

The Gospel of Luke, Teacher's Guide

Lesson 12: Deliverance, Healing, and Restoration

Luke 8:26–56

Teaching Aim (Teacher Orientation)

A great deal is at stake doctrinally in this lesson, and the teacher should feel its weight. Luke has arranged three accounts that together display the full reach of the authority of Jesus, over the demonic, over chronic and incurable suffering, and over death itself. This is not a random collection of miracle stories. It is a deliberate, escalating argument that the One who crossed the lake is the Son of the Most High God, before whom demons tremble, diseases flee, and the grave gives up its dead. The lesson must hold this up clearly: these works reveal the divine power and identity of Christ, and they are meant to ground our trust in Him. Be careful, too, on two fronts: do not reduce the demonic to mere metaphor or ancient superstition, and do not turn the healings into a promise that every faithful believer today will be healed. The point is who Jesus is and that He is utterly trustworthy, not a formula for guaranteed outcomes.

There is also a vital teaching here about faith and mission that the teacher should aim at directly. The delivered man begs to stay with Jesus and is instead sent home to declare how much God has done for him. Witness flows out of grace. Restoration is never the end of the story; it is the beginning of a sent life. And running through all three scenes is the question of what saving faith actually is. Jesus tells the woman, “your faith has made you well,” and tells Jairus, “only believe.” Help students see that this faith is not bare mental assent, nor a magic technique that controls God, but living trust that reaches out and lays hold of Christ even while it trembles. The heaviest question, Q9, gathers this up at the grave of Jairus’ daughter, where Christ’s power over death anchors the Christian’s hope of resurrection.

At the same time, this passage was never meant only to settle the mind. It is here to form trusting, sent hearts. Set the screaming man among the tombs, the trembling woman, and the grieving father before your students and let them find themselves there, at the end of their own resources, reaching toward Christ. Aim at both targets every week: send students home surer that Jesus holds authority over everything that frightens them, including death, and softer toward the God who crosses oceans for one ruined man, who calls a frightened woman Daughter, and who takes a dead child by the hand as gently as a parent waking a sleeping toddler.

Question 1

Student Question:

When Jesus arrives in the country of the Gerasenes, the demons recognize Him at once, crying out, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment

me” (v. 28), and they beg permission before they can even enter the pigs (vv. 31–32). What does this scene teach about who Jesus is and the extent of His authority over the spiritual realm?

Commentary and Teaching Notes

Open with the sheer drama of the scene and what it reveals. Jesus steps ashore in Gentile territory, and a man controlled by a legion of demons rushes at Him, but the demons do not attack. They cry out in terror, “What have you to do with me, Jesus, Son of the Most High God? I beg you, do not torment me” (v. 28). The very beings that have terrorized this man and his region recognize Jesus instantly, name His divine identity, and beg. Luke wants us to grasp the contrast: the man could break iron chains, but the powers inside him cannot resist a word from Christ.

Notice the careful detail that the demons cannot even enter a herd of pigs without permission (vv. 31–32). They beg not to be sent into the abyss, and they beg to be allowed to go into the swine. Their entire range of action is bounded by what Jesus permits. This is the doctrinal heart of the scene. The spiritual realm is real, the demonic is real, and it is genuinely malevolent, yet it is wholly subject to the authority of the Son of God. There is no dualism here, no equal contest between good and evil. Jesus is sovereign, and the demons know it.

Guard your students against two errors. One is to dismiss the demonic as ancient superstition or mere mental illness dressed in old language. Luke, a careful writer, presents this as a real encounter with real evil powers. The other error is the opposite: an unhealthy fascination with the demonic that gives it more attention than Christ. The text does neither. It shows us evil as real but defeated, dangerous to us but powerless before our Lord.

Bring it home pastorally. Whatever spiritual darkness our students fear, whatever has held them in bondage, the message of this scene is that it answers to Jesus. The Christian does not face the powers of darkness as an equal combatant in doubt of the outcome. We belong to the One at whose name demons begged for mercy. Christ has “delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son” (Colossians 1:13).

Doctrinal / Christian Living Issues

- The deity and divine identity of Jesus, confessed even by demons as “Son of the Most High God” (Luke 8:28; James 2:19)
- The reality of the spiritual and demonic realm, neither to be denied nor to be feared as an equal of God
- Christ’s complete authority over evil powers, who can act only as far as He permits (Luke 8:31–32)
- The absence of any dualism: good and evil are not equal forces, for Christ is sovereign over both seen and unseen
- Deliverance from the domain of darkness as the work of Christ for His people (Colossians 1:13; 2:15)

Discussion Prompts

- What does it mean that the demons recognized and feared Jesus before He even spoke?
- How does this scene correct both the dismissal of the demonic and an unhealthy obsession with it?
- How should Christ's authority over the powers of darkness shape the way a Christian faces spiritual fear?

Question 2

Student Question:

After the man is delivered, the people of the region find him "sitting at the feet of Jesus, clothed and in his right mind, and they were afraid" (v. 35), and they ask Jesus to depart from them (v. 37). When the evidence of Christ's power and goodness is right in front of us, we can still respond with fear and a desire for distance. Where in your own life do you sense Jesus offering change that you are tempted to keep at arm's length, and why?

Commentary and Teaching Notes

This is the first self-examining question, so aim at honesty rather than information. The people come out and find the formerly wild man "sitting at the feet of Jesus, clothed and in his right mind" (v. 35). This is one of the most beautiful pictures in Luke's Gospel, a man restored to dignity, sanity, and peace. And the response of the crowd is not joy. It is fear, and a request that Jesus leave their region (v. 37).

Press gently into why. Likely there was the loss of the pigs and the disruption to their economy, but Luke says plainly they were "afraid." The presence of someone with this kind of power was unsettling. A man who can do this cannot be managed or controlled, and a Christ who cannot be managed is frightening to people who would rather keep their lives as they are. They preferred the predictable misery they knew to the disruptive goodness standing in front of them.

Help students see themselves here. We can have real evidence of Christ's power and goodness right before us and still want Him at a comfortable distance. We keep Him at arm's length in the area of our finances, our relationships, a habit we are not ready to surrender, because letting Him fully in would change things we are not sure we want changed. The Gerasenes are not so different from us.

Move toward concrete reflection without scolding. Ask students to name the specific room of their lives where they have, in effect, asked Jesus to stay out. The invitation is not to be afraid of His power but to trust the goodness that put a tormented man back in his right mind. The same power that frightens us is the power that heals us.

Doctrinal / Christian Living Issues

- That genuine encounter with Christ's power can provoke fear rather than faith in the unprepared heart
- The human tendency to prefer a predictable, manageable life over the disruptive goodness of Christ
- The restoration Christ brings: dignity, sanity, and peace, pictured in the man at Jesus' feet (Luke 8:35)
- The danger of keeping Jesus at a comfortable distance in chosen areas of life

Discussion Prompts

- Why were the people afraid rather than glad at what Jesus had done?
- What does it look like in practice to ask Jesus to keep His distance from part of our lives?
- Where is Jesus offering you change that you are tempted to resist, and what is the fear underneath it?

Question 3

Student Question:

The healed man begged that he might be with Jesus, but Jesus sent him away, saying, "Return to your home, and declare how much God has done for you" (vv. 38–39), and the man went and proclaimed it throughout the whole city. What does this teach about the relationship between being saved by Christ and being sent to bear witness to Him?

Commentary and Teaching Notes

This question carries one of the lesson's central themes, the link between being saved and being sent. The delivered man does the most natural thing imaginable: he begs to stay with Jesus, to climb into the boat and follow the One who gave him his life back (v. 38). It is a good and understandable desire. Yet Jesus refuses it and gives him a different commission: "Return to your home, and declare how much God has done for you" (v. 39).

Draw out the principle. Grace is never a private possession to be hoarded; it is a story to be told. The man who had been a terror to his region now becomes its first evangelist, going away "proclaiming throughout the whole city how much Jesus had done for him." His mission flows directly out of his deliverance. He preaches what he has experienced. This is the pattern throughout Scripture: those who are rescued are sent to make the rescue known.

Note also the wisdom in where Jesus sends him: home, to the very people who knew him at his worst. There is no more powerful testimony than a transformed life among those who remember what you used to be. The teacher can connect this to the church's mission. Every Christian who has been delivered from sin has a story of "how much God has done," and the Lord still sends His people back into their homes, workplaces, and neighborhoods to declare it.

Be careful to keep the order right. The man is sent because he has first been saved; witness is the fruit of grace, not the price of it. But also press that the fruit is expected. A faith that has truly received the mercy of Christ does not stay silent. The Lord still says, “Go into all the world and proclaim the gospel” (Mark 16:15). The delivered man is a small picture of the whole church’s calling.

Doctrinal / Christian Living Issues

- Witness and mission as the natural fruit of being saved and restored by Christ (Luke 8:39; Mark 16:15)
- Grace as a story to be proclaimed rather than a private possession to be kept
- The power of a transformed life as testimony, especially among those who knew us before
- The proper order: salvation first, then the sent life of declaring what God has done
- The ongoing missionary calling of every Christian and of the Lord’s church

Discussion Prompts

- Why might Jesus have sent the man home rather than letting him follow in the boat?
- What is the relationship between being saved by Christ and being sent to tell others?
- Who are the people who knew you before Christ, and how might your changed life speak to them?

Question 4

Student Question:

Jairus, a ruler of the synagogue, “fell at Jesus’ feet and implored him to come to his house” (v. 41) for his dying daughter, setting aside his position and pride in his desperation. What keeps you from coming to Jesus with that same humility and urgency, and what would change if you brought your deepest fears to Him as openly as Jairus did?

Commentary and Teaching Notes

This self-examining question turns on the figure of Jairus. Luke is careful to note that he is “a ruler of the synagogue” (v. 41), a man of standing and religious authority in his community. And yet, when his only daughter is dying, he falls at the feet of an itinerant teacher whom many of his peers despised, and he implores Him to come. Desperation has stripped away every consideration of status and pride.

Help students feel the cost of that posture for a man like Jairus. To fall at Jesus’ feet in public was to risk his reputation among the religious leaders. But love for his dying child and the recognition of his own helplessness drove him past those concerns. He needed something only Jesus could give, and he knew it, and he acted on it without hedging.

Turn the mirror toward the group. Most of us come to Jesus far more cautiously than Jairus did, managing our approach, keeping our dignity, asking politely while quietly holding something back. We do not often fall at His feet. Ask what keeps us standing upright and self-protective: pride, fear of appearing weak, the illusion that we can still handle it ourselves, or simply not feeling our need acutely enough yet.

Encourage them toward Jairus' honesty. The path he took, humble, urgent, holding nothing back, is the path that brought Jesus into his home. God is not repelled by our desperation; He meets it. The Lord draws near to the broken and the lowly (Psalm 34:18; James 4:6). The teacher should gently invite students to bring their deepest fear to Jesus with that same uncovered urgency this week.

Doctrinal / Christian Living Issues

- Humility and urgency as fitting postures in coming to Christ (Luke 8:41; James 4:6)
- That desperation can become the doorway to genuine faith when it drives us to Jesus
- God's nearness to the humble and broken rather than the self-sufficient (Psalm 34:18)
- The willingness to set aside reputation and pride for the sake of coming to Christ

Discussion Prompts

- What did Jairus risk by falling at Jesus' feet in public?
- What keeps you from coming to Jesus with that same humility and urgency?
- What is the deepest fear you need to bring openly to the Lord this week?

Question 5

Student Question:

The woman with the discharge of blood "came up behind him and touched the fringe of his garment, and immediately her discharge of blood ceased" (v. 44), and Jesus said, "Daughter, your faith has made you well; go in peace" (v. 48). What does this account teach about the nature of saving faith and about the way Jesus deals with those who reach out to Him in desperation?

Commentary and Teaching Notes

Here the lesson reaches a crucial teaching on the nature of saving faith, and the teacher should handle it with care. The woman has suffered a discharge of blood for twelve years, has spent all she had on physicians, and could not be healed by anyone (vv. 43). Under the law her condition made her ceremonially unclean, cutting her off from normal worship and society. She is poor, weary, ashamed, and at the absolute end of herself. And she reaches out and touches the fringe of Jesus' garment, and "immediately her discharge of blood ceased" (v. 44).

Be precise about what her faith is and is not. It is not a perfect or fearless faith; she comes secretly, trembling (v. 47), perhaps mingled with superstition about the garment itself. Yet Jesus does not rebuke her partial understanding. He honors the trust that moved her to reach out to Him. Saving faith, then, is not flawless theology or the absence of fear. It is trust that lays hold of Christ. As one writer put it, it is not the strength of our faith that saves but the strength of the One our faith lays hold of. A trembling hand that touches Christ receives from Christ.

Guard carefully against a false inference here. Jesus says, “your faith has made you well” (v. 48), but this does not mean that faith is a technique that guarantees physical healing on demand, nor that those who remain sick simply lack faith. That would be a cruel and unbiblical conclusion. The point of the account is the trustworthiness and power of Christ, and the kind of trust that reaches out to Him. He still invites desperate people to lay hold of Him, even when His answer to our particular suffering is not the one we asked for.

Note finally the tenderness of Jesus. He does not merely dispense a cure and move on. He stops, He seeks her out, and He calls her “Daughter,” the only person in the Gospels He addresses with that word. A woman who had been untouchable for twelve years is welcomed into the family. “Go in peace.” This is how Christ deals with those who reach out to Him in desperation: with power, yes, but also with a gentleness that restores not just the body but the whole person.

Doctrinal / Christian Living Issues

- Saving faith as living trust that lays hold of Christ, not bare mental assent or flawless understanding (Luke 8:48; Hebrews 11:6)
- That the power is in Christ, not in the strength or perfection of our faith
- A guard against the false teaching that faith guarantees physical healing or that the sick simply lack faith
- The compassion of Christ, who calls the outcast “Daughter” and restores the whole person (Luke 8:48)
- Jesus’ willingness to receive those who come trembling and afraid, honoring even imperfect trust

Discussion Prompts

- What does the woman’s trembling, secret approach teach us about the kind of faith Jesus receives?
- Why is it important to say that the power was in Christ and not in the act of touching the garment?
- How does the way Jesus treated this woman change the way you picture coming to Him with your own need?

Question 6

Student Question:

Jesus would not let the healed woman slip away unnoticed but drew her out until she came “trembling” and “declared in the presence of all the people why she had touched him” (v. 47), and then He called her Daughter. Why do you think Jesus wanted her to come out of hiding and confess openly, and where might He be calling you to stop hiding and bring something into the light?

Commentary and Teaching Notes

This self-examining question follows the same scene but presses on a striking detail: Jesus would not let the woman remain hidden. She had received her healing and could have slipped away into the crowd, but Jesus asks, “Who was it that touched me?” and keeps asking until she comes forward, “trembling,” and declares “in the presence of all the people” why she had touched Him and how she had been healed (vv. 45–47).

Ask why Jesus did this. It was not to embarrass her. It was for her good and for the good of the crowd. By drawing her into the open, He turned a furtive, half-superstitious touch into a public confession and a personal relationship. He gave her the dignity of being seen and named. And by calling her Daughter before everyone, He publicly restored the very woman whom the community had treated as unclean. What might have remained a private secret became a testimony.

There is a principle here worth pressing into students’ lives. There is something healing about bringing things out of hiding and into the light. Shame thrives in secrecy. So much of what weighs on us, sin we have hidden, struggles we have masked, fears we have never spoken aloud, loses its grip when it is brought honestly into the light before the Lord and, where appropriate, before trusted brothers and sisters. “If we walk in the light, as he is in the light, we have fellowship with one another” (1 John 1:7).

Move gently toward application. Ask students to consider what they have been keeping hidden, whether a sin, a sorrow, or a struggle, that Jesus may be lovingly drawing into the open, not to shame them but to free them. The same Lord who would not let this woman disappear into the crowd still calls His people out of the shadows and into the dignity of being fully known and fully loved.

Doctrinal / Christian Living Issues

- The value of bringing our struggles and sins out of secrecy and into the light (1 John 1:7; James 5:16)
- Christ’s purpose to give the healed woman dignity, relationship, and public restoration
- That confession and openness are paths to freedom rather than to shame
- The role of honest fellowship in the body of Christ for healing and accountability

Discussion Prompts

- Why do you think Jesus refused to let the woman slip away unnoticed?

- What is the difference between hiding something and bringing it into the light?
- Where might Jesus be lovingly calling you out of hiding, and what holds you back?

Question 7

Student Question:

When the message comes that the girl has died and the crowd assumes it is over, Jesus says to Jairus, "Do not fear; only believe, and she will be well" (v. 50). What does it mean to "only believe" in the face of news that seems final, and how does this passage define the kind of faith Jesus is calling for?

Commentary and Teaching Notes

This question moves into the third and climactic scene and sets up the heaviest teaching of the lesson. While Jesus is still speaking to the healed woman, a messenger arrives from Jairus' house with the words every parent dreads: "Your daughter is dead; do not trouble the Teacher any more" (v. 49). In the eyes of the messenger, and of everyone present, the situation is now closed. Death has the final word. And into that finality Jesus speaks: "Do not fear; only believe, and she will be well" (v. 50).

Unpack what "only believe" means and what it does not mean. It is not a command to manufacture a positive feeling, nor a promise that believing hard enough will bend reality to our wishes. It is a call to keep trusting the Person of Jesus when every visible circumstance says it is hopeless. Jairus is asked to let his confidence rest not on what he can see but on who Jesus is. The faith Jesus calls for is trust that holds onto Him precisely at the point where human possibility has run out.

Help students feel the weight of the moment for Jairus. He had come for a healing, and now he is asked to believe for something far greater, and to do so in the face of the worst news imaginable. The faith required is not a faith with no fear, for Jesus says, "Do not fear," precisely because fear was the natural response. It is a faith that keeps walking toward the house with Jesus even while the heart is breaking. This is living trust, not bare assent and not denial of reality.

Set up the climax that follows without resolving it yet. Jesus is leading this grieving father to the very edge of the impossible to show him, and us, that there is no situation so final that it lies beyond His authority. The question for Jairus, and for every student, is whether we will go on trusting Christ when the news seems final. The teacher should let the tension stand for a moment, because the next question will reveal how Jesus answers it.

Doctrinal / Christian Living Issues

- Faith as continued trust in the Person of Christ even when circumstances appear hopeless (Luke 8:50; 2 Corinthians 5:7)

- That “only believe” is not positive thinking or a guarantee formula but trust anchored in who Jesus is
- The relationship between fear and faith: faith is not the absence of fear but trust that keeps moving toward Christ
- Christ’s call to believe Him beyond the limits of human possibility

Discussion Prompts

- What does it mean to “only believe” when the news already seems final?
- How is the faith Jesus calls for different from mere positive thinking or denial of reality?
- When have you had to keep trusting Christ at the very point where human hope ran out?

Question 8

Student Question:

Faced with mourners who “laughed at him, knowing that she was dead” (v. 53), Jesus put them outside, took the girl by the hand, and called, “Child, arise” (v. 54). When the people around you treat faith in Christ’s power as foolish or naive, how does that scorn affect you, and what helps you keep trusting Jesus when the world is laughing?

Commentary and Teaching Notes

This self-examining question draws attention to the mourners who “laughed at him, knowing that she was dead” (v. 53). Jesus had said, “she is not dead but sleeping,” speaking of death as something from which He could wake her as easily as a parent wakes a child. To those who had no notion of who He was, this sounded absurd, and their grief turned instantly to scorn. The same crowd that wept now mocked.

Note how Jesus handled the scorn. He did not argue with the mockers or perform for them. He “put them all outside” (v. 54) and proceeded with only the parents and three disciples present. There is wisdom here. Faith in Christ’s power does not always need to defend itself against ridicule; sometimes it simply proceeds in quiet confidence and lets the results speak. Jesus was undeterred by the laughter of those who did not understand.

Turn this toward the students’ experience. We live among people who often regard serious faith in Christ, in His resurrection, in His present authority, in the hope of our own resurrection, as naive or foolish. That scorn can be quietly corrosive. We can grow embarrassed, soften our convictions, or keep silent to avoid the laughter. Ask students honestly how the world’s mockery affects them.

Encourage them with the outcome. The mourners laughed, but the girl rose. The scorn of those who did not know Jesus had no bearing on what He was about to do. So it is with us. “The word of the cross is folly to those who are perishing, but to us who are being saved it is the power of

God” (1 Corinthians 1:18). What helps us stand is keeping our eyes on the One who has actually conquered death, not on the laughter of those who have not yet met Him.

Doctrinal / Christian Living Issues

- The reality that the world often regards faith in Christ’s power as foolishness (1 Corinthians 1:18)
- Jesus’ confidence that did not need to argue with or perform for the mockers (Luke 8:54)
- Faith that proceeds quietly and lets Christ’s work, not the world’s approval, vindicate it
- The temptation to soften or hide our convictions under the pressure of scorn

Discussion Prompts

- Why do you think the mourners moved so quickly from grief to mockery?
- How does the scorn of others affect your willingness to trust and speak about Christ?
- What helps you keep believing when faith in Jesus is treated as naive?

Question 9

Student Question:

Jesus took the dead girl by the hand and said, “Child, arise,” and “her spirit returned, and she got up at once” (vv. 54–55), just as He had said to Jairus, “only believe.” What does Christ’s authority over death itself teach us about who He is, about the nature of the faith He calls for, and about the hope every Christian has in the face of death? How does this scene guard us from thinking of faith as either a mere mental agreement or a guaranteed formula for getting what we want?

Commentary and Teaching Notes

This is the doctrinal high point of the lesson, and the teacher should give it the most time and care. Jesus takes the dead girl by the hand and says, “Child, arise,” and Luke records the result with stunning simplicity: “And her spirit returned, and she got up at once” (vv. 54–55). Death, the final enemy, the one boundary no physician or ruler or parent can cross, releases its hold at a single word from Jesus. He treats raising the dead with the same effortless authority He showed over the demons and the disease. This is the climax of Luke’s argument about the identity of Christ: He is Lord even over death.

Draw out what this reveals about who Jesus is. Only God is the author and giver of life. By commanding a dead child to rise, and by raising the widow’s son earlier in this very chapter, and supremely by His own resurrection, Jesus demonstrates that He shares the divine authority over life and death. This is why He can later say, “I am the resurrection and the life. Whoever believes in me, though he die, yet shall he live” (John 11:25). The One who took a little girl by the hand is the One in whom our own hope of resurrection rests.

Tie this directly to the nature of faith, since Jesus had just said, “only believe.” Help students see two boundaries clearly. On one side, faith is not bare mental assent, a mere agreement that certain facts are true; even the demons in this passage knew who Jesus was and trembled. Living faith is trust that lays hold of the living Christ and keeps holding on, as Jairus did, through the worst news. On the other side, faith is not a formula that guarantees we will receive exactly what we ask. Jairus’ daughter was raised, but Jairus did not command that outcome; he trusted the Person, and the gift was Christ’s to give. We must not teach students that enough faith will always raise our dead or heal our sick in this life. The point is not a technique for controlling God but the trustworthiness of the One who holds the keys of death.

Now anchor the Christian’s hope. Because Christ has authority over death, the believer faces the grave differently. This raising was a temporary restoration; the girl would one day die again. But it was a sign and a foretaste of something greater. Christ would soon conquer death not for a few hours but forever, rising never to die again, “the firstfruits of those who have fallen asleep” (1 Corinthians 15:20). Because He lives, all who are in Him will be raised. “Death is swallowed up in victory” (1 Corinthians 15:54). The hand that lifted a little girl from her deathbed is the hand that will raise us at the last day.

Close in hope and worship. For the Christian, death is real grief, but it is not the final word, and it is not to be feared as the world fears it. We can stand at the graves of those we love in Christ, and one day at our own, with the confidence that the One who said “Child, arise” still speaks, and still has the power to make the dead live. This is not wishful thinking; it rests on the same authority Luke has been showing us scene by scene. Let the lesson end here, gazing at the Lord of life.

Doctrinal / Christian Living Issues

- Christ’s authority over death itself, revealing His divine identity as the giver of life (Luke 8:54–55; John 11:25)
- Living faith as trust that lays hold of the Person of Christ, distinct from the bare assent that even demons have (James 2:19)
- A clear guard against treating faith as a formula that guarantees the outcomes we demand from God
- The resurrection of Christ as the ground of the Christian’s hope of resurrection (1 Corinthians 15:20–26)
- Death conquered in Christ, so that the believer faces the grave with hope rather than dread (1 Corinthians 15:54–57)
- The temporary raising of the girl as a sign and foretaste of the final resurrection of the dead

Discussion Prompts

- What does Jesus’ power to raise the dead reveal about who He is?
- How would you explain the difference between living faith and mere mental agreement, and between faith and a guarantee formula?

- How does Christ's authority over death change the way a Christian faces the death of a loved one, or their own?

Question 10

Student Question:

Look back across the whole passage, from the tombs of the Gerasenes to the bedside of a little girl raised from the dead. Jesus has shown His power over demons, disease, and death, and He has met desperate, frightened people with both power and tenderness. Name one specific way you sense Jesus forming you through these verses. What is the single truth from Luke 8:26–56 that you most need to carry into this coming week?

Commentary and Teaching Notes

Use this final question to gather the threads of the whole passage. Luke has walked us from the tombs of the Gerasenes to the bedside of a raised child, displaying the authority of Jesus over the demonic, over incurable suffering, and over death itself. And in every scene that power has come wrapped in tenderness: He crossed a sea for one ruined man, He called a frightened woman Daughter, and He took a dead child gently by the hand. Help students hold both together, the breadth of His power and the depth of His compassion.

Resist the urge to introduce new material here. The aim is integration and personal response. Give students space to name what God has actually stirred in them through these verses, whether it is fresh confidence that Christ rules over what frightens them, conviction about a place they have kept Him at a distance, courage to bring something out of hiding, or hope in the face of death.

Press gently toward specificity. A vague resolution to trust Jesus more rarely changes a life. Ask each person to name one concrete truth from this passage and one concrete way they will respond to it in the coming week, whether reaching out in their own desperation, telling someone what God has done for them, or facing a fear in the light of Christ's authority over death.

Close the session in a way that lifts eyes to Christ. Every scene in this passage has been moving toward Him, the Son of the Most High God before whom demons beg, diseases flee, and the dead rise. Let the final word be trust in the One who still says to His people, in the face of everything that frightens us, "Do not fear; only believe."

Doctrinal / Christian Living Issues

- Integration of the lesson's themes: Christ's authority over demons, disease, and death, and the tenderness that accompanies His power
- The transforming purpose of God's word, which aims at trusting, changed lives and not merely informed minds (James 1:22)

- Witness and personal response as the goal of encountering Christ, as with the delivered man
- Trust in Christ as the fitting climax of a passage that displays His lordship over all that frightens us

Discussion Prompts

- Which scene in this passage spoke to you most deeply, and why?
- What single truth from Luke 8:26–56 do you most need to carry into this week?
- What is one concrete way you will respond to what Jesus has shown you about His power and His tenderness?