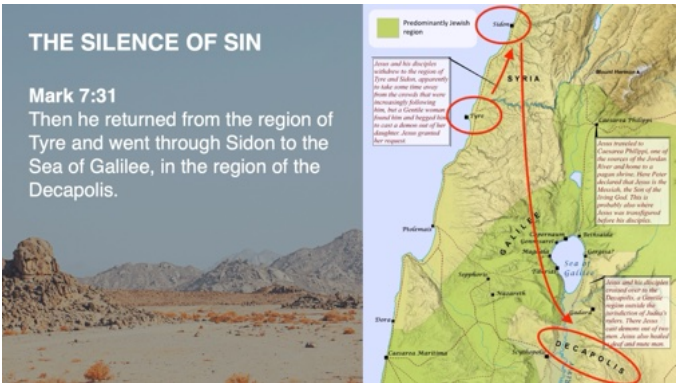
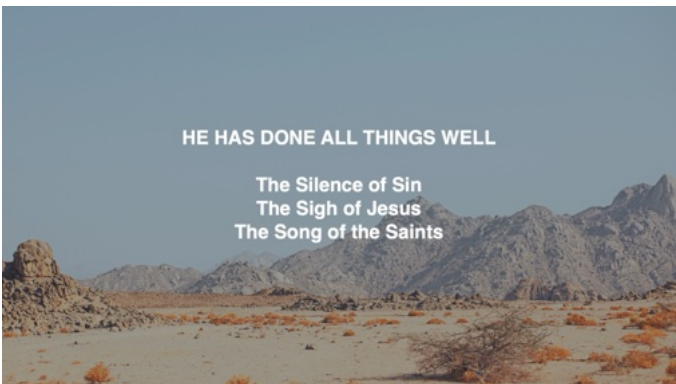




Mark 7:31-37
 31 Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis. 32 And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him. 33 And taking him aside from the crowd privately, 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."



THE SILENCE OF SIN

Mark 7:32

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.

ISAIAH 35 - THE DAY OF THE LORD

1 The wilderness and the dry land shall be glad;
the desert shall rejoice and blossom like the crocus;

2 it shall blossom abundantly
and rejoice with joy and singing.

The glory of **Lebanon** shall be given to it,
the majesty of Carmel and Sharon.

They shall see the glory of the LORD,
the majesty of our God.

5 Then the eyes of the blind shall be opened,
and the ears of the deaf unstopped;

6 then shall the lame man leap like a deer,
and the tongue of the mute (mogilalos) sing for joy.

Mark paints sin as silence.

Like the deaf and mute man, we are cut off
- unable to hear God's voice, unable to speak to him.

WHAT HAPPENS WHEN WE CANNOT HEAR GOD?

- Other voices fill that gap.
- Lies begin to sound like truth.
- Fear drowns out hope.
- And our hearts go wandering, trying to find worth in things that can never satisfy.

It gets crowded with every voice that would pull us away from Him.

THE SIGH OF THE SAVIOR

Mark 7:33

And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue.

If you want Him to transform your life, you can't stay hidden in the crowd or on the periphery. You have to be willing to be known. You have to open yourself to Him.

And when God begins to work in you, it will be uncomfortable.

Mark 6

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."

Hall's model outlines four basic zones:

- * Public distance (12+ feet): Strangers, lectures, large groups.
- * Social distance (4–12 feet): Acquaintances, casual conversations.
- * Personal distance (1.5–4 feet): Friends, people we trust.
- * Intimate distance (0–1.5 feet): Spouses, children, very close friends.

Mark 6

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."

Fingers in the ears → I am going to open what is closed.
Touching the tongue → I will loose what is bound.
Spitting → My very life is the source of your healing.

"SIGH" IS THE SAME GREEK WORD AS "GROAN"

Romans 8:23-26

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.**

2 Corinthians 5:2-5

2 For in this tent we **groan**, longing to put on our heavenly dwelling... 4 For while we are still in this tent, we **groan, being burdened... that what is mortal may be swallowed up by life.**

The sigh is what fills the gap between brokenness and redemption. It is the groan of the Son of God, burdened by the weight of a fallen world, longing for the renewal of all things.

Mark 6

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."

Fingers in the ears → I am going to open what is closed.
Touching the tongue → I will loose what is bound.
Spitting → My very life is the source of your healing.
Sighing → I share in your brokenness and I groan for your redemption.
Speaking Ephphatha (Be opened) → By my word, you are made new.

THE SONG OF THE SAINTS

Mark 7

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."

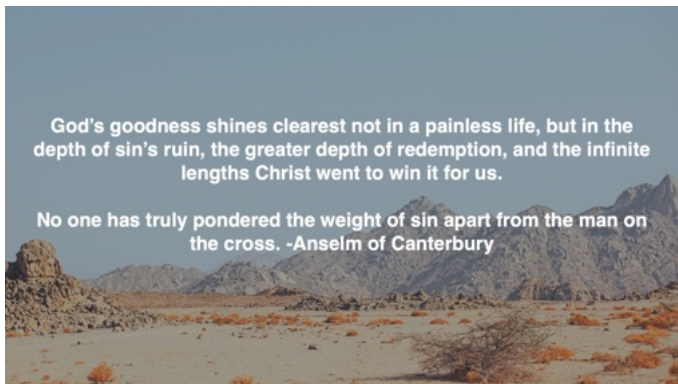


God's goodness shines clearest not in a painless life, but in the depth of sin's ruin, the greater depth of redemption, and the infinite lengths Christ went to win it for us.



THE GOODNESS OF GOD

'Cause all my life You have been faithful
And all my life You have been so, so good
With every breath that I am able
Oh, I will sing of the goodness of God



God's goodness shines clearest not in a painless life, but in the depth of sin's ruin, the greater depth of redemption, and the infinite lengths Christ went to win it for us.

No one has truly pondered the weight of sin apart from the man on the cross. -Anselm of Canterbury