

Mark 5:1 (NIV)

- 1) This was the original destination Jesus had when He left the evening before.
- 2) The region of the Gerasenes was located at the southeastern tip of the Sea of Galilee.
 - a) There are manuscript differences here – some indicate:
 - i) Gerasenes,
 - ii) some Gergesenes,
 - iii) and still some Gadarenes.
 - b) The difference is in the association with the prevalent town name.
 - c) Some scholars think the reference is to the small town of Gersa.
 - i) Others prefer the reference to the larger town of Gadara which was one of the most important cities in the region.
 - ii) Gadara was a member of the Decapolis (Ten Cities).
- 3) What is important is that the Decapolis – actually entire region – was primarily Gentile territory.
 - a) Hence the pigs – Jews would not have raised or farmed pigs.
- 4) All that being said, the actual town is probably not really all that important.
- 5) What is important is that Jesus intended to go there.
 - a) This was to be possibly a new direction in Jesus’ ministry.
 - b) Those who followed in the other boats were most likely other disciples – truly interested followers or students.

6) *Continuing ...*

Mark 5:2-13 (NIV)

- 7) Once they reach land at Gerasene, Jesus departs the boat.
- 8) Mark tells us that “**a**” man (singular) came from the tombs to meet him.
- 9) Matthew and Luke tell us that there were two men.
- 10) Likely, Mark only references the one man whom Jesus was speaking with or that was the most violent.
- 11) Both were demon possessed, menacing, violent, and by Luke’s account, naked.
- 12) From what we see in looking at the situation is that these men would accost anyone who passed their way.
- 13) They were such a menace that the residents had tried to tie them up and restrain them but to no avail – they would always break their chains and shackles.

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- 14) The man that Mark refers to, and possibly the other as well, was not only in the tombs but in the mountains.
- 15) He would cry out and cut himself with stones – indicating the terrible state the demons were causing the man to be in.
- 16) Let's try to put this situation for those who were with Jesus together in our minds.
- 17) Now, you have just spent the night crossing the Sea of Galilee.
 - a) You have been in a terrible storm frightened for your life.
 - b) You are then confronted by the indisputable fact that you are in the presence of the Son of God Himself who can control the very elements of your universe.
 - c) And now, here is at least one and perhaps two men who are running toward you in a such a state that they are ready to harm if not kill you.
- 18) You are probably wondering what you have gotten yourself into by following this man.
- 19) You may be afraid for you very life again at this point.
- 20) But – then an amazing thing happens.
- 21) Just as you have decided to turn and run for your life in the face of this oncoming mad man, the mad man suddenly falls on his knees at the feet of Jesus and cries at the top of his voice
"What do you want with me, Jesus, Son of the Most High God? Swear to God that you won't torture me!"
- 22) WOW! – Didn't see that coming!
- 23) The expression in Greek is rather odd. Literally it says "What to me and to you?"
 - a) It is an idiom.
 - b) Some of the following input comes from the Net Bible (net.bible.org).
 - c) The phrase is Semitic in origin, though it made its way into colloquial Greek.
 - d) The equivalent Hebrew expression in the OT had two basic meanings:
 - i) When one person was unjustly bothering another, the injured party could say "What to me and to you?" meaning, "What have I done to you that you should do this to me?" (Judg 11:12, 2 Chr 35:21, 1 Kgs 17:18).
 - ii) When someone was asked to get involved in a matter he felt was no business of his own, he could say to the one asking him, "What to me and to you?" meaning, "That is your business, how am I involved?" (2 Kgs 3:13, Hos 14:8).
 - iii) These nuances were apparently expanded in Greek, but the basic notions of defensive hostility (option 1) and indifference or disengagement (option 2) are still present.
 - iv) Some alternative expressions here might be:
 - (1) What have I to do with you?
 - (2) What have we in common?

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- (3) Basically saying - Leave me alone!
- e) Hostility between Jesus and the demons is certainly to be understood in this context, hence the translation: “Leave me alone....”
- 24) Looking at vs. 8, we can see from the tense that is used here that either Jesus had spoken to the evil spirit prior to his outburst and commanded him to come out of the man.
- a) Perhaps even while the man was rushing toward Jesus and His followers.
- 25) The other interesting part of this interchange is the demons outburst – “Swear to God that you won't torture me!”
- a) It seems unusual for a demon to invoke God’s name in his demands of Jesus.
- b) The parallel in Matt 8:29 suggests the reason: “Why have you come to torment us before the time?”
- c) As you recall from our study of Revelation, there is an appointed time in which demons would face their judgment.
- i) They seem to have viewed Jesus’ arrival on the scene as an illegitimate change in God’s plan regarding the time when their sentence would be executed.
- 26) As we see, the demon, rather than instantly submitting, begins a conversation with Jesus.
- a) First, Jesus asks his name and the gets reply of Legion “for we are many”.
- i) A legion of Roman soldiers was between 3000 to 6000 men.
- ii) There is also a possibility that the name referred to the TELOS – a force numbering 2048 men.
- (1) This would also fit nicely with the 2000 pigs in the herd.
- 27) Before submitting to the inevitable, the demons ask Jesus again and again not to send them out of the area.
- 28) Jesus could have banished them to anywhere he liked including the abyss.
- 29) We do not know for sure how long this exchange took but, finally in desperation, comes a rather bizarre request.
- "Send us among the pigs; allow us to go into them."
- 30) Jesus grants their request and the demons obeyed and came out of the man and went into the herd of pigs.
- 31) Jesus did not grant their wish out of compassion or because he had no other choice – he did so perhaps for several reasons:
- a) To demonstrate the fact that the demons were gone.
- b) We can only assume that once the pigs were drowned, the demons also ceased to exist (assumption) on my part.
- c) Since this conversation was “at the top of the demons voice” we can also assume that all those present were able to hear all this and understood what really happened.

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- d) This would – as we will see – also quickly gets back to the folks of the surrounding towns.
- 32) In the previous passage, Jesus demonstrated his power over the forces of the natural world by his complete control of the wind and waves.
- 33) In this passage, he exercised his absolute sovereignty over the forces of the supernatural realm.
- 34) The account illustrates three spiritual forces at work over which Jesus had power and authority:
 - a) the destructive power of demons
 - b) the delivering power of deity
 - c) and the damning power of depravity.

Mark 5:14-17 (NIV)

- 1) The herdsmen who attend the pigs go off to the town and tell folks what had happened.
 - a) Matthew tells us they “reported everything”
 - b) Mark makes a point of saying that they reported about the death of the pigs as well.
- 2) Of course, we do not know how much time passes from the incident until the towns people arrive back at the shore – most likely several hours.
 - a) What we do know is that in that time, the demon possessed man was supplied cloths from somewhere (miraculous?)
 - b) When they arrive, they see the man sitting down (presumably with Jesus) and in his right mind.
 - c) We might also assume, that Jesus had been sharing the gospel with the man or men who were now demon free.
- 3) The reaction of the towns people might at first seem somewhat unexpected until we consider some of the facts.
 - a) First, the crowd is predominately if not completely Gentile.
 - i) Even if there were Jews in the town, the folks who herd the pigs would probably not have been in contact with them (actually, the other way round).
 - b) We must assume they really had no knowledge of a Messiah, God, or any other information that would make them connect Jesus to the God of the Universe.
 - c) What they do know is that what Jesus did here was supernatural and powerful beyond anything they could comprehend.
 - d) Not unlike the disciples who became more fearful after the storm was calmed, being in the presence of such power could not help but be frightening.
 - e) Finally, of course, there was the loss of the herd – a financial impact at a minimum.
 - f) If we consider all this, their reaction is probably not that unexpected.
- 4) However, we must also acknowledge the difference in this and the Jewish crowds.

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- a) They saw Jesus' healing as something to be sought out.
 - b) Here, it is Jesus' actions are something to run from – something to be feared.
 - c) Probably not the casting out of the demons but the Man Himself.
- 5) What happens next is probably the most significant part of the entire incident.
- 6) It shows how this incident will miraculously complete Jesus' mission in coming to this region to begin with – and – without Him ever leaving the shore where He landed!

Mark 5:18-20 (NIV)

- 1) There are probably many reasons why the man or men who had been freed from the demons were wanting to leave with Jesus:
 - a) Gratitude for what Jesus had done.
 - b) Fear of the towns people
 - c) Newly found attachment to Jesus
 - d) Wanting to learn more about Him and gain more knowledge of the Savior.
 - e) Probably others
- 2) However, regardless of the reasons, Jesus did not let him leave.
- 3) Instead, he transforms the man into the completion of the mission to the region.
- 4) Jesus tells him to start with his family and let them know “how much the Lord has done for you”
- 5) I am sure the Jesus knew full well that the man would not stop with his family.
- 6) Instead, the man tells the Lord's story in all 10 of the cities that make up the Decapolis.
- 7) And the completion – “and all the people were amazed”
- 8) The fear of the people was transformed to amazement.
- 9) Jesus' answer to the man was probably very disappointing at the time but the man, realizing his gratitude and who Jesus truly was did as he was told and more.
- 10) This will be confirmed as we will see at the end of chapter 7 and beginning of chapter 8.

What is a lesson or lessons we can take way from this entire miraculous event?

Dealing with unexplained miraculous events?

Disappointing answers to our desires?

Sharing what Jesus has done for us?

Dealing with Reactions of people who are way different than us?