

A crown of thorns, made of dark, sharp, and tangled branches, is placed on a light-colored wooden plank. The wood shows some texture and a few small, dark spots. The lighting is soft, highlighting the sharp points of the thorns.

# THE SUFFERING SERVANT

Mark's Gospel Account

## MAIN IDEA:

When the battle against evil seems hopeless;  
we must remember our only hope is Jesus.

***Key Observation #1:***

Jesus never promised to heal everyone on this side of heaven.

***Key Observation #2:***

Jesus' miracles always support his message and mission.

## Mark 5:1-20

They went across the lake to the region of the Gerasenes. <sup>2</sup> When Jesus got out of the boat, a man with an impure spirit came from the tombs to meet him. <sup>3</sup> This man lived in the tombs, and no one could bind him anymore, not even with a chain.

# Mark 5:1-20

<sup>4</sup> For he had often been chained hand and foot, but he tore the chains apart and broke the irons on his feet. No one was strong enough to subdue him. <sup>5</sup> Night and day among the tombs and in the hills he would cry out and cut himself with stones.

# Mark 5:1-20

<sup>6</sup> When he saw Jesus from a distance, he ran and fell on his knees in front of him. <sup>7</sup> He shouted at the top of his voice, “What do you want with me, Jesus, Son of the Most High God? In God’s name don’t torture me!” <sup>8</sup> For Jesus had said to him, “Come out of this man, you impure spirit!” <sup>9</sup> Then Jesus asked him, “What is your name?”

# Mark 5:1-20

“My name is Legion,” he replied, “for we are many.”<sup>10</sup> And he begged Jesus again and again not to send them out of the area.<sup>11</sup> A large herd of pigs was feeding on the nearby hillside.<sup>12</sup> The demons begged Jesus, “Send us among the pigs; allow us to go into them.”

# Mark 5:1-20

<sup>13</sup> He gave them permission, and the impure spirits came out and went into the pigs. The herd, about two thousand in number, rushed down the steep bank into the lake and were drowned.

<sup>14</sup> Those tending the pigs ran off and reported this in the town and countryside, and the people went out to see what had happened.



# Mark 5:1-20

<sup>15</sup> When they came to Jesus, they saw the man who had been possessed by the legion of demons, sitting there, dressed and in his right mind; and they were afraid. <sup>16</sup> Those who had seen it told the people what had happened to the demon-possessed man — and told about the pigs as well.

## Mark 5:1-20

<sup>17</sup> Then the people began to plead with Jesus to leave their region.<sup>18</sup> As Jesus was getting into the boat, the man who had been demon – possessed begged to go with him. <sup>19</sup> Jesus did not let him, but said, “Go home to your own people and tell them how much the Lord has done for you, and how he has had mercy on you.”

# Mark 5:1-20

<sup>20</sup> So the man went away and began to tell in the Decapolis how much Jesus had done for him. And all the people were amazed.

## MAIN IDEA:

When the battle against evil seems hopeless;  
we must remember our only hope is Jesus.

*We can trust Jesus in the battle against evil because...*

1) No one else has solved the problem.

Violence done in the name of Christianity is a terrible reality and must be both addressed and redressed. There is no excusing it. In the twentieth century, however, violence has been inspired as much by secularism as by moral absolutism. Societies that have rid themselves of all religion have been just as oppressive as those steeped in it.

We can only conclude that there is some violent impulse so deeply rooted in the human heart that it expresses itself regardless of what the beliefs of a particular society might be – whether socialist or capitalist, whether religious or irreligious, whether individualistic or hierarchical.

*-Tim Keller, The Reason for God*

*We can trust Jesus in the battle against evil because...*

1) No one else has solved the problem.

2) Demons are afraid of Jesus



"There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an excessive and unhealthy interest in them. They themselves are equally pleased by both errors and hail a materialist or a magician with the same delight."

*-C.S. Lewis, Screwtape Letters*

They are created spiritual beings with moral judgment and high intelligence but without physical bodies. We may define demons as follows: *Demons are evil angels who sinned against God and who now continually work evil in the world.*

**-Dr. Wayne Grudem, Systematic Theology**

**James 2:18-19** Show me your faith without deeds, and I will show you my faith by my deeds. You believe that there is one God. Good! Even the demons believe that—and shudder.

**2 Peter 2:4** For if God did not spare angels when they sinned, but sent them to hell, putting them in chains of darkness to be held for judgment;

**Jude 1:6** And the angels who did not keep their positions of authority but abandoned their proper dwelling — these he has kept in darkness, bound with everlasting chains for judgment on the great Day.

**Luke 10:17-20** The seventy-two returned with joy and said, “Lord, even the demons submit to us in your name.” <sup>18</sup> He replied, “I saw Satan fall like lightning from heaven. <sup>19</sup> I have given you authority to trample on snakes and scorpions and to overcome all the power of the enemy; nothing will harm you. <sup>20</sup> However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven.”

*We can trust Jesus in the battle against evil because...*

- 1) No one else has solved the problem.
- 2) Demons are afraid of Jesus
- 3) Jesus can and will fully restore the worst of sinners.

**1 Timothy 1:15** Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners — of whom I am the worst.



## MAIN IDEA:

When the battle against evil seems hopeless;  
we must remember our only hope is Jesus.

A crown of thorns, a symbol of suffering and sacrifice, is shown resting on a weathered wooden plank. The thorns are dark and sharp, with some small red spots that suggest blood. The background is a close-up of the wood's grain, creating a somber and textured atmosphere.

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