

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

3rd - 5th Grade

## Sunday Morning

Study 10

*Jesus Shows His Power*

# Jesus Shows His Power

The Objective is the key concept for this weeks 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 verse 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 how Jesus has authority over all things by showing His miraculous control over nature, demons, sickness, and death (and by extension, He has authority over us too).

## Key Verses

Luke 8:22-56—Main Teaching Passage  
Matthew 28:18-20

## Memory Verse - Matthew 28:18

“And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth.’”

## Hook

Review last week’s memory verse, James 1:22.

Ask the students who has the authority to make the rules in their house. How about in their Sunday School class? Then ask if someone who has authority in one place has that same authority in other places. Can you as their Sunday School teacher go to their house and command them to clean their room?

Authority figures only have authority over certain areas. Even our president only has authority in this country. Only Jesus has authority over all people, places and things, as we will see today.

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

Today, we will not be looking at one story in particular so much as four successive stories, each of which demonstrate Jesus' power and authority over a different part of creation. Our story begins with Jesus on a boat with His disciples. While they were sailing, He fell asleep, and soon after, there was a giant storm. The disciples, fearing for their lives, woke Jesus. Jesus simply told the wind and the waves to stop, and they obeyed. The disciples marveled at this sight. Once they arrived on land, Jesus and the disciples were met by a demon-possessed man. This man had been tortured by many demons for years and lived in a graveyard. Jesus commanded the demons to leave this man and go into a nearby herd of pigs, and they did. When the townspeople saw this, they became afraid and asked Jesus to leave. However, the formerly demon-possessed man then tried to follow Jesus. Instead, Jesus told him to tell all his friends and family about what had happened.

Soon after, Jesus encountered a man named Jairus whose daughter was sick. Jesus agreed to go to Jairus' house and help his daughter. On the way, there was a woman who had a bleeding issue for 12 years. She reached out to touch Jesus' robe, and immediately her sickness went away. Jesus did not even know who touched Him at first, but when He discovered the woman, He praised her for her faith. Soon after, some men told Jairus that his daughter was dead and that he no longer needed Jesus to come with him. However, Jesus went anyway. When He arrived, Jesus announced that the girl was not dead but sleeping. This led to the scorn of those around Him who knew she was dead. Jesus took her by the hand and told her to arise, and she did. Jairus' daughter came back to life.

# LOOK

When you go through passages in the Gospel like this, it can be easy to get bogged down in miracle after miracle and miss the unique importance of each one. However, Luke had a specific purpose in putting these four miracles next to each other in this passage. In today's passage, Jesus did not just perform four random miracles. Each one of them shows Jesus' authority over a different area. First, in calming the storm, Jesus demonstrated that He had authority over nature. In casting out the demons, Jesus displayed His authority over demons and the spiritual realm. In healing the woman with the blood problem, Jesus revealed His power over sickness. Finally, when Jesus brought Jairus' daughter back

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

# LOOK (Continued)

from the dead, He proved that He had power over death itself. These miracles were a demonstration of just how far-reaching Jesus' authority was. Jesus did not just have power over one or two things. Jesus' authority extended over all creation. He has power over nature, the spiritual realm, disease, and even death.

As we talked about in the Hook, people who have any authority have limited authority. A parent is only able to give rules to and discipline their own children. A teacher has command over only their class. A king or president only has authority in their country. Someone else's parents can't come to your house and punish you. The president of another country can't make laws and force people in America to live by them. Why? Because they do not have that authority. However, it is not that way with Jesus. Jesus has authority over everything. In today's stories, He needed only to say a word, and the waves, demons, and disease had to obey and go away. By commanding these things with His words, Jesus showed that He did not just have greater power than them, but He had authority over them.

Jesus does not just have authority over these things. He also has authority over all people, and in fact over everything in the universe as we see in Matthew 28:18. We recognize that authority when we call Him "Lord," which means "master." Because He has authority over us, it is important for us to do all things that He has commanded us in His Word. Now read Matthew 28:18-20. In response to Jesus' authority, Jesus commands us to share the Gospel with all nations. It is up to us to respond to Jesus' authority with obedience.

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 Matthew 28:18.

Review the lesson by asking the students to go through the four miracles we saw today and explain what part of Jesus' authority each miracle demonstrates.

**Pray:** Worship the Lord for His authority over all people and things. Ask Him for help in submitting to His authority.

**Parent Question:** Read Matthew 28:18-20. Make a list of people who don't know Jesus and commit to sharing the Gospel with them.

# FURTHER STUDY

## Commentary on Luke 8:22-56 by David Guzik

C. Jesus calms the storm.

1. (22-23) The stormy Sea of Galilee.

Now it happened, on a certain day, that He got into a boat with His disciples. And He said to them, "Let us cross over to the other side of the lake." And they launched out. But as they sailed He fell asleep. And a wind-storm came down on the lake, and they were filling *with water*, and were in jeopardy.

a. **He fell asleep:** Jesus' true humanity is shown by His sleep on the boat. He became weary, and would sometimes need to catch sleep wherever He could.

b. **A windstorm came down on the lake:** The Sea of Galilee is well known for its sudden, violent storms. The severity of this storm is evident in the fact that the disciples (many of which were experienced fishermen on this very sea) were terrified ([Mark 4:40](#)).

2. (24-25) Jesus calms the storm.

And they came to Him and awoke Him, saying, "Master, Master, we are perishing!" Then He arose and rebuked the wind and the raging of the water. And they ceased, and there was a calm. But He said to them, "Where is your faith?" And they were afraid, and marveled, saying to one another, "Who can this be? For He commands even the winds and water, and they obey Him!"

a. **He arose and rebuked the wind and the raging of the water:** Jesus didn't merely quiet the wind and the sea; He **rebuked the winds and the sea**. This, along with the disciple's great fear, and what Jesus will encounter at His destination, gives the sense that Satan had a significant hand in this storm.

b. **Where is your faith?** Jesus doesn't say, "Wow, what a storm." Instead, He says, "**Where is your faith?**" The storm could not disturb Jesus, but the unbelief of His disciples could and did.

i. How were they unbelieving? It was not that they were afraid of a fearful circumstance, but because Jesus had said *Let us go over to the other side of the lake* ([Luke 8:22](#)). Jesus didn't say, "Let's do the best we can and maybe we'll all drown."

ii. Just because you have a tough time in a tough circumstance doesn't mean that you are walking in unbelief. Unbelief is when you ignore or reject a promise or command of God given to your situation.

iii. The disciples also should have known that God would not allow the Messiah to perish in a boat crossing the Sea of Galilee. What? Do we think that the story of Jesus would end with Him drowning?

c. **And they were afraid, and marveled:** The total calm of the sea should have filled them with peace, but

instead, they were just as afraid when He calmed the storm as when they were in its midst.

d. The disciples ask a good question: **Who can this be?** It can only be the Lord, Jehovah, who only has this power and authority: *O Lord God of hosts, who is mighty like You, O Lord? Your faithfulness surrounds You. You rule the raging of the sea; when waves rise, You still them.* ([Psalm 89:8-9](#))

e. This account shows the abiding care Jesus has for His people. "There are many Christians today who seem to think the boat is going down! I am tired of the wailing of some of my friends who take that view. The boat cannot go down. Jesus is on board." (Morgan)

D. The deliverance of the Gaderene demoniac.

1. (26-29) The man is described.

Then they sailed to the country of the Gadarenes, which is opposite Galilee. And when He stepped out on the land, there met Him a certain man from the city who had demons for a long time. And he wore no clothes, nor did he live in a house but in the tombs. When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!" For He had commanded the unclean spirit to come out of the man. For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness.

a. 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 has been demon possessed **for a long time**; the effect was to cause this man to live like a sub-human, wild animal (**wore not clothes ... in the tombs ... bound with chains and shackles ... broke the bonds ... driven by the demon into the wilderness**).

i. Curiously, many Christians think that this is how the Holy Spirit works-by overwhelming the operations of one's body, and making one do strange and grotesque things.

b. When this man came to Jesus (**there met Him** means that Jesus did not seek out the man), Jesus **commanded the unclean spirit to come out of the man**. The man could not, or would not deliver himself, but Jesus had all authority over **the unclean spirit**.

c. When the man cried out **What have I to do with You ... I beg You, do not torment me!** it is the demonic spirit speaking, not the man possessed. 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 will exhibit 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.

iii. We are not told specifically how a person become demon possessed, other than the inference that it must be by some sort of invitation, whether offered knowingly or not.

iv. Superstition, fortunetelling, "harmless" occult games and practices, spiritism, New Age deception, magic, drug taking and other things open doors of deception to the believer, and real demonic danger to the unbeliever.

v. People often get involved in the occult or demonic things because there is something there that seems to *work*. Unfortunately it is not *something* at work, but a *someone* at work-a demonic spirit.



d. Why do demons want to inhabit bodies? For the same reason why the vandal wants a spray can, or a violent man wants a gun—a body is a weapon that they can use in their attack against God.

i. Demons also attack men because they hate the image of God in man, so they try to mar that image, by debasing man and making him grotesque.

ii. Demons have the same goal in Christians (to wreck the image of God) but their tactics are restricted; in regard to Christians, demonic spirits were "disarmed" by Jesus' work on the cross ([Colossians 2:15](#)), though they can both deceive and intimidate Christians, binding them with fear and unbelief.

2. (30-33) Jesus demonstrates His authority over evil spirits.

Jesus asked him, saying, "What is your name?" And he said, "Legion," because many demons had entered him. And they begged Him that He would not command them to go out into the abyss. Now a herd of many swine was feeding there on the mountain. So they begged Him that He would permit them to enter them. And He permitted them. Then the demons went out of the man and entered the swine, and the herd ran violently down the steep place into the lake and drowned.

a. **What is your name?** Why did Jesus ask for a name? Probably so that we would know the full extent of the problem, knowing that the man was filled with many demons (**Legion**) not just one.

i. A Roman legion usually consisted of six thousand men. This does not mean that the man was inhabited with six thousand demons, but that he had many.

b. **They begged Him that He would not command them to go out into the abyss:** The demons inhabiting this man did not want to be imprisoned in the **abyss**, which is the *bottomless pit* described in [Revelation 9:11](#). Apparently, it is some kind of "holding cell" for certain demonic spirits.

c. **The demons went out of the man and entered the swine:** The idea that demons may inhabit the bodies of animals seems strange, but the idea is also shown in [Genesis 3](#). It was also appropriate that these demons be cast into **swine**, being non-kosher animals.

d. **The herd ran violently down the steep place into the lake and drowned:** The destructive nature of demonic spirits is 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](#)).

3. (34-37) The reaction of the bystanders to the deliverance of the demon possessed man.

When those who fed *them* saw what had happened, they fled and told *it* in the city and in the country. Then they went out to see what had happened, and came to Jesus, and found the man from whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen *it* told them by what means he who had been demon-possessed was healed. Then the whole multitude of the surrounding region of the Gadarenes asked Him to depart from them, for they were seized with great fear. And He got into the boat and returned.

a. **They were afraid ... and they were seized with great fear:** They were more afraid of a free man than a possessed man; when they see the man in his right mind, sitting at the feet of Jesus.

b. **Then the whole multitude ... asked Him to depart:** They didn't seem to mind having this demon-possessed, tormented man in their midst, but they did mind having Jesus around—so they asked Him to leave—and *He did!*

i. "It is clear that they attached far more value to their earthly possessions than to the salvation of the possessed man and their own salvation as well." (Geldenhuys)

c. When people are more afraid of what Jesus will do in their lives than what Satan is doing in their lives right now, they often push Jesus away-and He may very well leave if you ask Him to.

4. (38-39) The reaction of the man who had been delivered from demons.

Now the man from whom the demons had departed begged Him that he might be with Him. But Jesus sent him away, saying, "Return to your own house, and tell what great things God has done for you." And he went his way and proclaimed throughout the whole city what great things Jesus had done for him.

a. **Begged Him that he might be with Him:** First, this formerly demon-possessed man simply sat at the feet of Jesus ([Luke 8:35](#)). But then he just wanted to **be with** Jesus.

i. This man didn't only want what Jesus could do for him; the true change in his heart was shown by that he wanted Jesus Himself.

b. **But Jesus sent him away:** Why wouldn't Jesus let this man follow Him and be with Him? Because Jesus knew that he had a more important ministry with his own family and community.

i. Many who desire to be used greatly by God should first give attention to being used by God right in their own house; though this truly is the hardest place to minister.

c. This man had a great message to tell: **what great things Jesus had done for him**. This is a gospel everyone should be able to preach.

E. A woman healed, a girl raised from the dead.

1. (40-42) A father's plea that Jesus would heal his only daughter.

So it was, when Jesus returned, that the multitude welcomed Him, for they were all waiting for Him. And behold, there came a man named Jairus, and he was a ruler of the synagogue. And he fell down at Jesus' feet and begged Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. But as He went, the multitudes thronged Him.

a. **And he fell down at Jesus' feet and begged Him to come to his house:** When the centurion came to Jesus in a similar situation ([Luke 7:1-10](#)), Jesus didn't even go to the centurion's house to heal the servant-He simply pronounced him healed from a distance.

b. **But as He went:** Jesus did not demand that Jarius show the same faith as the centurion. Jesus responds to the faith that we have.

2. (43-48) A woman healed of her hemorrhage.

Now a woman, having a flow of blood for twelve years, who had spent all her livelihood on physicians and could not be healed by any, came from behind and touched the border of His garment. And immediately her flow of blood stopped. And Jesus said, "Who touched Me?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'" But Jesus said, "Somebody touched Me, for I perceived power going out from Me." Now when the woman saw that she was not hidden, she came trembling; and falling down before Him, she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, "Daughter, be of good



cheer; your faith has made you well. Go in peace."

a. **A woman, having a flow of blood for twelve years:** This woman was in a desperate condition. Her bleeding made her ceremonially and socially unclean, and this would be quite a burden to live under for 12 years.

i. According to the Jewish ideas of the time, if this woman touched anyone, she imparted her uncleanness to them, an uncleanness that would not allow them to take part in any aspect of Israel's worship.

ii. Luke the physician also tells us that she had **spent all her livelihood on physicians**. He knew how doctor bills could take all that you had!

b. **Came from behind and touched the border of His garment. And immediately her flow of blood stopped:** When she touched His garment, Jesus wasn't made unclean, the woman was made whole. When we come to Jesus with our sin, and lay it upon Him, it doesn't make Him a sinner, but it makes us clean.

i. How could this woman be healed by touching **the border of Jesus' garment**? Because even though her faith had elements of error and superstition, she believed in the healing power of Jesus, and the border of His garment served as a point of contact for that faith.

ii. There are many things that we could find wrong with this woman's faith; but more than anything, her faith was in *Jesus*, and the object of faith is much more important than the quality of faith.

c. **I perceived power going out from Me:** When the woman touched Jesus and was immediately healed, Jesus "felt" something happen. Jesus had a sense that someone had just been healed.

d. Because this woman was embarrassed, and thought that because of her uncleanness, no one would let her touch Jesus, she tried to do it secretly. But God always brings His work out into the open, even if it starts secretly.

e. **The woman saw that she was not hidden:** This probably means that Jesus was looking right at her when He said, "**Somebody touched Me.**" The woman *had* to come forward, because Jesus knew who she was.

i. It isn't hard to see the woman, in frightened embarrassment, speaking quickly, describing the whole situation to Jesus, and being so glad she was healed.

ii. Jesus doesn't correct her superstitious faith; her encounter with Jesus Himself has done that. Jesus wants to encourage her and build up her faith.

f. What was Jarius thinking while Jesus took the time to minister to this woman's need? God always seems slow to the sufferer!

3. (49-50) Jesus calls Jarius to a radical faith with a radical promise.

While He was still speaking, someone came from the ruler of the synagogue's *house*, saying to him, "Your daughter is dead. Do not trouble the Teacher." But when Jesus heard *it*, He answered him, saying, "Do not be afraid; only believe, and she will be made well."

a. **Your daughter is dead:** We can imagine how Jarius' heart sank when he heard this. He must have thought, "I knew this was taking too long! I knew Jesus shouldn't have wasted His time on this silly woman!"

i. We sometimes think that God has waited too long, and that things are beyond fixing. But God always knows what He is doing.

b. **But when Jesus heard it, He answered him:** Jesus gives Jarius two things to do. First, He says **do not be afraid**. Second, He says **only believe**. We often can't really believe in Jesus until we give Him all of our fears and concerns.

c. But the *only* thing that Jarius had to believe in was Jesus' word. *Everything* else told him that his daughter was gone forever. This is both the *best place* to be and the *hardest place* to be.

4. (51-56) Jesus raises the little girl from the dead.

When He came into the house, He permitted no one to go in except Peter, James, and John, and the father and mother of the girl. Now all wept and mourned for her; but He said, "Do not weep; she is not dead, but sleeping." And they ridiculed Him, knowing that she was dead. But He put them all outside, took her by the hand and called, saying, "Little girl, arise." Then her spirit returned, and she arose immediately. And He commanded that she be given *something* to eat. And her parents were astonished, but He charged them to tell no one what had happened.

a. **All wept and mourned for her:** In that day, it was customary to hire professional mourners to add to the atmosphere of grief and pain at a death. But the professional mourners could only grieve superficially. They quickly turned from weeping to scornful laughter (**they ridiculed Him**).

b. **He put them all outside:** Jesus will have nothing to do with these people who don't believe His promises; and He drives them out so that they won't discourage the faith of Jarius.

c. **Little girl, arise:** Jesus, with the authority of God, speaks to the girl as if she were alive, because God *gives life to the dead and calls those things which do not exist as though they did* ([Romans 4:17](#)), and she is raised from the dead.

d. Jesus didn't fail Jarius; and He didn't fail the woman who needed healing. But in ministering to both, He needed to stretch the faith of Jarius extra far.