

Finding Hope after Tragedy

Mark 5.1-20

Presence of Jesus

- He goes where “He shouldn’t go”
- He enters when others fear
- He willingly steps into our chaos

Universal brokenness

- Disciples were broken (ch 4 – what does this mean? Ch 6 – feeding 5000, walking on water)
- Man was broken – bondage, pain, faux-freedom, faux-relief
- Crowd was broken – “the pigs! The pigs!” – then would rather have their control than Jesus’ presence
 - Before people move forward, they must take responsibility for their brokenness – owning what needs to be owned and naming what needs to be named

Radical Evil

- Unpopular today, but just as God is fully good, so the devil is fully evil (not equally powerful – it is no match of peers)
- John 8.44 – a murderer and liar
- John 10.10 – steal, kill, destroy
- 1 Peter 5.8 – he’s a roaring lion seeking to devour
 - Reclaim the language – not every situation is demonic, but the evil can be traced back to a single source
 - So guard your hearts, guard the hearts of your children – walk in wisdom!
- Important to do so because he would love for us to forget he’s there (Verbal Kent)

Single Hope

- He can’t fix himself and society can’t help
- He can’t overcome evil and more laws don’t restrain him
- Only Jesus can set him free and give him life – overcome the Enemy and bring order to chaos
 - He did it for him, He can do it for you

Questions for Discussion

1. Think of a time when you have seen God do something that you didn't expect Him to do. What was it? How did you know it was God? What did He do? Why was it surprising? In what area of life do you need Him to intervene and surprise you right now?
2. Read the story again. Where do you see places of brokenness in the story? How do you identify them? What are the consequences of brokenness that are reported by Mark?
3. In the sermon, Trent stated that in order to move forward from brokenness, you must own what's yours and name what needs to be named. What does that mean in your life? Where are the broken places you need to own? That need to be named (even if they were inflicted upon you instead of created by you)? This is **not** a set of rhetorical questions.
4. The Bible teaches that there is a personal entity who is evil, sometimes called the devil or Satan. Reread the verses Trent mentioned in the sermon. What do you learn about him? How have you seen these truths about him in your life? In your culture? Why (or why not) do you think it's important to have a biblical language of evil like this? What is the best way to speak about it to people who do not believe?
5. Jesus sent the man back to his hometown with the testimony of Jesus' work and the command to tell his story. Who can you think of that needs to know what Jesus has done for you and how He has had mercy on you? What do you need to do this week to engage them in a conversation about that?