



Day 1

 Please pray for holy guidance and insight before you begin today's study.

Sacrifice in Following Jesus

¹⁸ When Jesus saw the crowd around him, he gave orders to cross to the other side of the lake.

Q1. *[Jesus] gave orders to cross to the other side of the lake*: I thought Jesus would want to reach as many people as possible. Why did He want to “*cross to the other side*”?

 “The scene Matthew describes here may be unrelated to the previous scenario. There, Jesus was healing the sick and casting out demons in the home of Peter in the town of Capernaum, on the north side of the Sea of Galilee ([Matthew 8:14-17](#)). It might also be the same moment, but Scripture does not specify. Matthew's intent in this part of his gospel is to collect miraculous proofs that Jesus is the Promised One [The Messiah, The Christ].

“A common theme in Jesus' early ministry is seeking to control the reaction of the people. Christ has not come to start a revolution, so when the people become overly excited, He seems to pull away ([John 6:15](#)). He also tells many people to keep aspects of His ministry quiet ([Matthew 8:4](#)), to varying degrees of success.


“Whether it's a continuation of the previous scene, or something new, Matthew tells of a moment in which Jesus recognizes the crowds around Him are growing large. He apparently wants to put some space between Himself and the crush of people. He orders His disciples to get in a boat and cross to the other side of the Sea of Galilee. Before they go, though, Jesus will talk with a couple of people who would like to continue to follow Him (↓ [Matthew 8:19](#)).”
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Map highlights the region surrounding the Sea of Galilee (aka, Sea of Tiberias, Lake Gennesaret, or Lake Kinneret)
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Lesson 14: Matthew 8:18-34 & 9:1-8

<https://www.blueletterbible.org/assets/images/study/pnt/maps/palestine/seaofgalilee.jpg>

 A parallel version from Luke's Gospel also describes this event.

Luke 9:57-60 [J.B. Phillips New Testament (PHILLIPS)]

⁵⁷ As the little company made its way along the road, a man said to him, "I'm going to follow you wherever you go."

⁵⁸ And Jesus replied, "Foxes have earths, birds have nests, but the Son of Man has nowhere that he can call his own."

⁵⁹ But he said to another man, "Follow me."

And he replied, "Let me go and bury my father first."


⁶⁰ But Jesus told him, "Leave the dead to bury their own dead. You must come away and preach the kingdom of God."

¹⁹ Then a teacher of the law [or scribe] came to him and said, "Teacher, I will follow you wherever you go."

²⁰ Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head."

Q2. **Teacher, I will follow you wherever you go:** When we think of celebrity, do we focus on their glory? Or do we see the hardships of hours-upon-hours of practice, of boredom, of adoring fans clamoring for attention, of being used by people who have ingratiated themselves?

Glory? Or hardships? Thoughts?

 This commentator tends to take people at their word. When the scribe said to Jesus, "*Teacher, I will follow you wherever you go*", I would have believed him.

Yet, Jesus heard the same words and looked into the Scribe's heart (his motives). Jesus determined that the scribe's motives were, perhaps, self-serving: "If I can get close to Him, people will revere me, too". The scribe's moment of Biblical fame evaporated, and his potential ministry withered into obscurity, when He heard Jesus say, "I have no home, *no place to lay my head*." See [John 1:11](#) (↓), [John 2:24-25](#) (↓). The scribe suddenly recognized the hardships Jesus experienced, and he could not give-up his comforts and his professional and social standings within the Jewish religious community. His faith flared like a match just struck, and quickly burned-out, with only a tendrill of smoke curling upwards, and then nothing – shriveled, black, dead, ash.

John 1:11 [NIV-1984]

He came to that which was his own, but his own did not receive him.

John 2:24-25 [NIV-1984]

²⁴ But Jesus would not entrust himself to them, for he knew all men. ²⁵ He did not need man's testimony about man, for he knew what was in a man.

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Q3. **Jesus replied, "Foxes have holes and birds of the air have nests, but the Son of Man has no place to lay his head":** ① Did the scribe believe that his life would be 'smooth sailing' if he followed Jesus? ② Do you believe that life will be 'smooth sailing' as we follow Jesus?

① Yes? No? (Why did you circle that answer?)

② Yes? No? (Why did you circle that answer?)

Psalm 56:3 [NIV-1984]

When I am afraid, I will trust in you.

Isaiah 41:10 [NIV-1984]

[A great Old Testament prophet:]

So do not fear, for I am with you; do not be dismayed, for I am your God. I will strengthen you and help you; I will uphold you with my righteous right hand.

James 1:2-4 [NIV-1984]

[James – the half-brother of Jesus – teaches that we are to be anchored in Jesus *whenever [we] face trials:*]

² Consider it pure joy, my brothers, whenever you face trials of many kinds, ³ because you know that the testing of your faith develops perseverance. ⁴ Perseverance must finish its work so that you may be mature and complete, not lacking anything.

John 16:33 [NIV-1984]

[Jesus taught:]

"I have told you these things, so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world."

Day 2



Please pray for holy guidance and insight before you begin today's study.

²¹ Another disciple said to him, "Lord, first let me go and bury my father."

Q4. **Another disciple said to him:** Was this *disciple* one of the original twelve?

Yes? No? (Why did you circle that answer?)



The following three passages demonstrate the Biblical use of "disciple" to reference any person who is a student or learner or follower of Christ Jesus. "Disciple" includes the Twelve Apostles.

Matthew 5:1-2 [NIV-2011]

¹ Now when Jesus saw the crowds, he went up on a mountainside and sat down. His disciples came to him, ² and he began to teach them.

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John 6:66-67 [NIV-1984]

⁶⁶ From this time many of his disciples turned back and no longer followed him.

⁶⁷ "You do not want to leave too, do you?" Jesus asked the Twelve.

John 9:27-28 [NIV-1984]

[Jesus healed a blind man. The Pharisees then tried to discredit the now-seeing man and his miraculous healing. In this brief exchange the blind man answered the Pharisees, and they angrily responded:]

²⁷ He answered, "I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?"

²⁸ Then they hurled insults at him and said, "You are this fellow's disciple! We are disciples of Moses!"

Q5. *Lord, first let me go and bury my father*: Was the use of "Lord" to address Christ Jesus, a formal courtesy? Or did the man recognize that Jesus was the Son of God, the Messiah? (Hint: see Matthew 16:17 ↓)

Formal courtesy? Lord Jesus? Thoughts?

Matthew 16:13-17 [NIV-1984]

¹³ When Jesus came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?"

¹⁴ They replied, "Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

¹⁵ "But what about you?" he asked. "Who do you say I am?"

¹⁶ Simon Peter answered, "You are the Christ, the Son of the living God."

¹⁷ Jesus replied, "Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven."

Q6. *Lord, first let me go and bury my father*: For many Biblical students, if your earthly father died, would you interrupt the mourning process (the interval between his death and burial) to attend a talk (or conference, seminar, performance)?

Yes? No? (Thoughts?)

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²² But Jesus told him, "Follow me, and let the dead bury their own dead."

Q7. *Jesus [said to] him, "Follow me, and let the dead bury their own dead:* This seems harsh! Typically, in this culture tradition (and bodily decay) dictates that a dead person is to be immediately buried. What may have motivated the man to seek the Lord's permission to delay following Him?



"Jesus' words, here and in other parts of the New Testament, can sound harsh to modern ears. That's at least partly due to the misconception that Jesus was soft, passive, and weak. This comment likely seemed harsh to those hearing Him for the first time, as well. A man described as a disciple has requested that Jesus allow him to go and bury his father before following Jesus ([Matthew 8:21](#)).

"Jesus now commands the man to follow Him, apparently meaning immediately. He tells the man to 'leave the dead to bury their own dead.'

"Two things are important to understand. First, the man most likely wasn't asking to simply go to his father's funeral and come back a few days later. It's possible his father was not yet even dead. Commentators also suggest the man may have been planning to follow a custom of the day to re-bury a loved one's bones a year after their death. This was thought to be the responsibility of a son, especially a firstborn son. It fell under the traditional obligations associated with honoring one's father and mother. The man may have been asking Jesus for up to a year's delay before returning to follow Him — no matter what, his real statement is 'I will come when I've done some other things first.'

"The second thing to understand is that Jesus absolutely asks those who would follow Him to place a greater commitment on their love and loyalty to Him than to anyone else, including parents, spouses, and children ([Matthew 10:37-38](#)).

"Jesus tells the man to let the spiritually dead bury those who are physically dead. In other words, only those who follow Christ are on the road to true life ([Matthew 7:13-14](#)). No human relationship or other obligation can provide a good enough reason to leave that road behind.

"As with His response to the scribe ([Matthew 8:19-20](#)), Jesus' remark is meant to challenge assumptions — forcing someone to confront their own sincerity. If this man is not willing to 'follow' Jesus until it's socially convenient, he's not really willing to follow, at all." [© Copyright 2002-2026 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/8/Matthew-8-22.html>, accessed: 05-14-2026.]

Q8. (Introspection) *Jesus [said to] him, "Follow me, and let the dead bury their own dead:* The disciple said he wanted time to "*bury my father*".

① What excuses do you use to postpone your witness?

② How can you do better to serve the Kingdom of Christ Jesus?

① What excuses do you use?

② How can you do better?

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Jesus Silences a Raging Storm

²³ Then he got into the boat and his disciples followed him.

Q9. Where was Jesus going? (Hint: see [Matthew 8:18](#))

²⁴ Without warning, a furious storm came up on the lake, so that the waves swept over the boat. But Jesus was sleeping. ²⁵ The disciples went and woke him, saying, "Lord, save us! We're going to drown!"

Q10. ***Without warning, a furious storm came up on the lake, so that the waves swept over the boat:*** At least four (Simon Peter & Andrew: [Matthew 4:18-20](#); and James & John, sons of Zebedee: [Matthew 4:21-22](#)) of the twelve Apostles were fishermen. Was this a particularly bad storm?

Yes? No? (Why did you circle that answer?)

Q11. ***Jesus was sleeping:*** Why could Jesus sleep through such a terrible storm? (In Whom did He trust?)



A painting by Jules Joseph Meynier, French artist (b. 1826, d. 1903).

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<https://fineartamerica.com/featured/christ-asleep-in-his-boat-jules-joseph-meynier.html>. Accessed: 05-14-2026.

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²⁶ He replied, "You of little faith, why are you so afraid?" Then he got up and rebuked the winds and the waves, and it was completely calm.


²⁷ The men were amazed and asked, "What kind of man is this? Even the winds and the waves obey him!"

Q12. He got up and rebuked the winds and the waves, and it was completely calm: What did this event do to the faith of the Twelve?


Q13. (Apologetics) ***He got up and rebuked the winds and the waves, and it was completely calm:*** This miracle was witnessed by twelve men, four of whom were experienced fishermen. How would you answer a nonbeliever who says, "This is a tall tale and cannot be true"?

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Day 3

 Please pray for holy guidance and insight before you begin today's study.

Jesus Heals Two Demon-Possessed Men

 The Gospels of Mark and Luke retell the same event. See [Mark 5:1-20](#) & [Luke 8:26-39](#). The Mark and Luke passages reveal additional details (e.g., the demon's name was 'Legion', the herd numbered '2,000' pigs, and the demons' feared judgment and being sent 'into the abyss').

The Mark and Luke passages also focus on the "spokesman" demon, not the two — if you (or your child) are bullied, do you focus on the bully and his sidekick as equals, or solely on the bully? Human nature is constant. In this example, you would focus on the bully, the primary menace standing before you.

Matthew and Mark were eye-witnesses (Luke interviewed eye-witnesses for his Gospel). Typically, eye-witnesses see things from slightly different perspectives. The number of demon-possessed men is not significant, but Jesus's one word command "Go!" is critical. Jesus spoke, the demons couldn't leave the men fast enough, and the men were cleansed. Jesus demonstrated His authority over demons (and by extension – Satan). This was a big 'reveal' in Jesus's ministry.

²⁸ When he arrived at the other side in the region of the Gadarenes [Gă-dă-rēens], two demon-possessed men coming from the tombs met him. They were so violent that no one could pass that way.

²⁹ "What do you want with us, Son of God?" they shouted. "Have you come here to torture us before the appointed time?"

Q14. **Region of the Gadarenes:** Were the people in this region Jewish or Gentile?

Region: Jewish? Gentile? Thoughts? (Hint: see Matthew 8:30 ↓ 'pigs')



Map of the region surrounding the Sea of Galilee.
Gadara is a city in the Gadarenes region.

<https://biblehub.com/atlas/area/gadara.jpg>; Accessed: 05-15-2026.

Lesson 14: Matthew 8:18-34 & 9:1-8

Q15. Two demon-possessed men coming from the tombs met him: What does it mean to be “demon-possessed”?



“Demon possession was understood to be a fact of life in and around Israel and in much of the ancient world. Nobody questioned the existence of demons. They had seen too many people afflicted, often violently, when occupied by demons. Demons were known to alter personalities and behaviors, as well as causing those oppressed to behave in self-destructive and violent ways.

“The lesser occurrences of demon possession today is likely a deliberate strategy by the Devil: disbelief in the spiritual world is a more potent weapon today than it would have been in Jesus' era.” [© Copyright 2002-2026 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/8/Matthew-8-28.html>, accessed: 05-15-2026.]



I can just hear the demon-possessed men saying to themselves, “Oh, boy! Fresh blood! Let’s go and have some fun! We’ll remind them exactly who’s in charge here!”

Then, as they draw nearer the group of men, they suddenly recognize Who is leading. “Uh, oh. This is bad!”

Q16. (Conjecture) ***Two demon-possessed men coming from the tombs met him:*** This is a difficult question in that books could be written about the subject.

Generally speaking, in Jesus’s time any mental illness was considered “*demon-possess[ion]*”. Then, in the last two centuries, medical science has identified any number of mental illnesses, which are defined as “*complex conditions generally triggered by a combination of biological (genetics and brain chemistry), psychological, and environmental factors*” [Google AI & Mayo

Clinic, Search keywords: “causes of mental illnesses”, accessed: 05-18-2026].

So. Which belief in the cause of mental illness is correct: “*demon-possess[ion]*” of the 1st century? And/or the medical science diagnoses of the 21st century? (There are only 3 lines; please be brief.)

1st century? 21st century? Or a blend? (Also see Jude 1:6 ↓ and 2 Thessalonians 2:6-7 ↓)



This commentator is reminded of Judas Iscariot’s role in the crucifixion of our Lord. I firmly believe that Judas’s “demon-possession” has carried forward in time to the 21st century. “How?”, you ask.

Satan spreads his destruction through mass-shootings that are so prevalent today. I believe the mass-shooters are indwelt by Satan, who then spreads destruction through his selected destroyer to include as many people (and families) as possible; and then, when Satan discards the mass-shooter, the shooter commits suicide. Please see the Luke 22:3-6, 21-22, 47-48 & Matthew 27:3-5 passages (↓).

Luke 22:3-6, 21-22, 47-48 & Matthew 27:3-5 [NIV-1984]

³ Then Satan entered Judas, called Iscariot, one of the Twelve. ⁴ And Judas went to the chief priests and the officers of the temple guard and discussed with them how he might betray Jesus. ⁵ They were delighted and agreed to give him money. ⁶ He consented, and watched for an opportunity to hand Jesus over to them when no crowd was present. . . .

²¹ [During the Last Supper, Jesus said:] But the hand of him who is going to betray me is with mine on the table.

²² The Son of Man will go as it has been decreed, but woe to that man who betrays him.” . . .

⁴⁷ [After the Last Supper, Jesus went to the Garden of Gethsemane, with several of His Apostles, and prayed.] While he was still speak-

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ing a crowd came up, and the man who was called Judas, one of the Twelve, was leading them. He approached Jesus to kiss him, ⁴⁸ but Jesus asked him, "Judas, are you betraying the Son of Man with a kiss?" . . .

Matthew 27:3-5 [NIV-1984]

³ When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with remorse and returned the thirty silver coins to the chief priests and the elders.

⁴ "I have sinned," he said, "for I have betrayed innocent blood."

"What is that to us?" they replied. "That's your responsibility."

⁵ So Judas threw the money into the temple and left. Then he went away and hanged himself.

Jude 1:6 [New Living Translation (NLT)]

And I remind you of the angels who did not stay within the limits of authority God gave them but left the place where they belonged. God has kept them securely chained in prisons of darkness, waiting for the great day of judgment.

2 Thessalonians 2:6-12 [International Children's Bible (ICB)]

⁶ And you know what is stopping that Man of Evil now. He is being stopped now so that he will appear at the right time. ⁷ The secret power of evil is already working in the world now. But there is one [\[thought to be the Holy Spirit, see also John 16:8\]](#) who is stopping that power. And he will continue to stop it until he is taken out of the way. [or "the one who is holding it back steps out of the way". (New Living Translation – NLT)]

⁸ Then that Man of Evil will appear. And the Lord Jesus will kill him with the breath that comes from his mouth and will destroy him with the glory of his coming. ⁹ The Man of Evil will come by the power of Satan. He will have great power, and he will do many different false miracles, signs, and wonders. ¹⁰ He will use every kind of evil to trick those who are lost.

They are lost because they refused to love the truth. (If they loved the truth, they would be saved.)

¹¹ But they refused to love the truth; so, God sends them something powerful that leads them away from the truth. He sends them that power so they will believe something that is not true.

¹² So all those who do not believe the truth will be judged guilty. They did not believe the truth, and they enjoyed doing evil.

Q17. **What do you want with us, Son of God?** Do you find anything extraordinary in their question?

Yes? No? (Why did you circle that answer?)

Acts 13:32-33 [NIV-1984]

³² "We tell you the good news: What God promised our fathers ³³ he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm [\[Psalm 2:7\]](#): " 'You are my Son; today I have become your Father.

Q18. **What do you want with us, Son of God?** The two demon-possessed men recognized and addressed Jesus as the "Son of God". Did they fear Jesus?

Yes? No? (Why did you circle that answer?)

Luke 10:1, 17-19 [NIV-1984]

¹ After this the Lord appointed seventy-two others and sent them two by two ahead of him to every

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town and place where he was about to go. . . .

¹⁷ The seventy-two returned with joy and said, "Lord, even the demons submit to us in your name."

¹⁸ He replied, "I saw Satan fall like lightning from heaven. ¹⁹ I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you.

Q19. *Have you come here to torture us before the appointed time?* Why are the two demon-possessed men suggesting that Jesus might torture them? (Hints: Do the demons recognize Jesus's authority? Might the demons call a just judgment – "torture"?)

Luke 8:30-31 [NIV-1984]

³⁰ Jesus asked him, "What is your name?"

³¹ "Legion," he replied, because many demons had gone into him. And they begged him repeatedly not to order them to go into the Abyss.

2 Peter 2:4, 9-10 [NIV-1984]

For if God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment; . . .

⁹ if this is so, then the Lord knows how to rescue godly men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment. ¹⁰ This is especially true of those who follow the corrupt desire of the sinful nature and despise authority.

Q20. *Have you come here to torture us before the appointed time?* To what does "the appointed time" refer?

Revelation 20:7-11 [NIV-1984]


⁷ When the thousand years are over, Satan will be released from his prison ⁸ and will go out to deceive the nations in the four corners of the earth — Gog and Magog — to gather them for battle. In number they are like the sand on the seashore.

⁹ They marched across the breadth of the earth and surrounded the camp of God's people, the city he loves. But fire came down from heaven and devoured them. ¹⁰ And the devil, who deceived them, was thrown into the lake of burning sulfur, where the beast and the false prophet had been thrown. They will be tormented day and night for ever and ever.

¹¹ Then I saw a great white throne and him who was seated on it. Earth and sky fled from his presence, and there was no place for them.

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Day 4

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³⁰ Some distance from them a large herd of pigs was feeding.

³¹ The demons begged Jesus, "If you drive us out, send us into the herd of pigs."

³² He said to them, "Go!" So, they came out and went into the pigs, and the whole herd rushed down the steep bank into the lake and died in the water.

Q21. [Verse 30] *A large herd of pigs was feeding*: Would Jews ever own or raise "pigs"?

Yes? No? (Why did you circle that answer?)

Leviticus 11:7-8 [New American Standard Bible (NASB)]

⁷ And the pig, for though it has a divided hoof, and so it shows a split hoof, it does not chew cud; it is unclean to you. ⁸ You shall not eat any of their flesh nor touch their carcasses; they are unclean to you.

Q22. [Verse 30] *A large herd of pigs was feeding*: What did this "large herd [of 2,000 pigs]" represent to the surrounding region: the owners, the herdsman, and the butchers?

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Mark 5:13^b [NIV-1984]

The herd, about two thousand in number

Q23. [Verse 31] *If you drive us out, send us into the herd of pigs*: WOW! Why did the demons beg to be sent into the "large herd of pigs"?

Romans 5:12-17 [The Message (MSG)]

¹²⁻¹⁴ You know the story of how Adam landed us in the dilemma we're in — first sin, then death, and no one exempt from either sin or death. That sin disturbed relations with God in everything and everyone, but the extent of the disturbance was not clear until God spelled it out in detail to Moses. So, death, this huge abyss separating us from God, dominated the landscape from Adam to Moses. Even those who didn't sin precisely as Adam did by disobeying a specific command of God still had to experience this termination of life, this separation from God. But Adam, who got us into this, also points ahead to the One who will get us out of it.

¹⁵⁻¹⁷ Yet the rescuing gift is not exactly parallel to the death-dealing sin. If one man's sin put crowds

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of people at the dead-end abyss of separation from God, just think what God's gift poured through one man, Jesus Christ, will do! There's no comparison between that death-dealing sin and this generous, life-giving gift. The verdict on that one sin was the death sentence; the verdict on the many sins that followed was this wonderful life sentence. If death got the upper hand through one man's wrongdoing, can you imagine the breathtaking recovery life makes, absolute life, in those who grasp with both hands this wildly extravagant life-gift, this grand setting-everything-right, that the one-man Jesus Christ provides?

Revelation 9:1-2 [New American Standard Bible (NASB)]

¹ Then the fifth angel sounded, and I saw a star from heaven which had fallen to the earth; and the key to the shaft of the abyss was given to him. ² He opened the shaft of the abyss, and smoke ascended out of the shaft like the smoke of a great furnace; and the sun and the air were darkened from the smoke of the shaft.

Revelation 20:1-3 [New American Standard Bible (NASB)]

¹ Then I saw an angel coming down from heaven, holding the key of the abyss and a great chain in his hand. ² And he took hold of the dragon, the serpent of old, who is the devil and Satan, and bound him for a thousand years; ³ and he threw him into the abyss and shut it and sealed it over him, so that he would not deceive the nations any longer, until the thousand years were completed; after these things he must be released for a short time.



“The demons have recognized Jesus as the Son of God and have asked if He is there to torment them. They have begged Him to send them into a herd of pigs visible in the distance on a hillside, rather than sending them to the abyss ([Matthew 8:30-31](#)). We know from Mark that this herd consisted of about 2,000 pigs ([Mark 5:13](#)).

“Now Jesus agrees to their request with a one-word command: ‘Go’. What happens next is dramatic and violent. The demons travel from the two men into the herd of pigs, causing a stampede straight down a steep hill and into the Sea of Galilee. All the pigs drown.

“Despite human obsessions with angels and demons, Scripture gives few details about these beings. This verse reveals one of the few firmly known facts about demons: they can possess animals. The Bible doesn't specify whether the demons intended to drown the pigs, or if this was an unexpected result of getting what they requested from Jesus. Of course, it was no surprise to Him. It is also not known what became of the demons after the pigs drowned. Jewish tradition said demons could be killed, but the Bible teaches they are eternal beings. In that case, the demons either remained in the pigs at the bottom of the Sea of Galilee, were freed to roam, or were bound to somewhere else, after all.

“We also cannot answer, biblically, why Jesus granted the request to enter pigs when He knew what would happen next. This would have incurred a great cost to their Gentile owners. That is likely part of the reason the people ask Him to leave their region in the following verses.

Q24. [Verse 32] ***He said to them, "Go!"***: Jesus said one word! And then what happened?

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Q25. [Verse 32] **He said to them, "Go!" So, they [the demons] came out and went into the pigs:** People of the 21st century will read this and wonder: what about the loss of the lives of 2,000 creatures, or the crushing loss of livelihoods that the herd represented? So. Does Jesus place a premium on the lives of humans — did Jesus consider the lives of the two-demon possessed men more important than 2,000 animals or the resulting hardships to the livelihoods of all dependent upon the ‘pig industry’?

Yes? No? (Why did you circle that answer?)

Genesis 1:26 [NIV-1984]

Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

John 3:16-18 [NIV-1984]

¹⁶ "For God so loved the world [people] that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but to save the world through him. ¹⁸ Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

³³ Those tending the pigs ran off, went into the town and reported all this, including what had happened to the demon-possessed men.

³⁴ Then the whole town went out to meet Jesus. And when they saw him, they pleaded with him to leave their region.

Q26. (Verse 34) **They pleaded with him to leave their region:** Why did they ask Jesus to leave?

Mark 5:15-20 [International Children's Bible (ICB)]

[The demon-possessed men became two of Jesus's earliest missionaries! (In reference to the 'one' versus 'two': please see the comment preceding verse 28 ↑)]


¹⁵ They came to Jesus and saw the man who had had the many evil spirits. The man was sitting there, clothed and in his right mind. The people were frightened. ¹⁶ Some people were there who saw what Jesus had done. They told the others what had happened to the man who had the demons living in him. And they also told about the pigs. ¹⁷ Then the people began to beg Jesus to leave their area.

¹⁸ Jesus was getting ready to leave in the boat. The man who was freed from the demons begged to go with him.

Lesson 14: Matthew 8:18-34 & 9:1-8

¹⁹ But Jesus would not allow the man to go. Jesus said, “Go home to your family and friends. Tell them how much the Lord has done for you and how he has had mercy on you.” ²⁰ So the man left and told the people in the Ten Towns [Decapolis] about the great things Jesus had done for him. All the people were amazed.

Day 5

 Please pray for holy guidance and insight before you begin today’s study.

Jesus Forgives and Heals a Paralyzed Man

^{9:1} Jesus stepped into a boat, crossed over and came to his own town.


Q27. *Jesus . . . came to his own town:* What was the name of Jesus’s adopted home town?

 C P R M

² Some men brought to him a paralytic, lying on a mat. When Jesus saw their faith, he said to the paralytic, “Take heart, son; your sins are forgiven.”

Q28. *When Jesus saw their faith:* What defined “*their faith*” — what did Jesus see? (Hint: what do you hope Jesus sees when He looks at you?)

Q29. *Jesus . . . said . . . “Take heart, son; your sins are forgiven”:* Jesus said “Take heart”. What does this phrase even mean?

 “Jesus, responding to their faith, tells the man to ‘*take heart*’ [some versions translate the Greek as ‘*take courage*’]. This is from the Greek root term *tharseō*, the same word used when Jesus reassured the disciples as He walked on water ([Mark 6:50](#)) and when encouraging believers to endure under persecution ([John 16:33](#)). The reason for this remark is probably related to the next thing Jesus mentions: the man's sins.

“This is unusual among all the reports of Jesus' healings. Instead of healing the man immediately, Jesus first addresses his sin. That suggests that in this case, the man's physical condition was connected to his personal sinful choices. Christ's suggestion that the man ‘*take heart*’ might have been a way of addressing his shame or embarrassment. Of course, sin is not the immediate cause of every injury or illness ([John 9:1-3](#)). This time, though, Jesus

Lesson 14: Matthew 8:18-34 & 9:1-8

recognized the man's sin as a more urgent need than his paralysis.” [© Copyright 2002-2026 Got Questions Ministries. All rights reserved. <https://www.bibleref.com/Matthew/9/Matthew-9-2.html>, accessed: 05-21-2026.]

Q30. *Jesus . . . said . . . “Take heart, son; your sins are forgiven”*: Jesus said “son”. Did Jesus mean this as a tender form of addressing the paralytic? Or might it have foretold of the paralytic’s adoption into the Kingdom as a Believer?

Tender form? Or adoption? Or both? Thoughts?

Ephesians 1:4-6 [NIV-1984]

⁴ For he chose us in him before the creation of the world to be holy and blameless in his sight. In love ⁵ he predestined us to be adopted as his sons [and daughters] through Jesus Christ, in accordance with his pleasure and will — ⁶ to the praise of his glorious grace, which he has freely given us in the One he loves.


Q31. *Jesus . . . said . . . “Take heart, son; your sins are forgiven”*: In Jesus’ time religion taught that severe bodily illnesses were a result of God’s judgment for sin committed by either the afflicted or his/her parents. If the paralytic strongly believed in this principle, how might Jesus’s words have affected him?

John 9:1-2 [NIV-1984]

¹ As he went along, he saw a man blind from birth. ² His disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"

Lesson 14: Matthew 8:18-34 & 9:1-8

Day 6

 Please pray for holy guidance and insight before you begin today's study.


³ At this, some of the teachers of the law said to themselves, "This fellow is blaspheming!"

⁴ Knowing their thoughts, Jesus said, "Why do you entertain evil thoughts in your hearts? ⁵ Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'? ^{6a} But so that you may know that the Son of Man has authority on earth to forgive sins...."

Q32. Some of the teachers of the law said to themselves, "This fellow is blaspheming!": Why did the teachers consider Jesus's statement "blasphemous"?

John 5:18 [NIV-1984]

For this reason, the Jews tried all the harder to kill him; not only was he breaking the Sabbath, but he was even calling God his own Father, making himself equal with God.


 See also [StudySheet, Lesson 1: Matthew 1:1-25](#), page 1, the bullet labelled "The Godhead (The Trinity)"

Isaiah 43:25 [International Children's Bible (ICB)]

[To Israel: – v 16^a – "This is what the Lord says,"]

"I, I am the One who forgives all your sins. I do this to please myself. I will not remember your sins.

Q33. **Knowing their thoughts:** What does this say about Jesus?

 Definition: omniscient [om·nis·cient (ŏm-nīsh'ənt)]

adj.

1. Having total knowledge; knowing everything: an omniscient deity; the omniscient narrator.

n.

1. One having total knowledge.

2. Omniscient God. Used with *the*.

[American Heritage® Dictionary of the English Language, Fifth Edition. Copyright © 2016 by Houghton Mifflin Harcourt Publishing Company. Published by Houghton Mifflin Harcourt Publishing Company. All rights reserved. <https://www.thefreedictionary.com/omniscient>, accessed: 05-21-2026.]

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Q34. That you may know that the Son of Man has authority on earth to forgive sins: What is Jesus implying with this statement?

Q35. *Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?* Is Jesus linking His ability to forgive sins with His power and authority to heal?

Yes? No? (Why did you circle that answer?)



Because Jesus is Who He is, either command ('Your sins are forgiven' or 'Get up and walk') is easy for Him to say and carry-out. While we have eye-witnesses who confirm the healing, Jesus is linking His ability to forgive sins with verifiable healings. We infer from healings and this statement of His 'Your sins are forgiven' that Jesus can do both with equal ease, efficiency, and permanence.

In [StudySheet, Lesson 2: Matthew 2:1-23](#), pages 4&5, we discussed the Messianic prophecy that had been written in [Daniel 9:25-27](#) (specifically, the ICB version). The Jewish religious leaders expected the Messiah. However, they expected a military leader who would overthrow the Roman government and install the pride-filled, perfect-in-our-own-minds, Jewish religious leaders as rulers subordinate only to the King Messiah; they did not expect a pacifist, a do-gooder, a seemingly weak, milquetoast of a man to be the Messiah. While this Jesus standing before them was born as a baby to common Jewish parents, the 'real' Messiah, when He came, would arrive with great angelic fanfare – impossible to miss – and report directly to the Sanhedrin, ready to send the Roman armies packing back to Rome.

The Jewish religious leaders knew Scripture and the prophecies. Over the centuries, they had allowed their understanding of Scripture to morph into a tunnel of beliefs that minimized mercy, compassion, and servanthood, while maximizing their power, strength, rightness, and perfection. When Jesus appeared in fulfillment of prophecy, they were unwilling to examine their biased beliefs in light of the Truth standing before them and the evidence of healings He revealed.

We, too, must always compare what we are taught against our own interpretations of Scripture. [Acts 17:11](#) is a critical example for us to follow! If a new principle challenges our thinking about God, or Jesus, or our behavior, then we should pray for clarity and study Scripture for the Truth. Perhaps, the new teaching is wrong – or slightly askew (Satan is good at slanting Scripture so that it becomes a lie). Perhaps, the new teaching leads to a greater understanding of a Scriptural principle – that has to be our ultimate goal – greater understanding. (See [StudySheet, Lesson 1: Matthew 1:1-25](#), Pages 1&2, bulleted sections labelled: Wrong teachings, False Teachings, and 'Cherry-picking' verses.)

^{6b} Then he said to the paralytic, "Get up, take your mat and go home."

⁷ And the man got up and went home.

⁸ When the crowd saw this, they were filled with awe; and they praised God, who had given such authority to men.

Q37. *When the crowd saw this, they were filled with awe:* What did the crowd think as they witnessed this miracle? (Was it simply amazement, or was fear mixed in? Or other emotions?)

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Q38. *They praised God:*

- ① Why did the people in the crowd “praise God”?
- ② Was the crowd beginning to recognize the deity/divinity of Jesus? Or
- ③ was God working through Jesus?
- ④ Any additional thoughts?

① Why “praise God”?

② Were they beginning to recognize His deity? Yes? No? (Why did you circle that answer?)

③ Was God working through Jesus? Yes? No? (Why did you circle that answer?)

Any additional thoughts?

Q36. *And the man got up and went home:* What did the man’s neighbors think when they saw the man return home – walking and carrying his mat (litter or stretcher)?

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