

CALVARY CHAPEL OF PHILADELPHIA

CHILDREN'S MINISTRY

1ST GRADE

TEACHER'S PACKET

SUNDAY MORNING

Study 10

Jesus Cures a Demoniac



Jesus Cures a Demoniac

The Objective is the key concept for this week's lesson. It should be the main focus of the study.

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verses support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word.

Objective This lesson will show the students that Jesus is able to save anybody, even the most messed-up person, through the story of Jesus healing the demoniac.

Key Verses

Mark 5:1-20—Main Teaching Passage

Matthew 8:28-34; Luke 8:26-38 (Parallel Passage)

2 Peter 3:9

Mark 2:17

Memory Verse - Mark 2:17b

"I did not come to call the righteous, but sinners, to repentance."

Hook

Review last week's memory verse, Psalm 121:2.

Have a student make a tiny dot on the board. Erase it. Then have another student make a larger mark, and erase that one. Repeat this a few times.

No matter how big a mark you put on the board, a good eraser can wipe it all away. This is an imperfect analogy for the fact that no matter how much we sin, Jesus can still save and forgive our sins.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

BOOK

As you teach this week's lesson, please be sensitive to the fact that this material could be scary to some of the children and seek to present it in an age-appropriate manner. This story happens after Jesus had calmed the storm and He and the disciples reached land. As soon as they came to shore, he was approached by a man who had a demon living inside of him. This man was strong, crazy, and dangerous to himself and others. He ran over to Jesus, and the demon inside him asked Jesus what He was doing there, begging Him not to torment him. Jesus commanded this demon to leave the man and asked the demon what its name was. The demon turned out to be many demons, and answered that they were called Legion (which is a word referring to a group of soldiers). Jesus casted them out of the man, but permitted them to go into a herd of pigs, which ran off a cliff. The man was finally free.

Those who saw these things happened ran back into town to tell everyone. When the people of the town heard what had happened and saw that the man no longer had a demon, they were frightened and asked Jesus to leave. As Jesus got into the boat to go, the man who used to be possessed asked Jesus if he could go with Him. Jesus said no, but told him instead to return to tell his friends all that the Lord had done for him. The man did this not only in his hometown, but in many major cities nearby.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

LOOK

If you were to look at all the people that Jesus interacted with in the Gospels, the demon-possessed man in today's story is probably the last person you would expect to become a convert. This man was about as far away from God as you can be. He was crazy, destructive, and filled with many evil spirits. That is not the profile of a typical convert. Yet when Jesus looked at this man, He didn't see a problem person or irredeemable sinner. He saw a man made in the image of God who needed saving.

In this story, we see God's love for every single person. Jesus didn't come just to save the "good people." He wants everybody to be saved. The Bible tells us that the Lord does not want anyone to perish (2 Peter 3:9). Jesus said that He came to call sinners to repentance (Mark 2:17). From the most wicked murderer to the most righteous religious leader, Jesus came to save all of humanity. There is no sinner too wicked for Him to save.

In fact, the Bible has other accounts of the most despicable people coming to Christ. In the Old Testament, Manasseh, who was one of the worst, most wicked kings ever to rule Judah, was saved at the end of his

LOOK (Continued)

life. In the New Testament, most famously, Saul was the great persecutor of the Church before He became Paul, the greatest missionary in history.

Maybe you think that you are too sinful to be saved. Maybe you've done a lot of bad things and don't think Jesus could ever love someone like you. This story shows us that Jesus loves every person and is able to save anyone. Nothing you can do can make you too bad for Jesus to save you. Perhaps there is someone in your life who you think is too far away for God's grace. Maybe they live a sinful lifestyle or get angry whenever you bring up Jesus in a conversation. There is hope for that person as well. Jesus can transform anyone.

One last thing to notice is what Jesus says at the end. Rather than having the man follow Him, Jesus tells him to go tell his friends and family about all God had done. When Jesus changes someone's life, it shows the world that He really does have the power to save. You don't have to be as bad as this man was. God can use your story to show the world that He can change lives.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me?
What are the practical things I can do throughout the week to make this true in my life?

TOOK

As a class, memorize Mark 2:17b.

Review the lesson by asking the class to look at the different characters in the story (the demon possessed man and the villagers). Before the story, which characters would you expect Jesus to save? Whom did He actually save?

Pray: Thank the Lord for saving any person who comes to Him and asks for forgiveness. Praise Him for His love for all people.

Parent Question: How has knowing Jesus changed your life?

FURTHER STUDY

Commentary on Mark 5:1-20 by David Guzik

1. ([Mark 5:1-8](#)) The description of the demon-possessed man.

Then they came to the other side of the sea, to the country of the Gadarenes. And when He had come out of the boat, immediately there met Him out of the tombs a man with an unclean spirit, who had *his* dwelling among the tombs; and no one could bind him, not even with chains, because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him. And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones. When he saw Jesus from afar, he ran and worshiped Him. And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me." For He said to him, "Come out of the man, unclean spirit!"

a. **Immediately there met Him out of the tombs a man with an unclean spirit:** This is the most detailed description of a demon-possessed man we have in the Bible. It is the classic profile of demonic possession.

The man had been demon possessed for a *long time* ([Luke 8:27](#)).

The man wore no clothes and lived like a sub-human, or like a wild animal ([Luke 8:27](#)).

- The man lived among the decaying and dead, contrary to Jewish law and human instinct (**dwelling among the tombs**).

- The man had supernatural strength (**chains pulled apart**).

- The man was tormented and self-destructive (**crying out and cutting himself with stones**).

- The man had uncontrollable behavior (**neither could anyone tame him**). Strangely, some Christians think that this is how the Holy Spirit works: by overwhelming the operations of the body and making one do strange and grotesque things.

i. We can be sure that he did not start out this way. At one time this man lived among others in the village. But his own irrational, wild behavior convinced the villagers that he was demon possessed, or at least insane. They bound him with chains to keep him from hurting others, but he broke the chains time and again. Finally, they drove him out of town and he lived in the village cemetery, a madman among the tombs, hurting the only person he could — himself.

b. **Immediately there met Him:** When this man came to Jesus (Jesus did not seek out the man), Jesus said to the demon possessing the man, **"Come out of the man, unclean spirit!"**

c. **Jesus, Son of the Most High God:** This is what the demons said *in response* to Jesus' command to **come out of the man** (for He said to them, **"Come out of the man"**). This was a way they tried to *resist* the work of Jesus.

i. In the background of all this is the ancient superstition that you had spiritual power over another if you knew or said their exact name. This is why the unclean spirits addressed Jesus with this full title: **Jesus, Son of the Most High God**. According to the superstitions of the day, this was like a round of artillery fired at Jesus.

ii. "The full address is not a confession of Jesus' dignity but a desperate attempt to gain control over him or to

render him harmless, in accordance with the common assumption of the period that the use of the precise name of an adversary gave one mastery over him.” (Lane)

iii. Therefore, in their address of Jesus, they have the right theological facts, but they don’t have the right heart. The demons inhabiting him had a kind of “faith” in Jesus. They knew the true identity of Jesus better than the religious leaders did. But it was not a faith or a knowledge of Jesus that could save ([James 2:19](#)).

d. **What have I to do with You... I implore You by God that You do not torment me:** This was the unclean spirit speaking, not the possessed man. The demon did not want to leave his host.

i. Demonic possession is when a demonic spirit *resides* in a human body, and at times the demon will show its own personality through the personality of the host body.

ii. Demonic possession is a reality today, though we must guard against either *ignoring* demonic activity or *over-emphasizing* supposed demonic activity.

e. **Do not torment me:** These demons considered it **torment** to be put out of this man’s body. Demons want to inhabit human bodies for the same reasons a vandal wants a spray can, or a violent man wants a gun. A human body is a weapon that a demon can use in attacking God.

i. Demons also attack men because they hate the image of God in man. They attack that image by debasing man and making him grotesque — just as they did to this man in the country of the Gadarenes.

ii. Demons have the same goal in Christians: to wreck the image of God. But their tactics are restricted toward Christians because demonic spirits were “disarmed” by Jesus’ work on the cross ([Colossians 2:15](#)). Yet demonic spirits certainly can both deceive and intimidate Christians, binding them with fear and unbelief.

2. ([Mark 5:9-13](#)) Jesus demonstrates His authority over evil spirits.

Then He asked him, “What is your name?” And he answered, saying, “My name is Legion; for we are many.” Also he begged Him earnestly that He would not send them out of the country. Now a large herd of swine was feeding there near the mountains. So all the demons begged Him, saying, “Send us to the swine, that we may enter them.” And at once Jesus gave them permission. Then the unclean spirits went out and entered the swine (there were about two thousand); and the herd ran violently down the steep place into the sea, and drowned in the sea.

a. **What is your name?** Jesus probably asked for the name so that we would know the full extent of the problem, knowing that the man was filled with many demons (**Legion**) and not just one. A Roman legion usually consisted of 6,000 men. This does not mean that the man was inhabited with 6,000 demons, but that he had many.

i. From the account as a whole, we see that Jesus was *not* playing into the ancient superstition about knowing a demon’s name. In fact, Jesus showed that it was unnecessary for Him to know the name of the demon. When they replied “**Legion**,” they really weren’t saying a name, but simply trying to intimidate Jesus with a large number. **Legion** said, “There are a lot of us, we are organized, we are unified, we are ready to fight, and we are mighty.”

ii. If it was important for Jesus to know their names, He could have demanded “name, rank, and serial number” for each of them one by one. But Jesus would not play into their superstitions. His power was greater than them. When it comes to demons and spiritual warfare, we must never be caught up in foolish and counter-productive superstitions.

iii. According to the superstitions of the day, the onlookers probably felt that the unclean spirits had the upper hand. They knew and declared a full name of Jesus. They evaded His request for their name. And finally, they hoped to frighten Jesus with their large number. But Jesus didn’t buy into these ancient superstitions at all and easily cast the unclean spirits out of the afflicted man.

iv. “The answer may be evasive, the demons desiring to withhold their true names from Jesus in a desperate

attempt to thwart his power. It is also possible that the name may have been selected to invoke the fear of a powerful name.” (Lane)

b. **Also he begged Him earnestly that He would not send them out of the country:** [Luke 8:31](#) tells us that the demons also *begged Him that He would not command them to go out into the abyss*. They did not want to become “inactive.” “Lo, it is another hell to the devil to be idle, or otherwise than evil-occupied.” (Trapp)

i. “Satan would rather vex swine than do no mischief at all. He is so fond of evil that he would work it upon animals if he cannot work it upon men.” (Spurgeon)

ii. In [Mark 5:7](#), the demons demonstrated that they knew who Jesus was. Here they demonstrate that they can “pray” to Jesus (**begged Him earnestly**). This shows that you can know who Jesus is and not surrender to Him. You can pray to Him and not surrender to Him.

c. **Send us to the swine, that we may enter them:** The demons wanted to enter the **swine** because demons are bent on destruction, and they *hate to be idle*. “The devil is so fond of doing mischief, that he will rather play at a small game than stand out.” (Poole)

i. Notice that the demons can’t even afflict *pigs* without the permission of God. “Since a demon cannot enter even into a *swine* without being *sent* by God himself, how little is the *power* or *malice* of them to be dreaded by those who have God for their portion and protector!” (Clarke)

d. **And at once Jesus gave them permission:** Instead of putting these unclean spirits completely out of commission, Jesus allowed this because the time of the total demonstration of His authority over demons had not yet come — it would come at the cross. [Colossians 2:15](#) tells us that at the cross Jesus disarmed demons in their attacks on believers, He made a public spectacle of their defeat, and He triumphed over them in His work on the cross.

e. **The herd ran violently down the steep place into the sea, and drowned in the sea:** The destructive nature of demonic spirits was shown by their effect on the swine. They are like their leader, Satan whose desire is to *steal, and to kill, and to destroy*. ([John 10:10](#))

i. This shows another reason *why* Jesus allowed the demons to enter the pigs — because He wanted everyone to know what the real intention of these demons was. They wanted to destroy the man just as they destroyed the pigs. Because men are made in the image of God, they could not have their way as easily with the man, but their intention was just the same: to completely destroy him.

ii. “‘But the owners of the swine lost their property.’ Yes, and learn from this how small value temporal riches are in the estimation of God. He suffers them to be lost, sometimes to disengage us from them through *mercy*; sometimes out of *justice*, to punish us for having *acquired* or *preserved* them either by *covetousness* or *injustice*.” (Clarke)

3. ([Mark 5:14-17](#)) The reaction of the bystanders to the deliverance of the demon-possessed man.

So those who fed the swine fled, and they told it in the city and in the country. And they went out to see what it was that had happened. Then they came to Jesus, and saw the one who had been demon-possessed and had the legion, sitting and clothed and in his right mind. And they were afraid. And those who saw it told them how it happened to him who had been demon-possessed, and about the swine. Then they began to plead with Him to depart from their region.

a. **And they were afraid:** They were more afraid of a free man than a possessed man. When they saw the man **in his right mind**, sitting at the feet of Jesus, **they were afraid**.

i. Part of their fear was found in the fact that their superstitions were shattered, and they didn’t know what to make of it all. According to their superstitions, the demons should have had the upper hand over Jesus — but they didn’t. They had a hard time accepting this.

b. **Then they began to plead with Him to depart from their region:** Before, they didn’t seem to mind hav-

ing a demon-possessed, tormented man in their midst. Yet they did mind having Jesus around, so they asked Him to leave — *and He did!*

i. When people are more afraid of what Jesus will do in their lives than what Satan does in the moment, they often push Jesus away.

4. ([Mark 5:18-20](#)) The reaction of the man who had been delivered from demons.

And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him. However, Jesus did not permit him, but said to him, “Go home to your friends, and tell them what great things the Lord has done for you, and how He has had compassion on you.” And he departed and began to proclaim in Decapolis all that Jesus had done for him; and all marveled.

a. **He who had been demon-possessed begged Him that he might be with Him:** The man who had been set free by Jesus just wanted to be with Jesus. This man didn’t want only what Jesus could do for him. The true change in his heart was shown by his desire to **be with** Jesus.

i. **He who had been demon possessed:** “That is a striking name for a man, ‘he that had been possessed with the devil.’ It would stick to him as long as he lived, and it would be a standing sermon wherever he went. He would be asked to tell the story of what he used to be and how the change came about. What a story for any man to tell!” (Spurgeon)

b. **Jesus did not permit him:** Jesus did not allow this because He knew that the man had a more important ministry with his own family and community.

i. Sometimes we have a hard time understanding the ways of God. The people of the city made an evil request: *they began to plead with Him to depart from their region*, and Jesus answered their prayer. The man **who had been demon possessed** made a godly request: **that he might be with Him**, and Jesus said no to that prayer.

ii. Of course, this was because this man could be a light among the people of these Gentile cities in a way that Jesus and the disciples could not. But it was also to cure the man of any superstitions. He might have thought that he had to stay close to Jesus to keep the demons from coming back. “Perhaps, too, his prayer was not answered, lest his fear should have been thereby sanctioned. If he did fear, and I feel morally certain that he did, that the devils would return, then, of course, he longed to be with Christ. But Christ took that fear from him, and as good as says to him, ‘You do not need to be near me; I have so healed that you will never be sick again.’” (Spurgeon)

c. **What great things Jesus had done for him:** This was a great message to tell. This is a gospel we should all be able to preach. The man set free did, because **he departed and began to proclaim... all that Jesus had done for him**. His story showed the value of *one life* to Jesus, because this was the only reason why Jesus came to this side of the Sea of Galilee. His story also showed that with Jesus, *no one is beyond hope*, because if this man could be changed then anyone could.

i. **Began to proclaim in Decapolis:** “The Decapolis was ten Greek cities on the eastern side of the sea of Galilee, including Damascus. It was to this gentile community that Jesus commanded this man to go and bear witness.” (Stedman)

ii. “Decapolis literally means The Ten Cities. Near to the Jordan and on its east side, there were ten cities mainly of rather a special character. They were essentially Greek. Their names were Scythopolis, which was the only one on the west side of the Jordan, Pella, Dion, Gerasa, Philadelphia, Gadara, Raphana, Kanatha, Hippos and Damascus.” (Barclay) The spectacular remains of Scythopolis can be seen today.

iii. “He was told to publish what great things *the Lord* had done for him. He went and published what great things *Jesus* had done for him. Did he make any mistake? Oh, no! It is but another name for the same Person: for Jesus is the Lord; and when you speak of him as divine, and talk of him in terms fit only for God, you do but speak rightly; for so he deserveth to be praised.” (Spurgeon)