



The Chosen

Episode #6 (Season #2)

“Unlawful”

It's not going well. Mary has left and Matthew and Simon try to get along as they search for her in some pretty dark places. Someone's arrested. And the food is scarce. It's hard to understand why God is letting the disciples experience this, but Jesus reminds them (and us) that God is the Lord of the Sabbath- that He is in control and that He loves people. Oh, and Jesus continues to upset a bunch of Pharisees. Get ready for an interesting week!

Scripture to read this week *(check the box when you've read the passage):*

- ☐ 1 Samuel 21:1-6 and Matthew 12:1-18
- ☐ Matthew 9:1-16 and Mark 2:18-27
- ☐ Psalm 19:7-14
- ☐ John 8:1-3
- ☐ Isaiah 58:1-14

613 Laws

James and John watch Simon the Zealot perform his morning exercises and commented that they couldn't be Zealots because the 613 Laws were already too much for them.

They're referring to the 613 commandments because that's how many commandments were given in the Torah. Rabbis studied the Torah, looking for all the times God told His people to do something. They found 613 times and concluded that there are 613 total commandments.

Many of these commandments cover how to run the Temple. Others say how we're to treat others (e.g., Lev. 19:18 – “love your neighbor as yourself”). And still others tell us how our relationship with God should be (as in Deut. 6:5). *The Chosen* shows the disciples bemoaning the commandments they must obey, but the Bible teaches us to have a good attitude about God's Laws instead.

Not even half of a beitzah

Thomas surveyed the amount of food the disciples had and lamented that they didn't “even have half a beitzah of flour.” The word “beitzah” means “egg” in Hebrew, but the measurement “beitzah” was an amount equivalent to the capacity occupied by one egg. Think about it...how much flour takes up the same amount of space as one egg? Not much! Thomas was right to be concerned – except they happened to be with Jesus, who ensures they're well provided for!

Ahimelech and the Showbread

While training Abiathar, Ahimelech gets a visit from King David. According to Leviticus 24:9, God said the showbread in the Temple and Tabernacle could only be eaten by the priests, but we see this command being broken to save the lives of David and his men.

THE TABLE OF SHEWBREAD



There is a concept in Judaism called *pikuach nefesh*, where saving a life takes higher priority than keeping a Commandment. Because humans are made in God's image, the *pikuach nefesh*, meaning "watching over a soul," allows for breaking a Law to save someone's life. This principle teaches that, while we're to obey God, we must not follow in an automated fashion but navigate the world and its numerous different situations with common sense and discernment from the Spirit.

Jesus brought this concept up in Matthew 12:11 (and in this episode) when he talked about rescuing a sheep from a pit on the Sabbath.

- ❶ During the episode, we saw Mary falling back into the old lifestyle she had before she encountered Jesus. How did you react when you saw how Mary was acting? Can you relate? Eventually, when she's found, Mary's hesitant to return to Jesus. What is she feeling? Have you ever felt like Jesus redeemed you from a sin but then fell back into that sin later?
- ❷ How would you describe the reaction of Jesus when he is questioned about healing on the Sabbath? Take a look at Mark 3:5. Do you think this episode shows that reaction?
- ❸ Where are you too legalistic with your faith? Where can you be more understanding and compassionate this week?
- ❹ Have you thought before about the irony of the disciples being hungry following the Bread of Life? How do you think you would have responded to a situation like that?
- ❺ In today's context what do you think it would look like to focus on being right about "sacrifices" (acts of personal righteousness and devotion) at the expense mercy (caring for sinners and the needy)? Who do you think God is calling you to extend mercy today?



Thank your Heavenly Father His goodness and grace. Ask Him to help you extend mercy and compassion to those you would rather judge and condemn.