**The Chosen—Season 5, Episode 7, "The Upper Room Part 1"**
**"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 moreso *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 Upper Room

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| 00:00:22 – 00:09:06 | **Scene Summary:** The scene opens once again on the Last Supper, but this time Jesus is just arriving in the company of an adolescent whose name, we learn, is Mark. |

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| | The very first thing Jesus does is wash the disciples' feet, much to their protest and consternation. (**Note 1—Jesus washes the disciples' feet: John 13:1-20,** p. 2.)<br><br>As Jesus washes their feet, he quotes the prophet Isaiah, a passage that leads in to the Suffering Servant's Song in Isaiah 52 & 53. (**Note 2—How beautiful are the feet: Isaiah 52:7**, p. 2). |

**Notes:**

1. **Note 1—Jesus washes the disciples' feet: John 13:1-20:** *Now before the festival of the Passover, Jesus knew that his hour had come to depart from this world and go to the Father. Having loved his own who were in the world, he loved them to the end. [2] The devil had already decided that Judas son of Simon Iscariot would betray Jesus. And during supper [3] Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going to God, [4] got up from supper, took off his outer robe, and tied a towel around himself. [5] Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him. [6] He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" [7] Jesus answered, "You do not know now what I am doing, but later you will understand." [8] Peter said to him, "You will never wash my feet." Jesus answered, "Unless I wash you, you have no share with me." [9] Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" [10] Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." [11] For he knew who was to betray him; for this reason he said, "Not all of you are clean."*

   *[12] After he had washed their feet, had put on his robe, and had reclined again, he said to them, "Do you know what I have done to you? [13] You call me Teacher and Lord, and you are right, for that is what I am. [14] So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. [15] For I have set you an example, that you also should do as I have done to you. [16] Very truly, I tell you, slaves are not greater than their master, nor are messengers greater than the one who sent them. [17] If you know these things, you are blessed if you do them. [18] I am not speaking of all of you; I know whom I have chosen. But it is to fulfill the scripture, 'The one who ate my bread has lifted his heel against me.' [19] I tell you this now, before it occurs, so that when it does occur you may believe that I am he. [20] Very truly, I tell you, whoever receives one whom I send receives me, and whoever receives me receives him who sent me."*

   **Note:**

   - The disciples reticence over having their feet washed isn't just embarrassment over the condition of their feet. (It could be that, as well.) Moreso, the role reversal Jesus demonstrates in serving them. No free man of Jesus' time would wash another's feet. At the very least, water and whatever else might be needed would have been provided. It the host was a person of means, his/her slave would submit to foot washing.

2. **Note 2—How beautiful are the feet: Isaiah 52:7:** *How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, "Your God reigns."*

   **Note:**

   - A little later in this text is the first iteration of Isaiah's Suffering Servant Song:

     *See, my servant shall prosper;*
     *he shall be exalted and lifted up*
     *and shall be very high.*
     *[14] Just as there were many who were astonished at him*
     *—so marred was his appearance, beyond human semblance,*
     *and his form beyond that of mortals—*
     *[15] so he shall startle many nations;*
     *kings shall shut their mouths because of him,*
     *for that which had not been told them they shall see,*
     *and that which they had not heard they shall contemplate.*

## Scene 1: Jerusalem—The Upper Room: Setting the Table*

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| 00:10:09-00:13:08 | **Scene Summary:** Mark, the boy we met in the Cold Open, is setting the table we have seen Jesus and the disciples gathered around in all the Cold Opens this season. His father comes in, wondering what Mark is doing, and Mark tells him about the dream he has had in which he sees 3 things: the table as he is setting it; 2 young men who say, "Our teacher's time is at hand; and Mark himself going to a well for water. (It is at this moment that we might realize—that *I* realized—the table we've seen Jesus and the disciples gathered around isn't at |

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| | Phoebe's House, where *The Chosen* has imagined Jesus and the disciples staying. (See **Note 3—Where did Jesus stay during Passion Week?**, p. 3)<br><br>As Mark and his father step outside, they see a graffito, "Jesus is Messiah," which upsets Mark's father who notes, "This kind of thing will get our entire family in trouble." As his father instructs Mark to go to the well to get water to wash off "the vandalism," Mark remembers his dream and gladly receives his father's command. |

**Notes:**

1. **Note 3—Where did Jesus stay during Passion Week?** John's Gospel is silent about Jesus' whereabouts over the course of that week: he arrives in Jerusalem in John 12 and begins teaching and preaching in the Temple. (Remember in John's Gospel, he's already cleansed the Temple way back at the beginning of his ministry in John 2.) The next thing we know, Jesus is washing his disciples' feet in John 13 and delivering his "Farewell Discourse" in John 14-17.

   They Synoptics—Matthew, Mark, and Luke—describe a series of events that take Jesus and the disciples in and out of the city over the course of the week.

## Scene 2: Elsewhere in Jerusalem*

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| 00:13:09-00:19:42 | **Scene Summary:** Elsewhere in Jerusalem, Big James is having a drink of some sort among one of the many vendors booths. One of the men we've seen in Kafni's* company arrives, and James acknowledges the man. But as Big James finishes his refreshment and moves on, he notices Kafni's* colleague following him, and Kafni*, as well, lurks nearby. Eventually, James encounters Peter who is preaching. (See **Note 4—The Parable of the Foolish and Wise Bridesmaids: Matthew 25:1-13,** p. 3.) James interrupts Peter and explains what is happening, and the two head back to let the rest of the disciples know.<br><br>Arriving back at Phoebe's home, the two find the rest of the disciples cleaning the place in preparation for the Passover meal and trying to figure out how to arrange the place to accommodate all 13 of them. Big James expresses concern over the location as "a pagan house," and Peter, James, and John go to speak to Jesus out in the atrium of the house, who affirms they'll have the meal somewhere else, instructing them about how that location will be discovered. (See **Note 5—The location for their Passover meal: Mark 14:12-16**, p. 3.)<br><br>As the three return inside to the disciples' task, Peter and John summon Thaddeus to accompany them on their errand while Big James fills the rest in on Kafni's* shenanigans and advises them all to head to the eventual location in staggered groups, each taking circuitous, non-direct routes. Judas is noticeably absent, and when Big James wonders where he is, Nathanael replies, "Am I my brother's keeper?" (See **Note 6—Am I my brother's keeper?: Genesis 4:8-10,** p. 4.) |

**Notes:**

1. **Note 4—The Parable of the Foolish and Wise Bridesmaids: Matthew 25:1-13:** *Jesus said, ""Then the kingdom of heaven will be like this. Ten young women took their lamps and went to meet the bridegroom. [2] Five of them were foolish, and five were wise. [3] When the foolish took their lamps, they took no oil with them, [4] but the wise took flasks of oil with their lamps. [5] As the bridegroom was delayed, all of them became drowsy and slept. [6] But at midnight there was a shout, 'Look! Here is the bridegroom! Come out to meet him.' [7] Then all those young women got up and trimmed their lamps. [8] The foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' [9] But the wise replied, 'No! there will not be enough for you and for us; you had better go to the dealers and buy some for yourselves.' [10] And while they went to buy it, the bridegroom came, and those who were ready went with him into the wedding banquet, and the door was shut. [11] Later the other young women came also, saying, 'Lord, lord, open to us.' [12] But he replied, 'Truly I tell you, I do not know you.' [13] Keep awake, therefore, for you know neither the day nor the hour."*

2. **Note 5—The location for their Passover meal: Mark 14:12-16:** *On the first day of Unleavened Bread, when the Passover lamb is sacrificed, his disciples said to him, "Where do you want us to go and make the preparations for you to eat the Passover?" [13] So he sent two of his disciples, saying to them, "Go into the city, and a man carrying a jar of water will meet you; follow him, [14] and wherever he enters, say to the owner of the house, 'The Teacher asks: Where is my guest room where I may eat the Passover with my disciples?' [15] He will show you a large room upstairs, furnished and ready. Make preparations for us there." [16] So the disciples set out and went to the city and found everything as he had told them, and they prepared the Passover meal.*

**Note:**

- Both **Matthew 26:17-19** and **Luke 22:7-13** offer parallel reports, with only Luke also sharing the detail of the man carring a jar of water.

3. **Note 6—Am I my brother's keeper? Genesis 4:8-10:** *Cain said to his brother Abel, "Let us go out to the field." And when they were in the field, Cain rose up against his brother Abel and killed him. [9] Then the Lord said to Cain, "Where is your brother Abel?" He said, "I do not know; am I my brother's keeper?" [10] And the Lord said, "What have you done? Listen, your brother's blood is crying out to me from the ground!*

## Scene 3: Elsewhere in Jerusalem*

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| 00:19:43-00:23:40 | **Scene Summary:** We join Judas on whatever his unknown errand is, and as he picks his way through the crowd, a female voice is calling his name. It is his sister Devorah*, whom we first and only met in S3E1, "Homecoming," as Judas was just beginning to follow Jesus. She indicates that she and her family had been in the Palm Sunday crowd, but because the crowd was so large, she couldn't get to Judas, but she also indicates she has been persuaded that Jesus is indeed the Messiah. However, we also discover that holds on to a mistaken understanding of the Messiah. (See **Note 7—What kind of Messiah are you expecting?,** p. 4.) Perhaps most noteworthy of all is the tension that seems to grow within Judas which each phrase of praise Devorah* heaps on him as she wonders when and how Jesus will reveal himself. But even as Judas deflects her questions, her response, "I'm on to you. …I can tell when you're hiding something," alarms Judas most of all. She notes Judas' worried look on his face, but Judas deflects and dissembles. Her final significant words to him are, "Go. Go do what you have to do" and "The name Iscariot won't be forgotten." |

**Notes:**

1. **Note 7—What kind of Messiah are you expecting?** Sound familiar? I think we've covered this before. 😊 A Davidic warrior king? Or Isaiah's Suffering Servant?

## Scene 4: Elsewhere in Jerusalem—the Man Carrying a Jar of Water

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| 00:23:41-00:30:18 | **Scene Summary:** Peter, John, and Thaddeus make their way through the crowded city, looking for the person Jesus described who would guide them to the room needed for Passover.<br><br>They soon spot Mark filling the jar of water, but Peter shows an uncharacteristic caution when they wonder how to approach Mark. Instead, they begin to follow him, trailing him to the house, but they also begin to wonder if this really is the place as they see Mark begin to scrub off the graffito. But now Peter's boldness returns, and he steps up to find out, while sending Thad back to tell the others about the place. Mark clearly recognizes from his vision John and Peter as they deliver Jesus' message about use of the house.<br><br>Once inside, Peter and John survey the arrangements and begin setting the table. As they work, they reflect on where they've been and how it's come to this. John confides that he's "been paying attention" and he feels "like I'm starting to understand" but also that "he's still missing some things." |

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## Scene 5: Elsewhere in Jerusalem—Flashbacks & Reflections*

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| 00:30:19-00:56:51 | **Scene Summary:** As a number of the disciples make their way through the city on their way to the Passover meal, they encounter a number of triggers, reminders, and flashbacks of their lives prior to Jesus:<br><br>Zee remembers a bloody episode in his life as a zealot fighter, including a sighting of his sica blade. |

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| | Nathanael remembers his life as an architect student, as *The Chosen* imagines it, and a letter from Philip, who was initially a disciple of John the Baptist's (See **Note 8—Philip & Nathanael: John 1:43-51,** p. 5.)<br><br>Philip and Andrew remember their lives as John the Baptist's disciples. (See **Note 9—John the Baptist: Mark 1:1-8 & John 1:35-42**, p. 5.)<br><br>Thomas, triggered by some broken pottery, is reminded of a painful family memory that eventually led to his hire by Kafni.*<br><br>Matthew, triggered by passing a tax collector's booth and seeing the tax collector spit upon, remembers his former life.<br><br>Little James, in seeing a part of the Temple Choir, remembers his former desire to be a member of that choir. (See **Note 10—No one who has blemish: Leviticus 21:16-24**, p. 5). |

**Notes:**

1. **Note 8—Philip & Nathanael: John 1:43-51:** *The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." 44 Now Philip was from Bethsaida, the city of Andrew and Peter. 45 Philip found Nathanael and said to him, "We have found him about whom Moses in the Law and also the Prophets wrote, Jesus son of Joseph from Nazareth." 46 Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." 47 When Jesus saw Nathanael coming toward him, he said of him, "Here is truly an Israelite in whom there is no deceit!" 48 Nathanael asked him, "Where did you get to know me?" Jesus answered, "I saw you under the fig tree before Philip called you." 49 Nathanael replied, "Rabbi, you are the Son of God! You are the King of Israel!" 50 Jesus answered, "Do you believe because I told you that I saw you under the fig tree? You will see greater things than these." 51 And he said to him, "Very truly, I tell you, you will see heaven opened and the angels of God ascending and descending upon the Son of Man."*

2. **Note 9—John the Baptist: Mark 1:1-8 & John 1:35-42:**

   **Mark 1:1-8:** *The beginning of the good news of Jesus Christ. 2 As it is written in the prophet Isaiah, "See, I am sending my messenger ahead of you,*
   *who will prepare your way, 3 the voice of one crying out in the wilderness:*
   *'Prepare the way of the Lord; make his paths straight,' "*

   *4 so John the baptizer appeared in the wilderness, proclaiming a baptism of repentance for the forgiveness of sins. 5 And the whole Judean region and all the people of Jerusalem were going out to him and were baptized by him in the River Jordan, confessing their sins. 6 Now John was clothed with camel's hair, with a leather belt around his waist, and he ate locusts and wild honey. 7 He proclaimed, "The one who is more powerful than I is coming after me; I am not worthy to stoop down and untie the strap of his sandals. 8 I have baptized you with water, but he will baptize you with the Holy Spirit."*

   **John 1:35-42:** *35 The next day John again was standing with two of his disciples, 36 and as he watched Jesus walk by he exclaimed, "Look, here is the Lamb of God!" 37 The two disciples heard him say this, and they followed Jesus. 38 When Jesus turned and saw them following, he said to them, "What are you looking for?" They said to him, "Rabbi" (which translated means Teacher), "where are you staying?" 39 He said to them, "Come and see." They came and saw where he was staying, and they remained with him that day. It was about four o'clock in the afternoon. 40 One of the two who heard John speak and followed him was Andrew, Simon Peter's brother. 41 He first found his brother Simon and said to him, "We have found the Messiah" (which is translated Anointed). 42 He brought Simon to Jesus, who looked at him and said, "You are Simon son of John. You are to be called Cephas" (which is translated Peter).*

3. **Note 10—No one who has a blemish: Leviticus 21:16-24:** *The Lord spoke to Moses, saying, 17 "Speak to Aaron and say: No one of your offspring throughout their generations who has a blemish may approach to offer the food of his God. 18 Indeed, no one who has a blemish shall draw near, one who is blind or lame, or one who is mutilated or deformed, 19 or one who has a broken foot or a broken hand, 20 or a hunchback, or a dwarf, or a man with a defect in his eyes or an itching disease or scabs or crushed testicles. 21 No descendant of Aaron the priest who has a blemish shall come near to offer the Lord's offerings by fire; since he has a blemish, he shall not come near to offer the food of his God. 22 He may eat the food of his God, of the most holy as well as of the holy. 23 But he shall not come near the curtain or approach the altar because he has a blemish, that he may not profane my sanctuaries, for I am the Lord; I sanctify them." 24 Thus Moses spoke to Aaron and to his sons and to all the Israelites.*

## Scene 6: Jerusalem—the Upper Room

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| 00:56:52-00:58:50 | **Scene Summary:** All seem to have arrived except for Thaddeus and Jesus. The mood seems tense, even more so as John who is watching out a window becomes alarmed by an approaching squad of Roman soldiers. When it becomes clear the soldiers are moving on, the group continues to speculate about Thad's whereabouts, and all seem jittery and paranoid. All except for Peter. |
| **Notes:** | |