

# The CHOSEN with Hosanna!



## SEASON 3: EPISODE 8

### SCHEDULE

July 28-August 16 - Watch Episodes 7-8

August 17, 6:45-8:00 - Discuss Episodes 7-8

### WEBSITE

- Hosanna's Study Website: [www.hosannatogether.org/chosen](http://www.hosannatogether.org/chosen)

### BACKGROUND NOTES

- The episode opens in 990 BC with King David, who is considered the greatest king of Israel and Judah. David wrote many of the psalms, but some are written by others, such as Asaph. Read Psalm 77 (the one shared here) in the Bible.
- The people confronting each other in the wilderness are from the Decapolis (the semi-Greek cluster of cities to the north). The are:
  - Syrophenicians - people from north of Israel and Judah, a mixed group of people who are monotheistic (they have one God), but don't get along with the Jewish people
  - Nabataeans - an Arab tribe of this time who come from Jordan and the Arabian Peninsula
  - Jews who live in the Decapolis - who have adopted some Greek ways and might not be as observant and orthodox as those in Judah
- The mikvah (or mikveh) is a ritual bath. The bather is immersed in "living" water (a bath fed by a spring or rainwater) for ritual cleansing and purification at a time of transition. The following prayer is said, "Blessed are You, O Lord, our God, King of the universe, who has sanctified us with Your commandments and commanded us concerning the immersion." People may stay in the bath for prayer and meditation. The mikvah involves some of the same symbolism of cleansing, renewal, and new life found in Christian baptism.

### THOUGHTS FOR REFLECTION

- Jesus says, "I'm a rabbi and as these Jewish brothers will tell you, we like to teach by asking questions. We all like to solve problems by talking. If it begins with a disagreement, even better. Feel free to listen. And if you'd like to argue a bit, that's fine, too."
  - Can arguments and disagreements really lead to closer relationships and growth?
  - How does asking questions, listening, and talking help us avoid combat with our conflict?

- Judas thinks it makes Jesus and the disciples look weak when they sit down. What do you think making them sit down accomplishes?
  - Why does everyone else sit down after Jesus heals the man with the broken leg?
- Jesus says, “My friends, you forget so quickly. You are dear to me. Your memories are short.”
  - What have we collectively forgotten in our world? In our nation? In the church? At Hosanna?
- “If you had faith the size of a grain of mustard seed, you could say to a mulberry tree, be uprooted and planted in the sea. And it would obey you . . . It's not about size, Philip. It's about *who* your faith is in.”
  - Then why do we question whether we have enough faith?
  - What difference does it make *who* our faith is in?
  - Who (or what) have you wrongly put your trust or faith into?
- Zebedee, his wife, and Mary go and talk to Eden. How do you think they are at being supportive and compassionate? Do they come off as judgmental? Caring? Intrusive?
  - What would you have done similar? What would you have done different?
- Mary tells Eden, “I don't know what it's like to go through what you have. But I have been through enough to know that you need to grieve.”
  - Can we really be compassionate if we haven't gone through the same experience? Why or why not?
- Mary also says, “Then go to synagogue. It's not about the rabbi there, it's the words from God that they can give us.”
  - What are the implications for you attending worship and being part of the church's ministry?
- Why is Shmuel so concerned with tassels and what the Jewish informer is wearing?
  - Isn't it funny how quick the man is to condemn Jesus, when he has broken Jewish law himself (and puts the offending vest *back on* when he leaves)?
  - Read Leviticus 19:19. Do we follow this law about cloth woven of different fibers today?
  - What do we think about other Levitical laws? Read Leviticus 18:22, 19:27-28, and 19:33-34. Which ones do we swear are Gospel truth, and which do we chalk up as being “outdated and contextual” as the informer thinks the clothing law is?
  - If we don't take every law literally and dead serious like Shmuel does (he doesn't exactly come off good here), how do we discern God's will?
- When the disciples confront Jesus about the impossibility of feeding the people, he is awfully coy. Who offers the breakthrough by his gratitude and offering?
 

(Hint: *It's not one of the disciples.*)
- Jesus says, “I was the one to cause their hunger. I should be the one to satisfy it.” What do you think about this statement? What hungers does God give us? How does he satisfy them?
- When meeting with Rabbi Yusef, Zebedee's wife suggests some scripture be read for Eden, “maybe something joyful.” He replies, “I'm not sure that would be truthful . . . There are many psalms of anguish and anger. And they are all just as important as the others.” How does the psalm he recites (Psalm 77, from the beginning of the episode) seem more appropriate and helpful to Eden?
  - How does naming pain and anger diminish it?

- What is the storm symbolic of when the disciples get stuck out in the boat on the sea?
  - One of them says, “We’ve been stuck in the same place forever.”
  - Have you ever been stuck, and feeling like you’re taking on water
- Simon calls to Jesus: “If you are who you say you are, bid me to step out of this boat.”
  - Why does Simon need this? Is it just a miracle he needs, or something different?
- Simon asks, “Why are you chasing after Gentiles when your own people have problems here? . . . I’m right here in front of you, believing, and you are breaking up fights in the Decapolis?!?”
  - Can you relate to Simon’s feelings?
  - Should the church be taking care of other people when we struggle to care for our own? Why give to others and serve when we have our own struggles?
- Jesus says, “Why do you think I allow trials? . . . They prove the genuineness of your faith. They strengthen you. This is strengthening you. And Eden. Keep your eyes on me. I let people go hungry, but I feed them.”
  - It’s important to distinguish between trials and tests. God does not “test” to see if our faith is strong enough (recall how earlier he told Philip that the *size* of faith isn’t important). God also doesn’t *send* trials (tough times), but God does *utilize* trials that come on their own for growth and strength. God *redeems* our suffering, giving us new life.
  - Consider the trials you’ve been through that have led to strength and growth.
- What happens when Simon gets distracted by the waves?
  - When have the waves been overwhelming in your life that you lose sight?
  - Notice that when Simon gets overwhelmed and begins to drown, it’s not him looking back at the right place that saves him. It’s God reaching out to him that saves him.
- For reference, the last scene combines two separate Biblical stories: Jesus walking on the water (Matthew 14:22-33) and Jesus calming on the storm (Mark 4:35-41). Read each one.