



He Does All Things Well

Key idea:

Jesus' miraculous healings were signs that He was the promised Messiah, the foretaste of His renewal and restoration of all creation for the glory of God.

Key text:

Mark 7:31-37

Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis. ³² There some people brought to him a man who was deaf and could hardly talk, and they begged him to place his hand on the man. ³³ After he took him aside, away from the crowd, Jesus put his fingers into the man's ears. Then he spit and touched the man's tongue. ³⁴ He looked up to heaven and with a deep sigh said to him, "Ephphatha!" (which means, "Be opened!"). ³⁵ At this, the man's ears were opened, his tongue was loosened and he began to speak plainly. ³⁶ Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. ³⁷ People were overwhelmed with amazement. "He has done everything well," they said. "He even makes the deaf hear and the mute speak."

Key points:

1. Jesus traveled around Tyre, Sidon, and the Decapolis, remaining in Gentile territory and ministering to many people.
2. Mark is the only Gospel to record the incident of the healing of the deaf man with a speech impediment, and he does this as an example of the healing ministry of Jesus among the Gentiles.
3. Jesus' unusual actions (placing his fingers in the man's ears, spitting and touching his tongue) were done to communicate to the man His intention to heal Him.
4. The result of Jesus' healings were that people were amazed, giving glory to God by stating that Jesus does all things well. This praise alludes to two key Old Testament passages:
 - a. Genesis 1:31 where God sees that His work of creation was all very good.

- b. Isaiah 35 which prophesied that the Messiah would heal all manner of sicknesses as the beginning of restoring fallen creation.
 - c. NOTE: The Greek word for 'hardly talk' only occurs in Mark 7:32 and in Isaiah 35:6 in the entire Bible.
5. This ministry in Gentile territory is a fulfillment of Isaiah 49:6 (the Messiah will not only restore the tribes of Israel but also the Gentiles) and Jesus' parable about the dogs and the children's bread in Mark 7:27.

Questions for discussion/application:

1. What part of Sunday's teaching stood out most to you? Why?
2. How does this story relate to the story of the Syro-Phoenician woman? Why does Mark specifically include this story when Matthew only gives an overview of this trip and Luke does not mention it at all?
3. This story happens in the Decapolis, which is where the story of the Gadarene demoniac occurred. How is this story similar? How is it different? Why is the response of the people so different this time?
4. Does Jesus always do specific actions or say specific words when healing people? Why or why not? What does this tell me about how I should expect God to work in my life and the life of others?
5. Why does Jesus constantly tell people to not tell others about the miracle they received? Does this mean that we should not tell others what Jesus has done for us? Why or why not?
6. Bret indicated that the phrase "He does all things well" is an echo of Genesis 1:31 where God's work in creation is all deemed very good. Why is a link between Jesus' work and the original creation important? What does it tell men about the relationship between creation and redemption?
6. Bret also mentioned the link between this healing and Isaiah 35 (see key point 4c). Why is it surprising to find a link to Isaiah 35 during Jesus' ministry in the Gentile areas surrounding Israel?
7. Can I identify areas where God is working in my life to restore and redeem? How can I receive this work more fully? Have I been giving thanks and praise to God for this work?
8. Who can I reach out to this week to share the Gospel or strengthen their faith?