

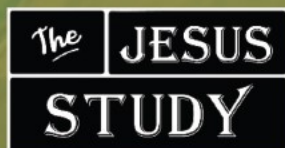
# FOOD FOR THE HUNGRY

## *The Chosen Study*

*-Season Three-*



*Ten Studies Inspired  
by THE CHOSEN*



*I let people go hungry, but I feed them.*

*Seek first the kingdom of God and his righteousness.*

*-Jesus to the crowd, Episode #1A*

*If you want to help me, listen to him.*

*-John the Baptist to Andrew, Episode #1B*

*He doesn't need us. He wants us.*

*-Simon Zee to the other disciples, Episode 2*

*I am the Law of Moses.*

*-Jesus to Rabbi Benjamin, Episode 3*

*I would sooner be unborn than to return to ignorance.*

*-Jairus to Rabbi Yussif, Episode 4*

*I know you. I have read accounts from someone I trust.*

*-Jairus to Jesus, Episode 5*

*Let me tell you something about the word, "soon."*

*-Simon to John the Baptist's disciples, Episode 6*

*That man wanted you to have his faith, and you have it.*

*-Mary Magdalene to Matthew, Episode 7*

*Come to me, you who are heavy laden. I will give you rest.*

*-Jesus to Simon, Episode 8*

# The Jesus Study Library

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*For: observers... skeptics... learners... seekers... followers.*

---



-Season One: **WATER** FOR THE **THIRSTY**

-Season Two: **HOPE** FOR THE **LOST**

⇒ Season Three: **FOOD** FOR THE **HUNGRY**

-Season Four:

-Season Five:

-Season Six:

-Season Seven:



-The John Study: **TRUTH** FOR THE **SEEKER**

-The Risen Study: **EVIDENCE** FOR THE **SKEPTIC**

-The Paul Study: **GRACE** FOR THE **UNDESERVING**

-The Life Study: **MEANING** FOR THE **DISILLUSIONED**

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# *The Chosen Study*

## FOOD FOR THE HUNGRY



# *The Chosen Study*

## FOOD FOR THE HUNGRY

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

### *The Jesus Study Team*

Bill & Teresa Syrios, Dietrich Gruen,  
Tori Foss, Dave Hawkins and Don & Cathy Baker



*Watch > Discover > Relate  
the Most Audacious  
Story ever told.*



*Do not work for the food that perishes, but for the food that endures to eternal life.... "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.*

-Jesus (John 6:27, 35)



*©2023 Food for the Hungry: The Chosen Study, Season Three  
(Ten Studies Inspired by The Chosen)  
Bill Syrios & TJS Team*

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***"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

***The Chosen Study*** focuses on *filling out* the series with Scripture passages to take everyone deeper. The guide can profitably be used by individuals with the hope that they... we... facilitate outreach and learning with others in one-on-one and group contexts. After all: *People must know!*

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## Welcome to The Chosen Study: Season Three

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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 Bible passages portrayed in *The Chosen*. So, wherever you may be spiritually—an **observer... skeptic... learner... seeker... or follower**—we are glad you've joined us to learn from those who knew Jesus best.

## Bible Study 2.0 = Food + Film + Scripture + Discussion

*Jesus Studies include ten studies. We typically:*

- Choose the study* from *The Chosen* or *The Bible Series* (pp. 195-197).
- Meet weekly* to watch>discover>relate 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 the Scripture used.
- Share* at your comfort level. No one is asked to sing, pray or read aloud.
- Are facilitated* by a leader who guides group discussion and pace.

## *The Chosen and Bible Series from The Jesus Study*

---

Our purpose is to equip leaders to facilitate vibrant, *evangelizing, discipleship communities* that draw people in to watch, discover and relate to Jesus. *How can we serve you?* For Resources: pages 193-203.

## Where to Meet

---

Churches are convenient, accessible, and often free, with kitchens and tables. Also, look for non-church, friendly alternatives such as hotel conference or community rooms, homes, colleges, offices, and cafés.



## How to Invite

---

Show the **2:52 min. trailer** to potential group members who may be interested in coming (see also pages 183-190): [tinyurl.com/trailer-season-three](https://tinyurl.com/trailer-season-three)

**NOTE FOR EVERYONE:** We use "[tinyurl.com](https://tinyurl.com)" to create shortened URLs for you to type into your browser window to access most of the videos.

## LEADER'S SUMMARY—Take note of:

---

- Pages 9-15:** Explanation of the study and discussion format.
- Pages 18-19:** *Prior To Study* are points to consider before each study.
- Pages 183-190:** See for more in-depth leader's notes.
- For supportive video descriptions of *how to facilitate a group*, see: [tinyurl.com/lead-your-group](https://tinyurl.com/lead-your-group) and [tinyurl.com/promote-your-group](https://tinyurl.com/promote-your-group).

Some studies have two segments: **WATCH → DISCOVER**

Others have three: **DISCOVER → WATCH → DISCOVER**

If you are short on time, you could summarize the first passage or skip its questions, or even eliminate it altogether (also see page 15). Study and discuss the second passage together. Regardless, monitor your time and pace yourselves to leave adequate time to end with the...

**RELATE → T-Shirt Design** segments

to summarize, crystallize and have some fun together!

Then, encourage personal, at-home follow-up  
to review and go deeper with...

**Drive it Home → Video Insights → A-C-T-S → S-H-A-R-E**

## GUIDE OVERVIEW: 3-Step Process → Drive it Home

**The Chosen Study guide** provides a means of bringing people together to study and discuss Chosen episodes with Scripture. This framework gives direction to dynamic group studies and discussions:



### PRIOR

*The*

STUDY

#### How to Lead the Study

Tips to help current (and future) leaders prepare. Please read pages 18-19 fully.

#### 1 { WATCH View Episode Together > Discuss

Questions that take us deeper into the episode.

FROM

*The*

CHOSEN

#### 2 { DISCOVER Read Passage > Mark It Up > Discuss

Intro, "Look Fors," Questions to grasp meaning.

FROM

*The*

BIBLE

#### 3 { RELATE Apply Insights to God, Life, and Yourself > Discuss

Questions that help us apply the passage in our lives.

#### T-Shirt Design Create a memorable one-liner

Crystallize your thoughts in a slogan or drawing.



### GUIDE COMMENTARY & ARTISTIC LICENSE

#### Notes on the Study Commentary and Historical Context

The biblical passages' context and meaning put into perspective.

#### REALISTIC

*That's plausible but did it happen?*

*But*

REAL?

The Chosen's artistic license put into perspective.

### PERSONAL FOLLOW-UP AFTER YOUR GROUP

#### Drive it Home and Video Insights and Worship—Pray—Share

A. C. T. S. Prayer: Adoration/Confession/Thanksgiving/Supplication

S. H. A. R. E. Mentality: Stop/Hear/Analyze/Risk/Execute

## *Don't use this as a Study Guide, but as a SCRATCH PAD!*

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’ll talk about this more in Study #4!) 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.

In marking up the Scripture passage, we also use another sense that 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. **(For more mark-it-up study, see Journaling NT, p. 196.)**

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

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

*Apply the M-I-U format and have fun with it.  
Yes, exactly like you did drawing those  
childhood masterpieces!*

1) WATCH > 2) DISCOVER > 3) RELATE → Drive it Home

---

1) WATCH View Season One, Ep. 1 Together (46 min.) > Discuss

Example from Study #2, Episode One:  
*Homecoming*

On next page

2) DISCOVER Read Text > Mark It Up > Discuss

Example from Study #2, *Do Not Be Anxious: Matthew 6:25-30*

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 to uncover the author’s original meaning.

\*The **LOOK FOR** at the end of each **INTRO** provides initial direction.

Mark Up the passage(s) by  
using a four-colored BIC pen to draw:

On next page

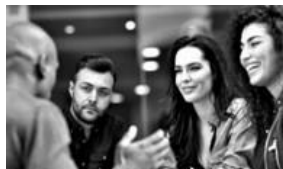


- Circles around people or places
- Boxes around whatever you'd like
- Lines under key words and phrases
- Clouds wherever you'd feel like it
- Identify change of scene, watch for contrast, repetition, key words
- Write notes

3) RELATE Apply to our Life | After Study: Drive it Home



**Express Your Thoughts:**  
*Write, discuss and live out applications from the passages into your life—your relationship with God, with others, your values, priorities, goals.*



On page 14

## How to WATCH *The Chosen*

Go to [thechosen.tv](https://thechosen.tv) under the “Watch” tab. For the app, see [thechosen.tv/app](https://thechosen.tv/app) or search *The Chosen* in your Apple/Android app store. From the app, you can stream it to your TV or you can find it on Angel Studios, Roku, The CW, Amazon and others.



The Chosen

Always **turn on the TV's closed captions** to better follow the narrative. **Darken the room** to enhance the action. A big TV also helps!



**Note:** We identify the length of each episode (from 4 to 54 minutes, excluding credits) in the WATCH sections to help you pace the study. Better to leave things unsaid than to bog down.

## How to DISCOVER a passage's meaning

**Example from MATTHEW 6:** <sup>25</sup> “Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? <sup>26</sup> Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup> And which of you by being anxious can add a single hour to his span of life? <sup>28</sup> And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, <sup>29</sup> yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?

*Heavenly Father—personally watching over*

## How to use the guide's questions: *GENERAL* then *SPECIFIC*

---

Unlike most Bible studies, these studies consider the fact that your group has just spent time studying (*Discover* section). So, instead of using the guide's questions first, **start with "general questions,"** like:

*... Set the scene, who's involved, and what are they doing?*

*... What did you see (observe, notice or appreciate) in this section?*

*... What strikes you (surprises you or is something new to you) here?*

Then, ask general follow-up questions like: *... Any other thoughts?*

Such questions often lead to an extended back-and-forth dialogue (see page 190). That's your discussion goal. If this happens, **you do not need to use many or any of the guide's more specific questions.** So, if or when the dialogue wanes or wanders from the main points, then you can use some of the guide's **more "specific questions,"** such as:

*Contrast Jesus' attitude toward sinners with that of the Pharisees.  
What does Jesus say are the results for those who are "born again"?*

### **RELATE** and **T-Shirt Design** from the passage's meaning

---

Use questions to help apply the text and to summarize your takeaways by creating a T-Shirt Design (see page 31) and to use as a group wrap-up.



### **Drive it Home** and **Video Insights** and **Worship—Pray—Share**

Schedule a quiet time during the week after the study—say on “your Sabbath”—to **review and respond** with *worship, prayer and sharing.* We suggest that you find a special place and time to plan for this as a **God-Encounter Thing.**

Such a time allows you to express praise, embrace gratitude, plan kindnesses, and evaluate where you are giving your time, energy, and focus: *Is this what God has for you—or is there something different?*

The ***Drive it Home*** section continues with ***Video Insights***, which provides a variety of resources, from music videos to word studies to Bible teaching. This will expose you and your group to other growth opportunities. Have your device available or access videos by going to the links at: [jesusstudy.org](http://jesusstudy.org), under *Study Options—Season Three*

Next comes **ACTS**—*Adoration, Confession, Thanksgiving, Supplication* and **SHARE**—*Stop, Hear, Analyze, Risk, Execute*. (See pages 36-37.)

***Size Options: How large is your group?*** (See also page 186.)

---

One-on-One  
Get-Togethers

or

Small Group  
Meetings

Small/Large (8+)  
or Group Gatherings



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

---

**Longer:** WATCH > DISCOVER > RELATE with food, 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 and studied in preparation. (This option is less than ideal if members’ preparation is inconsistent.)

**\*EXAMPLE: Midweek Evening**

**5:45 ARRIVE:** 15 min. to gather

**6:00 POTLUCK:** 30 min. relax/eat

**6:30-8:45 THE CHOSEN STUDY**

**\*EXAMPLE: Saturday Morning**

**8:45 ARRIVE:** 15 min. to gather

**9:00 LITE BREAKFAST:** 15 min.

**9:15-11:15 THE CHOSEN STUDY**



## CONSIDER—3 Options for Study #10 (On 152.)

---

Why should you consider a longer gathering for your last meeting?  
and

Why bring up the last gathering before you've had your first one?

Good questions. The answers require a *big picture explanation*, so here goes: *The Chosen Study* is not meant to be a “normal Bible Study group.” There certainly is nothing wrong with such studies. They're great, but they are just not what we're doing here. We're Bible Study 2.0 after all!

*Our purpose centers around **inviting everyone we know** to join us for a study of Jesus and his message.* In doing so, we seek to build enduring friendships between us, and that's how adding a day-long or weekend bonding event (at a special place!) can help us reach these goals.

Hopefully, your last gathering won't be your last meeting, but a key bonding opportunity to add fuel to the fire of momentum... for your next Study and the new group members who will join you!

### Option #1: Study #10 Extended Reflection (One Session)

---

Do a normal study. Then plan for an additional *Drive it Home* session.

### Option #2: Study #10 Day-Long Event (Three Sessions)

---

9:00: Lite Breakfast	1:30: <b>Afternoon Session</b>
9:30: <b>Morning Session</b>	3:00: <b>Later Afternoon Session</b>
12:00 Lunch	5:00 End with Dinner

### Option #3: Study #10 Weekend Retreat (Five Sessions)

---

FRIDAY: Dinner	1:30: <b>Afternoon Session</b>
7:00: <b>Evening Session</b>	6:00: Saturday Dinner
SATURDAY: Lite Breakfast	7:30: <b>Evening Session</b>
9:00: <b>Morning Session</b>	SUNDAY: Breakfast
12:00: Saturday Lunch	9:00: <b>Morning Session</b> /End with Lunch

## A Word as We Begin

---

***The Chosen** is meant to take you into the eyes and ears of the people who followed Jesus. We believe that if you can see Jesus through the eyes of those who met him, you can be changed and impacted in the same way they were. If we can connect you with their burdens and struggles and questions, then ideally, we can connect you to the solution, to the answer to those questions.*

—Dallas Jenkins

---

***The Chosen Study** supports these aspirations by pairing *The Chosen* with Old and New Testament passages to take us deeper—together.*

---

***Starting a Chosen Study?** Please let us know and we'll help you connect with others doing so, including ourselves. Also see **volume discount** at our website under *order-guides*.*

—The Jesus Study Team



## Leading Season Three—preparation checklist

**Leader's Note:** *Buy guides and four-colored BIC pens in advance.* Participants can purchase guides

themselves, but it's often easier if one person buys the guides (from Amazon is easiest) along with four-color BIC pens (find 6 or 12 BIC pen packs on Amazon). To see all our guides and to order—including **volume discounts**, see: [jesusstudy.org/order-guides](https://jesusstudy.org/order-guides).

Buy a few extra guides for new people and those who forget to bring theirs—it will happen. **Label these as *EXTRA on the back cover*** to use for others in subsequent weeks. Feel free to charge the participants a fee for reimbursement to cover these purchases.

If someone forgets their guide and there are no extras, go to the website **to get the PDF by typing in URL:** [jesusstudy.org/season-three](https://jesusstudy.org/season-three)

–*Watch the episode, study the passage(s) and take notes* ahead of time. Look at the *Notes* after the questions (and other commentaries, as you see fit), as well as the *Real But Realistic?* sections.

–*The Notes* are for reference, not for discussion, unless time allows.

–*Always tell your group at which question to end*, so they know how far to go during the study and discussion time.

–*The Relate question* (page 30) is for personal contemplation and then, with the *T-Shirt design* (pages 31-32), meant to be drawn and shared with the group at the end of your study. Have fun with it!

–*Keep up the pace!* Time can pass more quickly than you expect, so watch the clock, leave things unsaid, and keep moving to finish on time. (Ask your group's permission to interrupt to keep up the pace!)

–*Prepare by using Prior To Study* on page 19, and before each study.

**Page 19 is the template. All other studies follow a similar pattern.**



### Leading Study #1—facilitating checklist

- Begin by exchanging names and personal info. Put together a sign-up sheet. (See page 191-192 and sign-up sheet on website under *Resources*.)
- Have members put their names on the back cover for identification.
- Identify your time constraints and group size. (See pp. 15.)
- Go through the *Eight Ground Rules*. Talk about signing ***The Challenge*** of consistent attendance (bottom of page 187). We're not here to lay on guilt, but consistency serves all. Have fun with stressing this!
- Give group members time to read the *Looking Back* section (pages 22-25) and discuss it together (the top of page 26).
- Watch and discuss *Season Two, Episode 8*. (4 min., page 27).
- Watch and discuss *Season Three, Episode 1A*. (10 min., page 25).
- Talk through the study format by going through pages 10 to 14, so that everyone has a feel for the M-I-U and the guide's overview.
- Read or summarize the *Intro* and the *LOOK FOR* and have a pre-prepared volunteer read aloud the *Matthew 7* passage (page 27).
- Give members time for personal study using four-color BIC pens and answer questions on pages 28-30. Monitor study time as appropriate.
- Spend time reflecting, writing, and sharing the *Relate* questions, and the *T-Shirt Design* (pages 30-32). Then share these in the group.
- Let your group know about the *Notes and Realistic But Real* sections after each study (pages 33-34) as well as the *maps* (pages 180-182).
- Point out the *Drive it Home* and *Video Insights* (pages 34-37) segments for your group. Encourage a midweek (or Sabbath) review.

*Leaders: What are the key things for you to focus on?*

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***The Chosen, 40 Days with Jesus:*** *The Chosen* produces a *devotional* for each season which can be used five days a week over the course of the study. We highly recommend it. (See page 196 for more info.)

**Roundtable discussion for each episode:** To help him with historical context, Dallas has engaged an Evangelical, Messianic Jew, and Catholic scholar. You can access their fact-filled dialogues over each episode at [tinyurl.com/roundtable-discussion](http://tinyurl.com/roundtable-discussion).

***The Bible Artist:*** Kevin Keating has a notable website with extensive resources on film and Scripture study with a focus on *The Chosen*. See: [thebibleartist.com](http://thebibleartist.com)

## *Beyond Mountains* (S. 2, Ep. 8B) *and Homecoming* (S. 3, Episode 1)

## Study #1

**REVIEW:** Take a few minutes to skim the events and characters in Season's One and Two on pages 22-25. (If you haven't seen either season yet, feel free to binge-watch it later!) Then answer and discuss the question on the top of page 26.

FROM  
*The* CHOSEN

### *If you're asking: Can I trust The Chosen?*

Some have raised questions about the authenticity of *The Chosen*—which is what this guide's *Realistic But Real?* sections highlight

Every film enactment of biblical events falls somewhere between a literal and a paraphrase rendition. In *The Chosen's* case, 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 which is understandable. If that is true for you, check out the videos by Dallas entitled: *Can you trust The Chosen?* ([tinyurl.com/trusting-the-chosen](http://tinyurl.com/trusting-the-chosen)), as well

as an interview with Jonathan Roumie, ([tinyurl.com/roumie-interview](http://tinyurl.com/roumie-interview)), who portrays Jesus. These videos convey their perspective.

Ultimately, *The Chosen* is a TV show, and the Bible is the only media inspired by God, given to inform us of the truth and how things took place. Dallas’ heartfelt, well-conceived mission (see page 17) is why we strongly support *The Chosen* and have developed *The Chosen Study*.

## 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, in Bethlehem and beyond, of the angels' proclamation—*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**, for help. Quintus ends up enlisting his help to catch fishermen who evade taxes on Shabbat (Sabbath). Nicodemus tracks down Mary to clarify the source of her demonic deliverance. Preparation for the Shabbat 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 for Jesus' students. All such 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. When they found him, Jesus asks, "*Didn't you know I must be in my Father's House?*" Twenty years later, Jesus and his students attend a wedding at Cana. While there, he confounds

everyone—the wedding party, wine stewards, **Ramah** and **Thomas**, as well as his students—by turning water into wine. This miracle remedies the crisis at hand. This “sign” also answers his mother’s challenge, *“If not now, when?”* Jesus’ intervention reveals more of who he is and about his mission. Later, Nicodemus questions **John the Baptist** in prison, eager to learn more regarding 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.”* Matthew is called and follows immediately—much to the consternation of Simon. Jesus’ disciples 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 to Jacob’s Well. This sets up the following 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. Their encounter reveals the life and mission of Jesus and his disciples, as we will soon see in Season Two.



## Looking Back on Season Two > Discuss

**Episode 1:** The opening scene not only sets the stage for Season Two, but it also serves as prologue for how the Gospels were written. Here we find **John** interviewing witnesses, writing notes, and musing with Jesus' mother, Mary, about how to begin his Gospel.



After Jesus encounters **Photina**, the Samaritan woman, he and his disciples visit her hometown of Sychar for two days (John 4:43). During this time, **James** and **John** till a field, and the disciples “lose” Jesus while he fixes a cart axle. Also, Photina’s husband, among others, listens to Jesus tell the Parable of the Lost Sheep (Luke 15:1-7). The parable foreshadows a fascinating encounter with a “lost sheep,” **Melech**, and an interesting reference to the Good Samaritan parable.

**Episode 2:** The disciples welcome **Philip**—a student of John the Baptist, and friend of Andrew. Now changing allegiance from John to Jesus, he seeks out his old friend, **Nathanael**, with whom he shares the good news. Nathanael (in this show, a failed architect) was despondent over a collapsed building and the loss of his career. But he finds new purpose in meeting and following the man who *saw* him under a fig tree.

**Episode 3:** No new characters, but crowds of people line up for healing. We listen in on compelling insights as the disciples, including Jesus’ mother, Mary, seek to understand the movement they have joined. Tensions rise as Simon and Andrew confront Matthew about his former life. But their arguments look petty as an exhausted Jesus returns, laboring as he walks through the camp to his tent.

**Episode 4:** Here we meet **Jesse**, permanently lame from a childhood accident, until he is healed by Jesus some 38 years later (John 5:1-9). His brother in this show, **Simon the Zealot**—trained as an assassin, but stunned to see his brother healed—rejects his zealot vows to join this new movement. He learns that Jesus doesn’t need him, but wants him. Jesus increasingly “stirs up the water,” coming to the attention of the Roman authorities and Jewish religious leaders.

**Episode 5:** The older cousin by six months, **John the Baptist** and Jesus have a sit-down conversation. **Mary Magdalene** struggles with PTSD from a close encounter with a Roman soldier and a demon-possessed man called **Legion** (real name, **Caleb**), who is delivered by Jesus. She ends up drawn back into her old lifestyle and leaves the group, who are very concerned about her disappearance. Jesus is as well, and sends Simon and Matthew to look for and, hopefully, return her.

**Episode 6:** Mary falls deeper into old habits, but Simon and Matthew find her and bring her back. She meets with Jesus, who is quick to extend forgiveness. The focus on love over law, and recovery over relapse, stands in sharp contrast to the views of the Pharisees, like **Shmuel**. They want to bring Jesus to ‘justice’ for what they see as blasphemy, as well as for healings and grain-eating (harvesting) on the Sabbath.

**Episode 7:** Andrew, despondent over John’s imprisonment, leaves the group along with Philip. Jesus and his disciples prepare for an upcoming sermon to be witnessed by thousands. But that scenario appears to blow up when Roman soldiers lead Jesus away to Capernaum for questioning before **Quintus** (the Roman Praetor from Season One) and one of Caesar’s cohorts, **Atticus**, who has been tailing Jesus.

Philip and Andrew come upon the Egyptian woman, **Tamar**, and the healed paralytic—both speaking about Jesus while Jesus is wanted for questioning. The episode ends with Jesus returning and the disciples asking him to teach them how to pray in the same manner that he does. Their desire to get “the heart and the mind right” pleases Jesus.

**Episode 8:** We anticipate the Big Reveal, as Jesus and Matthew work together on what will be called the *Sermon on the Mount* (Matthew 5-7). Jesus comes up with just the right introduction (the Beatitudes), while the disciples busy themselves with finding and negotiating the right spot, preparing leaflets, inviting townsfolk, welcoming old friends, and parents—plus crowd control.

Thousands gather, including one who finds himself caught up in it all, **Judas (Iscaiot)**. Jesus, decked out in a blue “Prince of Peace” sash, finally takes to the stage, and... the long-awaited Big Reveal will now be delivered in Season Three.

1. Who was your favorite character(s) in Seasons One and Two? How has he or she been affected by their encounters with Jesus so far?

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**WATCH** View the 4 min. from Season Two, Episode 8 (from 30:35 to 34:15) > Discuss

**INTRO:** Season Two ends with **Jesus** about to take center stage and deliver what will be called the *Sermon on the Mount* (Matthew 5-7). Up to this point, Jesus with **Matthew** helping, craft just the right sermon intro (the Beatitudes), while other disciples busy themselves with event logistics and the women fuss over what Jesus should wear. As 1000s gather, including **Judas (Iscariot)**, Jesus beholds the crowd.



As you watch this short film segment, keep this list of Beatitudes in hand, along with the characters that embody that blessing. This brief flashback is, in effect a preview of things to come and characters that will develop and be blessed accordingly.

- Blessed are the poor in spirit* . . . . . Nathanael
- Blessed are those who mourn* . . . . . Andrew
- Blessed are the meek* . . . . . Little James and Thaddaeus
- Blessed are those who hunger and thirst for righteousness* . . . . . Big James and John
- Blessed are the merciful* . . . . . Jesus’ Mother and Mary Magdalene
- Blessed are the pure in heart* . . . . . Thomas and Ramah
- Blessed are the peacemakers* . . . . . Philip
- Blessed are those persecuted for my sake* . . . . . John the Baptist
- Blessed are you when others revile you* . . . . . Matthew

2. How are the Beatitudes a map for people to find Jesus via the lives of his disciples?

## Homecoming (Season Three, Episode 1A)

### WATCH

View the first 10 min. from Season Three, Episode 1  
(from 0:00 to 10:15) > Discuss

**INTRO:** Jesus began his famous sermon and the most complete compilation of his teaching with a series of blessings (the Beatitudes). This episode begins with a montage of quotes from it.

FROM

The

CHOSEN

Just to mention one of the twelve, **Matthew**, who helped Jesus to craft the Sermon on the Mount, is now undone by hearing Jesus speak it and must face his past and reconcile with his parents.

**Watch how the disciples react which portrays each of their difficulties, questions and temptations in which we have seen them struggle.**

3. Looking at their facial reactions, how are the various disciples impacted by Jesus' sermon?

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### DISCOVER

Read Aloud > Mark It Up > Discuss

**INTRO:** Jesus began his sermon with a series of blessings that have come to be known as the Beatitudes. This is the portion of the sermon we just watched earlier from Season Two, episode 8 and discussed. We will now look at the next section of the sermon. Here he discusses his purpose in coming.

FROM

The

BIBLE

**As you read the following passages, look for contrasts.**

## **Christ Came to Fulfill the Law**

**MATTHEW 5**<sup>17</sup> “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. <sup>18</sup>For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished. <sup>19</sup>Therefore whoever relaxes one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever does them and teaches them will be called great in the kingdom of heaven. <sup>20</sup>For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven....

**4.** *What is the difference between “abolishing” and “fulfilling” the law?*

**5.** *How does Jesus describe and define righteousness?*

**6.** The Pharisees lived by very strict rules, believing that this made them righteous and deserving of God’s favor. But Jesus indicates in Matthew 5:20 that he does not consider them to be righteous enough. *What would it mean for someone to live righteously?*

**DISCOVER** Read Aloud > Mark It Up > Discuss

**INTRO:** When Jesus speaks, it is clear that he views himself as the authority, and expects that people will listen and apply what he says. Jesus ended his sermon with a warning about the importance of taking action on what we hear.



**Look for similes and comparisons (clue word: like).**

**Build Your House on the Rock (END of The Sermon)**

**Matthew 7** <sup>24</sup> “Everyone then who hears these words of mine and does them will be like a wise man who built his house on the rock. <sup>25</sup> And the rain fell, and the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on the rock. <sup>26</sup> And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on the sand. <sup>27</sup> And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and great was the fall of it.”

**The Authority of Jesus**

<sup>28</sup> And when Jesus finished these sayings, the crowds were astonished at his teaching, <sup>29</sup> for he was teaching them as one who had authority, and not as their scribes.

**7.** Compare the wise and foolish builders. *How are their physical foundations like our spiritual foundations?*

8. *How can people best prepare for the inevitable storms in their lives?*

9. *What did the crowd find astonishing about Jesus' teaching?*

**RELATE** *How It Applies to God, Life, and You > Discuss*

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10. *What do you find to be unique about how and what Jesus teaches?*

11. *On a scale of 1-10, how authoritative is Jesus' teaching in your life? Explain.*

**T-Shirt Design** After watching > discovering > relating,  
What slogan would you write or draw on your T-Shirt?

---

**NOTE FOR EVERYONE:** End by completing the RELATE section and designing your T-shirt. Then share them with your group. On page one under *I Let People...* and below are some T-shirt sayings. Feel free to get more creative...or not with your design and share it!

*Example concepts/quotations summarizing the film:*

*How does your righteousness stack up to the Pharisees?*

*Remember: Don't build your house on sandy land!*

*Jesus is the Rock that doesn't Roll.*

OR

*You could DRAW a picture that summarizes your thoughts.*





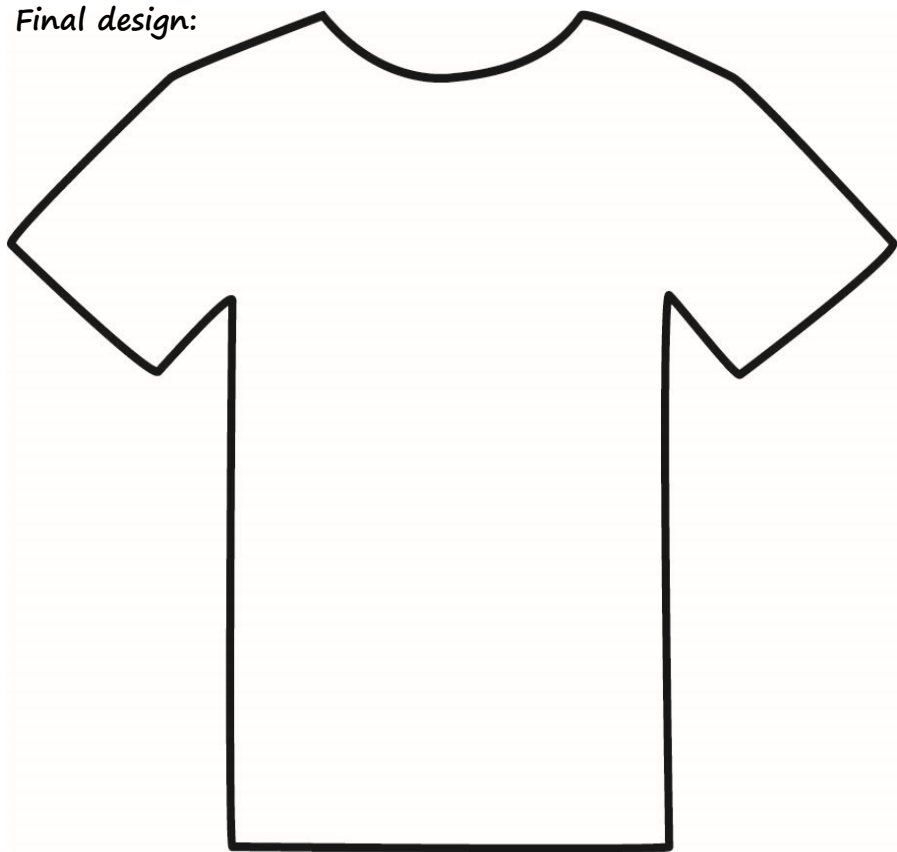
**T-Shirt Design** After watching > discovering > relating,  
What slogan would you write or draw on your T-Shirt?

---

Wrap up by sharing with your group.

Draft concepts/quotations for summarizing this study:

Final design:



**NOTE FOR EVERYONE:** Don't be shy. Share what you created for your T-Shirt. Which other slogans or drawings do you particularly like from others in your group?

**NOTES on Study #1** Commentary and Historical Context**Matthew 5:17-20—Christ Came to Fulfill the Law**

- The law given through Moses and contained in Exodus, Leviticus, Numbers, and Deuteronomy consists of 613 separate laws beginning with the well-known Ten Commandments (Exodus 20:3-17). The other 603 laws expand upon these first ten and generally fall into three categories: moral, civic, and ceremonial.

Given Jesus' "lack of convention" it might be easy to assume he was turning his back on OT law but that was not the case. The ceremonial laws that directed Israel's worship were fulfilled in his coming and the civic laws, while providing principles for conduct, do not apply outside of Israel and that nation's unique relationship with God.

The moral laws are perfectly embodied by Jesus and continue to apply. Paul summed up the moral law as the *Law of Christ* (Galatians 6:2; 1 Corinthians 9:21), or in Jesus' words in quoting the Old Testament: "You shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength... and you shall love your neighbor as yourself" (Mark 12:30-31).

- What Jesus strenuously objected to were the traditions that the Jewish leaders had developed to specify and enforce OT law. These traditions not only proved to be great burdens but promoted self-righteousness, turning one's relationship with God into a mere set of "dos and don'ts." Application of these laws ended up as an impediment to loving God and loving one's neighbor.

So, when it came to the True Law resulting in God-honoring worship and love for people, Jesus said *until heaven and earth pass away not an iota* (the smallest letter in the Greek alphabet), *not a dot*, will pass from the Law until all is accomplished (Matthew 5:18). This law is to be honored and upheld. It remains in effect as a guide to the kind of heart-righteousness that surely exceeds that of the Pharisees (5:20).

- Scribes studied the law and would draft legal documents such as marriage, divorce, loans, and the like. Each village normally had at least one scribe. Scribes and Pharisees were separate groups, but occasionally a scribe was also a Pharisee.

**Matthew 7:24-29—Build Your House on the Rock (End of Sermon)**

- The authority of the Scribes and Pharisees came from precedent. They were careful to support their statements from the law and their traditions. Jesus appealed, not to precedent, but to a higher authority, namely himself, using the phrase, “But I say to you...”.

**REALISTIC***But***REAL?***That’s plausible but did it happen?*

**Were Matthew’s parents “tax resisters”? Was he really “dead” to them?** Unlikely to the first question, likely to the second. Many such non-compliant Jews were hated and disavowed when facilitating Roman taxation. On this premise, his parents (named Alphaeus and Elisheva in the film) “sit shiva for seven days”—as if mourning his death. He’s now dead to them. Spoiler alert: The Sermon on the Mount is going to make a BIG difference for this family!

**Did Jesus base his Beatitudes on his followers, as shown in the film?**

Probably. As Jesus was drafting his words for the Sermon on the Mount, he had in mind his disciples, the larger audience of 1000s and the multitude of his followers throughout the centuries. It is hard, or really, impossible, to think of a message more hard-hitting, substantial and potentially life-altering than Jesus’ Sermon on the Mount.

**Drive it Home** *Review & Respond: Worship, Journaling, Prayer*

Review the study. Watch, listen and sing along with these worship videos to express gratitude for Jesus’ gracious authority in your life.

*Greatness of Our God* –Newsboys

**Type in URL:** [tinyurl.com/greatness-of-our-god](https://tinyurl.com/greatness-of-our-god) (3:56 min.)

*Here With Me* –MercyMe

**Type in URL:** [tinyurl.com/here-with-me-song](https://tinyurl.com/here-with-me-song) (4:21 min.)

- 12.** In Matthew 7:24-27, Jesus speaks of rains, floods, and wind capable of destroying foundations. *What storms are you experiencing?*

**13.** Take time to examine your spiritual foundation. In what ways does it need strengthening?

**Video Insights** *The Pharisees Were Worse Than You Think*

**Type in URL:** [tinyurl.com/pharisees-worse](https://tinyurl.com/pharisees-worse) (9:04 min.)

**Thoughts:** *-Grace For Purpose*

---

*Live a Life of Significance* -Tim Tebow

**Type in URL:** [tinyurl.com/life-of-significance](https://tinyurl.com/life-of-significance) (4:47 min)

**Thoughts:**

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*The Wise Man Built His House Upon the Rock* -Ben Piershale

**Type in URL:** [tinyurl.com/upon-the-rock](https://tinyurl.com/upon-the-rock) (4:49 min)

**Thoughts:**

---

**A. C. T. S.** Prayer:

*Adoration / Confession / Thanksgiving / Supplication*

---

Examine where you are with the Lord and the priority of his kingdom.  
Take it to him in prayer:

*ADORATION: How can you praise God from whom all blessings flow?*

---

*CONFESSION: What do you need to confess and change?*

---

*THANKSGIVING: Which circumstances will you thankfully embrace?*

---

*SUPPLICATION: For whom and for what will you pray?*

---

*. . . ANYTHING ELSE:*

---

**S. H. A. R. E.** Mentality:

*Stop / Hear / Analyze / Risk / Execute*

---

Apply what you are learning to your opportunities, then take bold action to serve. What is a situation that you want or need to:

*STOP: Take a moment to focus. What is the issue to address?*

---

*HEAR: Listen not to the urgent, but the important. What is that?*

---

*ANALYZE: Determine the obstacles and options. How will you proceed?*

---

*RISK: Resist the familiar and easy. What's your growing edge here?*

---

*EXECUTE: Move from the mental to the real. What will you do next?*

---



*Getting ready for the next study.*

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**NOTE FOR LEADERS:** Begin by having new people introduce themselves.

Then, right before your group studies the passage in Matthew 6 (page 40), reiterate the study process on page 10-15.

**NOTE FOR EVERYONE:** This guide assumes no prior preparation, but there is a place for “post-study reflection” called:

### *Drive it Home*

You have seen this for Study #1 on pages 34-37 and will see it for the next study on pages 46-49. Schedule a ***God-encounter time*** during the week to review and respond to your last study experience. We have included worship videos and questions to go deeper.

You also likely noted the section called:

### *Insight Videos*

These videos are meant to give you a feel for the wide variety of available video resources. Such content provides even more biblical insight and historical context to the passages being studied.

To access them, it is necessary to be precise when typing in their URL into your computer, tablet, or phone’s browser window. Our website has direct links at [jesusstudy.org](https://jesusstudy.org), under *Study Options—Season Three*.

Finally, pages 48-49 are for post-study prayer and “next steps” action:

**A-C-T-S**

*and*

**S-H-A-R-E**

## Homecoming (Episode 1B)

### Study #2

**INTRO:** In delivering the most life-altering, world-changing sermon in history, Jesus gets more followers, more notoriety, and more enemies.

**Matthew** is convicted by what he heard among others who now find themselves facing a new reality presented by Jesus of how to live life.

FROM

The

CHOSEN

**Joanna** (married to Chuza, Herod Antipas' household manager, who also hears the sermon) gives **Andrew** a chance to visit **John the Baptist** in prison. During the episode, John the Baptist explains to Joanna that whenever Jesus teaches, there's something that applies to you. We shall focus on Matthew in Study #3, so here we focus on others who were impacted by the message, especially Andrew (who struggled with anxiety).



**WATCH** View Ep. 1B (46 min., from 10:15 to 56:04) > Discuss

---

1. We will address Matthew and Andrew (with John) separately. How do the following characters react to Jesus' sermon:

... Judas?

... Joanna?

... Simon and Andrew?

... Jairus and Yussif?

... Andrew with Mary Magdalene?

2. What issues are left unresolved?

**DISCOVER** Read Aloud > Mark It Up > Discuss

---

**INTRO:** Life is uncertain, and so we (like Andrew in *The Chosen*) worry and get anxious about things we cannot control. In Jesus' great sermon, he tells us that the solution to anxiety is to keep our priorities fixed on the prize and to learn from flowers how to trust God.



*In the following passage, look for contrasts and metaphors (clue words: but, some, although and yet).*

**Lay Up Treasures in Heaven**

**MATTHEW 6** <sup>19</sup> "Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal, <sup>20</sup> but lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal. <sup>21</sup> For where your treasure is, there your heart is also.

<sup>22</sup> "The eye is the lamp of the body. So, if your eye is healthy, your whole body will be full of light, <sup>23</sup> but if your eye is bad, your whole body will be full of darkness. If then the light in you is darkness, how great is the darkness!

<sup>24</sup> “No one can serve two masters, for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and money.

### **Do Not Be Anxious**

<sup>25</sup> “Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? <sup>26</sup> Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? <sup>27</sup> And which of you by being anxious can add a single hour to his span of life? <sup>28</sup> And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, <sup>29</sup> yet I tell you, even Solomon in all his glory was not arrayed like one of these. <sup>30</sup> But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith?

<sup>31</sup> Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ <sup>32</sup> For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. <sup>33</sup> But seek first the kingdom of God and his righteousness, and all these things will be added to you.

<sup>34</sup> “Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble.

**3. What does Jesus teach about true treasure and where to find it?**

4. *Who or what are the masters Jesus is talking about in verse 24?*

*... How are they opposed to each other?*

5. *How does the transition word “therefore” in vs. 25 naturally lead into the issue of anxiety?*

6. *To what extent has worry and anxiety plagued people in our world?*

7. *What advice does Jesus give for alleviating anxiety?*

**RELATE** *How It Applies to God, Life, and You > Discuss*

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8. *What “treasures on earth” are most important to you?*

*... How have these treasures caused you anxiety?*

9. What promises does Jesus make to you in this passage?

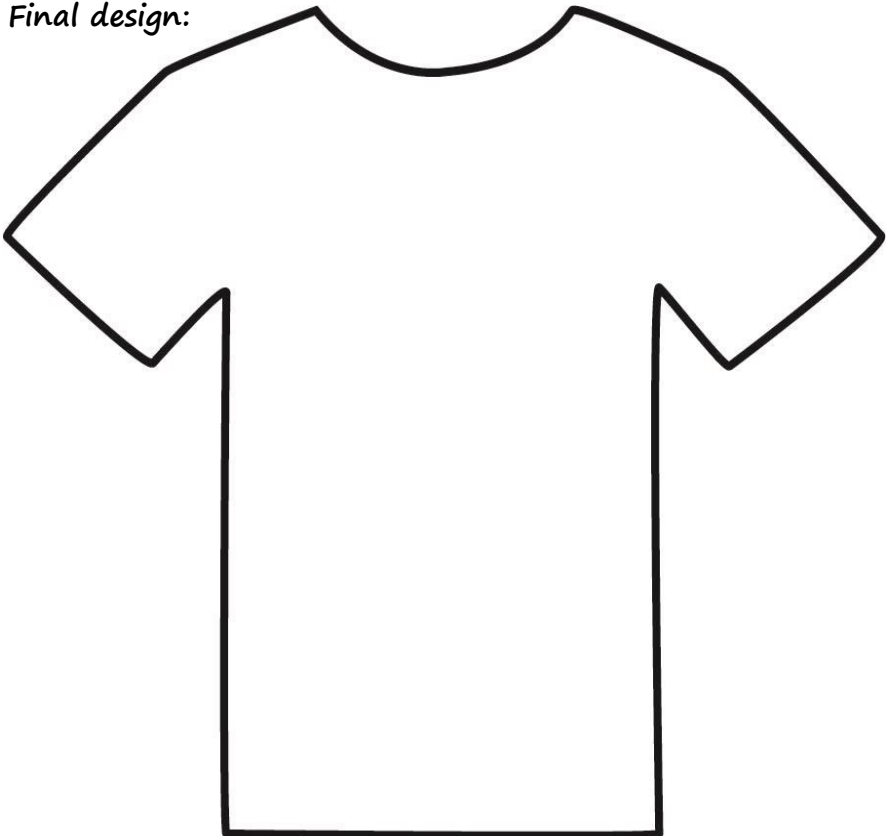
**NOTE FOR EVERYONE:** End by completing the RELATE questions and T-SHIRT DESIGN individually, and then share them with your group.

**T-Shirt Design** After watching > discovering > relating,  
What slogan would you write or draw on your T-Shirt?

---

*Draft concepts/quotations for summarizing this section:*

*Final design:*



**NOTES on Study #2** *Commentary and Historical Context*

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**Matthew 6:19-24 – Lay Up Treasures in Heaven**

- Unlike today with our banks, mortgage deeds, stocks and credit cards, those living in Jesus' day held their possessions in tangible items so they were even more aware of how easily those things could be lost, stolen or degraded. Given a world with "moths, rust, and thieves," "stuff" is vulnerable and temporary—not something worthy of trust.
- Verses 21 and 24 provide much of the answer to life's finite and temporary nature. Store up treasure for later and serve the Eternal One. It's all about what (or who) you *focus on* that will come to dominate your life. Jesus is nothing if not logical and practical.

**Matthew 6:25-34 – Do Not Be Anxious**

- This section begins with "therefore" which acts as a conclusion to the former section. If the call is to not worry about "stuff" and what it will do for us, then why worry at all? Regarding some specifics of having enough to eat, wear, length of life—surely there are plenty of people around who can spend their days worrying about those things—like the "Gentiles" who have no knowledge or connection to a "Heavenly Father" who provides for his children. Again, it's all quite logical!

To further the point, in Matthew 6 Jesus mentions the term "Father," 11 times (vv. 1, 3, 6, 8, 9, 14, 15, 18, 26, 32). Our relationship with this loving and wholly dependable Person is the starting point for dealing with life's troubles, pressure, and anxieties.

- We are called to *look at* and *consider* the *birds* (v. 26), the march of *time* (v. 27), and the uncultivated but beautiful *lilies of the field* (v. 28). There is no competition here. Even "Solomon in all his glory"—as the richest person to live up to that time, maybe of any time, could not contend with what the Creator of the Universe provides. What we need is not more possessions or certainty, but more faith (v. 30).
- There's one more thing we need: to set our priorities on the eternal things that matter. Our focus becomes our concern. Children of the King concern themselves with what's going on in his kingdom and how they are measuring up to being subjects of the king.

**REALISTIC***But***REAL?***That's plausible but did it happen?***Did the women really fund Jesus' ministry?**

Yes. Luke 8:2-3 alludes to "many other women" supporting Jesus, such as Mary Magdalene and Joanna. How they did it is not specified in the Gospels, as it is in the film.

**Did Joanna arrange access to John the Baptist?**

That Joanna arranged for Andrew to visit John the Baptist in prison is an inference from her ties to Herod, but there's no record of such a visit. Joanna was married to Chuza, manager of Herod's household (Luke 8:3), so it makes sense to come through her. In *The Chosen* Ramah suspects Joanna of having ulterior motives, but she will be at the empty tomb and a witness of the Risen Christ (Luke 24:1-10). She's all in!

**Was it Jewish custom to kiss the door when walking out of the house?**

Yes. Many Jews kiss their fingers and touch the *mezuzah* posted on the doorway when walking through. They do this, even today, as a way of showing respect to God. A *mezuzah* is a case with a scroll in it. The scroll has two Bible texts on it. The first is Deuteronomy 6:4–9 (the *Shema*, or single-most important prayer of Jewish life), and the second is Deuteronomy 11:13–21 (which contains a most cherished blessing). A *mezuzah* reminds one and all that Jewish homes are holy places and to act accordingly.

**Did Judas have a sister?**

In the film, Judas' sister, Devorah, is an invented character meant to add depth to Judas, bidding farewell with the haunting plea to make their family proud. In the New Testament, there's no indication Judas had a sister although it is quite possible he did.

**Is Machaerus the place that John the Baptist was imprisoned?**

Likely. The Bible does not explicitly name the prison being in Machaerus; we learn that from other historical and archeological sources. (See the map on page 55 or 180.) Machaerus included a fortress used by Herod the Great and his son, Herod Antipas. When John the Baptist was arrested by Herod Antipas, he was likely imprisoned and executed there (Matthew 4:12; 14:1-12), a long way from the population centers of Judea and from where Jesus was ministering.

**Drive it Home** *Review and Respond: Worship, Pray, Share*

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The Notes reveal Jesus' logic. So does, in a creative way, the first song. The other two apply Jesus' declaration: *I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world* (John 16:33).

*Lose My Soul* -TobyMac

**Type in URL:** [tinyurl.com/lose-my-soul](https://tinyurl.com/lose-my-soul) (4:18 min.)

*Anxious Heart* -Jeremy Camp

**Type in URL:** [tinyurl.com/anxious-heart](https://tinyurl.com/anxious-heart) (3:03 min.)

*Tell Your Heart to Beat Again* -Danny Gokey

**Type in URL:** [tinyurl.com/heart-beat-again](https://tinyurl.com/heart-beat-again) (3:52 min.)

**10.** *What have you been anxious about this week?*

**11.** *What masters have been controlling your thoughts and actions?*

**12.** *What changes do you want to make in your priorities?*

**13.** *What treasures will you pursue this week and how?*

**Video Insights** *How can we store up treasures in heaven?*

Type in URL: [tinyurl.com/store-up](https://tinyurl.com/store-up) (4:35 min) -Got Questions

Thoughts:

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*You Have One Life, Don't Waste It* -John Piper

Type in URL: [tinyurl.com/dont-waste](https://tinyurl.com/dont-waste) (7:28 min.)

Thoughts:

---

*Anxious For Nothing* -Max Lucado

Type in URL: [tinyurl.com/why-anxious](https://tinyurl.com/why-anxious) (36:39 min)

Thoughts:

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**A. C. T. S.** Prayer:

*Adoration / Confession / Thanksgiving / Supplication*

---

Examine where you are with the Lord and the priority of his kingdom.  
Take it to him in prayer:

*ADORATION: How can you praise God from whom all blessings flow?*

---

*CONFESSION: What do you need to confess and change?*

---

*THANKSGIVING: Which circumstances will you thankfully embrace?*

---

*SUPPLICATION: For whom and for what will you pray?*

---

*. . . ANYTHING ELSE:*

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**S. H. A. R. E.** Mentality:

*Stop / Hear / Analyze / Risk / Execute*

---

Apply what you are learning to your opportunities, then take bold action to serve. What is a situation that you want or need to:

*STOP: Take a moment to focus. What is the issue to address?*

---

*HEAR: Listen not to the urgent, but the important. What is that?*

---

*ANALYZE: Determine the obstacles and options. How will you proceed?*

---

*RISK: Resist the familiar and easy. What's your growing edge here?*

---

*EXECUTE: Move from the mental to the real. What will you do next?*

---



### *A way to start the study and reminders*

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**NOTE FOR LEADERS:** One way to **start your study** is to ask group members to share something they valued from the previous week's *Drive it Home*

and *Video Insights* segments after study.

During the study always tell the group at **which question to end**, so they know how far to go during the study time.

**Evaluate as you go:** What things are working well and what can be improved in your study and group discussion process?

**Keep up the pace.** You often think you have more time than you do, so, closely monitor your time, leave things unsaid, even skip questions, if necessary. The total watch time (67 min.) of this episode is especially long so... well you know... keep moving... to finish... on time!

## Two by Two (Episode 2)

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Study  
#3

**INTRO:** The sermon that Jesus preached to the crowd in Episode 1 has tremendous implications for how his followers are to live. In Episode 2, we will see how the disciples begin to recognize and deal with those implications. Foremost among them is how they treat each other and how they deal with mistakes and sins of the past.

FROM

The

BIBLE

**DISCOVER** *Read Aloud > Mark It Up > Discuss*

---

*As you study the following passage, look for the outcomes of people's choices and actions.*

**Anger**

**MATTHEW 5** <sup>21</sup>“You have heard that it was said to those of old, ‘You shall not murder; and whoever murders will be liable to judgment.’

<sup>22</sup>But I say to you that everyone who is angry with his brother will be liable to judgment; whoever insults his brother will be liable to the council; and whoever says, ‘You fool!’ will be liable to the hell of fire. <sup>23</sup>So if you are offering your gift at the altar and there remember that your brother has something against you, <sup>24</sup>leave your gift there before the altar and go. First be reconciled to your brother, and then come and offer your gift. <sup>25</sup>Come to terms quickly with your accuser while you are going with him to court, lest your accuser hand you over to the judge, and the judge to the guard, and you be put in prison. <sup>26</sup>Truly, I say to you, you will never get out until you have paid the last penny....

**Retaliation**

**MATTHEW 5** <sup>38</sup>“You have heard that it was said, ‘An eye for an eye and a tooth for a tooth.’ <sup>39</sup>But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also. <sup>40</sup>And if anyone would sue you and take your tunic, let him have your cloak as well. <sup>41</sup>And if anyone forces you to go one mile, go with him two miles. <sup>42</sup>Give to the one who begs from you, and do not refuse the one who would borrow from you.

## **Love Your Enemies**

<sup>43</sup> “You have heard that it was said, ‘You shall love your neighbor and hate your enemy.’ <sup>44</sup> But I say to you, Love your enemies and pray for those who persecute you, <sup>45</sup> so that you may be sons of your Father who is in heaven. For he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. <sup>46</sup> For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? <sup>47</sup> And if you greet only your brothers, what more are you doing than others? Do not even the Gentiles do the same? <sup>48</sup> You therefore must be perfect, as your heavenly Father is perfect....

**1.** *What steps toward reconciliation does Jesus give us?*

*... What are the consequences of not being reconciled?*

**2.** *How does Jesus tell us to treat our enemies?*

*... In what ways do his instructions go beyond kindness?*

**3.** *Jesus says, “You, therefore, must be perfect, as your heavenly Father is perfect” (Matthew 5:48).” What does he mean by this and how is it possible?*

**WATCH** [View Episode 2](#) (13 min., from 0:00 to 13:21) > [Discuss](#)

**INTRO:** Jesus' Sermon on the Mount continues to have a profound effect on all who heard it. The population of a tent city grows out of control as more people arrive daily hoping to meet the now-famous rabbi. However, no one is more deeply moved by the sermon than Matthew, the man Jesus asked to help him write it.



4. *Describe the relationship between Matthew and his parents (Alpheus and Elisheva) before he met Jesus.*

5. *What do Matthew and his father come to understand and confess about their words and actions?*

*... How is their relationship changed as a result?*

**WATCH** [View Ep. 2](#) (54 min., from 13:21 to 107:25) > [Discuss](#)

**INTRO:** Although Jesus spoke in his sermon about a greater kingdom, it was obvious that it had not yet arrived. Many problems still existed, the disciples' pasts still haunted many of them, and most people had not yet heard the news so Jesus hands out mission assignments to expand his influence to others needing to hear.



6. *What new worries did Jesus' disciples face in this episode?*

7. *Why does Jesus send them out two-by-two in these combinations?*

*... What lessons does he expect them to learn?*

**DISCOVER** Read Aloud > Mark It Up > Discuss

**INTRO:** The gospels are silent about where Jesus sent out the disciples. *The Chosen* identifies the locations to be literally “all over the map,” in every direction (see map below).



**NOTE** (in *The Chosen*) the six places the disciples were sent

**NORTH:**

Simon and  
Judas to  
**Caesarea  
Philippi**

**WEST:**

Big James and  
Little James  
to the **Plains  
of Sharon**

**EAST:**

Andrew and  
Philip to  
**Naveh**

**SOUTHWEST:**

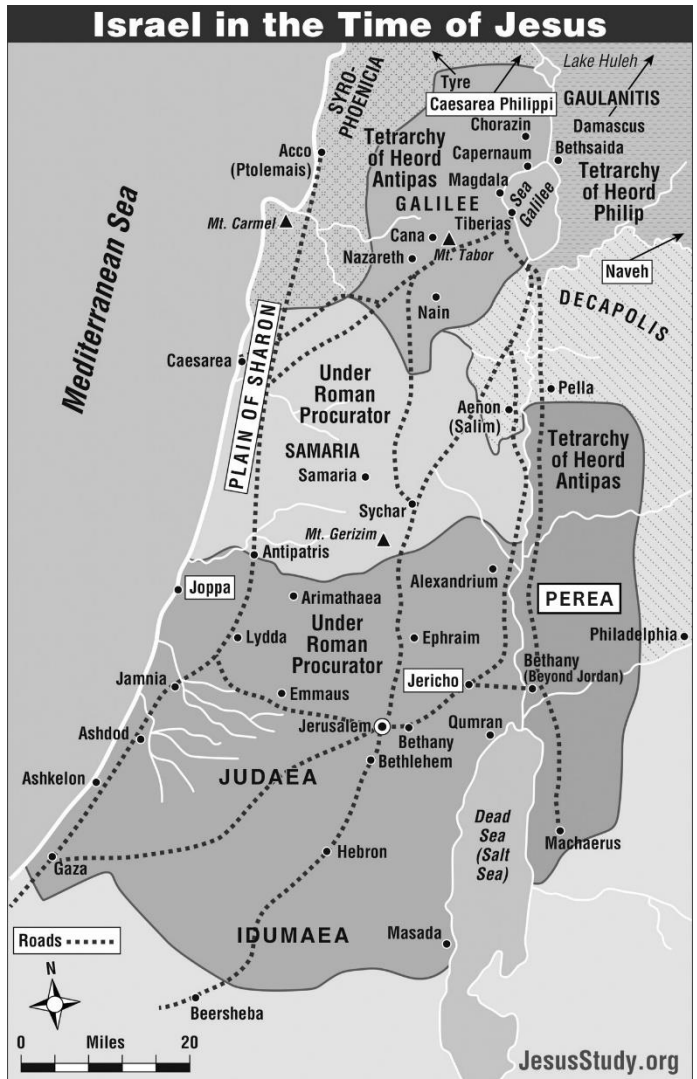
John and  
Thomas to  
**Joppa**

**SOUTHEAST:**

Nathanael  
and Thaddeus  
to **Perea**

**SOUTH:**

Matthew and  
Zee to **Jericho**





***Look for Jesus instructions to his disciples.***

**Jesus Sends Out the Twelve**

**MATTHEW 10** Jesus called his twelve disciples to him and gave them authority to drive out impure spirits and to heal every disease and sickness.

<sup>2</sup>These are the names of the twelve apostles: first, Simon (who is called Peter) and his brother Andrew; James son of Zebedee, and his brother John; <sup>3</sup>Philip and Bartholomew; Thomas and Matthew the tax collector; James son of Alphaeus, and Thaddaeus; <sup>4</sup>Simon the Zealot and Judas Iscariot, who betrayed him.

<sup>5</sup>These twelve Jesus sent out with the following instructions: “Do not go among the Gentiles or enter any town of the Samaritans. <sup>6</sup>Go rather to the lost sheep of Israel. <sup>7</sup>As you go, proclaim this message: ‘The kingdom of heaven has come near.’ <sup>8</sup>Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons. Freely you have received; freely give.

<sup>9</sup>“Do not get any gold or silver or copper to take with you in your belts— <sup>10</sup>no bag for the journey or extra shirt or sandals or a staff, for the worker is worth his keep. <sup>11</sup>Whatever town or village you enter, search there for some worthy person and stay at their house until you leave. <sup>12</sup>As you enter the home, give it your greeting. <sup>13</sup>If the home is deserving, let your peace rest on it; if it is not, let your peace return to you. <sup>14</sup>If anyone will not welcome you or listen to your words, leave that home or town and shake the dust off your feet. <sup>15</sup>Truly I tell you, it will be more bearable for Sodom and Gomorrah on the day of judgment than for that town.

8. *What were Jesus' instructions to his disciples?*

... *What do you imagine surprised them about his directives?*

9. *What would they have found difficult about this assignment?*

10. *How has Jesus prepared them to accomplish this task?*

**RELATE** *How It Applies to God, Life, and You > Discuss*

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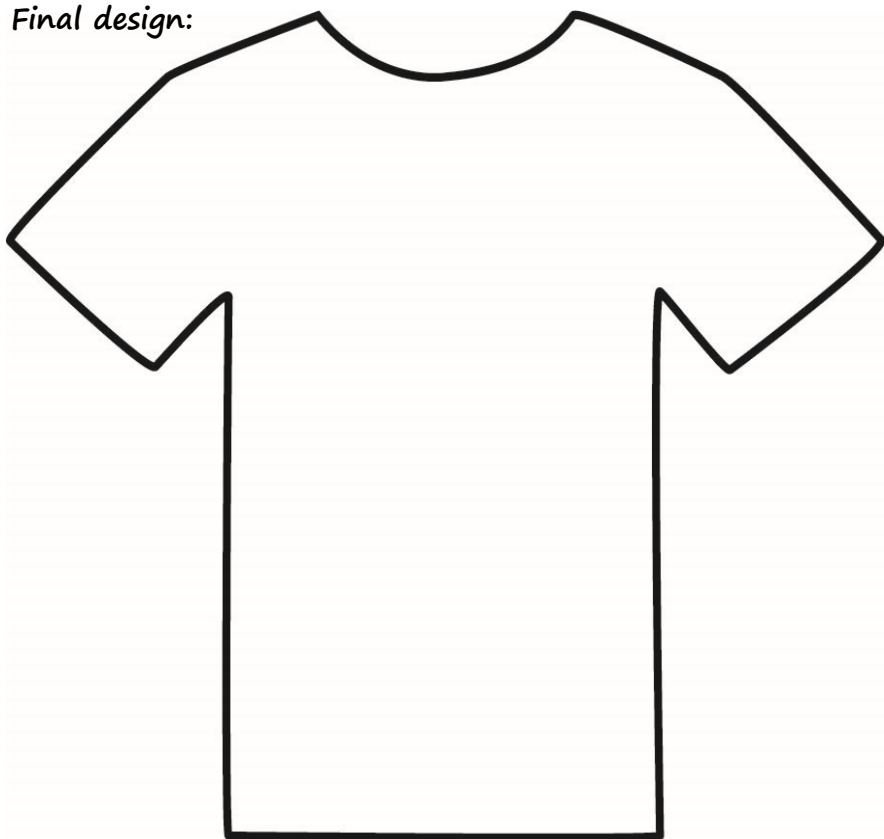
11. *What message might Jesus be calling you to proclaim?*

12. *Where might he be sending you?*

**T-Shirt Design** After watching > discovering > relating,  
What slogan would you write or draw on your T-Shirt?

*Draft concepts/quotations for summarizing this section:*

*Final design:*



**NOTES on Study #3** *Commentary and Historical Context***Matthew 5:21-26 -- Anger**

- In *The Problem Of Pain*, C. S. Lewis expresses what many feel: *There is no doctrine which I would more willingly remove from Christianity than this {hell}, if it lay in my power.* Not so, Jesus. Jesus talked of hell more than anyone else in Scripture. He compared hell to prison, outer darkness, and at least twenty times as he does here, as “a fire.”

While there are references in the OT regarding hell (see Ezekiel 32:17-32; Numbers 16:33; Psalm 16:10; Daniel 12:2), there is no passage in either the OT or the NT that tells us exactly what hell is. Jesus uses parables and illustrations to paint a disturbing picture of hell's reality. And, how could it not be? Hell is part of eternity, but is absent of the love and mercy of God. A frightening place, indeed.

- The first time an altar is referred to in the Bible is when Noah built an altar upon leaving the ark as an act of worship. Throughout the OT an altar was a raised area typically made of stone where people honored God with offerings that would be burned (Gen 12:7, Gen 26:24-25, Gen 35:3, 1 Chron 21:26, Judges 6:24). When Solomon built the temple, the altar was attended by the priests and became the only altar to be used for sacrificial worship.

Bringing a gift to the altar was a form of worship and Jesus stated one needed to be right with their “brother” before it was appropriate to worship God.

**Matthew 5:38-42 – Retaliation**

- Old Testament law in Leviticus 24:20 states if anyone injures another, then whatever injury he has given a person shall be given to him—“an eye for an eye.” This edict was meant to curb egregious legal punishment as well as personal vengeance. It was not meant for people who sought to get even with someone who wronged them.

So, the Old Testament rule was put in place to limit human nature which is to retaliate “plus one:” If you slap me, I'll punch you. If you stab me, I'll shoot you. This pattern of revenge is what turns petty insults into riots, and minor crimes into wars.

In contrast, Jesus' teaching goes much further and cuts to the heart: not only are we not to retaliate, we are to *bless* those who do us wrong. This is a stunning change of attitude, direction and often, outcome, as well.

Christ's teaching on the matter, given in the next few verses, reveals the true intent God has for His people. So far as it goes between individual people, God's will is that we do not take revenge... ever (Matthew 5:39). This doesn't mean being weak, passive, or being abused (Luke 22:36), but it does prohibit seeking to "get even" when we're insulted or hurt (Romans 12:19).

### **Matthew 5:43-48 – Love Your Enemies**

- “You have heard it said,” is Jesus’ way of distinguishing other, distorted teaching from his own or to reveal the true intention of OT law. For example, he takes the command to love your neighbor as yourself (Leviticus 19:18) deeper and says that loving your neighbor is for not just those we like or tolerate, but for our enemies as well.

Praying for God’s blessing on those who do evil to us is exemplified by both Jesus’ and Stephen’s prayers for forgiveness at the moments of their deaths. Each one prayed, as he was dying, that the Father would forgive his enemies for their unrighteous and evil action.

### **Matthew 10:1-15 – Jesus Sends Out the Twelve**

- From their background with the OT, their reasonably correct view of God, and by the ministry of John the Baptist, Jews were the most prepared to understand and accept Jesus’ message. So, Jesus told his disciples to “go to the lost sheep of the house of Israel.”

Jesus himself largely followed this pattern, telling the Gentile woman in Matthew 15:24, “I was sent only to the lost sheep of the house of Israel.” While he had encounters with Gentiles, his earthly ministry was primarily focused on the Jews. At the same time though, he laid the groundwork for his disciples’ ministry to extend to all the nations.

- In Biblical times, when leaving Gentile cities, pious Jews often shook the dust from their feet to show their separation from Gentile practices. The disciples were to do this to show the seriousness of the decision of those who rejected Jesus’ teachings.

- Sodom and Gomorrah were two of the five “cities of the plain” destroyed by God in Genesis 13:12 and Genesis 19:29. They are mentioned often in Scripture as symbols of human wickedness and divine retribution; they were so morally corrupt and depraved that God saw fit to wipe them from the face of the earth. And yet, towns that refuse to listen to the disciples’ message about Jesus were in even greater danger of judgment than these two infamous cities.

**REALISTIC***But***REAL?***That’s plausible but did it happen?*

**Were the disciples romantically linked with the women who followed Jesus?** Not that we know.

Paul reports that many of the Apostles were married (1 Corinthians 9:5), but we aren’t told if Thomas, in particular, was married, and Ramah is a fictional character. All we know is that Simon Peter had a wife—because he had a mother-in-law (Mark 1:30).

**Given arranged marriages, could Thomas and Ramah have even pursued marriage for love?**

As in other cultures, marriages were not generally made for love, *per se*, but for the mutual benefit of both families involved. Arranged by the fathers of bride and groom, Jewish marriages would begin with a betrothal or engagement. A bride price and the groom’s gift (not always monetary) were exchanged to seal the deal. However, in not a few instances, there were preferences expressed by the would-be-couple, and likely those preferences could help sway the arrangement!

**Did Simon Peter have a child?**

In *The Chosen*, Simon Peter and his wife (Eden) decide to try to conceive a child, but we are given no clues of this in Scripture.

**When Jesus sends out the Twelve, were specific assignments made?**

Jesus sent them out two-by-two when he sent the 72 (Luke 10); so, it’s likely he did the same when he sent out the Twelve (Matthew 10). In the film, the pairing of disciples is quite helpful for their mutual learning and growth. Again, that makes sense, but is not mentioned by the gospel writers, nor are the geographical locations.

**Drive it Home** *Review and Respond: Worship, Pray, Share*

---

*Resentment is the poison you drink thinking someone else is going to die. And forgiveness, well listen carefully to the words in this first song and the story behind it.*

**Forgiveness** –Matthew West

**Type in URL** [tinyurl.com/forgiveness-song](https://tinyurl.com/forgiveness-song) (4:25 min.)

[tinyurl.com/story-behind-forgiveness](https://tinyurl.com/story-behind-forgiveness) (5:36 min.)

- 13.** *With whom do you need to forgive or be reconciled?*
- 14.** *Following Jesus' instructions, what is the next step you need to follow in order to be reconciled to this person(s)?*
- 15.** *"Love your enemies and pray for those who persecute you (see Matthew 5:44)" is not just a hard saying but impossible without the help of God's Spirit. In what ways might this apply in your current circumstances?*
- 16.** *What practical steps can you take to apply this commandment and to look to Jesus for his help in fulfilling it?*

This second song is someone on our team's favorite and a great prayer!

*Here With Me* -MercyMe

Type in URL: [tinyurl.com/here-with-me-song](http://tinyurl.com/here-with-me-song) (4:21 min.)

**Video Insights** *What does the Bible say about anger?*

Type in URL: [tinyurl.com/about-anger](http://tinyurl.com/about-anger) (4:48 min) -Got Questions

Thoughts:

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*The Keys To Conquer Anger and Bitterness* -John K. Jenkins

Type in URL: [tinyurl.com/conquer-anger](http://tinyurl.com/conquer-anger) (35:06 min.)

Thoughts:

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*What Does It Mean To Love Your Enemies?* -Jeffery Poor

Type in URL: [tinyurl.com/love-your-enemies](http://tinyurl.com/love-your-enemies) (7:06)

*How To Love Your Enemies (Six Practical Things to Do)*

Type in URL: [tinyurl.com/how-to-love-enemies](http://tinyurl.com/how-to-love-enemies) (11:12)

Thoughts:

---



**A. C. T. S.** Prayer:

*Adoration / Confession / Thanksgiving / Supplication*

---

Examine where you are with the Lord and the priority of his kingdom.  
Take it to him in prayer:

*ADORATION: How can you praise God from whom all blessings flow?*

---

*CONFESSION: What do you need to confess and change?*

---

*THANKSGIVING: Which circumstances will you thankfully embrace?*

---

*SUPPLICATION: For whom and for what will you pray?*

---

*. . . ANYTHING ELSE:*

---

**S. H. A. R. E.** Mentality:

*Stop / Hear / Analyze / Risk / Execute*

---

Apply what you are learning to your opportunities, then take bold action to serve. What is a situation that you want or need to:

*STOP: Take a moment to focus. What is an issue to address?*

---

*HEAR: Listen for what's truly important. What are those things?*

---

*ANALYZE: Determine the pitfalls and obstacles. How will you proceed?*

---

*RISK: Resist the familiar and easy. What's your growing edge here?*

---

*EXECUTE: Move from the mental to the real. What will you do next?*

---



*It's not too late*

---

**FOR EVERYONE:**

*Inviting new people—is it too late?*

No, it isn't. One of the beautiful things about *The Chosen Study* is that new members can come in at any time and binge watch to catch up! Additionally, we've seen people go through each season's episodes multiple times.

### *Who to invite?*

Anyone who fits on this list: friends, loved ones, family members, colleagues, teammates, acquaintances, those who cross your path—if they're curious, if they're willing to check it out—then invite them to come.

## Two by Two (Ep. 2) Part 2 and Physician Heal Thyself (Ep. 3)

Study  
#4

**INTRO:** Why me? Why not me? Is Jesus the Messiah? Is Jesus just a man? Why does Jesus heal people I don't care about? Why doesn't he heal me? All of these questions are raised by somebody in Episode 3.

FROM

The

BIBLE

**DISCOVER** *Read Aloud > Mark It Up > Discuss*

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***As you read this passage from a letter written by Paul, a leader of the early church, look for purposes and results.***

**Paul's Thorn in the Flesh**

**2 CORINTHIANS 12** <sup>7</sup> So to keep me from becoming conceited because of the surpassing greatness of the revelations, a thorn was given me in the flesh, a messenger of Satan to harass me, to keep me from becoming conceited. <sup>8</sup> Three times I pleaded with the Lord about this, that it should leave me. <sup>9</sup> But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore, I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me. <sup>10</sup> For the sake of Christ, then, I am content with weaknesses, insults, hardships, persecutions, and calamities. For when I am weak, then I am strong.

**1. *How does Paul describe his complaint?***

**2. *What answer was Paul given regarding the purpose of his "thorn?"***

**3. *How does Paul use his weakness as a strength?***

**WATCH** View Season Three, Episode 2

(6 ½ min. from 53:08 to 59:42) > [Discuss](#)

**INTRO:** The two-by-two mission of healing and preaching prompts **Little James** to ask why he hasn't been healed, bringing up the issue of suffering and seemingly unanswered prayer.



4. *Why does Jesus decline to heal Little James?*

5. *Do you find Jesus' answer here satisfying?*

6. *How might this scene bring encouragement and purpose to people who suffer and experience "unanswered prayer"?*

**WATCH** View Season Three, Episode 3 (50 min. from 00:24 to 50:23) > [Discuss](#)

**INTRO:** Jesus' hometown of Nazareth is the scene of much merriment and a local festival, where he literally drops the ball (often) and is teased for that. He's asked to read and interpret the Scriptures as a special guest preacher in the local synagogue.



His interpretation of Isaiah is authoritative yet at odds with Rabbinic tradition. That's when things turn deadly serious; the hometown boy is driven by angry synagogue leaders to the edge of a cliff outside the city which we'll discuss with the passage in Luke 4 (pages 71-72).

**7.** *Describe Jesus' relationships with his father, mother, and Lazarus.*

*... How did knowing Jesus as a child, affect their expectations of him?*

*... How did it affect their belief in him?*

**8.** *What does the scene of Jesus playing ball add or detract from your image of his humanity?*

**9.** *Would "growing up" with Jesus have made it harder or easier for you to believe in him?*

**DISCOVER** *Read Aloud > Mark It Up > Discuss*

**NOTE:** The gospel of Luke begins by telling us about Jesus' birth and about a visit he made to Jerusalem when he was twelve years old. It then skips to Jesus as an adult, being baptized and tempted by the devil. Then in chapter 4, Jesus returns to his hometown of Nazareth. Although Luke doesn't give us any details, the implication is that by this time, people are talking a lot about him.



It is human nature to be proud of our local celebrities. However, when they become well-known, we expect that they will use their talents to help and support their hometown. As you read this account of Jesus' visit, ***look for peoples' attitudes toward him and how and why they change.*** (See page 74 for some historical background.)

***Use the "W questions" (page 12) to follow the events of this scene.***

## **Jesus Begins his Ministry**

**LUKE 4:** <sup>14</sup> And Jesus returned in the power of the Spirit to Galilee, and a report about him went out through all the surrounding country.

<sup>15</sup> And he taught in their synagogues, being glorified by all.

<sup>16</sup> And he came to Nazareth, where he had been brought up. As was his custom, he went to the synagogue on the Sabbath day, and he stood up to read. <sup>17</sup> And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

<sup>18</sup> “The Spirit of the Lord is upon me,

because he has anointed me

to proclaim good news to the poor.

He has sent me to proclaim liberty to the captives

and recovering of sight to the blind,

to set at liberty those who are oppressed,

<sup>19</sup> to proclaim the year of the Lord's favor.”

<sup>20</sup> And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. <sup>21</sup> And he began to say to them, “Today this Scripture has been fulfilled in your hearing.”

<sup>22</sup> And all spoke well of him and marveled at the gracious words that were coming from his mouth. And they said, “Is not this Joseph's son?” <sup>23</sup> And he said to them, “Doubtless you will quote to me this proverb, ““Physician, heal yourself.” What we have heard you did at Capernaum, do here in your hometown as well.”

<sup>24</sup> And he said, “Truly, I say to you, no prophet is acceptable in his hometown. <sup>25</sup> But in truth, I tell you, there were many widows in Israel



in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, <sup>26</sup> and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow. <sup>27</sup> And there were many lepers in Israel in the time of the prophet Elisha, and none of them was cleansed, but only Naaman the Syrian.”

<sup>28</sup> When they heard these things, all in the synagogue were filled with wrath. <sup>29</sup> And they rose up and drove him out of the town and brought him to the brow of the hill on which their town was built, so that they could throw him down the cliff. <sup>30</sup> But passing through their midst, he went away.

**10.** *What claims does Jesus make about himself?*

**11.** In this passage, 1 Kings 17:8-24, Jesus refers to the story of Elijah finding shelter with and performing miracles for a Gentile woman in Zarephath while Ahab, the king of Israel, was trying to kill him. He also tells about Elisha’s healing Naaman, a commander of an enemy army (2 Kings 5:1-19). *What would Jesus’ reference to these stories have communicated to the Jewish people of Nazareth?*

### **RELATE** *How It Applies to God, Life, and You > Discuss*

**12.** *If you had been living in Nazareth, how would you have reacted to Jesus’ visit and synagogue reading? Why?*

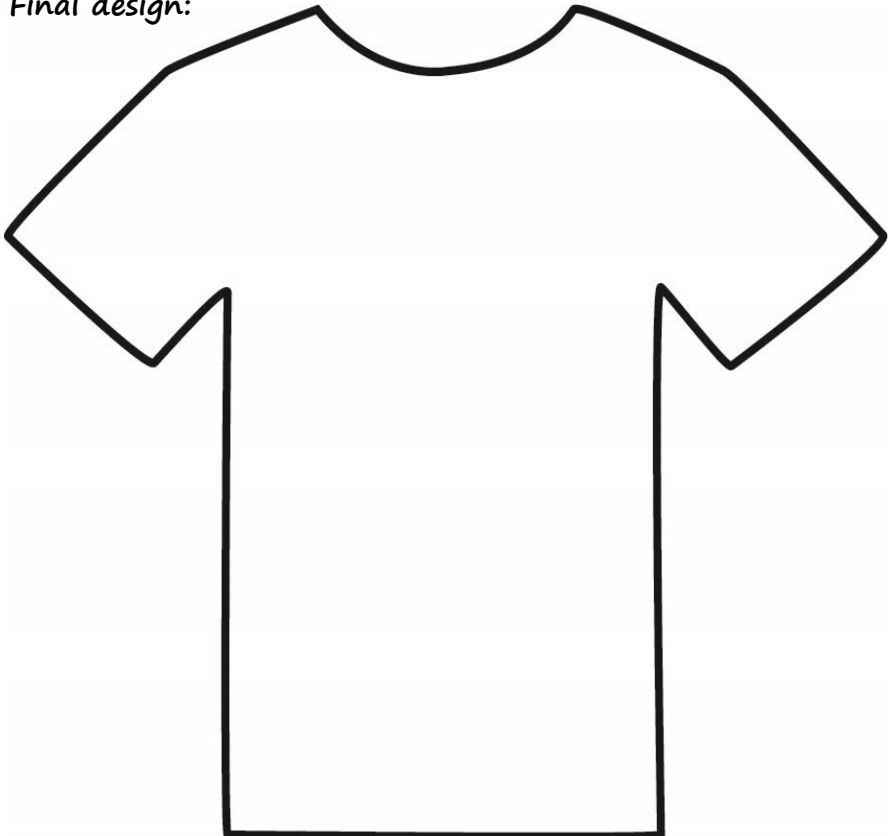
13. What expectations do you have about Jesus and what he should or should not do?

**T-Shirt Design** After watching > discovering > relating,  
What slogan would you write or draw on your T-Shirt?

---

Draft concept:

Final design:



**NOTES on Study #4** *Commentary and Historical Context*

---

**2 CORINTHIANS 12:7-10 – Paul’s Thorn in the Flesh**

- There has been speculation about Paul’s “thorn,” being a chronic eye problem possibly caused from abuse he took from being stoned (see Acts 14:16) or beaten. In Galatians 4:15 he states, “For I bear you witness that, if possible, you would have plucked out your eyes and given them to me.” Paul often used scribes to help in his letter writing. When writing himself he refers to larger than normal letters, a possible reference to having eyesight issues (Galatians 6:11).

**Luke 4:14-30 – Jesus Begins his Ministry**

- Jesus read from Isaiah in the Nazarene synagogue. While few people in the ancient world were literate, Jews were more literate than most, though only estimated at 3% of the populous. Jesus was, of course, literate and at 12 years old “sat among the teachers listening to them and asking them questions.” (Luke 2:46-47) The gospel writers note that he cited scripture a least 78 times in their accounts.

In Jesus’ time most Galilee towns contained synagogues. They were typically placed in prominent, elevated places that symbolized God’s presence and importance. When inside, more prominent people sat on benches, while common people sat on the floor. Torah readers would sit in the special place called Moses’ Seat (pictured in this episode), before standing to read words written by Moses.

- A scroll was a long sheet of parchment or animal skin with hand-written text rolled up for storage. These had been used since the Jews’ time in Egypt—as much as 2,000 years earlier, when the earliest recording of God’s words were written.
- Jesus’ rejection in his hometown was like the rejection Old Testament prophets suffered from the Jewish nation. Jesus compared the people to the faithless Jews of Elijah’s and Elisha’s time and suggested it would be Gentiles, rather than Jews, who would enjoy God’s blessings. Elijah was sent by God to Sidon where God fed him and a Gentile widow during a drought. God used the prophet Elisha to heal Naaman, who was not only a Gentile, but also the commander of an enemy army. As you can imagine, this was not a popular message!

## REALISTIC

*But*

## REAL?

*That's plausible but did it happen?*

---

**Would Jesus have refused healing to someone who asked him?** Not in the Gospels. Jesus always healed those who approached him in faith. Only later, after the Resurrection, do we see that even faithful followers, such as the apostle Paul suffering a “thorn in the flesh” (2 Corinthians 12:7-10), were not healed.

**It's somewhat hard to imagine Jesus as playful, comedic, or hungry, yet this film does. Does such creativity add too much to Scripture?** We'll let the audience decide. Jesus' humanity is often not fully appreciated. He experienced growing pains (Luke 2:41-52), wept openly (John 11:35), was angry at moneychangers (John 2:14-17), and grew weary from emotional burdens in Gethsemane (Luke 22:42-44).

**Did Joseph die before Jesus began his public ministry?**

That's a likely inference but Scripture is silent. The last biblical allusion to Joseph tending to Jesus is in Luke 2, where the boy Jesus at age 12 is engaged in a Q & A at the Temple.

**Did Jesus work primarily with wood? or with stone?**

Jesus the carpenter is our traditional understanding. However, the Greek word describing Jesus and his father's occupation is *tekton*, often (mis)translated as *carpenter* (Matthew 13:55; Mark 6:3). Jesus would have spoken the Aramaic (and Hebrew) word *haras*, which means builder, stonemason, or craftsman.

**Did Jesus ever say, “I am the Law of Moses!”?**

Not in so many words. All the New Testament writers stressed or assumed that the OT, when rightly understood, points to Christ as the new Moses (Deuteronomy 18:15; Matthew 5:17-20; Mark 9:2-13; Luke 24:25-27,44; John 5:45-47). Jesus' interpretation of Isaiah is thus authoritative and normative, yet at odds with Rabbinic tradition.

**Did the bridle have place in Jesus' life?**

This extra-biblical bridle in *The Chosen*—a family heirloom and symbolic element in this film—foreshadows the day when Jesus would ride a donkey into Jerusalem in triumphal return and to fulfill Zechariah's prophecy (9:9; see Matthew 21:1-9). The mule would use such a bridle.

**Drive it Home** *Review and Respond: Worship, Pray, Share*

---

Review the study. The first song is a remake of a well-known hymn written after a ship wreck took the lives of the songwriter's daughters. If you'd like to know about that story: [tinyurl.com/it-is-well-story](https://tinyurl.com/it-is-well-story)

*It Is Well* -Kristene DiMarco

**Type in URL** [tinyurl.com/the-it-is-well-song](https://tinyurl.com/the-it-is-well-song) (7:22 min.)

*I Speak Jesus* -Charity Gayle

**Type in URL:** [tinyurl.com/i-speak-jesus-song](https://tinyurl.com/i-speak-jesus-song) (7:46 min.)

**14.** *Do you believe that Jesus still works miracles? Why or why not?*

**15.** *What would you like to ask Jesus to do for you?*

*... Have you asked him? Why or why not?*

**Video Insights** *Why does God Allow Bad Things to Happen to Good People* -Cross Examined

**Type in URL:** [tinyurl.com/bad-things-happen-to-us](https://tinyurl.com/bad-things-happen-to-us) (2:58 min)

**Thoughts:**

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*With all this suffering, how could there be a God?* -Tim Keller

**Type in URL:** [tinyurl.com/suffering-and-God](https://tinyurl.com/suffering-and-God) (8:03 min.)

**Thoughts:**

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*The Sermon that Almost Got Jesus Killed, Luke 4* -Chad Bird

**Type in URL:** [tinyurl.com/almost-got-killed](https://tinyurl.com/almost-got-killed) (29:53 min)

**Thoughts:**

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**Bonus:** Episode 3: 5:09 "So, no James and Jude?" -Did Jesus have bros?

**Type in URL:** [tinyurl.com/roundtable-disagreement](https://tinyurl.com/roundtable-disagreement) (3:21 min)

**A. C. T. S.** Prayer:

*Adoration / Confession / Thanksgiving / Supplication*

---

Examine where you are with the Lord and the priority of his kingdom.  
Take it to him in prayer:

*ADORATION: How can you praise God from whom all blessings flow?*

---

*CONFESSION: What do you need to confess and change?*

---

*THANKSGIVING: Which circumstances will you thankfully embrace?*

---

*SUPPLICATION: For whom and for what will you pray?*

---

*. . . ANYTHING ELSE:*

---

**S. H. A. R. E.** Mentality:

*Stop / Hear / Analyze / Risk / Execute*

---

Apply what you are learning to your opportunities, then take bold action to serve. What is a situation that you want or need to:

*STOP: Take a moment to focus. What is the issue to address?*

---

*HEAR: Listen not to the urgent, but the important. What is that?*

---

*ANALYZE: Determine the obstacles and options. How will you proceed?*

---

*RISK: Resist the familiar and easy. What's your growing edge here?*

---

*EXECUTE: Move from the mental to the real. What will you do next?*

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### *Reminder*

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**FOR LEADERS:** It may prove helpful to consider the study process again with your group (pages 12-14), especially the use of the “W questions.” These questions make for a useful starting point for personal study, along with the LOOK FOR clue given right after the INTRO.

## Clean, Part 1 (Episode 4)

### Study #5

**INTRO:** Many times, our victories and emotional highs are followed by periods of struggle and depression. In 1 Kings 18, the prophet Elijah is used by God in a monumental way to defeat the prophets of Baal and prove to the people of Israel that God is more powerful than any idol. However, instead of turning to God, King Ahab and his wife, Jezebel, become enraged with Elijah who runs for his life.

FROM  
The BIBLE

Understandably Elijah is scared, but why suicidal? Circumstances in our lives have a way of focusing us on “worse case scenarios” with despair and even hopelessness the result. At such times, what should we do?

***As you study this passage, look for the actions of Elijah and God.***

**DISCOVER** *Read Aloud > Mark It Up > Discuss*

---

**Elijah Flees Jezebel**

**1 KINGS 19** Ahab told Jezebel all that Elijah had done, and how he had killed all the prophets with the sword. <sup>2</sup>Then Jezebel sent a messenger to Elijah, saying, “So may the gods do to me and more also, if I do not make your life as the life of one of them by this time tomorrow.”

<sup>3</sup>Then he was afraid, and he arose and ran for his life and came to Beersheba, which belongs to Judah, and left his servant there.

<sup>4</sup>But he himself went a day's journey into the wilderness and came and sat down under a broom tree. And he asked that he might die, saying, “It is enough; now, O Lord, take away my life, for I am no better than my fathers.” <sup>5</sup>And he lay down and slept under a broom tree.

And behold, an angel touched him and said to him, “Arise and eat.” <sup>6</sup>And he looked, and behold, there was at his head a cake baked on hot stones and a jar of water. And he ate and drank and lay down again. <sup>7</sup>And the angel of the Lord came again a second time and touched him and said, “Arise and eat, for the journey is too great for you.” <sup>8</sup>And he arose and ate and drank, and went in the strength of that food forty days and forty nights to Horeb, the mount of God.

**The Lord Speaks to Elijah**

<sup>9</sup>There he came to a cave and lodged in it. And behold, the word of the Lord came and he said to him, “What are you doing here, Elijah?”

<sup>10</sup>He said, “I have been very jealous for the Lord, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away.”

<sup>11</sup> And he said, "Go out and stand on the mount before the Lord." And behold, the Lord passed by, and a great and strong wind tore the mountains and broke in pieces the rocks before the Lord, but the Lord was not in the wind. And after the wind an earthquake, but the Lord was not in the earthquake. <sup>12</sup> And after the earthquake a fire, but the Lord was not in the fire. And after the fire the sound of a low whisper. <sup>13</sup> And when Elijah heard it, he wrapped his face in his cloak and went out and stood at the entrance of the cave.

And behold, there came a voice to him and said, "What are you doing here, Elijah?"

<sup>14</sup> He said, "I have been very jealous for the Lord, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away."

<sup>15</sup> And the Lord said to him, "Go, return on your way to the wilderness of Damascus. And when you arrive, you shall anoint Hazael to be king over Syria. <sup>16</sup> And Jehu the son of Nimshi you shall anoint to be king over Israel, and Elisha the son of Shaphat of Abel-meholah you shall anoint to be prophet in your place. <sup>17</sup> And the one who escapes from the sword of Hazael shall Jehu put to death, and the one who escapes from the sword of Jehu shall Elisha put to death. <sup>18</sup> Yet I will leave seven thousand in Israel, all the knees that have not bowed to Baal, and every mouth that has not kissed him."

1. *How does Elijah react to the problems that he is facing?*

... *What accusations does he make?*

2. *How does God care for Elijah?*

3. *What answers does God give to Elijah's questions?*

**WATCH** [View Episode 4 \(47 min., from 0:00 to 46:43\) > Discuss](#)

**INTRO:** Much like Elijah, the disciples returned from their exciting mission (in black and white clips, no sound) to find struggles at home. They (along with others) face problems they don't know how to solve and questions they don't know how to answer. And just when they need Jesus the most, they don't know where he is.



**As you watch Episode 4, think about the questions and problems faced by each character. *Where are they looking for answers?***

4. *What issues are troubling each of the following characters?*

... *How are they attempting to solve their issues?*

... *The returning disciples?*

... *The Roman and Jewish civil leaders?*

... *Rabbi Yussif and Jairus?*

... *Simon and Eden?*

... *Veronica?*

... *The Sanhedrin?*

**DISCOVER** Read Aloud > Mark It Up > Discuss

**INTRO:** As Yussif and Jairus attempt to discover if Jesus was the Messiah, they wisely turn to Scripture. The Bible claims authority for answering all important life questions. ***As you examine the following verses, look for what they teach about scripture.***

**The Law of the Lord is Perfect**

**PSALM 19** <sup>7</sup> The law of the Lord is perfect;

it gives new strength.

The commands of the Lord are trustworthy,

giving wisdom to those who lack it.

<sup>8</sup> The laws of the Lord are right,

and those who obey them are happy.

The commands of the Lord are just

and give understanding to the mind.

<sup>9</sup> Reverence for the Lord is good;

it will continue forever.

The judgments of the Lord are just;

they are always fair.

<sup>10</sup> They are more desirable than the finest gold;

they are sweeter than the purest honey.

<sup>11</sup> They give knowledge to me, your servant;

I am rewarded for obeying them....

**2 TIMOTHY 3** <sup>16</sup> All Scripture is inspired by God and is useful for teaching the truth, rebuking error, correcting faults, and giving instruction for right living, <sup>17</sup> so that the person who serves God may be fully qualified and equipped to do every kind of good deed.

5. *What claims do these verses make about the benefits of scripture?*

6. *What do these verses teach about how scripture is to be used?*

**RELATE** *How It Applies to God, Life, and You > Discuss*

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7. *When have you been angry with God, or questioned his care for you?*

*... What answers have you received?*

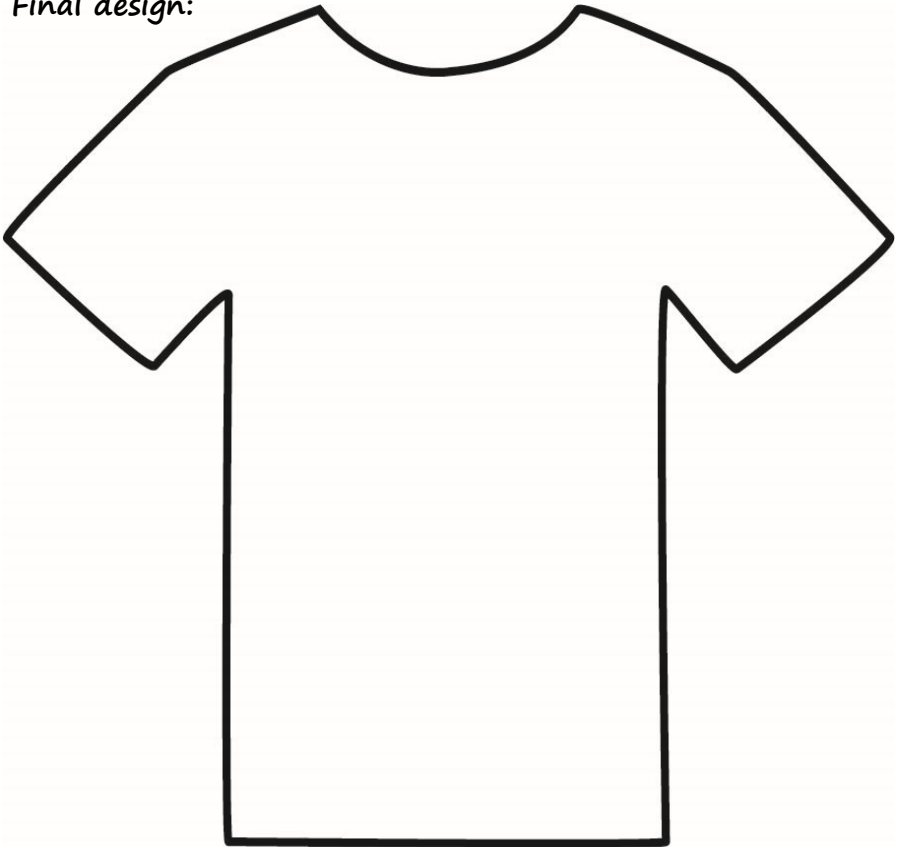
8. *How can scripture help you answer questions and solve problems?*

**T-Shirt Design** After watching > discovering > relating,  
What slogan would you write or draw on your T-Shirt?

---

*Draft concepts:*

*Final design:*



**NOTE FOR EVERYONE:** If you haven't engaged with the *Drive It Home* section yet (next page), no problem. Consider it as an opportunity to establish "a Sabbath" by carving out time to review and respond to the previous study's content. (What day and time is best for you?) After looking back over the last study, engage with the worship videos provided. Go deeper with additional video insights. Share and encourage others in your group from your experience.



**NOTES on Study #5** *Commentary and Historical Context***1 KINGS 19:1-18 – Elijah Flees Jezebel / The Lord Speaks to Elijah**

- The name Elijah means “Yahweh is my God,” His prophetic career came during the reigns of Kings Ahab and Ahaziah in Israel’s northern kingdom. Jezebel, wife of King Ahab from Tyre, brought pagan priests from her native religion to Israel’s royal city of Samaria in a sanctuary built for Baal, the god of fertility. Baal worship was celebrated as a sexuality cult, a direct affront to the worship of the true God of Israel.
- In 1 Kings 18 Elijah carries out a dramatic confrontation with 450 priests of Baal. (It’s worth reading as background.) When these priests utterly fail to prompt Baal to come through, the Lord shows, in no uncertain terms, that he is the in-charge and undisputed King. As a result, the 450 priests of Baal lose their lives, something that does not sit well with Jezebel, and she declares a death sentence on Elijah.

Elijah runs in fear for his life, questioning why God has left him alone to stand against such evil. Instead of refuting Elijah, God announces his presence, not in the wind, earthquake, or fire (as he had so recently seen in his confrontation with the priests of Baal), but in the “sound of a low whisper” (1 Kings 19:12) And, oh by the way, Elijah should know there are actually 7,000 fellow faithful Israelites (v. 18).

**PSALM 19:7-11 – The Law of the Lord is Perfect**

- As an example of poetic parallelism, the second section of this Psalm exalts God’s law (the Torah), and it’s synonyms—his commandments and his judgments, as being perfect, trustworthy, right, just, good, fair. Given the high quality of such attributes, is it any wonder that his law is a source of strength, wisdom, happiness, and reverence?
- To call Scripture “life’s road map to life” may not do it justice but, for us finite human beings, it is, in effect, that—the way to understand our Creator and live as his creatures in the way we were intended.

**2 Timothy 3 – All Scripture is inspired by God**

- Timothy was the trusted younger co-worker most often mentioned by Paul. *“I have no one like him”* Paul said to the Philippian church (2:19-23). He was the leader of the church at Ephesus and, as such, received two New Testament letters from Paul: *First and Second Timothy*.

Paul sends his last letter to Timothy shortly before his execution under Nero's order in Rome. In it he gives Timothy a pastoral charge, including this reminder of the impactful place that Scripture should have in the lives of Jesus' followers. Tradition records that Timothy died from being beaten to death at age 80 in AD 97 by those whom he angered for his opposition to the local goddess, Diana.



*That's plausible but did it happen?*

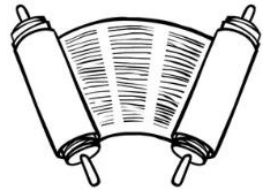
### Is Jesus mentioned in the Torah—or not!?

Jewish leaders, both in this film and in reality, assert Jesus to be a dangerous false prophet and false Messiah who blasphemed God by his claims to be God's equal.

However, in their reading of Torah, Rabbi Yussif and synagogue ruler, Jairus, acknowledge that their colleagues looked for the Messiah (the "Christ" in Greek) to come as a military figure—but, just maybe, they were mistaken. Jairus, in particular, is convinced that Jesus exhibits the attributes of the Messiah as described in Old Testament.

### Why does the Old Testament exist?

The experiences of Israel with God recorded in the OT and instructive to God's people throughout time, point to the coming Messiah—the Savior—who comes to enable us to receive what we otherwise could never have: redemption from the sinful choices of our very first, representative parents and to re-establish a relationship with our eternal, gracious and loving Heavenly Father.



Christians affirm Jesus of Nazareth as that Savior from his fulfillment of hundreds of OT prophecies (over 300) and in the dozens of OT "types," which foreshadow the Messiah's nature and coming. He, for instance, is the *second Adam* who will offer a better choice to his people, the new Moses who will *deliver* his people, the *Passover Lamb* who will die for his people, the *bronze snake* who will be lifted up for his people, the *High Priest* who will intercede for his people—well, you get the point.

If not for the OT, how would we know this—even that he was coming at all or who he would be when he got here!? The OT is all about Jesus.

**Drive it Home** Review and Respond: Worship, Pray, Share

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Review the study. Watch, listen and sing along with these worship videos to express your appreciation for God's Word of grace in your life.

*Voice of Truth* -Casting Crowns

**Type in URL:** [tinyurl.com/voice-of-truth](https://tinyurl.com/voice-of-truth) (5:29 min.)

*Good Good Father* -Chris Tomlin

**Type in URL:** [tinyurl.com/good-good-father](https://tinyurl.com/good-good-father) (4:19 min.)

9. *What is currently on your mind that you find confusing or frustrating?*

*... What have you done to try to solve this problem?*

10. *What does the Bible have to say about the problem you face? (If you do not know, are you willing to search for the answer?)*

**Video Insights** *Elijah's Honesty on His Darkest Day* -The Roots

Type in URL: [tinyurl.com/darkest-day](https://tinyurl.com/darkest-day) (13:25 min.)

Thoughts:

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*Details Will Change the Way You See S3E4* -Brandon Robbins

Type in URL: [tinyurl.com/way-you-see](https://tinyurl.com/way-you-see) (17:22 min)

Thoughts:

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*Don't Underestimate The Value of the Bible* -Seacoast Church

Type in URL: [tinyurl.com/value-of-the-bible](https://tinyurl.com/value-of-the-bible) (31:36 min)

Thoughts:

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**A. C. T. S.** Prayer:

*Adoration / Confession / Thanksgiving / Supplication*

---

Examine where you are with the Lord and the priority of his kingdom.  
Take it to him in prayer:

*ADORATION: How can you praise God from whom all blessings flow?*

---

*CONFESSION: What do you need to confess and change?*

---

*THANKSGIVING: Which circumstances will you thankfully embrace?*

---

*SUPPLICATION: For whom and for what will you pray?*

---

*. . . ANYTHING ELSE:*

---

**S. H. A. R. E.** Mentality:

*Stop / Hear / Analyze / Risk / Execute*

---

Apply what you are learning to your opportunities, then take bold action to serve. What is a situation that you want or need to:

*STOP: Take a moment to focus. What is the issue to address?*

---

*HEAR: Listen not to the urgent, but the important. What is that?*

---

*ANALYZE: Determine the obstacles and options. How will you proceed?*

---

*RISK: Resist the familiar and easy. What's your growing edge here?*

---

*EXECUTE: Move from the mental to the real. What will you do next?*

---

**PRIOR**  
**10** **STUDY**

*Getting ready now for your last gathering.*

**NOTE FOR LEADERS:** Please read the “Options” note on page 152 regarding putting on a day-long event or weekend retreat for Study #10.

If you haven’t already done so, work on plans for your last study, to get it on your group members’ schedules, if different than your normal meeting time. One way or another, think through how to make your last gathering special and a time that provides momentum for your next study.

## *Clean, Part 2 (Episode 5)*

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*Study  
#6*

**INTRO:** Wine and fasting are key metaphors used in the Bible. Wine normally represents pleasure, joy, abundance, and blessing; fasting represents sorrow, grief, and urgent need. In Mark 2, Jesus brings both metaphors together as he answers his critics.

**FROM**

*The*

**BIBLE**



**DISCOVER** Read Aloud > Mark It Up > Discuss

**Look For:** *Look for metaphors and reasons as you study this passage.*

**Question About Fasting**

**MARK 2** <sup>18</sup> Now John's disciples and the Pharisees were fasting. And people came and said to him, "Why do John's disciples and the disciples of the Pharisees fast, but your disciples do not fast?"

<sup>19</sup> And Jesus said to them, "Can the wedding guests fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. <sup>20</sup> The days will come when the bridegroom is taken away from them, and then they will fast in that day.

<sup>21</sup> No one sews a piece of unshrunk cloth on an old garment. If he does, the patch tears away from it, the new from the old, and a worse tear is made. <sup>22</sup> And no one puts new wine into old wineskins. If he does, the wine will burst the skins—and the wine is destroyed, and so are the skins. But new wine is for fresh wineskins."

**1.** *What reason does Jesus give for not fasting?*

*... What does this teach you about Jesus' time on earth?*

**2.** *In what ways is Jesus like and unlike a piece of unshrunk cloth?*

### 3. What do the wine and the wineskins represent?

*... What does this reveal about Jesus and his conflict with the Jewish religious leaders?*

**WATCH** View Episode 5 (53 min., from 1:48–54:24) > Discuss

**INTRO:** Synagogue ruler **Jairus** intends to get his 12-year-old daughter, **Nili**, healed, which means getting Jesus there in time. But Jesus' entourage is interrupted by **Veronica**, whose continuous issue of blood (going on 12 years) is cause for shaming her as "unclean" and excluding her from Jesus. Jesus must deal with competing demands, delays, and expectations. How he pulls this off makes for an inspiring and redemptive episode.



### 4. What was going with the disciples who are trying to facilitate Jesus' movement?

*... in the mind of Jairus before Jesus arrived?*

*... in the mind of his wife Michal?*

### 5. What's going with Veronica before touching Jesus?

*... in the mind of Jesus as he is being touched by her?*

*... of the onlookers, pro-and-con, as they see the two interact?*

**DISCOVER** *Read Aloud > Mark It Up > Discuss*

**INTRO:** Faith does not cure cancer. It cures sin. And sin is a much direr problem than the most life-threatening of diseases. During the poor woman's ordeal, her incurable disease drained her, not only of her energy, but also of all her money. Her quest to find a cure from the physicians had solved nothing; in fact, she had gotten worse under their care. And, there's more: A second remarkable healing that even the delay she caused could not prevent.



***Look for action verbs and adverbs as you study this passage.***

### **Jesus Heals a Woman and Jairus' Daughter**

**MARK 5:** <sup>21</sup> And when Jesus had crossed again in the boat to the other side, a great crowd gathered about him, and he was beside the sea.

<sup>22</sup> Then came one of the rulers of the synagogue, Jairus by name, and seeing him, he fell at his feet <sup>23</sup> and implored him earnestly, saying, "My little daughter is at the point of death. Come and lay your hands on her, so that she may be made well and live." <sup>24</sup> And he went with him.

And a great crowd followed him and thronged about him. <sup>25</sup> And there was a woman who had had a discharge of blood for twelve years, <sup>26</sup> and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. <sup>27</sup> She had heard the reports about Jesus and came up behind him in the crowd and touched his garment. <sup>28</sup> For she said, "If I touch even his garments, I will be made well." <sup>29</sup> And immediately the flow of blood dried up, and she felt in her body that she was healed of her disease. <sup>30</sup> And Jesus, perceiving in himself that power had gone out from him, immediately turned about in the crowd and said, "Who touched my

garments?" <sup>31</sup>And his disciples said to him, "You see the crowd pressing around you, and yet you say, 'Who touched me?'" <sup>32</sup>And he looked around to see who had done it. <sup>33</sup>But the woman, knowing what had happened to her, came in fear and trembling and fell down before him and told him the whole truth. <sup>34</sup>And he said to her, "Daughter, your faith has made you well; go in peace, and be healed of your disease."

<sup>35</sup>While he was still speaking, there came from the ruler's house some who said, "Your daughter is dead. Why trouble the Teacher any further?"

<sup>36</sup>But overhearing what they said, Jesus said to the ruler of the synagogue, "Do not fear, only believe." <sup>37</sup>And he allowed no one to follow him except Peter and James and John the brother of James. <sup>38</sup>They came to the house of the ruler of the synagogue, and Jesus saw a commotion, people weeping and wailing loudly. <sup>39</sup>And when he had entered, he said to them, "Why are you making a commotion and weeping? The child is not dead but sleeping."

<sup>40</sup>And they laughed at him. But he put them all outside and took the child's father and mother and those who were with him and went in where the child was. <sup>41</sup>Taking her by the hand he said to her, "Talitha cumi," which means, "Little girl, I say to you, arise." <sup>42</sup>And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement. <sup>43</sup>And he strictly charged them that no one should know this, and told them to give her something to eat.

6. *How is the urgency of Jairus portrayed in Scripture (versus the film)?*

7. *What do you learn about the suffering of the woman?*

8. *How does Jesus demonstrate his care and concern for both Jairus and the woman?*

9. *In what ways were Jairus and the woman discouraged from seeking Jesus?*

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**RELATE** *How It Applies to God, Life, and You > Discuss*

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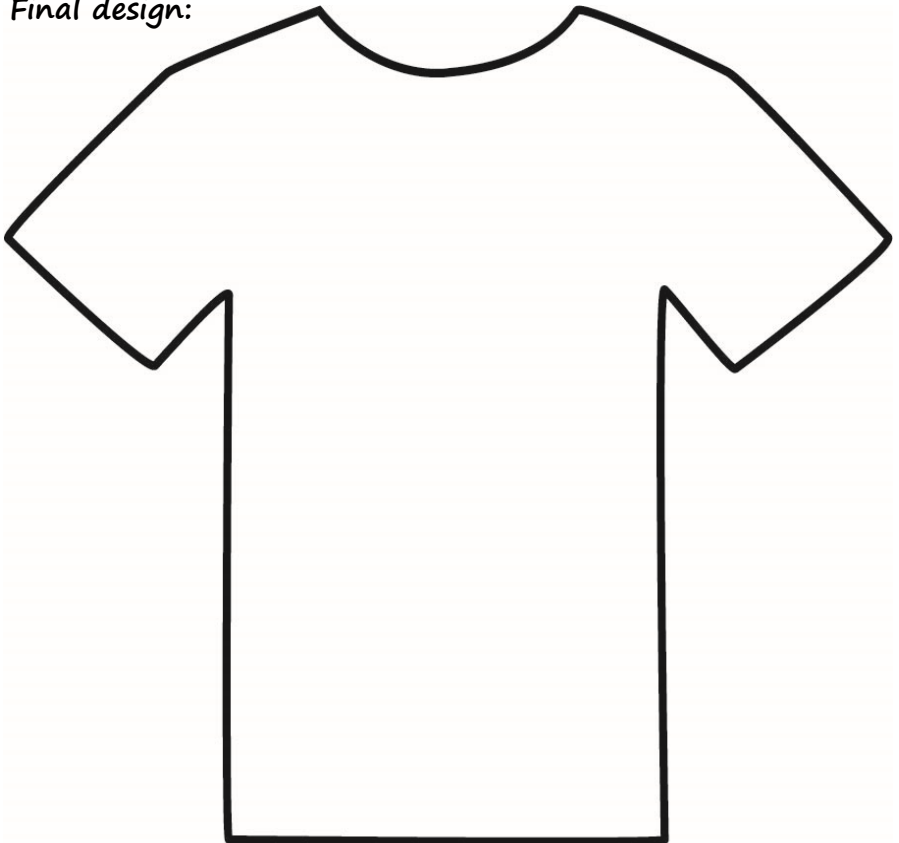
10. Jesus tells Jairus, “Do not fear, only believe” (v. 36). *When have you feared to seek Jesus? Why?*

**T-Shirt Design** After watching > discovering > relating,  
What slogan would you write or draw on your T-Shirt?

---

*Draft concepts:*

*Final design:*



## **NOTES on Study #6** *Commentary and Historical Context*

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### **Mark 2:18-22 – Fasting**

- Jews observe six fasting days through the year, *The Day of Atonement* (Yom Kippur) being the most important and holiest day in Judaism. It is described in Leviticus as a day of cleansing where the Jewish people offered the sacrifice of animals as a representation of atonement for their sins.

The Pharisees took fasting to a whole new level—as often as twice a week and often as a source of pride (Luke 18:9-14). Jesus taught fasting as a spiritual discipline. But it was not appropriate for his disciples while he, the bridegroom, was present. For now, given his short heaven-to-earth presence, fasting did not fit the occasion.

- In Jesus’ time, wine was stored in containers made from animal skins. New skins were flexible and could stretch to accommodate fermenting wine. Old wineskins would become stiff and brittle so could burst as new wine would expand. Here Jesus found an apt illustration of how different, indeed new, the kingdom is that he was bringing into this world. Old containers could not be expected to contain it!
- For Jesus’ disciples, fasting (like keeping many of the Old Testament ceremonial laws) would have been similar to putting the “new wine” of the gospel into the old wineskins of the Jewish religious system, an incompatible situation. Jesus brought with him a new thing: the healing, the teaching, and the remarkable redemptive power of God’s kingdom. The bridegroom is here. Time to party!

### **Mark 5:21-43 – Jesus Heals a Woman and Jairus’ Daughter**

- The woman with the blood condition was such that she would have been pronounced unclean (Leviticus 15). Consequently, she had been an outcast for twelve years and couldn’t have public contact without defiling those she touched. If she had a husband, she would have been forced to separate from him. Note that she was not alone. Everyone who touched the fringe of Jesus’ garment in faith was, apparently, also made well (Matthew 14:34-36). Her faith may have been mixed with a magical element to it, but Jesus isn’t so concerned with incomplete faith, as validating “mustard seed faith.”

- A ruler of the synagogue was appointed by the elders to look after the building and its contents. He chose those for preaching and saw to it that everything was done in an orderly way. The two healings—the woman and Jairus’ daughter—reflect Jesus reaching people of very different standings. The woman was poor and an outcast, while Jairus was influential and held a position of esteem in the community.
- The wailing that met Jesus when he got to Jairus’ house would have come from choral or antiphonal song accompanied by handclapping and flutes. By custom, paid professional mourners would have been hired according to what a family could afford as depicted in this episode from *The Chosen*.

*Talitha cumi* is a transcription of the Aramaic phrase Jesus spoke. *Talitha* is a term of endearment which can also mean “lamb.” *Cumi* means “get up.” Aramaic was the common, everyday language in Israel at that time and the language in which Jesus spoke. Mark, who wrote in Greek, wanted his readers to know the exact Aramaic phrase that Jesus used, which is a very touching gesture!

## REALISTIC

*But*

## REAL?

*That’s plausible but did it happen?*

**Did Jesus really expect everyone to keep secret the miracle at Jairus’ home?** Yes, per Mark and Luke. In urging secrecy, Jesus sensed that too much publicity ascribed to his healing miracles would hinder his teaching ministry. He also did not want his death to come prematurely and thus jeopardize his ultimate mission. What Jesus asked for—to not tell anyone what they had witnessed—proved to be a poorly kept secret. No doubt, word leaked. Still, the so-called “Messianic Secret” derives from this private incident and similar ones (Matthew 8:4; 9:30; 16:20; Mark 3:12; Luke 9:21).

## Isn’t Pilate supposed to be a cruel tyrant and older?

Pilate appears more charismatic and sympathetic than his historical caricature. In the gospels he is not a vicious brute out for blood but more of a weak and vacillating character, worried about his job security with Rome more than applying appropriate justice. Regarding age, the first statue of him (many centuries later) shows him to be a younger man with similar looks to the character in *The Chosen*.



**Drive it Home** Review and Respond: Worship, Pray, Share

---

Review the study. Watch and listen to these worship videos. The first one recognizes the pain, even overwhelming pain, we carry in life: God only knows. The second is a prayer that Jesus would “make us new wine with new power to carry his new fire.... Jesus bring new wine out of me.”

*God Only Knows* -Hillsong Worship

**Type in URL:** [tinyurl.com/God-only-knows-hillsong](https://tinyurl.com/God-only-knows-hillsong) (8:10 min.)

*New Wine* -Hillsong Worship

**Type in URL:** [tinyurl.com/new-wine-hillsong](https://tinyurl.com/new-wine-hillsong) (8:10 min.)

**11.** *What burdens have caused you to fear instead of believe?*

**12.** *What has discouraged you from bringing these burdens to Jesus?*

**Video Insights** *Seven Biblical Fasting Principles* -Allen Parr

Type in URL: [tinyurl.com/fasting-principles](https://tinyurl.com/fasting-principles) (12:16 min)

Thoughts:

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*The Woman With The Issue of Blood Explained* -Jacob Coyne

Type in URL: [tinyurl.com/issue-of-blood](https://tinyurl.com/issue-of-blood) (4:51 min.)

Thoughts:

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*Why did The Chosen Change this Bible Verse: Jairus' Daughter*

Type in URL: [tinyurl.com/why-change-this](https://tinyurl.com/why-change-this) -The Snipe Life

Thoughts: (40:02 min)

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**A. C. T. S.** Prayer:

*Adoration / Confession / Thanksgiving / Supplication*

---

Examine where you are with the Lord and the priority of his kingdom.  
Take it to him in prayer:

*ADORATION: How can you praise God from whom all blessings flow?*

---

*CONFESSION: What do you need to confess and change?*

---

*THANKSGIVING: Which circumstances will you thankfully embrace?*

---

*SUPPLICATION: For whom and for what will you pray?*

---

*. . . ANYTHING ELSE:*

---

**S. H. A. R. E.** Mentality:

*Stop / Hear / Analyze / Risk / Execute*

---

Apply what you are learning to your opportunities, then take bold action to serve. What is a situation that you want or need to:

*STOP: Take a moment to focus. What is the issue to address?*

---

*HEAR: Listen not to the urgent, but the important. What is that?*

---

*ANALYZE: Determine the obstacles and options. How will you proceed?*

---

*RISK: Resist the familiar and easy. What's your growing edge here?*

---

*EXECUTE: Move from the mental to the real. What will you do next?*

---



*One way to begin*

---

**NOTE FOR LEADERS:** Again, one way to **start the study** is to ask group members what is something that they valued from the previous week's

***Drive it Home*** segment after the study.

## Intensity in Tent City (Ep. 6)

### Study #7

**INTRO:** Pilate hears about Jesus from his wife (who dreamt of Jesus) and his colleague, **Atticus**, (who spies on Jesus). The disciples prepare for worst-case scenarios and try to quell the crisis their preaching in Decapolis has created.

FROM

The

CHOSEN

**Gaius'** loyalty is questioned by his Roman superior (Dominus), as Gaius shows sympathy to Jesus' followers. **Tamar** and **Mary Magdalene** disagree on how to show loyalty to Jesus with all that they are and have. **Andrew** and **Philip** handle a crisis involving **John the Baptist**, who is languishing in prison but expressing doubts about Jesus.

**Simon the Zealot's** pursuers finally corner him and question his loyalty to Jesus and to their cause. Again, this extra biblical, cinematic flair fills in the gaps and shows how Jesus changes the loyalties of those he calls.

**WATCH** View Episode 6 (50 min., from 0:00 to 49:48) > Discuss

---

1. Many confrontations occur in this episode. *What issues are dividing each of the following characters? And how do they seek to bring resolution?*

... Quintus and Gaius?

... Mary and Tamar?

... Simon and Eden?

... Simon Zee and the Zealots?

... John the Baptist and Jesus?

... The angry Pharisee and Jesus?

**DISCOVER** Read Aloud > Study > Discuss

---

**INTRO:** Have you ever questioned if Jesus is who he claimed? If so, you are not alone. Even Jesus' relatives had their doubts. His cousin, John the Baptist, sent a delegation to ask that question.



***As you study this passage, look for the question marks and the answers which follow.***

### **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. <sup>2</sup> Now when John heard in prison about the deeds of the Christ, he sent word by his disciples <sup>3</sup> and said to him, “Are you the one who is to come, or shall we look for another?” <sup>4</sup> And Jesus answered them, “Go and tell John what you hear and see: <sup>5</sup> 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. <sup>6</sup>And blessed is the one who is not offended by me.”

<sup>7</sup>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? <sup>8</sup>What then did you go out to see? A man dressed in soft clothing? Behold, those who wear soft clothing are in kings’ houses. <sup>9</sup>What then did you go out to see? A prophet? Yes, I tell you, and more than a prophet. <sup>10</sup>This is he of whom it is written,

“Behold, I send my messenger before your face,  
who will prepare your way before you.’

<sup>11</sup>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. <sup>12</sup>From the days of John the Baptist until now the kingdom of heaven has suffered violence, and the violent take it by force. <sup>13</sup>For all the Prophets and the Law prophesied until John, <sup>14</sup>and if you are willing to accept it, he is Elijah who is to come. <sup>15</sup>He who has ears to hear, let him hear.

<sup>16</sup>“But to what shall I compare this generation? It is like children sitting in the marketplaces and calling to their playmates,

<sup>17</sup>“‘We played the flute for you, and you did not dance;  
we sang a dirge, and you did not mourn.’

<sup>18</sup>For John came neither eating nor drinking, and they say, ‘He has a demon.’ <sup>19</sup>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.”



2. Imagine that you are John the Baptist. *Why would you be questioning Jesus?*

*... How would you react to Jesus' reply?*

3. *Why does Jesus proclaim John the Baptist to be great?*

4. *What observations did Jesus make about the people of his time?*

*... In what ways is our current generation similar to, or different from, the one of that time?*

**RELATE** *How It Applies to God, Life, and You > Discuss*

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5. *If you could send a messenger to Jesus to ask him about any topic about the faith, what would it be?*

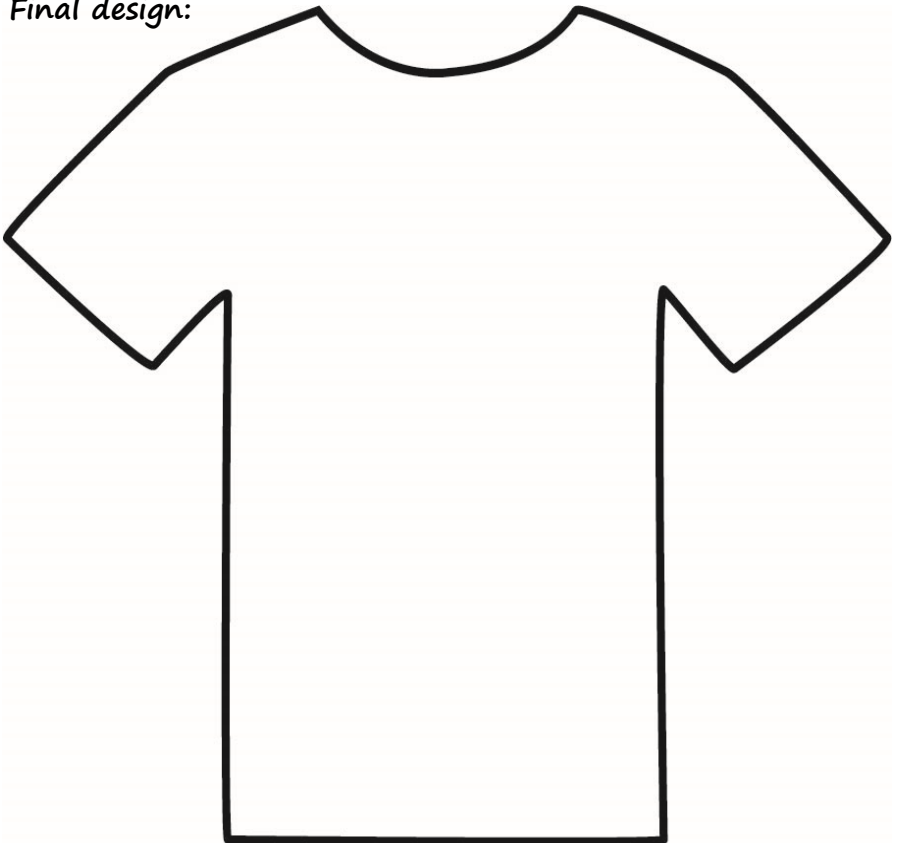
*... How do you think he would answer?*

**T-Shirt Design** After watching > discovering > relating,  
What slogan would you write or draw on your T-Shirt?

---

*Draft concepts:*

*Final design:*



**NOTES on Study #7** *Commentary and Historical Context*

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**Matthew 11:1-18 –Messengers from John the Baptist**

- John the Baptist was imprisoned by Herod Antipas, ruler of Galilee and central Transjordan. He had married Herodias, the divorced wife of his half-brother, after divorcing his first wife. This was illegal by Jewish law and something about which John did not keep quiet. John was imprisoned by Herod in Machaerus (see the map on page 180) in what was likely a dark, stifling dungeon.
- Jesus states, “Behold I send my messenger before your face....” This comes from Malachi 3:1. Jesus affirmed that John was the prophet who fulfilled the prophecy about the one who would prepare the way for the Messiah. According to Malachi 4:5-6, Elijah will return during the End of Times. John the Baptist stated that he wasn’t Elijah returning (John 1:21), although Jesus indicated John’s ministry to be “Elijah-like” (Matthew 11:14).
- Tax collectors were known for embezzlement and cooperation with the Romans. The standards of Pharisees and others would not have them socializing with tax collectors and other “low-lives.” Jesus broke societal taboos and condemned, not the “blatant sinners,” but the arrogant and hypocritical. To him, humbleness and openness to one’s need before God was of primary spiritual importance.
- The Pharisees began around 160 BCE, as a lay reform movement to call Israel back to holiness. Indeed, the term Pharisee, comes from the Hebrew word, “separated.” Unfortunately, they elevated their oral traditions to be essentially equal to Old Testament law which turned what may have been good intentions into legalism.

Of two prominent Pharisees, Shammai and Hillel, Shammai called for a strict, unbending interpretation of Law while Hillel taught a looser, more liberal application. Followers of Shammai fostered a hatred for anything Roman, including its taxation and looked to outlaw all communication and commerce between Jews and Gentiles. Those who followed Hillel opposed such extreme exclusiveness.

**REALISTIC***But***REAL?***That's plausible but did it happen?*

**Did Pilate's wife dream of Jesus and the serpent in the Garden?** We don't know. The content of that dream is not revealed in the New Testament, but she dreams of Jesus as "innocent," which causes her "great suffering" (Matthew 27:19). Interestingly, there is tradition that she (with the name, Claudia Procula) became a Christian and, if so, the details of Jesus' trial, before her husband, may have come from her.

**Did the disciples' preaching in Decapolis create a fearful crisis?**

The disciples' message caused controversy (Matthew 10:5-17; Mark 6:7-12; Luke 9:1-6). They may have feared the consequences, but Gentile groups of the Decapolis turning against them is conjecture. In sending them out, Jesus forbade visiting Gentiles (Matthew 10:5), though word likely spread beyond their intended Jewish audience.

**Did Tamar and Mary Magdalene fight over loyalty, and business?**

Tamar is not mentioned in Scripture, nor is there any mention of a business enterprise in which they were involved. But there were several women who traveled in support of Jesus' ministry (Luke 8:2-3). In general, women did not own land or property at that time, so their wealth was conveyed via things like fine jewelry. Business engagement in a vineyard with Zebedee, is pure speculation—but certainly easier than being involved in his "former occupation" of fishing!

**Did Pilate debate the use of force with his Roman colleagues, Atticus?**

This is conjecture, meant to typify the wishy-washy, people-pleasing Pilate, who could later be swayed by the Jewish leaders and crowds to crucify Jesus. That the fictional Atticus went undercover, as an informant for Rome, makes for an interesting, extra-biblical storyline.

**Did John the Baptist need reassuring?**

Yes. Jesus' strongest believer, his cousin John (the Baptist), languishes in prison quite a distance from Jesus in space—90 miles, in Machaerus, and in time—it's been many months since being together. John sent messengers to Jesus expressing doubts (Matthew 11:2-29; Luke 7:18-35). Whether John's austere lifestyle or Jesus' freewheeling one, those who want to find a way to oppose their message will do so.

**Did Jesus quote an Aesop's Fable when he compared this generation to children in the marketplace?**

Yes. Matthew 11:17 is a line from that fable. Jesus likely learned it as a child. Aesop lived in the sixth century B.C. during King Croesus' reign in Sardis, now modern-day Turkey. Aesop was a slave but later became a member of the king's court, giving noteworthy advice to the king.

**Drive it Home** *Review and Respond: Worship, Pray, Share*

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Review the study and your own journey of questions, doubts, faith.

*The River* –Jordan Feliz

**Type in URL:** [tinyurl.com/down-to-river](https://tinyurl.com/down-to-river) (3:18 min.)

**6.** *What have been your greatest doubts about following Jesus?*

**7.** *Where in your life are you experiencing conflict?*

**8.** *What have you learned in The Chosen video, and in your study of Matthew 11, that might help you to resolve your conflicts?*

Be reminded that in and through it all, *God really loves you.*

*God Really Loves Us* –Crowder, Dante Bowe

**Type in URL:** [tinyurl.com/God-really-loves-me](https://tinyurl.com/God-really-loves-me) (4:20 min.)

*Feel free to use SHARE on page 119 to work through these issues.*

**Video Insights** *This Connection is Critical to S3 E6*

Type in URL: [tinyurl.com/this-connection](https://tinyurl.com/this-connection) -Brandon Robbins

Thoughts: (15:51 min)

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*Jesus as Fulfiller of Isaiah and the New Creation in Matthew 11*

Type in URL: [tinyurl.com/Jesus-as-fulfiller](https://tinyurl.com/Jesus-as-fulfiller) -Chad Bird

Thoughts: (25:50 min.)

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*The Violence of the Kingdom and the Friend of Sinners*

Type in URL: [tinyurl.com/kingdom-violence](https://tinyurl.com/kingdom-violence) -Chad Bird

Thoughts: (28:34 min)

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**A. C. T. S.** Prayer:

*Adoration / Confession / Thanksgiving / Supplication*

---

Examine where you are with the Lord and the priority of his kingdom.  
Take it to him in prayer:

*ADORATION: How can you praise God from whom all blessings flow?*

---

*CONFESSION: What do you need to confess and change?*

---

*THANKSGIVING: Which circumstances will you thankfully embrace?*

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*SUPPLICATION: For whom and for what will you pray?*

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*. . . ANYTHING ELSE:*

---

**S. H. A. R. E.** Mentality:

*Stop / Hear / Analyze / Risk / Execute*

---

Apply what you are learning to your opportunities, then take bold action to serve. What is a situation that you want or need to:

*STOP: Take a moment to focus. What is the issue to address?*

---

*HEAR: Listen not to the urgent, but the important. What is that?*

---

*ANALYZE: Determine the obstacles and options. How will you proceed?*

---

*RISK: Resist the familiar and easy. What's your growing edge here?*

---

*EXECUTE: Move from the mental to the real. What will you do next?*

---





*What is your favorite Chosen scene so far?*

---

**NOTE FOR EVERYONE:** Of course, there's a wide difference of opinion regarding the above question, but many may pick one from this episode. At some point it would prove fun to take a vote... and then to have group members describe why they chose the one they did.

## Ears To Hear (Episode 7)

### Study #8

**BACKGROUND:** We can learn a lot about a culture from its celebrations. Episode 7 begins with a Jewish community celebrating the Feast of Purim.

FROM

The

CHOSEN

Purim celebrates a Jewish woman, **Esther**, who became the Queen of Persia, and her uncle, **Mordecai**, who saved the day (see Book of Esther). Together, they were able to expose an evil plot by **Haman**, who wanted to kill all the Jews. But instead of being hunted down and killed, the Jews were allowed to arm and defend themselves.

In the best plot twist imaginable, Haman ended up on the gallows he had built to execute Esther's uncle, Mordecai.

Celebrating pride in one's nation is a good thing, but when it becomes "us" vs. "them," this development leads to racial, national and international strife. The Jews, more than any nation, had been called by God (Genesis 12) to be a blessing to all the nations on earth. But by Jesus' day, this mission was shipwrecked on the shores of conflict, strife, and disdain for her neighbors. Mission abandoned.

It would take someone special, indeed God's Messiah, to correct and re-institute a new mission for a new Israel. And he was ready to do it.

**WATCH** [View Episode 7 \(11 min., from 0:00 to 10:51\)](#) > [Discuss](#)

**INTRO:** Racial, and national tensions, violence, and hatred are nothing new. The faces and the cultures change, but suspicion and insensitivity to anything different remains. As Jesus reached across cultural barriers, it caused discomfort to people on all sides.



In this episode, Jesus' parable about a banquet, as told by Andrew and Philip, is the tinder that caused tensions to erupt in the Decapolis.

***We will watch the episode and listen to them describe it. Then we'll read and study the parable in Luke 14 below and discuss it together.***

**DISCOVER** [Read Aloud](#) > [Mark It Up](#) > [Discuss](#)

The parable that caused so much trouble in the video is found in Luke 14:12-24.

***As you study this parable, look for and identify each of the characters in the story.***



### **The Parable of the Great Banquet**

**LUKE 14** <sup>12</sup>He said also to the man who had invited him, "When you give a dinner or a banquet, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you be repaid. <sup>13</sup>But when you give a feast, invite the poor, the crippled, the lame, the blind, <sup>14</sup>and you will be blessed, because they cannot repay you. For you will be repaid at the resurrection of the just."

<sup>15</sup>When one of those who reclined at table with him heard these things, he said to him, "Blessed is everyone who will eat bread in the kingdom of God!"

<sup>16</sup>But he said to him, "A man once gave a great banquet and invited many. <sup>17</sup>And at the time for the banquet he sent his servant to say to those who had been invited, 'Come, for everything is now ready.' <sup>18</sup>But they all alike began to make excuses.

The first said to him, 'I have bought a field, and I must go out and see it. Please have me excused.'

<sup>19</sup>And another said, 'I have bought five yoke of oxen, and I go to examine them. Please have me excused.'

<sup>20</sup>And another said, 'I have married a wife, and therefore I cannot come.'

<sup>21</sup>So the servant came and reported these things to his master. Then the master of the house became angry and said to his servant, 'Go out quickly to the streets and lanes of the city, and bring in the poor and crippled and blind and lame.'

<sup>22</sup>And the servant said, 'Sir, what you commanded has been done, and still there is room.'

<sup>23</sup>And the master said to the servant, 'Go out to the highways and hedges and compel people to come in, that my house may be filled.

<sup>24</sup>For I tell you, none of those men who were invited shall taste my banquet.'"

**1. Who does Jesus say that we should invite to the banquet? Why?**

**2. Why do people refuse to come to the banquet?**

3. Do you believe the characters in this parable had legitimate reasons not to come to the banquet? Why or why not?

4. What would the listeners of this parable find offensive?

... Why did it cause so much trouble in the Decapolis?

5. What good news is proclaimed in the parable?

**WATCH** View Ep. 7 (26 min., from 10:51 to 36:57) > Discuss

---

**INTRO:** In this clip there will be a flashback of Matthew and an old man (also Matthew)—indeed it's a man we've seen before: a shepherd in *The Chosen's* pilot episode. Although this event does not occur in the Bible, it does carry a powerful message of prioritizing what's important. ***As you watch this scene, consider who and what the old man represents.***



**DISCOVER** Read Aloud > Mark It Up > Discuss

---

**INTRO:** Before we discuss the video, we will read a parable about a dishonest manager that was the inspiration for the video clip we just watched. Though differing in detail, both illustrate the importance of having *kingdom priorities* prompt us to look out for ourselves by how we use what we own for others. Read Luke 16:1-9:



***Look for the actions of the manager and Jesus' comments about him.***

### **The Parable of the Dishonest Manager**

**LUKE 16** He also said to the disciples, “There was a rich man who had a manager, and charges were brought to him that this man was wasting his possessions. <sup>2</sup> And he called him and said to him, ‘What is this that I hear about you? Turn in the account of your management, for you can no longer be manager.’

<sup>3</sup> And the manager said to himself, ‘What shall I do, since my master is taking the management away from me? I am not strong enough to dig, and I am ashamed to beg. <sup>4</sup> I have decided what to do, so that when I am removed from management, people may receive me into their houses.’ <sup>5</sup> So, summoning his master's debtors one by one, he said to the first, ‘How much do you owe my master?’ <sup>6</sup> He said, ‘A hundred measures of oil.’ He said to him, ‘Take your bill, and sit down quickly and write fifty.’ <sup>7</sup> Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred measures of wheat.’ He said to him, ‘Take your bill, and write eighty.’

<sup>8</sup> The master commended the dishonest manager for his shrewdness. For the sons of this world are more shrewd in dealing with their own generation than the sons of light. <sup>9</sup> And I tell you, make friends for yourselves by means of unrighteous wealth, so that when it fails they may receive you into the eternal dwellings.

**6.** *How is the old man in the video like the dishonest manager?*

*...How is he different?*

**7.** *What does the old man accomplish through his shrewdness?*

*...What does the manager in the parable accomplish?*

**8.** *What lesson did Jesus say that we should learn from the dishonest manager (vs. 9)?*

*... How does the old man illustrate and apply Jesus' parable?*

**9.** *The prayer tassels that the old man gave to Matthew had monetary value because of their age and a rare blue dye called "tekhelet." What was their value to the old man and to Matthew?*

**RELATE** *How It Applies to God, Life, and You > Discuss*

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**10.** *How do the old man and the manager inspire you to use your money, material goods and everything else, in a purposeful way?*

11. In the video, Mary told Matthew, “Sometimes God sends a dove.”  
When have you been sent a “dove”?

...To whom are you being sent as a “dove”?

**WATCH** View Episode 7 (24 min., 37.01–1:01:40) > Discuss

**INTRO:** Jesus finds himself with a diverse group:

—**Syrophoenicians** who hail from the borders of Tyre and Sidon, and thus are Canaanite (see map on page 180).

—**Nabataeans** who were the firstborn of Ishmael, born of Abraham’s union with Sarah’s handmaid, Hagar (see Genesis 25:12-13), and thus commonly considered Arab people.

—**Orthodox Jews** who prided themselves on strict loyalty to the Law.

—**The followers of Jesus.** Yeah, we know about this motley crew!

**While watching the last 24 minutes of Episode 7, look for the historic and current controversies which divide these various groups.**

12. What sources of anger and mistrust did you observe among the individuals and groups in this episode?

... What did they have in common?





**RELATE** How It Applies to God, Life, and You > Discuss

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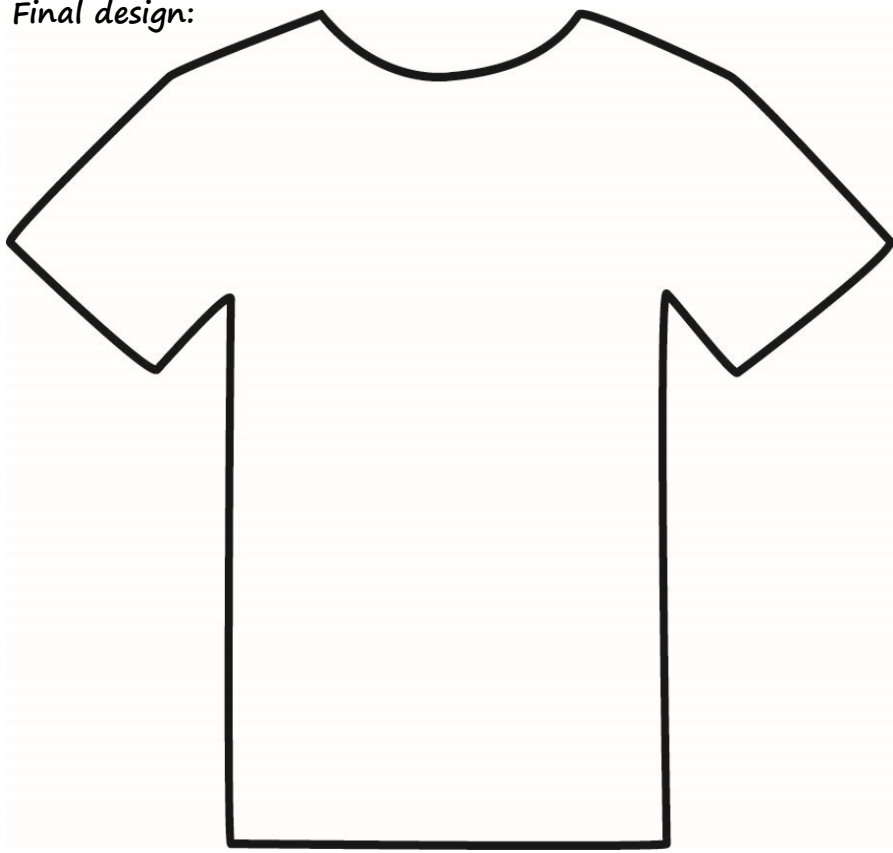
13. How can we remain faithful to your traditions while, at the same time, understanding and respecting the traditions of others?

**T-Shirt Design** After watching > discovering > relating,  
What slogan would you write or draw on your T-Shirt?

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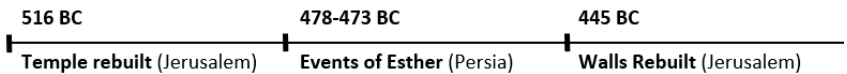
Draft concepts:

Final design:



**NOTES on Study #8** *Commentary and Historical Context***ESTHER 9:1-5 – The Jews Destroy Their Enemies**

- The Persian Empire replaced Babylon as the ruling power in 539 BC. Esther's story is set in the Persian capital of Susa, during the reign of King Ahasuerus, (known as Xerxes I, 486–464 B.C.). Some Jews had returned to Jerusalem, and enjoyed a degree of control over their own affairs. Others, like Esther and her uncle, Mordecai, were still in exile. Being a minority, the Jews were viewed with suspicion and sometimes faced threats to their existence.



- As a young Jewish girl, Esther became the queen of Persia and, with the assistance of Mordecai, ended up saving the Jews from a plot to destroy them. The Book of Esther was written to explain this event and, with it, the origin of the Feast of Purim that celebrated God's intervention for future generations. Episode 7 of *The Chosen* opens with Jairus and his family quoting Esther and celebrating Purim.
- Interestingly, Esther is the only book in the Old Testament that does not mention the name of God. However, his work *behind the scenes* is readily appreciated. If Haman (the arch enemy of the Jews) and his plot to murder them had succeeded, the Jewish people would have ceased to exist, and, with it, the unfolding story of God's saving work in and through Abraham's descendants. Ultimately there would be no fulfillment in Israel's hoped-for Messiah.

But this great story of God's intervention on Israel's behalf was, at times, turned into a nationalistic celebration of disdain for the Gentile nations, the very people God intended his people's presence to provide the light of his glory on earth.

- Christians should read Esther as part of our own heritage. Though not obligated to celebrate feast days like that of Purim, we too can take heart that God providentially watches over his own (see Romans 8:28).

### **Luke 14:12-24 – The Parable of the Great Banquet**

- Typically only men were invited to banquets as women served the food when servants weren't present. Guests reclined on bed-like seats and lay at right angles to the table. The foods served were bread, olives, fish, cheeses, honey, dates, and figs. Wine was an important part of feasts while beef or lamb was only provided by the rich or on special occasions.
- A banquet event was announced long beforehand. Two Invitations were sent out; the first was a kind of "save the date" message; the second, when the day finally came. Servants were sent to summon those invited. To accept an invitation and later refuse it on the day of the banquet was considered a grave insult. Clearly in Jesus' parable, the excuses given were last-minute, weak and certainly an affront to the host.

### **Luke 16:1-9 – The Parable of the Dishonest Manager**

- A manager or steward in the ancient world was a trusted servant who doled out the goods of his master to clients, keeping records of those owing his master. In Jesus' parable the manager was "wasting his possessions" (doing a bad job!) and so was about to be fired.
- The manager did not exceed his legal powers, but he was morally guilty of wrongdoing. He acted shrewdly and it was a well-devised scheme. His plan relied on the ancient conventions of providing benefits and hospitality. If he would provide a "discount" then the debtors would owe him, not his master. And when he's fired and on the street looking for a job, they'll remember his generosity and feel it a requirement to return the favor. Consequently, he secured his future with his action.
- But there's more to the story. Having spent much time with the master, the manager also knew of his generosity and was hoping to be the benefactor of that so as not to incur his retaliation. What the manager gets right is his priorities. We, like him, would be best off to spend our resources with the future in mind; that is, for those who desperately need to hear of and embrace Jesus' Lordship. Whatever it takes, give away all you have for spiritual influence. It's in your best self-interest to live for the best interest of others!

**REALISTIC***But***REAL?**

**Were the prayer tassels that Matthew refuses, hides, and eventually wears on his robe really “a thing”?** Yes. At first, Matthew (in the film) refuses to take this precious item to settle an old man’s huge tax liability. The old man (also named Matthew) at one point says, “I am eager to meet my Maker, *again*.” (In the film, he first met Jesus at the manger scene—in the pilot episode.)

Matthew hides the prayer tassels as if they’re forbidden by his new faith and gets angry when Mary Magdalene uncovers them. To Orthodox Jews, then and now, tassels (“tzitzit”) on the four edges of their robe show obedience to Torah (Deuteronomy 22:12; 23:5). Matthew feels unworthy of tassels, even afraid of them, but eventually makes peace with this precious throwback remnant, symbolic of his original (and now, genuine) Jewish faith.

**Is the reference to “highways and hedges” all that offensive?**

Yes and no, depending on the audience. This expression stems from Jesus’ *Parable of the Banquet* (Matthew 22:1-14; Luke 14:15-24). Jews are upset that Gentiles are invited, and Gentiles—those from the Decapolis (“ten cities,” see the map on page 180)—are insulted they are last to the table, as if second-class in God’s kingdom. Stirring up controversy and reflection is the point of parables.

Jesus, who models how to stir up the waters, also calms them (spoiler alert for Episode 8). To calm Philip, Little James cites Isaiah (42:1), reminding him that Gentiles would be “curious” about the Messiah. As to whether “highways and hedges” refer to Gentiles, Jesus (in the film) *hedges* by saying, “He who has ears to hear let him hear.” He adds that the hearts of *both* Jew and Gentile are “hard.”

**Were Gentiles in Jesus’ line of ancestors?** Yes! Tamar (possibly the namesake of *The Chosen* character with the same name), Rahab, and Ruth were Gentiles (Matthew 1:3-5), indicating that the foundation of Jesus’ ministry includes all ethnic groups, not just Israel.

**Was deafness (or blindness) regarded as a punishment for sin?**

Yes, in the minds of many whom Jesus encountered but he specifically taught otherwise (see John 9:1-3).

**Drive it Home** Review and Respond: Worship, Pray, Share

---

Go back through the study. Watch, listen and sing along with these worship songs: *Let the King of my heart be the mountain where I run, the foundation I drink from. Oh, he is my song.*

*King of My Heart* -Kutless

**Type in URL** [tinyurl.com/king-of-heart](https://tinyurl.com/king-of-heart) (4:21 min.)

*Believe For It* -CeCe Winans

**Type in URL:** [tinyurl.com/believe-for-it-song](https://tinyurl.com/believe-for-it-song) (8:20 min.)

14. What racial and cultural barriers do you experience?

15. When have you been misunderstood?

16. What groups of people do you have a hard time understanding and loving?

17. What can you do to break down the walls that divide you?

**Video Insights** *The True Message of S3E7* -Brandon Robbins

Type in URL: [tinyurl.com/true-message](https://tinyurl.com/true-message) (15:04 min)

Thoughts:

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*The Parable of the Great Feast* -Bishop Bob Hayes

Type in URL: [tinyurl.com/great-feast](https://tinyurl.com/great-feast) (29:11 min)

Thoughts:

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*The Parable of the Unjust Steward and Merciful Master*

Type in URL: [tinyurl.com/unjust-steward](https://tinyurl.com/unjust-steward) -Chad Bird

Thoughts: (24:40 min)

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**A. C. T. S.** Prayer:

*Adoration / Confession / Thanksgiving / Supplication*

---

Examine where you are with the Lord and the priority of his kingdom.  
Take it to him in prayer:

*ADORATION: How can you praise God from whom all blessings flow?*

---

*CONFESSION: What do you need to confess and change?*

---

*THANKSGIVING: Which circumstances will you thankfully embrace?*

---

*SUPPLICATION: For whom and for what will you pray?*

---

*. . . ANYTHING ELSE:*

---

**S. H. A. R. E.** Mentality:

*Stop / Hear / Analyze / Risk / Execute*

---

Apply what you are learning to your opportunities, then take bold action to serve. What is a situation that you want or need to:

*STOP: Take a moment to focus. What is the issue to address?*

---

*HEAR: Listen not to the urgent, but the important. What is that?*

---

*ANALYZE: Determine the obstacles and options. How will you proceed?*

---

*RISK: Resist the familiar and easy. What's your growing edge here?*

---

*EXECUTE: Move from the mental to the real. What will you do next?*

---



## PRIOR

*Food for the body and for the soul*

---

10

## STUDY

**NOTE FOR EVERYONE:** The cover on this guide illustrates the centrality of food in our lives. But,

of course, our hunger runs deeper. We have a “God-shaped void” only God himself can fill. Our regularly occurring physical hunger reminds us, and hopefully prompts us, to feed our deeper spiritual need on his eternal provision.

In this study, Jesus seeks to get this point across to his disciples and to the crowd. “I am the bread of life,” he declares... and he means for us to take him very seriously. We have no other option unless we intend to starve.

## *Sustenance (Episode 8A)*

Study  
#9

**INTRO:** Psalm 77, composed by Asaph circa 990 B.C., provides the bookends to episode 8 and well describes the grief and the joy that this last episode, indeed the entire season, depicts.

FROM

The

CHOSEN

Because of this episode's length we will be dividing it into two studies (#9 and #10). Substitute reading the Psalm for watching it read in David's throne room during the first 3:22 minutes of the episode.

**WATCH** View Episode 8A (3 min., from :00 to 3:22) > Discuss

**TITLE:** In the Day of Trouble I Seek the Lord  
To the choirmaster: according to Jeduthun.  
A Psalm of Asaph.



**DISCOVER** Read Aloud > Mark It Up > Discuss

*Look for the emotions that are described.*



**PSALM 77** I cry aloud to God,  
aloud to God, and he will hear me.

<sup>2</sup>In the day of my trouble I seek the Lord;  
in the night my hand is stretched out without wearying;  
my soul refuses to be comforted.

<sup>3</sup>When I remember God, I moan;  
when I meditate, my spirit faints. *Selah*

<sup>4</sup>You hold my eyelids open;  
I am so troubled that I cannot speak.

<sup>5</sup>I consider the days of old,  
the years long ago.

<sup>6</sup>I said, "Let me remember my song in the night;  
let me meditate in my heart."  
Then my spirit made a diligent search:

<sup>7</sup>"Will the Lord spurn forever,  
and never again be favorable?

<sup>8</sup>Has his steadfast love forever ceased?  
Are his promises at an end for all time?

<sup>9</sup>Has God forgotten to be gracious?  
Has he in anger shut up his compassion?" *[Interlude]*

1. How does Asaph describe the human condition of weariness here?

2. When have you identified with the thoughts and feeling described here?

**WATCH** View Ep. 8 Cont'd (46 min.: 3:20 to 49:12) > Discuss

**INTRO:** There are many accounts of miraculous feedings in the Bible.

**FROM**

*The*

**CHOSEN**

The Israelites were fed manna in the wilderness as they traveled to the Promised Land, Elisha fed 100 prophets with 20 barley loaves (2 Kings 4:42-44), and the story of Jesus feeding the 5000 is told by all four Gospel writers. In addition to all of those feedings, Matthew and Mark both tell about Jesus feeding 4000 people. *The Chosen* shows only one miraculous feeding that is either the feeding of the 4000, or the feeding of the 5000—or both.

3. Who did you notice that is burdened in their soul and a prime candidate for Jesus' message of "rest for the weary"?

**DISCOVER** Read Aloud > Mark It Up > Discuss

**INTRO:** In Exodus 16:1-18, the Israelites were traveling through the desert after escaping slavery in Egypt and they began to "grumble" because their food stock was running low. Instead of trusting, they wanted to return to slavery, thinking that the Egyptian slave-masters were more trustworthy than God. God answered their complaints by graciously providing daily bread called *manna*, which fell from the sky.

**FROM**

*The*

**BIBLE**

***Look for the numbers and amounts in this story.***

### **Jesus Feeds the Five Thousand**

**JOHN 6** After this Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. <sup>2</sup> And a large crowd was following him, because they saw the signs that he was doing on the sick. <sup>3</sup> Jesus went up on the mountain, and there he sat down with his disciples. <sup>4</sup> Now the Passover, the feast of the Jews, was at hand. <sup>5</sup> Lifting up his eyes, then, and seeing that a large crowd was coming toward him, Jesus said to Philip, “Where are we to buy bread, so that these people may eat?” <sup>6</sup> He said this to test him, for he himself knew what he would do. <sup>7</sup> Philip answered him, “Two hundred denarii worth of bread would not be enough for each of them to get a little.” <sup>8</sup> One of his disciples, Andrew, Simon Peter's brother, said to him, <sup>9</sup> “There is a boy here who has five barley loaves and two fish, but what are they for so many?” <sup>10</sup> Jesus said, “Have the people sit down.” Now there was much grass in the place. So the men sat down, about five thousand in number. <sup>11</sup> Jesus then took the loaves, and when he had given thanks, he distributed them to those who were seated. So also the fish, as much as they wanted. <sup>12</sup> And when they had eaten their fill, he told his disciples, “Gather up the leftover fragments, that nothing may be lost.” <sup>13</sup> So they gathered them up and filled twelve baskets with fragments from the five barley loaves left by those who had eaten. <sup>14</sup> When the people saw the sign that he had done, they said, “This is indeed the Prophet who is to come into the world!”

4. *Why do you think that miraculous feedings are so important to the writers of the Bible?*
5. *What do these stories teach about human need and God's provision?*
6. *Why do Philip and Andrew believe that feeding the crowd is impossible?*

*... What does this reveal about the focus of their faith?*

**DISCOVER** Read Aloud > Mark It Up > Discuss

**INTRO:** After Jesus fed the crowd, he crossed to the other side of the Sea of Galilee, but the people pursued him, hoping for more miracles. Jesus uses the occasion to confront them about their belief and expectations.



***Look for the claims that Jesus makes about himself.***

**I Am the Bread of Life**

**JOHN 6** <sup>26</sup> Jesus answered them, “Truly, truly, I say to you, you are seek-ing me, not because you saw signs, but because you ate your fill of the loaves. <sup>27</sup> Do not work for the food that perishes, but for the food that endures to eternal life, which the Son of Man will give to you. For on him God the Father has set his seal.”

<sup>28</sup> Then they said to him, “What must we do, to be doing the works of God?”

<sup>29</sup> Jesus answered them, “This is the work of God, that you believe in him whom he has sent.”

<sup>30</sup> So they said to him, “Then what sign do you do, that we may see and believe you? What work do you perform? <sup>31</sup> Our fathers ate the manna in the wilderness; as it is written, ‘He gave them bread from heaven to eat.’”

<sup>32</sup> Jesus then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. <sup>33</sup> For the bread of God is he who comes down from heaven and gives life to the world.”

<sup>34</sup> They said to him, “Sir, give us this bread always.”

<sup>35</sup> Jesus said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst. <sup>36</sup> But I said to you that you have seen me and yet do not believe. <sup>37</sup> All that the Father gives me will come to me, and whoever comes to me I will never cast out. <sup>38</sup> For I have come down from heaven, not to do my own will but the will of him who sent me. <sup>39</sup> And this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day. <sup>40</sup> For this is the will of my Father, that everyone who looks on the Son and believes in him should have eternal life, and I will raise him up on the last day.”

<sup>41</sup> So the Jews grumbled about him, because he said, “I am the bread that came down from heaven.”

<sup>42</sup> They said, “Is not this Jesus, son of Joseph, whose father and mother we know? How does he say, ‘I have come down from heaven’?”

<sup>43</sup> Jesus answered them, “Do not grumble among yourselves. <sup>44</sup> No one can come to me unless the Father who sent me draws him. And I will raise him up on the last day. <sup>45</sup> It is written in the Prophets, ‘And they will all be taught by God.’ Everyone who has heard and learned from the Father comes to me— <sup>46</sup> not that anyone has seen the Father except he who is from God; he has seen the Father. <sup>47</sup> Truly, truly, I say to you, whoever believes has eternal life. <sup>48</sup> I am the bread of life. <sup>49</sup> Your fathers ate the manna in the wilderness, and they died. <sup>50</sup> This is the bread that comes down from heaven, so that one may eat of it and not die. <sup>51</sup> I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”

*7. What do the people want from Jesus?*

*8. What claims does Jesus make about himself?*

**RELATE** *How It Applies to God, Life, and You > Discuss*

*9. Who or what, besides God, are you tempted to trust to supply your needs?*



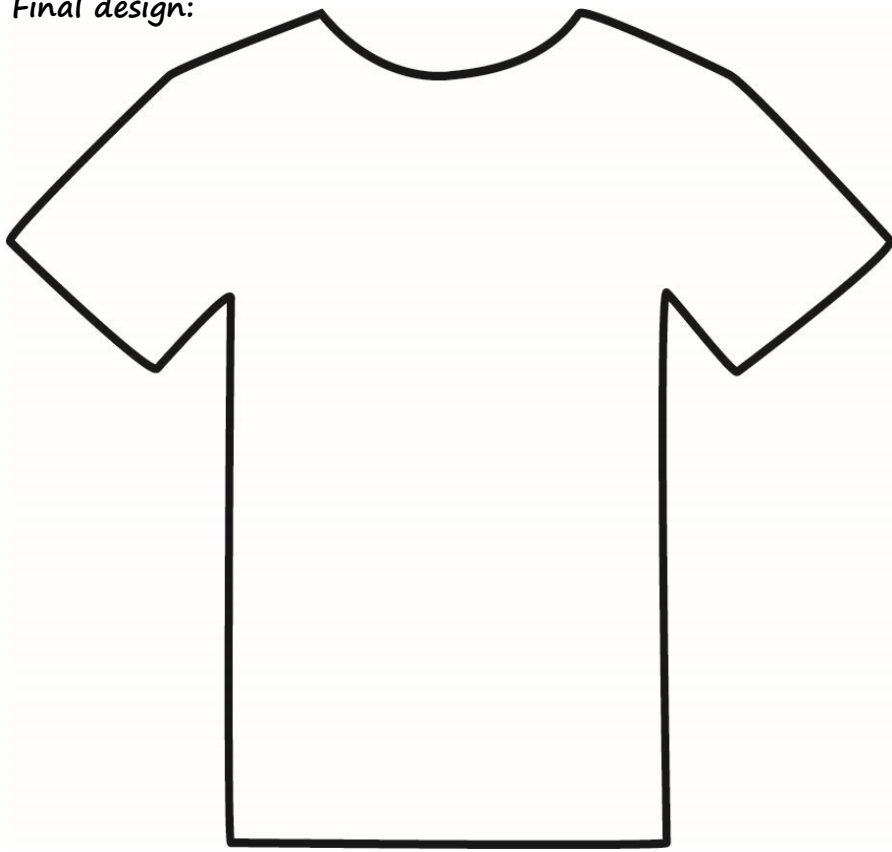
... How has God shown that he is the source of your daily needs?

**T-Shirt Design** After watching > discovering > relating,  
What slogan would you write or draw on your T-Shirt?

---

Draft concepts:

Final design:



**NOTES on Study #9** *Commentary and Historical Context***Psalm 77:1-9 – A Psalm of Asaph**

- Asaph, the author (or composer) of Psalm 77, was a Levite, a skilled singer and poet just as was King David. His sons were also skilled poets and singers. Psalms 50 and 73-83 are called the “Psalms of Asaph” because his name appears in the superscription at the head of those psalms. He would have been a worship leader or choir-master with the guild of singers in the Tent of meeting (prior to the temple being built). Private prayers became liturgical songs of local sanctuaries and were later adapted for use in the temple.

**John 6:1-14 – Jesus Feeds the Five Thousand**

- The location of the feeding was near Bethsaida, northeast of the Sea of Galilee. Many people would travel that route going to Jerusalem with the Passover celebration about to take place. The loaves would have been unleavened wafers of barley bread, a staple for the poor, resembling small flat pitas, and the fish were likely dried sardines.
- Note that the Bible identifies the number as 5,000 men. In addition, there were likely at least 5,000 women and possibly 10,000-plus children for 20,000 or more people in total (see Matthew 14:21). Philip states the obvious that “two hundred denarii worth of bread would not be enough for each of them to get a little (John 6:7).” A denarius was about a day’s wage for a Roman soldier or worker. So, two hundred denarii would be about eight months’ pay, not nearly enough money even if they could find a place to buy the bread.
- Andrew brings up a boy who has five loaves and two fish, and also states the obvious “but what are they for so many?” (John 6:9). There is likely a deeper meaning in the numbers here: The twelve baskets of leftovers allude to the twelve tribes of Israel and the twelve disciples: *Jesus feeds the nation of Israel.*

While we’re talking about numbers, Mark and Matthew record a second feeding numbering “4,000 people” (Mark 8:9) that happened in the Gentile area of the Decapolis. The seven loaves and seven baskets of leftovers collected are symbolic of completeness. The reference to 4,000 “people” rather than 5,000 “men,” was typical of

the way Gentiles counted versus only counting men as the Jews did. The implication: *Jesus also feeds the Gentile nations.*

### John 6:25-27, 35-51 – I Am the Bread of Life

- Manna was a fine, flake-like substance like frost on the ground” (Exodus 16:14). Along with quail for meat, God provided food for Israel while as they traveled (which ended up being 40 years) in the desert. It came in the night and had to be collected before it melted in the heat. Eaten raw, it tasted like wafers that had been made with honey. They didn’t receive it on the Sabbath, so they gathered two days’ supply the day before on Fridays.

This practice began in Exodus 16 with the Israelites grumbling against Moses and Aaron, comparing the abundance of food they enjoyed in Egypt with their lack now (Exodus 16:3-12). Instead of looking to their old life (slavery but food) in Egypt, God pointed them to their new life (freedom and food) in his Promised Land. “Then the Lord said to Moses, “Behold, I am about to *rain bread [manna] from heaven for you*, and the people shall go out and gather a day's portion every day.... At twilight you shall eat meat, and in the morning, you shall be filled with bread. ***Then you shall know that I am the Lord your God.***”

In John 6, Jesus identifies himself (“then you shall know”) as the life-staple—the bread (or manna) of life. Just as God provided for Israel in the desert, Jesus will now nourish and sustain his people.

- Jesus spoke of the gift of eternal life in his teachings many times and that those who believe on him will be raised from the dead by him on the last day. The concept of life after death was not as clearly laid out in the Old Testament but can be found in such places as Isaiah 25:8; 26:19; and Daniel 12:2.

**REALISTIC**

*But*

**REAL?**

*That’s plausible but did it happen?*

**Did the Psalms have to be approved by a review committee to be admitted into the canon of Scripture?** Yes and no. The Psalms were first sung

in the worship settings of Israel and were accepted by common use into the Psalter, their worship book. King David wrote most of them so it is likely that those written by others had to pass muster under his review.

While David has at least 73 ascribed to him, other psalms that made it in were written by Asaph (Ps 50, 73-83), Moses (Ps 90), Sons of Korah (Ps 42, 44-49, 84-85, 87-88), Solomon (Ps 72, 127), and Ethan (Ps 89). Fifty psalms are listed with an anonymous author.

**Aren't there more than one feeding miracle that Jesus performed?** Yes, as discussed in the Notes above. The film merges these feedings from two events. In “feeding the 5000” (the only miracle described in all four gospels), Jesus fed mostly Jews with five loaves and two fish—from a young boy (Telemachus, in the film, who debuted in Episode 7). That boy's lunch was multiplied in “12 baskets” brought by the 12 apostles.

Such details contrast with “feeding the 4000” (cited in Matthew and Mark), where “seven loaves” and “seven baskets” fed diverse people groups from the Decapolis, depicted in the film as being hostile toward each other. The film shows men, women and children, Jews and Gentiles—all eating together contrary to the social and purity customs of the day. Jesus breaks down these barriers while feeding them all. Then as now, Jesus (and food) bring people together!

### **The Unique Symbolism of Bread in the Bible**

Bread is mentioned at least 492 times in the Bible—from Genesis to the Book of Revelation. Below are but a few articles worth looking at on the subject:

***What Does the Bible Say About Bread (100 verses)***

[tinyurl.com/bread-100verses](http://tinyurl.com/bread-100verses)

***The Amazing Significance of Bread in the Bible***

[tinyurl.com/amazing-bread](http://tinyurl.com/amazing-bread)

***What is the Significance of Bread in the Bible***

[tinyurl.com/significance-of-bread](http://tinyurl.com/significance-of-bread)



As human beings, we are constantly reminded of our hunger (and thirst, for that matter), our basic ongoing neediness. The question is: *Will we look for our provision—physical, spiritual, mental, emotional—to the only One who can truly satisfy those needs?*

**Drive it Home** Review and Respond: Worship, Pray, Share

---

Review the study. Watch, listen and sing along: *Bless the Lord oh my soul, oh my soul. Worship his holy name.*

*Do It Again* Elevation Worship

**Type in URL:** [tinyurl.com/do-it-again-song](https://tinyurl.com/do-it-again-song) (6:35 min.)

*10,000 Reasons (Bless the Lord, oh my Soul)* –Matt Redman

**Type in URL:** [tinyurl.com/bless-the-Lord-song](https://tinyurl.com/bless-the-Lord-song) (4:21 min.)

**10.** When talking to his disciples in the video, Jesus says, “It’s not about size, Philip, it’s about who your faith is in. If your faith is secure in God, trusting his promises, choosing his will for your life, instead of your own... this-sized faith is enough.”

*What does this statement teach you about faith?*

**11.** *In what or in who are you tempted to put your faith, other than God?*

*... How’s that working for you?*

**12.** Jesus said, if you have faith “the size of a mustard seed,” you can move a “mountain into the sea.” *What mountain would you like to move into the sea?*

**Video Insights** *Jesus Feeds the Multitudes* –John MacArthur

Type in URL: [tinyurl.com/Jesus-feeds](https://tinyurl.com/Jesus-feeds) (54:52 min)

Thoughts:

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*Majority of Scholars Wrong about Jesus Feeding the 4000*

Type in URL: [tinyurl.com/feeding-the-4000](https://tinyurl.com/feeding-the-4000) –Mike Winger

Thoughts: (46:10 min.)

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*What did Jesus mean when he said, “I am the Bread of Life”*

Type in URL: [tinyurl.com/bread-of-life](https://tinyurl.com/bread-of-life) –Got Questions

Thoughts: (6:19 min.)

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**A. C. T. S.** Prayer:

*Adoration / Confession / Thanksgiving / Supplication*

---

Examine where you are with the Lord and the priority of his kingdom.  
Take it to him in prayer:

*ADORATION: How can you praise God from whom all blessings flow?*

---

*CONFESSION: What do you need to confess and change?*

---

*THANKSGIVING: Which circumstances will you thankfully embrace?*

---

*SUPPLICATION: For whom and for what will you pray?*

---

*. . . ANYTHING ELSE:*

---

**S. H. A. R. E.** Mentality:

*Stop / Hear / Analyze / Risk / Execute*

---

Apply what you are learning to your opportunities, then take bold action to serve. What is a situation that you want or need to:

*STOP: Take a moment to focus. What is the issue to address?*

---

*HEAR: Listen not to the urgent, but the important. What is that?*

---

*ANALYZE: Determine the obstacles and options. How will you proceed?*

---

*RISK: Resist the familiar and easy. What's your growing edge here?*

---

*EXECUTE: Move from the mental to the real. What will you do next?*

---





*Time to put it all together*

---

**NOTE FOR LEADERS:** Study #10 provides three options. **For this gathering** your group could meet at your normal time and do the usual study. In this case your group members could have an extended **Drive it Home** section or schedule a second time for personal reflection after the study (using pages 164-170, under “Your Faith Journey”).

**As an alternative, your group can expand Study #10.** Here’s two ways:

*–The Chosen Study Day-Long Event (Three Sessions)*

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- |                              |                                      |
|------------------------------|--------------------------------------|
| <b>9:00:</b> Lite Breakfast  | <b>1:30: Afternoon Session</b>       |
| <b>9:30: Morning Session</b> | <b>3:00: Later Afternoon Session</b> |
| <b>12:00</b> Lunch           | <b>5:00</b> End with Dinner          |

*–The Chosen Study Weekend Retreat (Five Sessions)*

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- |                                 |  |
|---------------------------------|--|
| <b>FRIDAY:</b> Dinner           | <b>1:30: Afternoon Session</b>               |
| <b>7:00: Evening Session</b>    | <b>6:00:</b> Saturday Dinner                 |
| <b>SATURDAY:</b> Lite Breakfast | <b>7:30: Evening Session</b>                 |
| <b>9:00: Morning Session</b>    | <b>SUNDAY:</b> Breakfast                     |
| <b>12:00:</b> Saturday Lunch    | <b>9:00: Morning Session</b> /End with Lunch |

**It is a priority to have as many in your group come as possible,** no matter what you do! So, discuss options and get it on your group members’ schedule, as early as possible. Ideally, you and your group will continue with a new study experience in which you can invite and enfold new people! For more input on organizing a Day-Long Event or Weekend Retreat, access the website under *Leaders*.

## Rest for the Weary (Episode 8B)

Study  
#10

**INTRO:** Twice in Episode 8, Jesus gives an invitation, “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.” (Matthew 11:28-30). In this study, we will watch as people bring their burdens to Jesus. Perhaps they can serve as an example for you.

FROM

The

CHOSEN

**WATCH** View Ep. 8B (24 min., from 49:14 to 1:13:07) > Discuss

***As you watch the conclusion of episode 8, pay special attention to Simon's and Eden's story.***

**FROM**

*The*

**CHOSEN**

1. Jesus insisted to John, "The success of this mission depends on Simon." In what ways was this true?

2. Why was Simon upset with:  
... Eden?

... Jesus?

... himself?

3. When the rabbi, Yussif, asked Eden if she was angry, she admitted that she was. With whom was she angry and why?

4. What changed for them when Eden washed in "the Tikvah" and when Simon was pulled from the sea?

**DISCOVER** Read Aloud > Mark It Up > Discuss

**INTRO:** Twelve men in a boat, middle of the night, angry waves, and a ghost. Put these together and you have the ingredients of a horror story. However, when the ghost turns out to be Jesus, the story becomes something very different.

**FROM**

*The*

**BIBLE**

***As you study this passage, look for Jesus' actions and the disciples' reactions.*** (Please note that Peter is another name for Simon.)

## Jesus Walks on the Water

**MATTHEW 14** <sup>22</sup> Immediately Jesus made the disciples get into the boat and go on ahead of him to the other side, while he dismissed the crowd. <sup>23</sup> After he had dismissed them, he went up on a mountainside by himself to pray. Later that night, he was there alone, <sup>24</sup> and the boat was already a considerable distance from land, buffeted by the waves because the wind was against it.

<sup>25</sup> Shortly before dawn Jesus went out to them, walking on the lake. <sup>26</sup> When the disciples saw him walking on the lake, they were terrified. “It’s a ghost,” they said, and cried out in fear.

<sup>27</sup> But Jesus immediately said to them: “Take courage! It is I. Don’t be afraid.”

<sup>28</sup> “Lord, if it’s you,” Peter replied, “tell me to come to you on the water.”

<sup>29</sup> “Come,” he said.

Then Peter got down out of the boat, walked on the water and came toward Jesus. <sup>30</sup> But when he saw the wind, he was afraid and, beginning to sink, cried out, “Lord, save me!”

<sup>31</sup> Immediately Jesus reached out his hand and caught him. “You of little faith,” he said, “why did you doubt?”

<sup>32</sup> And when they climbed into the boat, the wind died down. <sup>33</sup> Then those who were in the boat worshiped him, saying, “Truly you are the Son of God.” <sup>34</sup> When they crossed over, they landed at Gennesaret.

**5.** *What was the night on the water like for the disciples?*

6. Why did Simon Peter start to sink?

7. What can be learned about Jesus and faith from this event?

**WATCH** View Ep. 8 Cont'd (3 min.: 1:13:07 to 1:16:07) > Discuss

**INTRO:** Episode 8 began with Asaph presenting the first half of Psalm 77 to King David and his queen. The tone of the Psalm changes dramatically in the second half.



**DISCOVER** Read Aloud > Mark It Up > Discuss

*Listen along for signs of hope as Psalm 77:10-19 is read during the concluding scenes of the episode, the words of which are below.*



**A Psalm of Asaph: Psalm 77:10-19** (cont'd from 77:1-9 on page 138)

**PSALM 77** <sup>10</sup>Then I said, "I will appeal to this,

to the years of the right hand of the Most High."

<sup>11</sup>I will remember the deeds of the Lord;

yes, I will remember your wonders of old.

<sup>12</sup>I will ponder all your work,

and meditate on your mighty deeds.

<sup>13</sup>Your way, O God, is holy.

What god is great like our God?

<sup>14</sup>You are the God who works wonders;

you have made known your might among the peoples.

- <sup>15</sup> You with your arm redeemed your people,  
the children of Jacob and Joseph. *[Interlude]*
- <sup>16</sup> When the waters saw you, O God,  
when the waters saw you, they were afraid;  
indeed, the deep trembled.
- <sup>17</sup> The clouds poured out water;  
the skies gave forth thunder;  
your arrows flashed on every side.
- <sup>18</sup> The crash of your thunder was in the whirlwind;  
your lightning lighted up the world;  
the earth trembled and shook.
- <sup>19</sup> Your way was through the sea,  
your path through the great waters;  
yet your footprints were unseen.

8. *How is God described in this psalm?*

9. *How and why does the Psalmist find hope in God?*

**RELATE** *How It Applies to God, Life, and You > Discuss*

---

10. *What have you learned about God that can encourage you during your dark times?*

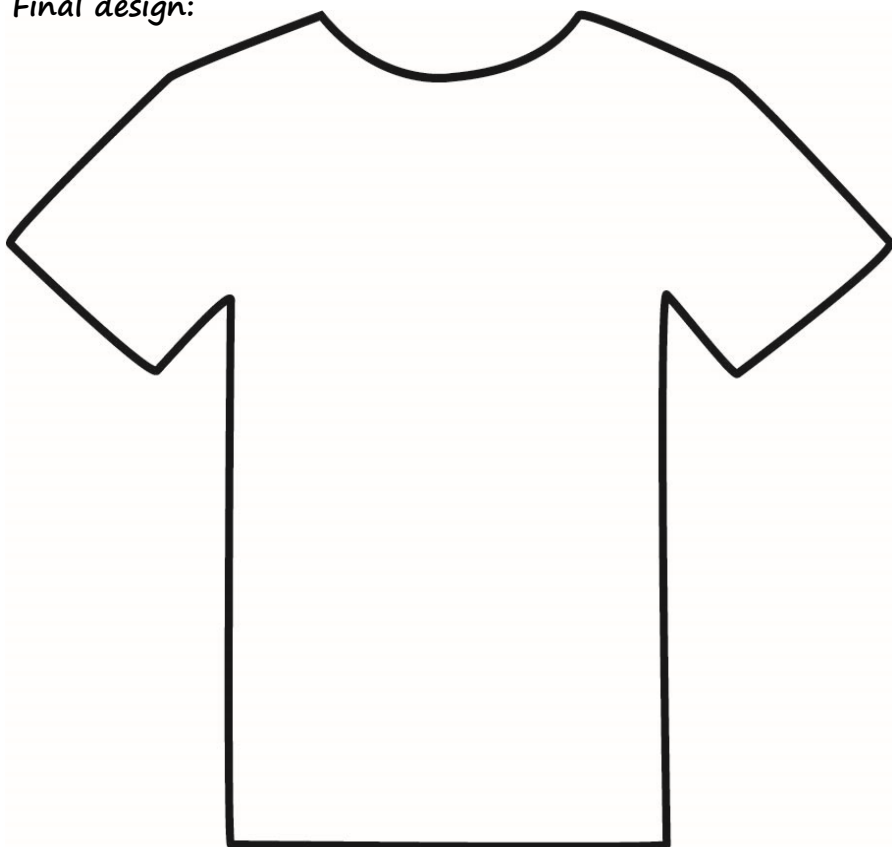
**T-Shirt Design** After watching > discovering > relating,  
What slogan would you write or draw on your T-Shirt?

---

Wrap up by sharing with your group.

Draft concepts/quotations for summarizing this study:

Final design:



**NOTES on Study #10** *Commentary and Historical Context***Matthew 14:22-34 – Jesus Walks on the Water**

- The Sea of Galilee is, in reality, a lake. It is approximately eight miles wide, twelve miles long, north to south and 650 feet below sea level. In some places it reaches a depth of 200 ft. It can be subject to violent storms due to the cooler wind coming over the eastern mountains and dropping onto heavier, warmer air off the lake.
- John's Gospel provides the location of the approximately four-mile trip. Jesus appeared on the fourth watch per the Gospel of Mark which would be between 3 am and 6 am.

**Psalm 77:10-19 – A Psalm of Asaph**

- Asaph was a member of the Levites, the priestly tribe of Israel. "He, along with two other Levites, were commissioned by David to oversee singing in the house of Yahweh." He's also credited with performing at the dedication of Solomon's temple after David's death.
- This scripture reminds us of God's faithfulness as we think of the past and meditate on what he's done for us. He leads us into circumstances where we face trials and need to exercise faith: "I let people go hungry, but I feed them," Jesus says to Peter in *The Chosen*.

**REALISTIC***But***REAL?***That's plausible but did it happen?***Were augurs used to predict the future?**

Yes, by certain pagan groups. An "augur" is a soothsayer who reads various "signs" (a bird's flight, lightning strike, or chicken's innards) to see if a project was beginning on a good omen or not. In the film, the augur from Abila, cited by Jesus, provided assurance that the beginning of a construction or any other project had the approval of the gods.

Eremis from Athens is likewise in need of a reading to be under the "auspices" of pagan gods as a good omen before relocating his bronze-casting business. Economic reasons are driving people either away or toward Jesus. Such non-monotheistic groups fight each other and the Pharisees (Machir, in this film). Moderating Jews (Leander, from Episode 6) seek peace and clarity.



**Was Jesus' message to the thousands relayed as shown in the film?**

Given the outdoor conditions, this was a distinct possibility. Speaking to large crowds necessitated choosing acoustic-friendly locations and using good voice projection. At times "vocal runners" would pass on the message much like translators, only to help people to hear.

**Who is Nashon, the Jewish healer? Is he in the Bible?**

No. In *The Chosen*, a Jewish healer named Nashon is scolded by Shmuel for improper attire, and later meets Jesus. At the end of Season Three, it's not known if Nashom is invented as some new adversary or not.

**Drive it Home** *Review and Respond: Worship, Pray, Share*

---

Review the study. Watch, listen and sing along. Be reminded: *Sometimes a heart can feel like a heavy weight. It pulls you under and you just fall away. Is anybody gonna hear you call?.... I want you to know, you are BELOVED. Let it soak into your soul.*

*Beloved* -Jordan Feliz

**Type in URL** [tinyurl.com/beloved-song](https://tinyurl.com/beloved-song) (4:01 min.)

*The Cure* -Unspoken

**Type in URL:** [tinyurl.com/the-cure-song](https://tinyurl.com/the-cure-song) (3:20 min.)

**11.** *Do you believe that God loves you? Why or why not?*

**12.** *Are you angry or resentful toward him? If so, for what reason?*

**13.** *What questions would you like God to answer for you?*

14. How has your relationship with God grown from this study?

**Video Insights** Study on the Apostle Peter: Walking on Water

Type in URL: [tinyurl.com/walking-on-water](https://tinyurl.com/walking-on-water) -Taylor Brown

Thoughts: (5:57 min.)

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Peter Walks on Water (5 Powerful Lessons) -Jeffery Poor

Type in URL: [tinyurl.com/walks-on-water](https://tinyurl.com/walks-on-water) (13:43 min)

Thoughts:

---

A Cure for Hopeless Depression, Psalm 77 -Paul LeBoutillier

Type in URL: [tinyurl.com/psalm-77](https://tinyurl.com/psalm-77) (17:44 min)

Thoughts:

---

**A. C. T. S.** Prayer:

*Adoration / Confession / Thanksgiving / Supplication*

---

Examine where you are with the Lord and the priority of his kingdom.  
Take it to him in prayer:

*ADORATION: How can you praise God from whom all blessings flow?*

---

*CONFESSION: What do you need to confess and change?*

---

*THANKSGIVING: Which circumstances will you thankfully embrace?*

---

*SUPPLICATION: For whom and for what will you pray?*

---

*. . . ANYTHING ELSE:*

---

**S. H. A. R. E.** Mentality:

*Stop / Hear / Analyze / Risk / Execute*

---

Apply what you are learning to your opportunities, then take bold action to serve. What is a situation that you want or need to:

*STOP: Take a moment to focus. What is the issue to address?*

---

*HEAR: Listen not to the urgent, but the important. What is that?*

---

*ANALYZE: Determine the obstacles and options. How will you proceed?*

---

*RISK: Resist the familiar and easy. What's your growing edge here?*

---

*EXECUTE: Move from the mental to the real. What will you do next?*

---

**Note:** Continue on page 164 to extend your *Drive it Home* session.

## **Your Faith Journey** *Extend Your Drive it Home Session*

---

What follows will provide a *look back* to Season Three's study and a *look forward* to your life-experience. Use these questions to extend your personal *Drive it Home* reflection time or schedule another time to complete this. *When can you do so?* \_\_\_\_\_

- 15.** First, read through pages 171-177 which describe the Gospels' characters and authors—their identity and calling. Also, for added input, look up the following link: [jesusstudy.org/his-disciples](https://jesusstudy.org/his-disciples)

*What has encouraged, challenged or surprised you about their stories?*

*Next, describe your “big picture” takeaway from the study below, then on pages 165–169, and end with the T-Shirt!*

---

## ***What are your takeaways from each study?***

---

### ***Study #1, Homecoming, Part 1, Episode 1A (pp. 21-37)***

*Matthew 5:17-20; Matthew 4:24-27*

### ***Study #2, Homecoming, Part 2, Episode 1B (pp. 39-49):***

*Matthew 6:19-34*

### ***Study #3, Two by Two, Episode 2 (pp. 51-65):***

*Matthew 10:1-15*

### ***Study #4, Physician, Heal Yourself, Episode 3 (pp. 67-79):***

*2 Corinthians 12:7-10; Luke 4:14-30*

### ***Study #5, Clean, Part 1, Ep. 4 (pp. 81-93):***

*1 Kings 19:1-18; Psalm 19:7-11; 2 Timothy 3:16-17*

## More takeaways?

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**Study #6, Clean, Pt 2, Episode 5** (pp. 95-107)

Mark 2:18-22; Mark 5:21-43



**Study #7, Intensity in Tent City, Episode 6** (pp. 109-119):

Matthew 11:1-18

**Study #8, Ears to Hear, Episode 7** (pp 121-151):

Luke 14:12-24; Luke 16:1-9

**Study #9, Sustenance, Episode 8A** (pp. 137-151):

Psalms 77:1-9; John 6:1-14; John 26-51

**Study #10, For Those Who are Heavy Ladened, Episode 8B**

(pp 153-163): Matthew 14:22-34; Psalm 77:10-19

**WRAP-UP** Read this definition of faith. Spend some time to mark-it-up (and share with others).

*The Chosen is meant to take you into the eyes and ears of the people who followed Jesus. We believe that if you can see Jesus through the eyes of those who met him, you can be changed and impacted in the same way they were.... If we can connect you with their burdens and struggles and questions, then ideally, we can connect you to the solution, to the answer to those questions.*

—Dallas Jenkins

One definition of genuine faith is *giving all you know about yourself to all you know about God*. Such is the call to humility. The more you hang around Jesus, the more you realize that he is not impressed with pretension. Maybe that's why he—the Servant-King, God's understated Messiah—made no grand entry. Instead, Jesus shows up as a baby, born in a dirty stable to a peasant girl, in a nondescript town.

30 years later, for three short years, he announces that 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. No one could make this stuff up. If nothing more, **the story of Jesus is the most (fill in the blank) “\_\_\_\_\_” story that humanity has to offer**. The Gospel writers certainly felt this way and their eagerness to describe this off-the-charts, unusual *eternity-meets-time event* pours through their accounts.

From your study, **write in the adjective** that best describes Jesus' story:

Remarkable . . .

Compelling . . .

Audacious . . .

Captivating . . .

Negative ones are fair game too. Fascinating . . .

**Hey, we chose one—what is yours?** Intriguing . . .

Share why you selected it with your group. Other . . .

I've discovered the most \_\_\_\_\_ story ever told.



### *Final questions for contemplation (and sharing with others)*

---

*Do you increasingly find yourself caught up in Jesus' story, as well? Do you want it, and him, to influence your life more deeply? 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, or to help find lost sheep like a Good Shepherd, 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.*

*How have you connected with the above quote by Dallas?*

*How do you respond to the definition of faith given on page 167?*

*Which teaching of Jesus would God have you "try on" right now?*

*With whom can you share what you've learned and its impact on you?*

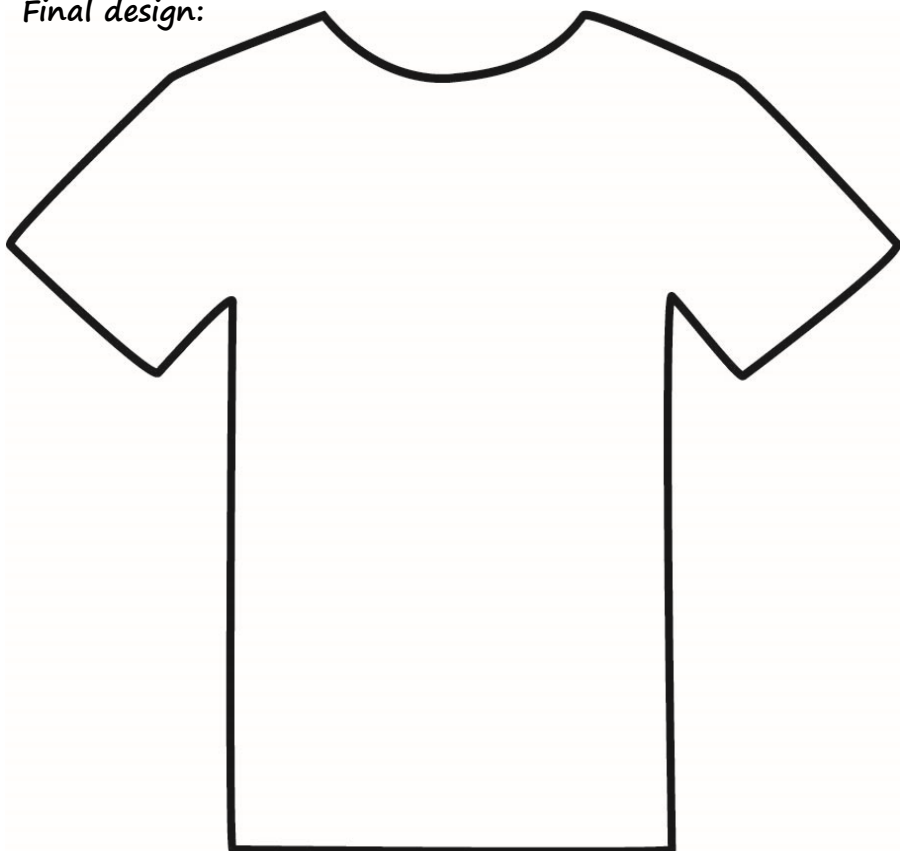
**T-Shirt Design** As you look back over the entire season,  
What slogan would you write or draw on your T-Shirt?

---

Wrap up by sharing with others.

Draft concepts/quotations for the OVERALL SEASON:

Final design:



**Your Faith Journey** (for additional space, see page 204 ff.):

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## Background Notes The Four Gospels\*

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 historically 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 which is why it was put first in the NT.

**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).

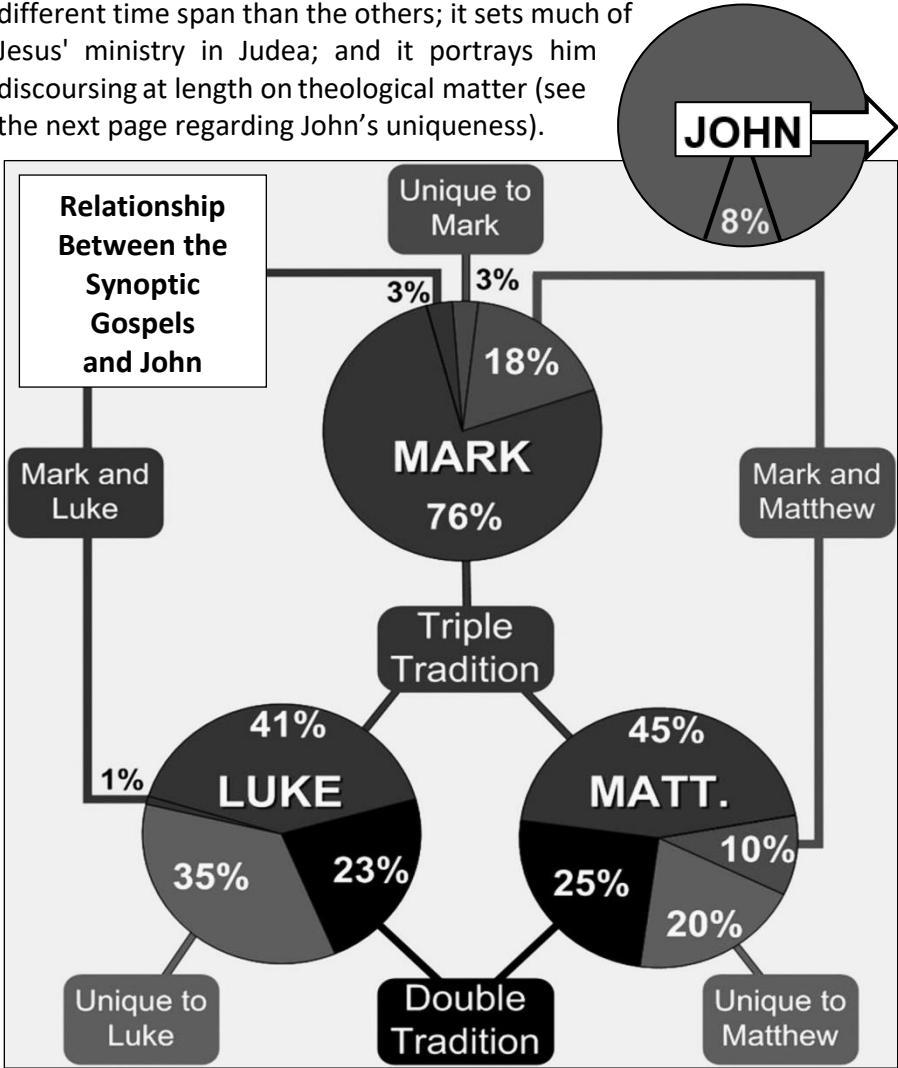
**LUKE:** An educated Greek physician and traveling companion of Paul, Luke authored the book of Acts and the Gospel that bears his name. Although Luke never met Jesus himself, he had a close relationship with Paul, and was acquainted with most of the key eyewitnesses who knew Jesus (Luke 1:1-4). After 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.

\**The Gospels and John: Two Quick Overviews* -Whiteboard Bible Study  
[tinyurl.com/four-gospels](http://tinyurl.com/four-gospels) (10:40) / [tinyurl.com/overview-john](http://tinyurl.com/overview-john) (8:01)

Mark is the shortest Gospel, likely written first (around AD 65) and originating from the ministry of Peter. Many scholars believe Matthew and Luke had access to Mark because 76% of Mark's Gospel ends up in both Matthew and Luke and **97% of his Gospel ends up one or the other of them**. These three Synoptics (*similar summaries*) borrow from each other and additional independent sources as this chart suggests.

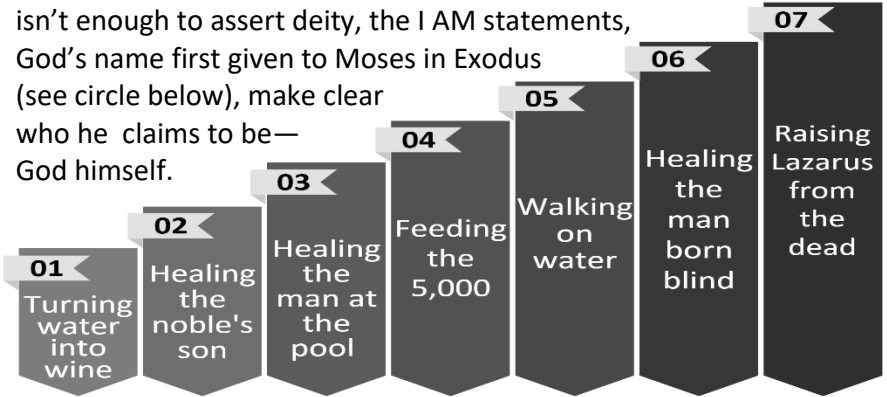
The content in **John's Gospel is 92% unique**. It covers a different time span than the others; it sets much of Jesus' ministry in Judea; and it portrays him discoursing at length on theological matter (see the next page regarding John's uniqueness).



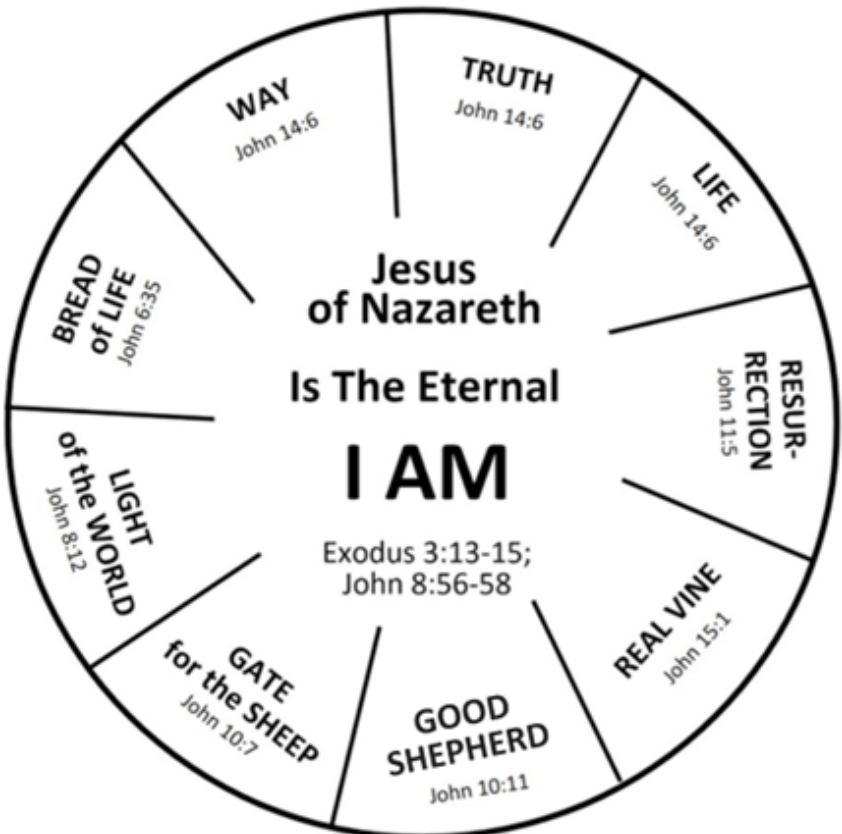
The relationship between the Synoptic Gospels chart is courtesy [wikimedia.org](https://www.wikipedia.org) of: [tinyurl.com/between-gospels](https://tinyurl.com/between-gospels) Also see the web link on page 175 for more info.

## *John's Gospel provides seven signs*

Of the 37 miracles recorded in the NT, John goes in-depth into seven of them to validate Jesus' Messianic claim. And, if that isn't enough to assert deity, the I AM statements, God's name first given to Moses in Exodus (see circle below), make clear who he claims to be—God himself.



## *John identifies Jesus' nature as the eternal "I AM"*

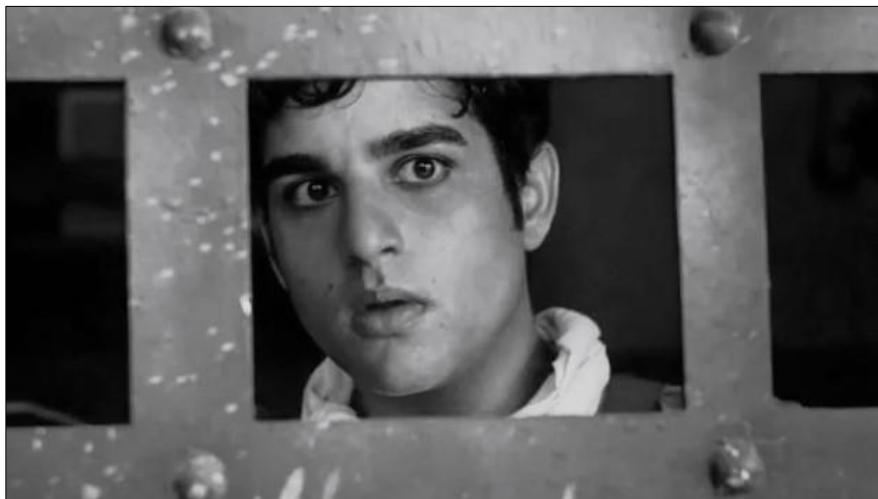


*History's most audacious story:* [jesusstudy.org/gospels-compared](https://jesusstudy.org/gospels-compared)

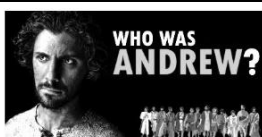
Comparison of the Gospels				
	MARK	MATTHEW	LUKE	JOHN
<b>Writer (Traditional)</b>	Companion of Peter, the John Mark from Acts	Former tax collector (Levi) and one of the twelve	A Greek physician and traveling companion of Paul	Former fisherman, one of the twelve, beloved disciple
<b>Date Written</b>	<b>AD 63-70</b>	<b>AD 75-80</b>	<b>AD 80-85</b>	<b>AD 90-100</b>
<b>Images of Christ</b>	<b>Man of Action</b> Proclaims the kingdom of God and forgiveness of sin, Son of Man and Liberator, calling followers	<b>Master Teacher</b> Visited at birth by magi, new Moses and King to restore Israel as promised Messiah, Deliverer and Son of God	<b>Merciful Savior</b> Visited at birth by shepherds. The compassionate Champion. Loves the poor, children, women, outcasts	<b>The God-Man</b> The Logos, Word of God, Creator and Light of the World, Son of God, Lamb of God, Redeemer in total control
<b>Written to:</b>	<b>Romans</b>	<b>Jews</b>	<b>Greeks</b>	<b>Everyone</b>
<b>The Author's Community</b>	Christian community in Rome undergoing persecution	Jewish Christian community in Antioch, Syria	Theophilus ( <i>Lover of God</i> ) possibly represents all Christians (Greece)	Community of Jews, Gentiles, and Samaritans of Ephesus In Turkey
<b>Theme: Jesus as</b>	<b>Suffering Servant</b>	<b>Messiah King</b>	<b>Redeemer</b>	<b>Son of God</b>
<b>General Theme</b>	Jesus 'takes over' from John the Baptist as the Promised One, healing, forgiving. ("immediately")	Jesus teaches what it means to be a member of the Kingdom of Heaven and a growing disciple.	Jesus finds the lost and heals divisions among people. He shows compassion for those in need of help and hope.	Jesus is God, full of grace and truth. Salvation available for those who believe and commit their lives (7 signs).
<b>Feature</b>	<b>Miracles</b>	<b>Sermons</b>	<b>Parables</b>	<b>I AM Statements</b>
<b>Historical Situation</b>	The Romans subdue armed Jewish rebellions, Christians are experiencing persecution.	Written after Rome destroyed Jerusalem whose destruction was prophesied by Jesus at the Temple.	Written when the persecution of Christians was intensifying throughout the Roman Empire.	Domitian mandated that all people worship him. Jewish leaders banned Christians from synagogues.
<b>Caesars</b>	Nero: AD 54-68)	Vespasian and Titus: AD 70-81)	Domitian: AD 81-96	Domitian: AD 81-96 Nerva: AD 96-98 Trajan: AD 98-117
<b>Key Verses</b>	<b>10:45</b>	<b>16:13-20</b>	<b>19:10</b>	<b>20:30-31</b>

**Note:** The link on the next page provides more background on each disciple and shows the film depiction of their calling by Jesus in *The Chosen*.

*Jesus' disciples identity and calling: [jesusstudy.org/his-disciples](https://jesusstudy.org/his-disciples)*



PETER



ANDREW



BIG JAMES



JOHN



Matthew



Little James



Thaddaeus



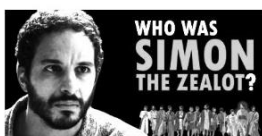
Phillip



Nathanael



Thomas



Simon the Zealot



Judas Iscariot



## Knowing those who knew him best

---

**John the Baptist:** Miraculously conceived shortly before his cousin Jesus, he proclaims 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 Peter:** This fisherman meets Jesus and is later renamed Peter, *the Rock*. He is brought to Jesus by his brother, Andrew, and follows Jesus then. 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.

**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).

**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). Thomas could, maybe more accurately, be called *logical*. Regardless, we see a whole-hearted 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, and a friend of Andrew. 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!* Nathanael does and is amazed that Jesus "saw 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.

## Spoiler Alert! What happens next . .

**Episode 1:** *Season Four* is coming and hey, we haven't seen the script let alone the episodes!



**Episode 2:**

**Episode 3:**

**Episode 4:**

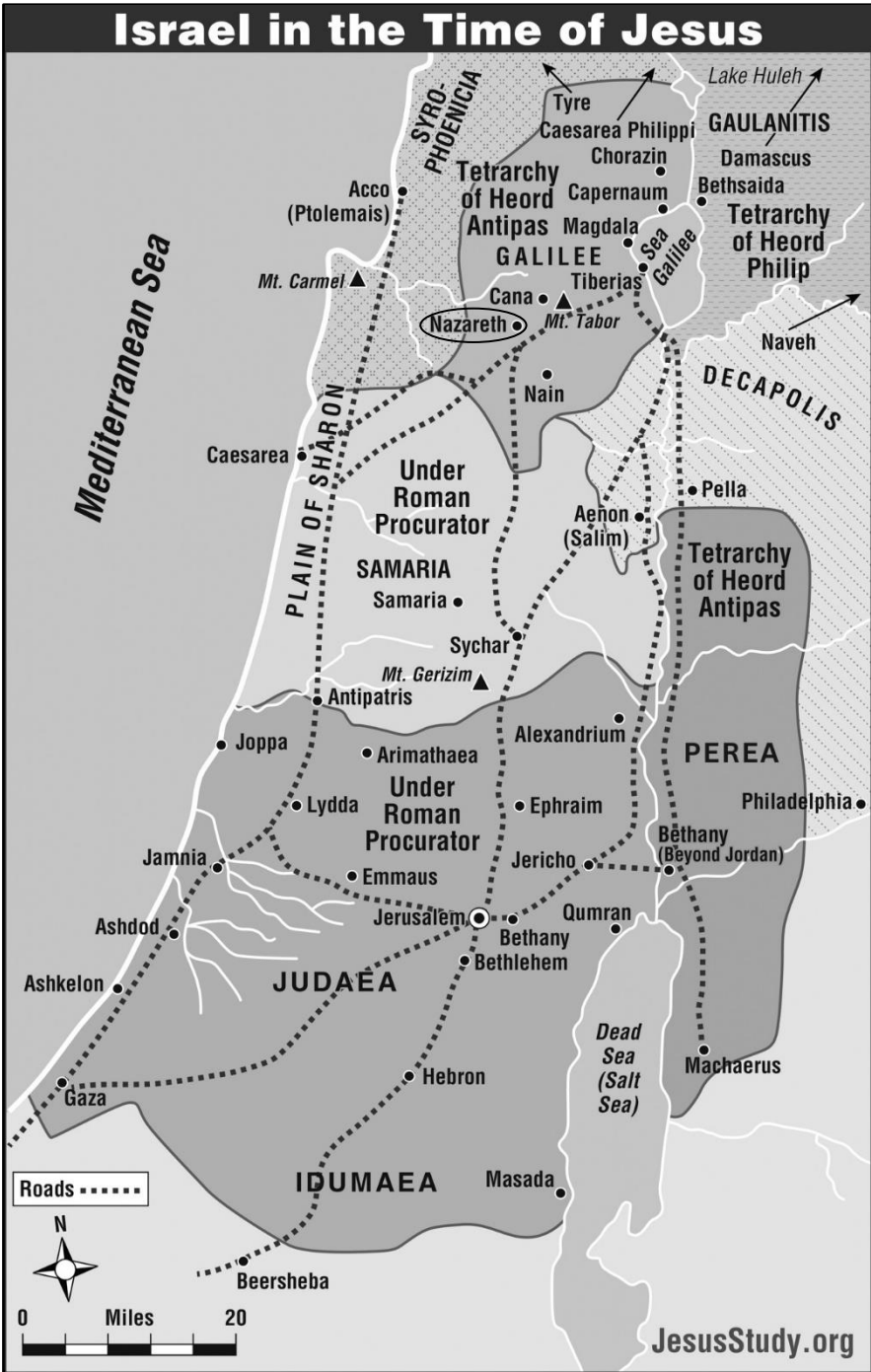
**Episode 5:**

**Episode 6:**

**Episode 7:**

**Episode 8:**

MARK where it happened on the map

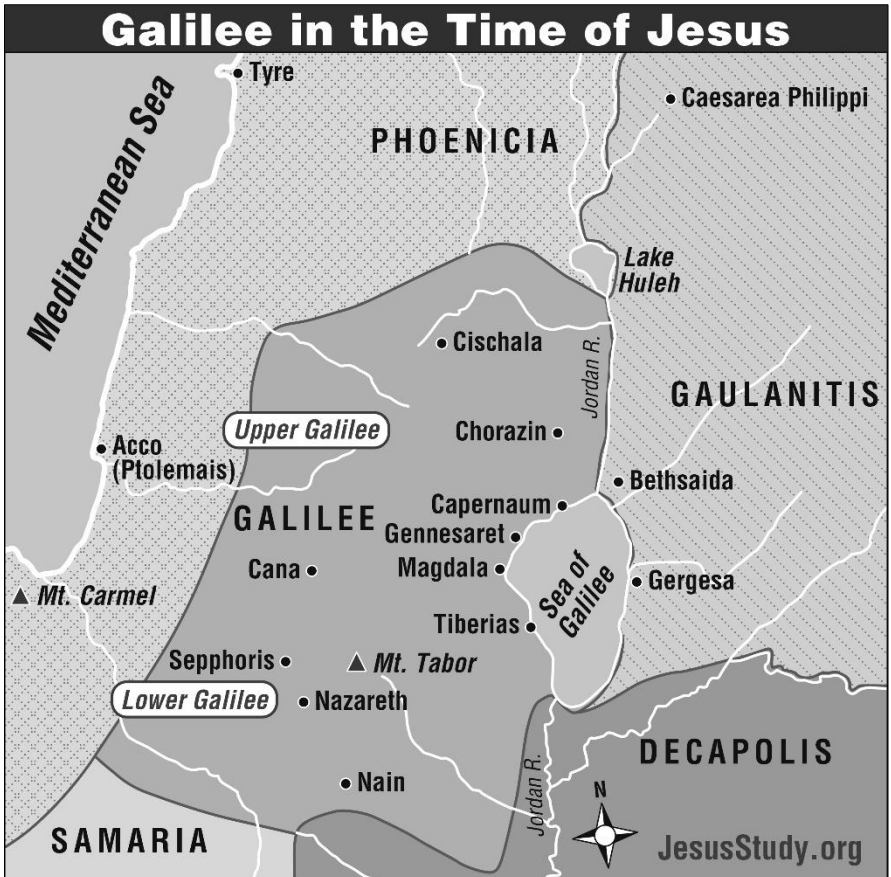


*RECORD locations cited and what happened there:*

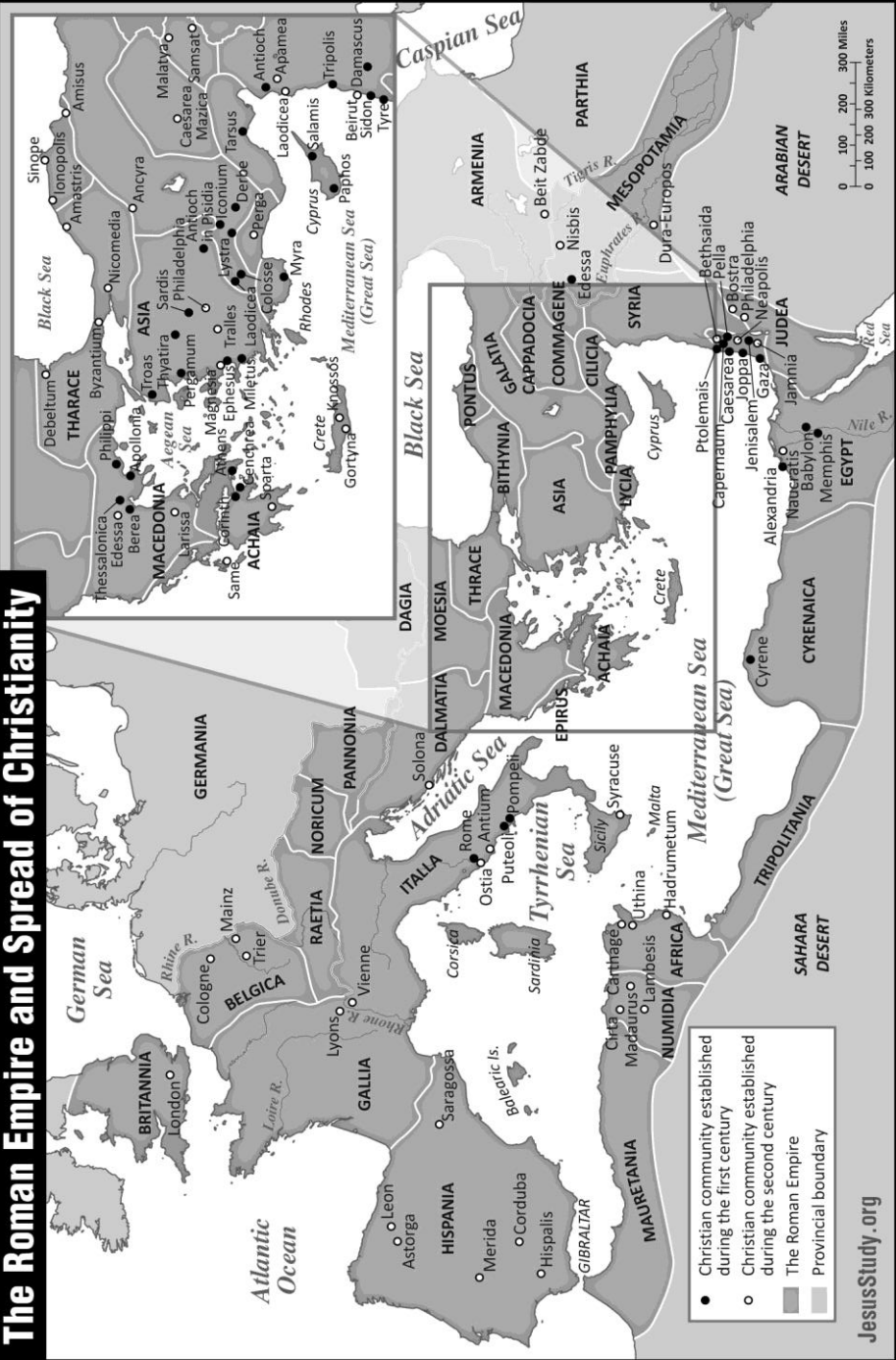
- Nazareth, Jesus' hometown: Luke 4:16 (p. 71)

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-  
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-  
-

**Note:** For printable maps, see: [jesusstudy.org/maps-from-jesus-time](http://jesusstudy.org/maps-from-jesus-time)



## From Israel: 1<sup>st</sup> and 2<sup>nd</sup> Century Spread of Christianity



## Leader's Notes

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***The Chosen Vision:*** Dallas and his team share the goal of *reaching a billion people with the message of Jesus*. Our “loaves and fish” effort joins their far-reaching aspirations by ***helping study leaders facilitate discussions about Jesus with everyone we know, and to see people grow into and as Christ followers.***

If you're on the fence about leading, consider Jesus' challenge to Andrew 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 Core 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 (shoot for 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 model servant leadership within the group and to send out weekly emails.

–***The Prayer Team Promoter*** finds ways to support the Study in prayer.

–***The Meal Organizer*** oversees the food. See *Resources* at the website for theme potluck sign-up sheets. Meal Organizers can also keep in touch during the week with group emails. (The first meal will likely be something like a pizza instead of a planned potluck. See page 185.)



–**Child Care Helper** for younger families who need such help to come.

–**Set-Up/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.

–**“Tech Person”** to oversee film management—stopping and starting.

–**Small Group Facilitators** (for larger studies—eight or more) oversee their group. **It is best to sit around small tables with just four to six others** (and helpful to separate spouses), rotating members weekly.

–**Day-Long or Weekend Event Organizer** (see page 16 and the website).

**FYI:** There are two series. ***The Chosen Series*** that follows *The Chosen* and ***The Bible Series*** which includes other film and passage selections from the Gospels and various books of Scripture. (See pages 195-197 and the website for these options.)



## ***Be Inclusive of Everyone***

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**Who to invite?** Everyone who is open to come: The religious, the skeptics, 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 about 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 said to Simon in season one: *Get used to different!*

**Sharing and Prayer:** To respect where people are spiritually, encourage believers to **avoid insider-type sharing**—which can characterize typical Bible study groups. (Also, prayer should primarily take place before you come or after you leave, not during group time.) A Chosen Study is a **skeptic- and seeker-friendly outreach group** for mutual learning, and to develop deeper friendships both inside and outside the group context.

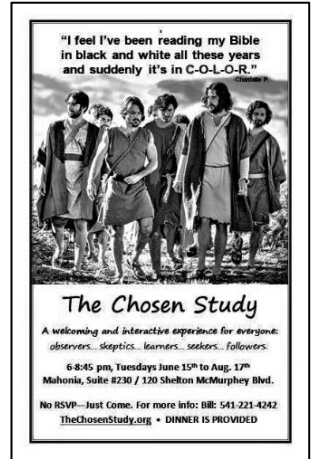
## Get the Word Out



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

**Email Invitation:** Get the word out quickly by sending a link to the trailer, website, and 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 and website.



**Flyers:** Contact us at our website to receive sample flyers in MS Word that you can adapt and print or make up your own to hand out.

**Create a Facebook Event and Church Announcements** to the masses.

## Plan for Food



Our studies seek to connect us to God AND to each other. What better way to bring people together than by 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.

## Lead and Facilitate the Group

You can begin small—with just one friend, one-on-one, or gather a group. Pray, invite, read, and underline the key points on pages 8-15 and 183-190. The leader's notes integrated along the way are for both current and future leaders to gain confidence in how to facilitate their groups.



## **Multiply Your Efforts**—through small/large (8+) group combos

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### **Combining small groups within a larger group:**

When a group starts large or grows larger—to *eight or more*—the larger size presents unique opportunities. Small groups provide a *depth* of intimacy which allows members to participate more. Larger group interaction can then draw out the very best insights from the small group discussions to offer a greater *breadth* of give-and-take sharing.

**Day-Long or Weekend Event Organizer** (see page 16 and the website).

This combination **provides for two (shorter) discussion times**, with the best of both dynamics, and gives group leaders the role of a “dialogical” (two-way), not “monological” (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/large group combination **offers a chance for the core team to facilitate the smaller groups**. The goal is to foster a guided conversation. This, likewise, is true for a 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. The challenge during the group time is to keep up the pace.

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!

**For Leader Support:** [jesusstudy.org/contact](https://jesusstudy.org/contact)

---

The website’s primary purpose is to equip current and future leaders to make disciples and provide a community of discipleship for those using *The Chosen* for outreach and growth. *How can we serve you?*

## Eight Group Ground Rules to Enhance Your Experience

1. **The Leader** is a **facilitator** of discussion, guiding the group through questions rather than statements. He or she is responsible to **prepare for and oversee group interaction** and to **help with outreach**.
2. **The Guide** makes for a valuable personal study but is especially set up to help **current and future leaders** facilitate watching, study, and discussion in one-to-one, and in small/large group settings.
3. **Prior Preparation** is not expected. We do, however, have a **Drive it Home** reflection time and **Video Insights** for post-Study follow-up.
4. **Each Group Member** “owns the group,” and is thus seen as a key contributor of comments and questions. **Talkative members** should defer to others and **quiet members**, speak out. *The conversation engagement around the circle should look like a pinball machine!*
5. **Group Focus** is controlled by its purpose. *The Chosen* Study allows the episode and Scripture passage to **govern the discussion**, rather than Bible commentaries or cross referencing. Tangents are to be avoided or at least “tabled,” until after the group meeting is over.
6. **Personal Growth** from studying Jesus is our goal. Such growth naturally includes a **focus on humility** and **child-like faith**.
7. **Group Growth** happens as **friendships form and deepen**. Members should see themselves as more than just a study group, but as a community where consistency, accountability, self-disclosure, empathy, and reaching out to others are key characteristics.
8. **Avoid making “guest appearances.”** Don’t let *stay-at-home feelings* or distractions dictate whether you come. **Commit to attend** every meeting. Take this gathering seriously—for you and for others.

***Fight “those feelings” and the distractions by signing this challenge:***

*Unless out-of-town or near death’s door, I’ll be there: \_\_\_\_\_*

*Yes, bear down and GO FOR IT! Your name here.*

## ***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! 90% 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'll 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 be the "discussion hub" (see page 190).
- 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*

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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 others into a productive conversation centering on key points of the film clips and Bible studies. It's an honor to be able to serve your group in this way.

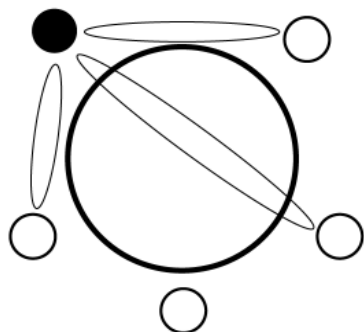
- 1. Bring along your own curiosity and have fun with it.** Good start!
- 2. Pace the study.** It's the leader's responsibility to both start and end on time. Keep up a flexible pace with one eye on the clock and the other on the content. There may be more questions than you have time for, so, if necessary, skip some questions. Press ahead!
- 3. Give members the chance to study on their own.** They are free to do so—or not. There is no expectation of prior preparation.
- 4. Have the Scripture read aloud.** Ask a group member to read. Some feel uncomfortable doing so in public, so don't make a surprise assignment unless you know they are willing and are good at it.
- 5. Be on the alert for overtalkative people.** Someone who over-talks can squeeze the life out of a group. If this is a problem, engage with that group member after the meeting, and enlist their help to join you in your goal to get everyone 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. Conduct a discussion first with general, then specific questions.** Your goal is NOT to get into one-and-done responses; rather, your goal is to start an engaging dialogue with several people responding to a particular question in a back-and-forth way (see next page).

## Facilitating Group Interaction: Monological vs. Dialogical

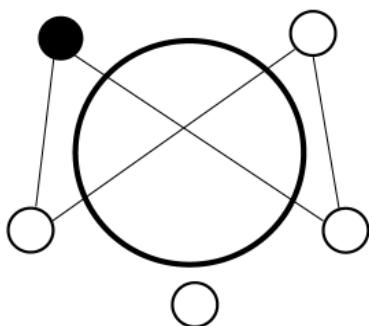
If tables (small round or rectangle) are available, they are preferred for the meals and for group study (of ideally four to six participants each).

**Dialogical interaction** engages wide-ranging participation. Such give-and-take discussion sparked by the *table leader* and the *upfront leader* is desired. **Interaction from a leader's question is visualized below:**

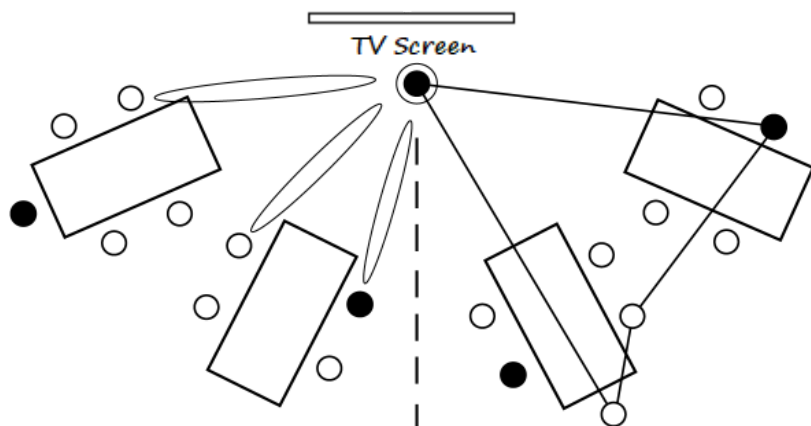
*Inferior Monological Interaction*



*Superior Dialogical Interaction*



*Small/Larger Group Combination—Can Work with Eight or More*



**Dialogical leading** facilitates interaction among your group members and prevents you from “brokering” the participants’ comments with your own or monopolizing the discussion as seen above. As a leader you can participate, but your goal is to get others talking. **Remember:** 90% of what you say they’ll forget, but 90% of what you get them to say, they’ll remember! So, get them get them talking and learning!!

*The* **JESUS**  
**STUDY**

*Have you seen something different in Jesus?*

*Join a Jesus Study Team and consider becoming a*

***Jesus Study Leader***

*Leader's Notes: What applies most to you and your group?*

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*Your Chosen Group: Names, info., prayer concerns, etc.*

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*Your Chosen Group: Names, info., prayer concerns, etc.*

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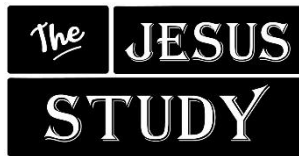
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**Note:** For a sign-up sheet to print off, see the website under *Resources*.

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# Study Resources

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We do have a variety of guides available on Amazon or other retailers. Check the website for volume discounts: [jesusstudy.org/order-guides](https://jesusstudy.org/order-guides)

## The Jesus Study Library

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For: observers... skeptics... learners... seekers... followers.

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-Season One: WATER FOR THE THIRSTY

-Season Two: HOPE FOR THE LOST

⇒ Season Three: FOOD FOR THE HUNGRY

-Season Four:

-Season Five:

-Season Six:

-Season Seven:



-The John Study: TRUTH FOR THE SEEKER

-The Risen Study: EVIDENCE FOR THE SKEPTIC

-The Paul Study: GRACE FOR THE UNDESERVING

-The Life Study: MEANING FOR THE DISILLUSIONED

Volume Discounts:

[JesusStudy.org/order-guides](http://JesusStudy.org/order-guides)

## THE CHOSEN SERIES

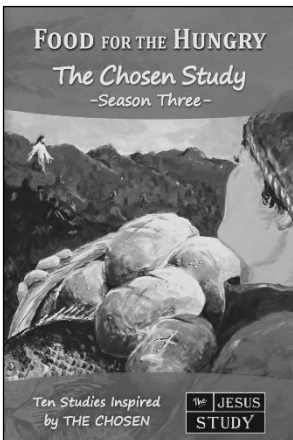
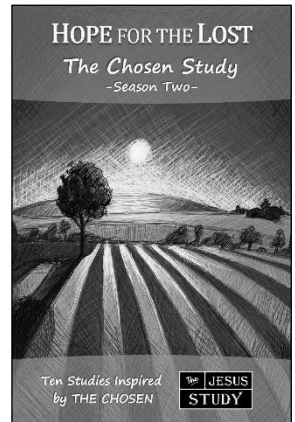
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**The Chosen Study: Season One**, focuses on Simon, Matthew, Andrew, Nicodemus, and Mary Magdalene as they encounter Jesus. This guide, based on the hugely popular show, *The Chosen*, will give you and your group an in-depth appreciation of their unexpected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

**The Chosen Study: Season Two**, guides you and your group into Act Two of Jesus' life and ministry with his followers unsure of where this is all going.

Here we meet the remaining disciples, such as Nathanael, who is despondent over a career in shambles, only to be given a new vocation by Jesus. Besides him, there are a host of others with physical, mental, and emotional infirmities and demon-possession that, up to now, have been impossible to overcome.



**The Chosen Study: Season Three**, picks up with the famous *Sermon on the Mount* which sets the stage for the disciples taking a deep look into their own spiritual lives. The Study concludes with the *Feeding of the 5000* and with Jesus and Simon walking on the water.

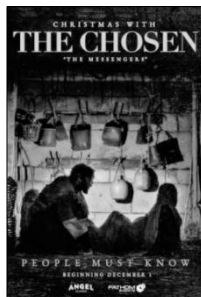
### *Chosen seasons FOUR through SEVEN*

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The Kingdom of God has entered into the world through the miracles and teachings of Jesus. He continues to demonstrate that he is the hoped-for Messiah of Israel and of the entire world which leads to his eventual death and resurrection.

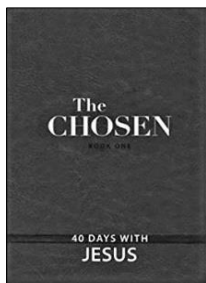
## Special One-Time Chosen Event

**The Messengers, Christmas Special:** This episode can be used as a *come-one-come-all* event for your group or church before Christmas. Some people are more open spiritually around Christmas. Watching and discussing this episode could also act as a winter-quarter (January) kickoff for a new Chosen group. To access it, see: [tinyurl.com/messengers-chosen](https://tinyurl.com/messengers-chosen)



## Going Inward: The Chosen Devotionals

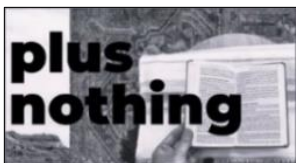
**The Chosen: 40 Days with Jesus** provides a new devotional for each season to extend your experience throughout the week. You can space it out to follow a five-a-week schedule: [TheChosenGifts.com](https://TheChosenGifts.com)



Divide  
the 40  
devotional  
readings  
into five  
readings  
per week.

CONTENTS	
Read Week After Watching Episode	
Week 1	Day 1: Trust
Week 2	Day 2: Faith
Week 3	Day 3: Hope
Week 4	Day 4: Love
Week 5	Day 5: Grace

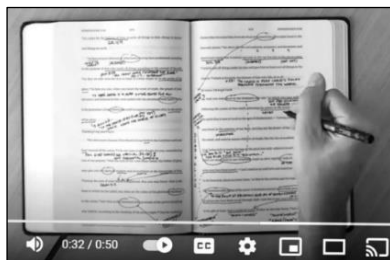
## Going Outward: The Life & Teachings of Jesus of Nazareth



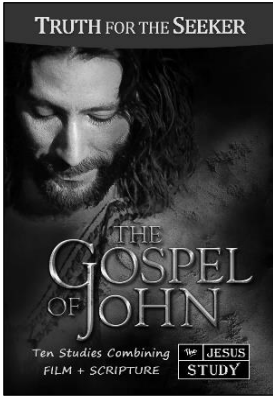
Would you like a compilation of the four Gospels for yourself and to give away? Order free (224-page, shipping included) at [plusnothing.com](https://plusnothing.com). **100% FREE!**

## Going Deeper: Journaling NT

Apply the *Mark-It-Up* study method to the entire New Testament with this double-spaced format for study and note-taking. To find out more about this NT: [tinyurl.com/nt-journal](https://tinyurl.com/nt-journal)



## THE BIBLE SERIES

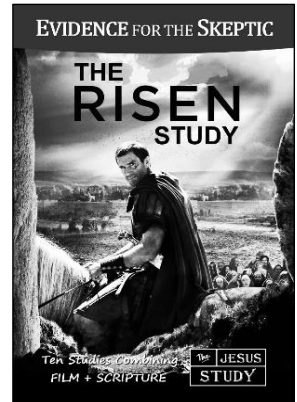


We're spoiled by *The Chosen*, but there are other quality, biblical movies, and *Jesus films* out there which we have adapted in a similar way to *The Chosen Study*:

**The John Study** is a ten-week series based on the 2003 movie entitled *The Life of Jesus*. This three-hour film is a word-for-word portrayal of John's Gospel from the *Good News Bible* translation: [tinyurl.com/the-john-study-guide](http://tinyurl.com/the-john-study-guide)

**The Risen Study** is likewise a ten-week series based on a 2016 film entitled *RISEN*. This study follows the movie which begins with Jesus' death on the cross. A religious leader is granted permission to have him buried in his family's tomb and Pontius Pilate posts guards to ensure rumors of "a resurrection" don't take hold in Jerusalem.

When the tomb ends up empty, Pilate's tribune, Clavius, is tasked with finding the body. In the process Clavius finds much more.



**The Paul Study** is a ten-week series based on a 2018 film entitled *Paul: Apostle of Christ*. Our study follows the movie with Paul in a Roman prison near the end of his life. Other local believers struggle with intensely hostile authorities toward them as well.

Luke, Paul's former traveling companion, is desperate to find Paul and to help him get a written record of the gospel out to the world he will soon leave behind.

***The John, Risen and Paul studies make for a superb three-part series.***

## THE COUPLES SERIES

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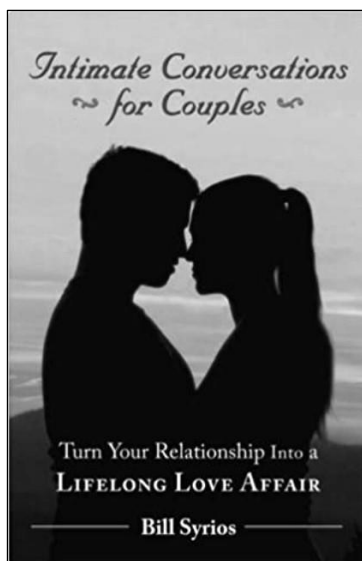
**Are you getting all the romance, passion and joy you want in your relationship?** Wouldn't you like to.....

- *Tell your partner how he or she can fully love you?*
- *Be fully listened to and completely understood in the process?*
- *Be nurtured and cherished in the unique way you feel loved?*

***When it comes to the opposite sex, the intimacy rules are different!***

This book will help you understand and overcome those differences by sharing an ordinary couple's extraordinary weekend of intimate conversations.

Sarah and Matt get away from the house, the kids and their daily lives to listen to each other's hearts, explore their differences and deepen their connection. *Intimate Conversations* enhances the lessons of their free-wheeling dialogue with practical how-to sections inviting readers to explore their own hearts and those of their partners: [tinyurl.com/for-couples](http://tinyurl.com/for-couples)



### ***Bible apps, online access***

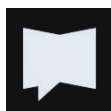
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The **You Version** app, installed on over 500M devices, is used on your smartphones and tablets, and accessed online at [bible.com](http://bible.com) and [youversion.com](http://youversion.com). Excellent for reading.



**Bible Gateway** is a searchable online Bible in 200 versions and 70 languages, that can be read and referenced online at [biblegateway.com](http://biblegateway.com). Excellent for researching.

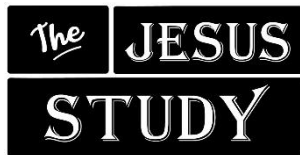


**BibleProject.com** and its app, used in some studies, include a quality collection of videos on books of the Bible, biblical themes, and word studies. Excellent for learning.

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# Leadership Resources

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Our desire is to help church pastoral staff equip leaders to facilitate vibrant, “evangelizing, discipleship” communities that draw people in to watch, discover and relate to Jesus. When it comes to these studies, we’ve been there, done that. So, let us know how we can serve you.



## *Why make the change from Bible Study 1.0 to Bible Study 2.0 ?*

---

“Bible Study 1.0”—with its cognitive, all-talk, text-heavy or once-over-lightly approach—is what many of us grew up with and loved.

But this approach is not communicating well to our visual generation who instead seek visible learning via YouTube, video games, zoom, and webinar broadcasts on our devices. This visual experience has completely taken over our lives, shrunk our attention spans, and, yes, become the basis of most learning for every generation.

Into this milieu, enter  
“Bible Study 2.0,” aka,  
*The Jesus Study.*

Which begs the question:

***What makes  
The Jesus Study different?***



Our initial answer is this:

***Integrating film and video with Scripture***

Films such as *The Chosen*, *The Life of Jesus* (John’s Gospel), *RISEN*, and *Paul: Apostle of Christ*—each with the underlying Scriptures crafted into a ten-week experience.

To that jumping-off point we add three additional qualities:



***Jesus-centeredness***

---

***Personal growth through an  
evangelizing discipleship focus***

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***Inductive, mark-it-up study***

Those foundational traits are expanded into *twelve substantial distinctives* common to Jesus Studies. This distinguishing blend makes for a unique Bible study and God-encountering experience.

## Twelve Distinctives of Jesus Studies

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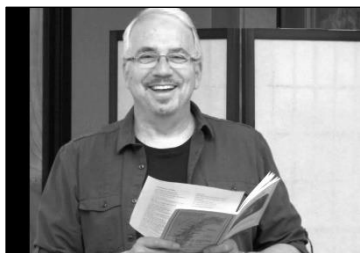


1. *Designed to be Jesus-centered* in the personal study, discussion and the “at home,” quiet time experience.
2. *Intentionally includes an evangelizing discipleship focus* as a dual priority for personal and ministry growth among members.
3. *Combines film with complementary Scripture* passages along with *worship and teaching videos* to include visual elements of learning.
4. *Offers a skeptic- and seeker-friendly environment* to talk about Jesus among friends and colleagues in a ten-week time frame.
5. *Encourages food inclusion at each gathering* to facilitate connection among group members in a relaxed environment.
6. *Forms a core group that prays and prepares* to lead the various aspects of the group process and to spearhead outreach efforts.
7. *Embeds all Old and New Testament texts* into the guides for ready reference, especially for those unfamiliar with the Bible.
8. *Uses a four-colored BIC pen to mark up the texts* which employs an inductive mindset for observing, interpreting, and applying Scripture.
9. *Ends with a fun and memorable (paper) T-Shirt Design* each week that summarizes and crystallizes the learning process.
10. *Incorporates Drive it Home and Video Insights sections* after the study for additional, “at home,” video learning opportunities.
11. *Grows Jesus-followers into group leaders* with dialogical facilitating skills and both a discipleship and evangelistic framework for ministry.
12. *Encourages leaders to equip others to lead new studies* within their own circles of influence—friends, family, and coworkers.

## Take our No-Cost Bible Study 2.0 Orientation Session or Leadership Course

---

**The Jesus Study is a 2.0 “evangelizing discipleship” experience.** Again, what does this mean? *In a nutshell we combine film with Mark-It-Up Scripture study and invite our non-church friends to join us.* To help you excel at doing this, we’d like to have you join us on Zoom... OR...



We could also arrange to travel and meet up with you and your leadership team. We are serious about training and will work out what we can to assure you are equipped. Such help will give you a strong running start to your efforts.

### *How to Lead and Promote Your Group*

---

Though years in the making, *The Jesus Study* formally came together on May 28, 2021, in a Zoom call led by Bill Syrios with some gifted Bible study leaders. Get in on that call and learn to lead in the process:  
[tinyurl.com/lead-your-group](https://tinyurl.com/lead-your-group)



Those Zoom calls continued, led by Bill with new-found colleagues. This next recorded call focuses on effective means of promoting your group to new people:  
[tinyurl.com/promote-your-group](https://tinyurl.com/promote-your-group).

## *Our Mission: What We're About*

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*The Jesus Study combines film depiction with Scripture in a welcoming and interactive experience for all: observers... skeptics... learners... seekers... followers, who WATCH > DISCOVER > RELATE together the Most Audacious Story ever told.*



## *Our Executive Leadership Team: What We Do*

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*We work with leaders, to help them create a friendly place to watch > discover > relate.*

*Back to Front, Left to Right:*

Dave Hawkins, Tori Foss  
and Dietrich Gruen  
Bill & Teresa Syrios and  
Cathy & Don Baker



## *Our Invitation: 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 Jesus Study*. If that sounds like you, please contact us.

**Your Faith Journey:**

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*Your Faith Journey:*

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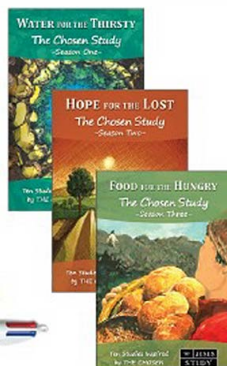
**Your Faith Journey:**

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## ENHANCE YOUR CHOSEN EXPERIENCE

**THE CHOSEN SERIES** focuses on Jesus as he draws together followers like Simon, Andrew, Mary Magdalene, Matthew, and others who find him so compelling. These guides, based on *The Chosen* and Scripture passages, will give you and your group a great appreciation of their unexpected changes of fortune in getting to know him.

To help with colorfully marking up passages in the guide, get a four-color BIC pen.



*Guides for Seven Seasons of The Chosen to  
WATCH > DISCOVER > RELATE  
the Most Audacious Story ever told.*



**THE BIBLE SERIES** combines other films with studies from the Old and New Testaments.

*The John Study*, as an example, is written in a similar way to *The Chosen Study*. It provides a means to WATCH > DISCOVER > RELATE Visual Bible's 2003 feature film entitled *The Life of Jesus*. This movie is a word-for-word portrayal of The Gospel of John from the *Good News Bible* translation. When combined, FILM + SCRIPTURE melds the visual with the written Word—Bible Study 2.0! See: [JesusStudy.org](http://JesusStudy.org)

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