

The Chosen—Season 5, Episode 2, “House of Cards”

“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: The Last Supper

00:00:22 – 00:05:30	Scene Summary: The scene opens with resuming Jesus’ teaching his disciples at the Last Supper, “Will you lay down your life for me?” he asks. (Review Note 1—John’s Farewell Discourse: John 13:21-17:26 below—more of this scene is drawn from Luke’s Gospel than John’s.) He looks around the table at the disciples’ troubled expressions. He reminds them of when he sent them out two by two (S3E2, “Two by Two”), “I told you to take no moneybag, or knapsack, or sandals,” noting that they lacked nothing and that as they served their own people, the mission was easier and welcomed. But he also warns them, “From now on it will be different. You will be going into a hostile world. The nation has rejected me, and now they will reject you.” He continues by offering a different set of instructions from the earlier sending by telling them to be equipped, including swords. (See Note 2—Go equipped: Luke 22:35-38, p. 2.) Zee rises from the table, trots out of the room, and returns with 2 swords, noting, “...Certainly it’s not enough to defend 12 men against violent attacks...”, and Peter interrupts him, “Eleven.” (See Note 3—Eleven Men, p. 3.) After Nathanael pushes back and wonders about Jesus’ words about leaving, Jesus tells them that they will all fall away, quoting the prophet Zechariah (13:7—quoted only in Matthew’s Gospel). Simon Peter swears, even if the rest fall away, he would never. Jesus addresses him this time as “Simon,” which Simon Peter notes and questions, “Simon?” (See Note 4—Simon vs Simon Peter, p. 3.) Simon continues to vociferously swear that he won’t fall away, but Jesus continues to warn. As the rest of the disciples swear their allegiance, <i>The Chosen</i> returns to John’s Gospel. (See Note 5—Greater Love Has No One Than This: John 15:12-13, p. 3) Simon thinks Jesus is referring to them, but he makes it clear he is speaking of himself.
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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—Go equipped: Luke 22:35-38:** ³⁵ *He said to them, “When I sent you out without a purse, bag, or sandals, did you lack anything?” They said, “No, not a thing.”* ³⁶ *He said to them, “But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one.* ³⁷ *For I tell you, this scripture must be fulfilled in me, ‘And he was counted among the lawless,’ and indeed what is written about me is being fulfilled.”* ³⁸ *They said, “Lord, look, here are two swords.” He replied, “It is enough.”*

The prophecy Jesus quotes is from **Isaiah 53:12**, part of the Suffering Servant prophecies that he has been drawing from in identifying his messianic identity: *Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong, because he poured out himself to death and was numbered with the transgressors, yet he bore the sin of many and made intercession for the transgressors.*

The Chosen continues to confront us with the expectation and question of the identity and nature of Jesus as Messiah.

Two things to note:

- (a) Jesus seems to understand—and the Isaiah passage leans into this—that he and his disciples will be framed. That is, the authorities will frame Jesus and his disciples and their movement as dangerous lawbreakers and threats to public order, justifying the violence that will rain down on them as protective of that public order. (It’s what violent governments have always done.)
- (b) Jesus is warning the disciples in no uncertain terms that the tide of public favor has changed, so he is—far from inciting violence or rebellion—soberly reminding them of the danger that has arisen against them. “Two swords” would hardly be enough for revolution and barely enough for self-defense for eleven. In fact, in every other instance during Passion Week, when swords are drawn, Jesus clearly and immediately intervenes with rebuke:

Matthew 26:51-56: ⁵¹ *Suddenly one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear.* ⁵² *Then Jesus said to him, “Put your sword back into its place, for all who take the sword will die by the sword.”* ⁵³ *Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?* ⁵⁴ *But how then would the scriptures be fulfilled, which say it must happen in this way?”* ⁵⁵ *At that hour Jesus said to the crowds, “Have you come out with swords and clubs to arrest me as though I were a rebel? Day after day I sat in the temple teaching, and you did not arrest me.”* ⁵⁶ *But all this has taken place, so that the scriptures of the prophets may be fulfilled.” Then all the disciples deserted him and fled.*

Interestingly enough, Mark’s Gospel (Mark 14) includes the same report—that someone drew a sword and one of the arresting mob had his ear cut off—but in his typically sparse style, Mark does not include Jesus’ command to stand down or the healing of the ear.

Luke 22:49-53: *When those who were around him saw what was coming, they asked, “Lord, should we strike with the sword?”* ⁵⁰ *Then one of them struck the slave of the high priest and cut off his right ear.* ⁵¹ *But Jesus said, “No more of this!” And he touched his ear and healed him.* ⁵² *Then Jesus said to the chief priests, the officers of the temple police, and the elders who had come for him, “Have you come out with swords and clubs as though I were a rebel?”* ⁵³ *When I was with you day after day in the temple, you did not lay hands on me. But this is your hour and the power of darkness!”*

Make sure you note that this is SAME GOSPEL (even the SAME CHAPTER) as Jesus’ instruction to bring a sword.

John 18:10-11: ¹⁰ Then Simon Peter, who had a sword, drew it, struck the high priest's slave, and cut off his right ear. The slave's name was Malchus. ¹¹ Jesus said to Peter, "Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?"

3. **Note 3—Eleven Men:** Why the discrepancy in the count? When the camera pans out to show the entire table, you can see who's there. And who is not there. From left to right: Zee, Matthew, Philip, Nathanael, Thaddeus, John (to Jesus' immediate right), Jesus, James, Thomas, Little James, Andrew, and Simon Peter.
4. **Simon vs Simon Peter:** The Gospels aren't so clear about Jesus' use of Simon's two names. Any theories as to the discrepancy here and the impact it has in Simon's response to Jesus?

Luke 22:31-34: ³¹ "Simon, Simon, listen! Satan has demanded to sift all of you like wheat, ³² but I have prayed for you that your own faith may not fail, and you, when once you have turned back, strengthen your brothers." ³³ And he said to him, "Lord, I am ready to go with you to prison and to death!" ³⁴ Jesus said, "I tell you, Peter, the cock will not crow this day until you have denied three times that you know me."
5. **Note 5—Greater Love Has No One Than This: John 15:12-13:** "This is my commandment, that you love one another as I have loved you. ¹³ No one has greater love than this, to lay down one's life for one's friends. (Review **Note 1—John's Farewell Discourse: John 13:21-17:26**, p. 1.)

Scene 1: Flashback—Tel Dor: Ramah's* Hometown

00:06:34-00:10:11	Scene Summary: The scene opens with a flashback all the way back to Season 1 (E5, "The Wedding Gift") of <i>The Chosen's</i> timeline before Thomas and Ramah*—imagined to be the caterers for the wedding feast at Cana in Galilee (John 2). Ramah's* mother Naomi* presents her with a gift, the ornate, beaded necklace we saw her wearing throughout her appearances in the story prior to her death. Naomi* praises and encourages Ramah*, as this is apparently her first "solo" job in the family business. Outside, Thomas and Kafni* (Ramah's* father) are loading the cart we saw Thomas and Ramah* using when they arrived in Cana for the wedding. Kafni* is giving Thomas instructions, recalling the father of the groom (Rafi*), their relationship, Rafi's* financial status, the order of the wine to be served (the good stuff first), etc. However, far from the hard, bitter man we have seen after Ramah's* death, Kafni* reveals a spirit of generosity by including a gift of the best wine from their vineyard. Though we also get "a whiff" of Kafni's* hardness in his warning to Thomas not to embarrass him or the vineyard's reputation. As Naomi* and Ramah* join the two men outside, Naomi* notes "how very Thomas," that he has everything arranged ahead of schedule. "Quite a bit obsessive, that head of yours," Kafni* observes. As Thomas and Ramah* prepare to leave and Kafni* and Naomi* go off to conduct other business in town, we hear a bit more of the imagined backstory for Thomas: "Fells like yesterday he was just an orphan boy, showing up at our door, asking if the vineyard needed workers."
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Scene 2: "Present" Timeline: Back in Jerusalem*

00:10:12-00:28:13	Scene Summary: In Jerusalem, Simon Peter attempts to preach publicly in the streets. (See Note 6—Sending the disciples out to preach in Jerusalem?, p. 5) Hesitant and fumbling, he stumbles through explaining the Parable of the Unforgiving Servant (See Note 7—The Parable of the Unforgiving Servant: Matthew 18:21-35, p. 5) while Andrew whispers prompts to help him. Despite Peter feeling embarrassed by his performance, Andrew reassures him. Among the crowd, a young woman with a turban on her head takes note of Simon Peter's preaching. (I have a feeling we will see her again—<i>The Chosen</i> doesn't seem to focus on particular faces unless they will become key again, i.e., the "Mysterious Watcher," who also
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appears in this scene.) We also see the three characters who represented the various factions in the multi-cultural region of the Decapolis who were unintentionally inflamed by Andrew's and Philip's preaching of the Parable of the Great Banquet: Leander*, a Greek believer who was the one who traveled to Capernaum to beg the disciples for help when the conflict edged toward violence; Dion*, who represented the Syrophoenician ethnic group; and Fatiyah*, representing the Nabataeans (Arabians). (S3E7&8)

Zee is also present, vigilantly keeping watch, and for the first time, we note he spots the Mysterious Watcher. Zee is concerned that perhaps he could be spy, reporting on them to their enemies. But Andrew, in an expression of overconfidence, dismisses his theory, noting that Jesus has openly been confrontational with the Pharisees, and "They haven't been able to take him down." Philip reminds them, "Only Rome can arrest someone," but Zee replies, "Except with in the Temple walls." The disciples continue to discuss this potential threat, Andrew remaining dismissive and Zee remaining on alert.

Meanwhile, we see the Mysterious Watcher hurriedly making his way through the city streets in the company of young woman we saw earlier among the crowd listening to Simon Peter. The two separate—perhaps only coincidentally in each other's company?—the Mysterious Watcher peeling off in a separate direction, the young woman making her way to the High Priest Caiaphas' house, where she reports what she had seen and heard to one of the High Priest's attendants, proving that Zee's concerns are not unfounded, though perhaps misplaced on exactly who is the spy?

Eventually, Leander the Greek*, accompanied by Dion the Syrophoenician*, and Fatiyah the Nabataean* find Andrew and they greet each other warmly, though Andrew is hesitant to embrace Fatiyah* in the way he did the men, probably to avoid ritual defilement either with a woman or a Gentile or both in anticipation for the Passover. Andrew introduces Tamar* to the group, and Fatiyah* notes the presence of "a woman follower of Jesus and a Gentile." (See **Note 8—A woman follower of Jesus and a Gentile**, p. 5.) The group indicates they are there to worship Jesus and to observe the Passover, wondering if that is indeed permitted, which Andrew affirms. Fatiyah* begins to question Passover, what it is, and how it is celebrated, and Philip reviews the Exodus story. Andrew indicates that it begins for individuals with an offering to God at the Temple and assumes the trio didn't bring any sacrificial animals. When Fatiyah* responds that they didn't, Andrew reassures them that Jesus and his entourage didn't either. But that's not a problem, since, as Tamar* indicates, there is a market the Court of the Gentiles. (See the **Map of Jerusalem**, p. 10.)

As the group makes its way toward the Temple, Philip curiously inquires about the coinage they are carrying, and Leander* indicates "Greek drachmas." Upon examining the coin and learning that it portrays the Greek goddess Artemis, Andrew indicates that "sacrificial animals cannot be purchased with foreign currency bearing the image of a pagan deity." Philip adds apologetically that it "must be exchanged for an acceptable form of Hebrew payment," noting that "the exchange rate is exorbitant." The disciples continue to explain the Temple system of exchange and sacrifice, also indicating that while credit is offered, "the interest is predatory." (See **Note 9—The Temple system of exchange for sacrifice**, p. 5.) As Philip and Andrew continue to explain the Temple system for sacrificial atonement, Fatiyah* asks about Jesus' response to all this, but the disciples seem evasive, as they (and WE) haven't seen or heard anything from Jesus about such. As they reach the Temple complex, they are greeted by throngs of pilgrims and booths offering currency exchange and animals for sacrifice. As the group interacts with a booth to exchange the Greek drachmas to purchase a goat, the Gentile pilgrims become outraged at the markup.

The group splits up, the women (Tamar* and Fatiyah*) to buy birds, the men (Philip, Andrew, Leander*, and Dion*) to buy a goat. At the bird booth the women stop by, the vendor recognizes Tamar's* jewelry (noting the emerald) and speaks to her in own language, Ethiopian. As the conversation continues, we discover the merchant is from Libya. (Note this character, unnamed as yet, but given the number of lines he is given and some of the disclosed details—i.e., he's from Libya; he's "trying to make a living for my sons," etc., I think this is another character who will figure into the story a bit later.)

Elsewhere in the Temple complex, Zebedee arrives with John with a cart of oil, and is greeted by the same attendant who received the young woman spy's report of Peter's

preaching. He identifies himself as “Malchus, chief servant of operations to the office of the High Priest. (Review **Note 2—Go equipped**, p. 2, particularly the reference to **John 18:10-11**.) We hear all kinds of Jewish ritual—i.e., the assurance that Zeb and John are ritually cleansed; the higher purity strictness regarding the oil; etc. It is Rabbi Zebediah*—the one who tried to stone Jesus when he was teaching the Temple earlier and one of the three who tried to persuade Jesus not to enter Jerusalem in S5E1, “Entry”—who indicates that he and John had met. As Rabbi Zebediah goes down the list of impurities that would prevent them from entering and conducting business over the oil, John seems to imply that at least one of those is relevant! Malchus escorts John out, and as the two men converse, we discover that issue is leprosy—though I can’t recall when John came into contact with a leper in recent episodes. But as the two men converse and kibbutz, we discover that it is potentially something else more “indelicate” that has disqualified them: “These old men, disqualify us for having bodies” and “What’s a man to do with his youth in these troubled times?” Malchus goes on to disclose Caiaphas’ obsession over “one rabbi,” apparently not aware that John is one this “one rabbi’s” students. Playing dumb, John pumps Malchus for information about Caiaphas’ response and only discovers that Caiaphas intends a trial before the Passover before being interrupted by Zebedee’s return. Zebedee’s response to John’s disqualification continues to raise the “indelicate” implication of John’s ritual impurity. (See **Note 10—John’s Impurity**, p. 6.)

Notes:

1. **Note 6—Sending the disciples out to preach in Jerusalem?** This is an imagined piece by *The Chosen*. While the Gospels do track Jesus’ movements in and out of Jerusalem—he and the entourage seem to be camping on the Mount of Olives in general and perhaps the Garden of Gethsemane specifically—but gives no indication of the disciples actions or whereabouts, short of always accompanying Jesus.
2. **Note 7—The Parable of the Unforgiving Servant: Matthew 18:21-35:** ²¹ *Then Peter came and said to him, “Lord, if my brother or sister sins against me, how often should I forgive? As many as seven times?”* ²² *Jesus said to him, “Not seven times, but, I tell you, seventy-seven times.”*

²³ *“For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves. ²⁴ When he began the reckoning, one who owed him ten thousand talents was brought to him, ²⁵ and, as he could not pay, the lord ordered him to be sold, together with his wife and children and all his possessions and payment to be made. ²⁶ So the slave fell on his knees before him, saying, ‘Have patience with me, and I will pay you everything.’ ²⁷ And out of pity for him, the lord of that slave released him and forgave him the debt. ²⁸ But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii, and seizing him by the throat he said, ‘Pay what you owe.’ ²⁹ Then his fellow slave fell down and pleaded with him, ‘Have patience with me, and I will pay you.’ ³⁰ But he refused; then he went and threw him into prison until he would pay the debt. ³¹ When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place. ³² Then his lord summoned him and said to him, ‘You wicked slave! I forgave you all that debt because you pleaded with me. ³³ Should you not have had mercy on your fellow slave, as I had mercy on you?’ ³⁴ And in anger his lord handed him over to be tortured until he would pay his entire debt. ³⁵ So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart.”*

Apart from the parable itself and its teaching point(s), one item worth consideration is how it is that Jesus taught and the disciples’ learned. Back in S2E8, we saw Jesus rehearsing what would become the Sermon on the Mount, dictating it to Matthew to write down. Sometimes, the way we receive the Jesus story, in piecemeal on Sunday mornings, **we might get the impression that Jesus’ teaching and preaching were singular events or moments, spontaneously springing from Jesus’ heart and mind**. But what if, in the downtime for Jesus and his disciples, as they traveled on the road or pitched camp in countryside, Jesus continues to teach and rehearse the parables and teachings he has for them? Is there anything at stake in imagining this? Here, Simon Peter seems to imply that he’s heard and possibly rehearsed this parable before, though the preaching it before crowds introduced a dynamic he is to this point unprepared for.

3. **Note 8—A woman follower of Jesus and a Gentile:** While the Gospels note the presence of women among Jesus’ entourage, none of them identify any Gentile followers.
4. **Note 9—The Temple system of exchange for sacrifice:** This is setting us up for Jesus’ interaction in the Temple with the animal vendors and money lenders. What was originally intended as accommodation and convenience for worshipping pilgrims has instead become systemic corruption and greed. (Remember Caiaphas’ and Pilate’s

conversation last week about the amount of money and corresponding taxation flowing through Jerusalem during Passover.)

5. **Note 10—John’s Impurity:** Of course, this whole conversation and specific topic are completely fabricated. But it does shine a white hot spot light on the rather capricious and arbitrary focus of the Jewish purity laws on externals apart from internal status of heart or piety in such a way that otherwise innocent worshipers are disqualified from the faith community and burdened with the process of requalification through layers of sacrifice and time regardless of one’s internal status or piety.

Scene 3: Herod’s Palace*

00:28:14-00:35:46

Scene Summary: In his palace, King Herod sits down to a sumptuous meal. Seated across from him is Caiaphas, and Herod offers him some “garum.” (See **Note 11—Garum**, p. 6.) But more than a social call, Caiaphas tries to provoke Herod to action, or at the very least alliance, by implying the potential for the crowds to crown Jesus as king and bring Rome’s power down on the Jewish nation.

Herod reveals a plot of his own with Pilate: to kill Lazarus instead and in so doing revealing Jesus’ empty power and delegitimizing him in the eyes of the people. (See **Note 12—The plot to murder Lazarus: John 12:9-11**, p. 6) Caiaphas reminds him that only Rome has the authority to enact capital punishment, but Herod reminds him that such killings have happened before, unsolved murders and such. Herod’s own family is a catalog of such, at times before the intentionally blind eye of Caiaphas’ family if not Caiaphas’ family’s own implications of murder and intrigue for the sake of their own power and standing, provoking Caiaphas’ ire at Herod’s worldliness, blind as he is to his own.

Eventually, Caiaphas reveals “the prophecy from God” that he disclosed to the Sanhedrin in an earlier episode, “that one man will die for the people” so that the nation does not perish. (See **Note 13—One man will die for the people**, p. 6.) But Herod reminds him that Rome cares not one wit about Jewish concerns for false prophecy and blasphemy. “They don’t care if he’s a threat to you,” Herod declares, “They care only if he’s a threat to them.”

It is an open and frank conversation at the crossroad of religiosity, earthly political power, and the dangerous and unholy alliance between the two.

Notes:

1. **Note 11—Garum:** Garum is an ancient Roman condiment similar to Worcestershire sauce made from fermented oily fish like anchovies or sardines. It was (and still is) produced throughout the Mediterranean basin.

That Herod notes its import to Caiaphas illustrates Herod’s worldliness, along with his familiarity with Roman poets and playwrights and moreover Caiaphas’ willingness to conspire with such, in spite of his concern with Jewish religiosity.
2. **Note 12—The plot to murder Lazarus: John 12:9-11:** ⁹ *When the great crowd of the Jews learned that he was there, they came not only because of Jesus but also to see Lazarus, whom he had raised from the dead.* ¹⁰ *So the chief priests planned to put Lazarus to death as well,* ¹¹ *since it was on account of him that many of the Jews were deserting and were believing in Jesus.*

What does hypocritical religious self-righteousness do, allied with earthly political authority, when its hypocrisy is exposed and its power threatened?
3. **Note 13—One man will die for the people:** While there is no direct quote, it is distinctly possible that Caiaphas is referring to **Isaiah 53:5-6**: *“But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.”* ⁶ *All we like sheep have gone astray; we have all turned to our own way, and the Lord has laid on him the iniquity of us all.”*

The irony is that this part of Isaiah’s Suffering Servant Song, one of the swaths of Scripture that anticipates just such a Messiah over and against the more prominent and popular expectation of a Davidic warrior king. Caiaphas is in the correct ballpark, but completely misinterprets the Scripture for the sake of maintaining his own power.

Scene 4: *Elsewhere in Jerusalem

00:35:47-00:39:59	Scene Summary: Thomas browses a vegetable booth somewhere in the city. Suddenly he hears a voice behind him, “Obsessive. That head of yours,” words we heard spoken about Thomas in the flashback earlier. (See Scene 1—Flashback—Tel Dor: Ramah’s* Hometown, p. 3.) It is Kafni*, Ramah’s* father, noting that Thomas is, of course, ahead of schedule for the Passover Seder, “...except when it came to protecting my daughter.” Thomas tries to brush off the accusation and leave, but Kafni* angrily grabs Thomas by the lapel of this robe, breathing threats of murder and Thomas’ “last supper with the Nazarene” (He clearly doesn’t know of what he speaks, implying Thomas’ death and not Jesus’ though Kafni* also seems to have vengeance on his mind for Jesus, as well.) and accusing Thomas of leading Ramah* to her death. Eventually, one Kafni’s* colleagues comes and forcefully collects him as the tension rises and begins to create a scene. We see Naomi*, Kafni’s wife and Ramah’s* mother, taking the scene in from a distance. Thomas flees, pauses on a nearby stairwell, and experiences a grief- and fear-induced vision of Ramah* approaching him. It is instead her mother Naomi*. Thomas confesses that he thought she was Ramah*, and bursts into tears, expressing his grief. Naomi responds that she too has experienced such things in her grief and expresses her lingering heartbreak without blaming Thomas. Soon, Thomas hears John hurriedly looking for Jesus and excuses himself to join him, baffling Naomi*.
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Scene 5: *Jerusalem: The Temple Complex—The Court of the Gentiles

00:40:00-00:47:52	Scene Summary: The scene opens with the hustle and bustle of the moneychangers and sacrifice vendors. Jesus strides in, his knapsack on his back, taking it all in, a growing expression of pain on his face. Eventually, he is confronted by a food vendor, annoyed at being delayed by him. He asks her what she is doing with food here in the Temple, and she indicates she’s going to the market and that this is a shortcut. This continues to provoke Jesus who responds that this is a place of worship, not “a shortcut.” She couldn’t care less and simply demands that Jesus let her through. Jesus is unmoved, and the tension grows as he refuses to let the woman pass and instead demands, with a piercing glare, that she turn around go back. The woman proverbially blinks, gives way, and turns around. Jesus continues to take it all in, approaching the moneychanger we saw earlier with Andrew, Philip, Tamar*, and the pilgrims from the Decapolis. The moneychanger wants to know what Jesus is paying with, but he only responds, “This place used to be filled with the sounds of prayer and worship to my Father,” (inciting a question of skepticism from the vendor), “Now I can’t hear worship because of animal sounds and all of you arguing over prices.” The moneychanger is unperturbed and continues to want to know what Jesus will be paying with. “You’ll see,” is all Jesus says as he turns to leave. He unslings his knapsack, pulls out the whip we saw him fashion last episode out of his inherited bridle, and tosses his knapsack aside. Tightly gripping the whip, with the growing tension of the soundtrack in the background, Jesus approaches the moneychanger’s pavilion, flips it over, and starts clearing the Temple. (See Note 14—Jesus Cleanses the Temple, p. 8.) James and John arrive on the scene, as do Rabbis Sh’muel* and Gedera*, eventually also Caiaphas and Rabbi Zebediah*. We see Atticus* pushing through the crowd to investigate.
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	Pilate and his wife Claudia have sat down for a meal when they hear the cacophony in the streets below. Andrew hurries through the streets calling for Peter. Finding him at Phoebe's house*—the place where they have been staying—Peter hurries out, along with Judas and Zee. Back at the Temple complex, Jesus continues to rail against the abuses and corruption, turning his attention to Pharisees and Sadducees who have gathered to investigate. Spotting Caiaphas across the courtyard, the two men make eye contact for the first time, and with a crack of the whip, Jesus begins to approach the High Priest while Atticus* takes it all in. Judas arrives with a mysterious look on his face asking, "What have you done?"
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Notes:

1. Note 14—Jesus Cleanses the Temple:

Matthew 21:12-13—*[Immediately after entering Jerusalem],* ¹² *Jesus entered the temple and drove out all who were selling and buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves.* ¹³ *He said to them, "It is written, 'My house shall be called a house of prayer,' [Isaiah 56:7] but you are making it a den of robbers."*

¹⁴ *The blind and the lame came to him in the temple, and he cured them.* ¹⁵ *But when the chief priests and the scribes saw the amazing things that he did and heard the children crying out in the temple and saying, "Hosanna to the Son of David," they became angry* ¹⁶ *and said to him, "Do you hear what these are saying?" Jesus said to them, "Yes; have you never read, 'Out of the mouths of infants and nursing babies you have prepared praise for yourself?'" [Ps. 8:2]*

¹⁷ *He left them, went out of the city to Bethany, and spent the night there.*

Mark 11:11-19-- ¹¹ *Then he entered Jerusalem and went into the temple, and when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.*

¹² *On the following day, when they came from Bethany, he was hungry.* ¹³ *Seeing in the distance a fig tree in leaf, he went to see whether perhaps he would find anything on it. When he came to it, he found nothing but leaves, for it was not the season for figs.* ¹⁴ *He said to it, "May no one ever eat fruit from you again." And his disciples heard it.*

¹⁵ *Then they came to Jerusalem. And he entered the temple and began to drive out those who were selling and those who were buying in the temple, and he overturned the tables of the money changers and the seats of those who sold doves,* ¹⁶ *and he would not allow anyone to carry anything through the temple.* ¹⁷ *He was teaching and saying, "Is it not written, 'My house shall be called a house of prayer for all the nations'?" [Is. 56:7] But you have made it a den of robbers."*

¹⁸ *And when the chief priests and the scribes heard it, they kept looking for a way to kill him, for they were afraid of him because the whole crowd was spellbound by his teaching.* ¹⁹ *And when evening came, Jesus and his disciples went out of the city.*

Luke 19:41-48-- 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."*

⁴⁵ *Then he entered the temple and began to drive out those who were selling things there,* ⁴⁶ *and he said, "It is written, 'My house shall be a house of prayer,' [Is. 56:7] but you have made it a den of robbers."*

⁴⁷ *Every day he was teaching in the temple. The chief priests, the scribes, and the leaders of the people kept looking for a way to kill him,* ⁴⁸ *but they did not find anything they could do, for all the people were spellbound by what they heard.*

John 2:12-22-- ¹² *After [the wedding feast at Cana in Galilee] he went down to Capernaum with his mother, his brothers, and his disciples, and they remained there a few days.*

¹³ *The Passover of the Jews was near, and Jesus went up to Jerusalem.* ¹⁴ *In the temple he found people selling cattle, sheep, and doves and the money changers seated at their tables.* ¹⁵ *Making a whip of cords, he drove all of them out of the temple, with the sheep and the cattle. He also poured out the coins of the money changers and overturned their tables.* ¹⁶ *He told those who were selling the doves, "Take these things out of here! Stop making my Father's house a marketplace!"* ¹⁷ *His disciples remembered that it was written, "Zeal for your house will consume*

me.” [Ps. 69:9] ¹⁸ The Jewish leadership then said to him, “What sign can you show us for doing this?” ¹⁹ Jesus answered them, “Destroy this temple, and in three days I will raise it up.” ²⁰ The Jewish leadership then said, “This temple has been under construction for forty-six years, and will you raise it up in three days?” ²¹ But he was speaking of the temple of his body. ²² After he was raised from the dead, his disciples remembered that he had said this, and they believed the scripture and the word that Jesus had spoken.

