

March 24<sup>th</sup>, 2019  
**He Has Done All Things Well**  
**Mark 7:24-37**

**BIBLE IN A YEAR READING PLAN**

Mar 17 Joshua 22-24	Mar 21 Judges 8-9
Mar 18 Judges 1-2	Mar 22 Judges 10-12
Mar 19 Judges 3-5	Mar 23 Judges 13-15
Mar 20 Judges 6-7	Mar 24 Judges 16-18

**Lesson Introduction:** *This week's passage will focus on the sufficiency of Jesus to save all peoples. We will also look at the way Christ deeply empathizes with those He saves. Ultimately, we will see and consider how Jesus does all things well. As we go, we will examine **the proper approach, the empathy and grace of Jesus, and the One Who does all things well.***

**FOUNDATIONAL TRUTHS OF THE PASSAGE:**

- **Jesus' power is more than enough to save both Jews and Gentiles (V. 24-30)**
- **Jesus possesses perfect empathy (V. 31-35)**
- **Jesus does all things well (V. 37)**

**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 Syrophenician 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."

**Discussion Section 1: The Proper Approach (V. 24-30)**

-Why did Jesus say to the woman in this passage, "**Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs**"?

-What do we learn about how we are to come to Christ by the way the woman responded to Jesus' statement?

-What do these verses teach us about the extent and sufficiency of Jesus' saving power?

**Note:** *This passage stands in stark contrast to the interaction that Jesus had in the previous verses with the Pharisees concerning strict adherence to Jewish tradition. In our last lesson we saw how Jesus was not impressed with the legalism of the Pharisees, and how He proclaimed that it is what's in the heart that defiles a person. Jesus made plain that a strict following of Jewish tradition was not an effective means of salvation, but only faith in Him. He boldly spoke to the most "righteous" men of His time and told them that their hearts defiled them.*

*In our passage today, we see a Gentile woman (someone who would typically not even speak to a Jewish man, much less a rabbi) boldly approach Jesus with a request to free her daughter from demonic oppression. This is a woman with no merits to stand on. She does not observe the Law, and yet she comes to Jesus with a plea for help. Jesus' response to her might be a bit shocking for some. He states, "**Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs.**" In that culture, unlike ours, dogs were generally seen in a lowly light. They were thought of as unclean creatures by the Jews. But Jesus here was not commenting on this woman's lowly state in comparing her to a dog, and He was not implying that she could not eat of the food that He offered. James Edwards writes of this passage, "**the Greek word for "dog" is not the usual word for an unkempt street dog (Gk. kyōn), but a diminutive (Gk.***

*kynarion), meaning a small dog that could be kept in the house as a pet. 14 In casting the word in the diminutive form Mark essentially empties it of opprobrium, for one feels entirely differently of a house pet than of an unclean street mongrel."*

So, what we learn is that Jesus was not saying that this woman was not allowed at the table because she is a lowly dog, but rather, that she must wait as a puppy waits for its master to feed it, until after the children have been fed. Christ was thus sharing with this woman that His priority as messiah was first to the Jews. Amazingly, however, the woman persists! But her persistence is not out of arrogance, but rather, out of faithful humility.

The woman does not deny that Israel has priority during this stage of Jesus' ministry. She recognizes that she is unworthy to come to Him, and yet, she recognizes something else as well. In stating, "**Yes, Lord; yet even the dogs under the table eat the children's crumbs,**" the woman is making a statement about her faith in the sufficiency of Christ's saving power. In effect, she is saying, "I know what I am, Lord, I know I am unworthy. But I also know that you have more than enough power to give salvation to both Jew and Gentile!" This is the proper approach when we come to Christ. A humble recognition of our lowly place, but a high view of and trust in His power to save.

### **Discussion Section 2: The Empathy and Grace of Jesus (V. 31-35)**

-How do we see Jesus' empathy in this passage?

-Why does Jesus use so much physical symbolism during His healing of this man?

-What do we learn about our spiritual need from this account of physical healing?

**Note:** For our note in this section, I have included a large excerpt from the book **Jesus The King**, by Timothy Keller. The excerpt will be placed at the end of this lesson on a separate page.

### **Discussion Section 3: The One Who Does All Things Well (V. 36-37)**

-How does V. 37 refer to Jesus' deity?

-How does this verse bring us comfort?

**Note:** As this lesson comes to a close, consider the statement made in verse 37, "**He has done all things well.**" This is a statement that can only be made of God. Just as we see in the creation account how all that God did was called, "**good**," so too it can be said of Jesus. The proclamation that He does all things well can only mean that He is the God of the universe, for everyone else does evil (**Romans 3:9-11**). It is vital that we understand that the One who died to save us was no mere man. Rather, He is the One Who does all things well, the King of the universe, God in flesh!

Experientially, many of us can attest to the truth of the statement the people made in verse 37. As we consider our lives, and the way that Christ has providentially seen us through, we can celebrate that, although there have been rough times, Jesus has done all things well. This statement should cause in us a great sense of peace and rest. The One who does all things well is on our side! He is interceding on our behalf (**Romans 8:34**)! He is holding the universe together (**Colossians 1:15-17**)! Because He does all things well, and because He is on our side, we have absolutely nothing to fear! No political system, family issues, financial difficulties or anything else in all this world can ultimately harm us because the One that does all things well has died and risen again and He holds our future!

**Note for Discussion Section 2: An excerpt from the book *Jesus The King: Understanding The Life and Death of The Son of God*, By Timothy Keller:**

*Pg. 100-102*

*Jesus does a whole series of things with the deaf and mute man: He takes him away from the crowd; he points to his ears; he then touches his own tongue, takes his own saliva, and puts it on the man's tongue; he looks up, sighs, and says, "Be opened!" You might say, "Well, Jesus is doing the rituals of a miracle worker." Actually, no: Remember that in every miracle we have witnessed, from calming the storm to bringing Jairus's daughter back to life to the healing of the Syrophenician woman's daughter, there was no arm-waving, no incantation, no mumbo-jumbo. Jesus obviously does not need to perform a ritual in order to summon his power. Which means Jesus is doing all this not because he needs it but because the man needs it.*

*Jesus's response to the woman's request to heal her daughter is enigmatic, cryptic, even astringent. With the deaf-mute he's melt-in-your-mouth sweet. In John's Gospel chapter 11, after Lazarus has died, he comes to be with Martha and Mary, the sisters. Martha says, "Lord, if you had been here, my brother would not have died," and Jesus rebukes her. Then Mary comes up and says, "Lord, if you had been here, my brother would not have died," and Jesus just weeps with her. Same words—by no means the same response. Why? Because Jesus always gives you what you need, and he knows better than you what that is. He's the Wonderful Counselor.*

*Jesus deeply identifies with this man. All the touching of his ears, touching his mouth—it's sign language. Jesus is saying, "Let's go over here; don't be afraid, I'm going to do something about that; now let's look to God." He comes into the man's cognitive world and uses terms—nonverbal speech—that he can understand. Notice how he takes him away from the crowd. Why does he do that—wouldn't he want everyone to see? Well, imagine this man as he grew up. He's always been a spectacle. He's deaf, and therefore he can't produce proper speech. Just imagine the way people made fun of him all his life. Jesus knows this, and refuses to make a spectacle of him now. He is identifying with him emotionally.*

*But there's a deeper identification yet, because at one point Jesus utters a deep sigh. A better translation might be "he moaned." A moan is an expression of pain. Why would Jesus be in pain? Maybe it's because he has emotionally connected with the man and his alienation and isolation. That's true, but he's about to heal him. Why isn't Jesus grinning at the man saying, "Wait till you see what I'm going to do for you"? Because an even deeper identification is going on: There is a cost for Jesus's healing this man. Mark deliberately signals this with the word he uses for "deaf and could hardly talk." A single Greek word, *moglilalos*, is used there and no other place in the Bible except Isaiah 35:5. It's a very rare word, and Mark would have no reason to use it unless he wanted us to cross-reference what's happening here with Isaiah 35. The prophet Isaiah says this about the Messiah: "'Be strong, do not fear; your God will come . . . with divine retribution . . . to save you.' Then will the eyes of the blind be open and the ears of the deaf unstopped. Then will the lame leap like a deer, and the mute tongue shout for joy" (Isaiah 35:4–6). Mark is saying: Do you see the blind opening their eyes? Do you see the deaf hearing, do you hear the mute tongue shouting for joy? God has come, just as Isaiah 35 promised; God has come to save you. Jesus Christ is God come to save us. Jesus is the King.*

*There's something else Mark wants his readers to think about. Isaiah says the Messiah will come to save us "with divine retribution." But Jesus isn't smiting people. He's not taking out his sword. He's not taking power; he's giving it away. He's not taking over the world; he's serving it. Where's the divine retribution? And the answer is, he didn't come to bring divine retribution; he came to bear it. On the cross, Jesus would identify with us totally. On the cross, the Child of God was thrown away, cast away from the table without a crumb, so that those of us who are not children of God could be adopted and brought in. Put another way, the Child had to become a dog so that we could become sons and daughters at the table.*

*And because Jesus identified like that with us, now we know why we can approach him. The Son became a dog so that we dogs could be brought to the table; he became mute so that our tongues can be loosed to call him King.*