

Mark Part 14 - “He does all things Well” (7-27-25)

Main Text: Mark 7:24-37 (parallels: Matthew 15:21-31)

Mark 7:24-37 (ESV)

[24] And from there he arose and went away to the region of Tyre and Sidon. And he entered a house and did not want anyone to know, yet he could not be hidden. [25] But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet. [26] Now the woman was a Gentile, a Syrophoenician by birth. And she begged him to cast the demon out of her daughter. [27] And he said to her, “Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs.” [28] But she answered him, “Yes, Lord; yet even the dogs under the table eat the children's crumbs.” [29] And he said to her, “For this statement you may go your way; the demon has left your daughter.” [30] And she went home and found the child lying in bed and the demon gone. [31] Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis. [32] And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him. [33] And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. [34] And looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” [35] And his ears were opened, his tongue was released, and he spoke plainly. [36] And Jesus charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. [37] And they were astonished beyond measure, saying, “He has done all things well. He even makes the deaf hear and the mute speak.”

Let's Explore the Story . . .

1) Syrophoenician Woman (and her daughter with a demon) - Mark 7:24-30

Mark 7:24 (ESV)

And from there he arose and went away to the region of Tyre and Sidon. And he entered a house and did not want anyone to know, yet he could not be hidden.

Note: Mark records several of these moments of Jesus looking to get away for a rest.

Mark 7:25-26 (ESV)

[25] But immediately a woman whose little daughter had an unclean spirit heard of him and came and fell down at his feet. [26] Now the woman was a Gentile, a Syrophoenician by birth. And she begged him to cast the demon out of her daughter.

Note: Not only does he need a break, but now a gentile woman comes looking for a miracle, yet Jesus came as the Messiah to the Jews. So he needs a break, and this is not the people he was called to minister to.

Mark 7:27-28 (ESV)

[27] And he said to her, “Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs.” [28] But she answered him, “Yes, Lord; yet even the dogs under the table eat the children's crumbs.”

Note: Jesus and the woman, the nuance of this conversation is powerful . . .

Dogs vs Puppies (little dogs) . . .

Gentiles (especially Cannanites) referred to as “dogs” / Jesus seems to use that word, but changes it to the “little dogs” or “puppies” - used more often not for wandering scavenger packs of dogs, but a household pet. He also doesn’t say only the children eat, but that they ought to eat first.

The woman takes his diminutive “puppies” and asks, not for bread, but “crumbs”

The Power of Hope and Humility!

The Legacy of Faith - Another gentile woman from the region of Sidon in the time of Elijah

Jesus speaking to His Home town when rejected at Nazareth . . .

Luke 4:25-26 (ESV)

[25] But in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heavens were shut up three years and six months, and a great famine came over all the land, [26] and Elijah was sent to none of them but only to Zarephath, in the land of Sidon, to a woman who was a widow.

Note: 1 Kings 17:8-24 (Widow & her son are fed by continuous oil & flour, later her son is raised after dying)

Elijah is sent by God to Sidon, to a gentile to be fed. He meets the woman and asks for water, and then . . .

1 Kings 17:11-16 (ESV)

[11] And as she was going to bring it, he called to her and said, "Bring me a morsel of bread in your hand." [12] And she said, "As the LORD your God lives, I have nothing baked, only a handful of flour in a jar and a little oil in a jug. And now I am gathering a couple of sticks that I may go in and prepare it for myself and my son, that we may eat it and die." [13] And Elijah said to her, "Do not fear; go and do as you have said. But first make me a little cake of it and bring it to me, and afterward make something for yourself and your son. [14] For thus says the LORD, the God of Israel, 'The jar of flour shall not be spent, and the jug of oil shall not be empty, until the day that the LORD sends rain upon the earth.'" [15] And she went and did as Elijah said. And she and he and her household ate for many days. [16] The jar of flour was not spent, neither did the jug of oil become empty, according to the word of the LORD that he spoke by Elijah.

Note: Elijah asks for a morsel. He tells the woman to feed him first, then her son and herself! And she does it!

Back to Jesus and the Gentile Woman . . .

Mark 7:29-30 (ESV)

[29] And he said to her, "For this statement you may go your way; the demon has left your daughter." [30] And she went home and found the child lying in bed and the demon gone.

Note: Jesus is moved by her faith, and heals her daughter!

Now the story shifts, as Jesus moves on to another region . . .

2) Deaf and Mute Man - Mark 7:31-37

Mark 7:31-32 (ESV)

[31] Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis. [32] And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him.

Note: Matthew 5, Jesus heals a man ravaged by demons in this region. He' shared his story in the Decapolis.

Mark 7:33-34 (ESV)

[33] And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. [34] And looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened."

Note: Jesus takes Him privately - focused on the person, also to keep quiet due to the overwhelming crowds
How to communicate - couldn't hear what Jesus said, so look at the touch and intimacy . . . (vs. 23)

- 1) Fingers in his ears
- 2) Spit and touched his tongue

***Note:** Right after a conversation with the Pharisees about what is clean and unclean, He heals a gentile, and touches the tongue (using his spit and hands) to heal a man.

Why did Jesus sigh? (I propose He joined his voice with that of the man who couldn't speak)

This sigh is the same word used for "groan" in Romans chapter 8

Romans 8:19, 22-23 (ESV)

[19] For the creation waits with eager longing for the revealing of the sons of God. . . [22] For we know that the whole creation has been groaning together in the pains of childbirth until now. [23] And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.

Note: This is the groaning or longing of the broken world, wanting to be redeemed and made well.

Romans 8:26-27 (ESV)

[26] Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. [27] And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.

Note: The Spirit picks up our groaning and turns it into prayer! That's what Jesus does here!

Back to Mark . . .

Mark 7:35-37 (ESV)

[35] And his ears were opened, his tongue was released, and he spoke plainly. [36] And Jesus charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. [37] And they were astonished beyond measure, saying, "He has done all things well. He even makes the deaf hear and the mute speak."

Note: He has done all things well . . .

Romans 8:28 (ESV)

And we know that for those who love God all things work together for good, for those who are called according to his purpose.

Note: all things "well" (adverb) synonym to all things work together for "good"

Conclusion: Hope, Humility, the personal touch of Jesus, the power of faith and sharing our own stories!