

# Mark 5:1-20

Matthew 8:28 “When he came to the other side, to the country of the **Gadarenes**, two demoniacs coming out of the tombs met him.”

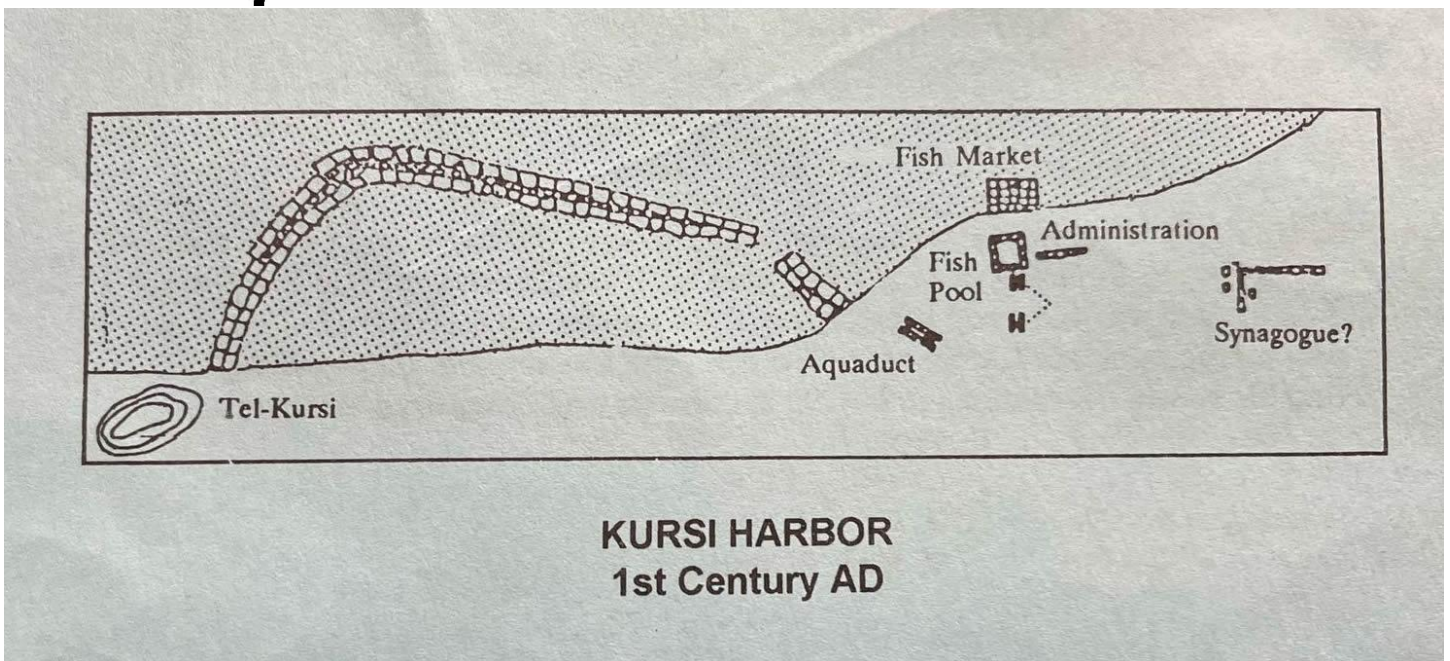
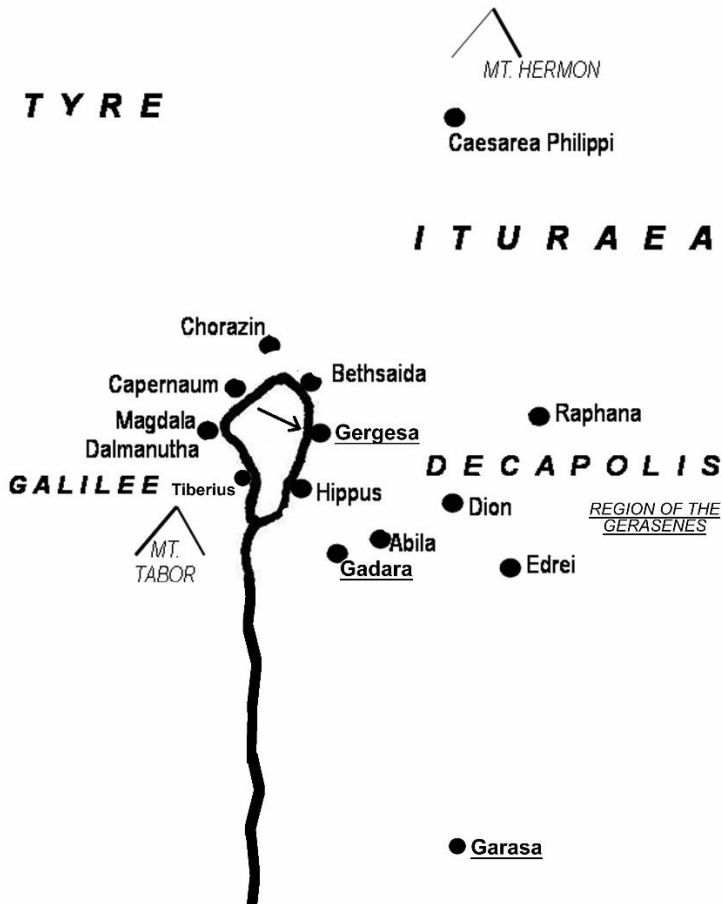
Mark 5:1 “They came to the other side of the sea, to the country of the **Gerasenes**.”

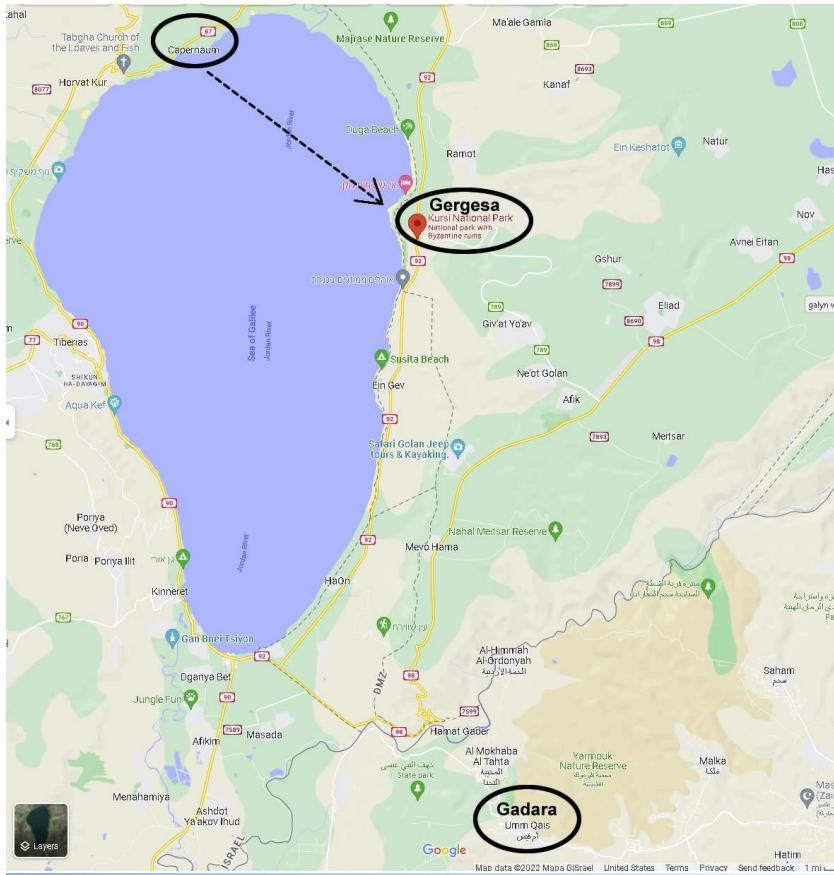
Luke 8:26 “Then they arrived at the country of the **Gerasenes**, which is opposite Galilee.”

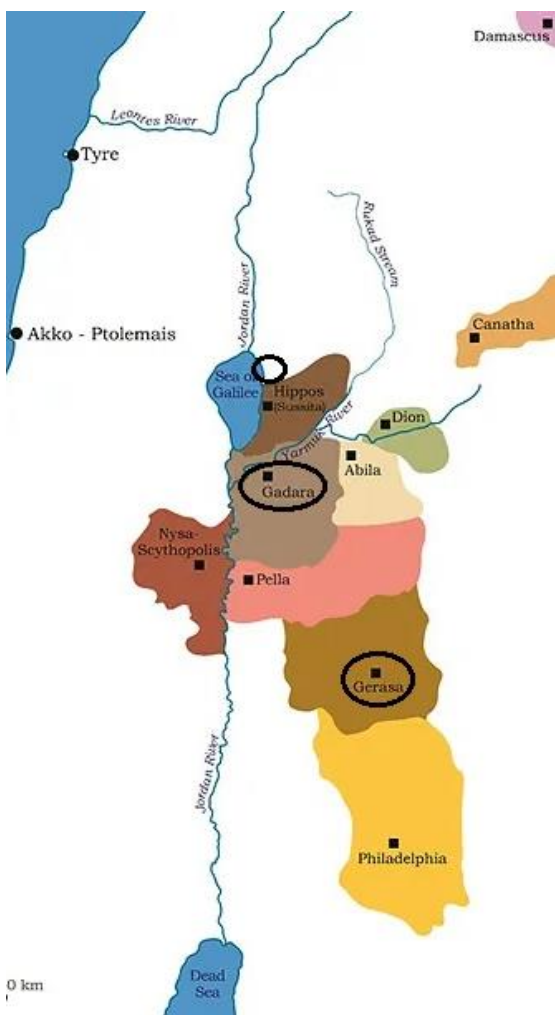
- There are three variants for each gospel
- This is a conflict, a problem
- If Mark is correct then Luke follows. But, Matthew changes the location
- The pigs are in hills with a steep bank that falls into the Sea of Galilee within running distance (stampeding distance) of this location. This is NOT a 37 mile run.
  
- **Gerasa**
  - is one of the cities of Decapolis
  - the capital of the country of the Gerasenes
  - 37 miles SE away from the Sea of Galilee
  - Is today the city of *Jerash* in Jordan
  - The country of Gerasenes did not reach the Sea of Galilee
  
- **Gadara** is modern *Umm Qais* 5-6 miles from the Sea of Galilee
  
- Some say Matthew was aware of this problem in Mark and Luke so he changed the “**country of the Gerasenes**” to the “**country of the Gadarenes**”
  - Josephus says “the villages of the Gadarenes (**Gadara**)...happened to lie on the frontier between Tiberias and the territory of the Scythopolitans.”
  - The pigs could have ran 5 miles into the Sea of Galilee from Gadara’s territory
  
- **Gergasa** is a transliteration of Kursi
  - Kursi or Khersa is among the cliffs that overlook the Sea of Galilee near the Wadi Samak (meaning “fish”) or the Valley of Kursi. It has fertile farm land with grazing areas.
  - This site was discovered in 1970 with a bulldozer clearing land for a new road to the Golan Heights.
    - They found large quantities of Byzantine pottery
    - They found under the Byzantine layer ancient ruins
    - It was a large, walled settlement with a monastery and well-built basilica
    - Halfway up the steep slope is a towerlike structure excavated in 1980 that appears to be the site of the herd of pigs leaping. It was marked with a structure in the 200’s AD
  - Hebrew word *grs* means “to banish” and is a common term for exorcism
  - Origin (185-253 AD) wrote: “*But Gergesa, from which comes the name the Gergesenes, is an ancient city in the vicinity of the lake which is now called Tiberias. There is a cliff*”

lying beside this lake from which they point out the swine were cast down by the demons.”

- Eusebius (260-313 AD) writes: “Gergesa – There the Lord healed the demoniacs. Now a village is pointed out beside Lake Tiberias, into which the swine rushed down headlong.”







Mark 5:1 – “They came to the other side of the sea, to the country of the Gerasenes.

2532 [e]	2064 [e]	1519 [e]	3588 [e]	4008 [e]	3588 [e]	2281 [e]	1519 [e]	3588 [e]	5561 [e]	3588 [e]	1086 [e]
Kai	ēlthon	eis	to	peran	tēs	thalassēs	eis	tēn	chōran	tōn	Gerasēnōn
1	Καὶ ἦλθον	εἰς τὸ πέραν τῆς θαλάσσης	,	εἰς τὴν χώραν τῶν Γερασηνῶν .							
	And they came to the other side of the sea to the region of the Gerasenes										
Conj	V-AIA-3P	Prep	Art-ANS	Adv	Art-GFS	N-GFS	Prep	Art-AFS	N-AFS	Art-GMP	N-GMP

1. Mark may have meant the area associated with the Gerasenes of which the city of Gerasa was part of the territory.
2. The name here in other texts includes the following and none is more superior than the others:
  - a. Gerasa
  - b. Gadara
  - c. Gergesa
3. The site is most likely Gergesa (also called Kursi)
  - a. This Gergesa was in the administrative district of Hippos
  - b. It appears that as Gergesa became unknown the text was altered to the well-known Gerasenes. But, the great distance of Gerasa (37 miles) from the Sea encouraged a text adjustment to the Gadarenes (modern Umm Qeis) only 6 miles from the Sea.
  - c. 1970 a bulldozer working on a road along the eastern shore of the Sea of Galilee uncovered the remains of an ancient town south of Wadi Samak in the Valley of Kursi (or Valley of Gersa or Valley of Gursa)
  - d. In the 200’s both archaeology and church tradition indicate this was known as the site of Mark 5:1-20.
  - e. About one mile south of Kursi/Gergesa a ridge extends almost to the Sea (40 yards from Sea) and ends with a steep drop off into the Sea. This could match the location of the event. A mile from there are cavern tombs which had been used as dwelling places in the distant past.
4. This is Gentile territory.
  - a. Decapolis literally means “Ten Cities”
  - b. The Hasmoneans lost these cities to the Roman Pompey in 63 BC.
  - c. Rome and Gentiles then occupied these cities and lands

5:2 – “And when Jesus had stepped out of the boat, immediately there met him out of the tombs a man with an unclean spirit.

2532 [e]	1831 [e]	846 [e]	1537 [e]	3588 [e]	4143 [e]	2112 [e]	5221 [e]	846 [e]	1537 [e]	3588 [e]	3419 [e]
kai	exelthontos	autou	ek	tou	plōiou	euthys	hypētesen	autō	ek	tōn	mnēmeiōn
2	καὶ ἐξεληθόντος αὐτοῦ ἐκ τοῦ πλοίου	,	εὐθύς ὑπήντησεν αὐτῷ ἐκ τῶν μνημείων								
	And having gone forth of Him out of the boat immediately met Him out of the tombs										
Conj	V-APA-GMS	PPro-GM3S	Prep	Art-GNS	N-GNS	Adv	V-AIA-3S	PPro-DM3S	Prep	Art-GNP	N-GNP

444 [e]	1722 [e]	4151 [e]	169 [e]
anthrōpos	en	pneumati	akathartō
ἄνθρωπος	ἐν πνεύματι	ἀκαθάρτῳ	,
a man	with a spirit	unclean	

1. This is Jesus’s 3<sup>rd</sup> encounter with demons in Mark

2. Mark's account has more details than other accounts making this a eye witness

5:3 – “He lived among the tombs. And no one could bind him anymore, not even with a chain,

3739 [e]	3588 [e]	2731 [e]	2192 [e]	1722 [e]	3588 [e]	3418 [e]	2532 [e]	3761 [e]	254 [e]	3765 [e]	3762 [e]
hos	tēn	katoikēsīn	eichen	en	tois	mnēmasin	kai	oude	halysi	ouketi	oudeis
3 ὃς	τὴν	κατοίκησιν	εἶχεν	ἐν	τοῖς	μνήμασιν	καὶ	οὐδὲ	ἀλύσει	οὐκέτι	οὐδεῖς
who	the	dwelling	had	in	the	tombs	And	not even	with chains	no longer	anyone
RelPro-NMS	Art-AFS	N-AFS	V-IIA-3S	Prep	Art-DNP	N-DNP	Conj	Adv	N-DFS	Adv	Adj-NMS

1410 [e]	846 [e]	1210 [e]
edynato	auton	dēsai
ἐδύνατο	αὐτὸν	δῆσαι
was able	him	to bind
V-IIM/P-3S	PPro-AM3S	V-ANA

5:4 – “for he had often been bound with shackles and chains, but he wrenched the chains apart, and he broke the shackles in pieces. No one had the strength to subdue him.

1223 [e]	3588 [e]	846 [e]	4178 [e]	3976 [e]	2532 [e]	254 [e]	1210 [e]	2532 [e]	1288 [e]	5259 [e]
dia	to	auton	pollakis	pedais	kai	halysesin	dedesthai	kai	diespasthai	hyp'
4 διὰ	τὸ	αὐτὸν	πολλάκις	πέδαις	καὶ	ἀλύσεσιν	δεδέσθαι	καὶ	διεσπάσθαι	ὑπ'
because	that	he	often	with shackles	and	chains	had been bound	and	had been torn in two	by
Prep	Art-ANS	PPro-AM3S	Adv	N-DFP	Conj	N-DFP	V-RNM/P	Conj	V-RNM/P	Prep

846 [e]	3588 [e]	254 [e]	2532 [e]	3588 [e]	3976 [e]	4937 [e]	2532 [e]	3762 [e]	2480 [e]	846 [e]	1150 [e]
autou	tas	halysis	kai	tas	pedas	syntetripthai	kai	oudeis	ischyen	auton	damasai
αὐτοῦ	τὰς	ἀλύσεις	καὶ	τὰς	πέδας	συντετριῖθαι	καὶ	οὐδεῖς	ἴσχυεν	αὐτὸν	δαμάσαι
him	the	chains	and	the	shackles	had been shattered	and	no one	was able	him	to subdue
PPro-GM3S	Art-AFP	N-AFP	Conj	Art-AFP	N-AFP	V-RNM/P	Conj	Adj-NMS	V-IIA-3S	PPro-AM3S	V-ANA

5:5 – “Night and day among the tombs and on the mountains he was always crying out and cutting himself with stones.

2532 [e]	1223 [e]	3956 [e]	3571 [e]	2532 [e]	2250 [e]	1722 [e]	3588 [e]	3418 [e]	2532 [e]	1722 [e]	3588 [e]	3735 [e]	1510 [e]
kai	dia	pantos	nyktos	kai	hēmeras	en	tois	mnēmasin	kai	en	tois	oresin	ēn
5 καὶ	διὰ	παντὸς	νυκτὸς	καὶ	ἡμέρας	ἐν	τοῖς	μνήμασιν	καὶ	ἐν	τοῖς	ὄρεσιν	ἦν
And	constantly	all	night	and	day	in	the	tombs	and	in	the	mountains	he was
Conj	Prep	Adj-GMS	N-GFS	Conj	N-GFS	Prep	Art-DNP	N-DNP	Conj	Prep	Art-DNP	N-DNP	V-IA-3S

2896 [e]	2532 [e]	2629 [e]	1438 [e]	3037 [e]
krazōn	kai	katakoptōn	heauton	lithois
κράζων	καὶ	κατακόπτων	ἑαυτὸν	λίθοις .
crying out	and	cutting	himself	with stones
V-PPA-NMS	Conj	V-PPA-NMS	RefPro-AM3S	N-DMP

1. This man has the four characteristics of the sickness of madness described by rabbis in their literature:
  - a. Running around at night
  - b. Staying in tombs
  - c. Tearing apart one's clothes
  - d. Destroying what ever one is given

#### 5:6 – “And when he saw Jesus from afar, he ran and fell down before him.

2532 [e]	3708 [e]	3588 [e]	2424 [e]	575 [e]	3113 [e]	5143 [e]	2532 [e]	4352 [e]	846 [e]
Kai	idōn	ton	Iēsoun	apo	makrothen	edramen	kai	prosekynēsen	auton
6 Καὶ	ιδῶν	τὸν	Ἰησοῦν	ἀπὸ	μακρόθεν	, ἔδραμεν	καὶ	προσεκύνησεν	αὐτόν .
And	having seen	-	Jesus	from	afar	he ran	and	fell on his knees	before Him
Conj	V-APA-NMS	Art-AMS	N-AMS	Prep	Adv	V-AIA-3S	Conj	V-AIA-3S	PPro-AM3S

1. The demon, like the storm, may have been attempting to prevent Jesus from coming into this territory.
2. The Greek verb “fell on his knees” – *proskynein* – denotes prostrating before a person to whom revered or worship is due. It may even include kissing the feet or hem of the person's garment.
3. What natural men cannot see, the demons instantly recognize the divine origin. They realize Jesus is a threat.

#### 5:7 – “And crying out with a loud voice, he said, “What have you to do with me, Jesus, Son of the Most High God? I adjure you by God, do not torment me.”

2532 [e]	2896 [e]	5456 [e]	3173 [e]	3004 [e]	5101 [e]	1473 [e]	2532 [e]	4771 [e]	2424 [e]	5207 [e]	3588 [e]	2316 [e]
kai	kraxas	phōnē	megalē	legei	Ti	emoi	kai	soi	Iēsou	Huie	tou	Theou
7 καὶ	κράξας	φωνῆ	μεγάλῃ	, λέγει	, τί	ἐμοὶ	καὶ	σοί	, Ἰησοῦ	, Υἱὲ	τοῦ	Θεοῦ
And	having cried	in a voice	loud	he said	What	to me	and	to You	Jesus	Son	-	of God
Conj	V-APA-NMS	N-DFS	Adj-DFS	V-PIA-3S	IPro-NNS	PPro-D1S	Conj	PPro-D2S	N-VMS	N-VMS	Art-GMS	N-GMS

3588 [e]	5310 [e]	3726 [e]	4771 [e]	3588 [e]	2316 [e]	3381 [e]	1473 [e]	928 [e]
tou	Hypsistou	horkizō	se	ton	Theon	mē	me	basanisēs
τοῦ	Ἐψίστου	? ὀρκίζω	σε	τὸν	Θεόν	, μή	με	βασανίσῃς .
the	Most High	I adjure	You	-	by God	not	me	torment
Art-GMS	Adj-GMS-S	V-PIA-1S	PPro-A2S	Art-AMS	N-AMS	Adv	PPro-A1S	V-ASA-2S

1. The demons may have been trying to gain power over Jesus by speaking his name. Knowing the name of a demon was believed to give a person control over the demon.
  - a. Jesus counters by demanding to know his name.
2. “adjure you” – *horkizo* - in the Greek means “I adjure you as God”
  - a. Sounds like exorcism formula
  - b. Means “to make one swear” and “to bind under the obligation of an oath”
  - c. The demon is holding Jesus accountable under God.
3. The demon was pleading that Jesus not torment him which is an indication of:
  - a. The understood ultimate result of the conflict with YHWH
  - b. A recognition of being under the authority of Jesus
4. “Son of the Most High God”
  - a. This is a direct reference used to exalt the God of Israel over all other pagan gods
  - b. This is common in the OT to recognize the transcendence of the Lord of Israel
  - c. This would be a typical Gentile reference to the Son of God

#### 5:8 – “For he was saying to him, “Come out of the man, you unclean spirit!”

2036 [e]	1063 [e]	846 [e]	1831 [e]	3588 [e]	4151 [e]	3588 [e]	189 [e]	1537 [e]	3588 [e]	444 [e]
elegen	gar	autō	Exelthe	to	pneuma	to	akatharton	ek	tou	anthrōpou
8 ἔλεγεν	γὰρ	αὐτῷ	, Ἐξελθε	, τὸ	πνεῦμα	τὸ	ἀκάθαρτον	, ἐκ	τοῦ	ἀνθρώπου !
He was saying	for	to him	You come forth	the	spirit	-	unclean	out of	the	man
V-IA-3S	Conj	PPro-DN3S	V-AMA-2S	Art-VNS	N-VNS	Art-VNS	Adj-VNS	Prep	Art-GMS	N-GMS

1. The demon is expelled simply by Jesus’ authority
2. Greek magical papyri found in Egypt provides details of long and complicated formulas, spells and catchwords used to battle with demonic opponents. None are used here.

#### 5:9 – “And Jesus asked him, “What is your name?” He replied, “My name is Legion, for we are many.”



2532 [e]	1905 [e]	846 [e]	5101 [e]	3686 [e]	4771 [e]	2532 [e]	3004 [e]	846 [e]	3003 [e]	3686 [e]	1473 [e]	
Kai	epērōta	auton	Ti	onoma	soi	Kai	legei	autō	Legiōn	onoma	moi	
9	Καὶ ἐπηρώτα	αὐτόν ,	Τί	ὄνομά	σοι ?	Καὶ	λέγει ,	αὐτῷ ,	Λεγιῶν	ὄνομά	μοι ,	
	And	He was asking	him	What [is]	[the] name	of you	And	saying	he answered	Legion	[is] name	to Me
	Conj	V-IIA-3S	PPro-AM3S	IPro-NNS	N-NNS	PPro-D2S	Conj	V-PIA-3S	PPro-DM3S	N-NFS	N-NNS	PPro-D1S

3754 [e]	4183 [e]	1510 [e]
hoti	polloi	esmen
ὅτι	πολλοί	ἐσμεν .
because	many	we are
Conj	Adj-NMP	V-PIA-1P

1. “Legion” is a military term from the Latin **legio** identifying the largest unit of troops in the Roman army = 5,000
  - a. Roman Legion was commanded by a senator of praetorian rank
  - b. Roman legion had 5,400 foot soldiers and 120 horsemen
  - c. This man had an organized demonic military force living in him
2. This demon possessed man is more than a split personality, but a multiple personality that has been shattered to a large number equal to or similar to 5,000.

5:10 – “**And he begged him earnestly not to send them out of the country.**”

2532 [e]	3870 [e]	846 [e]	4183 [e]	2443 [e]	3361 [e]	846 [e]	649 [e]	1854 [e]	3588 [e]	5561 [e]	
kai	parekalei	auton	polla	hina	mē	auta	aposteilē	exō	tēs	chōras	
10	καὶ παρεκάλει	αὐτόν	πολλά	ἵνα	μὴ	αὐτὰ	ἀποστείλῃ	ἔξω	τῆς	χώρας .	
	And	he begged	Him	numerous times	that	not	them	He would send	out of	the	country
	Conj	V-IIA-3S	PPro-AM3S	Adj-ANP	Conj	Adv	PPro-AN3P	V-ASA-3S	Prep	Art-GFS	N-GFS

5:11 – “**Now a great herd of pigs was feeding there on the hillside,**

1510 [e]	1181 [e]	1563 [e]	4314 [e]	3588 [e]	3735 [e]	34 [e]	5519 [e]	3173 [e]	1006 [e]	
Ēn	de	ekei	pros	tō	orei	agelē	choirōn	megalē	boskomenē	
11	Ἦν	δὲ	ἐκεῖ ,	πρὸς	τῷ	ὄρει ,	ἀγέλη	χοίρων	μεγάλη	βοσκομένη .
	There was	now	there	near	the	mountain	a herd	of pigs	great	feeding
	V-IIA-3S	Conj	Adv	Prep	Art-DNS	N-DNS	N-NFS	N-GMP	Adj-NFS	V-PPMP-NFS

1. 2,000 pigs would be a very large herd most likely a business

5:12 – “**and they begged him, saying, “Send us to the pigs; let us enter them.”**”

2532 [e]	3870 [e]	846 [e]	3004 [e]	3992 [e]	1473 [e]	1519 [e]	3588 [e]	5519 [e]	2443 [e]	1519 [e]	846 [e]	1525 [e]	
kai	parekalesan	auton	legontes	Pempson	hēmas	eis	tous	choirous	hina	eis	autous	eiselthōmen	
12	καὶ	παρεκάλεσαν	αὐτὸν	, λέγοντες	, Πέμπσον	ἡμᾶς	εἰς	τοὺς χοίρους	, ἵνα	εἰς	αὐτοὺς	εἰσελθῶμεν .	
	And	they begged	Him	, saying	Send	us	into	the pigs	, so that	into	them	we may enter	
	Conj	V-AIA-3P	PPro-AM3S	V-PPA-NMP	V-AMA-2S	PPro-A1P	Prep	Art-AMP	N-AMP	Conj	Prep	PPro-AM3P	V-ASA-1P

5:13 – “So he gave them permission. And the unclean spirits came out and entered the pigs; and the herd, numbering about two thousand, rushed down the steep bank into the sea and drowned in the sea.

2532 [e]	2010 [e]	846 [e]	2532 [e]	1831 [e]	3588 [e]	4151 [e]	3588 [e]	169 [e]	1525 [e]	1519 [e]	
Kai	epetrepesen	autois	kai	exelthonta	ta	pneumata	ta	akatharta	eiselthon	eis	
13	Καὶ	ἐπέτρεπεν	αὐτοῖς	. καὶ	ἐξελθόντα	, τὰ	πνεύματα	τὰ	ἀκάθαρτα	εἰσηλθόν	εἰς
	And	He allowed	them	. And	having gone out	the	spirits	-	unclean	entered	into
	Conj	V-AIA-3S	PPro-DN3P	Conj	V-APA-NNP	Art-NNP	N-NNP	Art-NNP	Adj-NNP	V-AIA-3P	Prep

3588 [e]	5519 [e]	2532 [e]	3729 [e]	3588 [e]	34 [e]	2596 [e]	3588 [e]	2911 [e]	1519 [e]	3588 [e]	2281 [e]	5613 [e]
tous	choirous	kai	hōrmēsen	hē	agelē	kata	tu	krēmnu	eis	tēn	thalassan	hōs
τοὺς	χοίρους	, καὶ	ὥρμησεν	ἡ	ἀγέλη	κατὰ	τοῦ	κρημνοῦ	εἰς	τὴν	θάλασσαν	, ὥς
the	pigs	, and	rushed	the	herd	down	the	steep bank	into	the	sea	, about
Art-AMP	N-AMP	Conj	V-AIA-3S	Art-NFS	N-NFS	Prep	Art-GMS	N-GMS	Prep	Art-AFS	N-AFS	Adv

1367 [e]	2532 [e]	4155 [e]	1722 [e]	3588 [e]	2281 [e]
dischilioi	kai	epnigonto	en	tē	thalassē
δισχίλιοι	, καὶ	ἐπνίγοντο	ἐν	τῇ	θαλάσῃ .
two thousand	and	they were drowned	in	the	sea
Adj-NMP	Conj	V-IIM/P-3P	Prep	Art-DFS	N-DFS

5:14 – “The herdsmen fled and told it in the city and in the country. And people came to see what it was that had happened.

2532 [e]	3588 [e]	1006 [e]	846 [e]	5343 [e]	2532 [e]	518 [e]	1519 [e]	3588 [e]	4172 [e]	2532 [e]	1519 [e]	3588 [e]
Kai	hoi	boskontes	autous	ephygon	kai	apēngeilan	eis	tēn	polin	kai	eis	tous
14 Καὶ	οἱ	βόσκοντες	αὐτοὺς	ἔφυγον	καὶ	ἀπήγγειλαν	εἰς	τὴν	πόλιν	καὶ	εἰς	τοὺς
And	those	feeding	them	fled	and	proclaimed [it]	to	the	city	and	to	the
Conj	Art-NMP	V-PPA-NMP	PPro-AM3P	V-AIA-3P	Conj	V-AIA-3P	Prep	Art-AFS	N-AFS	Conj	Prep	Art-AMP

68 [e]	2532 [e]	2064 [e]	3708 [e]	5101 [e]	1510 [e]	3588 [e]	1096 [e]
agrous	kai	ēlthon	idein	ti	estin	to	gegonos
ἀγροὺς .	καὶ	ἦλθον	ἰδεῖν	τί	ἐστὶν	τὸ	γεγονός .
country	And	they went out	to see	what	it is	that	has been done
N-AMP	Conj	V-AIA-3P	V-ANA	IPro-NNS	V-PIA-3S	Art-NNS	V-RPA-NNS

**5:15 – “And they came to Jesus and saw the demon-possessed man, the one who had had the legion, sitting there, clothed and in his right mind, and they were afraid.**

2532 [e]	2064 [e]	4314 [e]	3588 [e]	2424 [e]	2532 [e]	2334 [e]	3588 [e]	1139 [e]	2521 [e]
kai	erchontai	pros	ton	lēsoun	kai	theōrousin	ton	daimonizomenon	kathēmenon
15 καὶ	ἔρχονται	πρὸς	τὸν	Ἰησοῦν	καὶ	θεωροῦσιν	τὸν	δαιμονιζόμενον	καθήμενον ,
And	they come	to	-	Jesus	and	see	the [man]	possessed by demons	sitting
Conj	V-PIM/P-3P	Prep	Art-AMS	N-AMS	Conj	V-PIA-3P	Art-AMS	V-PPM/P-AMS	V-PPM/P-AMS

2439 [e]	2532 [e]	4993 [e]	3588 [e]	2192 [e]	3588 [e]	3003 [e]	2532 [e]	5399 [e]
himatismēnon	kai	sōphronounta	ton	eschēkota	ton	legiōna	kai	ephobēthēsan
ἱματισμένον	καὶ	σωφρονοῦντα ,	τὸν	ἐσχηκότα	τὸν	λεγιῶνα ;	καὶ	ἐφοβήθησαν .
clothed	and	sound minded	the [one]	having had	the	legion	and	they were afraid
V-RPM/P-AMS	Conj	V-PPA-AMS	Art-AMS	V-RPA-AMS	Art-AMS	N-AMS	Conj	V-AIP-3P

1. Both the story of the storm on the sea and the casting out of the Legion result in people being more fearful of Jesus than the storm or the Legion of demons.
2. The people of Decapolis region do not want Jesus to stay.
  - a. Do they fear him and his power?
  - b. Do they fear him revealing their darkness?
  - c. Do they fear the consequences of not being able to control him?
  - d. Do they fear what they do not understand?
3. It is interesting that the people do not rush to worship him or be with him like many would assume. It is more like seeing God on Mount Sinai than seeing a parable telling rabbi.

**5:16 – “And those who had seen it described to them what had happened to the demon-possessed man and to the pigs.**

2532 [e]	1334 [e]	846 [e]	3588 [e]	3708 [e]	4459 [e]	1096 [e]	3588 [e]	1139 [e]	2532 [e]	
kai	diégēsanto	autois	hoi	idontes	pōs	egeneto	tō	daimonizomenō	kai	
16	καὶ	διηγήσαντο	αὐτοῖς	οἱ	ιδόντες	πῶς	ἐγένετο	τῷ	δαιμονιζομένῳ ,	καὶ
	And	related	to them	those	having seen [it]	how	it happened	to the [one]	being possessed by demons	and
	Conj	V-AIM-3P	PPro-DM3P	Art-NMP	V-APA-NMP	Adv	V-AIM-3S	Art-DMS	V-PPMP/DMS	Conj

4012 [e]	3588 [e]	5519 [e]
peri	tōn	choirōn
περὶ	τῶν	χοίρων .
concerning	the	pigs
Prep	Art-GMP	N-GMP

5:17 – “And they began to beg Jesus to depart from their region.

2532 [e]	756 [e]	3870 [e]	846 [e]	565 [e]	575 [e]	3588 [e]	3725 [e]	846 [e]	
kai	ēxanto	parakalein	auton	apelthein	apo	tōn	horiōn	autōn	
17	καὶ	ἤρξαντο	παρακαλεῖν	αὐτὸν	ἀπελθεῖν	ἀπὸ	τῶν	ὀρίων	αὐτῶν .
	And	they began	to implore	Him	to depart	from	the	region	of them
	Conj	V-AIM-3P	V-PNA	PPro-AM3S	V-ANA	Prep	Art-GNP	N-GNP	PPro-GM3P

5:18 – “As he was getting into the boat, the man who had been possessed with demons begged him that he might be with him.

2532 [e]	1684 [e]	846 [e]	1519 [e]	3588 [e]	4143 [e]	3870 [e]	846 [e]	3588 [e]	
Kai	embainontos	autou	eis	to	ploion	parekalei	auton	ho	
18	Καὶ	ἐμβαίνοντος	αὐτοῦ	εἰς	τὸ	πλοῖον ,	παρεκάλει	αὐτὸν	ὁ
	And	having entered	He	into	the	boat	was begging	Him	the [one]
	Conj	V-PPA-GMS	PPro-GM3S	Prep	Art-ANS	N-ANS	V-IIA-3S	PPro-AM3S	Art-NMS

1139 [e]	2443 [e]	3326 [e]	846 [e]	1510 [e]
daimonistheis	hina	met'	autou	ē
δαιμονισθεῖς ,	ἵνα	μετ'	αὐτοῦ	ἦ .
having been possessed by demons	that	with	Him	he might be
V-APP-NMS	Conj	Prep	PPro-GM3S	V-PSA-3S

1. “be with him” indicates a request to be a disciple.

**5:19 – “And he did not permit him but said to him, “Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you.”**

2532 [e]	3756 [e]	863 [e]	846 [e]	235 [e]	3004 [e]	846 [e]	5217 [e]	1519 [e]	3588 [e]	3624 [e]	4771 [e]	4314 [e]	3588 [e]	4674 [e]	2532 [e]				
kai	ouk	aphēken	auton	alla	legei	autō	Hypage	eis	ton	oikon	sou	pros	tous	sous	kai				
19	καὶ	οὐκ	ἀφῆκεν	αὐτόν	, ἀλλὰ	λέγει	αὐτῷ	,	Ὑπαγε	εἰς	τὸν	οἶκόν	σου	,	πρὸς	τοὺς	σοὺς	,	καὶ
	And	not	He did permit	him	, but	He says	to him	,	Go	to	the	home	of you	to	-	your own	and		
	Conj	Adv	V-AIA-3S	PPro-AM3S	Conj	V-PIA-3S	PPro-DM3S	V-PMA-2S	Prep	Art-AMS	N-AMS	PPro-G2S	Prep	Art-AMP	PPro-AM2P	Conj			

518 [e]	846 [e]	3745 [e]	3588 [e]	2962 [e]	4771 [e]	4160 [e]	2532 [e]	1653 [e]	4771 [e]
apangeilon	autois	hosa	ho	Kyrios	soi	pepoiēken	kai	ēleēsen	se
ἀπάγγειλον	αὐτοῖς	ὅσα	ὁ	Κύριός	σοι	πεποιήκεν	καὶ	ἠλέησέν	σε
report	to them	how much	the	Lord	for you	did	and	had mercy on	you
V-AMA-2S	PPro-DM3P	RelPro-ANP	Art-NMS	N-NMS	PPro-D2S	V-RIA-3S	Conj	V-AIA-3S	PPro-A2S

1. This man is not told to be quiet, but instead is sent to tell the message
2. The difference is there is no overriding presupposition of “Messiah” in the Gentile cities. They will hear without the preconceived expectations that the Jews had.
3. This man is the very first man sent by Jesus to proclaim his message. The man was a Gentile sent to Gentiles.
4. This would be one of the earlier indications that Jesus was going to be reaching the Gentiles with the Gospel

**5:20 – “And he went away and began to proclaim in the Decapolis how much Jesus had done for him, and everyone marveled.**

2532 [e]	565 [e]	2532 [e]	756 [e]	2784 [e]	1722 [e]	3588 [e]	1179 [e]	3745 [e]	4160 [e]	846 [e]	3588 [e]	2424 [e]	2532 [e]		
Kai	apēlthen	kai	ērxato	kēryssein	en	tē	Dekapolei	hosa	epoiēsen	autō	ho	Iēsous	kai		
20	Καὶ	ἀπῆλθεν	καὶ	ἦρξατο	κηρύσσειν	ἐν	τῇ	Δεκαπόλει	ὅσα	ἐποίησεν	αὐτῷ	ὁ	Ἰησοῦς	;	καὶ
	And	he departed	and	began	to proclaim	in	the	Decapolis	how much	had done	for him	-	Jesus	and	
	Conj	V-AIA-3S	Conj	V-AIM-3S	V-PNA	Prep	Art-DFS	N-DFS	RelPro-ANP	V-AIA-3S	PPro-DM3S	Art-NMS	N-NMS	Conj	

3956 [e]	2296 [e]
pantes	ethaumazon
πάντες	ἐθαύμαζον
all	were marveling
Adj-NMP	V-IIA-3P

1. Decapolis was a league of free Greek cities under the protection of the Roman governor of Syria:
  - a. Damascus
  - b. Raphana
  - c. Dion
  - d. Canantha
  - e. Scythopolis (west side)
  - f. Gadar
  - g. Hippos
  - h. Pella
  - i. Gerasa
  - j. Phladelphia