

## The Chosen S5, E3: “Woes”

### Main Events

- *Last Supper: Jesus reassures, says “I am the Way,” and promises the Holy Spirit*<sup>1</sup>.
- Jesus challenges leaders, “Tear down this temple, and in three days I will raise it up.”<sup>2</sup>
- After the disciples debate Jesus’s behavior, he takes them back to the Temple, where they help him preach the Parable of the Talents.<sup>3</sup>
- After Jewish leaders try and fail to trap Jesus; he pronounces woes on them.<sup>4</sup>
- Later, Jesus tells four disciples about signs of the end of the age.<sup>5</sup>



- Having already evaded the traps of the religious leaders, why does Jesus pronounce woes on them?
- Having failed to get Jesus in trouble with Rome, what is Plan B for Caiaphas?
- Describe Jesus’s behavior in his two appearances in the Temple. What emotions does he exhibit? Are the behavior and emotions consistent with your reading of the Bible here?

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<sup>1</sup> John 13:33-14:29

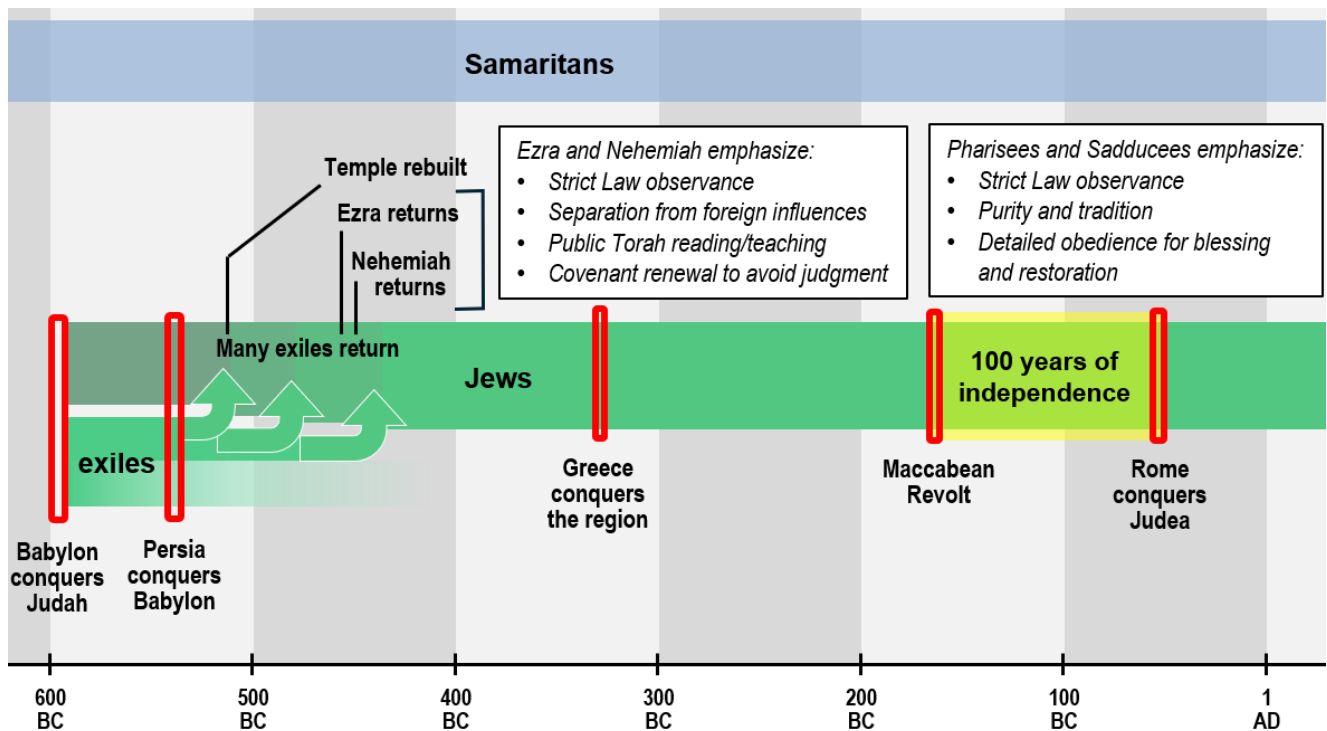
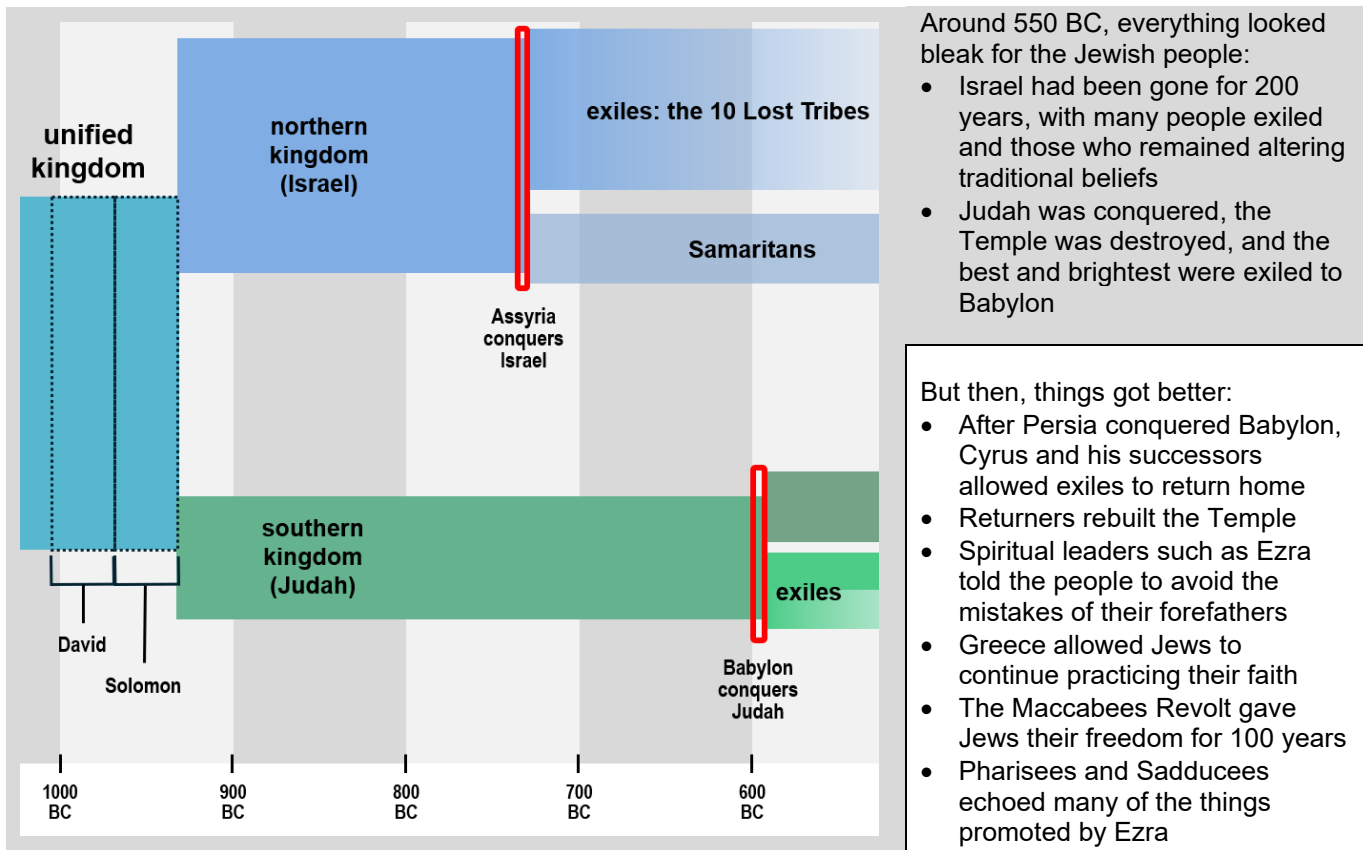
<sup>2</sup> John 12:18-22

<sup>3</sup> Matthew 25:14-30

<sup>4</sup> Matthew 21:23-24:2, Mark 11:27-12:44. Luke 20:1-47

<sup>5</sup> Matthew 24:3-14

## Were the Religious Leaders Following in Ezra's Footsteps?



## Pharisees and Sadducees

Both emerged just after the Maccabean Revolt and the establishment of Jewish independence. These two parties served in the Great Sanhedrin, a kind of Jewish Supreme Court made up of 71 members whose responsibility was to interpret civil and religious laws.

issue/characteristic	Pharisees	Sadducees
class	common men (blue-collar Jews)	elitists/aristocrats
primary roles/influence	teachers/scribes for common folks	Temple power base
High Priest	never	always (hereditary)
the Law	Torah and Talmud (oral)	Torah only
application of the Law	Incorporate it into daily life	literal, Temple-oriented
Greek culture (Hellenism)	Avoid/oppose	Incorporate into daily life
belief in resurrection/afterlife	yes, with rewards/punishments	no (not in Torah)
belief in a Messiah	yes: Will bring world peace	no
legacy	spiritual fathers of modern Judaism	Disappeared after 70 AD <sup>6</sup>

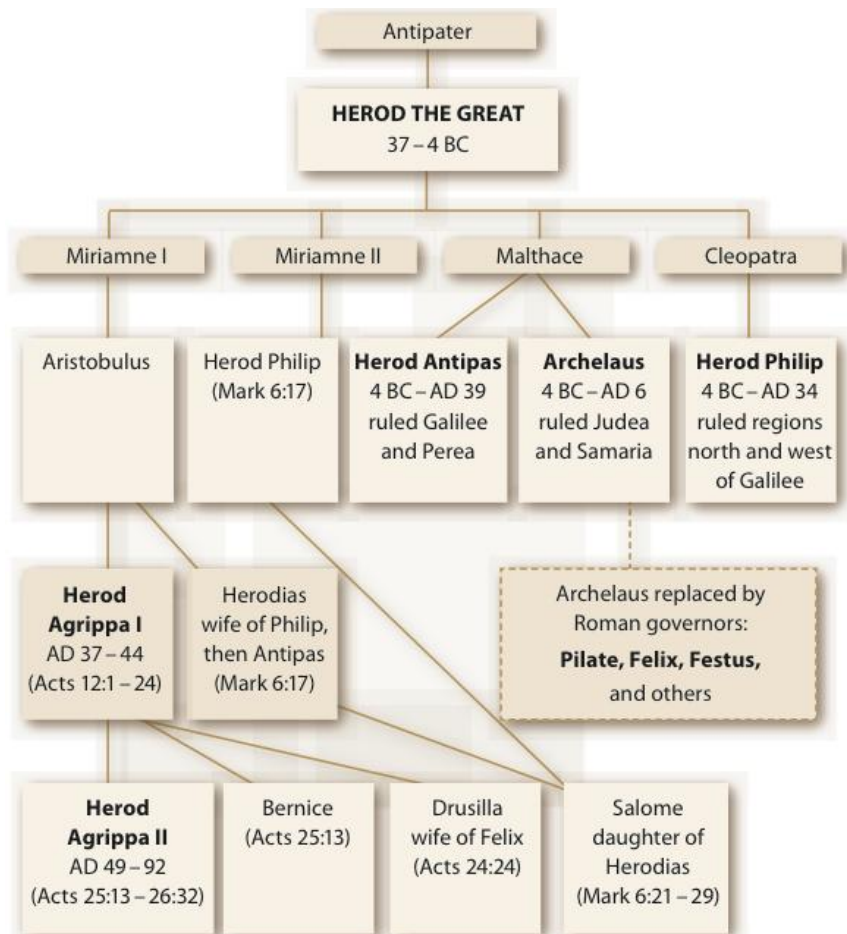
## Who Was Herod?

In 37 BC, the Roman Senate appointed Herod “the Great” to be the “king of the Jews.” His job was to maintain order in Israel and protect that region for Rome.

When Herod “the Great” died, his rule was split among three of his sons:

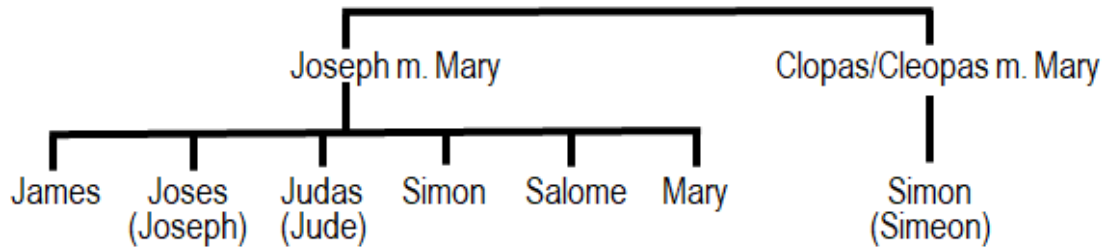
- Archelaus: Judea and Samaria; replaced by Roman governors starting in 6 AD
- Philip: regions north and west of Galilee
- Antipas: Galilee/Perea

When another son of Herod “the Great” died, Antipas took that son’s wife, Herodias, as his own. John the Baptist took offense, and that offense ultimately cost him his life.



<sup>6</sup> And none of their writings survived, so we know of them mostly from their opponents and the Bible.

## Jesus's Brothers and Sisters



Is not this the carpenter's son? Is not his mother called Mary? And are not his brothers James and Joseph and Simon and Judas? And are not all his sisters with us? – Matthew 13:55-56

Is not this the carpenter, the son of Mary and brother of James and Joses and Judas and Simon? And are not his sisters here with us?" – Mark 6:3

The brothers of Jesus were known as “the brothers of the Lord” in early Christian circles, but different branches of Christianity have different views on their blood relationship to Jesus:

- Protestants hold that they were sons of Joseph and Mary, born after Jesus.
- Eastern Orthodox Christians believe that they were sons of Joseph by a marriage prior to his marriage to Mary and so were older than Jesus.
- Catholics believe that they were first cousins of Jesus. (Note that the second-century writer Hegesippus calls James and Jude “brothers of the Lord” and Simeon son of Clopas the “cousin of the Lord,” evidently distinguishing the two relationships.)

We can be sure that the brothers and sisters of Jesus belonged, with him, to the family household of Joseph and Mary in Nazareth. The Gospel traditions regularly refer to Jesus’s brothers in company with his mother. While the brothers initially did not believe that Jesus was the Messiah, they came to faith before Jesus ascended into heaven, as indicated by this statement in Acts 1:14: *All these with one accord were devoting themselves to prayer, together with the women and Mary the mother of Jesus, and his brothers.*

The most prominent brother was James. Within four years of the start of the Christian Church in Jerusalem (c. 37 AD), he was a prominent leader there (see Galatians 1:19). After Peter left Jerusalem (c. 42 AD), James became the “bishop” of Jerusalem. Eventually, James became one of the three pillars of the Christian church, a co-equal with Peter and Paul. Before 50 AD, James wrote his epistle. In 62 AD, the high priest Ananus II (son of Annas and brother-in-law to Caiaphas) had James executed by stoning (as recorded by the Jewish historian Josephus).

Joses, Jude, and Simon were traveling missionaries and considered just as important as other apostles of Jesus (see 1 Corinthians 9:5). A third-century letter from Julius Africanus says that the brothers of the Lord traveled from the Jewish villages of Nazareth and Cochaba around Palestine and preached the Gospel there.

Around 62 AD, Jude wrote his epistle. It is not known how he (or his brothers) died. In the late first century, two of Jude’s grandsons, Zoker and James, became prominent Christian leaders who were questioned by Roman authorities, possibly the Emperor Domitian, and then released.

Little is known about Jesus’s sisters Salome and Mary.