



Jesus' Power Over Death

KEY VERSE

John 11:25



Lesson Overview (TEACHER)

TRANSITION

Lesson 5 witnessed Jesus' divine authority over nature, diseases, and every affliction. In Lesson 4, He exercises even greater Messianic power. He opened the eyes of the blind, cast out demons, and raised the dead; all of this proved He is the light of the world and Lord over life and death.

CENTRAL TRUTH

Jesus has power over demons and death.

KEY TEXTS

Matthew 8:28–34; 9:18–19, 23–34; 15:21–28; 17:14–20; 20:29–34;
Mark 1:21–28; 5:1–23, 35–43; 7:24–30; 8:22–26; 10:46–52; Luke 4:31–37;
7:11–17; 8:26–42, 49–58; 18:35–43; John 9:1–41; 11:1–44

SPOTLIGHT ON THE GOSPEL

Jesus opened blind eyes, drove out demons, and raised the dead to show He is the Messiah with power over every darkness. Yet the greatest darkness is sin that brings eternal death. Jesus conquered it by dying on the cross and rising again. Believe in Him today and receive eternal life.

Family Devotional (PARENT)

This section explains what the Family Devotional covers for parents to use with their children each day of the week. Each devotional reinforces the lesson taught in Sunday School.

DAILY DEVOTIONS

- Day 1 **Jesus' Power Over Death (Sunday School review)**
Matthew 8:28–34; 9:18–19, 23–34; 15:21–28; 17:14–20; 20:29–34;
Mark 1:21–28; 5:1–23, 35–43; 7:24–30; 8:22–26; 10:46–52;
Luke 4:31–37; 7:11–17; 8:26–42, 49–58; 18:35–43;
John 9:1–41; 11:1–44
- Day 2 **Jesus Heals the Blind**
Matthew 9:27–31; 20:29–34; Mark 8:22–26; 10:46–52; Luke 18:35–43
- Day 3 **Jesus Cures the Man Born Blind**
John 9:1–41
- Day 4 **Jesus Casts Out Demons**
Matthew 9:32–34; 15:21–28; 17:14–20; Mark 1:21–28; 7:24–30;
Luke 4:31–37
- Day 5 **Jesus Casts Out the Legion of Demons**
Matthew 8:28–34; Mark 5:1–20; Luke 8:26–39
- Day 6 **Raising of Jairus' Daughter**
Matthew 9:18–19, 23–26; Mark 5:21–23, 35–43; Luke 7:11–17;
8:40–42, 49–56
- Day 7 **Raising of Lazarus**
John 11:1–44



LAST WEEK



NEXT WEEK



Jesus' Power Over Death

JESUS HEALED THE BLIND

NOTE: Do not read this commentary aloud to the children. The commentary is designed to help educate and prepare the teacher for the lesson. The teacher's goal in studying the commentary is to better understand the lesson.

In His ministry, Jesus healed many infirmities common to humanity; He healed “the lame, the blind, the crippled, the mute, and many others” (Matt 15:29–31). ***Each account of healing proved Jesus' divine power, showed His compassion, and demonstrated His true Messiahship.*** Some healings were especially powerful testimonies to each of these qualities. Mark recorded that Jesus healed a blind man near Bethsaida (Mark 8:22a; one of two towns by that name; see 6:45). The blind man was presented (8:22b), and Jesus surprisingly spat on him and touched his eyes (v23). Jesus asked him if he could see, and the man said that he saw vague forms (v24). So, Jesus touched the man's eyes again, and the man saw “everything clearly” (v25). Jesus' surprising actions show that Jesus directly addressed his individual needs. One account of Jesus healing the blind was recorded by Matthew, Mark, and Luke (Matt 20:29–34; Mark 10:46–52; Luke 18:35–43). Matthew's account mentioned two men, but Mark and Luke mentioned one man, named Bartimaeus (Mark 10:46b). It is likely that only Bartimaeus spoke; thus, the other man is not mentioned in Mark and Luke. The blind men begged for mercy and called Jesus “Son of David” (Matt 20:30b; Mark 10:47b; Luke 18:38; see Matt 9:27b). They were rebuked by the crowd, which only caused them to persist (Matt 20:31; Mark 10:48; Luke 18:39). The title “Son of David” was a Messianic title and indicated that the men believed the Messiah would perform healings (see Isa 35:5–6; 42:6–7) and that Jesus was the Messiah. Jesus asked the men to tell Him directly what they wanted Him to do as an expression of their faith in Him. They stated what they believed He could heal them, and they recovered their sight (Matt 20:32–34; Mark 10:51–52b; Luke 18:40–43). Jesus assured them that their faith in Him was what made them well (Mark 10:52a; Luke 18:42b; see Matt 9:27–31, especially v29).

John recorded an extended account of Jesus healing a man who was blind from birth (John 9:1–41). This man's condition prompted a question from the disciples that assumed that all such maladies were the result of someone's sin (v2). Jesus' answer to them contradicted this assumption. While some maladies are the direct consequence of sin, many times they are not. In this case, the man's blindness was permitted so that the “works of God might be displayed in him” (vv3–4), and Jesus would have an opportunity to demonstrate that He is “the light of the world” (v5). In this instance, Jesus did not speak but made some mud with His own saliva and applied it to the man's eyes (v6). Then He commanded the man to go and wash, and when the man returned, he could see (v7). Those who knew the man and the Pharisees asked how he could suddenly see, and he explained the miracle (vv8–15). But the Pharisees were not satisfied with this explanation, because Jesus had healed on the Sabbath, which they believed made Him a sinner (v16). When asked what he thought about the one who had healed him, the man called Jesus “a prophet” (v17). The Jewish leaders questioned the man's parents, who acknowledged that he had been born blind but denied knowing how he had been healed (vv18–23). The Pharisees questioned the man a second time, because they considered Jesus a sinner (v24). The man responded with what he knew for sure—“though I was blind, now I see” (v25). He reasoned that Jesus must be from God, or He could not perform such things (v33). Later, Jesus asked the healed man if he believed in “the Son of Man” (v35). The man asked who that was (v36), and Jesus revealed “it is he who is speaking to you” (v37). The man confessed, “Lord, I believe” (v38). Jesus then explained the significance of this healing: it highlighted the truth

that He had come to reveal Himself to those who were spiritually blind so they might truly see and believe in Him, and also exposed those who could see physically but were spiritually blind (vv39) and guilty (vv40–41).

JESUS DEFEATED DEMONS

On several occasions, Jesus confronted demons (fallen angels in league with Satan). Once Jesus dealt with a man possessed by a demon (“unclean spirit”, Mark 1:23b; “unclean demon”, Luke 4:33b) in a synagogue (Mark 1:23a; Luke 4:33a). This demon recognized Jesus and called Him “the Holy One of God” (Mark 1:24b; Luke 4:34b); the demon was afraid that Jesus had come to destroy the demons (Mark 1:24a; Luke 4:34a). Jesus did not engage in rituals of exorcism, but simply rebuked the demon, told him to be silent and to come out of the man (Mark 1:25; Luke 4:35a). After thrashing around, the demon came out with “no harm” to the man (Mark 1:26; Luke 4:35b). All who witnessed this were amazed that the unclean spirit obeyed Jesus (Mark 1:27; Luke 4:34b) because such spiritual power and authority had never been seen. On two different occasions, a man who had been made mute by a demon, was brought to Jesus (Matt 9:32; 12:22a) and in both instances He cast the demon out (9:33a; 12:22b) and the people were astonished again (9:33b; 12:23a). However, the Pharisees attributed Jesus’ power to Satan (9:34; 12:24; see Luke 11:15). Jesus explained how illogical this accusation was; Satan would be casting out his demons and his kingdom would be divided (Matt 12:25–26). On the other hand, *Jesus’ ability to cast out demons demonstrated that “the kingdom of God” was near (v28) because He was the Messiah.* Once Jesus discovered that the disciples were unable to deliver a man’s son who was possessed by a demon (Matt 17:14–18; see Mark 9:14–28; Luke 9:37–43). Jesus rebuked the demon, and it came out of him instantly (Matt 17:18). When the disciples asked Jesus why they had not been able to deliver the young man from the demon, Jesus explained it was their lack of faith (vv19–20). They were attempting to cast the demon out in their own confidence, not in reliance on God. (See also Matt 15:21–28 and Mark 7:24–30 in which Jesus cast out a demon from a Canaanite woman’s daughter and Matt 8:28–34, Mark 5:1–20, and Luke 8:26–39 in which Jesus delivered a Gadarene man from many demons.)

JESUS RAISED THE DEAD

Jesus also demonstrated His divine power over death. He raised the daughter of a Jewish official (Matt 9:18–19, 23–26; Mark 5:21–23, 35–43; Luke 8:40–42, 49–56), and the only son of a widow in the town of Nain (Luke 7:11–17). The most dramatic account of Jesus’ ability to raise the dead was recorded by John (John 11:1–44). Jesus had been told that His friend Lazarus was near death, but He delayed going to him until it was confirmed that Lazarus had died (vv1–16). Jesus went to Bethany, the hometown of His friends Lazarus, Mary, and Martha, but Lazarus was already buried (vv17–19). Jesus met Martha and told her, “I am the resurrection and the life” (vv20–25a), and He encouraged her to have faith in Him (vv25b–27). Jesus met Mary and was moved with compassion (vv28–37). Jesus went to Lazarus’ tomb, prayed to His Father, and called out “Lazarus, come out” (vv38–43), and Lazarus emerged alive, still bound in His grave clothes (v44).

LESSON SUMMARY

The Gospels record Jesus’ healing of blind men, including the persistent Bartimaeus, who called Him the “Son of David.” He restored their sight through their faith. Jesus healed a man born blind on the Sabbath and declared Himself the light of the world; the healed man believed, but Pharisees remained spiritually blind. Jesus cast out and silenced demons with His authority and proved the kingdom had come. He raised Jairus’ daughter, a widow’s son at Nain, and Lazarus from the tomb. He revealed that He is the resurrection and the life.



Teaching Outline

This section is designed to be used as a clean copy of your notes for teaching the lesson. Follow the teaching outline below as a step-by-step guide during your Sunday School lesson.

- ☐ **PRAY** with your class that the children would understand the central truth and gospel message, and that you would teach the children effectively.
- ☐ **REVIEW** last week's lesson and the central truth to begin your lesson.
- ☐ **INTRODUCE** this week's lesson and the central truth using the selected introduction, illustration, or application from our additional resources page.

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- ☐ **READ** the key texts from Scripture you selected that connect to the central truth.
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- ☐ **TEACH** your class using your summarized notes and questions from the **LESSON OUTLINE**. The points provided are the main headers from the commentary. Use the visual aid you selected and always connect your lesson back to the central truth.

1. JESUS HEALED THE BLIND (MARK 8:22-26; 10:46-52; MATTHEW 9:27-31; 20:29-34; LUKE 18:35-43; JOHN 9:1-41)

- When Jesus healed blind people, what did He ask them, and what happened when they believed in Him?

2. JESUS DEFEATED DEMONS (MARK 1:23-28; MATTHEW 9:32-34; 17:14-20)

- What did Jesus do when He met people possessed by demons?

3. JESUS RAISED THE DEAD (JOHN 11:1-44)

- What does Jesus raising Lazarus from the dead demonstrate about His power?

LESSON OUTLINE



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- ☐ **CONCLUDE** this week's lesson with the spotlight on the gospel and tie it into the central truth and the lesson you just taught.
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- ☐ **PRAY** for the children hearing this lesson that they would be saved and follow the LORD.