

Mk 7.31-37—Christ has done all things well

The miracle, vv.31-35

- I. Jesus left the region of Tyre and went into the region of the Decapolis.
 - A. This was where He had healed the demoniac in Mk 5.1-20. The positive reception He received this time was surely the result of that former ministry (cf. 5.20).
- II. Two things mark the strangeness of this miracle: the secrecy and the gestures.
 - A. Were these gestures necessary?
 - B. The efficacy behind the miracle was clearly in Christ's word. By noting this we are protected from two errors:
 - 1. Seeing the gestures as magical
 - 2. Seeing the gestures as necessary

The people's response, vv.36-37

- I. Jesus charged the people to be quiet about the miracle. He had done this before, 1.43; 5.43
- II. But the people were so astonished that they could not keep quiet, vv.36-37
 - A. The people's response is a *remarkable* praise of Jesus and His ministry, that *He had done all things well*.
 - 1. No fault could be found in either Him or His ministry, in either His miracles or His teaching.
 - 2. He also did all things well with regard to the people themselves. He conducted Himself exemplarily and righteously towards all people, wronging no one.
 - B. Their response to Jesus challenges us to respond likewise.
- III. Jesus tells them to keep quiet because He did not want the people to misunderstand His mission and He did not want His mission to be hindered by a miracle-seeking crowd.
 - A. This teaches us something about Christ's earthly ministry: He did not come to do miracles. He came to save the lost.
 - B. In the Gospels and Acts the miracles are not to be seen as the highlights. Rather, the teaching and preaching of the gospel occupy center stage.

- 1. In Scripture miracles were not evangelistic tools for unbelievers. but tools of confirmation for believers. The miracles performed by Christ and His apostles were therefore not normative for the church but confirmatory for the church, Acts 4.29-30; 14.3; Heb 2.3-4
- C. Christ continues to manifest the same power in His church today—not through miracles performed on our bodies but through miracles performed on our souls.
 - 1. If we clamor after miracles today then we've not understood the place of trials in our lives or the use of miracles in redemptive history.
- D. The stark difference between the ministry of Christ and His apostles and the ministry of the church which followed after them is due to the place of miracles in redemptive history. They are directly tied to Christ, not to His church.
- E. Therefore our importunity in prayer should be spent, not so much on praying for miracles as on praying for sanctification; not so much on praying for a change in our circumstances as praying to be changed by our circumstances. We have a habit of running from those things by which God intends to grow us. God of course still can and does perform miracles, but not ordinarily.

Our response

- I. The people's response challenges *us* to exalt the Lord, who has likewise done all things well with us, Rev 15.3-4
 - A. Reflect on your life and consider how good the Lord has been to you and the great obligation you're under to praise and glorify Him for His abundant goodness, Ps 103.1-5; Mt 6.32-33; Ps 119.68; Js 1.17; Ps 107.9
- II. Christ's public goodness demands of us as God's children, that we imitate Him and do all our things well, Eph 2.10; Tit 2.14; 3.8, 14; Gal 6.10
 - A. We are Christians. How can we not strive to do all our things well, lest we bring shame upon our Lord and His gospel? We have been called to do good. Let us, then, do that Christian good to which the Lord calls us and unto which He has saved us, Col 2.6; Eph 4.1-3; Rom 12