

Theme: 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.

I. Intro - Mark's History of Jesus

- A. Historians always have to choose what to include
- B. They must tell a story - and this determines what they include and how they tell it
- C. Mark does this too - many similarities with Matthew and Luke (Mark was probably a primary source for them)
- D. Today - only Mark includes this story! Why?

II. Jesus' Travels To the Decapolis

- A. Jesus travels around Tyre, Sidon, and the Decapolis
Then Jesus left the vicinity of Tyre and went through Sidon, down to the Sea of Galilee and into the region of the Decapolis. Mark 7:31
 - 1. This is actually a sizable journey - at least 120 miles
 - 2. Map showing the journey
 - 3. Jesus is staying in predominately Gentile territories
 - 4. This is His second time in the Decapolis (Mark 5)
 - 5. This is probably to let things cool down in Galilee
- B. Jesus heals many in these travels
People were overwhelmed with amazement. "He has done everything well," they said. "He even makes **the deaf** hear and **the mute** speak." Mark 7:37
 - 1. The deaf and the mute - both are plural
 - 2. Matthew only gives a summary of this trip, but it indicates many amazing miracles of healing

Jesus left there and went along the Sea of Galilee. Then he went up on a mountainside and sat down. ³⁰ Great crowds came to him, bringing the lame, the blind, the crippled, the mute and many others, and laid them at his feet; and he healed them. ³¹ The people were amazed when they saw the mute speaking, the crippled made well, the lame walking and the blind seeing. And they praised the God of Israel. Matthew 15:29-31

- a. This appears to be referring to this same trip
 - b. It immediately follows the story of the Syro-Phoenician woman
 - c. It mentions going along the Sea
 - d. It ends with a note of praise (like Mark 7:37)
- 3. Jesus is in in Gentile territory, but He continues to minister to people, healing incurable diseases, and causing people to praise God.
 - 4. The crumbs are falling from the Master's table to feed the Gentiles!

III. The Healing Of A Deaf Man

- A. A specific example of these amazing healings
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. Mark 7:32
 - 1. This story is only found in Mark
 - 2. Friends bring a man to Jesus - like the paralytic in Mark 2
 - 3. We don't know if they are Jews or Gentiles.
 - 4. We don't even know if they sought healing or simply a blessing from Jesus.

5. The man is deaf and has a speech impediment.
 - a. The word does not mean mute - he spoke poorly
 - b. This means he probably was not born deaf but became deaf at some point in his life and his speech was hard to understand.

B. Jesus heals the man

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. Mark 7:33-35

1. Jesus takes the man away from the crowd
 - a. This is probably in the hope of not publicizing the healing (see v36)
 - b. It also allows Jesus to give personal, full attention to the man - Our Shepherd cares for us individually!
2. Jesus does some very unusual actions!
 - a. Fingers in ears, touched his tongue - probably to convey to the man that He was healing him.
 - b. The spit is probably done for two reasons:
 1. Spit was often thought to be used to heal - communicating to the man He is healing him.
 2. Spit was considered unclean - Jesus is still teaching that the ideas of ceremonial cleanness no longer apply.
 - c. Jesus is carefully, personally communicating to the man that He is not just blessing him, but that He is healing him.

3. Jesus looks to heaven, sighs, and prays in Aramaic
 - a. He looked to heaven when multiplying food - prayer
 - b. He speaks in Aramaic - Ephphatha
 1. Jesus does this because it is His main language (and probably for the disciples and friends)
 2. These rare records of Jesus speaking in Aramaic probably go back to Peter and the other disciples remembering specific miracles and prayers
 3. Jesus spoke in Aramaic when raising the young girl from the dead (Mark 5:41)
 4. This again shows Mark is writing mainly to Gentiles who do not speak Aramaic
4. Hearing restored, tongue loosed, plain speech
 - a. The man can immediately hear and speak
 - b. 'The chains of his tongue were loosed and he spoke rightly' (v35)
 - c. This man is miraculously healed and restored!

IV. The Aftermath of the Healing

A. Don't tell anyone - but they do!

Jesus commanded them not to tell anyone. But the more he did so, the more they kept talking about it. Mark 7:36

1. Once again - don't tell anyone!
2. Far from trying to tell people about the miracles, Jesus is trying to keep it quiet!
3. This has happened multiple times in the Gospel!
4. Ironically, after the crucifixion and resurrection all of us who have experienced Jesus' power to open our ears and eyes so that we understand the Gospel are commanded to tell others - and we often don't!

B. Doxology - Jesus is praised!

People were overwhelmed with amazement. “He has done everything well,” they said. “He even makes the deaf hear and the mute speak.” Mark 7:37

1. People are overwhelmed with amazement at Jesus’ power!
2. They respond with praise - He does all things well!
3. This is an echo of Genesis 1:31

God saw all that he had made, and it was very good. Genesis 1:31

- a. God’s work in creation is very good - He did all things well!
- b. Jesus’ work in restoring is very good - He did all things well!
- c. This healing is a foretaste of Jesus’ work in restoring all things to their original purpose and state.

4. This whole passage alludes to Isaiah 35

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. Mark 7:32

Then will the lame leap like a deer, and **the mute tongue** shout for joy. Water will gush forth in the wilderness and streams in the desert. Isaiah 35:6

- a. Hardly talk (μογιλάων) only appears in Mark 7:32 & Isaiah 35:6 in the whole Bible!
- b. Isaiah 35 is a hymn of praise for God redeeming and restoring - the desert blooms, the blind see, the deaf hear, tongues are loosed to speak straight!
- c. This is precisely what Jesus is doing!
- d. Amazingly Isaiah 35 says no unclean person will walk on the Highway of Holiness

And a highway will be there; it will be called the Way of Holiness. The unclean will not journey on it; it will be for those who walk in that Way; wicked fools will not go about on it... But only the redeemed will walk there,¹⁰ and the ransomed of the Lord will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away. Isaiah 35:8-10

- e. This song of redemption and restoration is being fulfilled - in a Gentile land!
 - f. The crumbs are falling from the Table of the Lord and it is bringing healing, restoration, and salvation! (Mark 7:28)
5. All of this is proof that Jesus is the Messiah, and He is restoring and redeeming, not only the tribes of Jacob but the Gentiles as well! (Isaiah 49:6)
 6. He may be rejected by the Pharisees, but He does all things well and is fulfilling the Promises of God!

V. Applying the Word

A. Do I know that Jesus does all things well?

1. This world is broken, including many things in our lives - Bob Dylan *Everything Broken*

Broken cutters, broken saws
Broken buckles, broken laws
Broken bodies, broken bones
Broken voices on broken phones
Take a deep breath, feel like you’re chokin'
Everything is broken

Every time you leave and go off someplace
Things fall to pieces in my face

2. But Jesus is still working too redeem and restore of all things! He has not abandoned creation or us!

He Does All Things Well

Mark 7:31-37

September 24, 2023

Communion

Jude 1:2, 24-25

Teaching keywords: Christology; prophecy (Old Testament); healing; redemption

3. I am not my own
I am not my own and now my heart is free
O Maker, come and make what You will of me
There is nothing broken that You cannot repair
So Lord, I leave my life in Your loving care
4. This includes our physical, emotional, spiritual, and relational brokenness
5. The trouble of the now but not yet
 - a. One day everything will be restored and full of joy
 - b. Jesus has begun this restoration now - but it will not be done until the Final Day
 - c. In this age, we still often have to walk with broken areas in our lives.
 - d. But in faith, we trust Him even in these broken areas
6. Are there areas of brokenness you long for healing?
7. Let Jesus give you ears to hear His Word of Promise to sustain you!
8. Let us have our tongues loosened to give Him praise - for He does all things well!

B. The Table of Redemption and Restoration

1. This Table visualizes Jesus' work of redemption and restoration.
2. Here we rehearse the Gospel
3. Here we personally receive from our Shepherd
4. All the Way My Savior Leads Me (during distribution of elements)

Mercy, peace and love be yours in abundance. ²⁴ Through our Lord Jesus Christ God is redeeming and restoring all things. So to him who is able to keep you from falling and to present you before his glorious presence without fault and with great joy — ²⁵ to the only God our Savior be glory, majesty, power and authority, through Jesus Christ our Lord, before all ages, now and forevermore! Amen. Jude 1:2, 24-25

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Mark 7:31-37