

www.sc-church.org

(see REFLECTIONS on sc web portal for previous conversations)

[The Chosen \(angelstudios.com\)](http://TheChosen.angelstudios.com)

Music towards A ThinPlace

https://youtube.com/playlist?list=PLvZZWoXYRSHh0-HpLVxtsCzn2i5_H54hE

(Z RAMBLINGS- Random thoughts and deeper dive, dialog along the way)

<https://docs.google.com/document/d/1XS0EnuD2CflePOCNcgwG2NIYQge6sWWyETe7uAtL1Zs/edit>

The Chosen (see more details in appendix at end of document)

- Join us as we follow The Christ who was Love, is Love, became Love, and became vulnerable in the midst one one of the most “powerful empires” in the world’s history. If you have any friends or family who have been hurt by the sin in fulness of Jesus’ followers, invite them virtually or physically to follow along and fall in love with LOVE all over again through God on earth. Let’s sit with the tension of an upside down kingdom and journey with Jesus and watch what it might have been like in the earliest relationships with his first students.....

Key Characters/Historical Words introduced so far.....

- **Mary Magdalene** (Magdala - western shore of the western sea of Galilee)
 - **Lilith (lilly)** (name not mentioned in the bible - a mythical figure in history associated w/ demon possession). “Lilith” – oft-mentioned in Jewish (and other) literature and folklore
 - Lilith is a demonic figure in Judaic mythology, supposedly the primordial she-demon and alternatively first wife of Adam. She is presumed to be mentioned in Biblical Hebrew in the Book of Isaiah, and in Late Antiquity in Mandaean mythology and Jewish mythology sources from 500 CE onwards
 - The Ancient Greek word δαίμων **daimōn** denotes a spirit or divine power
 - Almost non-existent outside the gospels
- **Matthew (Levi)**
 - Before Matthew became a disciple of Christ, he was a tax collector or “publican” in the town of Capernaum (Matthew 9:9; 10:3). Matthew is also called Levi, the son of Alphaeus, by Luke and Mark (Mark 2:14; Luke 5:27)
- **Nicodemus (only shows up in John’s gospel)**
 - He came to Jesus at night, sneaking off to see the man behind the miracles. He was a powerful Pharisee, a member of the Sanhedrin, the Jewish ruling council. (John 3, John 19: 34–42)
- **Pharisees -**
 - Pharisees were members of a party that believed in resurrection and in following legal traditions that were ascribed not to the Bible but to “the traditions of the fathers.”
 - Like the scribes, they were also well-known legal experts: hence the partial overlap of membership of the two groups.
- **Sadducees -**
 - The Sadducees refused to go beyond the written Torah (first five books of the Bible) and thus, unlike the Pharisees, denied the immortality of the soul, bodily resurrection after death, and—according to the Acts of the Apostles (23:8), the fifth book of the New Testament—the existence of angelic spirits.
- **Capernaum** - north shore of the sea of Galilee
- **Shabbat** (Sabbath - Saturday) - On this day, religious Jews remember the biblical stories describing the creation of the heaven and earth in six days and the redemption from slavery and The Exodus from Egypt, and look forward to a future Messianic Age.

- **Messiah** tension, government tension,, the promised deliverer of the Jewish nation prophesied in the Hebrew Bible. (Hebrew mashiah, “anointed”)
- **Synagogue** - buildings established throughout the scattered for Jews/Israelites to gather and hear the word when they did not have access to the Temple in Jerusalem, the building where a Jewish assembly or congregation meets for religious worship and instruction - <https://en.wikipedia.org/wiki/Synagogue>
- **Sanhedrin** - the supreme council and tribunal of the Jews during postexilic (after exile) times headed by a High Priest and having religious, civil, and criminal jurisdiction. The Sanhedrin was a Jewish council of seventy-one members. They were patterned after the seventy elders that God established through Moses. In the gospels they are called, "the council of the elders." In Judea, they were under Roman authority and could not carry out capital punishment. This is why we find them sending Jesus to Pilate after they had condemned Him to death. They acknowledged to Pilate that they did not have the authority to execute anyone. When Jerusalem was destroyed in A.D. 70 the Sanhedrin ceased to exist.
- **Roman Centurions, Gaius** (Gaius is not actually mentioned in the bible by name)
- **Simon Peter (brother - Andrew)**
 - Dad’s name was **Jonah** - *“He brought him to Jesus. Jesus looked at him and said, “So you are Simon the son of John? You shall be called **Cephas**” (which means Peter).”*
 - Peter was also called Cephas in the bible (A rock or stone)
 - The name "Cephas" is Aramaic for "Peter."
 - Peter is married to **Eden** (Scene is fighting his brother-in-laws)
 - **Eden’s mom (Peter’s mother-in-law) “eema”** (Hebrew meaning 'mother') is sick, Jesus heals her of a fever
 - The healing of the mother of Peter's wife is one of the miracles of Jesus in the Gospels, reported in Matthew 8:14–15, Mark 1:29–31, and Luke 4:38–39.
- **Thaddaeus & James** - The two most significant new characters are Thaddaeus and a man named James, both of whom will eventually become members of Jesus’ inner circle, the Twelve. In this episode, these men are already calling Jesus their “rabbi”, and he calls them his “students”.
 - Thaddaeus, for example, appears on the lists in Mark 3:16-19 and Matthew 10:2-4, but he does not appear in either of the lists in Luke-Acts (Luke 6:13-16, Acts 1:13). Since the four lists agree on all of the other disciples’ names, it is often assumed that Thaddaeus was identical to “Judas, son of James”, who appears in both of the Luke-Acts lists.
 - As for James: All four lists of the Twelve mention two men named James, one of whom is the son of Zebedee, while the other is the son of Alphaeus. Since we will meet Zebedee and his sons later in the series, the James we meet in this episode is presumably the son of Alphaeus. But director Dallas Jenkins has been calling this character “James the Lesser”, which is a name that does not appear on any list of the Twelve but does appear in Mark 15:40, where he is the son of one of Jesus’ female followers. Many people have speculated that James son of Alphaeus and James the Lesser were the same person, but we really don’t know. Either way, the gospels don’t tell us any actual stories about them.
- **Abigail & her friend Joshua** - little girl (and her friend) who encounters Jesus while he is doing his craft, sleeping in a tent in the woods - there is not an Abigail mentioned in the bible but Abigail is representative of “let the little children come to me” - Jesus and his community should be a safe place for children and those of child-like hearts (names not actually in the bible)
- **The Hammer (not mentioned in the bible)** - pub where the guys hang out is called “the Hammer”, which is a nod to the Maccabees, the Jewish rebels who successfully won their land back from the Greeks in the 2nd century BC. The word “Maccabee” is derived from the Aramaic word for “hammer”, and books about the Maccabees are part of the Orthodox and Catholic canons.
- **Zebedee** - According to the bible, two disciples James and John are called “the sons of Zebedee.”
- **John “The Baptist”** - Although his formative years were lived in obscurity in the desert (Luke 1:80), his public ministry ended nearly four hundred years of prophetic silence. John was that voice crying in

the wilderness preparing the way for the coming Messiah (Isa 40:3 ; Matt 3:3 ; Mark 1:2-3 ; Luke 3:3-6). In this sense his message and ministry marked the culmination of the law and the prophets, but heralded the inbreaking of the kingdom of God (Matt 11:12 ; Luke 16:16). So John was truly a transitional figure, forming the link between the Old and New Testaments. He spans the ages with one foot firmly planted in the Old Testament and the other squarely placed in the New.

- The central theme of his ministry was, "Repent, for the kingdom of heaven is near" (Matt 3:2). He was called "The Baptist" because his practice was to baptize those who responded to the message he proclaimed and sincerely repented of their sins (Matt 3:1 ; Mark 6:14 ; Luke 7:20).
- **Thomas** (aka doubting Thomas) - Thomas is listed with the Twelve in all three Synoptic gospels (Mark 3:18, Matthew 10:3, Luke 6:15; cf. Acts 1:13), but John's gospel is the only one in which he does anything. Most famously, Thomas refused to believe that the Resurrection had happened until he saw the risen Jesus for himself (John 20:24-29), but he is also quoted in the stories about the raising of Lazarus (John 11:16) and Jesus' last words to his disciples before he was arrested (John 14:5), and he was one of the disciples who took part in the second miraculous catch of fish, sometime after the Resurrection (John 21:1-14).
- **Two James**
 - Big James (brother of John) - sons of Thunder
 - Young James
 - **James the Less** (Greek: Ἰάκωβος ὁ μικρός *lakōbos ho mikros*) is a figure of **early Christianity**, one of the Twelve chosen by Jesus. He is also called "the Minor", "the Little", "the Lesser", or "the Younger", according to translation. He is not to be confused with **James the Great** (also called "James the Elder"). He is identified by some as **James, son of Alphaeus** and as **James, brother of Jesus**, thought of by **Jerome** and those who followed him as really the cousin of Jesus. James the Less was traditionally commemorated with **St. Philip** either on May 1 or May 3 in the **Western Christian** calendars.
- **Philip the apostle** - **The Apostle Philip is only mentioned a handful of times in the New Testament—seven times in the gospels and once in Acts.** (One tradition also claims he's mentioned in another verse, though not by name.) Four of those mentions are just lists of the apostles. Like the Apostle Thomas, Philip's only significant mentions come in the Gospel of John (and they're still not that significant). Church tradition identifies Philip as the missionary to Greece, Syria, and Phrygia, but even early on, Philip the Apostle was frequently confused with Philip the Evangelist (also known as Philip the Deacon), which makes it hard to distinguish which details describe which Philip. Add to that the legendary accounts from the Acts of Philip and Letter from Peter to Philip, and it becomes difficult to separate fact from fiction, too. The Synoptic Gospels list Philip as one of the apostles. **The Gospel of John recounts Philip's calling as a disciple of Jesus.** [Jn 1:43] Philip is described as a disciple from the city of Bethsaida, and the evangelist connects him with Andrew and Peter, who were from the same town. He also was among those surrounding John the Baptist when the latter first pointed out Jesus as the Lamb of God. **It was Philip who first introduced Nathanael (sometimes identified with Bartholomew) to Jesus.** [3] According to Butler, Philip was among those attending the wedding at Cana. [1] Philip the Apostle should not be confused with Philip the Evangelist, who was appointed with Stephen to oversee charitable distributions (Acts 6:5). [5].
- **Nathanael (Bartholomew)** was one of the original twelve apostles of Jesus Christ. Very little is written about him in the Gospels and the book of Acts. What we do learn about him comes primarily from an unusual encounter with Jesus Christ in which the Lord declared that Nathanael was a model Jew and a man of integrity open to the work of God. In John's Gospel, **Nathanael is introduced as a friend of Philip, from Bethsaida.** [2] The first disciples called by Jesus are all portrayed as reaching out immediately to family or friends: thus, Philip found Nathanael and said to him, "We have found Him of whom Moses in the law, and also the prophets, wrote — Jesus of Nazareth, the son of Joseph". [3] **Nathanael is described as initially being skeptical about whether the Messiah could come from Nazareth, saying: "Can anything good come out of Nazareth?"** [4] but nonetheless, he accepts Philip's invitation to find out. Jesus immediately characterizes him as "an Israelite in whom is no deceit". [5] Some scholars hold that

Jesus' quote "Before Philip called you, when you were under the fig tree, I saw you", is based on a Jewish figure of speech, referring to studying the Torah. Nathanael recognizes Jesus as "the Son of God" and "the King of Israel". He reappears (as "Nathanael of Cana") at the end of John's Gospel, as one of the disciples to whom Jesus appeared at the Sea of Galilee after the Resurrection.[2][6] Nathanael has often been identified with Bartholomew the Apostle mentioned in the synoptic gospels and Acts 1:13.[2][7]

- **Simon the Zealot** - The name Simon occurs in all of the Synoptic Gospels and the Book of Acts each time there is a *list of apostles, without further details*:

Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes, And Judas the brother of James, and Judas Iscariot, which also was the traitor.— Luke 6:14–16

The Zealots were a political movement in 1st-century Second Temple Judaism which sought to incite the people of Judea Province to rebel against the Roman Empire and expel it from the Holy Land by force of arms, most notably during the First Jewish–Roman War (66–70). Zealotry was the term used by Josephus for a "fourth sect" or "fourth Jewish philosophy" during this period.

- **Jessie** - the name given by The Chosen for [John 5 NIV - The Healing at the Pool - Some time - Bible Gateway](#)

Extra

Young20s wrestling with their pain, sharing their stories. Emotional. Enlightening

https://youtu.be/f7_73W0gJuQ

THE CHOSEN, Season 2, Episode #6 - "Unlawful" pt1 through 22:44 (total 44min)

<https://www.angel.com/watch/the-chosen/episode/63a3fec8-3f6c-470a-a5d9-f24c7952a445/season-2/episode-6/unlawful>

Unlawful - Matthew and Simon try to get along as they search for Mary in dark places. The group fears for Mary as they struggle with lack of food and bad news about John the Baptist. Meanwhile, Jesus continues to upset Pharisees across multiple regions.

- *Matthew & Simon Peter play buddy cop as they search for Mary Magdalene*
- *Mary Magdalene falls off the wagon, falling back into a life of drinking and gambling, only to be forgiven and restored by Jesus.*
- *Mary (mother of Jesus) teaches Ramah about what it's like to trust God when you're poor*
- *Thomas worries about the camp running out of food.*
- *John and James (sons of Zebedee) reflect briefly on how there's still so much they all don't understand about following Jesus.*

David and the bread

Peter/Matthew looking for mary

The tension

Roman soldier peter tension

Mary the mother of Jesus and Ramah (mystery)

We lived in Egypt when Jesus was a boy

Some trust in chariots some trust in the name of Adonai our God

A woman should know her place

Back at camp

The discussions

- **Thaddaeus & Little James**
- **James and John - observing Simon the Zealot, Sons of Thunder, I actually don't understand most of this, I think it's going to take a long time to understand, Why did Jesus send Peter and Matthew?**
- **Simon the Zealot**

Peter and Matthew - In the bar

- **What if you were cut off from Jesus for something in your past?**
- **Wouldn't you want to get back to him as soon as possible?**
- **He already fixed me once and I broke again**
- **I can't face him**

- **Matthew to Mary - I am a bad person Mary, no faith**
- **Mary - I do have faith in HIM, just not in me**
- **He saved you to do all of these things**
- **He called you to do all of these things**
- **Matthew's compassion because of his brokenness - on his hands and knees cleaning up her throw up**

END - 22:44

Table

- We recognize that in a fallen world we all are broken.
- We must bluntly and honestly admit our broken condition.
- This recognition opens us up to grace and to our need of a Savior.
- We are prompted to pray together with David's confession-, "The sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, you will not despise" (Ps. 51:17 ESV).
- the confession of brokenness.

- Our brokenness is the raw material of God's restoration.
- This is what Richard Rohr calls "falling upward."
- It is the occasion and opportunity for God to love.
- Our brokenness, weakness, limitation, and hurts are taken into God's hands and there begin to reflect the glory of God.
- To rephrase the words of the apostle Paul, where our brokenness increased, the grace of God increased all the more.
- God takes those areas that were damaged and destructive and uses them to bring restoration to those who are experiencing brokenness in similar ways.

- God is whole, full of integrity, perfect.
- Yet, God, through the Son, gives His body to be broken.
- He chooses it. He says, "No one takes [my life] from me, but I lay it down of my own accord" (John 10:18).

- “And when he had given thanks, he broke [the bread] and said, ‘This is my body which is for you’” (1 Cor. 11:24 ESV). His broken body is the ground of grace. His broken body is our life-spring of forgiveness. His broken body is our model and means to wholeness.
- We learn from Scripture that we are the body of Christ.
- In this way, we participate in who God is and what God is doing in the world.
- Jesus takes His body, breaks it, blesses it and gives it for the healing of the world.
- This is suffering love. This is sacrifice for the sake of another.

THE CHOSEN, Season 2, Episode #5 - "Spirit" (47min) (pt2 28min thru end)

<https://www.angel.com/watch/the-chosen/episode/4533b07d-e08f-4ee8-b32d-a265a9ffc72d/season-2/episode-5/spirit>

GenerationZ reaction

- 28:00 -- SimonZ - Let's go for a walk
- I ask you to understand the purpose of my mission
- You are not alone in misunderstanding
- *The Zealots were a political movement in 1st-century Second Temple Judaism which sought to incite the people of Judea Province to rebel against the Roman Empire and expel it from the Holy Land by force of arms, most notably during the First Jewish–Roman War (66–70).*

34

- Mary Mag walking
- Revisits her demons

Jesus and JTB

- Jesus emotional as JTB walks off

Jewish Leaders debating politics

Mary Mag (lilly)back with her demons

The disciples' camp

- A mix of tension, stories
- Mary is missing
- Finding Mary (Matthew and Peter)

Psalm 139 - For the director of music. Of David. A psalm.

[Psalm 139 NIV - For the director of music. Of David. A - Bible Gateway](#)

- 1 You have searched me, Lord, and you know me.
- 2 You know when I sit and when I rise; you perceive my thoughts from afar.
- 3 You discern my going out and my lying down; you are familiar with all my ways.
- 4 Before a word is on my tongue you, Lord, know it completely.
- 5 You hem me in behind and before, and you lay your hand upon me.
- 6 Such knowledge is too wonderful for me, too lofty for me to attain.
- 7 *Where can I go from your Spirit? Where can I flee from your presence?*
- 8 *If I go up to the heavens, you are there; if I make my bed in the depths, you are there.*

9 If I rise on the wings of the dawn, if I settle on the far side of the sea,
10 even there your hand will guide me, your right hand will hold me fast.
11 If I say, "Surely the darkness will hide me and the light become night around me,"
12 even the darkness will not be dark to you;the night will shine like the day,for darkness is as light to you.
13 For you created my inmost being; you knit me together in my mother's womb.
14 I praise you because I am fearfully and wonderfully made;your works are wonderful,I know that full well.
15 My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth.
16 Your eyes saw my unformed body;all the days ordained for me were written in your book before one of them came to be.
17 How precious to me are your thoughts,^[a] God! How vast is the sum of them!
18 Were I to count them,they would outnumber the grains of sand—when I awake, I am still with you.
19 If only you, God, would slay the wicked! Away from me, you who are bloodthirsty!
20 They speak of you with evil intent;your adversaries misuse your name.
21 Do I not hate those who hate you, Lord,and abhor those who are in rebellion against you?
22I have nothing but hatred for them;I count them my enemies.
23 Search me, God, and know my heart test me and know my anxious thoughts.
24 See if there is any offensive way in me, and lead me in the way everlasting.

THE CHOSEN, Season 2, Episode #5 - "Spirit" (47min) (part1 thru 28min)

<https://www.angel.com/watch/the-chosen/episode/4533b07d-e08f-4ee8-b32d-a265a9ffc72d/season-2/episode-5/spirit>

After stirring the water, Jesus is now pursued by Simon the Zealot, Atticus, and Shmuel. John the Baptizer visits the group and tells Jesus his dangerous mission. Meanwhile, back at the camp, Mary Magdalene is devastated by an encounter with a mysterious and dangerous stranger.

- Jessie was healed by the pool In Jerusalem (John 5)
- Jessie's story, while real, he saw many people who couldn't refute he was the same lame person from the pool,this is really another small picture of the NH and NE, when all things are made new
- Simon the Zealot (Zealot against the Roman empire) encounter with the demon
- Jesus and John the Baptist encounter (cousin) (Mary-Joseph --->Zechariah, Elizabeth)
- Mary Mag & Ramah
- Matthew & Thomas
- Jesus & John the Baptist discussion (cousin chat)
 - I am going to tell stories that make sense to some and not others
 - JTB - It's heavy when it becomes real, my life is yours, I am just impatient for you to get to work (20:15)
- Mary Mag & Ramah
 - Mary's triggers - this is hard (am I compassionate like Ramah)
- Encounter w/ evil
 - Try to remove our identity
 - Try to drag up our past
 - They smell Jesus
 - Jesus wins, another small picture of the last page in the bible
- 28:00 -- SimonZ - Let's go for a walk

Reflection - The Bread & The Cup

- Kingdom
- This word has become messy, misused
- Not used in the bible—>Building, spreading, advancing the kingdom
- Healthier language —> Participating, entering, submitting, seeking
- How does his kingdom begin to consume our live-work-and-play lives?
- It happens Through a contagious people
- His reign and rule over his people

- In the gospels, people are transformed when they come in contact with Jesus
- Are people transformed when they come in contact with Jesus' people?
- When they come in contact with me?
- Harmful words can do great damage
- But all of the right words are empty without a transformed people
- Words on a web page, a slide, a social post dont mean much without an encounter with a changed people
- The kingdom (reign and rule) of Jesus breaking through changes the space it enters
- Jesus came to expose the pettiness of my silly kingdoms

- Follow me
- Where am I on this journey?
- Who am I?
- What is it like to live under his rule?
- Do I like partial Jesus or all-in-Jesus?
- Serve the poor Jesus?
- Sexual integrity Jesus?
- Financially and materially upside down Jesus?
- Compassionate and giving Jesus
- forgiving Jesus?

As we approach the table, these stories are in Matthew, Mark, Luke, John because it invites me to ask myself what my life looks like by the sea of Galilee in my fishing village

Becoming a disciple (student) of Jesus is not about falling in love with just some of what he said

At the edge of my sea of Galilee encounter i have to decide if i like my way of fishing or his way

The bread and the cup invite us to pull up a chair and reflect, pray, submit

Decisions, people challenges, battles with mammon, battles with empire, secrecy, forgiveness

What demons that are fighting against new creation do I bring to the table that I need to submit to the reign and rule of Jesus

THE CHOSEN, Season 2, Episode #4 (2nd half), "THE PERFECT OPPORTUNITY" (30:36-58:44; 28 min.)
<https://watch.angelstudios.com/thechosen/watch/episodes/season-2-episode-4-the-perfect-opportunity?ap=true>

Simon the Zealot - listening to scripture being read outside the temple

- Gazing at crucifixions happening outside the city wall (non-Roman citizens)

Jesus walking into the city w/ his disciples discussing the history of the pool of Bethesda

- Jesus then gazes at crucifixion row

Roman secret Security (Atticus) meeting w/ local Roman leader who is an assistant to the magistrate

- Simon the Z is going to assassinate the Magistrate
- Do you know who the Zealots are? Martyrs w/ a persecution complex
-

Simon the Z visiting his brother Jessie at the pool

- Jessie - been here for 25 years
- You have made the pilgrimage (Festival of Tabernacles)
- Simon the Z – Zealot for the wrong thing?
- Quoting scripture - scary - scripture can be used to justify so much
- Zeal for your house has consumed me (Ps69 and Zephania)

Simon the Z heading to his mission

Pool scene - Jesus

- Jewish leaders eyeballing Jesus
- Do you want to be healed?
- Who are you?
- Look of love and compassion in Jesus' eyes
- You don't need this pool, you only need me
- Jesus' laugh after he touches his legs
- Sabbath tension

Back to the assassination plot

- Simon sees Jessie
- His moment of deconstruction
- Dancing - New creation

Jesus and his students

- Sometimes you have to stir up the water

END - Sometimes you have to stir up the water

What do you think Jesus thinks and feels as he walks by the crucified ones outside the entrance to the city gate of Jerusalem?

Jesus: “Look at me. That’s not what I asked. I’m not asking about who’s helping you or who’s not helping you, or who’s getting in your way. I’m asking about you. Do you want to be healed?...You don’t need this pool. You only need Me. So, do you want to be healed?” Why would Jesus ask that question? How long has the man been at the pool?

What did you think about the closing scene, when Matthew asks, “I do have a question, Rabbi. Thirty minutes wouldn’t have mattered to that man one way or the other. Why did you do this on Shabbat?” and Jesus responds, “Sometimes you’ve got to stir up the water”?

05/22/22 S2E4 - pt1

THE CHOSEN, Season 2, Episode #4 (1st half), "THE PERFECT OPPORTUNITY" (00:00-30:36; 31 min.)

<https://watch.angelstudios.com/thechosen/watch/episodes/season-2-episode-4-the-perfect-opportunity?ap=true>

Crippled little boy

- Has a younger brother
- Young children include him in the games
- Crippled young man playing w/ his brother
- Roman oppression - younger brother looks at Romans w/ disdain
- Younger brother is Simon - the Zealot
- Leaves a note for his brother that he is headed into the hills for training

Pool of Bethesda

- John 5

Zealot Training

- The Zealot anointing
- No Lord but God
- Simon the Zealot
- Murder Training
- Simon asked to kill a Roman Magistrate

Feast of the Tabernacle

- Commemorate the time in the wilderness
-

Feast of Tabernacles

The Feast of Tabernacles is known by many names: Feast of Shelters, Feast of Booths, Feast of Ingathering, and Sukkot.

The Feast of Tabernacles or Sukkot (or Feast of Booths) is a week-long fall festival commemorating the 40-year journey of the Israelites in the wilderness. Along with Passover and the Festival of Weeks, Sukkot is one of three great pilgrimage feasts recorded in the Bible when all Jewish males were required to appear before the Lord in the Temple in Jerusalem.

Sukkot is one of the three major pilgrimage festivals of Israel, commemorating the 40 years of wilderness wanderings as well as the completion of the harvest or agricultural year.

The Feast of Tabernacles lasts one week, beginning on the fifteenth day of the month of Tishri (September or October), five days after the Day of Atonement, at the end of the harvest.

The Jewish people built temporary shelters for the feast to remember their deliverance from Egypt by the hand of God.

Simon Son of Zebulun (the Zealot)

- His leader giving his order checking his loyalty
- Purge all non-Jews from Israel
- Quoting scripture and praying scripture - scary (Zephania)

Jerusalem - The Market

- Pharisee dialog

Pool of Bethesda

- John 5
- Simon the Zealot's brother cannot make it

Showing crucifixions outside of the wall

- Standard practice
- Simon the Zealot gets "checked at the gate"
- Roman soldier gets sent home for doing a bad job

Students in the temple court

- Pharisee teaching

Simon Planning the Execution

- Looking at the map, etc

Feast of Tabernacles

- Jesus w/ his students around the table
- This time of dwelling in booths are a leveler of people
- Big James - Prophet of Zecharia question
 - One day our enemies will celebrate this feast w. Us?
 - Everyone has wandered through the wilderness at some point

When the disciples say, "But they (Gentiles and enemies of the Jews) will not understand the booths? After all, it was we who had to live in them, not them," Jesus responds, "Everyone has wandered through the wilderness at some point." Do you agree or disagree? Can we relate to or connect with others (other cultures, other practices, other traditions), even when their experiences have not been the same as ours? If so, how so? If not, why not? Tell about your own experience or efforts in connecting with people who are different from you.

As Jesus and the disciples head to Jerusalem to celebrate the Feast of Tabernacles, a new enemy follows them, while a familiar enemy awaits.

We're introduced to Simon the Zealot and the Feast of the Tabernacles. The disciples travel to outside of Jerusalem for the feast. They face some unexpected opposition- the anger and tension against Jesus is building. Jesus performs a miracle.

It's really interesting to see the Zealots, Pharisees, and Disciples together- especially when they're discussing different interpretations of scripture. There was also some good foreshadowing. It was a really impactful and well done episode. Plus in one scene the Zealots recited part of one of my favorite verses- Zephaniah 3:17 "The Lord your God is with you... He will take great delight in you...(and) will rejoice over you with singing."

Psalm 69 (David's writing on the consuming 'zeal for your house')

Zechariah 14:16 (Prophecy about all the nations celebrating the Feast of the Tabernacles)

***We suggest the Bible Project's video overview of the book of Zechariah- find it here)
John 5:1-30 (Jesus heals a man at the pool and is questioned by the Jewish leaders)**

What do Simon the Zealot and Matthew the tax collector have in common?

- **Absolutely nothing...other than JESUS.**

05/15/22 S2E3 -

THE CHOSEN, Season 2, Episode #3 (02:42-36:57; 37 min.)

<https://watch.angelstudios.com/thechosen/watch/episodes/season-2-episode-3-matthew-4-24?ap=true>

<https://www.thebibleartist.com/post/life-among-the-disciples-of-jesus-exploring-the-chosen-season-2-episode-3-with-youth>

The Chosen Season 2 Episode 3: Matthew 4:24

Quick Summary of The Chosen Season 2 Episode 3:

- The episode opens on a long line of people waiting on Jesus to heal them.
- There is a lot of good conversation amongst the disciples in this episode.
- A good reminder of what their struggle might have looked like.

In Syria, the disciples take shifts to help Jesus deal with a large crowd hoping to be healed. Philip continues to mentor Matthew, while Mary Magdalene and Ramah start to study Torah. A long, exhausting day turns into night as the disciples share how they perceive the Messiah. Jesus' mother, Mary, arrives from Nazareth to help with her son's students. Around the campfire, the group tries to get to know each other better. They discuss their experiences and their inner turmoil, but tensions erupt when Simon disputes with Matthew about being chosen. Tempers flare as sides are taken and the disciples begin to argue, forgetting the purpose of why Jesus chose them in the first place. All of a sudden, an exhausted Jesus says a good night to them and his mother, Mary, attends to him. The disciples listen and watch in shame.

Flow Notes

- Syria - waiting in line to be healed - Matthew and Phillip in a dialog
 - Matthew is taking notes
 - Phillip is explaining the Psalms
 - No amount of learning can make you closer to God
 - Note no access to the written word
- Dusk Camp fire
 - What are we a part of?
 - Maybe not fun but good
 - With fame comes enemies
 - Sorry, I am a girl, as my brother
 - I would have thought, I don't have military training
 - Hiding under a bed w/ a knife and the Messiah would rescue me
 - Zecharia - wrestling w/ prophecy
 - *"I don't think He's waiting for us to be holy. I think He's here because we can't be holy without Him."* -Mary
 - Playing a game - yes, they were human
 - I don't know how many would believe in him if he wasn't healing
 - Why hasn't he healed you? I haven't asked
 - I am pretty sure he knows your situation
- Mary mother of Jesus arrives (Campfire - darkness)
 - Matthew, that's fine clothing, what do you do? Mary Mag speaks for him
 - Not distracted - actually sitting around talking
 - I don't expect to have much money while we are following him
 - Matthew - I feel better now

- Mary mother - wasn't in my home town, my mother wasn't there, no midwife, when Joseph handed him to me it wasn't like anything I expected, I had to clean him off, he was cold, he was crying, he needed my hand, a teenager from Naz, is this really the Son of God?
 - Students - real stories, real people, real lives
 - We're not as good as you think
 - I don't think any of us went to much beyond elementary school
 - Simon - I had my moments
 - Jews sneaking non-Jewish foods
 - I don't know why God has allowed the occupation (Roman)
- Peter turns on Matthew
 - My life has not been easy
 - You did chose to work for them
 - Peter - I won't forgive it anyway
 - John calls out Peter's "blindness" w/ his "almost Roman tax paying scheme"
 - Peter - Do you know what its life to be Jewish and to suffer for it?
 - I can't forgive it - I'll never forgive it
 - Jesus walks up - serving puts things in perspective - his silence - his presence
 - Mary Mother goes to wash his feet -
 - Students hang their head in shame
 - Blessed are you, Lord our God, king of the universe

Quotes

- *"I don't think He's waiting for us to be holy. I think He's here because we can't be holy without Him." -Mary*
- *"I was something else once too. They want to define us by our past, our sins." -Phillip*

1. What topics during the disciples' conversation stood out to you as significant, or challenging, and why?
2. What did you learn about the disciples, and what do you think the producers were trying to communicate?
3. Little James said, "He's healing the Samaritans. How many would believe in Him if he wasn't healing them?" How has your belief been impacted when Jesus hasn't done what you wanted?
4. How do we know when we're following Jesus for who He is and not for what He can do for us?
5. How do you feel about Simon's treatment of Matthew? How powerful is it that Simon says he can't forgive him for what he's done, when you know Simon will need great forgiveness from Jesus for a later betrayal?
6. Jesus returned to camp exhausted from ministry. His condition stunned the disciples into silence. Why?
7. Mary washed Jesus' feet. Where does scripture record Jesus washing someone's feet and what was the occasion?
8. What other observations did you have?

Read for Bible Study:

Zechariah 4 (Prophecy about the Mount of Olives being split in two);

<https://www.biblegateway.com/passage/?search=zacharia+4&version=NIV>

Matthew 4: 23-25 (Title of episode/ Jesus travels with the disciples and heals multitudes of people)

So [Jesus'] fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. (Matthew 4:24 ESV)

Discussion Questions:

- 1) How does Jesus disrupt cultural dynamics? Personal dynamics?
- 2) If you've been following Jesus longtime, does it make you happier, fulfilled, or joyful than you were before? If you can't remember a time that you didn't follow Jesus- why do you still?
- 3) Why did the disciples assume that Jesus was going to gather an army?

Did you notice the group of folks who were standing away from the queue as the episode began? Who where they? Why were they standing at a distance from the others?

- Probably lepers. They were not allowed to mingle with "polite" society. Mosaic law restricted their movement and their interaction with the general public. "Unclean! Unclean!" was the cry they gave as they moved among populated areas where other people were present.

What are Philip and Matthew discussing as the episode begins?

Where for Matthew to begin his study of Torah. Philip suggests he start with the Psalms.

What is one of your favorite psalms or section(s) of Psalms?

- Psalm 22, a Messianic psalm;
- Psalm 139, "Search me, O GOD, and know my anxious thoughts..."; the Psalms of Ascent,
- Psalm 121, "I lift up my eyes to the hills..."

What are some of your favorite lines or sequences from this episode?

Philip & Matthew:

- "No amount of learning can bring you closer to God. Or make you more or less precious to Him. He is always right here right now. With you. For you."
- "The feeling does not always come first. Sometimes you have to believe first."
- "Believing something does not make it true" (Matthew).

Disciples standing around the fire in the gathering evening:

- Big James asking, "If someone had told you growing up that you would be a student of the Messiah, that you would be close to Him and help Him in His mission, what would you have thought?"

What if someone were to tell you that today? Do you see that that IS you? That you are and can be a student of Messiah, that you are and can be close to Him, that you are and can help Him in His mission. Remember that. Hold onto that. Cherish that. And live in that, and out of that. Let that give you your identity and your purpose and your passion.

Mary:

- “I don’t think He is waiting for us to be holy. I think He is here because we can’t be holy without Him.”
- How does Philip respond? “Whoa! That’s good! The Baptizer will want to use that.”
- What does Philip’s response suggest about how women are viewed in the presentation of this series? As capable, honorable, contributing members of the group.

Little James & Thomas:

- Thomas to James: “So...why hasn’t he healed you?”
- How can you watch all these healings today? Does it bother you?”
- James’ response: “I’m still trying to figure out how I feel about all of this. I suppose one big thing is that I haven’t asked...I don’t know if I should.”

Mary to group:

- “He has always been a worker. He gets that from His father. Both of them, I suppose.”
- “He was crying and He needed me. And I wondered how long that would last...As a mom, it makes me a little sad sometimes.”

Thomas to group:

- “I didn’t realize He lost his father. I lost mine several years ago. I’ll have to ask him about that.”

How do you see this series presenting women and their following of Jesus?

- Shows the tension of the culture of the day (e.g., Ramah saying, “I would say, ‘I’m a girl; ask my brother’”) and what is possible when people—men and women—follow Jesus and are loved by Him and treated equally by Him, regardless of their gender, their maleness or femaleness.

How do you think the group feels when Jesus walks up—exhausted, bone-weary, and depleted—and hears them arguing?

How do you think Jesus feels?

And how does that translate to us?

PRAYER OF REPENTANCE

Sometimes we get bent out of shape and argue and fuss and fume and fight over the silliest stuff. Don’t we? And here is Jesus, carrying and serving and healing and loving and forgiving. And we’re doing...all this. And too often, like Simon, we say, or think, or feel, “I will NEVER forgive that!” God forgive us! God help us! Christ have mercy. GOD have mercy. Christ have mercy...on me.

- Women packing up their tents (Mary Mag and Thomas' girlfriend)
 - I didn't think about how this would really work
 - I can't read
 - The Beit Midrash model is designed to build community, to empower learners, and to provide learners with inspiring role models. It is an intergenerational model, building relationships among the entire community.
 - Thomas' girlfriend praying
- Phillip
 - Phillip takes Matthew under his wing, encourager
 - Tells John the baptist stories
- Matthew under the tree writing
 - Just taking notes on what I see
 - I think prayer is like that (chore but becomes a habit)
 - Best to have a written record
 - Not a great idea (Simon)
 - People out there want to define us by our pasts but we will think differently because of him
 - He's not wrong, be careful
- Jesus and team on the trail to Syria (assyria)
 - Jesus and Simon (Peter) dialog
 - We all agree on you
- Peter wanting structure
 - You could stand to be a little nicer sometimes
 - I will need your leadership in time
 - I want every voice heard, everyone can learn from each other
 - One day, there will need to be structure
 - Why not now, because I am still here, are you saying one day you won't be?
 - "Soon" - what is soon?
 - But it's not your time, that's what I tried to tell my mother at Cana
- MAry Mag, Thomas' girlfriend, Matthew
 - We want to learn the Torah
 - They allow women in the Beit Midrash
 - The Beit Midrash model is designed to build community, to empower learners, and to provide learners with inspiring role models. It is an intergenerational model, building relationships among the entire community.
 - MATthew struggling to fit in
 - Thomas - Matthew doesn't know anything about Torah
- Phlllip & Matthew
 - You didn't lose any time, it just got rearranged
- Caesarea Philippi
 - A stop at Philip the Tetrarch (c. 26 BCE. - 34 CE), sometimes called Herod Philip II by modern writers (see "Naming convention"), son of Herod the Great and his fifth wife, Cleopatra of Jerusalem, ruled over the northeast part of his father's kingdom between 4 BCE and 34 CE. He was a half-brother of Herod Antipas and Herod Archelaus and should not be confused with Herod II, whom some writers call Herod Philip I.

- Phillip stops to see Nathaniel
 - Nathaniel is sulking over his job fail
 - A pile of rubble, a cold day in Ghenna before they hire another Jew
 - Phillip - about to make a lot more enemies
 - This is who the baptizer has been preparing us for
 - He's THE ONE
 - Can anything good come from Naz? They barely have a synagogue
 - Sleep under the same roof as their livestock
 - I promise, you will not regret it
 - He is like no other Rabbi (teacher)
 - I have never seen you talk like this
- Jesus - Phillip - Nathaneal
 - The truth teller
 - Israel begins w. Jacob...a bit of a deceiver
 - A true ISraleiter in whom there is no deceit
 - I have known you long before you made a choice to come see me
 - I saw you under the fig tree
 - Philip celebrating NATHaneal's confession
 - Like Jacob - you will see angels descending and ascending
- Peter interrupts
 - Syria knows we are coming
- Jesus to Nathanel - so you want to help build

Read for Bible Study:

John 1:43-51 (Jesus calls Phillip and Nathanael);

Matthew 10 (Jesus sends out the disciples);

Ezekiel 39 (Prophecy against Gog that the disciples recite)

The Beit Midrash model is designed to build community, to empower learners, and to provide learners with inspiring role models. It is an intergenerational model, building relationships among the entire community.

A mysterious visitor seeks to meet Jesus, but the disciples are hesitant. Tension builds between Simon and Matthew. As the group heads to a new city, word arrives that Jesus' fame is growing.

The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man." (John 1:43-51 ESV)

- Phillip leaves John the Baptist to come and follow Jesus.
- Phillip brings Nathanael to the disciples and he is called by Jesus

- Ends w/ Jesus-Philip dialog

Nathanael is one of the most enigmatic characters found in the Gospels, and so it's no surprise that The Chosen Season 2 Episode 2 has adapted his story and sought to answer the question that readers of the Gospel of John have been asking for centuries: what exactly was Nathanael doing when Jesus saw him under the fig tree? In addition to exploring Nathanael's background, Episode 2 of The Chosen Season 2 also begins digging deeper into Matthew's character and his struggle fit in among the disciples. In both stories, the character of Philip (who in The Chosen is a disciple of John the Baptist) plays an important role as a kind of mentor/counselor, inviting Nathanael and Matthew to come and see the paradoxical Outside-In logic of the Kingdom of God and the meaningful role they can play in following the call of Jesus.

Quick Summary of The Chosen Season 2 Episode 2:

The disciples are waiting for Jesus to come back to head to Syria. Phillip leaves John the Baptist to come and follow Jesus. Phillip brings Nathanael to the disciples and he is called by Jesus. The way they portrayed Nathanael's story was really inspiring, especially after going back and reading the Scripture that inspired it. It was also really good to be reminded of the real humanity of the disciples and be reminded that they struggled to agree. The episode was a beautiful reminder for me that we build things differently with Jesus... and we can start now.

Read for Bible Study:

John 1:43-51 (Jesus calls Phillip and Nathanael);

Matthew 10 (Jesus sends out the disciples);

Ezekiel 39 (Prophecy against Gog that the disciples recite)

Assyria

The modern name of Syria is claimed by some scholars to have derived from Herodotus' habit of referring to the whole of Mesopotamia as 'Assyria' and, after the Assyrian Empire fell in 612 BCE, the western part continued to be called 'Assyria' until after the Seleucid Empire when it became known as 'Syria'.

The Chosen Season 2 Episode 2

Discussion Questions:

- 1) How did you feel about Phillip's conversation with Matthew- especially when Matthew draws the circle in the dirt?
- 2) Why do the disciples disagree about writing down Jesus' words? How do we still see that playing out now?
- 3) If you feel comfortable sharing- what was a time that you felt seen by God like Nathanael under the fig tree.

Intro: Have you ever worked hard, really hard, to achieve, accomplish, or build something, only to have it slip away or be taken from you? (Tell about it briefly, if you can.) If so, you'll be able to identify with one of the new characters we are introduced to in today's story.

Which of the characters in the series thus far do you feel you most closely identify with? Why?

What new character(s) are we introduced to in this episode? Nathaniel & Philip (of Bethsaida)

How does Philip describe the difference between those who are following Jesus and those who are not? What terminology does he use? Might there be a reason why the directors/writers/producers of The Chosen chose to use that language? If so, what might it be?

Philip calls them “sleepers,” the people “out there.” In contrast, he says the followers of Jesus are “awake.”

Compare the contemporary usage of the term “woke.” Disciples of Jesus are the ones who are truly “woke” to the true reality of the world and eternity around them.

Have you ever felt like Matthew, when he was talking to Philip as they were walking together to gather wet wood, that you are somehow outside the circle of life that everyone else seems to be experiencing or that you don’t fit in? What do you do when you feel that way?

Most definitely yes!

Tell about a time when, like Nathaniel sitting under the tree, you had to turn loose of something that was especially important or significant to and for you. What do you do when your hopes, dreams, and aspirations turn to dust (literally, as in Nathaniel’s case, or figuratively)?

What language is Nathaniel using as he sits under the tree and talks to God? The words of the Psalms

What do you think of Philip’s statement to Matthew as they are skinning logs together, “Matthew, what you think you know doesn’t matter. Only that Jesus chose you. That’s where your confidence comes from now”? How does it/should it effect you to know that your confidence comes from the fact that Jesus has chosen you?

What did you think of Jesus’ last statement to Philip in this segment, “Listen, if we don’t make time for friends, we won’t have any”? Do you need to make more time for friends in your life and theirs? What can you do to take positive steps in that direction?

THE CHOSEN, Season 2, Episode #2 (2nd half) (27:00-52:38; 26 min.)

Intro: When’s the last time you woke up and weren’t sure exactly where you were?

Have you ever been in a situation or setting where you really only knew someone by their nickname and not their given name? Tell the story.

Matthew to Peter: “People out there want to define us by our pasts. But we do things differently because of Him.” This is his adaptation, but where did Matthew first hear those words?

From Philip.

Can you relate to Jesus' words, as suggested here, "To be honest, some days I miss manual labor. Fewer questions. Less speculation. Honest sweat"?

Interesting that Matthew is learning manual labor for the first time, and Jesus is moving into a different role from that of manual labor (carpenter).

What is "soon"?

05/01/22 S2E2 - I Saw You

THE CHOSEN, Season 2, Episode #2 (1st half) (00:00-27:00; 27 min.)

- Opening - Nathaniel building a synagogue
- Peter, Andrew, James, John (Sons of Thunder) gathering firewood for the next weary traveler
- Phillip arrives on the scene
 - You are new at this (he has been hanging out w/ JOhn the B
 - Say hello to my friend Andrew
 - Let Jesus figure it out?
 - From Bethsaida?
 - Sounds like you were in a war w. JOhn the B
 - Picking on poor Matthew
- Ez 39 - <https://www.biblegateway.com/passage/?search=eze+39&version=NIV>
 - A prophecy against Gog and Magog - reciting scripture
 - A prophet during Exile to Babylon
- Nathaniel in the bar
 - Did someone die?
 - Begins to describe himself?
 - He wanted to build synagogues
 - What did he die of? Hubris - excessive pride or self-confidence
- Matthew and Phillip walking
 - Once you meet the Messiah, AM, is all that matters
 - Out there, they want to define us by our sin (they are sleepers)
 - How did you memorize prophecy?
 - Rome offered me higher wages, my father kicked me out
 - Everyone speaks in riddles!
 - Simple ideas for complicated people
 - Here is a circle - Matthew feels outside the circle
 - Phillip says he can relate
- Nathaniel under the fig tree (John1)
 - Nathaniel wrestling with his dream job vs where he about to be called
 - Wrestling with his "life" (dream synagogue) that caved in

- Prays the Shema
- Prays scripture
- Do you see me?
- Matthew - Philip @ Camp
 - Philip teaching Matthew
 - Trying to get Matthew to loosen up
 - So, was it difficult to leave it all behind?
 - It's uncomfortable nobody likes me
 - What does he see in me?
 - I know very little about religion
 - What you think you know doesn't matter, only that Jesus chose me
- Back to fig tree - Nathaniel (John 1)
 - Dust, repentance
- Phillip at the fire
 - Jesus arrives
 - You e standing w/ Andrew the day I was baptized
 - How is my old cousin
 - Follow me - I will
 - Phillip captures the dialog w/ John the B and Nico in prison
 - We received word what do did in Cana
 - John is hardly standard procedure
 - We will continue north into syria
 - A death wish - ?
 - Still thinking through how to talk about it

A mysterious visitor seeks to meet Jesus, but the disciples are hesitant. Tension builds between Simon and Matthew. As the group heads to a new city, word arrives that Jesus' fame is growing.

The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, "We have found him of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!" Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see greater things than these." And he said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man." (John 1:43-51 ESV)

- Phillip leaves John the Baptist to come and follow Jesus.
- Phillip brings Nathanael to the disciples and he is called by Jesus
- Ends w/ Jesus-Philip dialog

Nathanael is one of the most enigmatic characters found in the Gospels, and so it's no surprise that The Chosen Season 2 Episode 2 has adapted his story and sought to answer the question that readers of the Gospel of John have been asking for centuries: what exactly was Nathanael doing when Jesus saw him under the fig tree? In addition to exploring Nathanael's background, Episode 2 of The Chosen Season 2 also begins digging deeper into Matthew's character and his struggle fit in among the disciples. In both stories, the

character of Philip (who in The Chosen is a disciple of John the Baptist) plays an important role as a kind of mentor/counselor, inviting Nathanael and Matthew to come and see the paradoxical Outside-In logic of the Kingdom of God and the meaningful role they can play in following the call of Jesus.

Quick Summary of The Chosen Season 2 Episode 2:

The disciples are waiting for Jesus to come back to head to Syria. Phillip leaves John the Baptist to come and follow Jesus. Phillip brings Nathanael to the disciples and he is called by Jesus. The way they portrayed Nathanael's story was really inspiring, especially after going back and reading the Scripture that inspired it. It was also really good to be reminded of the real humanity of the disciples and be reminded that they struggled to agree. The episode was a beautiful reminder for me that we build things differently with Jesus... and we can start now.

Read for Bible Study:

John 1:43-51 (Jesus calls Phillip and Nathanael);

Matthew 10 (Jesus sends out the disciples);

Ezekiel 39 (Prophecy against Gog that the disciples recite)

Assyria

The modern name of Syria is claimed by some scholars to have derived from Herodotus' habit of referring to the whole of Mesopotamia as 'Assyria' and, after the Assyrian Empire fell in 612 BCE, the western part continued to be called 'Assyria' until after the Seleucid Empire when it became known as 'Syria'.

The Chosen Season 2 Episode 2

Discussion Questions:

- 1) How did you feel about Phillip's conversation with Matthew- especially when Matthew draws the circle in the dirt?
- 2) Why do the disciples disagree about writing down Jesus' words? How do we still see that playing out now?
- 3) If you feel comfortable sharing- what was a time that you felt seen by God like Nathanael under the fig tree.

Intro: Have you ever worked hard, really hard, to achieve, accomplish, or build something, only to have it slip away or be taken from you? (Tell about it briefly, if you can.) If so, you'll be able to identify with one of the new characters we are introduced to in today's story.

Which of the characters in the series thus far do you feel you most closely identify with? Why?

What new character(s) are we introduced to in this episode? Nathaniel & Philip (of Bethsaida)

How does Philip describe the difference between those who are following Jesus and those who are not? What terminology does he use? Might there be a reason why the directors/writers/producers of The Chosen chose to use that language? If so, what might it be?

Philip calls them "sleepers," the people "out there." In contrast, he says the followers of Jesus are "awake."

Compare the contemporary usage of the term “woke.” Disciples of Jesus are the ones who are truly “woke” to the true reality of the world and eternity around them.

Have you ever felt like Matthew, when he was talking to Philip as they were walking together to gather wet wood, that you are somehow outside the circle of life that everyone else seems to be experiencing or that you don’t fit in? What do you do when you feel that way?

Most definitely yes!

- **Tell about a time when, like Nathaniel sitting under the tree, you had to turn loose of something that was especially important or significant to and for you. What do you do when your hopes, dreams, and aspirations turn to dust (literally, as in Nathaniel’s case, or figuratively)?**

What language is Nathaniel using as he sits under the tree and talks to God? The words of the Psalms

What do you think of Philip’s statement to Matthew as they are skinning logs together, “Matthew, what you think you know doesn’t matter. Only that Jesus chose you. That’s where your confidence comes from now”? How does it/should it effect you to know that your confidence comes from the fact that Jesus has chosen you?

What did you think of Jesus’ last statement to Philip in this segment, “Listen, if we don’t make time for friends, we won’t have any”? Do you need to make more time for friends in your life and theirs? What can you do to take positive steps in that direction?

Read for Bible Study:

John 1 (Intro to John's gospel that you see being written at the end of the episode); Luke 15: 1-7 (One of the tellings of the parable of The Lost Sheep); Matthe 4:18-22 (Jesus calls James and John); Luke 10: 25-37

Episode #1, 2H half 34:56 thru end :1:03 (30min)

- **Jesus observing the field (John and Big James)**
- **Jesus introduces his students to the Samaritan who owns the field**
- **Offers to share a meal w/ the Samaritan family**
 - Sharing stories at the table in the house
 - If people are who you say you are, when will will take away pain and suffering
 - Hearts and bones will still break but in the end light will win
 - If you knew who i was, you would not help us
 - Out stories connect us - tell us your story
 - Recognize the parable? The Jew in the ditch (the owner of the land was the one who attacked the Jew and left him)
 - Jesus has his students in the house of the Samaritan who did the attacking
 - Every day I think about that Jew
 - He didn't die, someone came along and helped him,
 - The shepherd leave the 99 on the mountain
 - Return to synagogue, search torah, tell others (Jesus's students listening in the background)
 - Sleep well tonight my friend (Confession)
- **Visiting the "Woman at the well's house"**
 - Where is Jesus, you have certainly livened things up around here
 - Jesus' vision imagining The healing from remote while sleeping
 - Oh I just know if a family that is having an unexpectedly good morning
- **James and John in the morning -**
 - I don't address everything at once w/ new believers
 - Starting his day w/ prayer
- **Jesus goes off to be alone (Mark 1:35)**
 - I need some time alone
 - Enough w/ the protection talk
 - Student confusion
 - Seek and you will find, always triggering dialog
 - Tension between James & John(thunder) and Simon Peter
- **Jesus tough love on James and John**
 - Fire from the heavens? (sounds alot worse when you say it that way)
 - I was teaching you a lesson
 - What we are doing here will last generations
 - They are believing in me w/out even seeing miracles
 - You think you are more worthy?
 - You are not! That's why I am here
 - I need you to be humble

- To show the way
- You two, you are like a storm on the sea (Sons of Thunder)
- Here to plant seeds, not to burn bridges
- **Synagogue reading**
 - Calls in John (irony) - the disciple whom he loved
 - I Am who I am, John
 - In the beginning was The Word, The Word Was God, The Word became flesh
 - God (The Word) reading the word
 - Gen1 & John1 parallel
 - Jesus, will you read scripture today? Wow

Why did the Jews not like the Samaritans?

<https://www.youtube.com/watch?v=Gf7hfGdu5lg>

Jacob's Well (Arabic: بئر يعقوب, Bir Ya'qub, Greek: Φρέαρ του Ιακώβ, Fréar tou Iakón, Hebrew: באר יעקב, Be'er Yaaqov; also known as Jacob's fountain and Well of Sychar) is a deep well constructed from rock that has been associated in religious tradition with Jacob for roughly two millennia.

Based on John 4:15, these scholars have argued that Shechem is the Samaritan city of Sychar described in the Gospel of John. Shechem is also the location of Jacob's Well, where John 4:5–6 describes Jesus' meeting with the woman of Samaria.

Part1 (2 weeks ago)

Prologue: 62 A.D.

- John interviewing Earliest disciples reflecting on their first encounter (John's Gospel)
 - Simon-Peter
 - Bartholemew - He knew me before he knew me
 - Reminds me how much I miss him
 - Talk about him every day
 - Mary Mag (Lilith) -
 - Matthew - mine will be precise
 - Mary - Mother of Jesus
 - http://www.jesuswalk.com/7-last-words/3_woman.htm
 - *When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, 'Dear woman, here is your son,' 27 and to the disciple, 'Here is your mother.' From that time on, this disciple took her into his home." (John 19:26-27)*
 - Referred to Big James - Martyred by Beheading
 - John's disclaimer (end of John)
 - *John 21: 25 Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.*

Back to Samria - where was Samaria?

<https://images.app.goo.gl/3SbCvLxdSpQunDJ89>

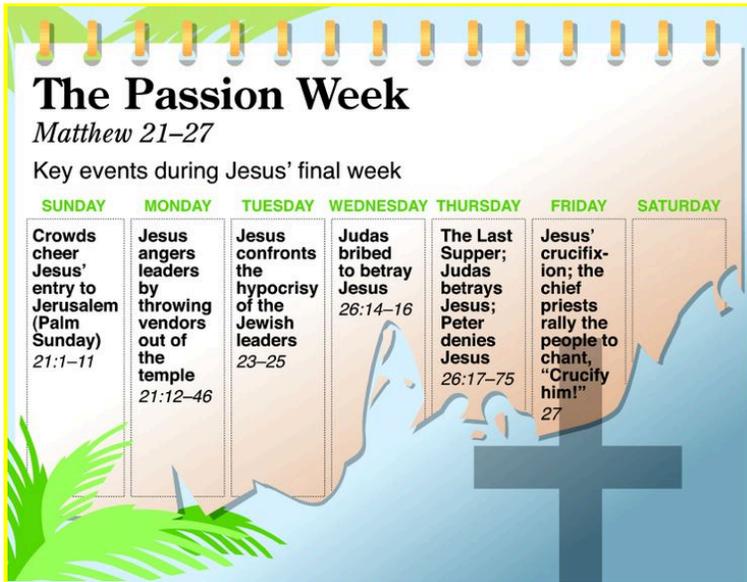
- Big James and John (sons of thunder) plowing the fields outside of Samaria debating who he must like better (sons of Zebedee)
- Thomas (doubting Thomas) and ramah (her father Kafni)
- Ongoing tension between his students in Samaria
- Jesus' teaching in Samaria
 - I have a very fond place in my heart fo shepherds (99 and the 1)
 - There will be great joy in "Heaven" over the one sheep
- Woman at the Well - this man told me everything I ever did (but there is joy in that statement)
- Kafni really struggling w/ the claims of Jesus (of Naz) taking away his daughter (34:56 end part1)

Note: Who is this "disciple whom he loved"? We see this phrase only four other times -- and only in John's Gospel.19 This disciple is clearly identified as the author of the Gospel of John (John 21:24). Church tradition identifies this disciple with St. John the Apostle. Perhaps the Gospel writer doesn't identify himself by name out of modesty.

This disciple whom Jesus loved, St. John, one of three disciples closest to him, is the only male disciple who is at the foot of the cross as Jesus is dying. The others are too afraid to be so closely identified with a man condemned by the Romans, as well as by the leaders of their own people (Mark 14:50; Luke 23:49). But John is nearby -- perhaps to accompany his own mother (Mary's sister).

04/10/22 - 4/17/22 (Palm Sunday through Resurrection Sunday)

- **Holy Week - The March Into Jerusalem - to Resurrection Sunday (Click Below for Timeline)**
- <https://images.app.goo.gl/6mBffhHVvs7RQyjmP7>



Self-Study for Holy Week

- <https://brianzahnd.com/2006/04/hosanna/>
- <https://wolc.com/event/5952505-2022-04-15-good-friday-2022/>
- <https://transformingcenter.org/2011/04/holy-week-practicing-the-most-sacred-rhythm-of-all/>
"Nothing that has not died will be resurrected." C.S. Lewis
- <https://brianmclaren.net/thoughts-on-holy-week-from-fr-richard-rohr/>
- <https://cac.org/five-consoling-messages-2020-04-05/>
- <https://www.asacredjourney.net/tag/holy-week/>
- <https://podcasts.apple.com/fm/podcast/the-holy-week-story-w-brian-zahnd/id1476002283?i=1000514767473>
- A collection of Youtube favs:
 - <https://www.youtube.com/playlist?list=PLvZZWoXYRSHiuerkOZWoltwO9QT0tcnz9>

04/10/22 S2E1

<https://watch.angelstudios.com/thechosen/watch/episodes/season-2-episode-1-thunder?ap=true>
<https://downthehobbitholeblog.com/2021/the-chosen-season-2-discussion-questions/>
<https://www.wordonfire.org/articles/fellows/the-chosen-season-2-getting-jesus-the-god-man-right/>

Episode #1, 1st half 01:05-34:56 34 min.

Prologue: 62 A.D.

- John interviewing Earliest disciples reflecting on their first encounter (John's Gospel)
 - Simon-Peter
 - Bartholemew - He knew me before he knew me
 - Reminds me how much I miss him
 - Talk about him every day
 - Mary Mag (Lilith) -
 - Matthew - mine will be precise
 - Mary - Mother of Jesus
 - http://www.jesuswalk.com/7-last-words/3_woman.htm
 - *When Jesus saw his mother there, and the disciple whom he loved standing nearby, he said to his mother, 'Dear woman, here is your son,' 27 and to the disciple, 'Here is your mother.' From that time on, this disciple took her into his home." (John 19:26-27)*
 - Referred to Big James - Martyred by Beheading
 - John's disclaimer (end of John)
 - *John 21: 25 Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.*

Back to Samria - where was Samaria?

<https://images.app.goo.gl/3SbCvLxdSpQunDJ89>

- Big James and John (sons of thunder) plowing the fields outside of Samaria debating who he must like better (sons of Zebedee)
- Thomas (doubting Thomas) and ramah (her father Kafni)
- Ongoing tension between his students in Samaria
- Jesus' teaching in Samaria
 - I have a very fond place in my heart fo shepherds (99 and the 1)
 - There will be great joy in "Heaven" over the one sheep
- Woman at the Well - this man told me everything I ever did (but there is joy in that statement)
- Kafni really struggling w/ the claims of Jesus (of Naz) taking away his daughter (34:56 end part1)

Note: Who is this "disciple whom he loved"? We see this phrase only four other times -- and only in John's Gospel.19 This disciple is clearly identified as the author of the Gospel of John (John 21:24). Church tradition identifies this disciple with St. John the Apostle. Perhaps the Gospel writer doesn't identify himself by name out of modesty.

This disciple whom Jesus loved, St. John, one of three disciples closest to him, is the only male disciple who is at the foot of the cross as Jesus is dying. The others are too afraid to be so closely

identified with a man condemned by the Romans, as well as by the leaders of their own people (Mark 14:50; Luke 23:49). But John is nearby -- perhaps to accompany his own mother (Mary's sister).

Holy Week - The March Into Jerusalem - Click Below for Timeline

<https://images.app.goo.gl/6mBffhHV7RQyjmP7>

<https://brianmclaren.net/thoughts-on-holy-week-from-fr-richard-rohr/>

04/03/22 - S1E8 Pt2

<https://watch.angelstudios.com/thechosen/watch/episodes/cebfed53-8ea7-4d19-89a1-1905f1f1a707?ap=true>

<https://www.patheos.com/blogs/filmchat/2020/07/the-chosen-season-one-episode-eight.html>

Season 1, Episode 8 — ‘I Am He’

Mark 1-2; Matthew 8-9; Luke 4-5; John 4

Synopsis. In the 20th century BC, Jacob and his sons dig a well on some land that he has just bought near Shechem. In the 1st century AD, a Samaritan woman named Photina goes to that well, alone, for water. Quintus is upset when he hears that Matthew has left his post to follow Jesus, and he posts signs around town saying Jesus is wanted for questioning. Jesus and his followers leave town and walk as far as Samaria, where Jesus meets Photina by the well and reveals to her that he is the Messiah. Jesus tells the disciples they will stay in Photina’s town for the next couple of days.

Gospels. The episode contains three stories from the gospels: It begins with the dinner at Matthew’s house (Mark 2:15-17, Matthew 9:10-13, Luke 5:29-32), it continues with the healing of Simon’s mother-in-law (Mark 1:29-31, Matthew 8:14-15, Luke 4:38-39), and it climaxes with Jesus’ conversation with the Samaritan woman (John 4:1-42).

Flow - Pt2 (this week) (31:45 - 52:45)

- Roman soldiers post a “Jesus wanted sign”
 - Tension related to Jesus recruiting on their revenue sources (Matthew)
- Jesus gathering w/ this traveling classroom
 - Nico doesn’t go but donates money - “you came so close”
 - Nico sobs
 - Peter-Matthew tension
- Matthew’s parent’s house (Gaius)
 - Matthew up ended his life to follow Jesus
- Jesus walking on the road “to Samaria”
 - History of great tension w/ Jews and Samaritans
 - I have never even spoke to a Samaritan
 - If we are going to have a Q&A session everytime we do something new together...
- Jesus encountering the woman at the well
 - I am rejected by others, “I know, but not by the MEssiah”
 - Spirit and Truth
 - It won’t be all about mountains and temples
 - This man told me everything I have done
 - I have food to eat that you do not know about
 - And so it’s time (Peter)

Brene Brown - Vulnerability & Shame

What’s the Most Powerful Antidote to Shame?

<https://www.happify.com/hd/powerful-antidote-to-shame-brene-brown/>

https://www.youtube.com/watch?time_continue=36&v=psN1DORYYV0&feature=emb_title

<https://www.youtube.com/watch?v=iCvmsMzIF7o>

- Vulnerability is NOT weakness
 - Brené Brown: The Biggest Myth About Vulnerability | Inc. Magazine
 - <https://www.youtube.com/watch?v=ZkDaKKkFi6Y>
- Emotional risk, exposure, uncertainty
- Most accurate measure of courage
- Courage in you (true), weakness in me (false)
- Let ourselves be seen, be honest
- Vulnerability is the birthplace of change
- We have to talk about shame
- You gotta dance w/ the one who brought you
- Shame ---> Swamp land of the soul
- You can’t be afraid to fail
- It’s not the critic who counts, the one who sits and points, the credit goes to the one in the arena who fails and does so caring greatly
- Shame says “not good enough” (not x-enough)
- Shame is do it all, do it perfectly, never let them see you sweat
- Shame is a straight jacket
- Shame is don’t be perceived as weak
- What’s the Most Powerful Antidote to Shame?
- "If you put shame in a Petri dish, it needs three things to grow exponentially: *secrecy, silence and judgment*. If you put the same amount of shame in a Petri dish and douse it with empathy, it

can't survive," says Dr. Brene Brown. Watch to learn what happens when people confront their shame head-on, and why empathy is the most powerful antidote there is.

- Empathy says me, too

THE phrase Daring Greatly is from Theodore Roosevelt's speech "Citizenship in a Republic." The speech, sometimes referred to as "The Man in the Arena," was delivered at the Sorbonne in Paris, France, on April 23, 1910. This is the passage that made the speech famous:

"It is not the critic who counts; not the man who points out how the strong man stumbles, or where the doer of deeds could have done them better.

The credit belongs to the man who is actually in the arena, whose face is marred by dust and sweat and blood; who strives valiantly; who errs, who comes short again and again,

because there is no effort without error and shortcoming; but who does actually strive to do the deeds; who knows great enthusiasms, the great devotions; who spends himself in a worthy cause;

who at the best knows in the end the triumph of high achievement, and who at the worst, if he fails, at least fails while daring greatly..."

THE CHOSEN, Season 1, Episode #8 (2nd half), "I AM HE" (31:45 -59:31; 30 min.)

More questions

What must it have been like for these men and women to leave their homes for, perhaps, the last time to follow Jesus?

What did you think about Nicodemus' response? How did you feel, watching him?

"If we're going to have a question and answer session every time we do something different or that makes you uncomfortable, it's going to be a very annoying trip for all of us."

What did you think about Jesus' encounter with the woman at the well?

What are people (Andrew and Mary Magdalene, for example) doing when they press their fingers to their lips and touch the doorframe upon leaving their homes? Touching the mezuzah, a small piece of metal attached to the door which has verses from the Torah inside, often the words of the Shema in Deuteronomy 6:4, "Hear, O Israel, the LORD our God is one God." It is a recognition and reminder of Who is actually in charge of the home and life and to Whom it all belongs.

What must it have been like for these men and women to leave their homes for, perhaps, the last time to follow Jesus?

Describe what you think Nicodemus is feeling as he hides around the corner from the well where Jesus and his disciples are gathering for their journey. How did you feel, watching him? Can you empathize with him? If so, in what ways?

What does Jesus whisper in Nicodemus' direction that is confusing to the others? "You came so close." Do you know people who have come so close to following Jesus in their lives but never did? Describe what it is like to know such a person. How did/does it make you feel to know people, to have friends or family, who are right on the cusp of following Jesus, but who won't follow through? What can you/we do to help them?

What did you think of the interaction between Jesus and his followers when he said they were going through Samaria rather than around it (as Jews usually did, and which would also have lengthened their journey by twice as much)? How does their conversation relate to conversations that are going on in our society and culture today (regarding race and history and ethnicity and justice/injustice, for example)?

John: "I've never even spoken to a Samaritan."

Jesus: "And none of you here were present for any of those things" (speaking of the historical events James and John are referring to, the animosity between Samaritans and Jews).

Jesus: "Listen, if we're going to have a question and answer session every time we do something you are not used to, it's going to be a very annoying time together for all of us."

What did you think about Jesus' encounter with the woman at the well? Where would you find this story in the Gospels? John 4.

"I came to Samaria just to meet you. Do you think it's an accident that I'm here in the middle of the day?" Jesus to Photina, the woman at the well. Had you ever thought of the story that way before, that Jesus went to Sychar and through Samaria--just to meet her? Amazing when you stop to consider, isn't it?!

"I'm going to tell everyone," she says. "I was counting on it!" Jesus responds.

John 3:1-3 - New International Version, Jesus Teaches Nicodemus

Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. 2 He came to Jesus at night and said, "Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him."

3 Jesus replied, "Very truly I tell you, no one can see the kingdom of God unless they are born again.[a]"

John 7:49-51 New International Version

49 No! But this mob that knows nothing of the law—there is a curse on them."

50 Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked, 51 "Does our law condemn a man without first hearing him to find out what he has been doing?"

John 19:38-40 New International Version

The Burial of Jesus

38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate's permission, he came and took the body away. 39 He was accompanied by **Nicodemus**, the man who earlier had visited Jesus at night.

Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.[a] 40 Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs..

03/2722 - S1E8 Pt1

<https://watch.angelstudios.com/thechosen/watch/episodes/cebfe53-8ea7-4d19-89a1-1905f1f1a707?ap=true>

<https://www.patheos.com/blogs/filmchat/2020/07/the-chosen-season-one-episode-eight.html>

Season 1, Episode 8 — 'I Am He'

Mark 1-2; Matthew 8-9; Luke 4-5; John 4

Flow

- **Jacob and his sons digging the well in Canaan - interaction w/ the local about El Shadi**
 - (Jacob-Israel) - digging a well
 - This is Canaan - the gods are not nice here
 - "God" was a confusing concept (still is)
 - El Shaddi - "the All Sufficient One, "the God who is more than enough."
- **Woman at the well - visits her "current husband" and asks for a divorce**
 - John 4 story (more next week)
 - She was pushed away from society (table)
 - Jesus will pull her back
 - "Neria" (current husband) - asks her to come back w/ live him
 - Asks him for a cert of divorce
 - He calls her a "possession" likely a reflection of what she was dealing with (two sides always)
- **Matthew's house - teachers of the law who were Pharisees saw him eating with the sinners and tax collectors, they asked his disciples: "Why does he eat with tax collectors and sinners?"**
 - I have not come to call the righteous, but sinners."
 - The table
 - A natural table of misfits and stories - just how it should be
 - TEachers of the law - surely not
 - Do you know what "he" and "She".....
 - It's not the healthy that need a doctor but the sick
 - Let them speak Andrew
 - "This is about what God wants"
 - Roman soldier shows up (Gaius) - look at the dregs of capernaum, bottom of the barrel
- **Mr and Mrs Nico - Nico, I love our life, take me back to it**
 - Adonai El Roi - The God Who Sees Me - The words of Hagar (God saw her)
 - Ms. Nico - I love our life - take me back to it
- **Roman soldier dialog about MATthew following JESus**
 - Matthew left, he quit
 - Quit to do what?
 - He left to become a student
 - The man from the eastern ghetto
 - I don't like that man
- **Jesus and students breaking down camp**
 - You telling me you don't already know what's in my head?
 - Conversation for another time
 - I should have only called single people?
 -
- **Nico, Shmuel post speech - our work is for God**

- Shmuel - the tension of power structure
- Bold to assume outcomes
- False prophecy - forgiving sins - called himself the Son of God
- He came from Naz, not “heaven” (God space)
- The man claimed to be God, and you said nothing
- It’s all about politics and promotion w/ you isn’t it?
- You have learned nothing from me
- **Jesus at Simon Peter’s house - Peter’s mother-in-law terrible fever (31:45)**
 - Where is Simon?
 - Jesus appears
 - I wasn’t expecting you here - people usually aren’t
 - Jesus gives Eden credit for seeing something special in Simon
 - Put your nets down and go sit w/ your mother-in-law
 - You are one flesh w/ simon - he cannot make sacrifices that are not also yours
 - I see you - I know it’s not easy to be at home
 - Normal simon is difficult enough, you think I want to travel w/ a worried simon?
 - We should get a doctor, there is no need

Synopsis. In the 20th century BC, Jacob and his sons dig a well on some land that he has just bought near Shechem. In the 1st century AD, a Samaritan woman named Photina goes to that well, alone, for water. Meanwhile, in Capernaum, Matthew hosts a dinner for Jesus and his followers, and the Pharisees complain that Jesus is associating with sinners. Shmuel confronts Nicodemus for failing to condemn Jesus’ blasphemy. Jesus heals Simon’s mother-in-law so that Simon and his wife will have less to worry about while Jesus and the disciples are traveling from town to town. Quintus is upset when he hears that Matthew has left his post to follow Jesus, and he posts signs around town saying Jesus is wanted for questioning. Jesus and his followers leave town and walk as far as Samaria, where Jesus meets Photina by the well and reveals to her that he is the Messiah. Jesus tells the disciples they will stay in Photina’s town for the next couple of days.

Gospels. The episode contains three stories from the gospels: It begins with the dinner at Matthew’s house (Mark 2:15-17, Matthew 9:10-13, Luke 5:29-32), it continues with the healing of Simon’s mother-in-law (Mark 1:29-31, Matthew 8:14-15, Luke 4:38-39), and it climaxes with Jesus’ conversation with the Samaritan woman (John 4:1-42).

All three of the Synoptic gospels place the healing of Simon’s mother-in-law before the dinner at Matthew’s house, but this episode places the healing after the dinner.

–

The dinner at Matthew’s house in this episode is somewhat smaller than in the gospels.

Mark and Matthew both say “many tax collectors and sinners” were there, while Luke says, more discreetly, that “a large crowd of tax collectors and others” were there.

It is often assumed that the word “sinners” is a coded reference to prostitutes — and we do see one prostitute, a former neighbour of Mary Magdalene’s, at Matthew’s house in this episode — but the biblical word doesn’t require that interpretation.

Sometimes the word “sinner” is used to describe tax collectors themselves (e.g. Luke 18:13, 19:7). It is also the same word Simon uses when he tells Jesus he is a “sinful” man in Luke 5:8, and it is the same word Jesus uses when he says the Son of Man is about to be betrayed into the hands of “sinners” in Mark 14:41, Matthew 26:45 and Luke 24:7.

All three versions of this story say the Pharisees asked why Jesus was eating with the tax collectors and sinners. Luke tells two other stories in which the Pharisees mutter that Jesus is eating with tax collectors and/or sinners, in Luke 15:1-2 and 19:7 — and in those stories, the Pharisees aren’t asking questions any more, they’re just complaining.

Jesus himself mocked his critics for accusing him of being “a glutton and a drunkard, a friend of tax collectors and sinners” (Matthew 11:19, Luke 7:34).

The fact that Jesus probably wasn’t a glutton and a drunkard should probably caution us against taking the Pharisees’ criticisms of other people too literally, too. They may have accused those people of being whores and whatnot, but that doesn’t mean they were.

—

The story of Matthew’s dinner is slightly longer in Matthew’s gospel than the other two gospels, as it includes an extra bit where Jesus quotes Hoses 6:6 (“I desire mercy, not sacrifice”). This episode includes that quote, and thus follows Matthew’s gospel.

When Jesus heals Simon’s mother-in-law, he takes her hand and says, “Leave her.”

It sounds like he’s speaking to a demon, or a personification of the illness. But there may be a basis for that in the gospels. Mark and Matthew merely say that Jesus touched the mother-in-law’s hand when he healed her, but Luke says he “rebuked the fever”.

THE CHOSEN, Season 1, Episode #8 (1st half), “I AM HE” (00:00-31:45; 30 min.)

More questions

What did you think of the interaction at the beginning between Jacob and Yassib?

Jacob: "Our God takes care of us." Yassib: "This is Canaan. The gods are not nice here."

"Of all the gods you could possibly choose from, you pick an invisible god whose promises take generations to come true, who makes you sojourn in strange places and He broke your hip. That is a strange choice. Ah, immigrants..." "We didn't choose Him...He chose us."

What did the scene of the woman at the well remind you of? How hard collecting water can be--and still is for many people today. Women all around the world spend hours each day in search of water, often walking miles back and forth from their homes to get and carry water, enough just for the day.

A well in Damascus

Describe the interaction between the woman from Sychar/well (Photina) and her husband (Neraiah). Where would you find the Mosaic legislation regarding divorce? Deuteronomy 24. A four-step process: Write a certificate. Give it to her (personally). Put her (and whatever belongings you allow her to carry) out of the house. Once you do so, you can never marry her again (if she marries another man--which she will). At every step, this legislation is designed to get men to think about what they are doing to their wives and to their relationship. It is an irrevocable decision.

What about the feast at Matthew's house? Why was Shula's comment about "A Pharisee running? Somehow I can't see that" so funny? Because she is blind :-).

Go back to the conversation between Nicodemus and Zohara: Do we stumble on hard roads or does He call us to them? What do you think?

Tell me about the conversation between Shmuel and Nicodemus after the ceremony. What did you think of Shmuel's comment, "The law...is God"? How did that strike you? About the same as when a person says "God is love," then flips it around and says "Love is God." Those are two very different things, are they not?

Where would you find the story of Jesus healing Peter's mother-in-law? Mark 1:29-31.

Jesus rolling his eyes, "Normal Simon is difficult enough. You think I want to travel with a worried Simon?"

Closing: Think about Eden and Simon's conversation after Jesus heals Dasha, Eden's mother. "Thank you." "For what?" "For obeying and following Him. It led Him here." Men, when you obey and follow Jesus, you will bring blessing to your wives and to your families. Think about that this week, will you? Ladies, same thing. When you obey and follow Jesus, you will bring blessing to your families, your friends, and those you love. So ask yourself, "How can I obey and follow Jesus this week in such a way to bring blessing to my family? To my friends? To others? What do I need to do? Who do I need to be?" Act accordingly. And then watch what happens. Watch what GOD will do.

Season 1, Episode 7 — ‘Invitations’

Mark 2; Matthew 9; Luke 5; John 3

Synopsis. In the 13th century BC, Moses is making a bronze serpent, so that all of the Israelites who have been attacked by poisonous snakes can look at it and be healed. In the 1st century AD, Jesus tells his followers that they will start moving from town to town, now that the miracles he did yesterday are attracting lots of attention. Mary Magdalene tells Jesus Nicodemus wants to meet with him. Matthew, who has been estranged from his family since he took up tax collecting, has an awkward meeting with his mother. Simon warns Jesus that the meeting with Nicodemus could be a trap, so Jesus takes a few precautions but goes ahead with the meeting anyway. Jesus explains his mission to Nicodemus — comparing himself to the bronze serpent in Moses’ day, and telling him that people must be born again — and he asks Nicodemus to join his movement. Nicodemus is clearly interested but says he cannot. The next day, Jesus is walking past Matthew’s tax booth. He calls Matthew, and Matthew follows him at once

John 3:1-3 - New International Version, Jesus Teaches Nicodemus

Now there was a Pharisee, a man named Nicodemus who was a member of the Jewish ruling council. 2 He came to Jesus at night and said, “Rabbi, we know that you are a teacher who has come from God. For no one could perform the signs you are doing if God were not with him.”

3 Jesus replied, “Very truly I tell you, no one can see the kingdom of God unless they are born again.[a]”

John 7:49-51 New International Version

49 No! But this mob that knows nothing of the law—there is a curse on them.”

50 Nicodemus, who had gone to Jesus earlier and who was one of their own number, asked, 51 “Does our law condemn a man without first hearing him to find out what he has been doing?”

John 19:38-40 New International Version

The Burial of Jesus

38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jewish leaders. With Pilate’s permission, he came and took the body away. 39 He was accompanied by **Nicodemus**, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.[a] 40 Taking Jesus’ body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs..

Nico

To “see” and “enter” the Kingdom of God in the Gospel of John is not about getting correct doctrine, moving from the “out” group into the “saved” group, and going to Heaven when I die. Entering, beholding, and living in the Kingdom is Jesus’ shorthand for awakening to a new spiritual awareness of God’s abiding presence in and around me here and now made available by Jesus, and living my life within the domain of God’s effective will (D. Willard).

So, back to Jesus' conversation with Nicodemus (and me): "The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit." We find that the kind of Kingdom existence he invites Nicodemus to behold and enter into is described in all passive language. It is a life of letting go of control, crucifying the ego daily (cf. Gal 2:20; 1 Cor. 15:31) in order to "be born again (from above)" and to "be born of the Spirit" and to be led by the Spirit as a toddler is led by the hand, and be blown here and there by God's breath as the trees and leaves are blown about by the impossible to predict or control summer breeze. Notice all the passive language. "How can this be?" Nicodemus asked. "You are Israel's teacher," said Jesus, "and do you not understand these things? I know, Nicodemus, I feel your pain. I am slow to learn as well.

We struggle to accept the Gospel Logic that we gain by losing, get by letting go, move ahead by sitting down to rest, and overcome by surrendering. We have been taught and conditioned more by the spirit of American entrepreneurialism than the Spirit who blows in a myriad quiet and unassuming ways. We think the kingdom comes in the world and in our hearts by taking responsibility, putting in the blood, sweat and tears, grabbing life (and faith) by the horns. This is life, faith, and ministry under the heavy yoke. This is the pathway to burnout, bitterness, and disillusionment with God and religion. This is enslavement to the preoccupations of the ego. This is doing God's work without God's presence and power. This is Nicodemus, and many of us.

This is to fall short of the kind of spiritual communion Jesus invites Nicodemus and all the rest of us to pursue with him, in him and him in us: "On that day you will realize that I am in my Father, and you are in me, and I am in you...Anyone who loves me will obey my teaching. My Father will love them, and we will come to them and make our home with them" (John 14:20, 23). But in the words of N. T. Wright:

The word became flesh, said St. John, and the Church has turned the flesh back into words: words of good advice, words of comfort, words of wisdom and encouragement, yes, but what changes the world is flesh, words with skin on them, words that hug you and cry with you and play with you and love you and rebuke you and build houses with you and teach your children in school (The Crown and the Fire).

Let all the Nicodemuses among us pray for our eyes to be opened to see and experience the Kingdom Among Us, and be swept up into the childlike laughter and intimate dance that is life in the Trinity—and find ourselves embraced by God through the Spirit as God makes his home in us.

Born Again

In avoiding death, a man ironically avoids life.

Every initiation rite I've studied had some ritual, dramatic, or theatrical way to experience crossing the threshold from life to death in symbolic form. We cannot experience rebirth, being "born again," without experiencing some real form of death first. Most "born again" churches do not seem to have recognized this. The old self always has to die before the new self can be born, which is the Passover experience we resist. In the language of John's Gospel (12:24), "The grain of wheat must die or it remains just a grain of wheat; but if it dies bears much fruit."

new level of awareness and identity

Inside the sacred space of initiation, there were invariably ritual enactments like drowning, dipping, burying, entrance into one's tomb, all of which come together in the Pauline notion of baptism (see Romans 6:3-11).

Death and resurrection, the paschal mystery, is the theme of every single Eucharist no matter what the feast or season. It takes us many seasons and even years to overcome our resistance to death.

The transformational journey of death and resurrection is the only real message. It makes you indestructible. The real life, God's life, is running through you and in you already. But allowing it to flow freely doesn't come easily. When you do, the spiritual journey really begins. Up to that moment it is just religion.

Rohr

We can't start a spiritual journey on a negative foundation. If we just seek God out of fear or guilt or shame (which is often the legacy of original sin), we won't go very far. If we start negative, we stay negative. We have to begin positive—by a wonderful experience, by something that's larger than life, by something that dips us into the depths of our own being. That's what the word baptism means, "to be dipped into."

Jesus is thirty years old when his baptism happens. According to Mark's Gospel, he hasn't said a single thing up to now. Until we know we're a beloved son or beloved daughter or even just beloved, we don't have anything to say. We're so filled with self-doubt that we have no good news for the world. In his baptism, Jesus was dipped in the unifying mystery of life and death and love. That's where it all begins—even for him! The unique Son of God had to hear it with his own ears and then he couldn't be stopped. Then he has plenty to say for the next three years, because he has finally found his own soul, his own identity, and his own life's purpose.

Nadia Bolz-Weber

In the words of Nadia Bolz Weber:

You had about the same chance of choosing your God as you had in choosing your parents. The God of Sara and Abraham, this God who so madly loved the world God created that God . . . walked among us as Jesus . . . this God who speaks through [unlikely] prophets and kisses lepers and makes whole that which is broken, this very God has chosen you . . . claimed you and named you as God's own. It's a wonderful mercy. A wild mystery to have a God who comes down to claim you in water and words forever.

Reflections on baptism and new life: themes for this Sunday's baptismal sacrament

For some reason, there was something painful for me about the idea of being loved completely apart from what I do or do not do. It's perhaps all we really want in life, and yet the prospect of it, stung. I'm not even sure why. Maybe because it only highlighted how much being loved apart from what we do or don't do is so rarely something we ever encounter. — Nadia Bolz-Weber

I take thee at thy word:

Call me but love, and I'll be new baptized;

Henceforth I never will be Romeo. — William Shakespeare, Romeo and Juliet

The great struggle of the Christian life is to take God's name for us, to believe we are beloved and to believe that is enough. — Rachel Held Evans, Searching for Sunday

In her book "Searching for Sunday," theologian Rachel Held Evans writes: Baptism reminds us there's no ladder to holiness to climb, no self-improvement plan to follow. It's just death and resurrection, over and over again, day after day, as God reaches down into our deepest graves and with the same power

that raised Jesus from the dead, wrests us from our pride, our apathy, our fear, our prejudice, our anger, our hurt, and our despair.

The Rev. Nadia Bolz Weber puts it this way: [In] your own baptisms, God proclaims that in you his beloved children, God is also well pleased. In the waters of your baptism, God claimed and named you as God's own. Whether it was as an infant or a youth or an adult. Whether your baptism happened in a church you can't even remember, or in a river at Summer Camp or in a church you love or one that no longer allows you to take communion, your baptism, not matter the circumstance, was most certainly an act of God upon you. Not an act of faith that you or someone else was giving to God. Baptism, is God's act of Gospel Love.

Baptism - A Deeper Dive

<https://docs.google.com/document/d/13yGMv6i2IYDwSD3gSAFF4feweUKBybpWo9ENX1YUGeg/edit>

Old Testament.

The prologue shows Moses making a bronze serpent, which he says will cure the Israelites who have been bitten by poisonous snakes (Numbers 21:4-9).

The story about the snakes is cited in the New Testament by Jesus (who mentions the bronze serpent during his conversation with Nicodemus in John 3:14-15) and Paul (who mentions the poisonous snakes but not the bronze serpent in I Corinthians 10:9).

Joshua objects to the bronze serpent because it is "a pagan symbol". As it happens, the bronze serpent was destroyed by King Hezekiah several hundred years later because the Judeans had begun to offer incense to it as though it were an idol (II Kings 18:4).

THE CHOSEN, Season 1, Episode #7, "INVITATIONS" (00:00-37:11; 37 min.) Q&A

Intro: What is one of your favorite Moses stories from Exodus, Numbers or Deuteronomy? (The one about the bronze snake being put on a pole for the people to "behold" and be spared from death by poisonous snake bite is the introduction to this week's episode.)

What is the "rod of Asclepius" or "caduceus"? ("Rod of Asclepius" is the single-snaked symbol of medicine, snake on a pole. The "caduceus" is a two-snaked symbol, and was the staff carried by Hermes, the herald/messenger, in Greek mythology, and used by messengers/heralds as their symbol. It is often confused with Asclepius' rod as a symbol of medicine and healing, esp. in the U.S.)

"I've learned to do what He says, without questioning" (Moses to Joshua in tent). Can you say that about yourself? If not, why not?

"It's an act of faith, not reason." (Moses to Joshua in tent, about the Hebrews looking upon the bronze serpent. His statement seems to put the two--faith and reason--in opposition to one another. Are they?)

Flow

- **Moses - Joshua - Bronze Snake is lifted up**
- **Matthew-Gaius interaction**

- Nico-Wife interaction - nothing in Capernaum but school boys and demons, I have never been closer to my senses
- Gaius-Nico interaction - we want rules followed, are our worlds on a collision course - don't even know what Nazareth is - what troubles you about this man - preachers have a habit of becoming politicians
- Jesus-Students camping (hospitality isn't only for people who own homes) - Mary Mag apology, A pharisee in the red quarter, he seemed earnest, hunger in his eyes, where are you going? To be alone to think and pray, planning a dinner party
- Matthew back as his parents' house - uses his mom's first name, everything is like sand in a flood....the things I thought to be true
- Peter's house - I am well acquainted w/ risk, i don't want our burdens to become his
- Jesus - Nico, the human eye is drawn to light, commentary on the visible healings, how is that belief going over in the synagogue, what have you come here to show us, a kingdom that can only be seen if you are born again (water and spirit), I am trying teacher, Wind (Spirit), Mystery, i have come to do more than speak words and do miracles, bronze serpent lifted up so will the Son of Man be lifted up, I did not come to deliver people from Rome, I came to deliver them from spiritual death (John 3:16), did not send his son to condemn it but to save it, invitation to what exactly, is the kingdom of God really coming? Blessed are all who take refuge in him
- Matthew-Gaius – we live in the same world Matthew, the Jesus glance, the Matthew invitation - have you lost your mind? You going to throw it all away? Get used to different (Jesus to Simon Peter)

What did you think about the exchange between Nicodemus and Zohara (his wife) in the home they were staying in? (She says, "Come to your senses." He replies, "I have never been closer to my senses." "That's not how it looks from the outside." "Many things are not.")

"Preachers have a habit of becoming politicians" (Quintus). What do you think about that?

"Hospitality isn't only for people who own homes, John" (Jesus). Have you ever experienced hospitality from someone who didn't own a home, or who was homeless? If so, tell the story, where possible.

"My whole world...everything I thought I knew...what if it's wrong?" (Matthew to his mother, Elisheva)

Why did Jesus touch the doorframe of Simon's house and then touch his fingers to his lips as he was leaving to go meet Nicodemus? (Mezuzah. What does it contain? Most commonly, a copy of the Shema, "Hear, O Israel...")

"If you had not been there that day, would you be on this roof tonight?" (Jesus to Nicodemus, talking about his attempted exorcism of the demons from Mary)

Where would you find the story of Nicodemus visiting Jesus at night in the Gospels? (John 3)

"I know mysteries aren't easy for a scholar" (Jesus to Nicodemus). Why is that true?

"I don't get it." "You didn't get it when I chose you either." "But this is different. I'm not a tax collector." "Get used to different." (Exchange between Jesus and Simon after Jesus calls Matthew to "Follow me.")

Closing challenge: As we move further and deeper into 2021, and as we work and put forth effort and display more trust in Jesus and the Spirit's leading, we need to "get used to different." To reach our world today is going to take some different things than it did yesterday. But it still all boils down to the same thing that we see in the film--RELATIONSHIPS. May GOD help us--and give us the grace, mercy, willingness, fortitude and strength--to do the hard, and often messy, work of cultivating those REDEMPTIVE RELATIONSHIPS.

"I've learned to do what He says, without questioning." (Moses to Joshua in tent)

"It's an act of faith, not reason."

"Preachers have a habit of becoming politicians." What do you think about that?

"Hospitality isn't only for people who own homes, John." (Jesus)

Atkinson family (wilders)

03/13/22 - S1E6 - Indescribable Compassion - pt2

After witnessing the healing of a leper on the road to Capernaum, a woman forces her paralytic friend through the crowd to meet Jesus.

THE CHOSEN, Season 1, Episode #6 (2H), "INDESCRIBABLE COMPASSION" (24:00 25 min.)

<https://watch.angelstudios.com/thechosen/watch/episodes/64956907-c5cb-4bdb-8ba1-e8528f74e4cf?ap=true>

<https://www.patheos.com/blogs/filmchat/2020/07/the-chosen-season-one-episode-six.html>

So, your father was a fisherman? No, a carpenter

- Tribe of Judah

Jesus answers indirectly

Peter - If we aren't fighting the Romans yet, I want to do something

Nico pointing out (to Shimuel) that John the B is just quoting Isaiah (hundreds of years before) God cannot take human form?

You would place limits on the Almighty?

Would you tell God to get back in the box or would you question the interpretation of the Torah

Safe in the tradition of rigid tradition

Keep our eyes opened to the unexpected

It's not John, a common person

Where the people that died in the tower fall worse people

All must change their mindset

They are already being fed

I don't like praying in front of people - Big words don't matter

Same w/ giving, don't do it for show

A life of humility

Matthew-Gaius tension

A picture of prayer while Jesus is telling a story about prayer (two men went up to the temple to pray)

Jesus keeps telling prayer stories (persistent widow)

This is a peaceful gathering, that is what the maccabees said

The children knew him (**Jesus of N - we know him**)

Wouldn't you want your friends to make a scene?

Why is "she here" - Lilith (Mary Mag)

Who can forgive sins but God alone

- Teacher Jesus, merciful Compassion, loving, grace, calming, confronting evil
- **Now authority figure Jesus**
- What happens inside of us when we hear that word authority?
- America, Let Freedom Ring, Don't tread on me, we have seen abuse of authority
- Healthy and unhealthy authority figures in your life shapes your view of authority
 - Healthy view - my parents, a campus minister, a youth minister
 - Unhealthy view - some leadership teams, coaches, and supervisors at work

- We all have our own story and have to check ourselves, our filters, our experiences
 - What kind of authority does Jesus have? What does he do w/ it? Why are people eager to surrender to it?
 - **Jesus saw their faith** (would you say I see your faith?)
 - We can say what we believe all day long but our lives directionally and consistently over time tells really what we believe
 - Jesus sees 4 people carrying their friend who can't walk - **Jesus sees their actions**
 - The paralyzed man - we have no indication he is going unwillingly - I have to get to Jesus
 - **Our choices reveal what we really believe**
 - Community - following Jesus and believing in Jesus in community - it's impossible to do that alone
 - **Your sins are forgiven**
 - Yeah, well, okay, that's important.....but, my legs?
 - Why this first?
 - In western culture, we somehow decouple the spiritual brokenness and physical brokenness
 - There are stories that show a correlation to physical and spiritual sickness (Miriam, David Ps32) but there are also many (including one Jesus tells in JOhn9)(Job) that clearly state there is no connection
 - Even when they are connected it's not necessarily punishment it's just that we are physical-spiritual beings and you can't separate it
 - Jesus says "wrong question" - don't always being trying to play God
 - You can't assume when a physical body is breaking down that God is sending punishment
 - God's bible recognizes this complexity
 - Jesus discerned that in this case he knew the man (young man) needed to know he was loved, forgiven, and treasured by God
 - **Forgiveness - DANGER - a room of bible teachers hear this**
 - For the faithful Jew (Israelite) where/how do you experience forgiveness?
 - NEver a private only affair
 - Jerusalem, Temple
 - It was a very bloody affair w/ the sacrificing of animals
 - You name what you have done before the God of Israel
 - YOu are acknowledging your decisions matter, we contribute towards the brokenness, a life is taken, your sins are forgiven (Lev 4)
 - **Jesus just asserts his authority 70miles north of Jerusalem**
 - **Either way, all three gospels state that Jesus knew their thoughts** — and in this episode, the Pharisees say nothing, so Jesus speaks their thoughts for them.
 - **Which is easier to say?**
 - You are right w/ God or to transform their bodies
 - Any kook can yell you are right w/ God - can't be fact checked (much easier)
 - Then he healed, the man got up
 - Fear, awestruck (like calming the sea)
 - Jesus declares he is the final high priest
 - From fear to worship

- Their view of authority changes
- With his authority, he meets us in our brokenness right where we are
- What does this mean to you?

Matt 9 - Jesus Heals a Paralytic

9 And getting into a boat he crossed over and came to his own city. 2 And behold, some people brought to him a paralytic, lying on a bed. And when Jesus saw their faith, he said to the paralytic, "Take heart, my son; your sins are forgiven." 3 And behold, some of the scribes said to themselves, "This man is blaspheming." 4 But Jesus, knowing[a] their thoughts, said, "Why do you think evil in your hearts? 5 For which is easier, to say, 'Your sins are forgiven,' or to say, 'Rise and walk'? 6 But that you may know that the Son of Man has authority on earth to forgive sins"—he then said to the paralytic—"Rise, pick up your bed and go home." 7 And he rose and went home. 8 When the crowds saw it, they were afraid, and they glorified God, who had given such authority to men.

Nicodemus to Shmuel: "If GOD did something that you felt contradicted the Torah, would you tell him to get back in that box that you have carved for him? Or would you question your interpretation of the Torah?" Good questions, aren't they?!

"We are still students, Shmuel, all of us! Our understanding will never be complete."

"Fear alone ensures we remain ignorant, asleep, in the safety of rigid tradition. Think of the Saducees...They think that GOD stopped speaking after Moses died. Think of all they have missed. The songs of David, the words of the Prophets..."

"I don't want to live in some bleak past, where GOD cannot do anything. Do you?"

"Let's look to the ancient roads where the good way is and walk in it, as Jeremiah said, and still keep our eyes open to the startling and unexpected. Can we agree on that?"

"God does not see some as worse than others. ALL must repent or perish." -- Jesus

"They are already being fed." -- Mary Magdalene

"Don't even congratulate yourself in private. Give in humility." -- Jesus

What stood out to you most from the scenes of the healing of the paralytic?

Mary to Nicodemus: "I follow him. Not the other way around. He doesn't tell anyone His plans." Why is that important to remember in our own following of Jesus? (Jesus does not respond at our beck and call. It is the other way around. Or ought to be. We follow Him. And in that following, He will always surprise us. Praise be to GOD!)

Have you ever wondered how Nicodemus made his appointment to meet with Jesus at night (John 3)? If so, this interpretation certainly provides one option, doesn't it?

"Are you lost?" (little girl to Matthew). "Yes, I am." What do you think Matthew is feeling?

How are you feeling at the end of this episode?

https://docs.google.com/document/d/1K6ApzaP6zyHW7_O1Mv5xv45mTdQf7_Hlm_6SJHE-EZg/edit

03/06/22 - S1E6 - Indescribable Compassion

After witnessing the healing of a leper on the road to Capernaum, a woman forces her paralytic friend through the crowd to meet Jesus.

THE CHOSEN, Season 1, Episode #6 (1st half), "INDESCRIBABLE COMPASSION" (00:00-24:47; 25 min.)

<https://watch.angelstudios.com/thechosen/watch/episodes/season-1-episode-6-indescribable-compassion?ap=true>

<https://www.patheos.com/blogs/filmchat/2020/07/the-chosen-season-one-episode-six.html>

Season 1, Episode 6 — 'Indescribable Compassion'

Mark 1-2; Matthew 8-9; Luke 5

Synopsis. Jesus and his followers return to Capernaum. On the way there, they are met by a leper who has heard about the miracle in Cana and asks Jesus to heal him. Jesus does this, and the healing is witnessed by a woman named Tamar. Jesus then goes to Zebedee's house, and a crowd gathers to hear him teach. The crowd attracts the attention of the Pharisees, who come to see the new teacher for themselves, and it also attracts the Romans and Matthew, the latter of whom is still puzzled by the miraculous catch of fish that he witnessed. Tamar shows up with some friends who are carrying a paralytic on a stretcher. Since they cannot push their way through the crowd, they go up to the roof and let the paralytic down into the house through an opening. Jesus forgives the paralytic's sins — which shocks the Pharisees — and tells the paralytic to get up and walk. As the Romans disperse the crowd, Nicodemus tells Mary Magdalene he needs to speak to Jesus, while Jesus makes eye contact with Matthew just before leaving with the disciples.

Gospels. This episode revolves around two miracles from the Synoptic gospels: the healing of the leper (Mark 1:40-45, Matthew 8:1-4, Luke 5:12-16), and the healing of the paralytic (Mark 2:1-12, Matthew 9:1-8, Luke 5:17-26). This is the only episode from the second half of season one that does not make significant use of John's gospel.

—

Chronologically, these two miracles happen fairly soon after Jesus calls his first disciples in Mark and Luke, but they happen several chapters after that in Matthew's gospel.

In fact, Matthew specifies that these miracles happened after Jesus "came down from the mountainside", i.e. after Jesus finished delivering the Sermon on the Mount (Matthew 8:1). Suffice it to say that Jesus has not gone up into the mountains at all in this series yet, though some of his teachings in this episode are taken from that sermon.

This episode also depicts these miracles as the first healings performed by Jesus, and as the events which generate his fame. But in the gospels, Jesus had already performed other public exorcisms and healings, and people had already started bringing "all the sick and demon-possessed" to see him (Mark 1:21-39; cf. Matthew 4:23-25, Luke 4:31-41).

Most notably, all three of the biblical accounts agree that the paralytic was brought to Jesus on a mat (Mark 2:4, Matthew 9:2, Luke 5:19), and two of them specify that the mat was lowered through the roof of the house in which Jesus was teaching. (There is no lowering through the roof in Matthew.) But the paralytic is not lying on his mat when he comes down through the roof in this episode — he is holding

onto a rope instead — which makes it a little odd when Jesus tells him, “Rise, pick up your bed, and go home.”

The two gospels that mention the lowering through the roof describe it in different ways. As one of the show’s consultants notes in the roundtable discussion of this episode, Mark says the friends were “digging through” the roof, while Luke says they lowered the paralytic “through the tiles”. This episode combines both accounts, by having the friends dig through the roof to pull out some planks in order to widen an existing hole.

Two of the gospels specify that the Pharisees and teachers of the law were “sitting” there while Jesus taught (Mark 2:6, Luke 5:17), but in this episode they are standing outside.

Those same two gospels say that the Pharisees and teachers of the law were “thinking” that Jesus was a blasphemer after he told the paralytic his sins were forgiven (Mark 2:6-8, Luke 5:21-22), while Matthew’s gospel says the teachers “said” this to themselves (Matthew 9:3-4). Either way, all three gospels state that Jesus knew their thoughts — and in this episode, the Pharisees say nothing, so Jesus speaks their thoughts for them.

Jesus also states that, while Simon has a family, the other disciples do not. The New Testament doesn’t specify whether the other members of the Twelve had families, but it seems to indicate that at least some of them did (cf. Matthew 19:27-29, Luke 18:28-30; Paul also mentions the wives of “the other apostles” in I Corinthians 9:5, but he tends to use the word “apostles” to mean all of the hundreds of people who saw the risen Jesus — cf. I Corinthians 15:5-7 — so he’s not necessarily referring to the Twelve there).

THE CHOSEN, Season 1, Episode #6 (1st half), “INDESCRIBABLE COMPASSION” (00:00-24:47; 25 min.)

(Stop 1st half of this episode at 24:47, right after the confrontation between Simon, Andrew & Matthew.)

Intro: Have you ever had an illness or physical condition that made you want to shy away from people? What did you do? If you are able to, please describe.

Nicodemus speaking about John the Baptizer in front of the Sanhedrin: "The very effort to keep him silent gives him a pedestal."

Thaddeus (?): "I don't know if anything's clear. Maybe I'll sing, maybe I won't. He's the only one who knows who I'll become. More than anything, He is a teacher and we are His students." How is that a good attitude and posture for us to adopt as followers of Jesus today?

Had you ever considered that Peter was the only one of the Twelve (as far as we know) who had a family of his own already at the time that Jesus called him to follow? How does that make a difference in one's following of Jesus (then and now)?

Matthew: "I am neither sophisticated nor subtle, Dominus, but I am observant. I detected no subterfuge. I recorded everything I witnessed no matter how impossible it seemed."

Had you ever thought of Jesus being able to speak Egyptian? Is it possible that he actually did? (Check out the biblical accounts for a timeline of his sojourn in Egypt with his parents. Would he have been old enough to have learned to speak Egyptian by the time they left and returned to Nazareth?)

What impact did Jesus speaking in Egyptian have upon the young Ethiopian woman he spoke to? (She immediately warmed to him and was pleased. Lesson: People are more likely to respond positively to us and to the message of Jesus and the Gospel when we speak in terms and language they can relate to and connect with.)

How would you describe Jesus' encounter with the leper? What three things did Jesus do with the leper that made him feel valued and accepted? (Jesus, #1, got down on his level, stooped beside him; #2, touched him, hand on shoulder, and #3, spoke words of grace and healing, "I am willing. Be cleansed." Can we not also do these same three things in our encounters with people today?)

What was the disciples' reaction to Jesus' encounter with and healing of the leper?

How would you describe Salome's reaction upon first meeting Jesus in person? (Remember, this is the same mother who will later ask for a favor from Jesus for her two sons, that one be seated on his right and one on his left.)

Matthew: "They don't believe what I saw. But I do. I need to know. Am I deceived?"

Andrew: "What good is our answer, if you don't even listen to yourself?"

Closing: These last words of Matthew and Andrew are a good reminder that we need to listen to both the voices outside of us (consultation) and the voice within us (conscience), but especially to the Voice from heaven above, Jesus Himself. An important reminder on this Palm Sunday 2021. May we all recognize, celebrate and follow JESUS for who He really is, the world's Savior, Redeemer, and Friend!

Start at 33:09, episode 6, next week
"Just be you." Very 2000ish, isn't it?

Nicodemus to Shmuel:

"Would you tell him to get back in that box that you have carved out for him?"

Live notes

- Opens up w/ the leper trading his last goods for money so he can pay for his trip (Hell, Ghena)
- Matthew & Roman soldier interaction (Gaius standing w/ Matthew, Marcus comes to pick it up)
- Nico reading out to the Sanhedrin on John the Bapt - concerned about John the B's followers
 - Concerned about the baptism John the B was offering pointing to Jesus
 - He's a rogue
 - Bringing undo attention to our sect by Rome
- Traveling classroom dialog
 - Psalms in song - in a dry and weary land where there is no water
 - Jesus encourages peter to go take care of his wife and mother-in-law while he escorts his mom
- Roman leader Dominus & Matthew, Gaius
 - Tension around the miracle of fish overflow to pay taxes
 - I recorded everything I witnessed
 - King Herod is on the way

- Gaius' background from Germanic conquering
- Dominus is concerned about his childhood rival coming to down - Matthew offers wisdom
- Jesus' traveling classroom encounters an Egyptian woman picking flowers
 - Jesus speaks Egyptian and tells the story of the great massacre
 - Leper
 - Please don't turn away from me
 - If you are willing
 - He had heard what Jesus did at the wedding
 - I am willing
 - A hug
 - I knew it I knew it
 - The look of the Egyptian woman
- Back to Mr and Mrs Zebedee & (Salomone)'s house - James and John's
 - Listen to him, pls
 - Teacher's pet (Simon)
 - Simon-Peter - singing Praise you Lord forever more
 - God's work - taking care of his mother-in-law
 - Soulful singing my man (Andrew)
 - Encounter w/ Matthew
 - It's not you I am following

Wrap Up

- When God takes up personal residence
- Temple was a connecting point between heaven and earth
- The author of all life and goodness
- Is 6 - I am a man of unclean lips and I have seen the king
- Uncleanliness is much deeper than my skin
- I am in a culture that speaks death
- Here I am in the Presence of life
- The coal burned him pure
- People's uncleanliness don't scare Jesus
- Jesus moves right towards it
- Not only am I able but this is what I came to do
- He is not ashamed of us
- Don't avoid Him

Mid-week deep dive

Make Me Clean [Matthew] - Tim Mackie (The Bible Project)

<https://www.youtube.com/watch?v=Ljqe2p5G85Y>

02/20/22 - S1E5 - The Wedding Gift

THE CHOSEN, Season 1, Episode #5 (2nd half), "THE WEDDING GIFT" (start 30:05 - 54:30)

(START AT THE END of John the Baptist & Nico JAIL Scene

<https://watch.angelstudios.com/thechosen/watch/episodes/64956907-c5cb-4bdb-8ba1-e8528f74e4cf?ap=true>

<https://www.patheos.com/blogs/filmchat/2020/06/the-chosen-season-one-episode-five.html>

Luke 2; John 2

<https://www.biblegateway.com/passage/?search=John%202&version=NIV>

Synopsis.

Mary is looking for 12-year-old Jesus in the streets of Jerusalem. Joseph finds him in the Temple, and Mary asks Jesus to help them "get through all this" as he matures into his spiritual destiny.

Eighteen years later, Mary goes to Cana to help Dinah, an old family friend, prepare for her son's wedding. Simon goes home and tells Eden he has left his nets to follow Jesus; to his surprise, Eden is happy to hear this. Simon and Andrew join Jesus and the other disciples as they go to Cana to attend the wedding. The wedding runs out of wine, and Mary asks Jesus to intervene. Jesus, after some initial resistance, fulfills her request and changes some water to wine, knowing that he is now inaugurating the public part of his ministry. Thomas, the man who provided the wine, is puzzled by what he has seen, and Jesus tells Thomas to meet him in Samaria in 12 days.

Meanwhile, Nicodemus doesn't get the answers he's been looking for from John the Baptist.

Gospels.

This episode is based primarily on two stories from the gospels: the finding of Jesus at the Temple in Jerusalem when he was 12 years old (Luke 2:41-52), and the wedding at Cana, where Jesus turned water to wine (John 2:1-12).

Wedding (Cana)

Table Dialog

- It's usually the students that pick the rabbi not the other way around
- He is building a kingdom (contrast of kingdoms)
- Our master, building a latrine
- Private miracles vs public
- What is keeping him from making his ministry public?
- The dance of Miriam (Moses' sister leading worship after escape from Egypt)
- Jesus - My time has not yet come,
 - Mary - if not now, when
- Jesus-Thomas interaction (capturing the personality of Thomas wanting it to all add up)
 - It's good to ask questions
 - I know of a man like you in Capernaum, always counting always measuring
 - Join me, come w/ me - I will show you a new way of measuring and viewing time
 - Who is he?
 - He invited me to join him
 - Samaria?

- I don't know what to think
 - Maybe for once in your life, don't think
- **Mary goes to Cana to help Dinah, an old family friend, prepare for her son's wedding**
 - **Thomas provides the wine**
 - Previous episodes introduced disciples (or disciples-to-be) Simon, Andrew, James, John, Matthew, Thaddaeus, and the other James.
 - This episode adds Thomas to the mix.
 - Thomas is listed with the Twelve in all three Synoptic gospels (Mark 3:18, Matthew 10:3, Luke 6:15; cf. Acts 1:13), but John's gospel is the only one in which he does anything.
 - Most famously, Thomas refused to believe that the Resurrection had happened until he saw the risen Jesus for himself (John 20:24-29), but he is also quoted in the stories about the raising of Lazarus (John 11:16) and Jesus' last words to his disciples before he was arrested (John 14:5), and he was one of the disciples who took part in the second miraculous catch of fish, sometime after the Resurrection (John 21:1-14).
 - Thomas is not yet a member of the Twelve when this episode ends. Instead, he is a wine merchant who caters the wedding at Cana, and — because the biblical Thomas is best known as a doubter — he is presented as someone who thinks things through and plans ahead and asks questions when something confuses him. Jesus, in this episode, assures Thomas that “it is good to ask questions, to seek understanding.” But when Jesus invites Thomas to join his group and tells him to meet them in twelve days, the woman who helps Thomas serve the wine tells him, “Maybe for once in your life, don't think.”
 - **Meanwhile, John 2:12 indicates that the “brothers” of Jesus were at the wedding in Cana too, and it says they went down to Capernaum afterwards with Jesus, Mary and the disciples — but the brothers of Jesus are never depicted in this episode.**
 - **This episode's solution to the problem is to draw a clear line between private miracles and public signs — and it makes this distinction in the dialogue more than once.**
 - **The wedding guests dance while singing ‘Od Yishama’, a Jewish wedding song based on Jeremiah 33:10-11. I don't know how far back this wedding tradition goes.**
 - **The wedding guests also talk about dancing to ‘The Song of Miriam’, which comes from Exodus 15:21 and echoes the first line of ‘The Song of Moses’ in Exodus 15:1.**
 - **Why didn't Jesus perform more miracles? It's a question I've certainly thought about in connection with the story in Acts 3, where Simon heals a cripple in the Temple some time after Jesus has ascended. Jesus spent a lot of time in the Temple and healed some people there, but it seems he didn't heal everyone.**

James the son of Zebedee and James the son of Alphaeus

- **The lists of the Twelve in the gospels do mention two men named James, i.e. James the son of Zebedee and James the son of Alphaeus — but James the Lesser is only mentioned by that name once, in Mark 15:40, to help distinguish his mother Mary from the other Marys in the gospels. If James the Lesser was identical to James the son of Alphaeus, his mother Mary would have been the wife of Alphaeus — so couldn't Mark's gospel have simply called her “Mary the wife of Alphaeus”, the way John's gospel refers to “Mary the wife of Clopas” (John 19:25)? Also, Mark says James the Lesser had a brother named Joses, who does not appear to have been one of the Twelve at all — so if Joses wasn't one of the Twelve, there is no reason his brother James had to be one of them either.**

- Admittedly, a lot of people have speculated over the years that James the Lesser and James the son of Alphaeus were one and the same — so there is certainly a precedent for how this series conflates them. Some have gone even further and have argued that both men were identical to James the brother of Jesus. (There were a lot of Jameses back then.)

Reframing Jesus (Tim Mackie)

<https://seattlepastorsdotorg.files.wordpress.com/2018/09/reframing-jesus-discipleship-guide-sapn.pdf>

The Wedding Feast - Greater things are still to come. **What Jesus accomplished at the wedding in Canaan was a foreshadow of the future wedding hour where the church, his bride, is united in the New Jerusalem**

(Rev. 21). Isaiah 25:6-8 is a glimpse of what is yet to come as we all gather at the great banquet of the Lord. A banquet for all people...with the finest of wines. What a banquet that will be! We need to make sure that we aren't so enamored by the engagement that we lose sight of the wedding that is to come.

Jesus chose obscurity over fame as he performed this first miracle in the insignificant village in Galilee. Insignificance never mattered to God and in fact, He seems to thrive off turning the insignificant into something more than we could've asked or imagined. After all, he is the God of miracles. He is the God of abundance.

NT Wright said it well:

The transformation from water to wine is of course meant by John to signify the effect that Jesus can still have today on people's lives. He came, as he says later, that we might have life in all its fullness (10:10). You might want to pray through this story with your own failures and disappointments in mind—**remembering that transformation only came when someone took Mary's words seriously: 'Do whatever he tells you.'**

When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!" - John 6:14

Miracles are a retelling in small letters of the very same story which is written across the whole world in letters too large for some of us to see. -C.S. Lewis

Some questions/observations

Any classic or memorable lines that stood out to you?

"Jesus, please don't ever do that again, okay?"

"I'm going to make him rub your feet."

What does Jesus say to Mary about his having been in the Temple when she says "It is too early for all for all of this"?

“If not now, when?”

When is that a good question to ask?

When you are facing a new challenge; when there are questions about appropriate timing; when struggling with a decision; when wrestling with GOD. “If not now, when?”

Peter to Eden: “Then why are you crying?” “Because someone finally sees in you what I have always seen, more than a fisherman.”

“How could I feel abandoned? I feel saved.”

“When have we ever had anything easy? It’s not our people’s way.”

Who was the young man helping the woman prepare for the wedding feast in Cana?

(Doubting) Thomas

Have you ever thought of Jesus being glad to see his Eema after being away for awhile?

There was no mention or suggestion of Joseph. What does this suggest?

John to Nicodemus at end: “Some will not want to waken. They are in love with the dark.”

This Week’s Challenge: BE AWAKE.

THE CHOSEN, Season 1, Episode #5 (2nd half), “THE WEDDING GIFT” (28:19-54:40; 26 min.)

Intro: Have you ever been to a party gone bad? If so, what can you tell us about it (without betraying identities or giving too much information)? What happened? What made it bad?

Have you ever been at an event, or hosted one, where you were worried about running out of enough to drink?

Never, ever want to run out of sweet tea in Georgia. It is, after all, “the table wine of the south”! J

What game was Jesus playing with the children? What in the Gospels does that remind you of?

Shell game. “Let the little children come unto me, and do not prevent them.”

“I don’t even know why I’m here. It’s usually the students who choose the Rabbi, not the other way ‘round.” Is that true?

Yes, it is. Students picked their teacher. Someone from whom, by reputation, they wanted to learn from. (It’s like master’s degree or doctoral students selecting a program and place of study because of its reputation and the reputation of its professors. “Oh, I want to study under so-and-so.” “I want to take Dr. Y’s class. I’ve heard so many good things about her.” So it was in first-century Judea with students and rabbis.

Wine out. Church potluck gone bad! Kitchen talk.

What line did Mary use on Jesus when he told her his time had not yet come?

“If not now, when?”

Have you ever had your children or grandchildren repeat things to you that you had said to them that, when they said them, backfired on you? Give an example, where possible.

What did Thaddeus say is the difference between the work of a blacksmith and a stone mason?

The stone mason’s work is more final. While a smith can put the iron back in the fire to re-heat and re-shape it, with stone “once you make that first cut, it can’t be undone. It sets in motion a series of choices. What used to be a shapeless block of limestone or granite begins its long journey of transformation, and it will never be the same.”

What did Jesus putting his hand into the jar, pulling up water transformed into wine, and letting it run across his hand and through his fingers remind you of?

That there will soon come a day in which it will be not wine, but blood pouring across and out of that same hand and fingers, His own blood, for the salvation of many.

What did you think about the scene where Jesus and his mom exchange glances, a mouthed "Thank you" and a nod of the head?

Shows the unique relationship and intimacy between Jesus and his mother; even so with sons and mothers in good relationships today.

Have you ever pictured Jesus dancing?

Now that would be an interesting Savvy Seniors get-together! J

What did Jesus say when Peter asked if he could help Andrew with his dancing?

“Some things even I cannot do.” J

What other lines or interactions in this episode stood out to you?

"He gave us even more than we need." And He always does, and always will.

“I don’t know what to think.” “So don’t. Maybe for once in your life, don’t think.”

02/20/22 - S1E5 - The Wedding Gift

THE CHOSEN, Season 1, Episode #5 (1st half), "THE WEDDING GIFT" (00:00-30:05; 30 min.)

(STOP AT THE END of John the Baptist & Nico JAIL Scene)

<https://watch.angelstudios.com/thechosen/watch/episodes/64956907-c5cb-4bdb-8ba1-e8528f74e4cf?ap=true>

<https://www.patheos.com/blogs/filmchat/2020/06/the-chosen-season-one-episode-five.html>

02/20/22 posting

<https://docs.google.com/document/d/1XS0EnuD2CflePOCNcgwG2NIYQge6sWWyETe7uAtL1Zs/edit>

- NOTE: Augustus died of natural causes on August 19, 14 CE, at age 75. He was immediately succeeded by his adopted son, Tiberius.

Luke 2; John 2

Synopsis.

Mary is looking for 12-year-old Jesus in the streets of Jerusalem. Joseph finds him in the Temple, and Mary asks Jesus to help them "get through all this" as he matures into his spiritual destiny.

Jesus to Mary: "If not now, when"

Joseph - one of the last scenes in the bible we hear from Joseph

Eighteen years later, Mary goes to Cana to help Dinah, an old family friend, prepare for her son's wedding. Simon goes home and tells Eden he has left his nets to follow Jesus; to his surprise, Eden is happy to hear this. Simon and Andrew join Jesus and the other disciples as they go to Cana to attend the wedding. The wedding runs out of wine, and Mary asks Jesus to intervene. Jesus, after some initial resistance, fulfills her request and changes some water to wine, knowing that he is now inaugurating the public part of his ministry. Thomas, the man who provided the wine, is puzzled by what he has seen, and Jesus tells Thomas to meet him in Samaria in 12 days.

Meanwhile, Nicodemus doesn't get the answers he's been looking for from John the Baptist.

Gospels.

This episode is based primarily on two stories from the gospels: the finding of Jesus at the Temple in Jerusalem when he was 12 years old (Luke 2:41-52), and the wedding at Cana, where Jesus turned water to wine (John 2:1-12).

8-10AD - Jesus 12yrs old @ the temple

Mary is looking for 12-year-old Jesus in the streets of Jerusalem. Joseph finds him in the Temple, and Mary asks Jesus to help them "get through all this" as he matures into his spiritual destiny.

Jesus to Mary: "If not now, when"

Joseph - one of the last scenes in the bible we hear from Joseph

Wedding (Cana)

- **Mary goes to Cana to help Dinah, an old family friend, prepare for her son's wedding**
- **Thomas provides the wine**
 - **Previous episodes introduced disciples (or disciples-to-be) Simon, Andrew, James, John, Matthew, Thaddaeus, and the other James.**
 - **This episode adds Thomas to the mix.**
 - **Thomas is listed with the Twelve in all three Synoptic gospels (Mark 3:18, Matthew 10:3, Luke 6:15; cf. Acts 1:13), but John's gospel is the only one in which he does anything.**
 - **Most famously, Thomas refused to believe that the Resurrection had happened until he saw the risen Jesus for himself (John 20:24-29), but he is also quoted in the stories about the raising of Lazarus (John 11:16) and Jesus' last words to his disciples before he was arrested (John 14:5), and he was one of the disciples who took part in the second miraculous catch of fish, sometime after the Resurrection (John 21:1-14).**
 - **Thomas is not yet a member of the Twelve when this episode ends. Instead, he is a wine merchant who caters the wedding at Cana, and — because the biblical Thomas is best known as a doubter — he is presented as someone who thinks things through and plans ahead and asks questions when something confuses him. Jesus, in this episode, assures Thomas that “it is good to ask questions, to seek understanding.” But when Jesus invites Thomas to join his group and tells him to meet them in twelve days, the woman who helps Thomas serve the wine tells him, “Maybe for once in your life, don't think.”**
- **Meanwhile, John 2:12 indicates that the “brothers” of Jesus were at the wedding in Cana too, and it says they went down to Capernaum afterwards with Jesus, Mary and the disciples — but the brothers of Jesus are never depicted in this episode.**
- **This episode's solution to the problem is to draw a clear line between private miracles and public signs — and it makes this distinction in the dialogue more than once.**
- **The wedding guests dance while singing ‘Od Yishama’, a Jewish wedding song based on Jeremiah 33:10-11. I don't know how far back this wedding tradition goes.**
- **The wedding guests also talk about dancing to ‘The Song of Miriam’, which comes from Exodus 15:21 and echoes the first line of ‘The Song of Moses’ in Exodus 15:1.**
- **Why didn't Jesus perform more miracles? It's a question I've certainly thought about in connection with the story in Acts 3, where Simon heals a cripple in the Temple some time after Jesus has ascended. Jesus spent a lot of time in the Temple and healed some people there, but it seems he didn't heal everyone.**

James the son of Zebedee and James the son of Alphaeus

- **The lists of the Twelve in the gospels do mention two men named James, i.e. James the son of Zebedee and James the son of Alphaeus — but James the Lesser is only mentioned by that name once, in Mark 15:40, to help distinguish his mother Mary from the other Marys in the gospels. If James the Lesser was identical to James the son of Alphaeus, his mother Mary would have been the wife of Alphaeus — so couldn't Mark's gospel have simply called her “Mary the wife of Alphaeus”, the way John's gospel refers to “Mary the wife of Clopas” (John 19:25)? Also, Mark says James the Lesser had a brother named Joses, who does not appear to**

have been one of the Twelve at all — so if Joses wasn't one of the Twelve, there is no reason his brother James had to be one of them either.

- Admittedly, a lot of people have speculated over the years that James the Lesser and James the son of Alphaeus were one and the same — so there is certainly a precedent for how this series conflates them. Some have gone even further and have argued that both men were identical to James the brother of Jesus. (There were a lot of Jameses back then.)

Reframing Jesus (Tim Mackie)

<https://seattlepastorsdotorg.files.wordpress.com/2018/09/reframing-jesus-discipleship-guide-sapn.pdf>

The Wedding Feast - Greater things are still to come. **What Jesus accomplished at the wedding in Canaan was a foreshadow of the future wedding hour where the church, his bride, is united in the New Jerusalem (Rev. 21).** Isaiah 25:6-8 is a glimpse of what is yet to come as we all gather at the great banquet of the Lord. A banquet for all people...with the finest of wines. What a banquet that will be! We need to make sure that we aren't so enamored by the engagement that we lose sight of the wedding that is to come.

Jesus chose **obscurity over fame** as he performed this first miracle in the insignificant village in Galilee. Insignificance never mattered to God and in fact, He seems to thrive off turning the insignificant into something more than we could've asked or imagined. After all, he is the God of miracles. He is the God of abundance.

NT Wright said it well:

The transformation from water to wine is of course meant by John to signify the effect that Jesus can still have today on people's lives. He came, as he says later, that we might have life in all its fullness (10:10).

You might want to pray through this story with your own failures and disappointments in mind—remembering that transformation only came when someone took Mary's words seriously: 'Do whatever he tells you.'

When the people saw the sign that he had done, they said, "This is indeed the Prophet who is to come into the world!" - John 6:14

Miracles are a retelling in small letters of the very same story which is written across the whole world in letters too large for some of us to see. -C.S. Lewis

John the Baptist / Nico

JohnB & Nico

- The tension - reminds Nico of the day Caesar "came into the city" as they hailed him as as king (Jerusalem)
- Nico - I am far from home, searching for an explanation for something I cannot see
-
- This episode features several scenes of Nicodemus speaking to John the Baptist while the latter is in prison. Most of the biblical information about John was conveyed in the previous episode, but this episode alludes to a few other passages as well.

- For example, the biblical John was thought by some to be possessed (Matthew 11:18, Luke 7:33). This episode doesn't quite show people reacting to John that way, but Nicodemus does say that he can tell John is not insane, which opens up the possibility that others might perceive him that way, and madness is often associated with possession.
- Also, John explains his mission by recalling how people prepared the way for Caesar by saying, "Make straight the way for the king! Prepare the way!" This is very similar to a passage from Isaiah 40:3 that all four gospels say was fulfilled by John. In Mark 1:3, Matthew 3:3 and Luke 3:4, the narrators quote this passage to explain John's mission, while in John 1:23, it is the Baptist himself who quotes this passage.
- John the Baptist also says that some people will not want to hear the Messiah's message because "they are in love with the dark". This parallels the opening verses of John's gospel, which say John the Baptist was a witness to "the light" that was Jesus, and "the light shines in the darkness, and the darkness has not overcome it" (John 1:5).

Peter telling Edan the Story about the miracle of the fish (last week)

- He is the Messiah, he called me to follow him
 - I don't know what this means but I saw what I saw
- We know Peter had a wife
- When have we ever had anything easy - it's not our people's way
- Kingdom tensions , family impacts
 - As it happens, the only direct reference to Simon's wife in the entire Bible tells us that she traveled with him, at least in the years after Jesus' ministry (I Corinthians 9:5).
 - Incidentally, the theme of people leaving their families is sort of echoed in this episode by Thaddaeus, who says "every man must leave his father" when explaining why he pursued stonemasonry instead of becoming a smith like his father — but the context for that line has nothing to do with leaving family to follow Jesus, per se.

Peter Andrew starting their journey

- Andrew: What if we carry our pack incorrectly?
 - Peter to Andrew: "It will look like we have never traveled w/ the Messiah before and we don't know what we are doing"
- Two James
 - Big James
 - Young James
- What does the dialog between Peter and Jesus begin to appropriately reveal about "power" and Jesus' upside down kingdom?

Some questions/observations

Any classic or memorable lines that stood out to you?

"Jesus, please don't ever do that again, okay?"

"I'm going to make him rub your feet."

What does Jesus say to Mary about his having been in the Temple when she says "It is too early for all for all of this"?

"If not now, when?"

When is that a good question to ask?

When you are facing a new challenge; when there are questions about appropriate timing; when struggling with a decision; when wrestling with GOD. "If not now, when?"

Peter to Eden: "Then why are you crying?" "Because someone finally sees in you what I have always seen, more than a fisherman."

"How could I feel abandoned? I feel saved."

"When have we ever had anything easy? It's not our people's way."

Who was the young man helping the woman prepare for the wedding feast in Cana?

(Doubting) Thomas

Have you ever thought of Jesus being glad to see his Eema after being away for awhile?

There was no mention or suggestion of Joseph. What does this suggest?

John to Nicodemus at end: "Some will not want to waken. They are in love with the dark."

This Week's Challenge: BE AWAKE.

------(25:40) --- begin part2-----

02/06/22 - S1E4 - The Rock on Which it is Built (Pt2)

<https://watch.angelstudios.com/thechosen/watch?vid=S1:E4&ap=true>

Simon Peter fishing

- **Peter** - a moment of disorientation
 - Dallas story - Psalms of disorientation
- **Matthew** (Tax Collector) on the shore w/ his dog spying on Peter
- **A picture of community comes thru the night--> Andrew, James, John (sons of Zebedee)**
- *Who are you talking to? Apparently no one*
- *You shouldn't talk like that my friend*
- Discuss escaping to **Egypt** (who else escaped to Jesus)
- Andrew so desperately wanting to tell about The Lamb (**don't need a lamb, need fish**)
 - Small picture of life
- "Roman scum couldn't even wait"
- I still might have time to see Eden
- Jesus - I have something for you
 - Messiah - Hebrew mashiah, "anointed"
- Peter - I am in a hurry (no time for this today)
- All kinds of fish
- Kingdom of heaven - the reign and rule of The Eternal God breaking through here and now (In the beginning God made heaven (God space) and earth (human space), (not heaven and hell)
 - https://www.youtube.com/watch?v=mz4eU8a_RhI&list=PLvZZWoXYRSHiRd-mnHngQHWi4xau6d3k&index=25
 -
- *Separate the evil from the righteous and throw them into the fiery furnace*
 - It's a metaphor, symbolism, not some literal image - how do we know? Because Jesus uses other imagery that is NOT fire related
 - Ghenna - we want to stop being an image bearing human being - we are rejecting all things related to the Christ story - a resolution, a rejection of the Good Creator God
 - Choices we make in the present matter
 - We don't want to worship you, we don't want to be transformed by the love of Jesus - we want to stay who we are and do our own thing
 - Ghenna has no place in God's good world
 - "Hell is not God's hatred; rather, hell has something to do with refusing to receive and be transformed by the love of God"
 - https://docs.google.com/document/d/1-XFd7S7FIJUsZL_Mkpg3_9SZgaqsb4pbqa5xY2Jap3l/edit
- *These stories make sense to some, not to others*
 - Jesus just lets the story sit

Simon Peter fishing with Jesus

- Matthew looking pensively
- Jesus glances into "the heavens" (God smiling)
- Peter: Depart from me
- Jesus: Lift up your head fishermen
- Peter: anything you ask I will do
- Jesus: Follow me

- Zebedee to James and John - *the man we have prayed for all of our lives and you asked me what I will say when you miss supper?*
- Fish are nothing, much bigger things are ahead of you
- Circles back to the parable - *I will sort them out later*
-

Nico goes to see John the Baptist

- Nico is a seeker - God leads a seeking heart to him

Brian McLaren

What was true for Revelation's original audience is true for us today. Whatever madman is in power, whatever chaos is breaking out, whatever danger threatens, the river of life is flowing now. The Tree of Life is bearing fruit now. True aliveness is available now. That's why Revelation ends with the sound of a single word echoing through the universe. That word is not Wait! Nor is it Not Yet! or Someday! It is a word of invitation, welcome, reception, hospitality, and possibility. It is a word not of ending, but of new beginning. That one word is Come! The Spirit says it to us. We echo it back. Together with the Spirit, we say it to everyone who is willing. Come! [3]

Z RAMBLINGS BLOG POST on Heaven & Hell

<https://docs.google.com/document/d/1XS0EnuD2CflePOCNcgwG2NIYQge6sWWyETe7uAtL1Zs/edit>

Now share this narrative from the Gospel of John describing how Jesus, Andrew, and Simon met:

The next day again John was standing with two of his disciples, and he looked at Jesus as he walked by and said, "Behold, the Lamb of God!" The two disciples heard him say this, and they followed Jesus. Jesus turned and saw them following and said to them, "What are you seeking?" And they said to him, "Rabbi" (which means Teacher), "where are you staying?" He said to them, "Come and you will see." So they came and saw where he was staying, and they stayed with him that day, for it was about the tenth hour. One of the two who heard John speak and followed Jesus was Andrew, Simon Peter's brother. He first found his own brother Simon and said to him, "We have found the Messiah" (which means Christ). He brought him to Jesus. Jesus looked at him and said, "You are Simon the son of John. You shall be called Cephas" (which means Peter). (John 1:35-42 ESV)

**THE CHOSEN, Season 1, Episode #4 (2nd half), "THE ROCK ON WHICH IT IS BUILT"
(25:34-48:51; 23 min.)**

(For 2nd half of episode, start with Peter going out to fish at night)

Opening: Do you remember where we left off last week?

Nicodemus had said he was going to interview John the Baptizer and Peter was about to head out fishing. Remember Matthew had told him that he only had till the next day to pay his debts to Quintus, or else Quintus was coming for him.

What from the Gospels did the fishing all night remind you of?

This story is recounted in the Gospel of Luke, chapter 5.

Have you ever found yourself feeling (like Peter does and will in this episode), where it seemed the harder you worked the worse the situation got? What did you do?

What does Matthew do all night?

Sits on the shore and watches Peter.

When he is most desperate Who does Peter wind up talking to? Do you ever do that? Have you ever had an out loud conversation with God? How did it go?

How do you think God feels about our complaining to Him? Does it bother Him? Or is he big enough to handle it?

What was the result of Peter's fishing all night with Andrew, James, John and Zebedee?

"Enough about this Lamb of yours. We don't need a lamb. We need fish."

What does Jesus say about his teaching by parables?

"These parables I tell make sense to some, not to others. Be patient."

Did you ever think before of Jesus having fun or enjoying His miracles? Why or why not? What does this say about you and your understanding of Jesus and who He is?

I mean, after all, why wouldn't he, right? When you enjoy doing something for others, or watching a child get excited about the gift you have given her, how does that make you feel? Why should the Creator of the universe--who created you and those feelings--feel any differently?

What was Matthew's reaction to the catch of fish?

Matthew: "This catch is worth a lot." Zebedee: "It's amazing." Matthew: "It's impossible."

What was Peter's reaction to the catch of fish?

"What do you want from me? Anything you ask I will do." "Follow me." "I will." "You as well. Yes, you too. Both of you. James and John. Follow me."

"From now on, I will make you fishers of men. And you are to gather as many as possible, all kinds. I will sort them out later." That is our charge as well, our commission. May we do so this week. GO & GATHER, in the Name of the LORD, and for His Glory! This is our prayer.

02/06/22 - S1E4 - The Rock on Which it is Built (Pt1)

<https://watch.angelstudios.com/thechosen/watch?vid=S1:E4&ap=true>

<https://www.patheos.com/blogs/filmchat/2020/06/the-chosen-season-one-episode-four.html>

Mark 1; Matthew 3-4; Luke 3, 5; John 1

Synopsis. Simon is guiding the Romans in a boat at night, looking for fishermen who are working on the Sabbath to avoid paying their taxes, but he steers the Romans into a sandbar when he realizes they are on the verge of catching Zebedee and his sons, James and John. The Romans suspect that Simon has double-crossed them, so Matthew tells him to pay his taxes now. Simon goes fishing at night, hoping to catch enough fish to cover his debts, and he is joined by Andrew and the Zebedees — but they don't catch anything. In the morning, they see Jesus, who joins them in one of the boats and gives them a miraculous catch of fish, after which he tells them to follow him. Meanwhile, the Pharisees debate what to do about John the Baptist. John is thrown into prison by the Romans, and Nicodemus, who is still looking for the person who cast the demons out of Mary Magdalene, pays John a visit and says he has a question about miracles.

Gospels. This is the first episode to dramatize an actual story from the gospels. Indeed, it dramatizes two such stories — maybe even three, depending on how you count them!

The main story is the miracle of the catching of the fish, after which the fishermen leave their nets to follow Jesus, as per Luke 5:1-11. (The story about the fishermen following Jesus is also told in Mark 1:16-20 and Matthew 4:18-22, but without the miracle.)

The secondary story concerns John the Baptist, whose ministry functions as a prologue to the ministry of Jesus in all four gospels. John is kept offscreen until the very last scene, but his actions and teachings are described by the Pharisees as they debate what to do about him, and those details are taken primarily from the three Synoptic gospels.

This episode also touches on the fact that Simon's brother Andrew first met Jesus through John the Baptist and then tried to introduce Simon to Jesus, as per John 1:35-42.

The title of this episode ('The Rock on Which It Is Built') comes from Matthew 16:18.

In the passage from which that verse comes, *Simon declares that Jesus is "the Messiah, the Son of the living God," and Jesus replies:*

"Blessed are you, Simon son of Jonah, for this was not revealed to you by flesh and blood but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven."

**THE CHOSEN, Season 1, Episode #4 (1st half), "THE ROCK ON WHICH IT IS BUILT"
(00:00-25:33; 26 min.)**

(For 1st half of episode, stop right after Nicodemus and before Peter going out to fish at night)

Government - Follower of Christ tension

- Do I assume that my view of following Jesus inside of a western American government / capitalistic society is the only way people experience tension?
- Symbolism of Peter's ear getting cut?
- Real people, real problems

Matthew & The Roman Ruler (Dominus) scene

- You worship one God but you are all divided
- You people want to be ruled
- Matthew, you were born a Roman, I made the choice - I am hated

Nico & the Jewish LEaders discussing JOhn the Baptist

- Called Snakes
- He is preaching a populus message
- He seems to relish rejecting influence and tradition

Eden's Eema is Sick (Peter's mother-in-law), Eden's brothers bring Peter's mother-in-law to live there

- This is the most we have seen and heard from Eden, Simon's wife, thus far. What are your impressions of her?
- What did you think of the interaction between Simon and Eden? Did it seem more 1st century or more 21st century in terms of the outspokenness and equality between them?
- "Where is your faith?" Eden asks Simon. Has anyone ever asked that of you? Or have you ever asked that of another? What was your response? Their response?
- In what ways can you relate to Simon in his pursuit of fixing things by his own strength, wit, and wisdom? Are you ever like that? How? Give an example, if possible.
- No more talking, maybe God can get your attention now

Andrew (Peter's brother) runs to tell Peter about his encounter w/ the Messiah

- What did you think about Simon's reaction to Andrew's announcement about seeing the Lamb of God: "I saw the Messiah today"?
- Simon: "Was he a big man? Rich? It didn't seem he can get us out of this debt to Rome? Maybe he was a doctor? So he can't help us with Eden's eema who's now living with us?"
- **Creepy John Pointed at someone (Peter)**
- "If the Messiah has arrived, anything is possible now. Don't you see?" Andrew says.

Matthew following Peter @ Quintus' request

- Matthew & Peter's interaction prior to being in the classroom of Jesus together
- Had it ever occurred to you that the apostles may have interacted with one another in the way portrayed (that is, Simon and Andrew meeting at the tavern with Zebedee, James and John or Matthew spying on Simon) prior to being called by and meeting Jesus?

Nicodemus & wife

- John the Baptist is taken in by the Romans

What lesson or lessons can you take from this portion of today's episode?

-----**(25:40) --- end part1**-----

01/30/22 - S1E3 - Jesus Loves the Little Children

<https://watch.angelstudios.com/thechosen/watch?vid=S1:E3&ap=true>

<https://www.patheos.com/blogs/filmchat/2020/06/the-chosen-season-one-episode-three.html>

THE CHOSEN, Season 1, Episode #3, "JESUS LOVES THE LITTLE CHILDREN" (00:00-30:27; 30 min.)

Welcome to Galilee Elementary School where they still go outside in the rain- Jesus will be your teacher :)

Have you ever thought about how Jesus might have traveled and camped by himself before he called the Twelve to follow him?

Did Jesus washing his feet remind you of anything?

What did you notice about Jesus' prayers?

How Jesus taught them to sing the Psalms?

The she-bear story Jesus was telling - recognize it?

2 Kings 2:23-24 - Elisha Is Jeered - - From there Elisha went up to Bethel. ... in the name of the Lord. Then two bears came out of the woods and mauled forty-two of the boys.

How often do you think of Jesus as an active carpenter, up to the age of 30 and the time of beginning his public ministry?

Are you dangerous?

Maybe to some, but I will not harm anyone

Life sure seemed a lot slower, didn't it? ----->"Jesus, you need to be more productive, get stuff done."
(God help me!)

"Everyone has a much larger job than just their trade." It's all ministry, if we allow it to be.

"Let God provide the justice." (she doesn't even go to Torah class)

"Many times smart men lack wisdom."

Is there anything in scripture that says the Messiah will be a great military leader?

Jesus was moved to hear the children recite the Shema. (TZ: I loved the look on Jesus' face)

Jesus teaches the Lord's Prayer to the children rather than the adults. And quoting the Isaiah passage, in Scripture, is in the synagogue.

The English word "listen" renders the Hebrew word shema

"Listen, Israel, the Lord is our God, the Lord alone, and you shall love the Lord your God with all your heart, all your being, and all your might."

- <https://bibleproject.com/blog/what-is-the-shema/#:~:text=The%20Shema%20refers%20to%20a,prayer%20in%20Deuteronomy%206%3A4>

Matthew 6:9-13 (New International Version)

9 "This, then, is how you should pray:

"Our Father in heaven,

Holy is your name,

10 your kingdom come,

your will be done,

on earth as it is in heaven.

11 Give us today our daily bread.

12 And forgive us our debts,

as we also have forgiven our debtors.

13 And lead us not into temptation, [a]

but deliver us from the evil one. [b]

Isaiah - *The Spirit of the Lord is on me.....*

Luke 4 - *"The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free,*

feature several teachings of Jesus' that come, directly or indirectly, from the gospels:

1. Abigail says **her family isn't wealthy**, and Jesus says, **"Many times, that's better."** This echoes how Jesus said it is difficult for rich people to enter the kingdom of heaven (Mark 10:17-25, Matthew 19:16-24, Luke 18:18-25).
2. Jesus says his Father provides everything he needs. This echoes how Jesus told his followers not to worry about food and clothes because their heavenly Father knows what they need (Matthew 6:25-34, Luke 12:22-31).
3. Jesus gets the children to **recite the Shema**, which the biblical Jesus identified as the most important commandment in the Hebrew Bible (Mark 12:29-30).
4. Jesus teaches the children to **recite Matthew's version of the Lord's Prayer** (Matthew 6:9-13; there is a slightly different version in Luke 11:2-4).
5. When one boy quotes the biblical principle of **"an eye for an eye"**, Jesus cautions against seeking revenge against other people (Matthew 5:38-42).
6. Jesus tells the children parents and teachers should be honoured even though they are not always wise. This may parallel how Jesus told his followers **to do what the Pharisees preached but not what they practiced** (Matthew 23:1-3).
7. Jesus quotes an imitation of Isaiah 61:1-2 and 58:6 to explain his reason for being there, just as the biblical Jesus quoted those verses as a mission statement of sorts while visiting a synagogue at the start of his ministry in Luke 4:16-21.
 - a. *Isaiah - The Spirit of the Lord is on me.....*
 - b. *Luke 4 - "The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free,*
8. Jesus says many adults need the faith of children, **and he hopes his next students (i.e. the disciples) will ask him questions and understand his answers the same way the children did.** This echoes how Jesus said his followers should be like little children (Mark 10:13-16; Matthew 18:1-5, 19:13-15; Luke 18:15-17), God has hidden things from the wise and revealed them to children (Matthew 11:25, Luke 10:21), and God has called forth praise from the lips of children (Matthew 21:15-16).

Other things Jesus says in this episode hark back to the gospels in interesting ways:

- The episode begins with Jesus praying, "Father, glorify me with yourself. Father, speak through me."
 - At one point, the children wake Jesus up in the morning, and he says, "You couldn't have waited half an hour, eh?" This line plays on the scene in the gospels where Jesus chided his disciples for falling asleep while he was praying in Gethsemane — "Couldn't you keep watch for one hour?" — in Mark 14:37 and Matthew 26:40.
 - Jesus says he likes many different foods but especially bread. he called himself "the bread of life" (John 6:35, 48) and "the living bread that came down from heaven" (John 6:51, 58), and he instituted the sharing of bread and wine at communion (Mark 14:22, Matthew 26:26, Luke 22:19, I Corinthians 11:23-24).
-
-
- Abigail asks Jesus if he is a "carpenter", and he replies that he is a "craftsman" who makes all sorts of things. The idea that Jesus was a carpenter comes from a single verse — **Mark 6:3** — in which the

people of Nazareth call him a **tekton**, a Greek word that refers to someone who works with wood, stone and other construction materials.

–

Old Testament. Jesus and the children quote several Old Testament passages:

1. “An eye for an eye.” (Exodus 21:24, Leviticus 24:20, Deuteronomy 19:21)
2. “Hear, Israel. The Lord is our God. The Lord is one. You shall love the lord your God with all your heart, all your soul, and all your might. And it shall come to pass, if you surely listen to the commandments I command you today, that you may gather in your grain, your wine, and your oil, and you will eat, and you will be satisfied. I am the Lord your God, who led you from the land of Egypt to be a God to you. I am the Lord your God. Amen.” (Deuteronomy 6:4-5, 11:13-15; Numbers 15:41)
3. “Vengeance is mine.” (Deuteronomy 32:35)
4. “God says he will have compassion on his people when their strength is gone.” (Deuteronomy 32:36)
5. “Behold how good and how pleasing if brothers could sit together in unity.” (Psalm 133:1)

Synopsis.

Jesus is living in a tent on the outskirts of Capernaum (northern shore of the Sea of G). He cooks his own food, he bandages his arm, he plies his trade as a craftsman, and he says his prayers. A young girl named **Abigail** discovers his tent and plays with some of the objects she finds, but she runs away when he returns. The next day she comes back with a boy, and they introduce themselves to Jesus. The two children return the next day with other children, and as time goes by, Jesus tells them stories and teaches them how to pray. Eventually Jesus packs up and goes, but not before leaving some toys and a note behind, just for Abigail.

01/23/22 - week4 (appendix/details at end of doc) S1E2

- <https://watch.angelstudios.com/thechosen/watch?vid=S1:E2&ap=true> (starts @ 2:40)

<https://www.patheos.com/blogs/filmchat/2020/06/the-chosen-season-one-episode-two.html>

THE CHOSEN, Season 1, Episode #2, "SHABBAT" (00:00-38:58, 39 min.)

Opening: Did you grow up where there was a special time or special meal weekly for your family? If so, what/when was it?

In the opening scenes (set in 948 B.C.) where the little boy and woman were talking about Shabbat and preparing for the Shabbat meal, what did three things did they say Shabbat was to honor?

Family, friends, and GOD

We remember GOD's REST. We rest to refresh our souls, and we rest to know GOD better.

Eschet Chayil = Woman of Valor, quote from Proverbs 31.

What happened when the Pharisee walked through the market? Why?

Everybody stopped. Respect and fear.

**What additional insight do you get into Matthew's character from this episode?
Why did Matthew have a tense relationship w/ his father?**

What did Mary say to Nicodemus in the market about her encounter with Jesus?

- "Here is what I know. I was one way. And now I am completely different. And what happened in between was Him."
- Mary - I don't know who it was
- Nico - he does miracles and seeks no credit?

Peter & Wife Eden scene -

- Love the realness of the scene - kitchen tension
- Andrew (brother coming over for dinner)
- Trust me on this, I've got this Eden

- Next time, you answer to God and me :)

Where was Matthew going with a dish for supper?

- Sabbath meal

I'm sure all you wives say to your husbands, "You are as smart as you are handsome." And husbands to wives, "And you are as wise as you are beautiful."

Barnaby and Shula - not actual names from the bible

Contrast Shabbat dinner at Mary's with Shabbat dinner at Nicodemus'.

- Mary nervous about getting Sabbath right
- She gets some things wrong
- Jesus shows up at Sabbath - what is his demeanor
- Love how Jesus asks Mary to take the lead - (it's not about theater)
- **Jesus takes the seat that belongs to Elijah.**
-

A bit more details

Synopsis. The newly-exorcized Mary Magdalene gets ready to host her first Shabbat dinner in a long, long time. Matthew tells the praetor Quintus that Simon might be lying to the Romans about his ability to help them catch merchants who are dodging their taxes. Nicodemus learns that Mary is no longer possessed and asks her who cast out the demons, but she does not know. Jesus shows up unannounced at Mary's house for Shabbat dinner, along with two of his disciples. Mary, Nicodemus, Andrew and others host very different Shabbat dinners, while Matthew eats alone. The episode ends with Simon standing by the shore of Galilee as several Roman soldiers approach.

The prologue to this episode takes place in Chinnereth in 948 BC.

Chinnereth was a town by the Sea of Galilee, and the sea itself is sometimes referred to as the Sea of Chinnereth in the Hebrew Bible (Numbers 34:11, Joshua 13:27).

There does not seem to be any particular reason why the prologue is set in 948 BC, aside from the prologue's general depiction of Shabbat dinner as a super-ancient custom. But if you are wondering where the prologue fits into Israelite history, it probably takes place during the reign of Solomon. (Most scholars date his death to around 931 BC.)

The two most significant new characters are Thaddaeus and a man named James, both of whom will eventually become members of Jesus' inner circle, the Twelve. In this episode, these men are already calling Jesus their "rabbi", and he calls them his "students".

Thaddaeus, for example, appears on the lists in Mark 3:16-19 and Matthew 10:2-4, but he does not appear in either of the lists in Luke-Acts (Luke 6:13-16, Acts 1:13). Since the four lists agree on all of the other disciples' names, it is often assumed that Thaddaeus was identical to "Judas, son of James", who appears in both of the Luke-Acts lists.

As for James: All four lists of the Twelve mention two men named James, one of whom is the son of Zebedee, while the other is the son of Alphaeus. Since we will meet Zebedee and his sons later in the series, the James we meet in this episode is presumably the son of Alphaeus. But director Dallas Jenkins has been calling this character "James the Lesser", which is a name that does not appear on any list of the Twelve but does appear in Mark 15:40, where he is the son of one of Jesus' female followers. Many people have speculated that James son of Alphaeus and James the Lesser were the same person, but we really don't know. Either way, the gospels don't tell us any actual stories about them.

Mary Magdalene tells Nicodemus she does not know who cast out her demons, only that the man who did it has changed her life. This parallels the words of the blind man who was healed by Jesus in John 9. He could not identify Jesus either — he even asks Jesus who healed him! — but he says, "One thing I do know: I was blind but now I see!"

Even though Mary does not know who saved her, she somehow knows enough about him to know that he would not want her to reveal his name even if she did know it. As Mary puts it, "His time for men to know has not yet come." This echoes the passages where Jesus tells the people he has healed not to tell anyone about him (Mark 1:40-45, 3:9-12, etc.), and it echoes the passage where Jesus tells his mother he might not perform a miracle that she wants him to perform because "my hour has not yet come" (John 2:4).

Meanwhile, guys at the pub in Capernaum tease a man with long hair about looking like Absalom, and they tell him to watch out for low-hanging branches. This refers to the story of David's rebellious son, who was killed after the mule he was riding passed too close to an oak tree and his hair got caught in a branch (II Samuel 18:9-15).

Incidentally, director Dallas Jenkins notes in a roundtable discussion of this episode that the pub where the guys hang out is called "the Hammer", which is a nod to the Maccabees, the Jewish rebels who successfully won their land back from the Greeks in the 2nd century BC. The word "Maccabee" is derived from the Aramaic word for "hammer", and books about the Maccabees are part of the Orthodox and Catholic canons.

01/09/22 & 01/16/22 - week2&3 (appendix/details at end of doc)

<https://watch.angelstudios.com/thechosen/watch?vid=S1:E1&ap=true>

Season 1, Episode 1 — 'I Have Called You by Name' (Luke 8:2)

- Episode #1, 1st half 00:00-34:50 (35 min.) - split over two sundays
- Episode #1, 2nd half 34:50-54:35 (20 min.) - split over two sundays

Key Characters

- **Mary Magdalene** (Magdala - western shore of the western sea of Galilee)
 - **Lilith (lilly)** (name not mentioned in the bible - a mythical figure in history associated w/ demon possession). "Lilith" – oft-mentioned in Jewish (and other) literature and folklore
 - Lilith is a demonic figure in Judaic mythology, supposedly the primordial she-demon and alternatively first wife of Adam. She is presumed to be mentioned in Biblical Hebrew in the Book of Isaiah, and in Late Antiquity in Mandaean mythology and Jewish mythology sources from 500 CE onwards
 - The Ancient Greek word δαίμων **daimōn** denotes a spirit or divine power
 - Almost non-existent outside the gospels
- **Matthew (Levi)**
 - Before Matthew became a disciple of Christ, he was a tax collector or "publican" in the town of Capernaum (Matthew 9:9; 10:3). Matthew is also called Levi, the son of Alphaeus, by Luke and Mark (Mark 2:14; Luke 5:27)
- **Nicodemus (only shows up in John's gospel)**
 - He came to Jesus at night, sneaking off to see the man behind the miracles. He was a powerful Pharisee, a member of the Sanhedrin, the Jewish ruling council.
- **Pharisees -**
 - Pharisees were members of a party that believed in resurrection and in following legal traditions that were ascribed not to the Bible but to "the traditions of the fathers."
 - Like the scribes, they were also well-known legal experts: hence the partial overlap of membership of the two groups.
- **Sadducees -**
 - The Sadducees refused to go beyond the written Torah (first five books of the Bible) and thus, unlike the Pharisees, denied the immortality of the soul, bodily resurrection after death, and—according to the Acts of the Apostles (23:8), the fifth book of the New Testament—the existence of angelic spirits.
- **Capernaum** - north shore of the sea of Galilee
- **Shabbat** (Sabbath - Saturday)
- **Messiah** tension, government tension,, the promised deliverer of the Jewish nation prophesied in the Hebrew Bible.
- **Synagogue**
- **Roman Centurions, Gaius**
- **Simon Peter (brother - Andrew)**
 - Peter is married to **Eden** (Scene is fighting his brother-in-laws)

Luke 8:1-3 (ESV)

*Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: **Mary, called Magdalene**, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means. -*

Synopsis.

Mary Magdalene is living in Capernaum and haunted by demons, both literal and figurative. When a man flees her home and calls her possessed, the Romans ask Nicodemus, a rabbi visiting from Jerusalem, to perform an exorcism on her — but it fails. Meanwhile, Simon and Andrew are worried that they will lose their fishing boat because they cannot pay their taxes — so Simon stalls for time by lying and telling the tax collector Matthew that he is secretly working for the Roman praetor. Mary Magdalene considers throwing herself off a cliff, but holds back and goes to a pub, where she is about to have a drink when Jesus shows up and reveals that he knows who she is.

THE CHOSEN INTERVIEW: Actress Elizabeth Tabish (Mary Magdalene) | Hosted by Timothy Ratajczak
<https://www.youtube.com/watch?v=e4bQLYRI0Gg>

Blog

<https://www.patheos.com/blogs/filmchat/2020/05/the-chosen-season-one-episode-one.html>

<https://www.thebibleartist.com/post/mary-magdalene-lilith-the-redeemer-exploring-the-chosen-with-you>

THE CHOSEN, Season 1, Episode #1 (1st half).

- **“I HAVE CALLED YOU BY NAME” (00:00-34:50; 35 min.)**

Messiah tension

Mary of Magdala or Mary Magdalene appearances

- **Luke 8**
- **Mark 15**
- **John 20**

How did it make you feel to see Mary Magdalene as a child?

*But now thus says the Lord,
he who created you, O Jacob,
he who formed you, O Israel:
“Fear not, for I have redeemed you;
I have called you by name, you are mine.
When you pass through the waters, I will be with you;
and through the rivers, they shall not overwhelm you;
when you walk through fire you shall not be burned,
and the flame shall not consume you.
For I am the Lord your God,
the Holy One of Israel, your Savior. -Isaiah 43:1-3*

What about the opening scene with Mary and blood on her hands?

Had you ever thought of Nicodemus in the way he was portrayed here?

About what age would you say Levi was in the film? What age had you imagined him being before seeing this portrayal?

"Your words will resonate for generations...You were luminous."

What did the portrayal of Matthew make you think and feel?

What did you think about the portrayal of Simon and Andrew?

What is the other name Mary is referred to?

*Soon afterward he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: **Mary, called Magdalene**, from whom seven demons had gone out, and Joanna, the wife of Chuza, Herod's household manager, and Susanna, and many others, who provided for them out of their means. -Luke 8:1-3 (ESV)*

"Lilith" – oft-mentioned in Jewish (and other) literature and folklore

- Lilith is a demonic figure in Judaic mythology, supposedly the primordial she-demon and alternatively first wife of Adam. She is presumed to be mentioned in Biblical Hebrew in the Book of Isaiah, and in Late Antiquity in Mandaean mythology and Jewish mythology sources from 500 CE onwards

Mary Magdalene

- In the crowd funded streaming series The Chosen, Lilith is the name of Mary Magdalene when she first appears in episode one. She is demon possessed and it is implied that she has adopted the name of the demon that possesses her.
- The Gospels never refer to Mary as Lilith. The creators of The Chosen probably chose this name because it is associated with demons in Jewish traditions.

- By noting how Mary is in the "Red Quarter", The Chosen is implying that she is a prostitute. The Bible never suggests Mary Magdalene was a prostitute. However, some biblical interpreters mistakenly labeled her as such because the story before Luke 8 is about a prostitute being forgiven. Over time, the label stuck and now many adaptations depict her this way.

What stuck out to you about Mary Magdalene's depiction in The Chosen?

What do you think Mary's life was like before Jesus showed up?

Why do you think The Chosen depicted Mary as a prostitute?

Have you seen other examples of how Jesus can show up suddenly and change someone's life in a big way?

"When did Shabbat become theater?" (Nicodemus). Good question for today, isn't it?!

"What if the truth is more beautiful and more strange than we can ever imagine?" (Nicodemus)

What do you think of Nicodemus' wife?

"You spoke the words. The demon did not respond."

"Demons. Only God could have drawn them out."

Ask NT Wright Anything #28 Satan and the powers of evil

<https://www.premierchristianradio.com/Shows/Weekday/Ask-NT-Wright-Anything/Podcast/Ask-NT-Wright-Anything-28-Satan-and-the-powers-of-evil>

Reviving Old Scratch: Demons and the Devil for Doubters and the Disenchanted

<https://www.amazon.com/Reviving-Old-Scratch-Doubters-Disenchanted/dp/150640135X>

What does Nicodemus' wife call him?

Nico

What did you think Mary was going to do when you first saw her at the cliff and water's edge?

Who or what did the bird represent?

As a reminder, who is Quintus?

- Quintus was a Roman soldier that served Pilate
- Although Quintus is not mentioned in the Bible, his name, meaning "fifth", was a common name for a Roman male fifth child. According to the writings of Josephus (The War of the Jews), the books of the Maccabees, as well as archeological sources, there are multiple accounts of a Roman soldier named Quintus. One of these worked under Quirinius, who is mentioned in the Bible near the time of Jesus's birth. {source by hebrewrootsmom}
- This census first took place while Quirinius was governing Syria." Luk 2:2 (NKJV)
- His full name was Publius Sulpicius Quirinius he was alive from (c. 51 BC – AD 21) He was governor of Syria. He got be Governor twice the first time was from 7 BC to 4 BC, the second time was 6 AD . In 1764 a Latin inscription was found that stated he was governor twice in Syria the inscription below the Latin words "leg (atus) iterum..." which means twice legate are found

When Jesus meets Mary, what is her reaction?

I have redeemed you, I have called you by name

Was Jesus what you expected him to be?

Did you know it was him when he first showed up?

What do you think about the way all these characters and their stories converge? Have you ever considered if, whether, and how the disciples' lives may have overlapped prior to their calling by Jesus?

APPENDIX

01/02/22 - week#1

Intro - The Shepherd (found under The Extras section in *The Chosen* app)

- See pre-work in appendix at bottom of document

SC Collaboration Zone - type realtime inside of each question or in the free form area at the end!

- Who was in charge of the known world at this time and what was life like for the average Hebrew/Jewish/Israelite family?

Romans, Israelite were under occupation.

- Who was Augustus Caesar?

Roman ruler

- What did the Hebrew/Israelite nation hope the Messiah would do?

Free them from the occupation

- What scripture/prophecy did they (Hebrew people) have access to?

- How did they typically hear it? Read to them by teachers

- Reactions to the crippled shepherd with the imperfect lamb in the synagogue?

Disgust, how dare you!! Bring this animal and ask questions

- What did they say about Nazareth?

nothing good comes from Nazareth

- What did the Isaiah readings point towards?

Coming of Messiah

- Reactions to the rejected crippled shepherd?

He was not liked he was unclean?

- 11:05 - a breeze (strong wind) and bright light as the shepherd is washing up - symbolism?

- **The crippled shepherd runs towards Emmanuel - what does this make you think of?**
- **Which shepherd gets to hold the “spotless lamb of God”? What story is this telling?**
Simon, the one who gave Mary water
- **The government will be on his shoulders...how do you think this landed with Rome?**
- **Have you found a spotless lamb for sacrifice?**
- **Free form notes, observations, reflections**

School (Rohr)

So God sent into the world one who would personify that union—who would put human and divine together; who would put spirit and matter together. That’s what we spend our whole life trying to believe: that this ordinary earthly sojourn means something.

Sometimes we wake up in the morning wondering, what does it all mean? What’s it all for? What was I put here for? Where is it all heading?

I believe it’s all a school. And it’s all a school of love. And everything is a lesson—everything. Every day, every moment, every visit to the grocery store, every moment of our so-ordinary life is meant to reveal, “My God, I’m a daughter of God! I’m a son of the Lord! I’m a sibling of Christ! It’s all okay. I’m already home free! There’s no place I have to go. I’m already here!” But if we don’t enjoy that, if we don’t allow that, basically we fall into meaninglessness.

Friends, we need to surrender to some kind of ultimate meaning. We need to desire it, seek it, want it, and need it. I know no one likes to hear this, but we even need to suffer for it. And what is suffering? Suffering is the emptying out of the soul so there’s room for love, so there’s room for the Christ, so there’s room for God.(Rohr)

Rohr - One Long Advent

Any spirituality that makes too much of the baby Jesus is perhaps not yet ready for “prime-time” life. God clearly wants friends and partners to be images of divinity, if we are to believe the biblical texts. God, it seems, wants mature religion and a thoughtful, free response from us. God loves us in partnership, with mutual give and take, and we eventually become the God that we love.

The Christ we are asking and waiting for includes our own full birth and the further birth of history and creation. It is to this adult and Cosmic Christ that we can say, “Come, Lord Jesus” (Revelation 22:20) with a whole new understanding and a deliberate passion. This makes our entire lives, and the life of the church, one huge “advent.”

Rohr - One Great Act of Giving Birth

We take our small but wonderful part in what Thomas Merton calls "The General Dance." [2] We are a part of this movement of an ever-growing Universal Christ that is coming to be in this "one great act of giving birth" (Romans 8:22).

Greg - Disciples' Fellowship - B'ham

To actually believe in the birth of Jesus is to live differently as a result.

Therefore, we must say that to believe in Christmas is to forgive all others. It is to be patient, kind, and generous with others because humanity is now the abode of the divine. If even this would have been doubted as too incredible to imagine before, after the birth of Jesus it is now clearly the truth. Since God has come in human flesh we must treat all those who are of similar flesh differently. To believe in the incarnation is to treat every person as if he or she is the Lord, whether or not that person currently exhibits godliness or not. God has become human and how we treat one another is how we are treating God. We honor the coming of God in the flesh by treating all flesh with reverence, because here too God chooses to dwell. For the sake of the Christ child every child is God mystically entering his world. Every human being is more clearly the image of God now that God is one of us.

God the Son did not take on our humanity for the sake of his existence alone, but to draw humanity itself into union with God. As a second and greater Adam, Jesus changes the whole course of the human race which is no longer defined by the unrighteousness of one, but by the righteousness of the promised One (Romans 5:14-18). To love our neighbors in to believe in the incarnation because we are loving God's work in humanity. Without Christ coming in the flesh why should we care a bit about flesh, ours or our neighbors'? But once the divine Gift became one of us we must look at everyone in a new way. To trust in the Christ child who was laid in a manger is to have a hopeful view of all others.

If I do not love my neighbors in tangible, extraordinary, and unreasonable ways, that is, "unreasonable" if based solely on who they appear to be through their actions, then I cannot say that I truly believe in Christmas. The delight and surprise of Christmas is that God is with us. The "us" is not only the righteous or the faithful, but God is with the "us" of all humanity. The wonder of this revelation of Emmanuel means that God is no longer conceivable as the God of the few, but He whose love for all means he has come to us, and we to him.

APPENDIX

01/02/22 - week#1 Pre-work

Intro - The Shepherd (found under The Extras section in the app)

- Devices with The Chosen App - see below



- Computers if “The Shepherd” isn’t working in your app
 - <https://youtu.be/paOjgZZDads>
 - <https://watch.angelstudios.com/thechosen/watch?vid=the-chosen-shepherd-trailer-with-c1a-season-1&ap=true>
- If you have time to watch the episode proactively capture your questions, reflections here
- If not, join us in practicing real-time collaboration, asking questions, sharing your reactions to following Jesus

Pre-watch: He tented among us?

- <https://youtu.be/XgslCbXOOIE>
- <https://youtu.be/UOTkTBxTxEA> (The Messengers) - If you want to skip the music start at 1hour 15min mark (a powerful story of two Mary’s as the story flashes back and forth between 4BC and 48AD)

The Chosen

- Join us as we follow The Christ who was Love, is Love, became Love, and became vulnerable in the midst one one of the most “powerful empires” in the world’s history. If you have any friends or family who have been hurt by the sinfulness of Jesus’ followers, invite them virtually or physically to follow along and fall in love with LOVE all over again through God on earth.
- Let’s sit with the tension of an upside down kingdom and journey with Jesus and watch what it might have been like in the earliest relationships with his first students.....
- If Jesus stood with and protected the marginalized, then why do so many Christians stand with and protect the powerful?

- “The Chosen has given some people a new lease on life. Roumie says he’s been told by strangers, “They were going to end their life, and they decided ‘My life is worth something. I want to know who Jesus is.’””
- In John 1, the writer invites you into the mystery of God becoming flesh and “pitching his tent” among us. The story never asks us to “accept him”. We are asked to follow him. Much more difficult. Come, let’s follow HIM
- Download **The Chosen** app for previewing the episode each week
- Download **Google Docs** app in the app store for real-time collaboration
- Collaboration link to this file:
 - <https://docs.google.com/document/d/1EqUNT00qvSaeKBd5ZuP9ocAL-GY4MoCU36WMKXiJdt4/edit?usp=sharing>

The Chosen

- <https://watch.angelstudios.com/thechosen/watch>
- <https://watch.angelstudios.com/thechosen>
 - Download app or go to “watch” subsection
 - Intro will be The Shepherd (found under extras) on 01/02/02 and then we will begin Season1
- <https://www.youtube.com/show/SC07wnTsbs1fQNqz5sMTZURQ?season=1&sbp=CgEx>
- <https://youtube.com/c/TheChosenSeries>
- <https://www.youtube.com/c/TheChosenSeries/videos>

