The Chosen—Season 5, Episode 8, "The Upper Room Part 2"
"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: Thaddeus*

00:00:22 – 00:13:04	**Scene Summary:** The only Cold Open of the season that doesn't begin with a snippet of the Last Supper—instead, as we concluded the last episode (S5E7 – "The Upper Room, Part 1"), with various flashbacks and memories of some of the disciples' imagined previous lives, we begin this week's episode reflecting with Thaddeus on his backstory, some of which we heard way back in Season 1 (S1E5, "The Wedding Gift"). In that episode, Thad says that he first met Jesus on a job site, building a latrine, he as a stonemason, Jesus as a carpenter, building the ramp up to the building. We see that encounter more fleshed out in this Cold Open. In his conversation with Jesus, as he tries to persuade Thad to follow him, Jesus observes, "…others [other people] will celebrate and venerate your memory and call you a saint. …that you hoped against hope and believed against belief…" (See **Note 1—St. Thaddeus/St. Jude**, p. 1.) Back in the *The Chosen's* narrative timeline, Thad arrives late, the last of the 12, and the disciples note Thad's tardiness and express concern about him. As the group settles in to await Jesus' arrival, Thomas notices, "John has put himself at Jesus' right hand," and asks Big James, "Don't you want to be at his left?" (See **Note 2—One at your right hand and one at your left: Matthew 20:17-28,** p. 2) But James responds, "No" and that he's happy to sit next to Thomas. Conversation centers around the disciples' "readiness" for whatever is to transpire around the Passover supper, as well as confusion about what that actually might mean. Finally, a hooded figure, guided by the young man Mark, arrives.

Notes:

1. **Note 1—St. Thaddeus/St. Jude:** We get no Scriptural backstory for Thaddeus in the Gospels at all. And what we do get is a bit problematic, as well. For example…

   Matthew 10:1-4: *Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. [2] These are the names of the twelve apostles: first, Simon, also known as Peter, and his brother Andrew; James son of Zebedee and his brother John; [3] Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus and Thaddaeus; [4] Simon the Cananaean and Judas Iscariot, the one who betrayed him.*

   Mark 3:16-19: ***[16]*** *So he appointed the twelve: Simon (to whom he gave the name Peter),* ***[17]*** *James son of Zebedee and John the brother of James (to whom he gave the name Boanerges, that is, Sons of Thunder),* ***[18]*** *and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James son of Alphaeus, and Thaddaeus, and Simon the Cananaean,* ***[19]*** *and Judas Iscariot, who handed him over.*

   Luke 6:12-16: ***[12]*** *Now during those days he went out to the mountain to pray, and he spent the night in prayer to God.* ***[13]*** *And when day came, he called his disciples and chose twelve of them, whom he also named apostles:* ***[14]*** *Simon, whom he named Peter, and his brother Andrew, and James, and John, and Philip, and Bartholomew,* ***[15]*** *and Matthew, and Thomas, and James son of Alphaeus, and Simon, who was called the Zealot,* ***[16]*** *and Judas son of James, and Judas Iscariot, who became a traitor.*

   John: John's Gospel never gives us a complete list of the disciples, and while it does mention "the twelve"…—i.e., *"Because of this* [Jesus calling himself "the bread of life,"] *many of his disciples turned back and no longer went about with him.* ***[67]*** *So Jesus asked the twelve, "Do you also wish to go away?"* ***[68]*** *Simon Peter answered him, "Lord, to whom can we go? You have the words of*

eternal life. [69] We have come to believe and know that you are the Holy One of God." [70] Jesus answered them, "Did I not choose you, the twelve? Yet one of you is a devil." [71] He was speaking of Judas son of Simon Iscariot, for he, though one of the twelve, was going to betray him."—
…John's Gospel only mentions 7 of them by name in various places: Simon Peter, Andrew (Peter's brother), Philip, Nathanael, Thomas, Judas Iscariot, and Judas (not Iscariot). In addition, John's Gospel does mention "the beloved disciple," traditionally identified as John, son of Zebedee and "the sons of Zebedee" (James and John) but never names them individual.

- No mention of Thaddeus in Luke's list, and you might notice, as well, that *none of the synoptics* (Matthew, Mark, and Luke) *mention Nathanael,* who is only mentioned in John's Gospel.
- So what the ancient church did to alleviate this discrepancy is identify Matthew, Mark, and Luke's "Bartholomew" with John's "Nathanael" and likewise, "Thaddaeus" with John's "Judas, son of James."
- The Armenian Orthodox Church identifies both Thaddeus/Jude and Bartholomew as their patron saints, and there is a monastery in northern Iran (of there *was*), the Monastery of St. Thaddaeus, and it supposedly holds the remains of St. Thaddaeus. One legend is that he was martyred by a pagan king in Armenia in AD 66, but then again, there are various legends that place his body in Rome and/or northern Israel.
- Probably the most familiar association or veneration of St. Thaddaeus/Jude is that of "the Saint for the Hopeless and Despairing," thus "St. Jude's Children's Research Hospital." The Chicago Police Department claims St. Jude (Thaddaeus) as their patron saint, as well as a number of soccer clubs in Brazil, Ireland, and the UK.

2. **Note 2—One at your right hand and one at your left: Matthew 20:17-28:** *While Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves and said to them on the way, [18] "Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes, and they will condemn him to death; [19] then they will hand him over to the gentiles to be mocked and flogged and crucified, and on the third day he will be raised."*

   [20] Then the mother of the sons of Zebedee came to him with her sons, and kneeling before him, she asked a favor of him. [21] And he said to her, "What do you want?" She said to him, "Declare that these two sons of mine will sit, one at your right hand and one at your left, in your kingdom." [22] But Jesus answered, "You do not know what you are asking. Are you able to drink the cup that I am about to drink?" They said to him, "We are able." [23] He said to them, "You will indeed drink my cup, but to sit at my right hand and at my left, this is not mine to grant, but it is for those for whom it has been prepared by my Father."

   [24] When the ten heard it, they were angry with the two brothers. [25] But Jesus called them to him and said, "You know that the rulers of the gentiles lord it over them, and their great ones are tyrants over them. [26] It will not be so among you, but whoever wishes to be great among you must be your servant, [27] and whoever wishes to be first among you must be your slave, [28] just as the Son of Man came not to be served but to serve and to give his life a ransom for many."

   - Note that this request comes right on the heels of one of Jesus' clear alerts about what will be waiting for them Jerusalem. Jesus is focused on his impending suffering, death, and resurrection, while James, John, and their mother are focused on status and place. Is it any wonder the disciples don't ever seem to get Jesus?

Scene 1: Jerusalem—The Upper Room* and Garden of Gethsemane

00:14:06-00:16:39	**Scene Summary:** From his bed, Mark hears and listens to Jesus and disciples sing a Psalm as part of their Seder. (See **Note 3—The stone the builders have rejected: Psalm 118:15-25,** p. 3). At the conclusion of their hymn (Mark still eavesdropping), Jesus concludes, "My friends, it is time," and from what we can gather from Mark's perspective, Jesus and his disciples are leaving. (Review **Note 3—The stone the builders have rejected…**, particularly the 2nd bullet point.) Mark gets up to follow. Back in the Upper Room, Peter grabs the two swords we saw Zee commandeer after his encounter with Atticus.* (S5E6 "Reunions). Zee wonders if he should be one of those to carry a swords, and Peter responds that Jesus had said two would be enough and recognizes that Zee (and his training as a Zealot) makes him "a weapon in human form." (See **Note 4—Two swords is enough: Luke 22:35-38,** p. 3)

	As they are preparing to leave, Peter asks John what Jesus had whispered to him in identifying the betrayer, and John replies, "He said that the betrayer was the man who he shared bread with. And that was Judas." (See **Note 5—The identity of the betrayer: John 13:21-30**, p. 4) John also acknowledges that Jesus did not name Judas by name, "just the bread thing." But Peter dismisses this theory. As the two try to piece it together, they keep returning to Jesus' penchant for speaking in metaphor and so assume that in all of this, Jesus is speaking metaphorically, including Jesus' words about Peter's eventual denial. The scene concludes with Jesus and his disciples making their way by torchlight outside of the city walls to the Mount of Olives and the Garden of Gethsemane. (Note: this short journey would have made Jesus and his disciples "lawless" (Review **Note 4—Two swords is enough: Luke 22:35-38,** p. 3), though only in the eyes of Caiaphas and the rest of the Jewish leadership in opposition to Jesus. Once again, we see Jesus "breaking" the prohibition against work or travel on the Sabbath—or at least on a high holy day—though this would have not been a concern of Rome at all in terms of "lawlessness.") Jesus and the disciples arrive at a walled garden, and Jesus commands his disciples to sit there while he goes off to pray. Andrew presses Jesus about what he might need, but Jesus only replies, "I need to pray, Andrew." Jesus summons, Peter, James, and John to come with him.

Notes:

1. **Note 3—The stone the builders rejected: Psalm 118:15-25:** *There are glad songs of victory in the tents of the righteous: "The right hand of the Lord does valiantly; [16] the right hand of the Lord is exalted; the right hand of the Lord does valiantly."*
[17] I shall not die, but I shall live and recount the deeds of the Lord.
[18] The Lord has punished me severely, but he did not give me over to death.
[19] Open to me the gates of righteousness, that I may enter through them and give thanks to the Lord.
[20] This is the gate of the Lord; the righteous shall enter through it.
[21] I thank you that you have answered me and have become my salvation.
[22] The stone that the builders rejected has become the chief cornerstone.
[23] This is the Lord's doing; it is marvelous in our eyes.
[24] This is the day that the Lord has made; let us rejoice and be glad in it.
[25] Save us, we beseech you, O Lord! O Lord, we beseech you, give us success!

   - This is one of the ***Hallel Psalms*** (Psalms 113 – 118), psalms of praise, thanksgiving, and trust in God that are often featured at the celebrations of the Jewish high, holy days.
   - **Matthew 26:26-30:** *While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, "Take, eat; this is my body." [27] Then he took a cup, and after giving thanks he gave it to them, saying, "Drink from it, all of you, [28] for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. [29] I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."*

     [30] When they had sung the hymn, they went out to the Mount of Olives.

     It is distinctly possible that this Psalm, or one of the other Hallel Psalms, was what Jesus and the disciples sang.
   - **Are there themes from the selection of Psalm 118 above that connect for you with Jesus' passion?**

2. **Note 4—Two swords is enough: Luke 22:35-38:** *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."*

   There are a number of traditional interpretations that have been assigned to this puzzling exchange:

- **Fulfillment of Scripture**—Luke quotes part of the Suffering Servant Song (Isaiah 52 & 53), *"And he was counted among the lawless."* So the inclusion of the swords could have made the disciples "lawless" in the eyes of Rome.
- **Exasperated end of the discussion**—It has been interpreted to express Jesus' exasperation with the misunderstanding of the disciples who think Jesus has just encouraged them to arm themselves for self-defense—but ask yourself: What are two swords against what they will be facing at Jesus' arrest? So Jesus ends the conversation, as in, "Enough of this!" In this sense of the exchange, Jesus has merely signaled to his disciples that they have begun to enter dangerous waters in which the temptation will be for the disciples to fight back. Just is speaking in figurative terms, while the disciples take him literally.
- **Rejection of Violence**—Any sort of literal interpretation of Jesus encouraging his followers to armed resistance will fall apart later at his arrest when both Matthew (**26:52**) and Luke record Jesus' opposition to his disciples' armed resistance: *"…Suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him, [48] but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?" [49] 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!"*

3. **Note 5—The identity of the betrayer: John 13:21-30:** *After saying this Jesus was troubled in spirit and declared, "Very truly, I tell you, one of you will betray me." [22] The disciples looked at one another, uncertain of whom he was speaking. [23] One of his disciples—the one whom Jesus loved—was reclining close to his heart; [24] Simon Peter therefore motioned to him to ask Jesus of whom he was speaking. [25] So while reclining next to Jesus, he asked him, "Lord, who is it?" [26] Jesus answered, "It is the one to whom I give this piece of bread when I have dipped it in the dish." So when he had dipped the piece of bread, he gave it to Judas son of Simon Iscariot. [27] After he received the piece of bread, Satan entered into him. Jesus said to him, "Do quickly what you are going to do." [28] Now no one knew why he said this to him. [29] Some thought that, because Judas had the common purse, Jesus was telling him, "Buy what we need for the festival," or that he should give something to the poor. [30] So, after receiving the piece of bread, he immediately went out. And it was night.*

   - Note as well what John's Gospel—the one that uses sight v. blindness and light v. darkness as a motif throughout the work—says about the evening and Judas' dismissal in v. 30.

Scene 2: Pilate's Headquarters*

00:17:40-00:24:39	**Scene Summary:** Pilate paces impatiently as Atticus* enters the room. Pilate confronts Atticus* regarding his actions in "recruiting street thugs to provoke the crowds and turn the tide of public opinion against Jesus" but Atticus* is coy. The two continue to discuss Jesus and their response, Pilate noting his uneasiness and that "it's plaguing every area of my life." (Remember the fraught conversation between him and his wife Claudia earlier in previous episodes.) But Pilate continues to keep the focus on Atticus* and his collaboration with Kafni* and his gang, while Atticus* acknowledges that Kafni's* anger is pliable in Rome's hands so long as they exercise the proper care and force in dealing with the whole Jesus situation, Passover, and potential for violence. (**Note the interesting observation by Atticus* about weaponizing anger.**) But Pilate also continues to express deep concern over Jesus noting, "His very presence in this city heralds a kind of … momentous reckoning that I don't fully understand, but I know how it makes me feel inside." (Here is a kind of humanization of the character Pontius Pilate we only get hints at in the Gospels themselves—i.e., the concern his wife Claudia expresses (**Matt. 27**), as well as the reports of all 4 Gospels of Pilate's attempts to release Jesus.) Atticus* shares that same concern while recognizing Rome's power gathered in Pilate's office and authority, but advises, menacingly, not to let anyone distract him from that. A feigned question of concern about Claudia seems to imply Atticus'* knowledge that she has been just one of those distractions. After Atticus* leaves, Claudia enters, indicating that she's been eavesdropping. She presses him about his "real feelings for Jesus." They continue to discuss the situation and the impact of all this on their marriage and even just the ability for Claudia to sleep, and Pilate urges

	Claudia to tell him about her dreams. But Claudia dodges his urgings, “Because pretty soon you’ll see for yourself.” She takes the drink he had poured for himself and retires to their bedroom.
Notes:	

Scene 3: Elsewhere in Jerusalem—the Court of the Sanhedrin*

00:24:40-00:26:05	**Scene Summary:** The Jewish leadership debates their response to Jesus, Rabbi Shimon* accusing Caiaphas of having no right to convene the body at night “and on a high, holy day at that.” But Gedera* asserts possible exceptions “in the event of a national emergency” but Yussif insists, “One prophet is no national emergency. Rome is not sacking the temple or burning Jerusalem down.” (Again, the use of fear of a possible “national emergency” by people in power to get around the rule of law.) (See **Note 6—Rome is not sacking the temple or burning Jerusalem down**, p. 5) The two sides continue to spar back and forth, including disputes about Jesus’ and the prophesied lineage of the Messiah. Finally, Caiaphas speaks, citing, conveniently, internal rules of a quorum and that they are “finished here until the temple guard brings him in.” Realizing the deck is stacked against them, Yussif and Shimon* sit down. Suddenly, Nicodemus bursts in to the room, “We are NOT finished here!” and the standoff begins between the two ranking members, Caiaphas and himself.
Notes: 1. **Note 6—Rome is not sacking the temple or burning Jerusalem down:** In 70 AD that’s exactly what they did in the catastrophic end of the First Jewish Revolt after a 5 month siege during the Passover in April of that year. The fall of Jerusalem and destruction of the temple triggered the second major Jewish exile, the first coming in the late 500s BC after Babylon’s destruction of Jerusalem and the first temple in 586.	

Scene 4: Elsewhere in Jerusalem—Caiaphas’ Home*

00:26:06-00:27:12	**Scene Summary:** Meanwhile, Malchus, Caiaphas’ servant, paces, and we see the servant girl we had seen in previous episodes. A knock at the door reveals Judas, “I have the location,” he says, “I can take you to him now.” Malchus turns to the servant girl—we learn her name is Tova*, though the Gospels do not record her name--and commands her to send a courier to the Sanhedrin alerting them that a group is on their way to arrest Jesus. Malchus and Judas make their way through the house’s courtyard and in the street is a waiting contingent of Jewish officers (the temple guard), as well as a handful of Jewish leaders. Malchus admits that no one among the group knows who Jesus is and wonders how Judas will point him out.
Notes:	

Scene 5: Back at Gethsemane

00:27:13-00:55:07	**Scene Summary:** The scene opens with a view across the Kidron Valley looking at Jerusalem. The camera pans and focuses more closely in the darkness of Jesus, Peter, James, and John making their way into the garden. In his grief and sadness, Jesus stumbles, and John rushes to help him. In a whisper, Jesus pours out his sadness to them. (See **Note 7—Jesus in the Garden**, p. 6.)

	While he prays, Jesus has a "vision" of Abraham and near-sacrifice of Isaac. (See **Note 8—The Sacrifice of Isaac: Genesis 22:1-19,** p. 7.) Next, Jesus discovers Peter, James, and John sleeping, and after an exchange with them, Jesus returns to his prayers. As he prays, this time he is interrupted by a creeping mist or fog and another vision, this time of Ezekiel's valley of the dry bones. (See **Note 9—The Valley of the Dry Bones: Ezekiel 37:1-14,** p. 7.) Next, Jesus once again returns to find the disciples—appearing as young boys—sleeping. (**What do you think the makers of *The Chosen* are suggesting?**) This time he does not wake them and only walks away again to pray. Another vision, this time of his earthly father Joseph, who simply embraces him as Jesus weeps. This time, as Jesus returns to Peter, James, and John, still sleeping of course, he wakes them and tells them it's time to go. As the four of them make their way back to the rest of the disciples, Judas and the contingent of temple guards and Jewish leadership are also arriving, Kafni* and his gang in the rear. (See **Note 10—Jesus' arrest,** p. 8.) Once the squad of soldiers halts before Jesus, Malchus emerges from the group—and John seems to recognize him from his previous encounter in S5E2, "House of Cards." Malchus looks across the group of soldiers as Judas slowly emerges as well, much to the realization and shock of the disciples.

Notes:

1. **Note 7—Jesus in the Garden:**

   - **Matthew 26:36-46:** *Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here while I go over there and pray." **37** He took with him Peter and the two sons of Zebedee and began to be grieved and agitated. **38** Then he said to them, "My soul is deeply grieved, even to death; remain here, and stay awake with me." **39** And going a little farther, he threw himself on the ground and prayed, "My Father, if it is possible, let this cup pass from me, yet not what I want but what you want." **40** Then he came to the disciples and found them sleeping, and he said to Peter, "So, could you not stay awake with me one hour? **41** Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." **42** Again he went away for the second time and prayed, "My Father, if this cannot pass unless I drink it, your will be done." **43** Again he came and found them sleeping, for their eyes were heavy. **44** So leaving them again, he went away and prayed for the third time, saying the same words. **45** Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? Now the hour is at hand, and the Son of Man is betrayed into the hands of sinners. **46** Get up, let us be going. Look, my betrayer is at hand."*

   - **Mark 14:32-42:** *They went to a place called Gethsemane, and he said to his disciples, "Sit here while I pray." 33 He took with him Peter and James and John and began to be distressed and agitated. 34 And he said to them, "My soul is deeply grieved, even to death; remain here, and keep awake." 35 And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. 36 He said, "Abba, Father, for you all things are possible; remove this cup from me, yet not what I want but what you want." 37 He came and found them sleeping, and he said to Peter, "Simon, are you asleep? Could you not keep awake one hour? 38 Keep awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak." 39 And again he went away and prayed, saying the same words. 40 And once more he came and found them sleeping, for their eyes were very heavy, and they did not know what to say to him. 41 He came a third time and said to them, "Are you still sleeping and taking your rest? Enough! The hour has come; the Son of Man is betrayed into the hands of sinners. 42 Get up, let us be going. Look, my betrayer is at hand."*

   - **Luke 22:39-46:** *He came out and went, as was his custom, to the Mount of Olives, and the disciples followed him. 40 When he reached the place, he said to them, "Pray that you may not come into the time of trial." 41 Then he withdrew from them about a stone's throw, knelt down, and prayed, 42 "Father, if you are willing, remove this cup from me, yet not my will but yours be done." [[43 Then an angel from heaven appeared to him and gave him strength. 44 In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.]] 45 When he got up from prayer, he came to the disciples and found them sleeping because of grief, 46 and he said to them, "Why are you sleeping? Get up and pray that you may not come into the time of trial."*

     Note: The oldest found versions of Luke's Gospel do not include verses 43 & 44.

   - **John 18:1-3:** *After Jesus had spoken these words, he went out with his disciples across the Kidron Valley to a place where there was a garden, which he and his disciples entered. 2 Now Judas, who betrayed him, also*

knew the place because Jesus often met there with his disciples. [3] So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons.

Note: John's Gospel reports no "prayer scene." Jesus concludes "the Farewell Discourse" in 17:26; he and his disciples make their way to the Mount of Olives, and then Judas and the mob shows up.

2. **Note 8—The Sacrifice of Isaac: Genesis 22:1-19:** *After these things God tested Abraham. He said to him, "Abraham!" And he said, "Here I am." [2] He said, "Take your son, your only son Isaac, whom you love, and go to the land of Moriah and offer him there as a burnt offering on one of the mountains that I shall show you." [3] So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him and his son Isaac; he cut the wood for the burnt offering and set out and went to the place in the distance that God had shown him. [4] On the third day Abraham looked up and saw the place far away. [5] Then Abraham said to his young men, "Stay here with the donkey; the boy and I will go over there; we will worship, and then we will come back to you." [6] Abraham took the wood of the burnt offering and laid it on his son Isaac, and he himself carried the fire and the knife. And the two of them walked on together. [7] Isaac said to his father Abraham, "Father!" And he said, "Here I am, my son." He said, "The fire and the wood are here, but where is the lamb for a burnt offering?" [8] Abraham said, "God himself will provide the lamb for a burnt offering, my son." And the two of them walked on together.*

[9] When they came to the place that God had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac and laid him on the altar on top of the wood. [10] Then Abraham reached out his hand and took the knife to kill his son. [11] But the angel of the Lord called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." [12] He said, "Do not lay your hand on the boy or do anything to him, for now I know that you fear God, since you have not withheld your son, your only son, from me." [13] And Abraham looked up and saw a ram, caught in a thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son. [14] So Abraham called that place "The Lord will provide," as it is said to this day, "On the mount of the Lord it shall be provided."

[15] The angel of the Lord called to Abraham a second time from heaven [16] and said, "By myself I have sworn, says the Lord: Because you have done this, and have not withheld your son, your only son, [17] I will indeed bless you, and I will make your offspring as numerous as the stars of heaven and as the sand that is on the seashore. And your offspring shall possess the gate of their enemies, [18] and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice." [19] So Abraham returned to his young men, and they arose and went together to Beer-sheba, and Abraham lived at Beer-sheba.

Notes:

- The traditional location of this incident is the Temple Mount, Zion, in Jerusalem.
- **What do you suppose the makers of *The Chosen* are suggesting here about Jesus' prayer time in the Garden by imagining this vision of Abraham and Isaac?**

3. **Note 9—The Valley of the Dry Bones: Ezekiel 37:1-14:** *The hand of the Lord came upon me, and he brought me out by the spirit of the Lord and set me down in the middle of a valley; it was full of bones. [2] He led me all around them; there were very many lying in the valley, and they were very dry. [3] He said to me, "Mortal, can these bones live?" I answered, "O Lord God, you know." [4] Then he said to me, "Prophesy to these bones and say to them: O dry bones, hear the word of the Lord. [5] Thus says the Lord God to these bones: I will cause breath to enter you, and you shall live. [6] I will lay sinews on you and will cause flesh to come upon you and cover you with skin and put breath in you, and you shall live, and you shall know that I am the Lord."*

[7] So I prophesied as I had been commanded, and as I prophesied, suddenly there was a noise, a rattling, and the bones came together, bone to its bone. [8] I looked, and there were sinews on them, and flesh had come upon them, and skin had covered them, but there was no breath in them. [9] Then he said to me, "Prophesy to the breath, prophesy, mortal, and say to the breath: Thus says the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live." [10] I prophesied as he commanded me, and the breath came into them, and they lived and stood on their feet, a vast multitude.

[11] Then he said to me, "Mortal, these bones are the whole house of Israel. They say, 'Our bones are dried up, and our hope is lost; we are cut off completely.' [12] Therefore prophesy and say to them: Thus says the Lord God: I am going to open your graves and bring you up from your graves, O my people, and I will bring you back to the land of Israel. [13] And you shall know that I am the Lord when I open your graves and bring you up from your graves, O my people. [14] I will put my spirit within you, and you shall live, and I will place you on your own soil; then you shall know that I, the Lord, have spoken and will act, says the Lord."

- **Same question as before—what do you suppose the makers of *The Chosen* are suggesting about Jesus' prayer time in the Garden by imagining this vision of Ezekiel's Valley of the Dry Bones?**

4. **Note 10—Jesus' arrest:**

- **Matthew 26:47-56:** *While Jesus was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. [48] Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." [49] At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. [50] Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. [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.*

- **Mark 14:43-52:** *Immediately, while he was still speaking, Judas, one of the twelve, arrived, and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders. [44] Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him and lead him away under guard." [45] So when he came, he went up to him at once and said, "Rabbi!" and kissed him. [46] Then they laid hands on him and arrested him. [47] But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. [48] Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a rebel? [49] Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled." [50] All of them deserted him and fled.*

  [51] A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, [52] but he left the linen cloth and ran off naked.

- **Luke 22:47-53:** *While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them. He approached Jesus to kiss him, [48] but Jesus said to him, "Judas, is it with a kiss that you are betraying the Son of Man?" [49] 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!"*

- **John 18:1-11:** *After Jesus had spoken these words, he went out with his disciples across the Kidron Valley to a place where there was a garden, which he and his disciples entered. [2] Now Judas, who betrayed him, also knew the place because Jesus often met there with his disciples. [3] So Judas brought a detachment of soldiers together with police from the chief priests and the Pharisees, and they came there with lanterns and torches and weapons. [4] Then Jesus, knowing all that was to happen to him, came forward and asked them, "Whom are you looking for?" [5] They answered, "Jesus of Nazareth." Jesus replied, "I am he." Judas, who betrayed him, was standing with them. [6] When Jesus said to them, "I am he," they stepped back and fell to the ground. [7] Again he asked them, "Whom are you looking for?" And they said, "Jesus of Nazareth." [8] Jesus answered, "I told you that I am he. So if you are looking for me, let these people go." [9] This was to fulfill the word that he had spoken, "I did not lose a single one of those whom you gave me." [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?"*

<u>Notes:</u>

- **Compare and contrast the 4 accounts—similarities? Differences? Discrepancies? Which version do the makers of *The Chosen* seem to be drawing from?**