, “He knew what he was getting himself into.” “Do you...”, Quintus\* asks, “...know what you’re getting yourself into?” Jesus glances at Atticus\* and then back to Quintus\* and simply says, “It was a privilege to speak with you today, Quintus,” and then turns and leaves.

After Jesus leaves, Atticus\* asks Quintus, “So nothing about Him concerns you, huh?” “If it did,” Quintus\* replies, “I wouldn’t have let Him go. He’ll be a nice diversion for the people for a while.” Atticus\* chuckles dismissively and leaves.

**Notes:**

7. **Note 7—Jesus Before Herod: Luke 23:6-10:** Quintus’ delight seems to parallel Luke’s account of Jesus being questioned by Herod after Jesus’ arrest in the Garden of Gethsemane:
 

*“<sup>6</sup>When Pilate heard [the charges from the Sanhedrin about Jesus’ disturbing the peace, including in Galilee], he asked whether the man was a Galilean. <sup>7</sup>And when he learned that he was under Herod’s jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time. <sup>8</sup>When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time because he had heard about him and was hoping to see him perform some sign. <sup>9</sup>He questioned him at some length, but Jesus gave him no answer. <sup>10</sup>The chief priests and the scribes stood by vehemently accusing him.”*
8. **Note 8—Magi from the East: Matthew 2:1-12:** *“In the time of King Herod, after Jesus was born in Bethlehem of Judea, magi from the east came to Jerusalem, <sup>2</sup>asking, “Where is the child who has been born king of the Jews? For we observed his star in the east and have come to pay him homage.”...*
9. **Note 9—The Sicarii and the Sica Dagger as a Symbol of Rebellion in the Empire:** *We first encountered this note in Season 2, Episode 5, “Spirit.”*

Among the Jewish Zealots, the Jewish Roman historian Josephus notes the presence of what he called the “Sicarii,” named for their easily-concealable curved daggers, not unlike the one we have seen on Simon the Zealot. Not only the Zealots, but other insurgent groups throughout the Empire were known to arm themselves with these weapons, so much so that the sica dagger, or *sicae*, became symbolic of rebellion throughout the Empire.
10. **Note 10—Pontius Pilate Sentences Jesus to Death: John 19:9-16:** This exchange with Quintus\* sort of alludes to a conversation we’ll eventually hear between the governor Pontius Pilate and Jesus: *“<sup>9</sup>Pilate entered his headquarters again and asked Jesus, “Where are you from?” But Jesus gave him no answer. <sup>10</sup>Pilate therefore said to him, “Do you refuse to speak to me? Do you not know that I have power to release you and power to crucify you?” <sup>11</sup>Jesus answered him, “You would have no power over me unless it had been given you from above; therefore the one who handed me over to you is guilty of a greater sin.” <sup>12</sup>From then on Pilate tried to release him, but the Jews cried out, “If you release this man, you are no friend of Caesar. Everyone who claims to be a king sets himself against Caesar.”*

*<sup>13</sup>When Pilate heard these words, he brought Jesus outside and sat on the judge’s bench at a place called The Stone Pavement, or in Hebrew Gabbatha. <sup>14</sup>Now it was the day of Preparation for the Passover, and it was about noon. He said to the Jews, “Here is your King!” <sup>15</sup>They cried out, “Away with him! Away with him! Crucify him!” Pilate asked them, “Shall I crucify your King?” The chief priests answered, “We have no king but Caesar.” <sup>16</sup>Then he handed him over to them to be crucified.”*

**Scene 12: Outside on the Streets of Jotapata\***

00:33:01-00:36:07	<p><b>Scene Summary:</b> Back out on the streets of Jotapata, Sh’muel* and Yanni* continue their search for Tamar*. Confronting one form among the crowd that had been listening to Tamar and her friend tell their story about Jesus’ healing, the man tells Sh’muel* they had been listening to stories about “the man from Nazareth... From an Ethiopian woman.” Both Yanni* and Sh’muel* realize they’re close, wondering where Tamar and her friend went. The men who had been</p>
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	<p>listening to Tamar* point the direction they saw them go with Philip and Andrew. Suddenly, the rabbi and priest from the synagogue at Wadi Qelt* (where Jesus had healed the man with the withered hand on Shabbat) appear asking if Yanni* and Sh'muel* are also looking for “a man who performs healings on Shabbat.” The priest and the rabbi report to Yanni* and Sh'muel* what had happened at Wadi Qelt*.</p> <p>Meanwhile, Tamar* the Ethiopian woman questions Andrew about Jesus’ words and titles “Lord of the Sabbath” and “Son of Man,” noting the religious scandal of those titles and wondering why Rome would bother. Andrew confesses that he doesn’t know either, other than “Rome may feel threatened as word spreads.” He insists that Tamar* can’t keep doing this, not now, but she is adamant: “I cannot keep what I know inside.”</p> <p>Suddenly, Rabbi Yussif*, Sh’muel’s* colleague from Capernaum appears in disguise—Andrew recognizes him. Yussif* says to Andrew, “I spoke harshly to you at the house of Matthew” and to Tamar*, “You’re being sought for questioning,” for her “[t]estimony about Jesus of Nazareth.” He warns that Sh’muel* is here looking for Tamar and that “[h]e will twist your testimony to make an argument about false prophecy” and insists that they get Tamar* out of here. Andrew responds with mistrust and wonders why Yussif* is helping, to which he replies, “That’s my business. But so that you’ll do as I ask, I believe my rabbi, Nicodemus, saw something remarkable in your master. Sh’muel is threatened by what he can’t comprehend. (See <b>Note 11—Discussion: Fear &amp; Ignorance</b>, p. 12, below.) Worse, he’s ambitious. Sh’muel* does not honor Nicodemus’ teaching.”</p> <p>Abruptly, Yussif* recognizes the healed man once paralyzed. The once-paralyzed man turns to Tamar* and encourages her to go with Andrew; that he’ll lay low until things go quiet; that he hopes it doesn’t go quiet; and that it’s a good idea for them to separate for now.</p> <p>Philip returns from the jail, where he has discovered that Jesus has been freed. Puzzled about the small group that has formed, he asks Andrew to fill him in on the road as they leave.</p>
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**Notes:**

**11. Note 11—Discussion: Fear & Ignorance:**

**How do these two—fear and ignorance—go hand in hand?**

**Where have you encountered that before? Where do you see these two at work in our world today?**

**What is the antidote?**

**Scene 13: Nighttime at the Disciples’ Campsite\***

<p>00:36:08-00:40:26</p>	<p><b>Scene Summary:</b> Back at the campsite, the disciples wait and keep watch, Zee being particularly vigilant. They busy themselves with various tasks, Matthew jots a few notes, while Zee watches by torchlight. He spots Jesus emerging from the darkness and announces, “He’s back.” They all rush to Him, Zee peppering Jesus with questions. “...They just wanted to talk,” Jesus reports, “Quintus wanted to talk. ...But the Romans, they don’t find me much of a threat, which is fine.” “Hopefully, that’ll change soon,” says Zee. (Maybe Simon the Zealot still doesn’t exactly know the nature of the Lord’s Messiah?)</p> <p>John wonders what Jesus was doing out here, and Jesus replies that He was praying. Big James pushes back, “Rabbi, with all due respect, you couldn’t have told us that you were back first?” and grows more animated as he speaks: “You were grabbed by Roman soldiers with weapons, we were all worried sick!” “Did I not tell you that I would be back, and to keep planning?” Jesus replies. He continues: “You’re all going to have to learn how to do this regardless of what’s</p>
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happening, good or bad. Things are only going to get more difficult. You can't just shut down when you're fearful. And what are you going to do when I'm no longer here?" Interestingly, no one seems to bat an eye at this, the second time Jesus has alluded to this. (See **Note 12—Discussion: "You can't just shut down when you're fearful,"** p. 13, below.)

Next, John offers that Philip said John the Baptist had taught his disciples "a prayer in addition to the daily traditional prayers. Perhaps you could do the same?" Big James agrees. "Now..." Jesus enthusiastically replies, "Now you're behaving like true students. This is what I like to see. And prayer is the first step in getting the mind and the heart right. It's why you see me go to it so often." "So teach us," Simon interjects, "To pray like you do. Please." What we get here is Luke's version of the Lord's Prayer. (See **Note 13—The Lord's Prayer,** see p. 13, below.)

The last thing we see is Jesus awaking Matthew, indicating that He is ready to start organizing His thoughts for his up-coming sermon. "I'll get my writing materials," Matthew says, "It must be tonight?" "The time has come," Jesus replies.

**Notes:**

12. **Note 12— Discussion: "You can't just shut down when you're fearful."**

*"You're all going to have to learn how to do this regardless of what's happening, good or bad. Things are only going to get more difficult. You can't just shut down when you're fearful. And what are you going to do when I'm no longer here."*

**How do these words strike you in light of our present reality in our country? What do these words mean to you? To our congregation?**

13. **Note 13—The Lord's Prayer:** There are two places in the Gospels where we find the Lord's Prayer. While we haven't seen/heard Jesus' Sermon on the Mount yet, **Note 5—The Amidah,** p. 8, above, refers to the prayer as part of Jesus' general teaching to the crowds, **Matthew 6:9-13.**

The other place in the Gospels where the prayer appears is in Luke's Gospel, and it follows more closely what we see/hear unfold here, **Luke 11:1-4:** "Jesus was praying in a certain place, and after he had finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples."<sup>2</sup> So he said to them, "When you pray, say:

*Father, may your name be revered as holy.*

*May your kingdom come.*

<sup>3</sup> *Give us each day our daily bread.*

<sup>4</sup> *And forgive us our sins,*

*for we ourselves forgive everyone indebted to us.*

*And do not bring us to the time of trial."*