

The Chosen—Season 5, Episode 1, “Entry”

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

Introductory Notes:

1. “*” Indicates an extra-biblical character or incident.

Cold Open:

00:00:00 – 00:08:04	Scene Summary: The scene opens in darkness. Jesus’ voice is heard as he begins to explain what is going to happen to him. As we visually join Jesus and the disciples, we see they are gathered around the Passover table. His explanation, however, at least at the point at which we are made privy, isn’t detailing the actual “events” of his arrest and passion and more so his death and resurrection. (See Note 1—John’s Farewell Discourse: John 13:21-17:26, p. 1) The disciples, of course, look baffled and grieved. After Jesus tells them they will be scattered and leave him alone, all of them try to assure Jesus of their loyalty. Jesus concludes his words with a request from Andrew to lead them in a hymn. (See Note 2—“When they had sung the hymn...”: Matthew 26:30, p. 2). The scene concludes with Jesus praying for his disciples. (Review Note 1—John’s Farewell Discourse: John 13:21-17:26 below,
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Notes:

1. **Note 1—John’s Farewell Discourse: John 13:21-17:26** Contrasted to the Synoptic Gospels (Matthew, Mark, and Luke), which detail Jesus’ Last Supper by focusing on the Passover bread and wine, John’s Gospel focuses more so on Jesus’ foot washing (John 13:1-20). In fact, John’s Gospel places the Last Supper *before* the Passover—*“Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father,”* John 13:1.

(Remember from previous sessions: the Gospel writers—as with other contemporary historians of the ancient world—are less concerned with “the accidents,” the precise details of a particular incident and more so *the meaning* of the incident. For example, in reporting a battle, the historian might write that “...500,000 fell by the king’s sword that day...”, and whether or not that number is accurate and true, the meaningful point—the “truthiness” of the report, thank you very much, Stephen Colbert—is that this king was mighty and victorious in battle. The number is less important to the historian than the point, the meaning.)

We can think of the Farewell Discourse as sort of a “last will and testament,” a final inclusion of the summation of Jesus’ teaching according to John. Included in this 4 ½-chapter-long monolog are some Jesus’ best-known and well-beloved words, some of which are included in this scene:

- **Jesus’ New Commandment:** Love One Another (13:31-35)
- **Foretelling Peter’s denial** (13:36-38)
- **Jesus’ departure to the Father and Jesus the Way to the Father** (14:1-14)—*“Do not let your hearts be troubled. Believe in God, believe also in me. In my Father’s house there are many dwelling places. ...I am the way, and the truth, and the life”* (vs. 1-2, 6).
- **Promised assurance of the Holy Spirit as advocate and guide** (14:15-31)—*“I will not leave you orphaned; I am coming to you. ...the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all I have said to you. Peace I leave with you; my peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled, and do not let them be afraid”* (vs. 18, 25-27).
- **Jesus the True Vine** (15:1-17)—*“I am the true vine, and my Father is the vinegrower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. ...No one has greater love than this, to lay down one’s life for one’s friends. You are my friends if (when!—MEP) you do what I command you. ...You did not choose me, but I chose you. And I appointed you to go and bear fruit, fruit that will last...”* (vs. 1-2, 13-14, 16).
- **The World’s Rejection** (15:18-27)—*“If the world hates you, be aware that it hated me before it hated you”* (v. 1).
- **Reminders of the promise Holy Spirit and Jesus’ impending departure** (16:1-15)
- **A promise that their grief will turn to joy and peace** (16:16-33)—*“A little while and you will no longer see me, and again a little while, and you will see me. ...Very truly I tell you, you will weep and mourn, but the world will*

rejoice; you will have pain, but your pain will turn into joy. ...Take courage; I have conquered the world!" (vs. 16, 20, 33).

- **Jesus prays for his disciples** (17:1-26)

2. **Note 2—"When they had sung the hymn...": Matthew 26:30:** "When they had sung the hymn, they went out to the Mount of Olives." The NRSV includes a definite article, "...the hymn..." where the Greek lacks it: "...A hymn." I suspect the translators are acknowledging Passover ritual that includes the singing of Psalms 115 – 118, called "the Hallel" or "Praise Psalms." ("Hallelujah" = "Praise YHWH").

We first encountered these Psalms last season (**Season 4: Episode 6, "Dedication"**) with each day of Hanukkah ("the feast of Dedication" in John 10:22-31) imagined to feature one Psalm for each day of the holiday. These Psalms (often expanded to include Psalms 113 and 114) are often used for the High Holy Days in the Jewish calendar—Passover, Shavuot (the day Moses received the Commandments from God at Sinai), Sukkot (the Feast of Tabernacles or Booths), and Hannukah—because they focus on God's saving power.

The particular Hallel Psalm that Andrew leads is one we have heard before, appropriately, at the end of **Season 4: Episode 8, "Humble"** when the crowd was singing this hymn to welcome the victorious king, David. Here it takes on a different context.

Psalm 118:19-25

Open to me the gates of righteousness, that I may enter through them and give thanks to the Lord.

²⁰ This is the gate of the Lord; the righteous shall enter through it.

²¹ I thank you that you have answered me and have become my salvation.

²² The stone that the builders rejected has become the chief cornerstone.

²³ This is the Lord's doing; it is marvelous in our eyes.

²⁴ This is the day that the Lord has made; let us rejoice and be glad in it.

²⁵ Save us, we beseech you, O Lord! O Lord, we beseech you, give us success!

Bottom line: we don't know what hymn they sang, and only Matthew notes its presence.

Scene 1: Four Days Earlier: Jesus Enters Jerusalem

00:09:05-00:22:23

Scene Summary: Four days earlier and the crowded Jerusalem streets take us back to Jesus' triumphal entry. Rabbi Shmuel* makes his way through the crowd with difficulty until he is able to duck down a empty side portico, making his way to a guarded door and into a courtyard. He knocks on the door inside the courtyard where is ushered inside by a servant. Shmuel* pauses momentarily at a basin to wash his hands. It is the house of Caiaphas, the High Priest. Shmuel* simply says, "It is everything I feared."

Meanwhile, Jesus and his entourage approach Jerusalem, Jesus mounted on a donkey, bridled with the bridle we have seen throughout previous episodes. Even before they reach the city, the crowds are already outside the walls singing, "Hosanna in the highest!" (See **Note 3—Hosanna!**, p. 3.) Judas in particular expresses his excitement over the multitudes and some of the other disciples express their own anticipation as well, while Jesus seems less enthused.

They are suddenly approached by a group of rabbis, Yussif*, Zebadiah* (the one who tried to stone Jesus), and Geder* (a Sadducee we have encountered a number of times) among them. They warn Jesus and the disciples that if they turn back now, their lives might be saved. The rabbi who serves as the group's spokesperson notes Jesus' intended message by riding on donkey—Tamar* wonders about his meaning and Philip tells her about Zechariah's prophecy. (See **Note 4—Zechariah's Prophecy: Zechariah 9:9**, p. 3-4) The rabbis continue to warn Jesus about the expectations of the crowd, and the exchange continues to highlight the misunderstandings surrounding the identity and nature of the Messiah, even among the disciples. (See **Note 5—Who and What Kind of Messiah**, p. 4)

Yussif*—remember he has been the one, along with Nicodemus who has tended toward believe in Jesus—pulls Simon Peter and John privately aside. Yussif* indicates he does not side with his two companions but does agree with their concern about what could happen in Jerusalem, especially after the news of Jesus' raising of Lazarus at Bethany has spread.

	Gedera* and Zebadiah* vociferously try to persuade Jesus not to enter. Zebadiah* tells Jesus to command the disciples and the crowd to stop. (See Note 6—The Very Stones Would Cry Out: Luke 19-39-40, p. 4) Jesus and the disciples push on past the rabbis. Tamar* motions to Yussif* to join them. He is obviously pained with the potential decision, but only shakes his head and joins Gedera* and Zebadiah* as they make their way to a different gate, lest they be mistaken as followers of Jesus. As they near the gate, Jesus is drawn up short as he seems to see what looks like blood flowing from the some of the stones of the wall. He is obviously troubled by what he sees. Mary Magdalene notices Jesus' sudden change in demeanor and questions him. His mother Mary's touch seems to snap him out of it, though he is still noticeably impacted by the vision. (See Note 7—Blood on the Wall, p. 4) As Jesus enters Jerusalem, amongst the crowd we see Atticus*, the Roman investigator first sent to root out the Zealots but now trailing Jesus, at times with curiosity. Hooded, he makes his way through the throng. He spots Jesse* (the imagined previously-paralyzed brother of Zee whom Jesus had healed at the pool of Bethesda in S2:E4, "The Perfect Opportunity) and Veronica* (the woman Jesus had healed from her 12-year bleed in S3:E5, "Clean, Part 2"). Atticus* also notes Johanna, wife of Chuza, Herod's chief steward, as she continues to distribute palms to people in the crowd. His gaze continues to Jesus and then to "a Mysterious Watcher" that we first saw as part of the crowd gathered around Jesus' resurrection of Lazarus (S4:E7, "The Last Sign"). The Mysterious Watcher seems to have a tablet in which he is writing, but in the blink of an eye, he disappears. Atticus* continues to take in the scene, noting Caiaphas the High Priest watching from an upper balcony. Meanwhile, Jesus and the disciples make their way to the Temple complex where once again we see the Mysterious Watcher taking notes. The disciples gather up and discuss the situation, Simon Peter and his brother Andrew with eagerness, Thomas with his usual and even more provoked caution. They are joined and greeted by Barnaby* and Shula*, their friends from Capernaum. The three rabbis from earlier (Zebadiah*, Gedera*, and Yussif) appear among the crowds in Temple entry way, and once again we see the Mysterious Watcher noting it all. Yussif makes his way to nearby vendor, purchases something unknown to us as yet and disappears through a curtained door way. Inside the small room, Yussif removes his rabbinical robes and changes into the clothing of a commoner—all noted by the Mysterious Watcher.
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Notes:

1. **Note 3—Hosanna!** Because of its predominant use for our Palm Sunday observations, we probably tend to think of this word as a shout of joyous praise and adoration. The word (or phrase) in Hebrew is *hōšî'â-nā*, and is translated, "*Help, I pray,*" or "*Save, I pray.*" It is this phrase we would encounter in **Psalms 118**, one of those Hallel Psalms (Pss. 113-118) most often invoked on Jewish high holy days. (We first encountered the Hallel Psalms in S4E6 "Dedicated" as we saw Jesus and the disciples celebrate Hanukkah.)

Psalms 118:21-29

I thank you that you have answered me and have become my salvation.

²² *The stone that the builders rejected has become the chief cornerstone.*

²³ *This is the Lord's doing; it is marvelous in our eyes.*

²⁴ *This is the day that the Lord has made; let us rejoice and be glad in it!*

²⁵ **Save us, we beseech you.** O Lord!

O Lord, we beseech you, give us success!

²⁶ *Blessed is the one who comes in the name of the Lord.*

We bless you from the house of the Lord.

²⁷ *The Lord is God, and he has given us light.*

Bind the festal procession with branches, up to the horns of the altar.

²⁸ *You are my God, and I will give thanks to you; you are my God; I will extol you.*

²⁹ *O give thanks to the Lord, for he is good, for his steadfast love endures forever.*

2. **Note 4—Zechariah's Prophecy: Zechariah 9:9:**

Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! See, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey.

Matthew's Gospel references this prophecy: **Matthew 21:1-7**:

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, ² saying to them, "Go into the village ahead of you, and immediately you will find a donkey tied and a colt with her; untie them and bring them to me. ³ If anyone says anything to you, just say this, 'The Lord needs them.' And he will send them immediately." ⁴ This took place to fulfill what had been spoken through the prophet:

*⁵ "Tell the daughter of Zion,
Look, your king is coming to you,
humble and mounted on a donkey,
and on a colt, the foal of a donkey."*

⁶ The disciples went and did as Jesus had directed them; ⁷ they brought the donkey and the colt and put their cloaks on them, and he sat on them.

3. **Note 5—Who and What Kind of Messiah:** Remember that this has been an on-going theme throughout our viewing of *The Chosen*. The predominant interpretation of Hebrew Bible prophecy regarding the Messiah tended toward an expectation of a earthly warrior king like David. But Jesus instead leans into prophecies (like **Zechariah 9:9**—see above) that pointed to a suffering servant.
4. **Note 6—The Very Stones Would Cry Out: Luke 19:39-40:** ³⁹ *Some of the Pharisees in the crowd said to him, "Teacher, order your disciples to stop."* ⁴⁰ *He answered, "I tell you, if these were silent, the stones would shout out."*
5. **Note 7—Blood on the Wall:** This is creative license by *The Chosen*. I can find no legitimate Biblical reference or symbolism. However, it might be a reference to the **Luke 19** reference above. (See **Note 6—The Very Stones Would Cry Out**) Where the multitudes cry out for an earthly Messiah, the stones cry out from the standpoint of Jesus' true Messiahship.

This image perhaps also serves as entry into **Jesus Weeps for Jerusalem** from **Luke 19:41-44**: ⁴¹ *As he came near and saw the city, he wept over it, ⁴² saying, "If you, even you, had only recognized on this day the things that make for peace! But now they are hidden from your eyes. ⁴³ Indeed, the days will come upon you when your enemies will set up ramparts around you and surround you and hem you in on every side. ⁴⁴ They will crush you to the ground, you and your children within you, and they will not leave within you one stone upon another, because you did not recognize the time of your visitation from God.*

Scene 2: Pilate's Headquarters*

00:22:24-00:27:25

Scene Summary: Meanwhile, Pilate takes in the scene from a balcony at his headquarters. Atticus* enters and Pilate comments, *"All that fuss, and he rides in on ass. It's pathetic."* (Review **Note 5—Who and What Kind of Messiah**, above—once again this complete misunderstanding of Jesus as Messiah.) Pilate dismisses Jesus and his disciples as threat, though Atticus* cautions him with reference to the Maccabees. (See **Note 8—The Maccabees**, p. 5.) Two servants enter with a chest of some sort, and Pilate's and Atticus' conversation indicates that Pilate is about to meet with Caiaphas the High Priest. Atticus* advises caution in dealing with Caiaphas, noting both the revenue generated through the Temple and the relative peace kept through Caiaphas.

Pilate's wife, Claudia, enters, chastising Pilate for the presence of shrimp and its offense to the Jewish people. (See **Note 9—Shrimp: Leviticus 11:9-12 & Deuteronomy 14:9-10**, p. 5.)

Surprisingly, Caiaphas comes to Pilate's headquarters for the meeting, (See **Note 10—Jews Forbidden in Gentile Homes?: Acts 10:23-33**, p. 5), and as Atticus* excuses himself, he obviously and provocatively slurps down an oyster (also unclean), right in front of Caiaphas as Pilate warmly greets the High Priest. The two men of power banter back and forth, establishing their standing and relationship, Pilate producing a key to unlock the chest, revealing the High Priest's garments, which Pilate apparently holds as a power lever against Caiaphas. (See **Note 11—The High Priest's Garments in Pilate's Possession**, p. 6.) The heat of the exchange turns threatening as Pilate demands, "No riots," both men noting the extraordinary number of pilgrims in Jerusalem. As Caiaphas turns to leave, Pilate informs him of a scheduled execution of three people scheduled for Friday, *"one including a zealot*

murderer." (See **Note 12—Those Crucified with Jesus**, p. 6.) Pilate insists that Caiaphas makes sure there are Jewish witnesses there because he wants *"to send a clear message."*

Notes:

1. **Note 8—The Maccabees:** The Maccabees have been referenced a number of times throughout *The Chosen*.

After the death of Alexander the Great in 323 BC, his empire was divided among a handful of his colleagues and generals, and Judea itself was divided and ruled first from Egypt by the Ptolemaic remnant of Alexander's empire to the south and then the Seleucid remnant in Syria to the north. The Ptolemies (Egyptian Greeks) and the Seleucids (Syrian Greeks) both tended to respect Jewish custom and religion. But that all changed drastically in 175 BC when King Antiochus IV Epiphanes invaded at the request of Hellenized Jews over a dispute over who would become High Priest in Jerusalem. Seeing the dispute as an ongoing Jewish problem, Antiochus Epiphanes outlawed Judaism altogether, looted the Temple, erected an altar to Zeus in the Holy of Holies, and ordered pigs to be sacrificed on that altar. Antiochus Epiphanes' actions provoked a large-scale Jewish revolt, led by 5 brothers, sons of a Jewish priest named Mattisyahu. His son, Judas, eventually assumed leadership of the revolt and earned the moniker "*Judas Maccabeus*," "Judas the Hammer," a label that was generally applied to the revolutionaries: the Maccabees. By 164 BC, the revolt was successful, having liberated and rededicated the Temple. However, what the Maccabees discovered was that they only had enough undefiled oil for a single day's lighting. Hanukkah remembers and celebrates that the oil did not give out but stayed lit for 8 straight days—ever commemorated by the 8 days of Hanukkah.

2. **Note 9—Shrimp: Leviticus 11:9-12 & Deuteronomy 14:9-10**

Leviticus 11:9-12: *"These you may eat, of all that are in the waters. Everything in the waters that has fins and scales, whether in the seas or in the streams—such you may eat. ¹⁰ But anything in the seas or the streams that does not have fins and scales, of the swarming creatures in the waters and among all the other living creatures that are in the waters—they are detestable to you, ¹¹ and detestable they shall remain. Of their flesh you shall not eat, and their carcasses you shall regard as detestable. ¹² Everything in the waters that does not have fins and scales is detestable to you."*

Deuteronomy 14:9-10: ⁹ *"Of all that live in water you may eat these: whatever has fins and scales you may eat. ¹⁰ And whatever does not have fins and scales you shall not eat; it is unclean for you."*

Claudia demonstrates a certain care for the Jewish people and their culture. Remember—we have also already seen the dream she had about Jesus (S3:E6, "Intensity in Tent City"), and she expressed a certain curiosity to say the least about the Jewish people. Though unnamed, the dream is referenced in **Matthew 27:15-19:** *"¹⁵ Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. ¹⁶ At that time they had a notorious prisoner called Jesus Barabbas. ¹⁷ So after they had gathered, Pilate said to them, 'Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?' ¹⁸ For he realized that it was out of jealousy that they had handed him over. ¹⁹ While he was sitting on the judgment seat, his wife sent word to him, 'Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him.'"*

3. **Note 10—Jews Forbidden in Gentile Homes?: Acts 10:23-33** There is no direct command in the Torah that forbids Jews from entering a Gentile home or associating with non-Jews, though much of what *is* in the Torah seems particularly focused on maintaining a separation between the Jews and non-Jews. But certainly by Jesus' time, this interpretation has crept in to some degree. For example, in Acts when Peter encounters the righteous Roman centurion Cornelius after Peter's vision of God commanding him to eat both clean and unclean animals, it is still this very interpretation that gives Peter pause.

Acts 10:23-33: *The next day Peter got up and went with them, and some of the brothers and sisters from Joppa accompanied him. ²⁴ The following day they came to Caesarea. Cornelius was expecting them and had called together his relatives and close friends. ²⁵ On Peter's arrival, Cornelius met him and, falling at his feet, worshiped him. ²⁶ But Peter made him get up, saying, 'Stand up; I am only a mortal.' ²⁷ And as he talked with him, he went in and found that many had assembled, ²⁸ and he said to them, 'You yourselves know that it is improper for a Jew to associate with or to visit an outsider, but God has shown me that I should not call anyone profane or unclean. ²⁹ So when I was sent for, I came without objection. Now may I ask why you sent for me?'*

³⁰ *Cornelius replied, 'Four days ago at this very hour, at three o'clock, I was praying in my house when suddenly a man in dazzling clothes stood before me. ³¹ He said, 'Cornelius, your prayer has been heard, and your alms have been remembered before God. ³² Send therefore to Joppa and ask for Simon, who is called Peter; he is staying in the home of Simon, a tanner, by the sea.' ³³ Therefore I sent for you immediately, and you have been kind enough to come. So now all of us are here in the presence of God to listen to all that the Lord has commanded you to say.'*

The word in Acts 10:28 translated from Greek (*athemitos*) as “improper” could also be rendered as “customarily taboo” or “socially frowned upon” rather than a violation of “the Law” (*nomos*).

4. **Note 11—The High Priest’s Garments in Pilate’s Possession:** According to the Jewish Roman historian Josephus in his work *Antiquities of the Jews* (one of the non-Christian sources that actually mentions “Jesus of Nazareth”), during the reign of Herod Archelaus (one of the puppet kings who cooperated with the Romans in exchange for the throne, son of Herod the Great, the king who ordered the Slaughter of the Innocents in and around Bethlehem), the Roman administration took possession of the High Priest’s vestments, only to be released seven days before their use for major festivals.
5. **Note 12—Those Crucified with Jesus:** All four Gospels mention the presence of others executed with Jesus, John’s Gospel only stating, “*There they crucified him, and with him, two others, one on either side*” (19:18). Matthew and Mark call them *lestai*, often translated “bandits,” “thieves,” or “robbers” (Matt. 27:38 & Mark 15:27). Luke calls them *kakourgoi*, “criminals” (Luke 23:32).

Similarly, John’s Gospel calls Barabbas, the one released by Pilate in Jesus’ place, a *lestai*—same word Matthew and Mark use to describe the two crucified with Jesus. Luke says of Barabbas, “*This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder*” (23:19). Mark only mentions Barabbas’ name with no comment on why he was being held. Matthew only says he was as “*notorious prisoner*” with no mention of his crimes (27:16).

All of this is to say that it would not have been unusual for Rome to crucify insurrectionists, as Pilate’s comment indicates. But the Gospels as a whole are unclear about the charges against those crucified with Jesus. Only Luke brings up the charge of “insurrection,” but only in reference to the released Barabbas. **It is possible, maybe likely, that Pilate’s comment is in reference to Barabbas.**

Scene 3: Jesus Teaches in the Temple

00:27:26-00:35:29

Scene Summary: The scene shifts to Jesus teaching before a crowd in the Temple. (See **Note 13—Unless a Grain of Wheat**, p. 6) As he teaches, the camera pans around to show us familiar characters and especially Matthew writing it all down (even though is a “Johannine” text, found only in John’s Gospel), the Mysterious Watcher, also writing it all down, and Rabbi Yussif, disguised among the crowd.)

Johanna appears and speaks with Tamar* about the possibility of Jesus and the disciples using a large house owned by a friend of hers.

After dismissing the crowd, Jesus and the disciples exit, as do Tamar* and Johanna—though Mary Magdalene, clearly affected by what she has just seen and heard lingers. John notices Mary, approaches, and begin talking about the event. It seems that Mary is the one who is beginning to most clearly understand what is about to happen. They are interrupted by the rest of the disciples as they go to find shelter.

The group gathers in a nearby alcove where Jesus reveals that Johanna has provided a place for them to stay. He instructs the disciples to spread his message—any parable or teaching they have heard to this point—to any who will listen. He concludes by saying, “*Time is running out,*” which once again baffles the group, thinking Jesus is referring to Passover. But Jesus is dismissive as he instructs them to get their gear and take it to the house Johanna is providing and is further evasive when they ask where he is going.

Simon Peter summons his brother Andrew and instructs him to take his gear. Calling Matthew to him, Peter indicates he’s going to preach and that Matthew should write it down.

Notes:

1. **Note 13—Unless a Grain of Wheat: John 12:23-36:** The context of this teaching does come in Jerusalem after Jesus’ triumphal entry, and while a crowd of people is eventually revealed in John’s writing, it was actually “some Greeks” (12:20-22), who come to Philip, who takes these Greeks to Andrew, who brings them to Jesus.

²³ Jesus answered them, “*The hour has come for the Son of Man to be glorified. ²⁴ Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain, but if it dies it bears much fruit. ²⁵ Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. ²⁶ Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honor.*”

²⁷ “Now my soul is troubled. And what should I say: ‘Father, save me from this hour’? No, it is for this reason that I have come to this hour. ²⁸ Father, glorify your name.” Then a voice came from heaven, “I have glorified it, and I will glorify it again.” ²⁹ The crowd standing there heard it and said that it was thunder. Others said, “An angel has spoken to him.” ³⁰ Jesus answered, “This voice has come for your sake, not for mine. ³¹ Now is the judgment of this world; now the ruler of this world will be driven out. ³² And I, when I am lifted up from the earth, will draw all people to myself.” ³³ He said this to indicate the kind of death he was to die. ³⁴ The crowd answered him, “We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” ³⁵ Jesus said to them, “The light is in you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. ³⁶ While you have the light, believe in the light, so that you may become children of light.” After Jesus had said this, he departed and hid from them.

Scene 4: *Elsewhere in Jerusalem: Kafni* arrives

00:35:30-00:37:45	Scene Summary: A group enters the scene reciting a portion of Psalm 11. (See Note 14—Psalm 11:5-7 , p. 7) Among them is Ramah’s* father, Kafni*. (Thomas’s fiancée’ murdered by the Roman praetor Quintus in S4:E3, “Moon to Blood.”) As they continue to angrily chant, the Mysterious Watcher comes into view and greets the group, learning where they’re from and questioning their anger, reminding them of the sacredness of the Passover festival. Kafni* comes forward, pressing the Mysterious Watcher about what he said about “violence.” Kafni* unloads his anger on the Mysterious Watcher and begins questioning whether or not Jesus has entered the city, and the Mysterious Watcher tells him about the spectacle of Jesus’ entry. His report only provokes Kafni’s* anger all the more. Kafni* and his group press on past the Watcher, continuing their angry chant.
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Notes:

1. **Note 14—Psalm 11:5-7:**

*The Lord tests the righteous and the wicked,
and his soul hates the lover of violence.*

⁶ *On the wicked he will rain coals of fire and sulfur;
a scorching wind shall be the portion of their cup.*

⁷ *For the Lord is righteous;
he loves righteous deeds;
the upright shall behold his face.*

The word in verse 6 is “the wicked”—the group uses the word “*false prophet*.”

Scene 5: *Jerusalem: Phoebe’s Home

00:37:46-00:42:52	Scene Summary: The disciples arrive at the lavish and comfortable home being provided them. Zee breaks their reverie by reminding them of the threats they have and likely will continue to encounter, especially noting “ <i>two powerful institutions who might feel threatened</i> ” by the manner of Jesus’ entry. Little James reminds Zee that Jesus “ <i>rejects the notion of an earthly crown</i> ,” but Zee is skeptical that Rome would be able to “ <i>hear nuance</i> .” They continue to discuss what they have seen and heard throughout that day, trying to make some sense of it all. Thomas reminds them that Jesus had told them “ <i>at least twice, he would suffer many things from the elders, chief priests, and scribes</i> .” Elsewhere in the house, the women take in their accommodations. Johanna comments on the extraordinary gathering in Jerusalem, and Mary Magdalene is the one who continues to allude to the threat to Jesus. She excuses herself, which seems to puzzle Tamar* and Johanna. Strolling through the house, she encounters John sitting in a fountained courtyard, apologizing for disturbing him. Far from being disturbed, John invitingly makes room for her on the bench on which he is sitting. They notice and talk about a wall fresco depicting Greek/Roman mythology and stories. As they compare their own mental notes and thoughts about the events of the day, they both seem to conclude that Jesus is actually being quite clear about his impending death. John notes to Mary that Jesus entered through “ <i>the Sheep Gate, where all the sacrificial lambs are brought in from Bethlehem</i> .” (See Note 15—Which gate did Jesus enter Jerusalem through? , p. 8.)
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Notes:

1. **Note 15—Which gate did Jesus enter Jerusalem though?:** None of the Gospels indicate through which specific gate Jesus entered. All four—Matthew 21, Mark 11, Luke 19, and John 12)—*do* speak of a route, descending from the Mount of Olives, crossing the Kidron Valley, which would have made Jesus' approach from the east. The most likely gate is the modern-day sealed up gate called "the Golden Gate." Though it was constructed centuries after Jesus, archaeology has discovered remains of a gate in the same general vicinity. The "sheep gate" to which John refers was likely one of the gates into the Temple complex, not the city itself.

However, John seems to be beginning to associate Jesus' impending death as some correspondence with the sacrificial lamb of Passover, which is actually a VERY Johannine theme—more about that later. (See **Map of Jerusalem in Jesus' Day**, p. 10)

Scene 6: *Jerusalem: Passover Approaches

00:42:53-00:59:03

Scene Summary: A hooded figure makes his way through the city, encountering a group of pilgrims reciting Psalm 136, a psalm perfectly appropriate for Passover. (See **Note 16—Psalm 136**, p. 9)

The figure continues to make his way through the city, passing Kafni's* entourage as they discuss the events of the day and Jesus' eventual fate.

Eventually we discover the hooded figure is Jesus.

He comes across a raucous party of singing and dancing. It is a celebration for a betrothal, and Jesus gets swept into the party. Suddenly, a young boy recognizes Jesus, which stops the music and dancing, and the whole crowd bows in reverence. He bids them rise, noting, "*This night is not about me.*" The engaged couple ask for a blessing before Jesus goes.

Continuing to make his way through the city, Jesus makes his way to a parapet above the Temple courtyard, taking in the cacophony of the moneychangers and everything else going on there and begins weeping. Eventually, he has vision of Rome's destruction of Jerusalem in 70 AD. (Review **Note 7—Blood on the Wall**, p. 4)

Making his way back, he asks Zebedee (James' and John's father) to take his mother Mary and the other women out of the city and back to Bethany for safety. John hears Jesus, follows him, and sees Jesus doing something with the bridle—something that looks like a whip.

Notes:1. **Note 16—Psalm 136:**

O give thanks to the Lord, for he is good, for his steadfast love endures forever.

² *O give thanks to the God of gods, for his steadfast love endures forever.*

³ *O give thanks to the Lord of lords, for his steadfast love endures forever;*

⁴ *who alone does great wonders, for his steadfast love endures forever;*

⁵ *who by understanding made the heavens, for his steadfast love endures forever;*

⁶ *who spread out the earth on the waters, for his steadfast love endures forever;*

⁷ *who made the great lights, for his steadfast love endures forever;*

⁸ *the sun to rule over the day, for his steadfast love endures forever;*

⁹ *the moon and stars to rule over the night, for his steadfast love endures forever;*

¹⁰ *who struck Egypt through their firstborn, for his steadfast love endures forever;*

¹¹ *and brought Israel out from among them, for his steadfast love endures forever;*

¹² *with a strong hand and an outstretched arm, for his steadfast love endures forever;*

¹³ *who divided the Red Sea in two, for his steadfast love endures forever;*

¹⁴ *and made Israel pass through the midst of it, for his steadfast love endures forever;*

¹⁵ *but overthrew Pharaoh and his army in the Red Sea, for his steadfast love endures forever;*

¹⁶ *who led his people through the wilderness, for his steadfast love endures forever;*

who made water flow from the rock, for his steadfast love endures forever;

¹⁷ *who struck down great kings, for his steadfast love endures forever;*

¹⁸ *and killed famous kings, for his steadfast love endures forever;*

¹⁹ *Sihon, king of the Amorites, for his steadfast love endures forever;*

²⁰ *and Og, king of Bashan, for his steadfast love endures forever;*

²¹ *and gave their land as a heritage, for his steadfast love endures forever;*
²² *a heritage to his servant Israel, for his steadfast love endures forever.*
²³ *It is he who remembered us in our low estate, for his steadfast love endures forever;*
²⁴ *and rescued us from our foes, for his steadfast love endures forever;*
²⁵ *who gives food to all flesh, for his steadfast love endures forever.*
²⁶ *O give thanks to the God of heaven, for his steadfast love endures forever.*

