

## The Chosen—Season 2, Episode 8, “Beyond Mountains”

### “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. Before you start the episode, take the time—it will take a little bit—to read out loud Jesus’ **Sermon on the Mount**, found on p. 11.

#### Cold Open—An Parcel of Land, Location Unknown\*

00:00:20-00:03:52	<p><b>Scene Summary:</b> The scene opens with three figures standing in a hilly, open field. As the camera pans in closely, it seems that there is a business transaction happening, with one of the 3 saying, “Forty talents, and you can keep the western ridge for whatever it is you love so much about it.” We discover that the older of the three is the current owner of the land and is haggling over selling it to the other two who intend to make a cemetery out of the rocky parcel. There is a brief exchange about the buyers’ lineage—which tribe they come from—and the chief spokesman claims he’s from the tribe of Simeon, while the older one indicates that the land he his selling has been held in the tribe of Reuben for more than 40 generations. (See <b>Note 1—Selling the Land: Leviticus 25:23-28</b>, p. 1, below.)</p> <p>As they finally settle on a price, the purchaser says something about “drawing up the covenants,” which send the older seller deep into thought. “That word—covenant—”, he says, “I was thinking about the promise made to Abraham and all the other promises...”. (See <b>Note 2—God’s Promises to Abraham: Genesis 12, 13, &amp; 15</b>, p. 1, below.) The younger purchaser interrupts, “And you can talk to your rabbi about that. For now, let us close the covenants and toast a fair deal. For everyone.” The old man continues deep in thought, while the younger smiles smugly, glancing at his partner—a look that perhaps might make us question everything this man has said.</p> <p>It is unknown how this scene will connect with the rest of the episode.</p>
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#### Notes:

1. **Note 1—Selling the Land: Leviticus 25:23-38:** *“<sup>23</sup>The land shall not be sold in perpetuity, for the land is mine; with me you are but aliens and tenants. <sup>24</sup>Throughout the land that you hold, you shall provide for the redemption of the land.*  
*<sup>25</sup>“If anyone of your kin falls into difficulty and sells a piece of property, then the next of kin shall come and redeem what the relative has sold. <sup>26</sup>If the person has no one to redeem it but then prospers and finds sufficient means to do so, <sup>27</sup>the years since its sale shall be computed and the difference refunded to the person to whom it was sold, and the property shall be returned. <sup>28</sup>But if there are not sufficient means to recover it, what was sold shall remain with the purchaser until the year of Jubilee; in the Jubilee it shall be released, and the property shall be returned.”*  

Here in these Laws, we hear not just economic and real estate rules and regulations but a theological claim: all that Israel has—including the land itself—belong to God and come to Israel only through God’s fulfillment of and faithfulness to God’s promises.

Moreso, we also hear a construct of care for the neighbor, especially a potentially vulnerable neighbor, through setting up a system of redemption, through which an impoverished land owner could both SELL his land and potentially BUY IT BACK.
2. **Note 2—God’s Promises to Abraham: Genesis 12, 13, & 15:** These text comprise the first three iterations of God’s promises to Abraham:  

**Genesis 12:1-3:** *“Now the Lord said to Abram, “Go from your country and your kindred and your father’s house to the land that I will show you. <sup>2</sup>I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. <sup>3</sup>I will bless those who bless you, and the one who curses you I will curse, and in you all the families of the earth shall be blessed.”*

**Genesis 13:14-18:** *“<sup>14</sup>The Lord said to Abram, after Lot had separated from him, “Raise your eyes now, and look from the place where you are, northward and southward and eastward and westward, <sup>15</sup>for all the land*

that you see I will give to you and to your offspring forever. <sup>16</sup>I will make your offspring like the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. <sup>17</sup>Rise up, walk through the length and the breadth of the land, for I will give it to you.” <sup>18</sup>So Abram moved his tent and came and settled by the oaks of Mamre, which are at Hebron, and there he built an altar to the Lord.”

**Genesis 15:1-7:** “After these things the word of the Lord came to Abram in a vision, “Do not be afraid, Abram, I am your shield; your reward shall be very great.” <sup>2</sup>But Abram said, “O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?” <sup>3</sup>And Abram said, “You have given me no offspring, so a slave born in my house is to be my heir.” <sup>4</sup>But the word of the Lord came to him, “This man shall not be your heir; no one but your very own issue shall be your heir.” <sup>5</sup>He brought him outside and said, “Look toward heaven and count the stars, if you are able to count them.” Then he said to him, “So shall your descendants be.” <sup>6</sup>And he believed the Lord, and the Lord reckoned it to him as righteousness.

<sup>7</sup>Then he said to him, “I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess.”

In no small way, the entirety of the Old Testament is grounded in God’s promises, God’s faithfulness to those promises, and Abraham’s, Sarah’s and their descendants’ trust in God’s faithfulness to them through those promises.

### Scene 1: Jesus’ and the Disciples’ Campsite\*

00:04:55-00:11:02

**Scene Summary:** The scene opens with the disciples tending to camp chores—John saws logs; Big James is splitting logs; and Andrew stacks the wood on their handcart.

Zee comes running into camp—he has apparently continued with his physical training in spite of no longer being a part of the Zealots. It is morning, but the bickering among them has already started.

But we also see a number of pious expressions of their faith practice, including Simon praying as he washes his hands and all of them offering a meal prayer as they begin to eat their breakfast of fruit that Thomas and Philip have foraged.

In their discussion, we learn that Matthew has gone with Jesus to help him gather and organize his thoughts, while Little James, Thaddeus, and Nathanael ahead to find a suitable location for Jesus’ sermon. The rest of them rehearse other aspects of that impending gathering—security; what to do with hecklers; etc. Andrew observes that John the Baptist used to heckle the Pharisees who came to listen to him and to enforce Jewish Law instead of vice versa.

In the women’s tent, Ramah\* and Mary Magdalene are engaged in their studies and teaching. Mary is writing, while Ramah\* is reading from Psalm 139, more of the Psalm from which Philip had assigned them a single verse to memorize. (See **Note 3—Psalm 139:1-18**, p. 3, below.) Ramah\* wonders how it is that Mary has this memorized, and Mary replies that she’s been working on memorizing more of that psalm: “I need more words, more tools. I can’t let it happen again.” (She is apparently thinking about the incidents that moved her to leave the group two episodes ago.) Ramah\* tries to get Mary to stop dwelling on that—she’s not been the only one doing that—but Mary interrupts Ramah\* and points her back to her reading.

On the other side of the tent, Mother Mary and Tamar\*--the Ethiopian woman from previous episodes who has now joined the entourage—sit together. We hear Ramah\* practicing her reading, which causes Tamar\* to wonder if they all have to learn to read. Mary points out that Mary Magdalene’s father taught her long ago and Ramah\* just wanted to learn. They are interrupted by Thomas calling from outside the tent, bearing apricots for them for their breakfast.

When the two women are outside their tent, Thomas eagerly wonders if Ramah\* is coming out, and Tamar\* indicates probably not, that Ramah\* is intent on studying while Mary Magalene is writing out leaflets notices and invitations for Jesus’ upcoming sermon. Tamar\* wonders about Mary’s demeanor, and Thomas tells her that Mary has gone through something bad and just

	<p>needs time. Next Tamar* glances over at the disciples, audibly arguing over their chores, and wonders about them. “In the most generous explanation,” Thomas replies, “I’d call that love.”</p> <p>Finally, as Tamar* takes the basket of apricots from Thomas, he asks her to pass on to Ramah* that they also have apples, but he wanted to bring her apricots because he knows that they’re her favorite.</p>
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**Notes:**

3. **Note 3—Psalm 139:1-8:** *O Lord, you have searched me and known me.*  
<sup>2</sup>*You know when I sit down and when I rise up; you discern my thoughts from far away.*  
<sup>3</sup>*You search out my path and my lying down and are acquainted with all my ways.*  
<sup>4</sup>*Even before a word is on my tongue, O Lord, you know it completely.*  
<sup>5</sup>*You hem me in, behind and before, and lay your hand upon me.*  
<sup>6</sup>*Such knowledge is too wonderful for me; it is so high that I cannot attain it.*  
<sup>7</sup>*Where can I go from your spirit? Or where can I flee from your presence?*  
<sup>8</sup>*If I ascend to heaven, you are there; if I make my bed in Sheol, you are there.*  
<sup>9</sup>*If I take the wings of the morning and settle at the farthest limits of the sea, <sup>10</sup>even there your hand shall lead me, and your right hand shall hold me fast.*  
<sup>11</sup>*If I say, “Surely the darkness shall cover me, and night wraps itself around me,” <sup>12</sup>even the darkness is not dark to you; the night is as bright as the day, for darkness is as light to you.*  
<sup>13</sup>*For it was you who formed my inward parts; you knit me together in my mother’s womb.*  
<sup>14</sup>*I praise you, for I am fearfully and wonderfully made. Wonderful are your works; that I know very well.*  
<sup>15</sup>*My frame was not hidden from you, when I was being made in secret, intricately woven in the depths of the earth.*  
<sup>16</sup>*Your eyes beheld my unformed substance. In your book were written all the days that were formed for me, when none of them as yet existed.*  
<sup>17</sup>*How weighty to me are your thoughts, O God! How vast is the sum of them!*  
<sup>18</sup>*I try to count them—they are more than the sand; I come to the end—I am still with you.*

**Scene 2: A Tavern—Location Unknown\***

00:11:02-00:14:03	<p><b>Scene Summary:</b> We see the two men who were purchasing the land in the Cold Open seated together at a table. “It was perfection,” the first purchaser says to his colleague, continuing suspiciously, “You played your part so well.” The second man seems not to share his partner’s glee, noting the old man’s tears when he sold the land, but the first is completely unmoved. (Our suspicions are confirmed: they bought a salt mine for the price of “a country plot.”)</p> <p>But the second man continues to express his misgivings about the deal, especially from the standpoint of his piety and devotion, “There’s only One True King in heaven,” he replies to Man 1 in response to his comment about, “We’re going to live like kings!” Man #2 continues, “Sooner or later we all become dust. ...Man was formed from earth, and eventually he returns to it.” (See <b>Note 4—Earth to Earth: Genesis 3:19</b>, p. 3, below.) He pauses for a second and then continues, “The time in between...there has to be more to life than that.” His friend teases—we discover Man #2 is an orphan—and Man #1 continues to dismiss the man’s piety. “What I need,” Man #2 exclaims, “Is a life I can be proud of! Don’t you want to do something that will really matter?! That will remembered throughout history!?” (<b>Note 5—Any guesses?</b>, p. 4, below.)</p> <p>In the end, Man #1 gives Man #2 a pouch of coins, suggesting they take some time off, do something new. And now, in spite of his misgivings about the dishonest business deal and his expression of piety, Man #2 seems quelled, “bought off” by his windfall.</p>
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**Notes:**

4. **Note 4—Earth to Earth: Genesis 3:19:** What Man #2 expresses isn’t just his own musings about the transitory nature of human life but that description from Torah itself, in this case, from **Genesis 3:19**, at the conclusion of Adonai’s meting out of the consequences of Adam and Eve’s disobedience in the Garden: *“By the sweat of your face you shall eat bread until you return to the ground, for out of it you were taken; you are dust, and to dust you shall return.”* That line itself refers back to what we would call “the Second Creation Account,” from **Genesis 2:7**: *“Then the Lord God formed man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.”*

We hear similar formulations of humanity’s nature throughout the Hebrew Scriptures:

**Psalm 103:14:** “For Adonai [“The LORD”] knows how we were made; He remembers that we are dust.”

**Ecclesiastes 3:20 & 12:7-8:** “All go to one place, all are from the dust, and all turn to dust again....The dust returns to the earth as it was, and the breath returns to God who gave it. <sup>8</sup> ‘Vanity of vanities,’ says the Teacher, ‘All is vanity.’”

But more than just an image of for humanity’s creation and nature is a deep theology of life itself: transitory and “dusty” indeed, yet imbued with the will, intention, and VERY BREATH OF GOD.

5. **Note 5—Any guesses?** Any guesses about who we’re seeing here? Hint: it’s one whose actions in the Jesus story were “something that really mattered” and are “remembered throughout history.” (If you think you know... Shhhhhh.)

### Scene 3: A Field Somewhere in the Vicinity of the Sea of Galilee\*

00:14:04-00:15:35	<p><b>Scene Summary:</b> We see Thaddeus, Nathanael, and Little James, referenced in <b>Scene 1: Jesus’ &amp; the Disciples’ Campsite*</b>, (p. 2, above) as they scout for a suitable location for Jesus’ sermon. As they walk, they speak of a few possibilities they know of and the specifics Jesus has apparently given them that takes into account accessibility for the anticipated crowds, among other things.</p> <p>Eventually they encounter a flock of sheep being tended by a shepherdess behind a low, stone wall and “No Trespassing” sign. (We see the Sea of Galilee in the background.) They cordially engage the shepherdess, who curtly rebuffs them.</p> <p>Thaddeus comments, “This is probably the spot,” to which Nathanael skeptically replies, “What?! Why?! It’s completely repellant.” “Exactly,” responds Little James. (See <b>Note 6—Discussion: “It’s completely repellant,”</b> p. 4, below.)</p>
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#### Notes:

6. **Note 6—Discussion: “It’s completely repellant.”:** Thaddeus’ and Little James’ observations about Nathanael’s observation about this potential location for Jesus’ sermon indicates that Thaddeus and Little James have begun to apprehend some sense of Jesus’ essence and identity as Messiah.
- What is it about what we have seen about Jesus in *The Chosen* that would lead Thaddeus and Little James to draw such a conclusion?
  - Are there other incidents or stories from the Gospels about Jesus that back up this interpretation?
  - If this representation of Jesus is accurate... And if we are followers (“disciples”) of this Jesus... Does this have anything to say about our mission and identity as followers/disciples of this Jesus?
  - What would you call the “completely repellant spots” in our contemporary world that may or may not have anything to do with geography or location? What makes these “spots” “completely repellant?” Who has determined that these “spots” are “completely repellant?”

### Scene 4: School of Shammai—Jerusalem?\*

00:15:36-00:19:01	<p><b>Scene Summary:</b> Rabbis Yanni* and Sh’muel* are seated at a desk—before them is seated Rabbi Shammai*, head of the school of Jewish thought and teaching that bears his name. (Review <b>Note 7—Shammai &amp; Hillel</b>, p. 5, below.) Yanni* and Sh’muel* have apparently delivered their report and charge about Jesus to this elder. To their initial dismay, Shammai* just laughs. But far from dismissive, this appears to be an opponent to Shimon,* the president of the Sanhedrin and grandson, as <i>The Chosen</i> imagines his tangential involvement in the Jesus story, of Hillel, the figurehead of the competing school of Jewish thought and teaching to Shammai,* the one seen to be more lenient or tolerant. Yanni* suggests that it isn’t Shimon* who is the obstacle to the investigations of Jesus but the secretary who dismissed them a handful of episodes back. Shammai* comments, “Secretaries don’t put words in their rabbi’s mouth, it’s the other way around”—Shammai* clearly has beef with Shimon.* He goes on to instruct Yanni* and Sh’muel* to make an exact report of their conversation with Shimon’s* secretary, “Every word, and file it</p>
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with the clerk of the special counsel for false prophecies at the Archive,” so that not only is there a paper trail for the eventual proceedings against Jesus but also against Shimon.\* Sh’muel\* implicates his former rabbi, Nicodemus, as well, and Shammai\* further instructs the two younger rabbis to spread the word to all their colleagues and more about Jesus and His “heresies,” both what is known and what is speculative and whatever inferences—confirmed or not—these things may imply. Shammai’s\* plot is for the rumors and smear campaign not to mention Shimon\* nor Nicodemus, let the masses defer to their supposed wisdom but eventually to implicate them in covering up Jesus’s heresies and transgressions. Sh’muel\*, however, also seems to realize that whatever his devout theological concerns about Jesus, he has found himself in the middle of a hornet’s nest of political intrigue and power struggles.

**Notes:**

7. **Note 7—Shammai & Hillel:** This is probably the third time we’ve encountered these names.

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 5: Jesus and Matthew Prepare\***

00:19:02-00:25:09

**Scene Summary:** On a hill overlooking their campsite, Jesus and Matthew continue to prepare for Jesus’ sermon. As Matthew works on the notes or manuscript, Jesus summons him over to see the rest of the disciples dispersing in every direction with Mary Magdalene’s finished announcement notices of the impending sermon. Matthew expresses hope that his colleagues will be able to work together, observing that “they can’t seem to agree on a single thing lately,” humbly including himself in that. Jesus indicates that He’s noticed and that “in some ways it’s to be expected.” “But not desired, surely,” Matthew adds. Jesus reflects on both the nature we’ve seen writ large in the humanity of the portrayal of these disciples and what happens when these humans become engaged in “something that’s open to all, truly all people.” (See **Note 8—Discussion: “The Church Would be a Lot Better if it Wasn’t for All the People,** p. 6, below.)

Ending his rhapsody on the nature of His gathering, Jesus suggests He and Matthew get back to work. Matthew reports they’re up to 19 sections. (See **Note 9—Sections in the Sermon on the Mount,** p. 7, below.) As the two haggle about it, Jesus asks Matthew which section stands out the most to him. “Do not be anxious about your life,’ of course,” Matthew responds matter-of-factly. (**Matthew 6:25-34,** p. 14, below.) Jesus then wonders if there are any sections that concern Matthew, and he hesitantly replies, “It’s all very striking. But if I do the math in terms of good news and bad, it seems like there’s not a lot of...good news.” He goes on to quote, “‘Anyone who looks at a woman with lust has already committed adultery...’. Doesn’t that make everyone an adulterer?” He continues, “‘If your right eye causes you to sin, gouge it out...’. Wouldn’t that lead to an entire population of people walking around with only one eye?’” (See **Matthew 5:27-30,** p. 12, below.) Jesus remains unperturbed. Matthew goes on: “Oh, and this one—‘If anyone were to sue you and take your tunic, let him have your cloak as well?’” and continues with a handful of other hard teachings. (See **Matthew 5:38-42,** p. 13, below.) Jesus finally responds that it’s “a manifesto,” that He’s “not here to be sentimental and soothing” and that He’s “here to start a revolution...not a revolt” but “a radical shift.”

Not quite getting it, so it seems, Matthew goes on to note concerns about “the beginning and the end,” which Jesus responds to by noting He thinks “the sermon needs some sort of introduction, an invitation into what—as you have rightly pointed out will be a complex and at times challenging set of teachings.” Continuing to unpack some of the imagery in the sermon and its

poetry—salt, especially, but also a comparison to some of the writings of David and Solomon (See **Note 10—Song of Solomon 4:1-7**, p. 7, below.)—Jesus reminds Matthew that Jesus has told the disciples, “[T]hese things will make sense to some but not to others. I don’t want passive followers. Those who are committed will peer deeply into it, looking for Truth.”

They continue their work and craftsmanship.

**Notes:**

**8. Note 8—Discussion: “The Church Would be a Lot Better if it Wasn’t for All the People”:**

**In this scene Jesus makes some observations about the variety of people who have, are, and will become folded into His movement:**

**“In some ways, it’s to be expected...[I]t’s what’s bound to happen when you start something that’s open to all, truly all people. Zealots. Even tax collectors. People who’ve been through tough times. People both hesitant and skeptical, as well as bold and confident. People hungry to learn, as well as those learned and knowledgeable.”**

- **In some way, Jesus’ observations touch on each of the disciples in some way. Can you connect His observations with what you’ve seen in the characterization of each disciple? Simon, Andrew, Big James, John, Thaddeus, Little James, Thomas, Ramah\*, Mary Magdalene, Mother Mary, Matthew, Philip, Nathanael, Simon the Zealot.**
- **How many different “kinds” of people can you identify within our congregation? (I.e., Elderly, young, long-time members, newcomers, etc. etc.) What kinds of competing values might these different people have? How does that impact the unity, even the mission of the Church to be “like Jesus”?**
- **Reflect on some of these quips about the Church—how do they capture what Jesus observes?**

*“The truth is most of us end up preferring isolation in our church. It’s safer and there’s no risk of getting hurt. I’ve got my relationship with Jesus and you’ve got yours. If I need some help, I’ll open up—a little—maybe, and receive the initial benefits of community, but as for laying my heart out there to a group of people who may leave or abuse it, that’s not going to happen. This is the true challenge for our church families, all of which live in a divorce culture. ...The truth is, we are part of something greater than our own personal preferences or felt needs. We are part of a worldwide family of believers who belong to each other with a history and a heritage defined by a loving heavenly Father.”* –Ross Parsley, *Messy Church: a Multigenerational Mission for God’s Family*.

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*“If you have been in the church of Jesus Christ any length of time you will have noticed how absolutely messy it is. My dad used to say, “If you find a perfect church, please do not join it. You will just mess it up.” I have often laid awake at night wondering why people who claim Christ act the way they do. Of course, I’ve also laid awake wondering why I act the way I do! The church is messy because it is filled with messy people, people with broken lives, dysfunctional people with hurts, with dark places in their souls.”* –Dave Miller, “Managing a Messy Church Like Yours and Mine,” <https://sbcvoices.com/managing-a-messy-church-like-yours-and-mine/>

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*“In describing the [ugliness she experienced in churches, writer Hillary Ferguson] points to the racism and bigotry she has witnessed within Churches of Christ [the denomination]. As an example she tells of a woman in church who exclaimed, “Praise the Lord! Ted Kennedy is dead!” and went on to say, “If I could, I’d go dance on his grave.” And it wasn’t just her. People around her laughed, apparently in agreement.*

*As a lifetime member in Churches of Christ and a Minister for more than 25 years, it is easy for me to be defensive about this. She is criticizing my tribe and therefore I feel a little like she is criticizing me. And there are some reasons to defend ourselves. I cannot discount her experience, but I will say that it is just that—her experience. Many of us have had some very positive experiences in Churches of Christ.*

*...This does not mean that our failings are acceptable—they are not! But I can think of at least two reasons why they are often overlooked. In the first place, too many Christians (not just in Churches of Christ) assume that the terms “Christian” and “American” are one in the same. Then they assume “American” is synonymous with a particular political affiliation. This allows the political affiliation or the nationalism to trump the teachings of Jesus. The result*

is that Jesus would teach us that it is wrong to say, 'I would dance on Ted Kennedy's grave,' but our nationalism and political affiliation allows for this.

I think a second contributor to our willingness to give people a pass for their sin is what Dietrich Bonhoeffer referred to as "Cheap Grace." Churches of Christ have a history of being legalistic. However, at some point many of us were taught about grace and felt a breath of fresh air that we might have an ultimate place with God without getting everything right. However, once we begin leaning on the grace of God it becomes easy to presume upon the grace of God. 'Whatever I do or say might not be the best, but I'm saved by grace, so I get a pass.'

...The church would be great if it weren't for all the people. The problem is, I am one of those people. And so is Hillary Ferguson (unless she has quit Christianity altogether). Her critique is valid and we need to hear it. But since Jesus died for the church (Eph. 5:25), warts and all, I think it better to live within this body of believers and work (by the power of the Spirit) to ferret out the sin in my own life and that of my brothers and sisters."

-- <https://preachercurtis.wordpress.com/2016/06/15/church-would-be-great-if-it-werent-for-the-people/>

### What's the solution?

9. **Note 9—Sections in the Sermon on the Mount:** The New Revised Standard Version of the sermon lists 24 sections: See the whole printed Sermon beginning on p. 11, below.
10. **Note 10—Song of Solomon 4:1-7:** *How beautiful you are, my love, how very beautiful! Your eyes are doves behind your veil. Your hair is like a flock of goats, moving down the slopes of Gilead.*  
<sup>2</sup> *Your teeth are like a flock of shorn ewes that have come up from the washing, all of which bear twins, and not one among them is bereaved.*  
<sup>3</sup> *Your lips are like a crimson thread, and your mouth is lovely. Your cheeks are like halves of a pomegranate behind your veil.*  
<sup>4</sup> *Your neck is like the tower of David, built in courses; on it hang a thousand bucklers, all of them shields of warriors.*  
<sup>5</sup> *Your two breasts are like two fawns, twins of a gazelle, that feed among the lilies.*  
<sup>6</sup> *Until the day breathes and the shadows flee, I will hasten to the mountain of myrrh and the hill of frankincense.*  
<sup>7</sup> *You are altogether beautiful, my love; there is no flaw in you.*

It is distinctly possible that this is part of what Jesus has in mind in his commentary on the poetry of David and Solomon.

From Luther Seminary's *Entire the Bible* website: "The Song does not mention God and yet it has been identified as the "**Holy of Holies**" by the Rabbis. It contains monologues, dialogues, and choruses, and is rich in sensual imagery. The book has frequently been read as an allegory of God's covenantal love for Israel (in Jewish communities) or of Christ's love for the church, his bride, and for individual believers (in Christian communities)."

<https://enterthebible.org/courses/song-of-songs/lessons/summary-of-song-of-solomon>

## Scene 6: A Public House—Probably Capernaum?\*

00:25:10-00:29:31

**Scene Summary:** Thaddeus, Nathanael, and Little James have retired to a public house to continue their planning for Jesus' sermon after their unsuccessful attempt at securing a location for Jesus' sermon. They are apparently talking to the owner of the field we saw in **Scene 3: A Field Somewhere in the Vicinity of the Sea of Galilee** (See p. 4, above.) "I don't like preachers," the land owner declares, "I don't like crowds. You're not even offering to pay for the use of my space." The disciples indicate that they don't really have anything from which to draw for such a payment, and the conversation seems to have hit a dead end.

But not far away are Man #1 and Man #2 from the **Cold Open** (See p. 1, above.) and **Scene 2: A Tavern—Location Unknown\*** (See p. 3, above.) are eavesdropping on the disciples' conversation with the land owner. Man #1 interrupts, and Man #2 has apparently heard about Jesus, "This is the man who's healed many, yes?" Nathanael confirms Man #2's query. Man #1 suggests a potential financial boon for anyone selling products that will certainly be needed by the potential multitudes that would be associated with "the feelings they had on the day" of the event—Marketing 101. The landowner is persuaded.

The three disciples turn to thank Man #1 and Man #2, only to find they have mysteriously vanished.

	<p>Outside on the street, Man #1 and Man #2 discuss together what they just accomplished, and Man #2 seems re-aligned with his colleague after expressing his misgivings about their business practices in the conversation above (p. 3) in <b>Scene 2: A Tavern—Location Unknown</b>. The two decide they will go to hear this preacher, as well.</p> <p>Meanwhile, we see Simon and the other disciples handing out and posting Mary Magdalene’s announcements about Jesus’ sermon. Nathanael and Thaddeus look over drawings Nathanael has made for the site for the sermon, including what look to be some schematics for a raised platform. Others throughout the town seem to have been included in distributing the fliers and posting the notifications. Gaius*, the Roman centurion, grimly hands one of the notices to Praetor Quintus*, who seem upset, while Atticus* (the investigator from the Cohorte Urbanae) stands by, apparently amused.</p> <p>Jesus and continues to ponder his sermon as Matthew looks on.</p>
<p><b>Notes:</b></p>	

**Scene 7: Back at Jesus’ the Disciples’ Campsite\***

<p>00:29:32-00:34:15</p>	<p><b>Scene Summary:</b> Simon and the rest return—Jesus is nowhere to be seen, and Andrew continues to be wound up. Each begins to express both concerns and misgivings—his absences, their following Jesus, about the whole enterprise, the event itself, etc. etc. —along with reasoned explanations from some. Simon the Fisherman, of all people, is the voice of reason, calm, and steadiness.</p> <p>Meanwhile, as night begins to fall, Jesus has apparently continued to gather his thoughts about the opening of his sermon, while Matthew has fallen asleep. Jesus wakes Matthew with the news that He has figured out the opening to His sermon: “A map... directions, where people should look to find Me.” Matthew gathers himself and his writing tools to join Jesus in putting the finishing touch on His message. Looking over the campsite, Jesus begins with what we know as the Beatitudes. (See <b>The Sermon on the Mount: Matthew 5 – 7, Matthew 5:1-12</b>, p. 11, below.) As He speaks, we see in flashback various aspects of the disciples’ backstories that led up to their encounters with Jesus—Nathanael and his broken heart after the construction accident (“Blessed are the poor in spirit...”); Andrew and his grief after learning about John the Baptist’s arrest, the incident that began his emotional crisis (“Blessed are those who mourn...”) and Simon’s embrace to comfort his brother (“...for they shall be comforted”; Little James and Thaddeus (“Blessed are the meek...”); Big James and John after receiving their nicknames from Jesus, “Sons of Thunder,” (“Blessed are those who hunger and thirst for righteousness...”); Mother Mary and Ramah* as they tend to Mary Magdalene upon her return to the group (“Blessed are the merciful...”); Thomas and Ramah* after her father’s expressed displeasure and departure (“Blessed are the pure in heart...”); Philip in the middle of an argument between Zee and Simon (“Blessed are the peacemakers...”); John the Baptist and his now seen arrest (“Blessed are those who are persecuted for righteousness’ sake...”); and finally turning to look directly at Matthew, “Blessed are you, when others revile you and persecute you, and utter all kinds of evil against you falsely...”). When he notices Jesus’ gaze, Matthew simply responds, “Yes,” and then goes on to ask, “But how is it a map?” Jesus replies, “If someone wants to find Me, those are the groups they should look for.” (See <b>Note 11—Discussion: “If someone wants to find Me...”</b>, p. 8, below.)</p> <p>“And then?” asks Matthew. And Jesus proceeds into the “salt of the earth” part of the sermon we heard them working on earlier. Matthew smiles broadly.</p>
<p><b>Notes:</b></p> <p>11. <b>Note 11—Discussion: “If someone wants to find Me, those are the groups they should look for.”</b></p> <p>This is what Jesus says in reply to Matthew’s question, “But how is it a map?”</p>	



- Do you find anything surprising—maybe even unsettling—in the groups of people Jesus pronounces as blessed?
- What do you think Jesus has in mind in describing the Beatitudes as “a map”?
- How have you seen this “map” in play throughout *The Chosen* and even in this very episode?
- How would you “apply” this map in our contemporary context? How might you assign the groups Jesus mentions in the Beatitudes? Who are they in your opinion? What do you think it means “to find Jesus” among these groups?

### Scene 8: Sun-up: the Day of the Sermon\*

00:34:16-00:44:21

**Scene Summary:** As the sun rises, a mist hangs over a field as we hear footsteps of someone walking through the field. As the camera pans back, we only see the back of an unidentified, solitary walker. Soon, however, we begin to see THROGS of people heading toward the location selected for Jesus’ sermon. A platform has been erected according to Nathanael’s plans we saw earlier in the episode.

Jesus paces, not far away, rehearsing, ironically enough, the line from the Sermon on the Mount about not being anxious about one’s life! (See **The Sermon on the Mount: Matthew 5 – 7: Matthew 6:26**, p. 14, below.)

The disciples scurry around the platform, tending to tasks or talking things over. The women approach Jesus to show Him something. Mother Mary comments on the tunic Jesus is wearing, “This is no good. ...You’ll blend into the rocks.” Jesus replies, somewhat annoyed as only a child might be toward their mother, that He knows “what the prophecy says about my appearance.” (See **Note 12—What “the prophecy” says about the Messiah’s appearance: Isaiah 53, “The Suffering Servant Song,”** p. 10, below.) Each of the women offer Jesus “a pop of color,” each with some corresponding symbolism, and though Jesus defers to the women, (“I can’t tell you how little I care about how I look,” He says) they end up splitting 2-to-2 between blue and purple.

Elsewhere, Andrew frantically reports Thomas’ report of a headcount of 3,000 people, while Simon notes that people are still showing up. As the two brothers discuss whether or not to tell Jesus about the numbers, including questions of whether a report like that might throw him off, whether they should avoid surprises; and whether Jesus even CAN be throw off, Simon’s wife, Eden\* (whom we haven’t seen since Season 1) appears.

As the two embrace, Jesus sees Eden and summons her over to Him and the group of women to provide the tie-breaking vote over which color Jesus should don.

Man #1\* and Man #2—the dishonest businessmen—appear among the crowd, Man #1 observing, “This is even bigger that I thought!” They begin to seek out some of the disciples, hoping perhaps to gain a better location from which to see and hear Jesus. (You also might note the presence of some Roman soldiers—the Gospels note Jesus’ interactions even with Romans who seek Him out. See **Note 13—Jesus’ Interactions with Romans**, p. 10, below.) Noticing Philip, Man #1 perceives that perhaps Philip is one of Jesus’ disciples and begins to engage Philip, while Man #2 is gob smacked over the multitudes still arriving to see and hear Jesus.

Man #2 engages two random people from the crowd—it turns out to be the blind woman Shula\* and her light-hearted, kind of bumbling companion Barnaby,\* whom we met way back in Season 1. Man #2 is curious about where to stand. “To hear the Teacher from Nazareth?” Barnaby\*

replies, which elicits the same, consistent response that—as Nathanael questions in **John 1:46**, “*Can anything good come from Nazareth?*”—one of surprise. They invite Man #2 to follow them, and he notes that they’re going a different direction than the rest of the crowd. “We’re just going to say hello to some old friends before the show,” Barnaby\* replies. (Remember, he’s familiar at least with Mary Magdalene, having spent Shabbat in her home in Season 1, where Thaddeus, Little James, and Jesus all joined them, as well as Zebedee’s house, when Jesus healed the paralyzed friend of the Ethiopian woman Tamar\*, who is now one of Jesus’ disciples.)

Included in the crowd are Atticus\*, apparently still amused at what is unfolding and a mounted Gaius\*, who seems more grimly concerned over the crowds.

At the front of the crowd, up against the platform, Zee and John are providing crowd control and trying to get people to step back a small distance. Big James’ and John’s father, Zebedee and mother Salome appear out of the crowd, to John’s delight!

Meanwhile, Mother Mary primps and fusses over Jesus. She gets a little emotional, observing that “your father” never got to see any of this, but Jesus lightens the mood by quipping, “Which one?” At least for a moment—Simon interrupts: “Master, it’s time.”

As Barnaby\* and Shula\* make their way “backstage” along with Man #2, they are welcomed and greeted warmly by Thaddeus, Little James, and Mary Magdalene. Nathanael notices Man #2 and recognizes him from their interaction at the public house back in **Scene 6: A Public House—Probably Capernaum?\*** (See p. 7, above.) Nathanael calls Simon over to introduce him to “the man who got us the mount and the pasture...convinced the landowner it was worth his while.” The man introduces himself—his name is JUDAS. (Review **Note 3—any guesses**, p. 4, above.)

Once again, Simon summons Jesus and He strides toward the platform, ascends, and peers out over the multitudes.

**Notes:**

**12. Note 12—What “the prophecy” says about the Messiah’s appearance: Isaiah 53, “The Suffering Servant Song”—**

Likely, Jesus is referring to Isaiah 53:

*Who has believed what we have heard? And to whom has the arm of the Lord been revealed?*

<sup>2</sup>*For he grew up before him like a young plant and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him.*

<sup>3</sup>*He was despised and rejected by others; a man of suffering and acquainted with infirmity, and as one from whom others hide their faces he was despised, and we held him of no account.*

<sup>4</sup>*Surely he has borne our infirmities and carried our diseases, yet we accounted him stricken, struck down by God, and afflicted.*

<sup>5</sup>*But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.*

<sup>6</sup>*All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.*

<sup>7</sup>*He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter and like a sheep that before its shearers is silent so he did not open his mouth.*

<sup>8</sup>*By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people.*

<sup>9</sup>*They made his grave with the wicked and his tomb with the rich, although he had done no violence, and there was no deceit in his mouth.*

<sup>10</sup>*Yet it was the will of the Lord to crush him with affliction. When you make his life an offering for sin, he shall see his offspring and shall prolong his days; through him the will of the Lord shall prosper.*

<sup>11</sup>*Out of his anguish he shall see; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities.*

<sup>12</sup>*Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong, because he poured out himself to death and was numbered with the transgressors, yet he bore the sin of many and made intercession for the transgressors.*

**13. Note 13—Jesus’ Interactions with Romans:** Luke’s Gospel portrays the most “boundary breaking Jesus” of the four Gospels, including a whole variety of “others,” crossing margins both literal (crossing over to the “other side” of the Sea

of Galilee, for example) and metaphorical (touching lepers and interacting with the proverbial “those people”). **Luke 7:1-10** records just such a boundary “violation” between Himself and a Roman centurion:

*“After Jesus had finished all his sayings in the hearing of the people, he entered Capernaum. <sup>2</sup>A centurion there had a slave whom he valued highly and who was ill and close to death. <sup>3</sup>When he heard about Jesus, he sent some Jewish elders to him, asking him to come and heal his slave. <sup>4</sup>When they came to Jesus, they appealed to him earnestly, saying, ‘He is worthy to have you do this for him, <sup>5</sup>for he loves our people, and it is he who built our synagogue for us.’ <sup>6</sup>And Jesus went with them, but when he was not far from the house, the centurion sent friends to say to him, ‘Lord, do not trouble yourself, for I am not worthy to have you come under my roof; <sup>7</sup>therefore I did not presume to come to you. But only speak the word, and let my servant be healed. <sup>8</sup>For I also am a man set under authority, with soldiers under me, and I say to one, ‘Go,’ and he goes, and to another, ‘Come,’ and he comes, and to my slave, ‘Do this,’ and the slave does it.” <sup>9</sup>When Jesus heard this he was amazed at him, and, turning to the crowd following him, he said, “I tell you, not even in Israel have I found such faith.” <sup>10</sup>When those who had been sent returned to the house, they found the slave in good health.”*

Interestingly enough, while Luke doesn’t record Jesus’ “Sermon on the Mount,” he does offer a “Sermon on the Plain” (**Luke 6:17-49**), which even features in a more brief accounting a handful of Jesus’ teachings we find parallel in Matthew’s “Sermon on the Mount.” That sermon comes IMMEDIATELY prior to Jesus’ healing of the Roman centurion’s beloved slave.

Bottom line: the appearance of the Roman soldiers in *The Chosen* is not as farfetched as one might initially imagine. Jesus attracted all kinds of people from across His contextual spectrum.

## **The Sermon on the Mount: Matthew 5 – 7:**

### **The Beatitudes**

**5** 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.

### **Salt and Light**

<sup>13</sup>“You are the salt of the earth, but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything but is thrown out and trampled under foot.

<sup>14</sup> “You are the light of the world. A city built on a hill cannot be hid. <sup>15</sup> People do not light a lamp and put it under the bushel basket; rather, they put it on the lampstand, and it gives light to all in the house. <sup>16</sup> In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

### **The Law and the Prophets**

<sup>17</sup> “Do not think that I have come to abolish the Law or the Prophets; I have come not to abolish but to fulfill. <sup>18</sup> For truly I tell you, until heaven and earth pass away, not one letter, not one stroke of a letter, will pass from the law until all is accomplished. <sup>19</sup> Therefore, whoever breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. <sup>20</sup> For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

### **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. <sup>23</sup> So when you are offering your gift at the altar, if you remember that your brother or sister has something against you, <sup>24</sup> leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift. <sup>25</sup> Come to terms quickly with your accuser while you are on the way to court with him, or your accuser may hand you over to the judge and the judge to the guard, and you will be thrown into prison. <sup>26</sup> Truly I tell you, you will never get out until you have paid the last penny.

### **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.

### **Concerning Divorce**

<sup>31</sup> “It was also said, ‘Whoever divorces his wife, let him give her a certificate of divorce.’ <sup>32</sup> But I say to you that anyone who divorces his wife, except on the ground of sexual immorality, causes her to commit adultery, and whoever marries a divorced woman commits adultery.

### **Concerning Oaths**

<sup>33</sup> “Again, you have heard that it was said to those of ancient times, ‘You shall not swear falsely, but carry out the vows you have made to the Lord.’ <sup>34</sup> But I say to you: Do not swear at all, either by heaven, for it is the throne of God, <sup>35</sup> or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great

King. <sup>36</sup>And do not swear by your head, for you cannot make one hair white or black. <sup>37</sup>Let your word be 'Yes, Yes' or 'No, No'; anything more than this comes from the evil one.

### **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.

### **Love for Enemies**

<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.

### **Concerning Almsgiving**

**6** “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.

### **Concerning Prayer**

<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.

<sup>14</sup>“For if you forgive others their trespasses, your heavenly Father will also forgive you, <sup>15</sup>but if you do not forgive others, neither will your Father forgive your trespasses.

### **Concerning Fasting**

<sup>16</sup>“And whenever you fast, do not look somber, like the hypocrites, for they mark their faces to show others that they are fasting. Truly I tell you, they have received their reward. <sup>17</sup>But when you fast, put oil on your head and wash your face, <sup>18</sup>so that your fasting may be seen not by others but by your Father who is in secret, and your Father who sees in secret will reward you.

### **Concerning Treasures**

<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.

### **The Eye**

<sup>22</sup>“The eye is the lamp of the body. So if your eye is healthy, your whole body will be full of light, <sup>23</sup>but if your eye is unhealthy, your whole body will be full of darkness. If, then, the light in you is darkness, how great is the darkness!

### **Serving Two Masters**

<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.

### **Do Not Worry**

<sup>25</sup>“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.

### **Judging Others**

**7** “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.

### **Profaning the Holy**

<sup>6</sup>“Do not give what is holy to dogs, and do not throw your pearls before swine, or they will trample them under foot and turn and maul you.

### **Ask, Search, Knock**

<sup>7</sup>“Ask, and it will be given to you; search, and you will find; knock, and the door will be opened for you. <sup>8</sup>For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened. <sup>9</sup>Is there anyone among you who, if your child asked for bread, would give a stone? <sup>10</sup>Or if the child asked for a fish, would give a snake? <sup>11</sup>If you, then, who are evil, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

### **The Golden Rule**

<sup>12</sup>“In everything do to others as you would have them do to you, for this is the Law and the Prophets.

### **The Narrow Gate**

<sup>13</sup>“Enter through the narrow gate, for the gate is wide and the road is easy that leads to destruction, and there are many who take it. <sup>14</sup>For the gate is narrow and the road is hard that leads to life, and there are few who find it.

### **A Tree and Its Fruit**

<sup>15</sup>“Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. <sup>16</sup>You will know them by their fruits. Are grapes gathered from thorns or figs from thistles? <sup>17</sup>In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. <sup>18</sup>A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. <sup>19</sup>Every tree that does not bear good fruit will be cut down and thrown into the fire. <sup>20</sup>Thus you will know them by their fruits.

## **Concerning Self-Deception**

<sup>21</sup> “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven. <sup>22</sup> On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ <sup>23</sup> Then I will declare to them, ‘I never knew you; go away from me, you who behave lawlessly.’

## **Hearers and Doers**

<sup>24</sup> “Everyone, then, who hears these words of mine and acts on them will be like a wise man who built his house on rock. <sup>25</sup> The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall because it had been founded on rock. <sup>26</sup> And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand. <sup>27</sup> The rain fell, and the floods came, and the winds blew and beat against that house, and it fell—and great was its fall!”

<sup>28</sup> Now when Jesus had finished saying these words, the crowds were astounded at his teaching, <sup>29</sup> for he taught them as one having authority and not as their scribes.