

Chapter 5

JESUS CAST A LEGION OF DEMONS OUT OF A MAN

1 And, they came to the other side of the Sea to the country of the Gadarenes¹. 2 And, when He had come out of the boat, immediately, from the tombs a man under the influence of an unclean spirit came to meet² Him, 3 a man who had the dwelling in the burial mounds.

And, not even with chains was anyone³ able to bind him. 4 Because, many times with fetters and chains he had been “lastingly” bound. And, the chains were being torn apart by him; and, the fetters had been lastingly shattered. And, no one was⁴ strong enough⁵ to overpower him.

5 And, always – night and day – in the tombs and in the mountains he was one who was crying out and cutting himself with stones.

6 Now⁶, having seen the Jesus from afar, he ran and kneeled before Him. 7 And, having cried out with a loud voice, he said⁷, “What *have I to do* with You, Jesus, Son of the God – *namely*, of the Most High One? I adjure You by the God *that* You do not torment me.”

8 For, He was saying to him, “Come out from of the man, the spirit – *namely*, the unclean one!”

9 And, He was asking him, “What *is* a name for you?”

And, he responded, saying⁸, “‘Legion’ *is* a name for me; because, we are many.”

10 And, he was begging Him earnestly that He might not send them⁹ out of the region.

¹ 95.5% of the Greek manuscripts, including the best line of transmission (f35), have the spelling ‘Gadarenes’ here instead of ‘Gerasenes’.

² 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘came to meet’ here instead of ‘met’. (Actually both Greek verbs could be translated ‘came to meet’.)

³ 97% of the Greek manuscripts, including the best line of transmission (f35), omit an adverb meaning ‘any longer’ here.

⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), omit an adverb meaning ‘any longer’ here.

⁵ 25% of the Greek manuscripts, including the best line of transmission (f35), have ‘was strong enough’ here. On the basis of 3% the NU has ‘was being strong enough’.

⁶ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now’ here instead of ‘And’

⁷ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘said’ here instead of ‘says’.

⁸ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘he responded, saying’ here instead of ‘and, he says to Him’.

⁹ 90% of the Greek manuscripts, including the best line of transmission (f35), have a masculine pronoun here instead of a neuter pronoun.

11 Now, a great herd of young pigs was feeding there near the mountain. 12 And, all the demons¹⁰ begged Him, saying, “Send us into the young pigs, that we might enter into them.”

13 And, immediately the Jesus¹¹ permitted them.

And, having come out, the spirits – *namely*, the unclean ones – entered into the young pigs. And, the herd ran violently down the steep bank into the Sea.

Now, there were¹² about two thousand!

And, they were drowning in the Sea.

14 Now,¹³ the ones who fed the young pigs¹⁴ were fleeing. And, they were carrying back news¹⁵ to the city and in the countryside.

And, they went out¹⁶ to see what it was that had happened.

15 And, they come to the Jesus. And, they are observing the one *who had been* demonized –

➤ sitting, and¹⁷

➤ having been lastingly clothed, and

➤ having a sound mind –

the one having had the ‘Legion’! And, they were seized with fear.

16 Now,¹⁸ those who saw how it happened to him *who had been* demonized and about the young pigs described it in detail. 17 And, they began to plead with Him to depart from the region *that was* theirs.

18 And, after He embarked¹⁹ into the boat, he who had been demonized was begging Him that he might be

¹⁰ 92% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘all the demons’ here.

¹¹ 97% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘immediately the Jesus’ here.

¹² 98% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘Now, there were’ here.

¹³ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now’ here instead of ‘And’.

¹⁴ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘the young pigs’ here instead of ‘them’.

¹⁵ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘were carrying back news’ here instead of ‘were bringing news’. (The different verbs have similar meaning.)

¹⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘they went out’ here instead of ‘they went’.

¹⁷ 95% of the Greek manuscripts, including the best line of transmission (f35), include the conjunction ‘and’ here.

¹⁸ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now’ here instead of ‘And’.

¹⁹ 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘after He had embarked’ here instead of ‘while He was embarking’.

with Him²⁰.

19 Now, the Jesus²¹ did not permit him. Rather, He says to him, “Be going to your home, to your own *people*. And, carry news back²² to them what great things the Lord has lastingly done FOR YOU and *how* He had mercy on you.”

20 And, he departed and began to herald in Decapolis what great things the Jesus had done for him.

And, all were marvelling.

JESUS WENT TO HELP THE DAUGHTER OF JAIRUS

21 And, when the Jesus had crossed over again by the boat to the other side, a great throng was gathered to Him. And, He was alongside the sea.

22 And, look!²³ One of the rulers of the synagogue – Jairus by name – comes. And, having seen Him, he falls at His feet.

23 And, he was begging²⁴ Him earnestly, saying, “The little daughter *that is* Mine is extremely close to *her* end. So, *be* one having come *that* you might lay the Hands to her, in order that she might be saved and she shall live²⁵.” 24 And, *He* went away with him.

JESUS HEALED THE WOMAN WITH A FLOW OF BLOOD

And, a great throng was following Him. And, they were pressing Him from all sides.

25 And, some²⁶ woman –

- who was is in the condition of *having had* a flow of blood for years – twelve *of them*, and
- 26 having suffered many things from many physicians, and
- having spent all that she had, and
- having been profited nothing, rather,
- having come to the worse *thing*,

²⁰ 85% of the Greek manuscripts, including the best line of transmission (f35), have ‘he might be with Him’ instead of ‘with Him he might be’.

²¹ 90% of the Greek manuscripts, including the best line of transmission (f35), have ‘Now, the Jesus’ here instead of ‘And He’.

²² 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘carry news back’ here. On the basis of 2% the NU has ‘bring news’. (Cf. verse 14)

²³ 99% of the Greek manuscripts, including the best line of transmission (f35), include the words ‘And, look!’ here.

²⁴ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘was begging’ here instead of ‘is begging’.

²⁵ 97% of the Greek manuscripts, including the best line of transmission (f35), have ‘shall live’ (a future verb) here instead of ‘might live’ (a subjunctive verb).

²⁶ 98% of the Greek manuscripts, including the best line of transmission (f35), include the word ‘some’ here.

➤ 27 having heard about the Jesus,

➤ having come in the throng from behind *Him*, touched His outer garment. 28 For, she was saying, “Even if I might touch His outer garments *that are* His, ²⁷ I shall be saved.”

29 And, immediately the fountain of the blood *that was* hers was dried up! And, she knew by means of the body that she was lastingly healed of the scourging.

30 And, immediately the Jesus, knowing in Himself *that* the Power from Him had gone out, having turned around in the throng, was saying, “Who touched the outer garment *that is* Mine?”

31 And, the Disciples *that were* His were saying to Him, “You see the throng pressing You from all sides, and You say, ‘Who touched Me?!’” 32 And, He was looking around to see the *woman*²⁸ who had done this thing.

33 Now, the woman, having become afraid and was trembling, knowing what had lastingly happened to²⁹ her, came. And, she fell down before Him. And, she told Him all the truth.

34 Now, the *Jesus* said to her, “Daughter³⁰, the Faith *that is* yours has lastingly saved you. Go in peace! And, be healed of the scourging *that was* yours!”

JESUS RAISED THE DAUGHTER OF JAIRUS FROM DEATH

35 While He was still speaking, *some* come from the house of a ruler of the synagogue, saying, “The daughter *that is* yours has died. Why do you trouble the Teacher any longer?”

36 Now, the Jesus immediately³¹, having heard³² the word that was being spoken, says to the ruler of the synagogue, “Stop being afraid! Only keep on believing!”

²⁷ 99% of the Greek manuscripts, including the best line of transmission (f35), have ‘Even if I might touch the outer garments *that are* His,’ here instead of ‘If ever I might touch also ever the outer garments *that are* His’.

²⁸ ‘woman’ – The preceding definite article and the succeeding participle are feminine.

²⁹ 99% of the Greek manuscripts, including the best line of transmission (f35), include the preposition which expresses the concept of ‘to’ here.

³⁰ 99% of the Greek manuscripts, including the best line of transmission (f35), have the correct Greek spelling of this vocative here.

³¹ 96% of the Greek manuscripts, including the best line of transmission (f35), include the adverb ‘immediately’ here. On the basis of 1% the NU omits it.

³² 96% of the Greek manuscripts, including the best line of transmission (f35), have ‘immediately, having heard’ here instead of ‘having overheard’.

37 And, He permitted no one to follow together with Him except

- ³³ Peter and
- Jacob³⁴ and
- John, the brother of Jacob.

38 And, He comes³⁵ toward the house of the ruler of the synagogue and perceives a commotion ³⁶ – weeping and wailing loudly.

39 And, having entered, He says to them, “Why are you making a commotion and weeping? The child did not die. Rather, she is sleeping.”

40 And, they *were* ridiculing Him.

Now the³⁷ Jesus, having cast all outside, takes along the father of the child and the mother and the *ones* with Him. And, He enters where the child was lying³⁸.

41 And, having taken the hand of the child, He says to her, “Talitha, cumi³⁹ ⁴⁰!” which, being translated, is: “Little girl, I say to you, arise⁴¹!”

42 And, immediately the girl arose. And, she was walking. For, she was twelve years *old*.

And, they were disarranged ⁴² with disarrangement⁴³ - a great *disarrangement*!

43 And, He was commanding them strictly that no one might know this.

And, He said *that something* be given to her to eat.

³³ 99.5% of the Greek manuscripts, including the best line of transmission (f35), omit a definite article before Peter's name here.

³⁴ ‘Jacob’ – The Greek name for this person here is Ἰάκωβον which would be transliterated as ‘Jacobon’, clearly our name Jacob instead of James.

³⁵ 98% of the Greek manuscripts, including the best line of transmission (f35), have ‘He comes’ here instead of ‘they come’.

³⁶ 90% of the Greek manuscripts, including the best line of transmission (f35), do not follow ‘commotion’ with the word ‘and’ here.

³⁷ 98% of the Greek manuscripts, including the best line of transmission (f35), include this definite article here, indicating ‘the (famous) Jesus’.

³⁸ 97% of the Greek manuscripts, including the best line of transmission (f35), include the participle ‘lying’ here.

³⁹ ‘Talitha, cumi’ – These are Aramaic words, the language spoken by the common people of this region, as opposed to Greek, which was the trade language, or Hebrew, the language of the Old Testament..

⁴⁰ 82.4% of the Greek manuscripts, including the best line of transmission (f35), have ‘cumi’ here instead of ‘cum’.

⁴¹ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘arise’ (aorist imperative) here instead of ‘be arising’ (present imperative).

⁴² 96.3% of the Greek manuscripts, including the best line of transmission (f35), omit the word ‘immediately’ after this verb.

⁴³ A transliteration of this Greek word is the English word ‘ecstasy’. The Greek word lacks the emotional content of the English word.