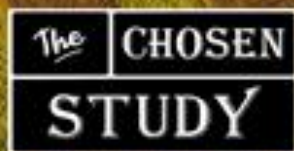


The Chosen Study

-Season Two-

Hope for the Journey

Ten Studies based on
the popular TV series
THE CHOSEN



The Chosen Study

Hope for the Journey

*A welcoming and
Interactive experience for everyone:
observers... skeptics... learners... seekers... followers.*

Chosen Study Team

Bill & Teresa Syrios, Dietrich Gruen, Bill Ditewig,
Tori Foss, Don & Cathy Baker and Anne Galick



*TheChosenStudy.org
Watch>Discover>Relate
the Most Remarkable
Story ever told.*





©2022 *The Chosen Study, Season Two*, Bill Syrios & Dietrich Gruen

Scripture quotations are from the ESV® Bible (The Holy Bible, English Standard Version®), ©2001 by Crossway, a publishing ministry of Good News Publishers.

Used by permission. All rights reserved.

The Chosen Study is not affiliated with The Chosen TV series or Angel Studios.

ISBN: 978-0-9716683-4-8

The Chosen is a television drama based on the life of Jesus Christ, created, directed and co-written by American filmmaker, Dallas Jenkins. It is the first multi-season series about the life of Christ, and season one was the highest crowd-funded TV series or film project of all time.

The series' creators stated that they had hoped to distinguish the new series from previous portrayals of Jesus by crafting a multi-season, episode-based story. The series portrays Jesus "through the eyes of those who met him.

-*The Chosen*, Wikipedia

Download ***The Chosen*** app on your device and cast it to a TV.

Access ***The Chosen*** on a computer with this URL: TheChosen.tv



The
Chosen

Contents

Welcome to The Chosen Study: Season Two	4
Study Format	6
Study #1: I Am He, Season One/Episode 8B (end) and Thunder, Season Two/Episode 1A (beginning).	13
Genesis 1:1-5; John 1:1-14	
Study #2: Thunder, Episode 1B.	25
Luke 15:1-7; Luke 9:51-62	
Study #3: I Saw You, Episode 2.	33
Psalms 13; John 1:43-51	
Study #4: Matthew 4:24, Episode 3.	41
Matthew 4:23-25; Philippians 2:1-18	
Study #5: The Perfect Opportunity, Episode 4.	49
John 5:1-15	
Study #6: Spirit, Episode 5.	57
Mark 5:1-20; Matthew 11:1-19	
Study #7: Unlawful, Episode 6.	65
1 Sam 21:1-6; Mark 2:23-3:6; Rom 8:1-2:31-39	
Study #8: Reckoning, Episode 7.	73
John 14:15-21, 25-27; Luke 11:1-13	
Study #9: Beyond Mountains, Episode 8.	81
Psalms 139	
Study #10: Integrate Your Chosen Experience, Episode 8B.	91
Matthew 5:1-14; Review; Looking Ahead	
Background Notes.	103
Leader's Notes.	109
Continuing on with Jesus.	117

Welcome to The Chosen Study: Season Two

Like the man himself, the accounts of Jesus' life and ministry are unique in the field of literature. Ancient writings include historical accounts, personal memoirs, and mythological stories. But none of these styles describe how Matthew, Mark, Luke, and John wrote.

They combine the roles of historian, biographer, theologian, and pastor. These "reporters" are not simply neutral observers, but men who had been deeply influenced by the message they desired to communicate. Lacking literary precedent, second-century Christians called them *Evangelists* and their writings *The Gospels*.

The English word "gospel" comes from the Greek term, *evangelion* which means "good news." The four Evangelists wanted their readers to not only know how remarkable Jesus was, but to know how good his message becomes in the lives of those who embrace it.

To understand that message better, we have selected key passages from the four Gospel writers and others portrayed in *The Chosen*. We're glad to have you join the study and discussion, wherever you are—as an **observer... skeptic... learner... seeker... or follower**—to learn from those who knew Jesus the best.

The Chosen Study = Food + Film + Scripture + Discussion

Season Two includes ten studies. We typically:

- Meet weekly* to watch>study>discuss and to develop friendships.
- Start with a meal*, potluck or finger food, to relax with each other.
- Have no need* to bring Bibles. This guide includes all Scripture used.
- Share* at our comfort level. No one is asked to sing, pray or read aloud.
- Are facilitated* by a leader who guides group discussion and pace.

To simplify the process, we suggest you **buy the guides** (for a volume discount: TheChosenStudy.org/order) and the **BIC pens** (6/12-packs available through Amazon). Feel free to charge a nominal fee of \$10-\$20 to cover costs which should include buying extras for late comers.

Personal Use/Flexible Size Options: How large is your group?

One-on-One
Get-Togethers

or

Small Group
Meetings

or

Small/Large (12+)
Group Gatherings



Flexible Time Options: How much group time do you have?

Longer: WATCH>DISCOVER>RELATE with a meal as set out in this guide takes **2½ to 3 hours**. *This format is most impactful and cited below.*

Medium: If limited to **1½ to 2 hours**, you will need to skip questions or eliminate a “Discover” section to condense and keep up the pace.

Shorter: If the group has less time, say **an hour**, you could: 1) watch the episode and, 2) study the passages before coming. Then, as you meet, you would discuss what you watched/studied in preparation. (This option is less than ideal if members’ preparation is inconsistent.)

Note: All studies have a WATCH section. Studies #2, #3, #4, #6, #7, and #8 include two passages and TWO DISCOVER sections. If you are short on time, you could ask the group to study the first passage on their own and then study the second passage together.

#1, #5, #9 and #10 have one passage: WATCH > DISCOVER > RELATE. Plan on pacing yourselves to leave adequate time for the RELATE section at end of each study.

EXAMPLE for a LONGER TIME:

5:45 ARRIVE: 15 min. to gather

6:00 DINNER: 30 min. to relax/eat

6:30-8:45 THE CHOSEN STUDY



Each Study has Six Guide Sections

1) **INTRO** Preview Main Characters . . .

2) **WATCH** View the Episode > Discuss . . .

3) **DISCOVER** Read > Mark It Up > Discuss . . .

Ask the “W” Questions:

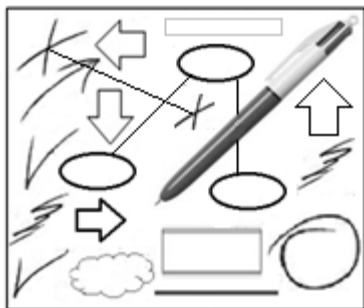
WHO is involved | **WHEN** did it happen | **WHERE** is it happening |

WHAT is taking place | **HOW** is it happening... and then ask...

WHY questions regarding what the author’s message is about.

Mark It Up: Use a four-colored BIC pen or other markers.

Don’t worry about getting it perfect, just mark it up!



Use BIC Pen to Draw:

- Circles around people or places.
- Boxes around whatever you’d like.
- Lines under key words and phrases.
- Clouds wherever you feel like it.
- Identify change of scene, watch for contrast, repetition, key words, etc.
- Write notes

4) **RELATE** to God / Life / You > Discuss . . .

These two sections are for reference, not to discuss, unless time allows:

5) **NOTES on the STUDY** Background and Historical Context

6) **REALISTIC But REAL?** The Chosen’s use of Artistic License

Note: Have guides on hand for those who come to the group after the first week and for those who forget to bring their guides. Write **EXTRA** on the back cover to re-use for those who forget theirs in later weeks.

WATCH View Episode Together 1A (8:42 min.) > Discuss

Example from Study 1, Episode 1A (first 8:42): **Thunder**

DISCOVER Read Aloud > Mark It Up > Discuss

Example from Study 1: **The Word Became Flesh:** John 1:1-14

Similar to Genesis

The Word predates Time as God

John 1: In the beginning was the Word and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things were made through him, and without him was not any thing made that was made. ⁴In him was life, and the life was the light of men. ⁵The light shines in the darkness, and the darkness has not overcome it.

"A man" came as a witness to "the Word"/"the Light"

⁶There was a man sent from God, whose name was John. ⁷He came as a witness, to bear witness about the light, that all might believe through him. ⁸He was not the light, but came to bear witness about the light.

⁹The true light which gives light to everyone, was coming into the world. ¹⁰He was in the world, and the world was made through him, yet the world did not know him. ¹¹He came to his own, and his own people did not receive him. ¹²But to all who did receive him, who believed in his name, he gave the right to become children of God....

The results of believing and receiving = becoming

RELATE How It Applies to God / Life / You > Discuss



Express Your Thoughts:

Write/discuss how this passage applies to your life, your relationship with God, your priorities, career, values, future goals, etc.



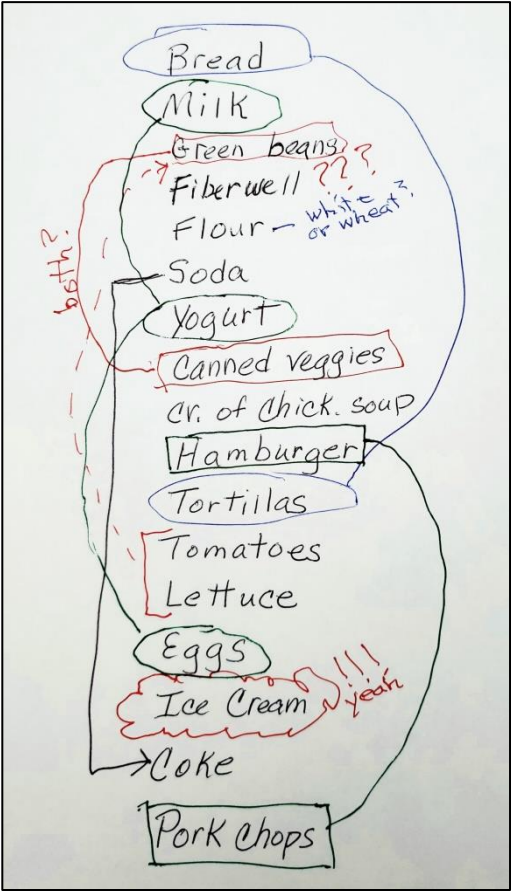
What are your honest thoughts(!) on the Study Format?

Put an X on the line below for where you are with marking up a passage.

Not me Still kind of intimidated Unsure but open Raring to go

What would make you more comfortable with the M-I-U process?

If we were to use the Mark-It-Up process to evaluate a shopping list we wouldn't worry about getting it perfect, or "color coding," we'd simply mark it up.



Not into studying? Please read this.

What do you think about when you hear the word “study?” Yeah, thought so. It’s bad. Well, how about when you hear the term, “Mark It Up?” Not so bad, right? Think of a Mark-It-Up study format as the adult version of drawing with crayons.

When young children use crayons, they don’t care about much except enjoying the process. That’s the idea! Be like a kid. (We talked about this in Study 3 of Season One!) Just swap crayons for a four-color BIC pen!



We learn through our five senses like hearing something read aloud. So, plan on having someone who reads well read the passages.

Marking up Scripture passage also has us using another sense we would otherwise not: the sense of touch. And if we do so colorfully (enter the four-color BIC pen—very inexpensive in a 12-pack from Amazon), we add just a bit more to the learning process through the sense of sight.

And don’t worry about “drawing within the lines” or “color coding.” Even if you tried, you just can’t mess this format up. There’s no right and wrong, there’s just engagement. Hands on...literally.

*So, think of this guide as a
SCRATCH PAD.*

*Not to study it of course, but
to apply the M-I-U format and have fun with it.*

Yes, exactly like you did drawing those childhood masterpieces!

How to Watch The Chosen

Go to TheChosen.tv to view it on a computer. To watch on a smart TV, download *The Chosen* app on your phone/device and cast it to your TV. If you are unsure of how to do this, do a search on YouTube for a video on how to cast to a TV, or purchase an inexpensive Roku device.

Always *turn on* the TV's *closed captions* to better follow the narrative, and *darken the room* to better follow the action!



Note: We identify the length of each episode (from 23 to 59 minutes) in the WATCH sections to help with pacing. Be sure to keep up the pace. It's better to leave things unsaid than to bog down!

How to Use the Guide's Questions

Unlike most Bible studies, we take into account that our groups have just spent time studying (or watching). So, instead of using the guide's specific questions first, **try starting with "general questions" like:**

- ... *Set the scene, who's involved, and what are they doing?*
- ... *What did you see (observe/notice/appreciate) in this section?*
- ... *What strikes you (surprises you/is something new to you) here?*

Such questions often lead to an extended back-and-forth dialogue. That's our discussion goal. If this happens, **we do not need to use many or any of the guide's more specific questions.** So, if/when the dialogue wanes or wanders from the main points, then you can use some of the guide's **more specific questions**, like:

... *What does vv. 3-9 say about _____?*

... *Why do you think vv. 3-9 says _____ about _____?*



Notes

Leaders' Note: Please spend quality time in preparation on page 12. All the other studies follow a similar pattern.



How to lead Study #1. (And the others too.)

Begin your gathering by exchanging names and interesting personal info. Put together a sign-up sheet. (See also pages 116.) **Now for the guide:**

- Have members put names on the back cover for easy identification.*
- Decide how you will operate regarding the group's features (see page 4), whether you meet as a small group or as a small/larger group and how much time you have for your study (see page 5).*
- Watch/discuss the last 13:30 minutes from episode 8 of Season One. Following this, watch/discuss the Bible Project video and then watch/discuss the first 8:42 minutes of episode 1 (Thunder).*

- - - - -

Go over what follows prior to DISCOVER on page 16:

- Spend time discussing the Study Format regarding how to ask the "W" questions and mark up the passages. Go through pages 6 to 9 so that everyone has a feel for the M-I-U study format.*
- Have a volunteer read aloud the Introduction, Genesis 1:1-5 and John 1:1-14 on pages 16-18.*
- Give members 10-15 minutes of personal study time on passages using the BIC pens. Monitor to end study time when appropriate.*
- Begin by asking general discussion questions before specific ones (see page 10). First in small group(s). [Then, the larger group if available.]*
- End by spending a few minutes of reflection/writing and then discuss the Relate questions (see page 19).*

Note: The Notes and "Realistic/Real?" sections after each study are for reference only. They can be talked about, but only as time allows.

I Am He

Study #1

RECAP of Season One (last 13:30 minutes, Episode 8)

Season One (summarized on pages 21-22) ends with Jesus encountering a Samaritan woman at Jacob's Well named **Photina** (in *The Chosen*). Photina avoids scorn from women disgusted by her lifestyle choices, making it a habit to go to the well in the middle of the day when they won't be there. That is the very time Jesus arrives.

Samaritans were despised by the Jews (and vice versa). They were considered half-breed, irreligious inferiors. That contention was not going to stop Jesus for this appointed hour.

FROM

The

CHOSEN

REVIEW from Season One *Looking Back > Discuss*

INTRO: Spend a few minutes skimming the events and characters of Season One on pages 21-22. (If you haven't seen Season One, feel free to binge watch it later at home.)

1. *What were your impressions of the first season?*

... your favorite characters?

... your favorite scenes?

WATCH *View the last 13:30 min. from Season One / E8 > Discuss*

2. Jesus' disciples appear clueless about several decisions that set the stage for Jesus going public with his ministry. Jesus indicates that ministering to people, like the Samaritans, is "food" to him. *What does he mean by that?*

3. The Samaritan woman is confused when Jesus offers her living water. *What does he mean by this?*

4. *What kind of worshippers does Jesus say God seeks, and how does that relate to the Samaritan woman?*

... What helps her realize the critical role Jesus plays to create such worshippers?

WATCH View [BibleProject.com](https://www.bibleproject.com) The Messiah (5 min.) > Discuss

5. *From the video how would you describe the nature and role of the Messiah?*



6. *To what extent do you think the woman understands that Jesus is the Messiah?*

Thunder

Study #1 Continued

Season Two Intro, Episode 1-A (First 8:42 minutes)

In the opening scene or prologue, perhaps 10+ years after the death of Christ, the disciples have gathered to mourn the death of “Big James” (recorded in Acts 12:2). **John**, the Gospel writer, is interviewing several of them as they recount their first encounters with Jesus: **Simon (Peter), Thomas, Nathanael, Andrew, Thaddeus, “Little” James, Mary Magdalene, Matthew** (now, years later with a heavy beard), and **Mary**.

FROM

The

CHOSEN

WATCH View :00-8:42 min. from Season Two / E1A > Discuss

7. What struck you about John’s interview with the disciples and Mary?

... What did you learn from this scene that serves as both prequel and sequel for more of The Chosen series?

Leader’s Note: Go over page 12 after the dash line: - - - - -

DISCOVER Read Aloud > Mark It Up > Discuss

INTRO: Genesis begins by expounding on the work of the Creator. God spoke and the universe came into existence. In his first chapter, John links the Creator’s work with that of the “divine Word,” or *Logos*, in Greek. By referring to Jesus as “The Word,” John implies that the Redeemer was present at the time of Creation, is equal to God, and is a partner in the ongoing fulfillment of the Divine Plan (John 1:1-14). As the sun lit up the planets eons ago, so the Son of God brings light to the earth and its inhabitants now.

The Creation of the World

GENESIS 1 In the beginning, God created the heavens and the earth.

²The earth was without form and void, and darkness was over the face of the deep. And the Spirit of God was hovering over the face of the waters.

³And God said, "Let there be light," and there was light. ⁴And God saw that the light was good. And God separated the light from the darkness. ⁵God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day....

The Word Became Flesh

JOHN 1 In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things were made through him, and without him was not anything made that was made. ⁴In him was life, and the life was the light of men. ⁵The light shines in the darkness, and the darkness has not overcome it.

⁶There was a man sent from God, whose name was John. ⁷He came as a witness, to bear witness about the light, that all might believe through him. ⁸He was not the light, but came to bear witness about the light.

⁹The true light, which gives light to everyone, was coming into the world. ¹⁰He was in the world, and the world was made through him, yet the world did not know him. ¹¹He came to his own, and his own people did not receive him. ¹²But to all who did receive him, who

believed in his name, he gave the right to become children of God,
¹³ who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

¹⁴ And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

8. *How does the beginning of John's Gospel compare to the beginning of Genesis?*

9. *What are the characteristics of "The Word" in John 1?*

10. *What does John tell us about "The Word's" reception in the world?*

RELATE *How It Applies to God / Life / You > Discuss*

11. John explicitly links the eternal Word with a finite human being-- Jesus (1:14). *What does this indicate about Jesus' nature and role in our world?*

12. *If John had interviewed you for writing his Gospel, how would you have answered the question of where, when, and how you first encountered Jesus?*

NOTES on Study #1

John 4:1-39—Having Our Thirst Quenched and Hunger Satisfied

- *The Chosen* identifies Photina as an outcast in her hometown. She was obliged to visit the well alone in the heat of day, has had “five husbands,” and experienced a great deal of shame. Jesus offers her *living water* to meet her deepest need—a relationship with himself.
- As living water replenishes the spirit, so *living food*—doing God’s will—sustains the soul. The disciples miss the point in their focus on wondering if Jesus had already eaten. But, not to worry, next stop for them is Sychar, where Photina is preparing the way for their arrival!

Genesis 1:1-5 & John 1:1-14—The Creation of the World/The Word

- Be sure to notice that the first three words in both Genesis and The Gospel of John are “In the beginning.” Genesis tells us that time was the first thing created, but in John’s Gospel, “The Word” preceded even time. Jesus, the Word, brought us God’s light so we could experience his grace and truth (v. 14).

- The word, translated as “overcome” in John 1:5, has a double meaning. An alternate translation is “understood.” It indicates both that humans have failed to understand the Light, and that darkness has been unable to extinguish it.

REALISTIC

That’s plausible but did it happen?

But REAL?

Was the Samaritan woman named Photina?

We don’t know. However, outside of Jesus’ inner circle, she is the first to whom he reveals his identity as the Messiah. Likewise, it was to women that Jesus first appeared after the resurrection. Such historical details were initially detrimental to the validation of his identity, since women had no societal status as witnesses in a court of law. However, they are now a powerful testimony of the New Testament authenticity, because no ancient writer would have made up a story with women witnesses!

Their conversation in John 4 is the longest that Jesus had with anyone recorded in the New Testament. His engagement with her turned her shame to zeal for the one “who told me everything I’ve ever done.” She now becomes the town crier for her hometown of Sychar, which is exactly where Jesus and his disciples are headed to spend the next two days.

Eastern Orthodox Christian Church tradition passes down the name she was given at her baptism as Photini, meaning, “enlightened one.” Stories about her become embellished, but likely, contain kernels of truth, including the saying that she was considered “equal to the apostles” for her zeal. After Jesus’ resurrection, some tradition has her speaking about Jesus throughout Asia Minor, even going to Rome, where under Nero she was eventually martyred with her two sons.

Did all the disciples meet to be interviewed by John for his Gospel?

We have no record from whom, where, or when the Gospel writers collected their stories. There is one fact-finding reference in Luke 1:1-4, where Luke said he investigated eyewitness accounts, and documented Jesus’ stories and sayings, to keep them for posterity.

Looking Back on Season One



Pilot Episode: The series opens with Jesus' birth story as experienced by **shepherds**, one of whom was lame. Having heard of Old Testament prophecies and having seen angels, they visit **Mary**, **Joseph**, and **baby Jesus**. Beholding the scene, they are transformed, even healed. They tell others of the angels' proclamation in Bethlehem and beyond—the *good news of great joy that will be for all the people* (Luke 2:10).

Episode One: The opening scene depicts a woman ("Lilith") in distress and demon-possessed. **Nicodemus**, a Pharisee from Jerusalem, is compelled by the Romans to exorcise her demons, but fails, causing him to question his faith. After a near-suicide attempt, Lilith meets Jesus, who calls her by her real name, **Mary of Magdala**. We also meet brothers **Simon** and **Andrew**, fishermen with tax debts, and their tax collector, **Matthew**, all of whose lives are about to change.

Episode Two: To the distress of his overseer, **Gaius**, an earnest Matthew seeks out Roman praetor, **Quintus**, who ends up enlisting his help to catch fishermen who evade taxes on Shabbat. Nicodemus tracks down Mary to clarify the source of her demonic deliverance. Preparation for the Shabbat (Sabbath) meal is made and celebrated by Jewish leaders, fishermen, Matthew with his dog, and Mary Magdalene. Mary hosts a meal for a small group, with the last arrival introduced as "the man who helped me."

Episode Three: Aptly titled *Jesus Loves the Little Children*, the children are commended as examples of how all of Jesus' students should listen to him and tell others about him. Through the eyes of **Abigail**, **Joshua "the Brave,"** and the other children, we see how kind and purposeful Jesus is. Our challenge: Embrace such a childlike faith!

Episode Four: The series pivots from Jesus with children to a defining moment in his childhood when he spent three days at the temple, unbeknownst to his parents, stating "Didn't you know I must be in My Father's House?" Fast forward 20 years, Jesus and some students go to a wedding at Cana. While there, Jesus confounds everyone—the

wedding party, wine stewards, **Ramah** and **Thomas**, and his students alike—by turning water into wine to remedy the crisis at hand. This sign is done in response to his mother’s challenge, “If not now, when?” Jesus’ intervention reveals more of who he is and what he is about. Later, in split-screen action, Nicodemus interrogates **John the Baptist** in prison, eager to learn more about the coming Messiah.

Episode Five: The fishermen have failed in their efforts to pay back taxes to Rome. Roman officials are not to be trifled with and Simon faces the imminent consequence of imprisonment or worse. Only a miracle can save him and that, surprisingly, is what happens. The huge catch leads Simon to repentance and faith. Jesus promises to turn fishermen into fishers of people. Simon then communicates his new vocation to his wife, Eden. She enthusiastically supports this change, telling him: *Someone finally sees in you what I have always seen. You’re more than a fisherman.*

Episode Six: Jesus’ compassion is on full display. He heals a leper and a paralytic, showcasing the faith of their friends. As Jesus’ followers witness his care, their faith in him grows, as does the resistance among religious leaders who consider his claims and actions blasphemous. Some are jealous, while others are intrigued, as they sort out what to make of this itinerant miracle worker from Nazareth.

Episode Seven: Building common ground with Nicodemus, Jesus takes us back to Moses and the bronze serpent, which was lifted up in the wilderness and healed God’s people by faith. He calls unlikely converts to “follow me.” Even Matthew follows—much to the consternation of Simon. Jesus’ disciples followers are divided by personal, political, and even ethnic points of views. Jesus urges Simon (and us) to: *Get used to different!*

Episode Eight: The final episode begins with a flashback, this time to Jacob’s Well. This sets up the upcoming scene where Jesus and his students head straight through the hated and dangerous region of Samaria. Jesus stops at Jacob’s Well where he meets **Photina**, an outcast woman of Samaria. This encounter redefines the life and mission of Jesus and his disciples, as we will soon see in Season Two.

Notes	Quotes	Emotions	Prayer Concerns	Commitments
-------	--------	----------	-----------------	-------------



Getting ready for the next study.

Some people like to do prior preparation. But... there is no expectation of such preparation unless your group, including you, decides to do so. With that being said, the more time you invest in the content, the better.

Review the items on page 12. It would be good to review these items prior to the study. For example, begin with having people introduce themselves. Before reading Luke 15:1-7, you'll want to briefly reacquaint your group with the study format on pages 6-9.

Intro from The Chosen: Many of the first season's characters appear in Episode 1. The main ones (and new ones for Season Two) are highlighted in upcoming studies' title pages as well as pages 104-105.

Encourage your group to keep inviting new people. One of the beauties of *The Chosen Study* is that new members can come in at any time and binge watch on their own to catch up.

Thunder

Study #2

Episode 1B (start at 9:40 min. to the end of the episode)

In Sychar of Samaria, James and John are put to work tilling a field owned by **Melech** a man who is crippled and who lives with a great deal of shame. Melech and his family (wife **Chedva** and daughter **Rebecca**) host Jesus and his band of followers for dinner with the meal the disciples bought earlier during the day.

FROM
The CHOSEN

We also meet **Kafni**, the vineyard owner, who appreciates Jesus' "action" which saved his business' reputation, but is now concerned about protecting his daughter, Ramah, from the risks of joining Jesus, Thomas, and the others.

Melech, a poor farmer, along with his wife, Chedva, and daughter, Rebecca, host a dinner that Jesus and his disciples provided.

Later that night, back in Sychar, Jesus and his band meet up again with Photina and her now reconciled husband, **Nedim**, who open their home to them for their night's rest.

DISCOVER Read Aloud > Mark It Up > Discuss

INTRO: Nobody likes to lose things, including God.. As the Good Shepherd Jesus seeks and finds the sheep that stray, joyfully welcoming them home to live under his protection and care.

The Parable of the Lost Sheep

LUKE 15 Now the tax collectors and sinners were all drawing near to hear him. ² And the Pharisees and the scribes grumbled, saying, “This man receives sinners and eats with them.”

³ So he told them this parable: ⁴ “What man of you, having a hundred sheep, if he has lost one of them, does not leave the ninety-nine in the open country, and go after the one that is lost, until he finds it?

⁵ And when he has found it, he lays it on his shoulders, rejoicing. ⁶ And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep that was lost.’ ⁷ Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.

1. *How does this parable confront the religious leaders’ values?*

2. *What connection do you see between this parable and what Jesus and the disciples will encounter in Samaria and elsewhere?*

WATCH View Episode 1B starting at 9:40 (55 min.) > Discuss

3. As Big James & John plow the fields, they do not know for whom or why. *What surprised them (and you) when Jesus revealed whose field it was and why they worked it?*

 4. Jesus uses the occasion of a lost sheep to teach about God pursuing the lost. *What do the disciples find amazing about this?*

 5. The Kafni-Ramah-Thomas-Jesus encounter raises significant issues. *How are the following issues handled by each person?*
 - a) *Giving permission:*

 - b) *Requiring commitment:*

 - c) *Redefining father-daughter dynamics:*

 - d) *Assessing risk and reward:*
- ... Jesus Says “I ask a lot of those who follow me but little of those who do not.” *How does his statement speak to the tension between Kafni and his daughter, Ramah?*

DISCOVER *Read Aloud > Mark It Up > Discuss*

INTRO: Many Samaritans were open to Jesus, but some could not get over their racial prejudices against the Jews. Jesus confronted the a similar prejudice in the disciples' attitudes.

A Samaritan Village Rejects Jesus

LUKE 9 ⁵¹ When the days drew near for him to be taken up, he set his face to go to Jerusalem. ⁵² And he sent messengers ahead of him, who went and entered a village of the Samaritans, to make preparations for him. ⁵³ But the people did not receive him, because his face was set toward Jerusalem. ⁵⁴ And when his disciples James and John saw it, they said, "Lord, do you want us to tell fire to come down from heaven and consume them?" ⁵⁵ But he turned and rebuked them. ⁵⁶ And they went on to another village.

The Cost of Following Jesus

⁵⁷ As they were going along the road, someone said to him, "I will follow you wherever you go." ⁵⁸ And Jesus said to him, "Foxes have holes, and birds of the air have nests, but the Son of Man has nowhere to lay his head." ⁵⁹ To another he said, "Follow me." But he said, "Lord, let me first go and bury my father." ⁶⁰ And Jesus said to him, "Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of God." ⁶¹ Yet another said, "I will follow you, Lord, but let me first say farewell to those at my home." ⁶² Jesus said to him, "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

7. This passage (vv. 51-56) portrays an incident similar to the episode regarding James and John. *How do Jesus' priorities differ from those of the disciples?*
8. *What "excuses" for not following him does Jesus address (vv. 57-62)?*

RELATE *How It Applies to God / Life / You > Discuss*

9. *How has prejudice sometimes blinded you to God's work in your life and others?*
10. *If Jesus were to call you, saying, "Follow me," what excuses might you use to put off such a commitment?*

NOTES on Study #2

Luke 15:1-7—The Parable of the Lost Sheep

- The truth that “heaven rejoices over sinners who repent” is a not-so-subtle indictment of Pharisees in the audience who saw no need to repent.
- Jews, like Matthew, who chose to work for the Roman occupation as tax collectors, were considered traitors to their nation and despised by fellow Jews.

Luke 9:51-56—Samaritan Opposition

- Samaritans and Jews were bitter enemies in a dispute over the true place of worship—a case of “my place vs yours.”
- The disciples wanted to invoke fire from heaven, reminiscent of Elijah doing this (2 Kings 1:9-12), but Jesus rebukes this vengeful attitude.

Luke 9:57-62—The Cost of Following Jesus

- Jesus had no settled place to sleep; in that sense, he’s homeless.
- Proclaiming the kingdom takes precedence over family obligations.



That's plausible but did it happen?

Was Jesus criticized for “hanging out” with the wrong kind of people? Yes. To the Pharisees it

was scandalous that Jesus would associate with tax collectors, sinners, and others of ill repute. But Jesus insisted that he had “come to seek and to save the lost.” (Luke 19:10)

Figuring out the motivations of the Pharisees and other religious leaders can be challenging. Some are zealous and envious of Jesus’ abilities and influence. Others were judgmental and stuck on their own flawed interpretation of the Old Testament law. Still others worried for the threat he posed to their power and sway over the people. Actually, a number of Pharisees ended up believing and following Jesus, but not until after his resurrection.

How does this Samaritan landowner, Melech, fit the biblical story?

The character of Melech is unique to the film, but is not mentioned in Scripture. *The Chosen* producers use Melech as a means of introducing Jesus’ parable of the Good Samaritan (Luke 10:25-37), in which a traveling Jew is beaten, robbed, and left for dead. He is rescued by a Samaritan who stops to help.

The “Good Samaritan” in Jesus’ parable contrasts sharply with Melech, the “Bad Samaritan”. In the film, Melech becomes lame when thrown from the horse he stole. Even though the Bible says nothing about this happening, the spiritual and emotional healing he receives is typical of the grace Jesus displayed to people like him.

Melech’s character also provides a connection to another of Jesus’ parables about a lost sheep. Melech is the lost sheep for whom the owner will search, despite having ninety-nine other sheep that are safe (Matthew 18:12-14).

Notes | Quotes | Emotions | Prayer Concerns | Commitments

I Saw You

Study #3

In this episode, the disciples welcome **Philip**, a follower of John the Baptist, a fisherman by trade, and a friend of some in the group. Upon encountering Jesus as the Messiah, he sought out his old friend **Nathanael** to share the Good News. Nathanael (a failed architect by the shows script) was despondent over the loss of a collapsed building and his career. His mood changes after meeting the man who saw him under a fig tree and answered his prayer.

FROM

The

CHOSEN

DISCOVER *Read Aloud > Mark It Up > Discuss*

INTRO: Depression, despair, disappointment with God. Life can turn nasty pretty quickly. We can be on top of the emotional mountain, but soon enough we can find ourselves in the valley of disappointment. Valley experiences can be so painful that we often forget their tie to the sinful human condition. What follows are words from a man who wasn't reluctant to spill out his deepest sense of despair at God's feet.

How Long, O Lord?

To the choirmaster. A Psalm of David.

Psalm 13 How long, O LORD? Will you forget me forever?

How long will you hide your face from me?

² How long must I take counsel in my soul

and have sorrow in my heart all the day?

How long shall my enemy be exalted over me?

³ Consider and answer me, O LORD my God;

light up my eyes, lest I sleep the sleep of death,

⁴ lest my enemy say, "I have prevailed over him,"

lest my foes rejoice because I am shaken.

⁵ But I have trusted in your steadfast love;

my heart shall rejoice in your salvation.

⁶ I will sing to the LORD,

because he has dealt bountifully with me.

1. What is most painful and perplexing about David's situation?

2. *In this situation, how low does David get?*

3. *What gives David hope in such desperate times?*

WATCH View Episode 2 Together (52:37 min.) > Discuss

4. *What do you think has brought Nathanael to this low point?*
 - a) *The building collapse, of which he was the architect.*
 - b) *He got fired from his job and feared never getting hired again.*
 - c) *He felt an obligation as a Jew to bring honor to God in his work.*
 - d) *He felt like a failure, abandoned by God.*
 - e) *Other:*

5. *What is the relationship between Nathanael and God at this point?*

... between Philip and Nathanael?

... between Nathanael and Jesus?

6. *What stands out to you about Peter's interactions with Jesus?*
- a) *He wants control, more structure, setting agenda for Jesus.*
 - b) *He's impetuous, wanting things "soon," even now.*
 - c) *He shows early signs of being the one to lead the Church.*
 - d) *He is doing all he can to gain the confidence and trust of Jesus.*
 - e) *Other:*

DISCOVER *Read Aloud > Mark It Up > Discuss*

INTRO: Nathanael is stunned that Jesus knows or "gets" him, even before their meeting in person. Jesus answers a seeker's prayer meant for God alone. This has the intended effect of gaining another follower.

Jesus Calls Philip and Nathanael

JOHN 1 ⁴³ 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 of whom Moses in the Law and also the prophets wrote, Jesus of Nazareth, the son of Joseph." ⁴⁶ Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." ⁴⁷ Jesus saw Nathanael coming toward him and said of him, "Behold, an Israelite indeed, in whom there is no deceit!" ⁴⁸ Nathanael said to him, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." ⁴⁹ Nathanael answered him, "Rabbi, you are the Son of God! You are the King of Israel!" ⁵⁰ Jesus answered him, "Because I said to you, 'I saw you under the fig tree,' do you believe? You will see

greater things than these.”⁵¹ And he said to him, “Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending on the Son of Man.”

7. *Describe this scene and the invitations made in it.*

8. *How is this theme of “being seen by God” connected to belief and knowing?*

RELATE *How It Applies to God / Life / You > Discuss*

9. *Is there a Philip in your life who knows you well enough to tell you anything? If so, who?*

... how have they helped you when you are down and out?

10. *What has opened you up to seeing God at work in you and in others?*

- a) A painful loss or setback—at work or with family...*
- b) The Psalms—or other beautiful, good, and true poetry...*
- c) Anything that reminds you of “home”—where the heart is...*
- d) Journaling—letting the emotions flow without editing...*
- e) Other:*

NOTES on Study #3

Psalm 13:1-6—How Long, O Lord?

- This psalm of lament depicts a low point in David’s life and is used here to capture the likely mood of Nathanael. When we sense our prayers are not getting through, we feel forgotten, even unloved. This is not a time to “hold back” our feelings. God is not intimidated. He wants his unfailing love to transform our failing circumstances.

John 1:43-51—Jesus Calls Philip and Nathanael

- The “Prophet to come” that John the Baptist (John 1:21) and Philip refer to in this passage is the one that Moses wrote about in Deuteronomy 18:18.
- The “greater things” that the disciples will see likely alludes to the miracles Jesus (and his disciples) will perform, even the greatest one—the resurrection.
- The “Son of Man” here, as elsewhere, is a title that Jesus takes on, conveying divine authority (see Daniel 7:13-14).

REALISTIC

But

REAL?

That's plausible but did it happen?

Was Nathanael an architect whose building collapsed? We have no record of this in the New

Testament. But his despair over such a personal

and career setback feels realistic enough to send one over the edge to get away from it all. His time spent in seeking solace with God made him open to the invitation to follow Jesus, extended from his friend Philip, and later on Jesus, himself.

Did Matthew, the learned tax collector, become a woodsman?

We have no idea what the disciples did in camp with their spare time. No doubt he had many laborer/survival/interpersonal skills to learn from the rugged outdoorsy disciples in the know. As they delighted in provoking Matthew, so we also delight in seeing his character develop. And, of course, you can bet the tables will turn!

The women want to study Torah and the Prophets, so how did they?

Girls were denied the Hebrew school offered to boys but, as this TV series repeatedly points out, it matters little how much you know if you do not also know the Messiah. If school or Scripture memory made all the difference the Pharisees would have been Jesus' favorites. Instead, he equips the unlearned with the experience of a lifetime by allowing his followers to directly learn his character and his ways. Such an opportunity naturally encouraged many to dig deeper into the truths of what he taught.

Did Peter take Jesus aside to lecture him on organizing the mission?

The disciples likely struggled to follow an itinerant teacher whose day-to-day schedule seemed haphazard. Peter opposed Jesus' willingness to suffer and die (Matthew 16:21-28), and we know he became a leader in the early Church (Acts 2-12). Such traits would have surfaced early on and would have been commended by Jesus, in due time.

<i>Notes</i>	<i>Quotes</i>	<i>Emotions</i>	<i>Prayer Concerns</i>	<i>Commitments</i>
--------------	---------------	-----------------	------------------------	--------------------

Matthew 4:24

Study #4

In this episode there are no new characters introduced. Instead, we get a deeper insight into Jesus' students' continuing journey of faith. Mary, Jesus' mother, surprises all with her stories of raising Jesus from infancy—again underscoring his humanity. Tensions erupt between disciples as they share their own background stories and resentments towards one another. This show of anger ends abruptly as they witness Jesus' exhaustion after a full day's work of healing.

FROM

The

CHOSEN

DISCOVER Read Aloud > Mark It Up > Discuss

INTRO: Matthew recaps times of ministering to great crowds, day after day, with lines of people coming to Jesus for healing. We imagine the disciples debating what kind of Messiah serves such great crowds —as a humble healer, not as the great warrior they had expected.

Jesus Ministers to Great Crowds

Matthew 4 ²³ And he went throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom and healing every disease and every affliction among the people. ²⁴ So his fame spread throughout all Syria, and they brought him all the sick, those afflicted with various diseases and pains, those oppressed by demons, those having seizures, and paralytics, and he healed them. ²⁵ And great crowds followed him from Galilee and the Decapolis, and from Jerusalem and Judea, and from beyond the Jordan.

1. *What happened that caused Jesus' fame to spread far and wide?*
2. Look up the locations on the map on page 107. *Do you think people were hearing his message in the context of his teaching, or just there for the healing? Explain.*

WATCH View Episode 3 Together (36:57 min.) > Discuss

3. *What issues (political, healing, fame, losing a parent, other) do the disciples bring or share, regarding the Messiah?*

4. *What do you learn from Mary's surprise visit, her experience as a mom, and her washing of Jesus' feet?*

5. *How does Jesus' example speak to the bickering among the disciples?*

Christ's Example of Humility

Philippians 2 So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, ²complete my joy by being of the same mind, having the same love, being in full accord and of one mind. ³Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. ⁴Let each of you look not only to his own interests, but also to the interests of others. ⁵Have this mind among yourselves, which is yours in Christ Jesus, ⁶who, though he was in the form of God, did not count equality with God a thing to be grasped, ⁷but emptied himself, by taking the form of a servant, being born in the likeness of men.

⁸ And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross. ⁹ Therefore God has highly exalted him and bestowed on him the name that is above every name, ¹⁰ so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, ¹¹ and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Lights in the World

¹² Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, ¹³ for it is God who works in you, both to will and to work for his good pleasure.

¹⁴ Do all things without grumbling or disputing, ¹⁵ that you may be blameless and innocent, children of God without blemish in the midst of a crooked and twisted generation, among whom you shine as lights in the world, ¹⁶ holding fast to the word of life, so that in the day of Christ I may be proud that I did not run in vain or labor in vain. ¹⁷ Even if I am to be poured out as a drink offering upon the sacrificial offering of your faith, I am glad and rejoice with you all. ¹⁸ Likewise you also should be glad and rejoice with me.

DISCOVER *Read Aloud > Mark It Up > Discuss*

6. *What does this passage say about how we are to live with others?*

7. *How does Jesus exemplify humility for all those who would follow him?*

8. *What does it mean to shine as a “light in the world”?*

RELATE *How It Applies to God / Life / You > Discuss*

9. *What examples of Christ-like living have you seen in others and how have they influenced you?*

10. *How does Jesus’ act of humility and sacrifice affect your perspective of life’s priorities?*

NOTES on Study #4

Matthew 4:23-25; Jesus Ministers to Great Crowds

- On the map in the back of this Study Guide (page 105) find each of the places named here. The Decapolis referred to a league of ten Gentile (non-Jewish or pagan) cities patterned after the Greek way of life.

Philippians 2:1-11—Christ's Example of Humility

- *The Chosen* depicts Jesus pouring himself into the lives of so many, healing all who came to him.. The very act of Jesus leaving heaven, and all other acts that followed, modeled the greatest humility in the service of others. The self-sacrifice of Jesus stands in sharp contrast to the disciples and the correction that Paul seeks to instill in the church in Philippi.
- The self-sacrifice of Jesus stands in sharp contrast to the selfish ambition of the disciples, of our culture today, and in Paul's day.

REALISTIC

But

REAL?

That's plausible but did it happen?

Did the disciples turn on each other, as Simon did Matthew?

We have no biblical record of such interactions, but it is easy to imagine such scuffles would occur given how despised tax collectors were. The Pharisees often criticized Jesus for hanging out with tax collectors and sinners—likely even raising doubts among his own followers— (see Matthew 5:46, 11:19).

Did Mary, Mother of Jesus, follow Jesus in his public ministry?

There is no record of this, but we know she pondered many aspects of bringing Jesus into the world (Luke 2:19, 34-35). Like all moms, she wanted to be helpful and help her son the best way she could.

We see in the New Testament that Mary is with Jesus at the temple (Luke 2:41-52), at the wedding in Cana (John 2:1-5), questioned his sanity (Mark 3:21), and was present at the cross (John 19:25-27). Mary was also among the disciples at the Ascension (Acts 1:14) and could have been among the unnamed women following Jesus in his public ministry (Luke 8:2-3).

<i>Notes</i>	<i>Quotes</i>	<i>Emotions</i>	<i>Prayer Concerns</i>	<i>Commitments</i>
--------------	---------------	-----------------	------------------------	--------------------

The Perfect Opportunity

Study #5

In this episode, we meet **Jesse**, permanently lame from a childhood accident, and his brother **Simon the Zealot**, trained to be an assassin and zealous to rid the Promised Land of the hated Roman occupiers. It's safe to say that they both will get more than they've ever expected!

FROM

The

CHOSEN

DISCOVER Read Aloud > Mark It Up > Discuss

INTRO: This legendary Pool of Bethesda, fed by underground springs, was believed to have healing powers when the waters were stirred. The crux of this story is that Jesus' healing powers are revealed when faith, rather than the water, is stirred. The man healed by Jesus had been an invalid for 38 years, with a challenging (and unknown) back-story that *The Chosen* in Episode 4 provides.

The Healing at the Pool on the Sabbath

JOHN 5 After this there was a feast of the Jews, and Jesus went up to Jerusalem. ²Now there is in Jerusalem by the Sheep Gate a pool, in Aramaic called Bethesda, which has five roofed colonnades. ³In these lay a multitude of invalids—blind, lame, and paralyzed. ⁵One man was there who had been an invalid for thirty-eight years. ⁶When Jesus saw him lying there and knew that he had already been there a long time, he said to him, “Do you want to be healed?” ⁷The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred up, and while I am going another steps down before me.” ⁸Jesus said to him, “Get up, take up your bed, and walk.” ⁹And at once the man was healed, and he took up his bed and walked.

Now that day was the Sabbath. ¹⁰So the Jews said to the man who had been healed, “It is the Sabbath, and it is not lawful for you to take up your bed.” ¹¹But he answered them, “The man who healed me, that man said to me, ‘Take up your bed, and walk.’” ¹²They asked him, “Who is the man who said to you, ‘Take up your bed and walk’?” ¹³Now the man who had been healed did not know who it was, for Jesus had withdrawn, as there was a crowd in the place. ¹⁴Afterward

Jesus found him in the temple and said to him, "See, you are well! Sin no more, that nothing worse may happen to you." ¹⁵ The man went away and told the Jews that it was Jesus who had healed him. ¹⁶ And this was why the Jews were persecuting Jesus, because he was doing these things on the Sabbath. ¹⁷ But Jesus answered them, "My Father is working until now, and I am working."

3. *Why do you think Jesus asks the man if he wants to be healed?*

4. *What excuse does the invalid offer for not getting well?*

5. *How does Jesus deal with the man's seeming "victim mentality"?*

6. *What is significant about Jesus healing on the Sabbath?*

- a) Coincidence of timing, so no significance at all.*
- b) Perfect opportunity for Jesus to prove a larger point.*
- c) This provided the Pharisees an opportunity to trap him.*
- d) The invalid could not have waited; it was now or never.*
- e) Other:*

RELATE *How It Applies to God / Life / You > Discuss*

7. *When have you relied on excuses, instead of taking responsibility, for something that happened to you?*

8. *Imagine Jesus challenging you, “Do you want to be healed?”
... What might he be referring to in your life?*

... how long has this “malady” been going on?

... and what would be your response? ... or excuse?

9. *What would it mean for you to start to (or more fully) trust God through Jesus rather than relying on your own resources and making excuses?*

NOTES on Study #5

John 5:1-17—Jesus heals on a Sabbath, thus stirring up controversy

- The “feast of the Jews” created in this episode isn’t identified in Scripture, but is assumed to be the Feast of the Tabernacles
- After John 5:3, some earlier versions insert, either wholly or in part, *waiting for the moving of the water; ⁴for an angel of the Lord went down at certain seasons into the pool, and stirred the water: whoever stepped in first after the stirring of the water was healed of whatever disease he had.*
- By inviting the lame man to “take up your mat,” Jesus gives him something to do, thus returning a measure of control and dignity to the man, not to mention cleaning up after himself. To carry one’s bedding may also be Jesus’ way of repudiating the Pharisees’ self-imposed rules about not “working” on the Sabbath. The Law of Moses did not forbid carrying one’s bedding on the Sabbath, but oral tradition did—something unimportant to Jesus.
- We aren’t exactly sure why Jesus told this man to “stop sinning.” He likely knew something about the man that we don’t. Regardless, Jesus’ command was not because he believed in the common notion of that day that infirmities were the result of parental or personal sin (John 9:1-3), but because he wanted the man to experience the freedom of a new life.



That's plausible but did it happen?

Was Simon the Zealot the brother of the invalid man Jesse?

Not that we know of. This believable backstory dovetails two followers of Jesus, one of whom becomes a zealous apostle, but we cannot confirm that brotherly connection.

Was Simon the Zealot ever close to assassinating a Roman ruler?

We have no clue in Scripture. Yet we have reason to believe he did train as a swordfighter (deadly curved daggers known as *sicarii*). In this episode, he is bent on assassination to avenge the Jews and bring justice to the hated Romans. The Zealots were an extremist political party known for terrorism and surreptitious acts of violence, willing to be martyrs to subvert Roman rule. One other martyr/Zealot named in Scripture was Judas the Galilean (Acts 5:37).

What about *The Chosen's* timeline regarding the disciples?

The Chosen depicts the healing of Simon the Zealot's brother as the situation that prompted him to follow the Messiah. This Simon had no prior encounters with Jesus, but did believe that the Messiah would "save the lame and gather the outcast" (Zephaniah 3:19).

Unlike in *The Chosen* TV series—where the disciples join Jesus at different times, in different cities, and are introduced then and there—the Gospel writers usually just list or recap "the Twelve" as the ones Jesus chose for special authority and access to him.

In the TV series, Judas Iscariot (a name also derived from *sicarii*) has yet to join this band of followers and will make a likely compatriot for Simon the Zealot. While Simon became a true believer, Judas, sadly, never made the commitment to be a faithful, transformed follower.



Getting ready for the Review Gathering.

Please read the “Prior” note on page 91. If you haven’t already done so in order to finalize your plan for your last gathering and get it on your group members’ schedules.

Spirit

Study #6

We first meet **John the Baptist** in Season One when Nicodemus questions him in prison. In this episode we are reintroduced to him as Jesus' older cousin by six months. Due to his unusual lifestyle and eating habits (Mark 1:6), Simon named him "Creepy John."



However, later on, a truly creepy guy crawls onto scene: **Legion**, so-called because legions of demons possess him. (A legion = 3,000-6,000 men in the ancient Roman army.) His real name is **Caleb** (in this episode) and he, too, is about to meet Jesus.

DISCOVER *Read Aloud > Mark It Up > Discuss*

INTRO: Jesus often healed people possessed by demons (see Matthew 7:22; 8:16,28-34; 9:34; 12:24-28; Mark 1:34; 5:1-20; 16:9; and parallel Gospel passages) and he empowered his disciples to do likewise. How he teaches his disciples by example is a fascinating part of the story.

Jesus Heals a Man with a Demon

Mark 5 They came to the other side of the sea, to the country of the Gerasenes. ²And when Jesus had stepped out of the boat, immediately there met him out of the tombs a man with an unclean spirit. ³He lived among the tombs. And no one could bind him anymore, not even with a chain, ⁴for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him. ⁵Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones. ⁶And when he saw Jesus from afar, he ran and fell down before him. ⁷And crying out with a loud voice, he said, "What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me." ⁸For he was saying to him, "Come out of the man, you unclean spirit!" ⁹And Jesus asked him, "What is your name?" He replied, "My name is Legion, for we are many." ¹⁰And he begged him earnestly not to send them out of the country. ¹¹Now a great herd of pigs was feeding there on the hillside, ¹²and they begged him, saying, "Send us to the pigs; let us enter them." ¹³So he gave them permission. And the unclean spirits came out and entered the pigs; and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned.

¹⁴The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened. ¹⁵And they came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind, and they were afraid. ¹⁶And those who had seen it described to them what had happened to the demon-possessed man and to the pigs. ¹⁷And they began to beg Jesus to depart from their region. ¹⁸As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him. ¹⁹And he did not permit him but said to him, "Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you." ²⁰And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled.

1. *What do you learn about "Legion" and his deliverance by Jesus?*

2. *Note the confusion of pronouns in the verbal exchange. What does this indicate about the damage to this man's humanity that these demons had caused?*

3. *Why do you think the townspeople "begged" Jesus to leave?*

WATCH View Episode 5 Together (47:44 min.) > Discuss

4. *In what ways is Legion both attracted to and repelled from the disciples and Mary?*

5. John the Baptist is thrilled to have witnessed Jesus' deliverance of "Caleb." *What do you notice about how John and Jesus interact with each other (as cousins, as prophets, as opposites)?*

DISCOVER Read Aloud > Mark It Up > Discuss

INTRO: While the New Testament is silent about this, no doubt Jesus and John had several interactions over the years growing up as close-in-age cousins. Matthew 11:1-19 reveals the tension, differences, and doubts that creep into their adult relationship.

Messengers from John the Baptist

MATTHEW 11 When Jesus had finished instructing his twelve disciples, he went on from there to teach and preach in their cities. ² Now when John heard in prison about the deeds of the Christ, he sent word by his disciples ³ and said to him, "Are you the one who is to come, or shall we look for another?" ⁴ And Jesus answered them, "Go and tell John what you hear and see: ⁵ the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them. ⁶ And blessed is the one who is not offended by me."

⁷ As they went away, Jesus began to speak to the crowds concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind?" ⁸ What then did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in kings' houses.

⁹ What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. ¹⁰ This is he of whom it is written,

"Behold, I send my messenger before your face, who will prepare your way before you.'

¹¹ Truly, I say to you, among those born of women there has arisen no one greater than John the Baptist. Yet the one who is least in the kingdom of heaven is greater than he. ¹² From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. ¹³ For all the Prophets and the Law prophesied until John, ¹⁴ and if you are willing to accept it, he is Elijah who is to come. ¹⁵ He who has ears to hear, let him hear.

¹⁶ "But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates,

¹⁷ "'We played the flute for you, and you did not dance; we sang a dirge, and you did not mourn.'

¹⁸ For John came neither eating nor drinking, and they say, 'He has a demon.' ¹⁹ The Son of Man came eating and drinking, and they say, 'Look at him! A glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is justified by her deeds."

7. *What doubts does John still seem to have about Jesus and how does Jesus assure him of his identity?*
8. *What does Jesus tell the crowd about John's identity, his character and his importance in the kingdom?*
9. *In verses 16-19, Jesus critiques their "generation." What does he say about it?*

RELATE *How It Applies to God / Life / You > Discuss*

10. *Like John, we all come to Jesus with doubts. What have been (or are) some of yours?*
11. *Jesus says, "He who has ears, let him hear" (Matthew 11:15). What do you think Jesus wants you to "hear" about your doubts?*

... about his patience, love and grace toward you?

NOTES on Study #6**John 5:1-15—Jesus heals a man with a demon**

- The Greek word *pneuma*, which is used here, can be translated as breath, wind, or spirit. Knowing this will help you catch more of the spirit of this story.

Matthew 11:1-19—Messengers from John the Baptist

- Arrested by Herod, John languishes in prison, because Herod's wife, Herodias, is angry at him for denouncing their marriage as unlawful (see Matthew 14:1-12).

REALISTIC*That's plausible but did it happen?**But***REAL?****Did Simon the Zealot try to knife the demoniac?**

If he did, it would have been within his character to take such matters into his own hands. While

"Caleb" is the real name of the demon-possessed man (given in *The Chosen*), "Legion" was the name spoken by the demons through him. In Mark 5 (and Gospel parallels), Legion was fearsome, naked and in chains. The demons were cast into a herd of 2,000 pigs who promptly jump off a cliff to their deaths, and the man, now free of demons, proclaimed what Jesus had done for him in Decapolis.

Did Jesus warn John the Baptist about the consequences of his actions? Conversely, did John the Baptist encourage Jesus to take radical action sooner rather than later?

Possibly. They were close and pursued a common mission, even if their tactics were different (Luke 7:18-35). "Creepy John" received criticism from skeptics, as well as the authorities, who saw him as popular with the people, but a threat to Roman rulers.

True, John the Baptist rebuked Herod for marrying his brother's ex-wife—and lost his head over it—as foreshadowed in *The Chosen* and documented in Matthew 14:1-12 and Mark 6:14-29.

John did continue to express concern about Jesus "inaction" and asked for reassurance that Jesus was going to act. Granted, Jesus is vague on specifics of his timing. But he was listening to the Father, a conversation to which John was not a party.

Did the Sanhedrin hold hearings on Jesus and dismiss all the charges against him?

The Sanhedrin (the ruling council of 70 Jewish elders) functioned in ways that allowed for this to be a possibility. The Pharisees, who were part of the Sanhedrin, were divided over Jesus; he had a divisive impact on many (John 11:45-57; Acts 4:13-22). Among the Sanhedrin, most opposed Jesus, whereas Nicodemus secretly admired Jesus, and argued for fair treatment of him (John 3:1-21; 7:50-52; 19:38-42).

Notes | Quotes | Emotions | Prayer Concerns | Commitments

Unlawful

Study #7

In a story from the Old Testament, **Ahimelech**, the priest, provides holy bread to **David** who is on the run from King Saul (1 Samuel 21:1-6). This “unlawful” precedent was referred to by Jesus 1,000 years later as his disciples faced hunger themselves.

FROM
The CHOSEN

Dunash, Shmuel and **Yanni** are Pharisees debating the Law as it applies to Jesus, who continues to heal on the Sabbath. **Elam** (the man with the withered hand) is a notable example of this “unlawful” practice by Jesus. **Madai & Lamech** are the priests of a small-town synagogue who are aghast at the various ways Jesus violates Jewish law and tradition regarding the Sabbath.

DISCOVER *Read Aloud > Mark It Up > Discuss*

INTRO: These passages form the basis for episode six of *The Chosen*.

Jesus Is Lord of the Sabbath

MARK 2 ²³ One Sabbath he was going through the grain fields, and as they made their way, his disciples began to pluck heads of grain.

²⁴ And the Pharisees were saying to him, “Look, why are they doing what is not lawful on the Sabbath?” ²⁵ And he said to them, “Have you never read what David did, when he was in need and was hungry, he and those who were with him: ²⁶ how he entered the house of God, in the time of Abiathar the high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and also gave it to those who were with him?” ²⁷ And he said to them, “The Sabbath was made for man, not man for the Sabbath. ²⁸ So the Son of Man is lord even of the Sabbath.”

A Man with a Withered Hand

MARK 3 Again he entered the synagogue, and a man was there with a withered hand. ² And they watched Jesus, to see whether he would heal him on the Sabbath, so that they might accuse him. ³ And he said to the man with the withered hand, “Come here.” ⁴ And he said to them, “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” But they were silent. ⁵ And he looked around at them with anger, grieved at their hardness of heart, and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored. ⁶ The Pharisees went out and immediately held counsel with the Herodians against him, how to destroy him.

1. *How does Jesus challenge existing rules about the Sabbath—and why?*
2. *How do you respond to following societal conventions?*
 - a) *I consider myself a rule-keeper.*
 - b) *I consider myself a rule-breaker.*
 - c) *I consider rules as guidelines, nothing absolute.*
 - d) *Rules make me feel restricted, judged.*
 - e) *I make my own rules.*
3. The Pharisees (who opposed Herod) and the Herodians (who supported Herod) form an allegiance (v. 6). *How would you contrast what Jesus does on the Sabbath and what do they do on the Sabbath?*

WATCH [View Episode 6 Together \(44:39 min.\) > Discuss](#)

4. *As Jesus' ministry goes public, how does this episode describe...*
... the Pharisees' view of John the Baptist?

... the Pharisees' view of healing (and harvesting) on the Sabbath?

... the Pharisees' view of Jesus?

DISCOVER *Read Aloud > Mark It Up > Discuss*

INTRO: Thanks to life in the Spirit and freedom in Christ, nothing can separate us from the love of God, which is a truth hard-learned by Mary Magdalene—and by many of us.

Life in the Spirit

ROMANS 8 There is therefore now no condemnation for those who are in Christ Jesus. ² For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death....

God's Everlasting Love

ROMANS 8 ³¹ What then shall we say to these things? If God is for us, who can be against us? ³² He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? ³³ Who shall bring any charge against God's elect? It is God who justifies. ³⁴ Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. ³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶ As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.”

³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹ nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

5. *How does Paul develop his description of God's love for those who are Christ followers?*

RELATE *How It Applies to God / Life / You > Discuss*

6. *Many of us can feel unloved, even self-condemned. What does this film episode and Scripture study say to those who, like Mary Magdalene, feel that way?*
7. *When did you first become aware of God's love for you? Describe.*
8. *Reread vv. 31-35 to yourself. What does this section mean to you?*
9. *How does God's love for you give you (or you would like it to give you) "hope for life's journey?"*

NOTES on Study #7

1 Samuel 21:1-6—David and the Holy Bread

- David's request for the "day old" bread, given to priests after a new batch is made, broke custom, but no laws, regarding worship. Jesus had little concern for such custom.

Mark 2:23-3:6—Jesus is Lord of the Sabbath

- Jesus urges his disciples to "eat" (not harvest) grain on a Sabbath; this too broke no Old Testament law. They were not stealing; the issue was what in Old Testament law constitutes "prohibited "work." Deuteronomy 23:25 permits hungry travelers to pluck and eat grain.
- God desires mercy over sacrifice and the Sabbath is for our full restoration (mental, spiritual, and physical). While Jesus heals on the Sabbath, the Pharisees (Jewish leaders vehemently opposed to Herod) and Herodians (Jewish leaders, supportive of Herod), normally mortal enemies plot murder on the Sabbath.

Romans 8:1-2—Life in the Spirit

- In Christ, believers are free from the guilt and the enslaving power of sin. What is the extent of Christ's work on our behalf? *As far as the east is from the west*, declares the Psalmist, *so far has he removed our transgressions from us* (103:12). How far away is the east from the west? A very long way!

Romans 8:31-39—God's Everlasting Love

- Paul poses unanswerable, rhetorical questions meant to affirm the full adequacy of Christ as the gift of God for our complete salvation.

REALISTIC

But

REAL?

That's plausible but did it happen?

Did Mary Magdalene relapse into old habits after her conversion?

It's hard to say, but this is the lived experience of every believer who, on this side of heaven, will struggle with sin and temptation. So, it is plausible, and lends Jesus a wonderful opportunity to affirm that we have such a great salvation that cannot be lost.

Did Matthew and Simon pair up to find Mary who had lost her way?

This story isn't part of the New Testament record but, if we stipulate that Mary "lost her way," you can bet that Jesus would do anything and everything to find her. That he sent two disparate messengers of hope—who would also get something out of learning to work together—adds a natural dimension to this story.

<i>Notes</i>	<i>Quotes</i>	<i>Emotions</i>	<i>Prayer Concerns</i>	<i>Commitments</i>
--------------	---------------	-----------------	------------------------	--------------------

Reckoning

Study #8

Tamar, the Ethiopian woman who witnessed two healings in Season One, is joined by her formerly paralyzed friend, as they boldly give their testimony to a crowd of what they saw firsthand and experienced with Jesus.



Quintas and **Atticus**, the Roman magistrates from Season One, are concerned with Jesus' irregularities and end up interrogating him to the worry of his closest followers.

DISCOVER *Read Aloud > Mark It Up > Discuss*

INTRO: In this episode, Jesus will use an arrest by Roman authorities to prepare his disciples for trusting and obeying him even when he is not physically present. Before watching, take time to study Jesus' instructions and promises regarding his continued presence through the Holy Spirit and the need for our obedience.

JOHN 14:15-21 & 25-27, Jesus Promises the Holy Spirit

¹⁵ "If you love me, you will keep my commandments. ¹⁶ And I will ask the Father, and he will give you another Helper, to be with you forever, ¹⁷ even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.

¹⁸ "I will not leave you as orphans; I will come to you. ¹⁹ Yet a little while and the world will see me no more, but you will see me. Because I live, you also will live. ²⁰ In that day you will know that I am in my Father, and you in me, and I in you. ²¹ Whoever has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father, and I will love him and manifest myself to him." . . .

²⁵ "These things I have spoken to you while I am still with you. ²⁶ But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. ²⁷ Peace I leave with you; my peace I give to you. Not as the world gives do I give to you. Let not your hearts be troubled, neither let them be afraid.

1. *In what way does Jesus' promise to direct and encourage his followers when he is not physically present with them?*
2. *How will they be better off without him actually being there?*
3. *What results does he describe come from trusting and obeying him?*

WATCH View Episode 7 Together (43 min.) > Discuss

4. Jesus is led away in handcuffs by the same Roman authorities that had arrested John the Baptist (Matthew 4:12)—and by the same authorities who would later execute both men. *How then, do Jesus and the disciples “submit” to the authorities?*

... What surprises you about their responses to disarm?
5. In the film, Jesus responds to the disciples' worry over his arrest by saying, “Things are only going to get more difficult. You can’t just shut down when you’re fearful.” *What do you think he means by this?*

DISCOVER *Read Aloud > Mark It Up > Discuss*

INTRO: This version of the Lord's Prayer is in response to the disciples' request, "Lord, teach us to pray." Luke 11 provides a context which is different than Matthew 6: 4-14, implying that Jesus taught and modeled this prayer on more than one occasion.

The Lord's Prayer

LUKE 11 Now Jesus was praying in a certain place, and when he finished, one of his disciples said to him, "Lord, teach us to pray, as John taught his disciples." ² And he said to them, "When you pray, say:

"Father, hallowed be your name.

Your kingdom come.

³ Give us each day our daily bread,

⁴ and forgive us our sins,

for we ourselves forgive everyone who is indebted to us.

And lead us not into temptation."

⁵ And he said to them, "Which of you who has a friend will go to him at midnight and say to him, 'Friend, lend me three loaves,' ⁶ for a friend of mine has arrived on a journey, and I have nothing to set before him'; ⁷ and he will answer from within, 'Do not bother me; the door is now shut, and my children are with me in bed. I cannot get up and give you anything'? ⁸ I tell you, though he will not get up and give him anything because he is his friend, yet because of his impudence he will rise and give him whatever he needs. ⁹ And I tell you, ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. ¹⁰ For everyone who asks receives, and the one who

seeks finds, and to the one who knocks it will be opened.¹¹ What father among you, if his son asks for a fish, will instead of a fish give him a serpent;¹² or if he asks for an egg, will give him a scorpion?¹³ If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!”

6. About what does Jesus tell his disciples to pray?

7. How is God similar to the friend who is in bed?

... How is he different?

8. How is God like a father who gives gifts to his children?

RELATE *How It Applies to God / Life / You > Discuss*

9. *How do (could) Jesus' instructions and the analogies he provides impact your attitude and practice of prayer? (Consider adding to your thoughts at a later date.)*

NOTES on Study #8

Luke 11:1-11—The Lord’s Prayer

- Each Jewish group had their own distinctive way of praying, including those following John the Baptist. Those who followed Jesus wanted to learn his way of praying.
- It is unlikely that Jesus was giving a specific rote prayer to be repeated so much as a general outline to follow.
- The rationale in the Lord’s prayer, “for we also forgive” is a reminder that divine forgiveness produces in us the willingness to forgive.

REALISTIC

But

REAL?

That’s plausible but did it happen?

Before his crucifixion, was Jesus arrested and interrogated by Roman officials?

The members of the Sanhedrin (the ruling council of 70 Jewish elders) were not the only ones curious about and divided over Jesus; the Jews feared intervention by Roman rulers if things got out of hand (John 11:45-48) and the Romans would tolerate no actions that might threaten their rule.

The arrest of Jesus in the Garden of Gethsemane (Matthew 26:36) and his subsequent trial, lead some to believe that this was not the first time that Jesus had problems with the legal authorities. His example of humbly submitting to authorities gave rise to the disciples’ worries (in *The Chosen*) and their request for a teaching of prayer.

Was Jesus “guilty” of having women follow him?

Jesus did have women followers (Luke 8:1-3). That Tamar, Ramah (invented character in *The Chosen*), and his mother, Mary, were among those women is speculative, but plausible. The testimony of women counted for nothing in their day, which was certainly not the perspective held by Jesus and thus makes *The Chosen’s* version of these women’s roles is quite plausible.

<i>Notes</i>	<i>Quotes</i>	<i>Emotions</i>	<i>Prayer Concerns</i>	<i>Commitments</i>
--------------	---------------	-----------------	------------------------	--------------------

Beyond Mountains

Study #9

A landowner is swindled by a businessman and his apprentice, who go on to help the disciples negotiate a “price” for a place to host a major teaching by Jesus, later called The Sermon on the Mount. That apprentice turns out to be **Judas (Isca**riot). Some of the disciples' parents and friends from Season One also appear in this last scene to reconnect and hear Jesus out.

FROM

The

CHOSEN

WATCH *View Episode 8 Together (44:22 min.) > Discuss*

1. In this episode, lots of logistics go into staging Jesus' big sermon. *How similar to the actual event do you think this depiction is?*

2. *What did you think of the various sash color choices Jesus was presented and their meaning?*

...Why do you think he picked blue?

3. In the film, Judas is the last disciple to appear on the scene. *Was he someone who you might expect to be Judas? Why or why not?*

DISCOVER *Read Aloud > Mark It Up > Discuss*

INTRO: Psalm 139:8 is quoted many times in *The Chosen*, and is the passage that Matthew and the women are working to memorize. Take some time to study that important verse in its context.

To the choirmaster. A Psalm of David.

Psalm 139 O LORD, you have searched me and known me!

² You know when I sit down and when I rise up;

you discern my thoughts from afar.

³ You search out my path and my lying down

and are acquainted with all my ways.

⁴ Even before a word is on my tongue,

behold, O LORD, you know it altogether.

⁵ You hem me in, behind and before,

and lay your hand upon me.

⁶ Such knowledge is too wonderful for me;

it is high; I cannot attain it.

⁷ Where shall I go from your Spirit?

Or where shall I flee from your presence?

⁸ If I ascend to heaven, you are there!

If I make my bed in Sheol, you are there!

⁹ If I take the wings of the morning

and dwell in the uttermost parts of the sea,

¹⁰ even there your hand shall lead me,

and your right hand shall hold me.

¹¹ If I say, "Surely the darkness shall cover me,

and the light about me be night,"

¹² even the darkness is not dark to you;

the night is bright as the day,

for darkness is as light with you.

- ¹³ For you formed my inward parts;
you knitted me together in my mother's womb.
- ¹⁴ I praise you, for I am fearfully and wonderfully made.
Wonderful are your works;
my soul knows it very well.
- ¹⁵ My frame was not hidden from you,
when I was being made in secret,
intricately woven in the depths of the earth.
- ¹⁶ Your eyes saw my unformed substance;
in your book were written, every one of them,
the days that were formed for me,
when as yet there was none of them.
- ¹⁷ How precious to me are your thoughts, O God!
How vast is the sum of them!
- ¹⁸ If I would count them, they are more than the sand.
I awake, and I am still with you.
- ¹⁹ Oh that you would slay the wicked, O God!
O men of blood, depart from me!
- ²⁰ They speak against you with malicious intent;
your enemies take your name in vain.
- ²¹ Do I not hate those who hate you, O LORD?
And do I not loathe those who rise up against you?
- ²² I hate them with complete hatred;
I count them my enemies.

²³ Search me, O God, and know my heart!

Try me and know my thoughts!

²⁴ And see if there be any grievous way in me,
and lead me in the way everlasting!

4. *What stood out to you from this Psalm?*

5. *According to this Psalm, what does God know about us?*

... How does the author of this Psalm feel about God's constant presence?

6. *What does it mean to be "knitted together" in v. 13?*

... "fearfully and wonderfully made" in v. 14?

7. In this Psalm, David claims that our “soul knows very well” that we has been “fearfully and wonderfully made.” *Why, though, can it so easy to doubt this truth?*
8. In vv. 19-22 David addresses “the wicked.” *What do you think of the passion he describes against them?*

RELATE *How It Applies to God / Life / You > Discuss*

9. Psalm 139 ends with a prayer (vv. 23-24). *What do you expect would happen if you prayed like that?*

... Are you ready and willing to pray this prayer? Why or why not?

10. *What does Psalm 139 teach you about God’s relationship to you?*

NOTES on Study #9

Psalm 139—Psalm of David on the Presence of God

- The Greek word *Sheol* (v. 8) can be translated as depths, even Hell. Up or down, near or far, early or late, day or night—wherever we go, God is with us all the time, all the way. Our finite minds cannot grasp how awesome and wonderful God is. It reminds us of just how worthy of our worship he is.
- Instead of us writing any more commentary, feel free to write your own!



Was Judas (Iscariot) an apprentice and swindler in sales, yet ambitious for a life of purpose?

The New Testament doesn't give us much information about Judas' past, but the background, created by the film, is plausible.

Like the other disciples, particularly the Simon (the Zealot), Judas had strong vision and ambition of what it might mean if he joined forces with the Jesus Movement. Why he could not forsake his former inclinations, and be transformed by his relationship with Jesus remains a mystery.

Did Jesus dress plainly?

From Isaiah 53:2, which Jesus alludes to in this episode, we know that there was nothing about his appearance that commended him. Leave it up to women in his entourage dress him up for the big occasion.

It's a bit of a stretch to think that people would not be able to tell this plain-clothed man apart from the vanilla-and-gray rocks in the stone quarry. But it makes the point that "clothes do not make the man." Nonetheless, in *The Chosen*, Jesus finally gets accessorized in royal blue, as the Prince of Peace, a very fitting choice!

Was Jesus a revolutionary?

By all accounts, yes. His followers would have him subvert Rome, and his critics are concerned he just might. Jesus himself (in *The Chosen*) clarifies that his message is not meant to be soothing or sentimental; rather, he intends to "start a revolution, but not a revolt." That distinction makes all the difference, as we shall see.

Many Scriptures, both Old Testament and New, support this claim, but none more than the Sermon on the Mount, which is a manifesto, radical for its day, as well as ours. We'll learn more about this in Season 3.

Notes	Quotes	Emotions	Prayer Concerns	Commitments
-------	--------	----------	-----------------	-------------



Integrate your Chosen Experience going forward.

The tenth meeting includes a bridge to Season Three, a review of Season 2 and a reflection on our commitment to Jesus.

For this gathering, the group can decide to meet at your normal time.

As an alternative, your group could plan to meet in a special place, organize an all-day Saturday event, or even plan a weekend retreat. Such special places and longer events do wonders as group bonding experiences.

Whatever you choose to do, it's a priority to have as many in your group come as possible—hopefully everyone! So, discuss options and get it on your group members' schedule, as early as possible.

Hopefully, you and your group will want to continue your Chosen experience and invite new people to your next study!

Note: See TheChosenStudy.org for suggestions on what to do for a longer, all-day or weekend *retreat*.

Integrate Your Chosen Experience

Episode 8B Reviewed and Looking Ahead

Study #10

The cover on this guide illustrates the centrality of hope for our journey. Counterfeit hope lurks all around and markets its wares to us with a superficial offer of peace, contentment, and joy.



But the superficial things in which we place our hope fail to acknowledge that we all have a “God-shaped void” which only Jesus and his kingdom’s values can satisfy. This will be made even more evident in his famous counter-culture message (Matthew 5-7). Here we watch *The Chosen’s* preview of its introduction and then review it ourselves.

RE-WATCH Episode 8B (19:00–20:09 & 30:36–40:14) > Discuss

1. As you look down at the disciples' camp with Jesus, which was the most inspiring example for "blessedness" to you?

DISCOVER Read Aloud > Mark It Up > Discuss

INTRO: The Big Reveal of Jesus' counter-culture message begins with a series of blessing statements. Let your imagination soar as you hear the words either for the first time or afresh.

The Sermon on the Mount

5 Seeing the crowds, he went up on the mountain, and when he sat down, his disciples came to him.

The Beatitudes

² And he opened his mouth and taught them, saying:

³ "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

⁴ "Blessed are those who mourn, for they shall be comforted.

⁵ "Blessed are the meek, for they shall inherit the earth.

⁶ "Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

⁷ "Blessed are the merciful, for they shall receive mercy.

⁸ "Blessed are the pure in heart, for they shall see God.

⁹ "Blessed are the peacemakers, for they shall be called sons of God.

¹⁰ "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

¹¹ “Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

Salt and Light

¹³ “You are the salt of the earth, but if salt has lost its taste, how shall its saltiness be restored? It is no longer good for anything except to be thrown out and trampled under people's feet.

¹⁴ “You are the light of the world. A city set on a hill cannot be hidden.

2. In *The Chosen*, Jesus calls his opening, “a map, directions where people should look to find me.” *How can The Beatitudes be used as a map to find Jesus?*

3. *According to Jesus, what would you say it means to be “blessed”?*

4. Sometimes the best way to understand a truth is by its opposite. Divide up Jesus’ “eight blessings” (the eighth is a two-parter) on the next two pages among groups of twos or threes. Have each group write out a couple of the opposites, the *Be-Notitudes*, if you will. These attitudes may be unspoken but they tempt us to believe that by living accordingly to them, we will be happy and content.

We have provided some examples but feel free to substitute your own for these as well.

Write out and then share your Be-Notitudes, Vote on the best ones!

The Beatitudes and The “Be-Notitudes”

<p>³ <i>“Blessed are the poor in spirit, for theirs is the kingdom of heaven.</i></p>	<p>Example: <i>Happy are the proud and boastful who never have to admit being wrong or embrace humility.</i></p>
<p>⁴ <i>“Blessed are those who mourn, for they shall be comforted.</i></p>	
<p>⁵ <i>“Blessed are the meek, for they shall inherit the earth.</i></p>	
<p>⁶ <i>“Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.</i></p>	<p>Example: <i>Secure are those who work hard for material possessions, position, fame and power, for they will always have what they desire.</i></p>
<p>⁷ <i>“Blessed are the merciful, for they shall receive mercy.</i></p>	
<p>⁸ <i>“Blessed are the pure in heart, for they shall see God.</i></p>	

<p>⁹ <i>"Blessed are the peacemakers, for they shall be called sons of God.</i></p>	<p>Example: Content are those who can manipulate and play people off each other to get what they want without causing a stir.</p>
<p>¹⁰ <i>"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.</i></p>	
<p>¹¹ <i>"Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.</i></p>	

5. Going back to vv. 13-14, how are Jesus' followers like "the salt of the earth"?

... why and how can they lose their saltiness?

6. Why does Jesus call his disciples “the light of the world”?

... how are they like a “city on a hill”

NOTES on Study #10

Matthew 5:1-14—The Beatitudes, Salt and Light

- These eight statements begin with the English word, *blessed*, which in Latin is *beatus*, giving us the origin of the name Beatitudes.
- “Blessed are” is not to say that the poor, meek, mournful, or hungry are happy or prospering. Rather, they are to be congratulated or considered fortunate for living with the spiritual values that reflect a right relationship with God.
- Salt, as a metaphor for the Christian life, underscores our place in society as adding value and flavor, keeping the good from going bad. Salt never loses its saltiness except when diluted with tons of water. By this analogy, a “useless” (salt-less) Christian is one diluted by worldly influences, and not salting up or influencing the world.
- Light is another useful analogy for the Jesus’ follower. A small candle or flashlight fills and lights up an otherwise dark room; its small light is not overcome by darkness. A “flashdark,” if there was such a thing, is powerless compared to a flashlight. Only light kept hidden under a bushel or bowl loses its effective illuminating outreach.

REVIEW Consider the Questions > Write Thoughts > Discuss

7. Look back over the studies of Season Two and summarize your experience with *The Chosen* and the Scripture passages.
What surprised, encouraged, or challenged you about the story and the characters?

8. *When beginning this study, where would you have placed yourself on this continuum (with a smaller x) regarding your relationship with God/Jesus? If changed, where are you now (with a larger X)?*

Observer... Skeptic... Learner... Seeker... Follower...

9. *What new spiritual perspective do you have about God / Jesus / direction in your life? (Use pages 99-100 if helpful.)*

RELATE Consider the Questions > Write Thoughts > Discuss

10. *What can you do to “salt up” and bring “more light” into the world?*

11. Which friends, co-workers, and family members do you sense God would have you help (as salt and light) through service, prayer, and dialogue about spiritual things?

- | | |
|---|---|
| - | - |
| - | - |
| - | - |
| - | - |

12. Can you envision using *The Chosen* and *The Chosen Study* as a means of inviting people into a dialogue about Jesus? Explain.

13. Could you imagine yourself going a step further by facilitating a one-to-one experience or a group? If so, how and with whom?

Note: For more leadership input, see the website and pages 109-115. Also, we have a Chosen Study Team community to join for support, prayer, and encouragement at TheChosenStudy.org/join.

Review/Looking Ahead Notes

Review/Looking Ahead Notes

Spoiler Alert! What happens next...

Episode 1: *Waiting for Season Three to drop!*

Episode 2: *Hey, we're not clairvoyant!!*

Episode 3:

Episode 4:



Episode 5:

Episode 6:

Episode 7:

Episode 8:

Background Notes Where his story came from

Early tradition identifies Matthew, Mark, Luke, and John as the ones who introduced Jesus to the First Century world and to ours. Their portrait of him is both unique and remarkably consistent.

MATTHEW: Given his occupation as a tax collector for the Roman government, we can only imagine the initial tension between Matthew (also called Levi) and the other disciples. But reconciliation lay at the heart of Jesus' message (see *The Sermon on the Mount*, Mathew 5-7). Matthew's Gospel emphasizes the interconnectedness between the Old and New Testaments and provides young believers a systematic tutorial on Jesus' teaching.

MARK: This Gospel has been generally recognized as the account coming from Peter. Mark begins his first "sentence" with no verb: *The beginning of the Gospel about Jesus Christ, the Son of God*. His last sentence ends with the women fleeing Jesus' empty tomb *because they were afraid*. For Mark, Jesus is a man of action. To help believers facing persecution from the Roman state, Mark focuses on Jesus as the Suffering Servant who "came to serve" (Mark 10:45).

LUKE: An educated Greek physician and traveling companion of Paul, Luke authored the book of Acts and the Gospel that bears his name. Although Luke never met Jesus, he had a close relationship with Paul and was acquainted with most of the key eyewitnesses who knew Jesus (Luke 1:1-4). After extensive interviews with these contacts, Luke begins: "Since I myself have carefully investigated everything from the beginning, it seemed good also to me to write an orderly account" (Luke 1:3).

JOHN: A fisherman and brother of James, he writes, "In the beginning was the Word," offering a rather obvious parallel to the opening words of Genesis. In the "first Genesis," God spoke *Creation* into existence, and in the "second Genesis" God speaks *Redemption* into existence: "The Word became flesh and made his dwelling among us" (1:14). This "Word made flesh" is who John wants his readers to know.

Knowing those who knew him best

Mary Magdalene: One of several women mentioned in Luke 8:2-3 who had been “cured of evil spirits and diseases” and was following Jesus. Having been delivered from seven demons, she is with Jesus at the cross and is the first one to whom Jesus appears after the crucifixion (Luke 8:2-3; John 19:25-27; John 20:1-18).

John the Baptist: Miraculously conceived shortly before his cousin Jesus, he heralds Jesus, as foretold by Isaiah (40:3-5), calling Jews to repent in preparation for the Messiah. After a faithful ministry and baptizing Jesus, he is imprisoned and later beheaded for the threat he posed to Herod Antipas. Jesus identifies him as the “greatest of those born of women” (John 1:6-34; Matthew 3:1-17; 11:1-19; 14:1-12; Luke 1:5-25, 57-80).

Andrew: One of the first to follow Jesus, he brings his brother, Simon (Peter), right away. Together with fellow fishermen, James and John, Andrew leaves everything to follow Jesus after the miraculous catch. He also plays a key role in the feeding of the 5,000 (John 1:40-42; 6:8-9).

Simon: This fisherman meets Jesus and is later renamed Peter, *the Rock*. He is brought to Jesus by his brother, Andrew, and follows Jesus thereafter. He is well-known for walking (and sinking) on water, slicing off a soldier’s ear, denying Jesus before his death, being a prominent leader in the early Christian movement, and for writing 1 and 2 Peter (Matthew 14:25-32; 16:13-28; Mark 14:66-72; John 1:40-42; Luke 5:1-11).

James and John: Along with Simon, they become Jesus’ closest disciples. Appropriately nicknamed by Jesus as the “sons of thunder” (Luke 9:54), they were Simon’s partners and, like him, they left everything to follow Jesus after the huge catch of fish (Mark 3:17; Luke 5:1-11). John goes on to write a Gospel, three letters, and the Book of Revelation.

Matthew: Also known as Levi, is a despised tax collector when Jesus calls him from his tax booth to follow Him. He “left everything and followed him,” and invites many friends and coworkers to a dinner with Jesus (Luke 5:27-32). He authors the Gospel of Matthew.

James the Less (*micros*, meaning “little” or “young”) and **Thaddeus:** Two lesser-known disciples: “Little James,” a son of Alphaeus (Mark 3:18),

could have been Matthew's brother (also a son of Alphaeus, Mark 2:14), but is never identified as such. Thaddeus, aka Jude/Judas, may have gotten his nickname (meaning "breast child" or "mama's boy") to distinguish him from the other Judas, to avoid negative connotations.

Thomas (aka Didymus, or "twin"): Best known for doubting: *Unless I see the nail marks in his hands... I will not believe* (John 20:25), could, maybe more accurately, be called *logical*. Regardless, we see a wholehearted passion, even an openness to die with Jesus (11:16), and fear of missing him (14:5). Thomas, the last of The Twelve to see Jesus after the Resurrection, upon seeing him, proclaims, *My Lord and my God* (20:24-29).

Mary, mother of Jesus: She is the teenager God chose to give birth to Jesus, who was conceived in her by the Holy Spirit. She raises Jesus with **Joseph**, who married her after an angel appears to him in a dream, and who probably died before Jesus began his adult ministry. She weeps at the Crucifixion, witnesses the resurrected Christ, and, along with at least some of her other children (Acts 1:14), is part of the early church (Luke 1:26-56; 2:5-7; 8:19-21; John 2:1-12; 19:25-27).

Philip is a disciple of John the Baptist, a former fisherman, and friend of Andrew and Simon. He changes allegiance from John to Jesus, and seeks out a friend, **Nathanael** who wonders aloud, *Can anything good come out of Nazareth?* Philip seemingly quotes Jesus, *Come and see!* He does and is amazed that Jesus "met him" before they meet: *Before Philip called you, when you were under the fig tree, I saw you.*

Simon (the Zealot) is distinct from Simon (Peter). We don't know a lot about him from the gospel record other than his association with the Zealots, a group of Jewish insurrectionists who opposed Roman rule. Without much to go on, there has been a wide variety of speculation. Some options are: the same person as Simeon of Jerusalem who became an early Christian leader, Simon, the brother of Jesus, perhaps a cousin of Jesus, or even a son of Joseph from a previous marriage.

Judas (Iscaiot)—was a name probably given to him as a designation of his native place, Kerioth, a town in Judah. In *The Chosen* he is introduced as the last of the disciples to join, but the New Testament only indicates that he was one of the Twelve, not when he joined.

Can You Trust The Chosen?

Some have raised questions about authenticity of *The Chosen*—which is what this guide’s *Realistic But Real?* sections highlight. An analogy to Bible translation could be made in this regard.

Some translations strictly follow the original Hebrew and Greek, but such very literal renditions can make it difficult to read in other languages. Other translations focus more on meaning by reworking sentence structures into a better, native-reading format: a “dynamic equivalent.” And still others go beyond translation into paraphrasing the original words (and meaning), or even by adding interpretation, thus amplifying (not contradicting) the meaning.

Every film enactment of biblical events falls somewhere on a similar spectrum: from a literal (word-for-word) depiction, to a dynamic equivalent, to a non-literal paraphrase. In the case of *The Chosen*, it would be fair to characterize it as beyond paraphrase to an “Amplified Version.” Some would use this byline under it: *Based on a True Story*.



Such “non-literal,” *historical fiction* relies on artistic license, and can cause discomfort. That is understandable. If that is true for you, check out the YouTube video by Dallas Jenkins on the Home page of our website (scroll down a bit) entitled: *Can You Trust The Chosen?* This video conveys his perspective and may prove helpful.

We seek to regularly point out what actually happened versus plausible speculation from *The Chosen*, to keep in mind the difference.

Ultimately, *The Chosen* is a TV show and Scripture is the only “media” that is inspired by God and given to inform us of the way it happened. Film can bring supportive context and three-dimensional color to the two-dimensional writing on the page. For this reason, we appreciate the TV series and developed this guide.

Where Jesus and his disciples lived and traveled



Notes

Leader's Notes

The Chosen's Vision: Dallas Jenkins and his team share the goal of *reaching a billion people with the message of Jesus*. They have translated the film into a multitude of languages, and are well on their way!

The Chosen Study is our “loaves and fish” effort to join their far-reaching aspirations. We do so by promoting *organized discussions about Jesus and by making new friends in the process*. Jesus called his disciples students. It’s who we are and what we do.

If you’re on the fence about leading, consider Jesus’ challenge to his disciples in Episode 8 of Season One about traveling through the hated Samaritan territory, a place considered unclean and dangerous: *Did you join me for safety reasons?*

So, you’re interested in leading a Chosen Study? Here’s what to do:

Gather a Team



The Chosen Study Team

is a small group with a big purpose.

Draw together a core group made up of those who have seen something “different” in Jesus and want others to experience that difference. The team meets together regularly (hopefully weekly) to support the group process and pray.

They plan, oversee the food, and invite friends and family to join in. This team can take on the following roles:

--*The Group Leader* oversees the group’s study and discussion process and seeks to foster one-on-one friendship evangelism and discipleship within the group. We encourage the Group Leader to send out weekly emails and to model servant/leadership within the group.

--*Meal Organizer* oversees the food. Many groups provide sign-up sheets for ongoing “potluck theme nights.” Meal Organizers can also

keep in touch during the week with group emails. (The first meal will likely be something like a pizza night instead of a planned potluck.)

--A *Sign-Up/Name Tag/Greeter* should be designated, especially for larger groups. For the people who may not feel comfortable at first, you'll want to extend hospitality and friendship from the start.

--A "*Tech Person*" to oversee film presentation and casting to the TV.

--*Small Group Facilitators* (for larger Chosen studies) oversee the study and discussion in their particular group. We'd encourage small groups to sit around small tables when possible.

Be Inclusive of Everyone

There are two study series:

The Chosen Series follows along with the seven seasons of *The Chosen*.

The Bible Series includes other film and passage selections from the Gospels and various books of Scripture (See the website for these options.)



Who to invite? Everyone who is open to come: The religious, the doubters, the non-religious, the seekers—you name it. This is to be a fun, interactive place that values and respects everyone.

We hope group members share differences of opinion and viewpoints from all over the spiritual map. We're glad for that. Each person brings their own background. We're not here to judge. We love to stir up discussion and hear unaccustomed perspectives. As Jesus, in *The Chosen* said to Simon: *Get Used to Different!*

Sharing and Prayer: In order to respect where people are spiritually, **encourage believers to avoid insider-type sharing**—that can characterize typical Bible study groups. (Prayer should primarily take place before you come/after you leave, not during group time.) This is a **skeptic- and seeker-friendly study**, for mutual learning and to develop deeper friendships both inside and outside the group.

Get the Word Out

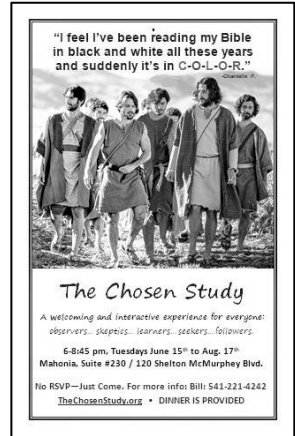


Direct Invitation: Yes, we still do that, right?! Indeed, it is still the most effective means of marketing.

Email Invitation: You can get the word out

quickly and send active links like to the trailer for Season One, plus a flyer attachment.

Text Invitation: Send out a photo or, better yet a digital photo (jpg), of your flyer and an active link to the trailer via text, too. (Contact us on our website to receive sample flyers in MS Word that you can adapt and print.)



Create a Facebook Event in which to invite your Facebook friends.

Keep inviting because new people can binge watch to catch up!

Plan for Food



Our studies seek to connect us to God AND to each other. What better way to bring people together than sharing food and conversation? We encourage starting with a meal, potluck or, at least, finger food. The role of overseeing the meals is a tremendous service to the group.

Facilitate the Group

You can begin small with just one friend, one-on-one, or look to gather a group. Pray, invite, read and underline the key points on pages 4-12 and 109-115. The leader's notes are for current and future leaders to gain confidence in how to facilitate their groups.



Multiply Your Efforts



Combining small groups within a larger group:

When a group starts off large or grows larger—to a dozen or more—the larger size presents unique opportunities. Small groups provide a *depth* of intimacy that allows members to participate more. Larger group interaction can then draw out the best insights from the small

group discussions to offer a *breadth* of give-and-take sharing.

This combination provides for two ongoing discussion times, with the best of both dynamics, and gives group leaders the role of a “dialogical” (two-way), not “mono-logical” (one-way), teacher. After each small group time, the leader brings together the larger group for a “check-in” to highlight what was discussed within the small groups.

A small/larger group combination provides a chance for the core team to facilitate those small groups. The goal is to foster a guided conversation. This, likewise, is true for large group leader on a larger scale. Quality, dialogical teaching brings a soft touch to the group sharing by focusing on the best insights gleaned from the small groups.

Larger groups thus provide discipleship opportunities for group members to step into the role of small group facilitators, as part of the core Chosen Study team. The goal is to help equip an increasing number of these leaders to multiply their outreach efforts in the lives of others.

If you’re currently a group member with such aspirations, feel free to study through the guide notes, go through the website and look for an opportunity to join a team, or to start your own Chosen Study!

Where to Meet

Churches are convenient because they have kitchens, tables and are free but also look for non-church, friendly alternatives like hotel conference or community rooms, homes, colleges, offices, and cafés.

Eight Don'ts of Leading Group Discussions

You're NOT a teacher, you're *a facilitator*. To lead a highly productive group discussion, start with what NOT to do and you're halfway there!

1. **Don't answer your own questions.** Otherwise, the group will look to you as "the teacher" rather than "the facilitator." You're not just the questioner. You should participate like any member but don't be the first one to answer your own question.
2. **Don't over-talk.** Groups with an overtalkative leader will often sit back—in boredom! Ninety percent of what we hear we forget, but 90% of what we say, we remember. So, your goal is to get your group talking. Get them remembering. Get them learning.
3. **Don't be afraid of silence.** Silence may mean you need to rephrase the question, but if you "bail out your group" when silent, you set a bad precedent. To exercise patience, count in your head from 100 to 0 before answering—then only if you must. Oh, yes, they'll talk!
4. **Don't be content with just one answer.** For every written question feel free to ask a follow-up question or two, like: "Does anyone else have a thought?" This allows several people to respond.
5. **Don't expect group members to respond with an answer each time.** They may be tempted to look straight at you solely, especially when the group is new. Instead, you want them talking to each other, so you don't have to "broker" or be the discussion hub.
6. **Don't reject an answer as wrong.** Respond to questionable answers by asking, "How did you come to that conclusion?" or "There's probably a difference of opinion here. Does anyone else have another way of looking at this?" Be affirming to everyone.
7. **Don't be afraid of controversy.** Different opinions are a good thing.
8. **Don't allow the group to end late.** If the discussion proves fruitful, end on time. Don't let the group drag on, but for those who choose to stay, give opportunity to discuss the issue in more depth.

Eight Do's of Leading Group Discussions

You don't need to be an expert or trained teacher to lead a discussion group. Your role is that of a facilitator, one who guides the group into a productive conversation that centers on the episodes and studies' main points. It's an honor to be able to serve your group in this way.

- 1. Pace the study.** It's the leader's responsibility to both start and end on time. Keep up a flexible pace with one eye on the clock and the other on the content. There may be more questions than you have time for; so, if necessary, skip some questions. Press ahead!
- 2. Give members the chance to study on their own.** They are free to do so—or not. There is no expectation of prior preparation.
- 3. Have the Scripture passage read aloud.** Or ask a member to read. Some may feel uncomfortable reading in public, so don't make "surprise assignments," unless you know they're willing to do so.
- 4. Conduct a discussion with the questions supplied.** Ask follow-up questions. Your goal is NOT to get into "one-and-done" responses; rather, your goal is to start a "conversation," with several people responding to a particular question in a back-and-forth way.
- 5. Be on the alert for too-talkative people.** Someone who over-talks can empty the life out of a group. If this is a problem, talk to that member after the meeting, and enlist their help with getting everyone else involved in the discussion.
- 6. Involve everyone, more or less, equally.** Sit across from quiet people to draw them out, and next to talkative people to make less eye contact. If helpful, go around the circle with a question.
- 7. Keep the discussion on track by avoiding tangents.** Tangents may seem important but can hurt purposeful discussion, leading the group to talk about less important things. "Important tangents" provide opportunities for conversation outside the group's time.
- 8. Bring along your own curiosity and have fun with it.** Enough said!

Four Ground Rules for Your Group

1. **The Leader** is a facilitator of discussion, guiding the group through questions rather than statements. He or she is responsible to prepare for, initiate, and oversee the group process and pace.
2. **Each Group Member** “owns the group,” and is thus seen as a key contributor of comments and questions. Talkative members will learn more as they defer to others, while quiet members who speak out, will also learn and retain more from hearing themselves talk. Listening and learning from each other are to be encouraged.
3. **Group Focus** is controlled by its purpose. *The Chosen* Study allows the film clip and Scripture passage to govern the discussion, rather than leaning on cross-references or Bible commentaries. Tangents are to be avoided or at least “tabled,” until after the group meeting is over.
4. **Personal Growth** from the study of Jesus and his message, along with relationships formed, are all part of the group’s ultimate goal. Members should see themselves as more than just a study group, but as a friendship group where consistency, self-disclosure, empathy, and accountability are important characteristics.

What, in these Notes, do you think applies to your group?

-

-

-

-

-

-

-

Group Members: Names, info., prayer concerns

—

—

—

—

—

—

—

—

1

—

2

1

—

1

1

Continuing on with Jesus

One definition of genuine faith is *giving all you know about yourself to all you know about God*. This was, sadly, the opposite of what so many of Jesus' contemporaries did, especially the religious leaders of his day. Instead of approaching God with humility, they wanted to impress him with their religious performance.

The more you are around Jesus, the more you realize that he isn't impressed with appearances. Maybe that's why he—the Servant-King, God's Messiah—made no grand entry. Instead, Jesus shows up as a baby, born in a dirty stable to a peasant girl in a non-descript town.

Then, 30 years later, for three years, he announces the Kingdom of God has arrived, complete with spiritually intriguing stories and miracles. He offers forgiveness of sin and reconciliation to God the Father—all culminating in his crucifixion, resurrection, and ascension.

Something is going on here. You can't make this stuff up. It's all so strange and compelling. If nothing more, the story of Jesus is the very best, most audacious story that humanity has to offer. The Gospel writers felt that same way. Their eagerness to retell Jesus' remarkable story to any who would listen pours through their various accounts.

Are you increasingly finding yourself caught up in Jesus' story, as well? Do you want it to more deeply influence your life? Then, take on what you learn. If Jesus says to love your enemies, try it out. Or, if he says to show hospitality like the Good Samaritan, then do it.

As you "try on Jesus' teaching," you will find it not only making sense, but that you will also need to look to him for the wisdom, strength and courage to take the risk of making some hard choices. Thankfully, in this journey of faith, his forgiveness is always close at hand.

The

CHOSEN

STUDY

Have you seen something different in Jesus?

Join a Chosen Study Team or consider becoming a

Chosen Study Leader

Notes: Your Faith Journey

Our Mission: What We're About

The Chosen Study combines film depiction with Scripture Study in a welcoming and interactive experience for all: observers... skeptics... learners... seekers... followers, who WATCH > STUDY > DISCUSS together the Most Remarkable Story ever told.



Our Leadership Team: What We Do

We work with Chosen Study Leaders, helping them succeed at gathering people, creating a friendly place and a compelling means to talk about Jesus.

Back to Front, Left to Right:

Bill Ditewig, Dietrich Gruen,
Bill & Teresa Syrios and
Cathy & Don Baker

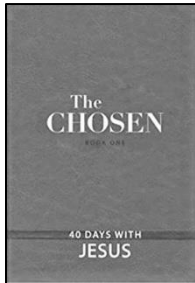


Our Proposition: Zoom with us-Start a Group-Join the Team

Do you have some loaves and fish to bring to this endeavor? We are looking for those who have seen the “Jesus difference” and are interested in exploring how to spread that difference around the world using *The Chosen Study*. If that sounds like you, please contact us at TheChosenStudy.org.

For Further Study

The Chosen Devotional, Season Two: 40 Days with Jesus provides a journal to take your Chosen experience deeper. It can be spaced out to follow a five-a-week schedule as follows. See: TheChosenGifts.com

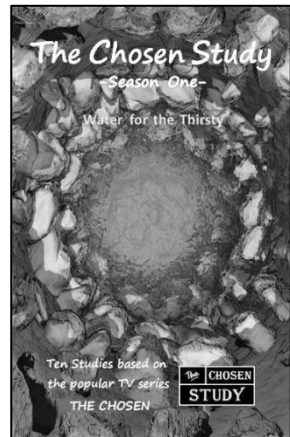


To divide
the
devotional
into five
readings
per week.

CONTENTS	
Read Week After Watching Episode	
Foreword by Brian Bart...	8
From the Director of The Chosen...	10
1 Day 1 Before...	13
2 Day 2 Delivered...	17
3 Day 3 Represent...	20
4 Day 4 Words...	24
Day 5 Resurgence...	28
Day 6 Redemption...	32
Day 7 Death...	36
Day 8 Hope...	40
Day 9 Reveal...	44
Day 10 Tragedy...	48
Day 11 Provision...	52
Day 12 Repentance...	56
Day 13 Authority...	60
Day 14 Boldness...	64
Day 15 Rock...	68
Day 16 Repent...	72
Day 17 Come and See...	76
Day 18 Genuineness...	80
Day 19 Worry...	84
Day 20 Trust...	87
Day 21 David...	91
Day 22 All Y'all...	95
Day 23 Relationship...	99
Day 24 Check...	104
Day 25 Rise...	108
Day 26 Blind Eye...	113
Day 27 Pain...	117
Day 28 Presence, Part 1...	121
Day 29 Presence, Part 2...	126
Day 30 Light...	130
Day 31 Power...	135
Day 32 Believe...	138
Day 33 Persevere...	142
Day 34 Presence...	146
Day 35 Set Free, Part 1...	150
Day 36 Set Free, Part 2...	155
Day 37 Creation...	159
Day 38 Holiness...	163
Day 39 Walking...	167
Day 40 Mission...	171
About the Authors...	175

The Chosen Study: Season One, in case you missed it, introduces us to Mary Magdalene, Nicodemus, Andrew, Simon, Matthew and others with physical, mental and emotional, infirmities—even demon-possession—that, ‘til now, have been impossible to overcome.

The Chosen and its complimentary Scripture passage will give you and your group an in-depth appreciation of those who meet Jesus and their unexpected change of fortunes.



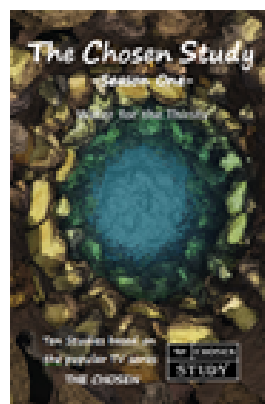
To order guides:

TheChosenStudy.org/order

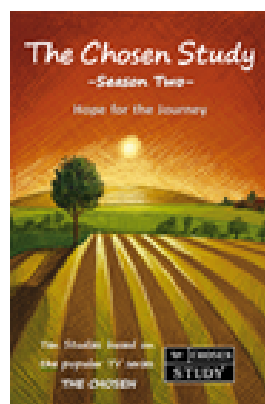
ENHANCE YOUR CHOSEN EXPERIENCE

The Chosen Study, Season One, focuses on Simon, Matthew, Andrew, Nicodemus, and Mary Magdalene's encounter with Jesus. This guide, based on the hugely popular show *The Chosen*, will give you and your group an in-depth appreciation of their unexpected change of fortunes in getting to know him.

To help with taking colorful study notes, get a four-color BIC pen. 



*Film Depiction + Scripture Study to
WATCH > DISCOVER > RELATE
the Most Remarkable Story ever told.*



The Chosen Study, Season Two guides you and your group into Act Two of Jesus' story.

Here we meet the remaining disciples, like Nathanael who is despondent over a career in shambles, only to be given a new vocation by Jesus. Beside him, there are a host of others with physical, mental, emotional infirmities, even demon-possession, that up to now, have found themselves hopeless.

Your Name _____

Crossover Press

ISBN 978-1-935098-55-3



9 781935 098553