

The Chosen—Season 5, Episode 3, “Woes”

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

Introductory Notes:

1. “*” Indicates an extra-biblical character or incident.
2. **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)

Cold Open: The Last Supper

00:00:22 – 00:04:47	Scene Summary: Once again, the scene opens at the Last Supper, with Jesus telling the disciples, “Where I am going, you cannot follow me now. But afterward, you will follow” (See Note 1—You cannot follow: John 13:36-38 , p. 2). The disciples—as we have seen and as we will continue to see—are baffled and befuddled by Jesus’ words. But his replies offer them
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	no clear answers— “In my Father’s house there are many rooms...”—at least not answers that address their questions. (See Note 2—In my Father’s House: John 14:1-11 , p. 2.) As they continue to press Jesus, he indicates that he is sending them a “helper.” (See Note 3—I am not leaving you orphaned: John 14:18-31 , p. 2) But this still only baffles them all the more. Even as he acknowledges that what he is saying is “unsettling,” Nathanael replies that almost everything he has said this week has been. Peter, frustrated at Jesus’s words and his own lack of understanding, once again—a segment we have already seen in last week’s Cold Open—insists he will lay down his life for Jesus.
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Notes:

- Note 1—You cannot follow: John 13:36-38:** *Simon Peter said to him, “Lord, where are you going?” Jesus answered, “Where I am going, you cannot follow me now, but you will follow afterward.”*³⁷ *Peter said to him, “Lord, why can I not follow you now? I will lay down my life for you.”*³⁸ *Jesus answered, “Will you lay down your life for me? Very truly, I tell you, before the cock crows, you will have denied me three times.”*
- Note 2—In my Father’s House: John 14:1-11:** *“Do not let your hearts be troubled. Believe in God; believe also in me.”*² *In my Father’s house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you?*³ *And if I go and prepare a place for you, I will come again and will take you to myself, so that where I am, there you may be also.*⁴ *And you know the way to the place where I am going.”*⁵ *Thomas said to him, “Lord, we do not know where you are going. How can we know the way?”*⁶ *Jesus said to him, “I am the way and the truth and the life. No one comes to the Father except through me.”*⁷ *If you know me, you will know my Father also. From now on you do know him and have seen him.”*

*⁸ Philip said to him, “Lord, show us the Father, and we will be satisfied.”*⁹ *Jesus said to him, “Have I been with you all this time, Philip, and you still do not know me? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?”*¹⁰ *Do you not believe that I am in the Father and the Father is in me? The words that I say to you I do not speak on my own, but the Father who dwells in me does his works.*¹¹ *Believe me that I am in the Father and the Father is in me, but if you do not, then believe because of the works themselves.*
- Note 3—I am not leaving you orphaned: John 14:18-31:** *“I will not leave you orphaned; I am coming to you.”*¹⁹ *In a little while the world will no longer see me, but you will see me; because I live, you also will live.*²⁰ *On that day you will know that I am in my Father, and you in me, and I in you.*²¹ *They who have my commandments and keep them are those who love me, and those who love me will be loved by my Father, and I will love them and reveal myself to them.”*²² *Judas (not Iscariot) said to him, “Lord, how is it that you will reveal yourself to us and not to the world?”*²³ *Jesus answered him, “Those who love me will keep my word, and my Father will love them, and we will come to them and make our home with them.”*²⁴ *Whoever does not love me does not keep my words, and the word that you hear is not mine but is from the Father who sent me.*

*²⁵ “I have said these things to you while I am still with you.”*²⁶ *But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything and remind you of all that I have said to you.*²⁷ *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.*²⁸ *You heard me say to you, ‘I am going away, and I am coming to you.’ If you loved me, you would rejoice that I am going to the Father, because the Father is greater than I.*²⁹ *And now I have told you this before it occurs, so that when it does occur you may believe.*³⁰ *I will no longer talk much with you, for the ruler of this world is coming. He has no power over me,*³¹ *but I do as the Father has commanded me, so that the world may know that I love the Father. Rise, let us be on our way.*

Scene 1: Jerusalem: The Temple Complex

00:05:40-00:14:07	Scene Summary: The scene opens exactly where Episode 2 ended: Jesus stands in the midst of the crowd in the outer courts of the Temple, whip still in hand after his protest and disruption of the Temple business. He faces the Caiaphas the High Priest and the other Pharisees and Sadducees we have seen throughout <i>The Chosen</i> who stand on the steps leading up to the inner courts. Both the disciples and a squad of Roman soldiers have made their way to the edge of throng nearest to Jesus, but Atticus* (the Roman investigator) steps in, deescalating the soldiers’ intervention and allowing Jesus to speak. The four parties all face each other—the Romans, the Temple leadership, and the disciples, with Jesus in the middle, his eyes never leaving Caiaphas and the rest. Atticus* looks for a statement from Jesus, and Jesus begins to approach the High Priest, the Pharisees, and Sadducees, accusing them of corrupting his Father’s house. “Is it not written,” Jesus asks, “My house shall be called a house of prayer for
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all nations'? But you make it a den of thieves!" (See **Note 4—A den of thieves: Matthew 21:12-13**, p. 4.)

In an aside, Zee remembers words from the Psalms, "Zeal for your house will consume me." (See **Note 5—Zeal for your house: John 2:13-17**, p. 4.)

Back to the showdown, as Jesus continues to approach the Temple leadership, Rabbi Shmuel*, fearing Jesus' volatility, orders the temple guards to remove the High Priest to a secure location.

As Jesus ascends the steps to the inner courts of the Temple, he turns to face the crowds and commands no more animals and no more sacrifices to be brought through the gates, despite the protest from the moneychanger we saw in the previous episode.

Rabbis Gedera* and Shmuel* ask Jesus' right and authority to bar the sale of offerings, and Jesus replies, "My own!" This, of course, sends the Pharisees into a tizzy with charges of "Heresy!". Rabbi Yanni* encourages Jesus to show them a sign legitimizing his claimed authority. Jesus turns to face the Jewish leadership again and says, "Destroy this temple, and it three days, I will raise it up." The Jewish leadership is skeptical, indicating, "It has taken 46 years to build this temple. And will you raise it up in three days?" Rabbi Yanni* asks. (See **Note 6—Destroy this temple: John 2:18-22**, p. 4.) Jesus again chastises the leadership for their tolerating, indeed even sponsoring the corruption of the Temple and its worship.

As he turns to go, children in the crowd begin to cry out, "Hosanna to the Son of David!" (See **Note 7—Hosanna!**, p. 5.) The adoration of the crowd seems to stall any other response to Jesus and his tirade, both from the Romans, as well as the Jewish leadership, giving Jesus and the disciples the cover they need to leave.

We see the Libyan bird vendor we saw in the last episode take pointed interest in what he has just seen and heard.

Rabbi Shmuel* is particularly angered at this and reenters the temples' inner courts, followed by the rest of the Jewish leadership, including Rabbi Yussif, whom we have seen become increasingly swayed by Jesus.

Inside the inner courts of the temple, Rabbi Shmuel* begins calling for a scribe to record everything that had just happened. Yussif* questions him about his reasoning, and Shmuel* responds, "He threatened to destroy the temple." But one of the Sadducees (I think that's his identity, with the tall hat.), replies, "No. His exact words were, 'Destroy this temple, and in three days, I will rebuild it.'" Rabbi Zebadiah* observes that their case is already complicated by what they think they heard and what they remember. (See **Note 8—Conflicting testimony**, p. 5.) Yanni* wonders if Jesus' words about the temple is a prediction. (The Second Temple, built by King Herod, was destroyed by the Romans in 70 AD.) Yussif* works the grammar, noting, "It sounded like he was addressing us in the imperative. Destroy the temple, as in, if we destroy it, he'll rebuild in three days." But Shmuel* dismisses this interpretation, recalling the prophet Jeremiah's oracle about the destruction of the First Temple by the Babylonians in 586 BC and his eventual fate. But one of the other Pharisees asks him, "Who came out looking like villains in that story?" and Yussif* reminds Shmuel*, "Jeremiah was right. Solomon's temple was destroyed." (See **Note 9—The prophet Jeremiah and the First Temple: Jeremiah 7:1-11, 33-34**, p. 5.)

Next Shmuel* tries another angle, focusing on Jesus' words of blasphemy, "He makes himself equal with God by identifying as his son," and Rabbi Zebadiah's* matches Shmuel's* charge. But the more moderate unnamed Pharisee and Sadducee upbraid Shmuel* for being blind to the larger issue, that of the crowds "hailing him whenever he defies the establishment." Shmuel* dismisses them, noting they only answer to God, not the whims of an easily swayed people. And once again, Yussif* advises caution, noting, "The people are hungry for change. They've found hope in him. Hope they are not finding anywhere else. If nothing else, we should take heed." But Shmuel* seems to begin to turn on him, cautioning him and his words, lest his implication is that hope is not be found in the temple. The unnamed Pharisee breaks the stalemate by wondering, "What if we just ask him questions directly?" Shmuel*, having walked out, baffled by his interrogation of Jesus at Bethany after the raising of Lazarus (S4E8), does not concur. But the majority of the group is persuaded

that they will question Jesus, hoping that his brutal honesty will entrap him. Yussif* continues to be the voice of moderation, lifting up the difference between questioning Jesus to understand him versus questioning him to entrap him. Shmuel* explodes, "He's not the Messiah! He wants our people, the ones we're assigned to protect, to believe he is, and we must expose him. If that's entrapment, praise be to God if it works!" The group retires individually to their offices to prepare their questions.

Meanwhile, back in the outer courts of the Temple, the vendors and moneychangers are picking up the pieces of Jesus' demonstration. We find Kafni*, Ramah's* grieving and angry father, discussing the losses one particular vendor has experienced in Jesus' demonstration, goading him into a feeling of holding accountable the person responsible for his losses.

Notes:

1. **Note 4—A den of thieves: Matthew 21:12-13:** *Then Jesus entered the temple^[c] 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,' but you are making it a den of robbers." (Jeremiah 7:11)*

We heard Jesus say such things when he was actively disrupting the Temple business. Now he levels those charges not in general but specifically at the Temple leadership.

Parallels of Jesus' words are also found in **Mark 11:17** and **Luke 19:46**.

2. **Note 5—Zeal for your house: John 2:13-17:** *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." (Psalm 69:9)*

3. **Note 6—Destroy this temple: John 2:18-22:** *¹⁸ The Jews then said to him, "What sign can you show us for doing this?"^(d) ¹⁹ Jesus answered them, "Destroy this temple, and in three days I will raise it up." ²⁰ The Jews 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.*

We see Matthew furiously writing, but this episode, especially with the parallel language of "destruction of the temple" and its symbolism for Jesus' body is exclusively Gospel of John. Matthew's Gospel does record the Jewish leadership's demand for a sign, but in Matthew, Jesus responds with "the sign of Jonah," prefiguring his death and resurrection: *Then some of the scribes and Pharisees said to him, "Teacher, we wish to see a sign from you." ³⁹ But he answered them, "An evil and adulterous generation asks for a sign, but no sign will be given to it except the sign of the prophet Jonah. ⁴⁰ For just as Jonah was three days and three nights in the belly of the sea monster, so for three days and three nights the Son of Man will be in the heart of the earth. ⁴¹ The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and indeed something greater than Jonah is here! ⁴² The queen of the South will rise up at the judgment with this generation and condemn it, because she came from the ends of the earth to listen to the wisdom of Solomon, and indeed something greater than Solomon is here!" (Matthew 12:38-42—Luke also records this in Luke 11.)*

Note to the Note: Jesus' cryptic language here about "queen of the South" seems to be referring to **2 Chronicles 9:1**, where, having heard of King Solomon's fame, the queen of Sheba, a region associated either with the ancient "Kingdom of Saba" in southwestern Arabia (modern day Yemen) or with Ethiopia. *The point Jesus is making is that instead of flocking to Jerusalem as the queen of Sheba did, drawn by Solomon's wisdom and fame, the people's of the world—symbolized by "the queen of South"—will instead be drawn by something greater—Jesus—and that choice will be condemnation for the Jewish leadership.*

It is this language of "three days"—common to BOTH John and Matthew—becomes key later in Matthew's story: *The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate ⁶³ and said, "Sir, we remember what that impostor said while he was still alive, 'After three days I will rise again.' ⁶⁴ Therefore command the tomb to be made secure until the third day; otherwise, his disciples may go and steal him away and tell the people, 'He has been raised from the dead,' and the last deception would be worse than the first." ⁶⁵ Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." ⁶⁶ So they went with the guard and made the tomb secure by sealing the stone (Matthew 27:62-66)*

4. **Note 7—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 **Psalm 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.)

Psalm 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.*

5. **Note 8—Conflicting testimony** Jewish law required corroborating trial testimony from two adult males. Both Matthew and Mark conflicting and false testimony during Jesus' eventual trial before the High Priest.

Matthew 26:59-60: ⁵⁹ *Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death,* ⁶⁰ *but they found none, though many false witnesses came forward. At last two came forward* ⁶¹ *and said, “This fellow said, ‘I am able to destroy the temple of God and to build it in three days.’”*

Mark 14:55-59: ⁵⁵ *Now the chief priests and the whole council were looking for testimony against Jesus to put him to death, but they found none.* ⁵⁶ *For many gave false testimony against him, and their testimony did not agree.* ⁵⁷ *Some stood up and gave false testimony against him, saying,* ⁵⁸ *“We heard him say, ‘I will destroy this temple that is made with hands, and in three days I will build another, not made with hands.’”* ⁵⁹ *But even on this point their testimony did not agree.*

6. **Note 9—The prophet Jeremiah and the First Temple: Jeremiah 7:1-11, 33-34:** *The word that came to Jeremiah from the Lord: ² Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all you people of Judah, you who enter these gates to worship the Lord. ³ Thus says the Lord of hosts, the God of Israel: Amend your ways and your doings, and let me dwell with you in this place. ⁴ Do not trust in these deceptive words: “This is the temple of the Lord, the temple of the Lord, the temple of the Lord.”*

⁵ *For if you truly amend your ways and your doings, if you truly act justly one with another, ⁶ if you do not oppress the alien, the orphan, and the widow or shed innocent blood in this place, and if you do not go after other gods to your own hurt, ⁷ then I will dwell with you in this place, in the land that I gave to your ancestors forever and ever.*

...³³ The corpses of this people will be food for the birds of the air and for the animals of the earth, and no one will frighten them away. ³⁴ And I will bring to an end the sound of mirth and gladness, the voice of the bride and bridegroom in the cities of Judah and in the streets of Jerusalem, for the land shall become a waste.

Jeremiah was one of the last of the prophets in Judah immediately prior to the destruction of the First Temple (Solomon's Temple) by the Babylonians in 586 BC. Note particularly vs. 5-7: God's accusation against Judah and its temple is the corruption and oppression of “*the alien, the orphan, and the widow.*” This is common throughout the Old Testament prophets.

Scene 2: Jerusalem—Phoebe's House*

00:14:08-00:18:32	Scene Summary: Elsewhere in the city, Judas is pressing Jesus for answers for what they had just experienced, wondering especially about Jesus' words about forbidding sacrifices and how the people are to celebrate Passover. Jesus initially gives no answer, but as they come to Phoebe's house* (the place where they have been staying), Jesus continues on, separating himself once again from the disciples and telling them he needs to be alone, that he has many more things he wants to say later on (Review John's Farewell Discourse: John 13:21-17:26 in the Introductory Notes, p. 1.) and that he needs to pray. Zee protests, “They'll be looking for you,” and Jesus turns around to face Zee and the rest with his
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	exasperated reply, “Maybe they’ll find me, Zee. Maybe he who seeks shall find,” words we have heard from his Sermon on the Mount. With that, Jesus turns and leaves. Peter seeks to convene a meeting within the house, but Zee seeks to follow Jesus to keep an eye on him, though Peter reminds Zee that Jesus has just said he wants to be alone. Big James impresses on Zee the need for them to all hang together. The disciples regroup at Phoebe’s residence to process the public disruption at the Temple. Judas expresses concern about how pilgrims will observe Passover sacrifices, while Philip notes that Jesus attacked a corrupted commercial system, “on the wrong version of our system of worship and sacrifice” rather than the law itself. But Judas fears that they could get questioned, and if so, how would they defend Jesus’ actions—Zee confronts Judas, wondering if he wouldn’t defend Jesus. Judas doesn’t answer the question and instead expresses his disappointment that Jesus missed an opportunity to unite the people, instead making more enemies. The disciples descend into argument and discord. Mary Magdalene slips out while the disciples argue, and Andrew follows her, wondering where she’s going. She indicates she’s going to get help, but dodges Andrew’s probing question, “From who?”
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Scene 3: Jerusalem—Pilate’s Headquarters*

00:18:33-00:22:14	Scene Summary: Pilate lays stretched out, receiving a massage. From outside, both Atticus* and Caiaphas push past the servant telling the two high-ranking men that Pilate is busy. Interrupting Pilate’s massage, the two report to Pilate the events in the Temple courts. Caiaphas continues to assure Pilate that it will all be handled without his intervention, that he doesn’t need to trouble himself over any of this, much to Pilate’s relief, who only wants to get back to his massage. But Atticus* reports that “the people are cheering in the streets.” “Not the vendors in the Temple,” replies Pilate, and Caiaphas affirms that while not everyone loves Jesus, he is a popular figure but that while in the crowd’s eyes, Jesus may seem to be able to act with impunity, but not from the standpoint of the temple leadership. “I assure you,” Caiaphas says with foreboding and goes on to reveal their plan to question Jesus. He continues to reassure Pilate that the matter will be handled without Roman intervention. Atticus*, however, is doubtful of the speed and soundness of that plan, fearing the decreased opportunity for increased revenue during the Passover. Pilate reveals his annoyance that his request for increased troops was ignored by Emperor Tiberius and suggests the Emperor “needs to see and feel the consequences.” But Atticus* is skeptical of Pilate’s ability “to teach the Emperor a lesson.” Turning to Caiaphas, Pilate seeks and receives assurance yet again that the matter is being handled within Caiaphas’ administration. But Pilate is caught between Caiaphas’ assurances and Atticus*’ concerns. As Pilate dismisses the two and begins to rise, Atticus* remains and commands the steward to see the High Priest out. Irritated, Pilate remains seated at the table as Caiaphas leaves and Atticus* wishes him a “Happy Passover” in Hebrew. Once Caiaphas has left, Atticus* upbraids Pilate for being “asleep at the helm of the ship” and continues to advise him to get the situation under control, and Pilate reminds Atticus* that he knows he’s already on notice from the emperor but that he also can’t just intervene in a heavy-handed sort of way and cause a riot. But Atticus* is also concerned that Caiaphas might be playing Pilate with the knowledge that Pilate is in a difficult spot with emperor and the tinder box that is Jerusalem. Pilate dismisses Atticus and returns to his massage.
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Scene 4: *Jerusalem—Back at Phoebe’s House

00:22:15-00:25:42	Scene Summary: The disciples continue to process not only what they’ve recently experienced in Jerusalem but also their lives as Jesus’ disciples, Andrew wondering what it would be like to encounter Jesus if they weren’t his followers. Nathanael is concerned with the potential of people’s rejection of Jesus, having seen what they did in Temple courts that day, but Andrew remembers singing and chanting in praise of Jesus. Seemingly puzzled by the back-and-forth, Matthew leaves and is outside in the atrium of the house, reviewing his notes when Jesus walks in. Matthew greets Jesus, who invites Matthew to come with him as he prepares to preach again, noting that for Matthew’s sake, Jesus realizes how much of what Jesus has said and done has come a shock..(See Note 10— Surprise vs Shock?, p. 7) Longing for the understanding that eludes him, Matthew recalls the two of them working together on what would become Jesus’ Sermon on the Mount, and thanks Jesus for including him in on that process, acknowledging that Jesus did that in order to teach Matthew. But Jesus responds to him, “And you will teach others.” (See Note 11— And you will teach others, p. 7.) Matthew goes on to express frustration with himself as the understanding he seeks eludes him and that he desires to work with Jesus in the way they did on the Sermon on the Mount. But Jesus expresses regret that there is no more time for one-on-one teaching and that Matthew needs to start discerning Jesus’ message on his own if he is to teach others, even as Matthew continues to express frustration with his own self-awareness about what he doesn’t know. Jesus simply assures him, “You understand enough.” (See Note 12—You understand enough, p. 7.) Soon, the rest of the disciples discover Jesus is back at the house and wonder if he’s going somewhere, and Jesus invites them to join him as he prepares to preach again “to a very special audience.” He indicates that he was thinking of using “the story of the Vineyard,” which seems to excite the disciples—they have apparently been working on this one themselves and begin listing some of the props they need for the story and hurry off to prepare.
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Notes:

1. **Note 10—Surprise vs. Shock?** There is an interesting exchange between Matthew and Jesus here: Matthew says he welcomes “surprise” because, as “something that is unexpected...it brings me closer to understanding.” On the other hand, he also expresses, “Shock, on the other hand, separates me from understanding.” Jesus affirms Matthew, “Above all, you seek understanding.”

How does this conversation strike you, especially with regard to Matthew’s observation between the differences between “surprise” and “shock”?

2. **Note 11—And you will teach others.** The Gospel of Matthew?
3. **Note 12—You understand enough.** On a scale of 1 to 10—10 being, “I really should have a degree in theology” and 1 being, “Who’s Jesus?”—how would you rate yourself as to your knowledge of Jesus’ message?

If someone were to ask you, “Tell me about the core teachings of Jesus,” how would you respond?

How does it make you feel that Jesus assures Matthew, even in Matthew’s self-perceived frustration with how little he thinks he know, “You understand enough”?

Jesus goes on to assure Matthew that he’ll understand even more “if you listen and observe.” How do we “listen and observe” Jesus? Where does that happen most keenly for you?

Scene 5: Jerusalem—Back at the Temple Complex

00:25:43-00:44:59	Scene Summary: We join Jesus and the disciples among a gathered crowd somewhere in the Temple complex, and Jesus is telling the Parable of the Talents. (See Note 13—The Parable of the Talents: Matthew 25:14-30, p. 9.) Zee seems to spot the hooded Mysterious Watcher, again taking notes as Jesus speaks. Soon we see Rabbi Shmuel* and the other Pharisees and Jewish leadership making their way through the crowd toward Jesus. Jesus notices and greets Shmuel* warmly by name. The crowd parts, giving the Shmuel* and his colleagues direct access to Jesus, who wonders if they have come again to sit and listen to his teachings. Shmuel* coldly announces they
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have questions. (Remember, we heard them planning to try to trap Jesus in his own words, either to discredit him among the crowd, entrap him in heresy among the Jewish leadership, or else to be able to denounce him before the Roman authorities.) Jesus encourages them to go ahead with their questions. Rabbi Zebadiah* reminds Jesus of his bold words and actions the previous day, noting Jesus' reputation for "impressive signs," and then goes on to pose a question to Jesus: "By what authority are you doing these things?" (See **Note 14—By what authority: Matthew 21:23-27**, p. 9.)

After "responding" the Jewish leadership's question, he begins to tell another story—this time the Parable of the Vineyard for which the disciples have apparently prepared a pantomime of sorts, acting it out as Jesus tells the story to the delight of the crowds. (See **Note 15—The Parable of the Vineyard: Matthew 21:33-46**, p. 9.) As Jesus concludes the parable, Rabbi Shmuel* doesn't seem to understand—particularly that Jesus was telling the parable with the Jewish leadership and their murderous plot to kill the son and take over the vineyard with them in mind—by Rabbi Yanni* does. The ire of the Jewish leadership begins to grow, and Jesus begins to match their anger with his own.

Fearing the crowds, the Jewish leaders next begin to concoct their next question, this one aimed at inciting the Roman authorities against Jesus by asking him about the religious legality of their payment of taxes to the Romans. (See **Note 16—Taxes to Caesar?: Matthew 22:15-22**, p. 10.) Once again, Jesus' answer evades their trap: "In the end," Jesus says, "This is God's world, and the Romans just live in it, and inscribe empty phrases on coins. The coin belongs to Caesar. But YOU...", gesturing heavenward, "...belong to Him."

Once again, the Jewish leadership is stymied, and we catch a glimpse of Kafni* (Ramah's* father) and once again the Libyan bird vendor from the last episode. Judas, in particular, seems taken aback by Jesus' answer.

Kafni* now speaks up, accusing Jesus of being loyal to Rome, and he and his party begin to chant, "No Messiah!" while the rest of the crowd counter with "Hosanna!" (I think Kafni* is being set up as part of the crowd before Pilate that will eventually call for Jesus' crucifixion.)

Interrupting the crowd's shouts, Barnaby* (one of the citizens from Capernaum) insists Jesus finish the story about the talents. (Review **Note 13—The Parable of the Talents: Matthew 25:14-30**, p. 9.)

As Jesus resumes the story, the Jewish leadership gather together and note that some of the crowd actually turned on Jesus, without knowing the baggage Kafni* carries. But realizing they're out of questions and that Jesus has evaded their traps so far, they turn to Shmuel* for another question, acknowledging that Shmuel* knows him. (Remember, Shmuel* came from Capernaum and has shadowed Jesus throughout *The Chosen*.)

Interrupting Jesus again, Shmuel* asks Jesus one more question. (See **Note 17—Which is the greatest commandment?: Matthew 22:34-40**, p. 10.) As elements of the crowd seem to begin turn on the Jewish leadership, Jesus insists that the people listen to the leadership's teachings, but he also begins to excoriate them for the smug, hypocritical self-righteousness. (See **Note 18—Woe to you! Matthew 23:1-39**, p. 11.) As the Jewish leadership reacts in outrage, Jesus grows in his vociferousness against them, and the disciples look around in uncertainty.

As the Jewish leadership withdraws, Nathanael observes, "He is inviting them to kill him," and it seems that even Jesus himself is expecting the Roman soldiers stationed nearby to react. But they only move on.

The disciples move in to collect Jesus as the crowd erupts, mostly with "Hosanna!"

Jesus and the disciples pause for a moment, Jesus stating, "I'm just taking it all in. One last time." Simon Peter comments, "Such gorgeous buildings made of beautiful stones." (See **Note 19—Not one stone: Matthew 24:1-2**, p. 11.)

As they retreat from the Temple, Jesus indicates there won't be any more preaching or teaching. The disciples aren't at all sure what he's talking about—just for today? Ever again? John seems clear: "He said what he said." But the rest of the disciples are as baffled and confused as ever as Jesus leaves.

Peter orders the rest of the disciples to go back to the house while he and Andrew, Big James and John follow to talk to Jesus.

Notes:

1. **Note 13—The Parable of the Talents: Matthew 25:14-30:** *“For it is as if a man, going on a journey, summoned his slaves and entrusted his property to them; ¹⁵ to one he gave five talents, to another two, to another one, to each according to his ability. Then he went away. At once ¹⁶ the one who had received the five talents went off and traded with them and made five more talents. ¹⁷ In the same way, the one who had the two talents made two more talents. ¹⁸ But the one who had received the one talent went off and dug a hole in the ground and hid his master’s money. ¹⁹ After a long time the master of those slaves came and settled accounts with them. ²⁰ Then the one who had received the five talents came forward, bringing five more talents, saying, ‘Master, you handed over to me five talents; see, I have made five more talents.’ ²¹ His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things; I will put you in charge of many things; enter into the joy of your master.’ ²² And the one with the two talents also came forward, saying, ‘Master, you handed over to me two talents; see, I have made two more talents.’ ²³ His master said to him, ‘Well done, good and trustworthy slave; you have been trustworthy in a few things; I will put you in charge of many things; enter into the joy of your master.’ ²⁴ Then the one who had received the one talent also came forward, saying, ‘Master, I knew that you were a harsh man, reaping where you did not sow and gathering where you did not scatter, ²⁵ so I was afraid, and I went and hid your talent in the ground. Here you have what is yours.’ ²⁶ But his master replied, ‘You wicked and lazy slave! You knew, did you, that I reap where I did not sow and gather where I did not scatter? ²⁷ Then you ought to have invested my money with the bankers, and on my return I would have received what was my own with interest. ²⁸ So take the talent from him, and give it to the one with the ten talents. ²⁹ For to all those who have, more will be given, and they will have an abundance, but from those who have nothing, even what they have will be taken away. ³⁰ As for this worthless slave, throw him into the outer darkness, where there will be weeping and gnashing of teeth.’”*

This is but one of the numerous parables Jesus tells in the Temple in Jerusalem after his triumphal entry into Jerusalem. Many of them deal with themes like “the end times” and “watchfulness” or “readiness,” while others (as we’ll see and hear) are confrontational and antagonistic toward the Pharisees and Jewish leadership.

2. **Note 14—By what authority: Matthew 21:23-27:** *When he entered the temple, the chief priests and the elders of the people came to him as he was teaching and said, “By what authority are you doing these things, and who gave you this authority?” ²⁴ Jesus said to them, “I will also ask you one question; if you tell me the answer, then I will also tell you by what authority I do these things. ²⁵ Did the baptism of John come from heaven, or was it of human origin?” And they argued with one another, “If we say, ‘From heaven,’ he will say to us, ‘Why, then, did you not believe him?’ ²⁶ But if we say, ‘Of human origin,’ we are afraid of the crowd, for all regard John as a prophet.” ²⁷ So they answered Jesus, “We do not know.” And he said to them, “Neither will I tell you by what authority I am doing these things.*

Matthew’s Gospel reports this interrogation by the chief priests and elders as happening immediately after his triumphal entry into Jerusalem and his demonstration against the animal vendors and money changers. Here, *The Chosen* places it later in narrative.

Parallel: **Mark 11:27-33.**

3. **Note 15—The Parable of the Vineyard: Matthew 21:33-46:** *“Listen to another parable. There was a landowner who planted a vineyard, put a fence around it, dug a winepress in it, and built a watchtower. Then he leased it to tenants and went away. ³⁴ When the harvest time had come, he sent his slaves to the tenants to collect his produce. ³⁵ But the tenants seized his slaves and beat one, killed another, and stoned another. ³⁶ Again he sent other slaves, more than the first, and they treated them in the same way. ³⁷ Then he sent his son to them, saying, ‘They will respect my son.’ ³⁸ But when the tenants saw the son, they said to themselves, ‘This is the heir; come, let us kill him and get his inheritance.’ ³⁹ So they seized him, threw him out of the vineyard, and killed him. ⁴⁰ Now when the owner of the vineyard comes, what will he do to those tenants?” ⁴¹ They said to him, “He will put those wretches to a miserable death and lease the vineyard to other tenants who will give him the produce at the harvest time.” ⁴² Jesus said to them, “Have you never read in the scriptures: ‘The stone that the builders rejected has become the cornerstone; this was the Lord’s doing, and it is amazing in our eyes’? (Ps. 118:22) ⁴³ “Therefore I tell you, the kingdom of God will be taken away from you and given to a people that produces its fruits. ⁴⁴ The one who falls on this stone will be broken to pieces, and it will crush anyone on whom it falls.” ⁴⁵ When the chief priests and the Pharisees heard his parables, they realized that he was speaking about them. ⁴⁶ They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet.*

4. **Note 16—Taxes to Caesar? Matthew 22:15-22:** *Then the Pharisees went and plotted to entrap him in what he said. ¹⁶ So they sent their disciples to him, along with the Herodians, saying, “Teacher, we know that you are sincere, and teach the way of God in accordance with truth, and show deference to no one, for you do not regard people with partiality. ¹⁷ Tell us, then, what you think. Is it lawful to pay taxes to Caesar or not?” ¹⁸ But Jesus, aware of their malice, said, “Why are you putting me to the test, you hypocrites? ¹⁹ Show me the coin used for the tax.” And they brought him a denarius. ²⁰ Then he said to them, “Whose head is this and whose title?” ²¹ They answered, “Caesar’s.” Then he said to them, “Give therefore to Caesar the things that are Caesar’s and to God the things that are God’s.” ²² When they heard this, they were amazed, and they left him and went away.*

Notable:

- When Rabbi Yanni* responds to Jesus’ question about the inscription on the Roman coin, he translates it fully: “*Caesar Augustus Tiberius, the Son of the Divine.*” Of course, Jesus’ title “Son of God”—or at least the Jewish leadership’s accusations and denouncement of Jesus’ title—puts him in seeming competition with Rome.
- **Judas of Galilee:** ...was a revolutionary who appeared in Galilee about the same time as Jesus’ birth. His resistance movement encouraged Jews not to register for Quirinius’ census (see **Luke 2** and the Christmas story) and targeted Jews who did as traitors. He is credited with founding the Zealot movement, or “the Fourth Philosophy,” which is the movement from which Zee was drawn from in becoming Jesus’ disciples.

Jesus lifts up Judas of Galilee as a way to ingratiate himself to the crowds who hate the Romans while at the same time acknowledging taxation as the means to well-maintained roads and national defense rather than acknowledging Caesar’s supposed deity.

The Jewish Factions of Jesus’ day (Review)—There were four main ones:

Pharisees: (Nicodemus and Yussif* are Pharisees—but so are Shmuel* and Yanni*.) The Pharisees were a movement of common, lay people (rather than a movement of priests, like the Sadducees) who had more in common with Jesus’ teaching than any of the other Jewish movements. They acknowledged the entirety of what we today call the Old Testament. They believed in a resurrection of the dead and a dynamic and spiritual interpretation of the Scriptures. The Pharisees’ response to the Roman problem was largely avoidance; practicing faithful interpretation of and response to Torah; and to look forward to eventual freedom from Roman rule.

Sadducees: Often foils and rivals to the Pharisees, the Sadducees did not believe in the supernatural; an afterlife of any kind; angels, spirits, demons, etc. They held exclusively to the written Pentateuch/Torah (5 Books of Moses). Their approach to Jewish faithfulness could be expressed, “*You get one shot at life, and faithfulness to the Law ensures a good life in the here and now.*” The Sadducees were usually the group from whom the priests and High Priest were selected and were often seen as collaborators with the Romans for the sake of keeping the peace.

Essenes: The Essenes were Jewish mystics or monastics whose response to the Roman problem—or their perceived problem of secularism in general—was to withdraw into their desert communities, chief of which was Qumran, on the NW shore of the Dead Sea. (The Essenes were the sect who collected and warehoused what we call “the Dead Sea Scrolls.”) The Essenes’ general beliefs and practices mirrored those of the Pharisees. There is no direct mention of them in the Scripture—most of what we have come to know about them comes from the Dead Sea Scrolls themselves or the Jewish Roman historian Josephus (AD 37 – ca. 100). Some scholars have suggested that John the Baptism could have been an Essene, or had been influenced by them.

Zealots: As *Crazy Book: A Not-So-Stuffy Dictionary of Biblical Terms* puts it, “As vegans are to vegetarians, zealots were to Jews” (363). Faithfulness, to them, was a political-economic response of open, violent opposition to Rome as well as Jewish collaborators and the re-establishment of the Davidic Kingdom of Israel. The Zealots instigated the rebellion that in 70 AD led to the Roman destruction of the Temple in Jerusalem. Luke/Acts lists one of the disciples/apostles as “Simon the Zealot” (Luke 6:15, Acts 1:13).

5. **Note 17—Which is the greatest commandment?: Matthew 22:34-40:** *When the Pharisees heard that he had silenced the Sadducees, they gathered together, ³⁵ and one of them, an expert in the law, asked him a question to test him. ³⁶ “Teacher, which commandment in the law is the greatest?” ³⁷ He said to him, “ ‘You shall love the Lord your God with all your heart and with all your soul and with all your mind.’ ³⁸ This is the greatest and first commandment. ³⁹ And a second is like it: ‘You shall love your neighbor as yourself.’ ⁴⁰ On these two commandments hang all the Law and the Prophets.”*

Parallel: **Mark 12:28-31, Luke 10:25-28**

I have suggested that when all the Gospels are parallel or narrate the same story, we should pay attention.

6. **Note 18—Woe to you! Matthew 23:1-39:** Then Jesus said to the crowds and to his disciples, ² “The scribes and the Pharisees sit on Moses’s seat; ³ therefore, do whatever they teach you and follow it, but do not do as they do, for they do not practice what they teach. ⁴ They tie up heavy burdens, hard to bear, and lay them on the shoulders of others, but they themselves are unwilling to lift a finger to move them. ⁵ They do all their deeds to be seen by others, for they make their phylacteries broad and their fringes long. ⁶ They love to have the place of honor at banquets and the best seats in the synagogues ⁷ and to be greeted with respect in the marketplaces and to have people call them rabbi. ⁸ But you are not to be called rabbi, for you have one teacher, and you are all brothers and sisters. ⁹ And call no one your father on earth, for you have one Father, the one in heaven. ¹⁰ Nor are you to be called instructors, for you have one instructor, the Messiah. ¹¹ The greatest among you will be your servant. ¹² All who exalt themselves will be humbled, and all who humble themselves will be exalted.
- ¹³ “But woe to you, scribes and Pharisees, hypocrites! For you lock people out of the kingdom of heaven. For you do not go in yourselves, and when others are going in you stop them. ¹⁵ Woe to you, scribes and Pharisees, hypocrites! For you cross sea and land to make a single convert, and you make the new convert twice as much a child of hell as yourselves.
- ¹⁶ “Woe to you, blind guides who say, ‘Whoever swears by the sanctuary is bound by nothing, but whoever swears by the gold of the sanctuary is bound by the oath.’ ¹⁷ You blind fools! For which is greater, the gold or the sanctuary that has made the gold sacred? ¹⁸ And you say, ‘Whoever swears by the altar is bound by nothing, but whoever swears by the gift that is on the altar is bound by the oath.’ ¹⁹ How blind you are! For which is greater, the gift or the altar that makes the gift sacred? ²⁰ So whoever swears by the altar swears by it and by everything on it, ²¹ and whoever swears by the sanctuary swears by it and by the one who dwells in it, ²² and whoever swears by heaven swears by the throne of God and by the one who is seated upon it.
- ²³ “Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cumin and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others. ²⁴ You blind guides! You strain out a gnat but swallow a camel!
- ²⁵ “Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence. ²⁶ You blind Pharisee! First clean the inside of the cup and of the plate, so that the outside also may become clean.
- ²⁷ “Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs, which on the outside look beautiful but inside are full of the bones of the dead and of all kinds of uncleanness. ²⁸ So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.
- ²⁹ “Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the graves of the righteous, ³⁰ and you say, ‘If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.’ ³¹ Thus you testify against yourselves that you are descendants of those who murdered the prophets. ³² Fill up, then, the measure of your ancestors. ³³ You snakes, you brood of vipers! How can you escape the judgment of hell? ³⁴ For this reason I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town, ³⁵ so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar. ³⁶ Truly I tell you, all this will come upon this generation.
- ³⁷ “Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! ³⁸ See, your house is left to you, desolate. ³⁹ For I tell you, you will not see me again until you say, ‘Blessed is the one who comes in the name of the Lord.’ ”

Notable:

- **Matthew 23:5: phylacteries:** small boxes containing verses of Scripture that were tied to the forehead or forearm, literally fulfilling Deuteronomy 6:8, “...⁸Bind them as a sign on your hand, fix them as an emblem on your forehead.”

7. **Note 19—Not one stone: Matthew 24:1-2:** As Jesus came out of the temple and was going away, his disciples came to point out to him the buildings of the temple. ² Then he asked them, “You see all these, do you not? Truly I tell you, not one stone will be left here upon another; all will be thrown down.”

Scene 6: The Mount of Olives

00:45:00-00:55:06	Scene Summary: Jesus sits alone on the Mount of Olives, directly east of Jerusalem, across the Kidron Valley overlooking Jerusalem. Simon Peter, Andrew, Big James, and John approach. Big James notes, “The prophet Zechariah foretold that the Messiah would appear on this very mountain at the end of the age.” (See Note 20—The Mount of Olives and the Messiah: Zechariah 14:3-5, p. 12.) With that thought, Simon Peter confronts Jesus about the word Jesus used earlier, “desolate” and questions about a sign to look for? Is Jesus talking about now? Is he talking about a future time? Jesus doesn’t answer at first and invites the disciples to sit with him. “You will know soon enough,” Jesus says, “But in the meantime, see that no one leads you astray.” (See Note 21—See that no one leads you astray: Matthew 24:3-14, p. 12.) Jesus dismisses his friends, leaving him alone to pray. As they leave, John embraces Jesus, kisses him on the head, says, “I love you,” to which Jesus replies, “I love you too, John.” (See Note 22—The beloved disciple, p. 12.) Left alone, Jesus begins to weep. (See Note 23—Jerusalem, Jerusalem, p. 12.) As Jesus weeps, we hear a voice singing, “But I, through the abundance of your steadfast love, will enter your house...” and the bleating of sheep. The singing continues as Jesus’ curiosity is piqued. He rises and follows the sound of the singing. He sees a shepherd playing a small harp, his sheep gathered around him. Jesus, moved by the singing, closes his eyes. (See Note 24—Psalm 5, A Psalm of David, a Psalm of Lament, p. 13.)
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Notes:

- Note 20—The Mount of Olives and the Messiah: Zechariah 14:3-5:** ³ Then the Lord will go forth and fight against those nations as when he fights on a day of battle. ⁴ On that day his feet shall stand on the Mount of Olives, which lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the mount shall withdraw northward and the other half southward. ⁵ And you shall flee by the valley of the Lord’s mountain, for the valley between the mountains shall reach to Azal, and you shall flee as you fled from the earthquake in the days of King Uzziah of Judah. Then the Lord my God will come and all the holy ones with him.
- Note 21—See that no one leads you astray: Matthew 24:3-14, 36:** When he was sitting on the Mount of Olives, the disciples came to him privately, saying, “Tell us, when will this be, and what will be the sign of your coming and of the end of the age?” ⁴ Jesus answered them, “Beware that no one leads you astray. ⁵ For many will come in my name, saying, ‘I am the Messiah!’ and they will lead many astray. ⁶ And you will hear of wars and rumors of wars; see that you are not alarmed, for this must take place, but the end is not yet. ⁷ For nation will rise against nation and kingdom against kingdom, and there will be famines and earthquakes in various places: ⁸ all this is but the beginning of the birth pangs.

⁹ “Then they will hand you over to be tortured and will put you to death, and you will be hated by all nations because of my name. ¹⁰ Then many will fall away, and they will betray one another and hate one another. ¹¹ And many false prophets will arise and lead many astray. ¹² And because of the increase of lawlessness, the love of many will grow cold. ¹³ But the one who endures to the end will be saved. ¹⁴ And this good news of the kingdom will be proclaimed throughout the world, as a testimony to all the nations, and then the end will come. ...³⁶ “But about that day and hour no one knows, neither the angels of heaven, nor the Son, but only the Father.
- Note 22—The beloved disciple:** Six times—from the Last Supper to the conclusion of the Gospel—John mentions “the beloved disciple” but never mentions him by name.
- Note 23—Jerusalem, Jerusalem:** See **Matthew 23:37** under **Note 18—Woe to you! Matthew 23:1-39**, p. 11.
Parallel: Luke 13:33-35.

Jesus’ weeping here is a mish-mash between the “Jerusalem, Jerusalem” saying noted above and the words of Luke’s Gospel as he weeps over the Holy City, as we see him doing now: 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.” (Luke 19:41-44)

In Luke’s Gospel, these words appear as Jesus approaches Jerusalem for his triumphal entry.

5. **Note 24—Psalm 5, A Psalm of David, a Psalm of Lament:**

Listen to my words, O Lord;
attend to my sighing.
² Listen to the sound of my cry,
my King and my God,
for to you I pray.
³ O Lord, in the morning you hear my voice;
in the morning I plead my case to you and watch.
⁴ For you are not a God who delights in wickedness;
evil will not sojourn with you.
⁵ The boastful will not stand before your eyes;
you hate all evildoers.
⁶ You destroy those who speak lies;
the Lord abhors the bloodthirsty and deceitful.
⁷ But I, through the abundance of your steadfast love,
will enter your house;
I will bow down toward your holy temple
in awe of you.
⁸ Lead me, O Lord, in your righteousness
because of my enemies;
make your way straight before me.
⁹ For there is no truth in their mouths;
their hearts are destruction;
their throats are open graves;
they flatter with their tongues.
¹⁰ Make them bear their guilt, O God;
let them fall by their own counsels;
because of their many transgressions, cast them out,
for they have rebelled against you.
¹¹ But let all who take refuge in you rejoice;
let them ever sing for joy.
Spread your protection over them,
so that those who love your name may exult in you.
¹² For you bless the righteous, O Lord;
you cover them with favor as with a shield.

This scene, of course, is completely fabricated. But there are some nice theological moves here:

- The Son of David (Jesus) meeting David—but NOT David the Warrior King everyone was hoping for and expecting, but the shepherd boy, perhaps David at his best.
- The use of this particular Psalm is appropriate given the weight of passion and suffering Jesus carries.