

LESSON 10

THROUGHOUT GALILEE, PART 1

STILLING THE STORM

(MT. 8:18, 23–27; MK. 4:35–41; LK. 8:22–25)

The following passages complete the biblical account of the “Busy Day”—that day which began with the Pharisees’ blasphemous accusations and which ended with Jesus’ withdrawal to the east side of the Sea of Galilee. An important theme is found in the disciples’ words when Christ stilled the storm: “Who then is this, that even the wind and the sea obey Him?” (Mk. 4:41; see Lk. 8:25; Mt. 8:27). The question “Who is this?” echoed throughout Jesus’ ministry—indicating how difficult it was for people to comprehend who He really was. [See *Life of Christ*, 1, pp. 367–371.]

1. Why did Christ want to take the trip to the other side of the sea?
2. Was the storm in this story unusual for the Sea of Galilee? Explain.
3. How was Jesus able to sleep through such a terrible storm?

HEALING TWO DEMONIACS

(MT. 8:28–34; 9:1; MK. 5:1–21; LK. 8:26–40)

At last, Jesus and the disciples reached their destination on the east side of the sea. If Jesus had hoped to relax in that isolated spot, rest was denied Him, for He was greeted by a strange welcoming committee. When He came to the other side into the country of the Gadarenes, “two men who were demon-possessed met Him as they were coming out of the tombs” (Mt. 8:28a). [See *Life of Christ*, 1, pp. 352–376.]

4. Why does Matthew give a different name than do Mark and Luke for the village at which they arrived?
5. Why did Jesus tell the man in Mk. 5:19 to report what He had done for him when He had told others to keep quiet?

6. How did this affect Jesus' reception the next time He visited the village?

**EATING WITH SINNERS
(AND A DISCOURSE ON FASTING)
(MT. 9:10–17; MK. 2:15–22; LK. 5:29–39)**

After recording his call to discipleship, Matthew told of a banquet he gave in Christ's honor. All the writers of the synoptic Gospels told of this event, a gathering which resulted in much criticism of the Guest of honor. [See *Life of Christ, 1*, pp. 376–380.]

7. What does this story say about Christians keeping company with people of bad character?
8. Did Jesus pay the Pharisees a compliment in Lk. 5:32? Explain.
9. What was the essence of Jesus' two-part response to the Pharisees' question about fasting?

**RAISING JAIRUS' DAUGHTER
(AND HEALING AN INVALID)
(MT. 9:18–26; MK. 5:22–43; LK. 8:41–56)**

When Jesus returned to the western shore of the Sea of Galilee, a crowd awaited Him (Mk. 5:21; Lk. 8:40). At that time, He performed several notable miracles, including the raising of Jairus' daughter from the dead. A key word in this sequence of events is "belief," or "faith." [See *Life of Christ, 1*, pp. 389–397.]

10. Why did Jesus emphasize faith so much when performing miracles in this section?
11. Did a person's faith have an effect on Jesus' ability to heal him or her (see also Mk. 6:5)? Explain.
12. What was the role of a synagogue official?
13. Did Christ not know who the woman was whom He had healed since He asked who had touched Him? Explain.
14. How must the synagogue official have felt about the pace Jesus was keeping?

15. Why did Jesus select Peter, James, and John to be in His “inner circle”?

**HEALING BLIND MEN AND A DEMONIAIC
(AND BEING CRITICIZED) (MT. 9:27–34)**

According to Matthew, as Jesus left Jairus’ house, two blind men followed Him, crying for mercy. They even followed Him into the house where He was staying (Mt. 9:28a). Christ finally turned and healed the men. When Christ came out of the house, a demon-possessed man, unable to speak, was brought to Him (Mt. 9:32). [See *Life of Christ, 1*, pp. 397–399.]

16. What significance lay in the fact that Jesus touched the blind men in order to heal them?

17. Did Christ’s critics believe their accusation that Jesus cast out demons by the power of demons?

**VISITING NAZARETH
(AND BEING REJECTED)**

(MT. 13:54–58; MK. 6:1–6A; LK. 4:16–31)

Shortly after Jesus healed Jairus’ daughter (Mk. 5:37–43), He went to His hometown of Nazareth (Mt. 13:54; Mk. 6:1). The people were first impressed by His words (Mt. 13:54; Mk. 6:2; Lk. 4:22) and then offended because He was (to paraphrase) just “a hometown boy” (see Mt. 13:55–57; Mk. 6:3, 4; Lk. 4:22). [See *Life of Christ, 1*, pp. 399–407.]

18. What took place at synagogue services?

19. What did rabbis believe the passage that Jesus read to be prophesying?

20. What did Jesus’ illustrations in Lk. 4:25–27 insinuate, which so enraged His audience?