

## A Move by Move and Event by Event Account of The Life of Christ

(Arranged chronologically)

#	The move of Jesus	Place	Matthew	Mark	Luke	John
30	Feeds Four Thousand 餵飽四千人 Syrophoenician Woman – Feeds Four Thousand	Phoenicia and Decapolis 腓尼基, 低加坡里	15:21-39	7:24-8:10		

Events	Matthew	Mark	Luke	John
1.The Faith of a Gentile Woman	15:21-28	7:24-30		
2.Jesus Heals a Deaf Man		7:31-37		
3.Jesus Heals Many People	15:29-31			
4.Jesus Feeds Four Thousand	15:32-39	8:1-10		

**1.The Faith of a Gentile Woman**

Matthew 15:21-28	Mark 7:24-30
<p><sup>21</sup> Then Jesus went thence, and departed into the coasts of Tyre and Sidon. 耶穌離開那裡，退到推羅、西頓的境內去。</p> <p><sup>22</sup> And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, <u>Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.</u> 有一個迦南婦人，從那地方出來，喊著說：主阿，大衛的子孫，可憐我！我女兒被鬼附得甚苦。</p> <p><sup>23</sup> But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. 耶穌卻一言不答。門徒進前來，求他說：這婦人在我們後頭喊叫，請打發他走罷。</p> <p><sup>24</sup> But he answered and said, <b>I am not sent but unto the lost sheep of the house of Israel.</b> 耶穌說：我奉差遣不過是到以色列家迷失的羊那裡去。</p> <p><sup>25</sup> Then came she and worshipped him, saying, <u>Lord, help me.</u> 那婦人來拜他，說：主阿，幫助我！</p> <p><sup>26</sup> But he answered and said, <b>It is not meet to take the children's bread, and to cast it to dogs.</b> 他回答說：不好拿兒女的餅丟給狗吃。</p> <p><sup>27</sup> And she said, <u>Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.</u></p>	<p><sup>24</sup> And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. 耶穌從那裡起身，往推羅、西頓的境內去，進了一家，不願意人知道，卻隱藏不住。</p> <p><sup>25</sup> For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: 當下，有一個婦人，他的小女兒被污鬼附著，聽見耶穌的事，就來俯伏在他腳前。</p> <p><sup>26</sup> The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. 這婦人是希利尼人，屬敘利腓尼基族。他求耶穌趕出那鬼離開他的女兒。</p> <p><sup>27</sup> But Jesus said unto her, <b>Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.</b> 耶穌對他說：讓兒女們先吃飽，不好拿兒女的餅丟給狗吃。</p> <p><sup>28</sup> And she answered and said unto him, <u>Yes, Lord: yet the dogs under the table eat of the children's crumbs.</u> 婦人回答說：主阿，不錯；但是狗在桌子底下也吃孩子們的碎渣兒。</p> <p><sup>29</sup> And he said unto her, <b>For this saying go thy way; the devil is gone out of thy daughter.</b></p>

Matthew 15:21-28	Mark 7:24-30
<p>婦人說：主阿，不錯；但是狗也吃他主人桌子上掉下來的碎渣兒。</p> <p><b>28</b> Then Jesus answered and said unto her, <b>O woman, great is thy faith: be it unto thee even as thou wilt.</b> And her daughter was made whole from that very hour. 耶穌說：婦人，你的信心是大的！照你所要的，給你成全了罷。從那時候，他女兒就好了。</p>	<p>耶穌對他說：因這句話，你回去罷；鬼已經離開你的女兒了。</p> <p><b>30</b> And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. 他就回家去，見小孩子躺在床上，鬼已經出去了。</p>

### 2. Jesus Heals a Deaf Man

Mark 7:31-37
<p><b>31</b> And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 耶穌又離了推羅的境界，經過西頓，就從低加波利境內來到加利利海。</p> <p><b>32</b> And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 有人帶著一個耳聾舌結的人來見耶穌，求他按手在他身上。</p> <p><b>33</b> And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 耶穌領他離開眾人，到一邊去，就用指頭探他的耳朵，吐唾沫抹他的舌頭，</p> <p><b>34</b> And looking up to heaven, he sighed, and saith unto him, <b>Ephphatha</b>, that is, Be opened. 望天歎息，對他說：以法大！就是說：開了罷！</p> <p><b>35</b> And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. 他的耳朵就開了，舌結也解了，說話也清楚了。</p> <p><b>36</b> And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; 耶穌囑咐他們不要告訴人；但他越發囑咐，他們越發傳揚開了。</p> <p><b>37</b> And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. 眾人分外希奇，說：他所做的事都好，他連聾子也叫他們聽見，啞吧也叫他們說話。</p>

### 3. Jesus Heals Many People

Matthew 15:29-31
<p><b>29</b> And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. 耶穌離開那地方，來到靠近加利利的海邊，就上山坐下。</p> <p><b>30</b> And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 有許多人到他那裡，帶著瘸子、瞎子、啞吧、有殘疾的，和好些別的病人，都放在他</p>

Matthew 15:29-31

腳前；他就治好了他們。

<sup>31</sup> Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

甚至眾人都希奇；因為看見啞吧說話，殘疾的痊愈，癱子行走，瞎子看見，他們就歸榮耀給以色列的神。

4. Jesus Feeds Four Thousand

Matthew 15:32-39

<sup>32</sup> Then Jesus called his disciples unto him, and said, **I have compassion on the multitude, because they continue me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.**

耶穌叫門徒來，說：我憐憫這眾人，因為他們同我在這裡已經三天，也沒有吃的了。我不願意叫他們餓著回去，恐怕在路上困乏。

<sup>33</sup> And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

門徒說：我們在這野地，那裡有這麼多的餅叫這許多人吃飽呢？

<sup>34</sup> And Jesus saith unto them, **How many loaves have ye?** And they said, Seven, and a few little fishes.

耶穌說：你們有多少餅？他們說：有七個，還有幾條小魚。

<sup>35</sup> And he commanded the multitude to sit down on the ground.

他就吩咐眾人坐在地上，

<sup>36</sup> And he took the seven loaves and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

拿著這七個餅和幾條魚，祝謝了，擘開，遞給門徒；門徒又遞給眾人。

<sup>37</sup> And they did all eat, and were filled: and they took up of the broken meat that was left seven baskets full.

眾人都吃，並且吃飽了，收拾剩下的零碎，裝滿了七個筐子。

<sup>38</sup> And they that did eat were four thousand men, beside women and children.

吃的人，除了婦女孩子，共有四千。

Mark 8:1-10

<sup>1</sup> In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them,

那時，又有許多人聚集，並沒有甚麼吃的。耶穌叫門徒來，說：

<sup>2</sup> **I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:**

我憐憫這眾人；因為他們同我在這裡已經三天，也沒有吃的了。

<sup>3</sup> **And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.**

我若打發他們餓著回家，就必在路上困乏，因為其中有從遠處來的。

<sup>4</sup> And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness?

門徒回答說：在這野地，從那裡能得餅，叫這些人吃飽呢？

<sup>5</sup> And he asked them, **How many loaves have ye?** And they said, Seven.

耶穌問他們說：你們有多少餅？他們說：七個。

<sup>6</sup> And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. 他吩咐眾人坐在地上，就拿著這七個餅祝謝了，擘開，遞給門徒，叫他們擺開，門徒就擺在眾人面前。

<sup>7</sup> And they had a few small fishes: and he blessed, and commanded to set them also before them.

Matthew 15:32-39	Mark 8:1-10
<p><sup>39</sup> And he sent away the multitude, and took ship, and came into the coasts of Magdala. 耶穌叫眾人散去，就上船，來到馬加丹的境界。</p>	<p>又有幾條小魚；耶穌祝了福，就吩咐也擺在眾人面前。</p> <p><sup>8</sup> So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. 眾人都吃，並且吃飽了，收拾剩下的零碎，有七筐子。</p> <p><sup>9</sup> And they that had eaten were about four thousand: and he sent them away. 人數約有四千。耶穌打發他們走了，</p> <p><sup>10</sup> And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. 隨即同門徒上船，來到大瑪努他境內。</p>

## CONNECTION

For a period of about two years Jesus had been ministering in Galilee, with His headquarters in Capernaum. There His disciples had been called and ordained. He was instructing them in the work of the kingdom, and they had been sent out in a great preaching campaign throughout all Galilee. He also preached the message of the kingdom to the great multitudes that constantly followed Him, healed their sick and afflicted, and did many wonderful miracles among them. In the last Move, after having fed over five thousand people from five loaves and two small fishes, He returned to the west side of Galilee, walking on the waters of the stormy sea. In the land of Gennesaret another great healing mission awaited Him, and returning to Capernaum He was again greeted by throngs of people who had been seeking Him. In the synagogue there He delivered His great discourse on the Bread of Life, revealing the deeper meaning and spiritual nature of His kingdom. This caused a division among His followers, so that many parted company with Him, unable to receive His teaching. A question to the Twelve as to whether they also would go away brought forth a definite confession of faith from Peter, and also Jesus' revelation that one of them should betray Him.

Jesus knew that the Jews were seeking to bring about His death, and that one of His own disciples would betray Him into their hands. In addition to the bitter opposition of the Scribes and Pharisees, King Herod had also become interested in Him and His work, thinking that He was John the Baptist, whom he had beheaded, risen from the dead. He was very curious to meet Jesus, but evidently Jesus was avoiding him, as well as the Jews, for He was preparing to leave Galilee. He and His disciples had faithfully preached to them, but He marvelled at their unbelief. He had pronounced judgment upon the cities "wherein most of His mighty works were done, because they repented not" (Mt. 11:20-24), and His ministry there was finished. More and more He had been rejected by His own people, the Jews, and persecuted in their synagogues. In the last Move He preached in the synagogue at Capernaum for the last time, and He never visited the town again except to spend a night there when passing through. He walked no more in Galilee. The countries He now visits are all non-Jewish territory. From Capernaum He made a long circuitous journey up to the north coasts around Tyre and Sidon in Phoenicia, and then down around the east coast of the Sea of Galilee, through the Decapolis, and north again to Caesarea-Philippi and the Mount of Transfiguration.

Matthew 11:20-24

<sup>20</sup> Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

耶穌在諸城中行了許多異能，那些城的人終不悔改，就在那時候責備他們，說：

<sup>21</sup> Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

哥拉汛哪，你有禍了！伯賽大阿，你有禍了！因為在你們中間所行的異能，若行在推羅、西頓，他們早已披麻蒙灰悔改了。

<sup>22</sup> But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

但我告訴你們，當審判的日子，推羅、西頓所受的，比你們還容易受呢！

<sup>23</sup> And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

迦百農阿，你已經升到天上（或作：你將要升到天上麼），將來必墜落陰間；因為

在你那裡所行的異能，若行在所多瑪，他還可以存到今日。

<sup>24</sup> But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

但我告訴你們，當審判的日子，所多瑪所受的，比你還容易受呢！

In Phoenicia we find Him ministering to a Gentile woman. He said, "I am not sent but to the lost sheep of the house of Israel," (Mt. 15:24) and when He sent out the Twelve they were instructed to "go not into the way of the Gentiles," (Mt. 10:5) but, although a sort of Jewish hedge had been erected around Him, occasionally some Gentile man or woman of faith pressed in and claimed His attention.

*"lost sheep of the house of Israel"*

Matthew 15:24	But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 耶穌說：我奉差遣不過是到以色列家迷失的羊那裡去。
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*"go not into the way of the Gentiles"*

Matthew 10:5	These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 耶穌差這十二個人去，吩咐他們說：外邦人的路，你們不要走；撒瑪利亞人的城，你們不要進；
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It is significant to note that some of the most outstanding incidents in His ministry to individuals, were those where He dealt with Gentiles: the woman of Sychar in Move 10; the nobleman of Capernaum in Move 11; the centurion of Capernaum in Move 20, of whom He declared that He had not found such great faith even in Israel; the demoniac of Gadara, Move 25; and in this Move the Syrophenician woman.

1. Move #10            *The Woman of Sychar*
2. Move #11            *The Nobleman of Capernaum*
3. Move #20            *The Centurion of Capernaum*
4. Move #25            *The Demoniac of Gadara*
5. Move #30            *The Syrophenician Woman*

Arriving in the Decapolis, a deaf and dumb man was brought to Him. By this time a great multitude followed Him, and many brought their sick to be healed. After they had continued with Him for three days, He miraculously fed a throng of more than four thousand, and when He had sent them away He crossed over the sea again to Magdala, where He remained only long enough to refuse their request for a miracle.

## DISCUSSION

On Jesus' last visit to his "own city," (Mt. 9:1) Capernaum, where He delivered His astonishing message on the Bread of Life, it is significant that many of His disciples turned back from following after Him, for He was leaving them forever. "From thence He arose and went into the borders of Tyre and Sidon," (Mk. 7:24) chief cities of the northern province of Phoenicia.

Matthew 9:1	And he entered into a ship, and passed over, and came into his <u>own city</u> . 耶穌上了船，渡過海，來到自己的城裡。
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*"...into the borders of Tyre and Sidon"*

Mark 7:24	And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid. 耶穌從那裡起身，往推羅、西頓的境內去，進了一家，不願意人知道，卻隱藏不住。
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He took lodging in a house, and apparently intended to remain in seclusion, but, as usual, "He could not be hid." (Mk. 7:24) Even there His fame had been made known, for many of the people of this region had visited Galilee "when they heard what great things He did" (Mk. 3:8), and had carried the news back to their own people. He could not remain quiet long, for the news of His arrival soon leaked out and the people began coming to Him with their needs.

"when they heard what great things He did"

Mark 3:8	And from Jerusalem, and from Idumaea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him. 還有許多人聽見他所做的大事，就從猶太、耶路撒冷、以土買、約但河外，並推羅、西頓的四方來到他那裡。
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One of those who sought Him out was a woman who was a Greek, a native of Syrophenicia, (a woman of Canaan, Matthew says), whose daughter was grievously vexed by an unclean spirit. She had heard of the wonderful things that Jesus did in Galilee, and she came and besought Him that He would cast out the demon from her daughter. With a woman's intuition直覺知識, even this pagan soul seemed to sense that she was face to face with the Great Physician, and she lost no time in seeking His help. She cried out, "Have mercy on me, thou Son of David!" (Mt. 15:22) But Jesus answered never a word. His response was perfect silence, the hardest test He could apply. To her, a Gentile, He was not "Son of David," and she could not approach Him on that basis. The disciples were quick to conclude that Jesus was rebuking her by His silence. They said, "Send her away, for she crieth after us." (Mt. 15:23) As usual they were unmoved by the need, and only thought of getting rid of the annoyance. Jesus answered, "I am not sent but to the lost sheep of the house of Israel." (Mt. 15:24) This may have been entirely for the woman's benefit, or it may have been a rebuke to the disciples for their national prejudice and lack of concern for the Gentiles. Or is there a bit of humour here on the part of our Lord? He could not help but be amused at times at the sectarian派系的 spirit of His disciples, when they themselves had so little faith.

Matthew 15:23	But he answered her not a word. And his disciples came and besought him, saying, <u>Send her away; for she crieth after us.</u> 耶穌卻一言不答。門徒進前來，求他說：這婦人在我們後頭喊叫，請打發他走罷。
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Undismayed by Jesus' failure to notice her, or by the disciples' efforts to send her away, the woman came and fell at His feet and worshipped Him, saying, "Lord, help me." (Mt. 15:25) She was now coming simply on the basis of her need of help, and recognizing Him as Lord of all. No doubt this humble appeal touched His heart, for He vouchsafed允諾her an answer, howbeit an evasive推諉的 one: "Let the children first be filled: for it is not meet to take the children's bread and cast it unto dogs." (Mk. 7:27)

Matthew 15:26	Mark 7:27
But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. 他回答說：不好拿兒女的餅丟給狗吃。	But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. 耶穌對他說：讓兒女們先吃飽，不好拿兒女的餅丟給狗吃。

Jesus always met people on the ground of their own arguments, and often answered them with words out of their own mouths. He was the debater supreme, for His Word is perfect truth and is unassailable. He answered the woman as "Son of David," the Messiah of Israel, and told her that the benefits of the kingdom are for the "children of the kingdom," and not for "dogs." The Jews were God's chosen "children" and they looked upon the Gentiles as dogs.

This reply seems very cruel, in the face of her humble attitude and appealing cry for help, but Jesus was not really heartless. He seldom worked a miracle save in response to faith, and He was proving the quality of this woman's faith. With His knowledge of human hearts He doubtless saw in her a basic, *triumphant faith able to overcome injury and insult and come forth more than conqueror*. The average woman would have withdrawn, depressed and discouraged, but what persistence, what patience we find here! She was content to accept His hard saying, and plead only for the crumbs: "Truth, Lord, but the dogs eat of the crumbs that fall from their Master's table." (Mt. 15:27) She had stood the acid test. A lesser character would have lost her temper and, resenting what she considered an insult, would have decried 詆毀 Him to the world. But not this woman. The healing of her daughter was but a crumb in comparison with the loaves of blessing that she believed Jesus had for a needy world. He ignored her, He insulted her, she met the test in patient, persevering prayer, and He granted her petition. This kind usually get what they are after.

*"Truth, Lord, but the dogs eat of the crumbs that fall from their Master's table"*

Matthew 15:27	Mark 7:28
And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. 婦人說：主阿，不錯；但是狗也吃他主人桌子上掉下來的碎渣兒。	And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. 婦人回答說：主阿，不錯；但是狗在桌子底下也吃孩子們的碎渣兒。

She might have been commended for her wisdom, humility, meekness, patience, endurance, perseverance and prayer - but the Lord commended only her faith, the mainspring of all. He replied: "Oh, Woman, great is thy faith! Be it unto thee even as thou wilt." (Mt. 15:28) And her daughter was made whole from that very hour. Importunate 迫切的 prayer changes things. Her heart's desire was fulfilled. Her faith overcame a perfectly logical argument in the "battle of wits" with Jesus, and He highly commended her for it: "For *this saying* go thy way; the devil is gone out of thy daughter." (Mk. 7:29) She knew that the Great Physician was the only One who could cope with the one who was causing her daughter's affliction. She knew that He had power over all devils, and she also seemed to realize that His was a universal ministry, far beyond the narrow scope of the self-satisfied "children" of Israel.

*"Woman, great is thy faith!"*

Matthew 15:28	Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. 耶穌說：婦人，你的信心是大的！照你所要的，給你成全了罷。從那時候，他女兒就好了。
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*"for this saying go thy way..."*

Mark 7:29	And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. 耶穌對他說：因這句話，你回去罷；鬼已經離開你的女兒了。
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And when she was come to her house, she found the demon gone and her daughter lying on the bed. She not only received unusual praise for her remarkable faith and courage under desperate circumstances, and her insight into the grace of God, but she also received the answer to her petition, the deliverance of her daughter from the tortures of the enemy.

The Lord Jesus was in a strange country, not among His own people. Why then did He say that He was not sent except to the "lost sheep of the house of Israel," (Mt. 15:24) when He was not in that "house"? He refused the woman and called her a "dog" because she was a foreigner. Why, then, did He not do likewise with the nobleman and the centurion who had come to Him, who were also foreigners? And if it were because she was a woman, why did He not call the woman of Sychar a "dog," when she was a Samaritan, most despised of all foreigners? The Jew would not have certain dealings with foreigners: they might not enter his



door or eat at his table; if they touched a household utensil it was contaminated, etc. This made him a hater of anyone who was not like himself. But this was not the attitude of our Lord. He met faith wherever He found it, and He had compassion on the Gentile as well as the Jew.

Leaving Phoenicia and the coasts of Tyre and Sidon Jesus returned south toward the Sea of Galilee, going by a circuitous繞行的 way through the coasts of the Decapolis. The people of the Decapolis ("ten cities") were Greeks, and the Master therefore continued to minister among Gentiles. He went up into a mountain and sat down there. Great multitudes were following Him, bringing with them all that were lame, blind, dumb, maimed, and "many others," (Mt. 15:30) and they thrust them forward at Jesus' feet, and He healed them. It was in this part of the country that He had so marvelously delivered the Gadarene from a legion of demons, and as this man, cured and in his right mind, had made known abroad the power of Christ, no doubt the people were prepared to receive Jesus when He appeared among them.

"many others"

Matthew 15:30	And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: 有許多人到他那裡，帶著瘸子、瞎子、啞吧、有殘疾的，和好些別的病人，都放在他腳前；他就治好了他們。
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On this entire tour the words "preach" and "teach" are conspicuous 顯著的 by their absence. They are not even mentioned. Often Jesus seemed to draw away from the crowds seeking healing, that He might preach His message, but at this time, He seems to have spent most of His time in a healing ministry. His teaching was primarily for Israel.

Among those that were healed Mark, true to his usual form, singles out one case and paints a vivid word picture of it. His is the shortest gospel story and the most graphic. He gives a wealth of detail in his descriptions, not found elsewhere.

A deaf man was brought to Jesus, who also had an impediment in his speech 口吃, and they besought the Lord to put His hand upon him. Jesus took him aside from the multitude, as in the case of Jairus' daughter where He allowed only three of His disciples to be with Him. He put His fingers into the man's ears and touched his tongue with saliva from His own mouth; then, looking up to heaven in silent prayer, He said, "Be opened," (Mk. 7:34) and immediately the man's ears were opened and his tongue was loosed. This is quite a different method from that used with the dumb man who was healed in Move 26, whose affliction was caused by the presence of an evil spirit. In this case it appears to have been some defect in the "string of his tongue," (Mk. 7:35) and an impaired (damage) condition in the ears. Jesus apparently differentiated between physical affliction and that caused by evil spirits. He *healed* the sick, and *cast out* the demons.

"Be opened"

Mark 7:34	And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. 望天歎息，對他說：以法大！就是說：開了罷！
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The cure was perfect, for the man "spake plain." (Mk. 7:35) The people were astonished beyond measure when they saw that Jesus could make the deaf to hear and the dumb to speak, and their comment was, "He hath done all things well." (Mk. 7:37) He charged them that they should tell no one, but they published it "so much the more a great deal." (Mk. 7:36) In this same district, after the marvelous deliverance of the Gadarene He had told him to go back and publish it to all his people.

*"He hath done all things well"*

Mark 7:37	And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak. 眾人分外希奇，說：他所做的事都好，他連聾子也叫他們聽見，啞吧也叫他們說話。
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*"so much the more a great deal"*

Mark 7:36	And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; 耶穌囑咐他們不要告訴人；但他越發囑咐，他們越發傳揚開了。
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When the multitude saw the dumb speak, the deaf hear, the lame walk, and the blind seeing, they could not but make it known; and they glorified the God of Israel, and "wondered" (Mt. 15:31) that His power was being manifested also among the Gentiles, without respect of persons.

The people had come from far and near, and the great throng continued with Jesus for three days. They had nothing to eat, and calling His disciples to Him He said, "I have compassion on the multitude, for some have come from a long distance, and if I send them away fasting they will faint by the way." (Mt. 15:32; Mk. 8:2-3) The disciples again showed a faithless spirit, in spite of the miracles they had already seen. They said, "We are in the wilderness; how can we satisfy all these people here?" (Mt. 15:33; Mk. 8:4) They questioned the Lord's wisdom. They saw God through difficulties and the difficulties were magnified. Jesus saw the difficulties through God, and God was magnified. He asked them how much food they had among themselves, and they were able to produce seven loaves and a few small fishes. They commanded the people to sit down and He blessed and brake the food, and the multitude were fed. There was enough for all, as the loaves and fishes were multiplied by the miracle Hand. "And they did all eat and were *filled*." (Mt. 15:37; Mk. 8:8) Although they had "gathered little they had no lack" (2 Cor. 8:15). And there were four thousand men, besides women and children. The supply that comes from the hand of our Lord is always abundant - "exceeding abundantly *above* all that we can ask or think." (Eph. 3:20) The "above" was seven baskets full of fragments which they took up after all had been satisfied.

*"I have compassion on the multitude..."*

Matthew 15:32	Mark 8:2-3
Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. 耶穌叫門徒來，說：我憐憫這眾人，因為他們同我在這裡已經三天，也沒有吃的了。我不願意叫他們餓著回去，恐怕在路上困乏。	I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. 我憐憫這眾人；因為他們同我在這裡已經三天，也沒有吃的了。我若打發他們餓著回家，就必在路上困乏，因為其中有從遠處來的。

*Disciples showed a faithless spirit*

Matthew 15:33	Mark 8:4
And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude? 門徒說：我們在這野地，那裡有這麼多的餅叫這許多人吃飽呢？	And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? 門徒回答說：在這野地，從那裡能得餅，叫這些人吃飽呢？

*"gather little they had no lack"*

2 Cor. 8:15	As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. 如經上所記：多收的也沒有餘；少收的也沒有缺。
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*"exceeding abundantly above all that we ask or think"*

Ephesians 3:20	Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, 神能照著運行在我們心裡的大力充充足足的成就一切，超過我們所求所想的。
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The glorious three days convention in the wilderness, with miracles of all kinds, ended in a great love feast, blessed by the loving hand of the Master of men. When the multitude had been fed Jesus sent them away, *satisfied*. And He entered into a ship with His disciples and crossed over the lake to Magdala, to merely touch Galilee and return again, for He was met at the shore by designing狡獪的 Pharisees who asked for a sign from heaven. He refused, and turned His back upon them, returning to the other side.

## MEDITATION

**"From thence He arose and went."** (Mk. 7:24) While foreigners were receiving Him and being healed and blessed, His own people across the lake were sitting in their blindness, deaf, dumb and devil possessed, having rejected the Bread of Life. How tragic to know that Jesus was shunning them in a last encircling tour before leaving them forever! The "children" had refused the Bread of Life, and it was being cast under the table to the "dogs."

**"He could not be hid."** (Mk. 7:24) A needy woman spied Him, and having received of His power it was made known to others. Where Jesus is, His presence will be felt and blessing will go out to others.

**"Great is thy faith"** (Mt. 15:28) What is it that Jesus always commends? Not outward appearances, not religious practices, not position in life, not knowledge or zeal, but *faith*. "Without faith it is impossible to please God" (Heb. 11:6). "All things are possible to him that believeth," (Mk. 9:23) for faith releases the power of God. Faith is not an inner ability to do things yourself, an attitude of self-confidence, but is merely the conviction that Jesus Christ can and will do them for you, and through you. Faith connects you with Him, and then indeed "all things are yours and ye are Christ's," (I Cor. 3:23) **lost in His fullness**.

*"Without faith it is impossible to please God"*

Hebrews 11:6	But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. 人非有信，就不能得神的喜悅；因為到神面前來的人必須信有神，且信他賞賜那尋求他的人。
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*"All things are possible to him that believeth"*

Mark 9:23	Jesus said unto him, If thou canst believe, all things are possible to him that believeth. 耶穌對他說：你若能信，在信的人，凡事都能。
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*"All things are yours and ye are Christ's"*

1 Corinthians 3:23	And ye are Christ's; and Christ is God's. 並且你們是屬基督的，基督又是屬神的。
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**"She found the devil gone."** (Mk. 7:30) When persistent faith is operating the devil must flee. "Whom resist, steadfast in the *faith*" (1 Pet. 5:9).

*"whom resist, steadfast in the faith"*

1 Peter 5:9	Whom resist steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. 你們要用堅固的信心抵擋他，因為知道你們在世上的眾弟兄也是經歷這樣的苦難。
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The woman made three short sentence prayers: "Have mercy," (vs. 22) "Lord, help me," (vs. 25) and "the dogs may eat of the crumbs." (vs. 27) They brought her high praise from the Master, the immediate and complete answer to her petition, and deliverance for her daughter.

*Three short sentence prayers*

Matthew 15:22, 25, 27	<sup>22</sup> And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, <b>Have mercy</b> on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. 有一個迦南婦人，從那地方出來，喊著說：主阿，大衛的子孫，可憐我！我女兒被鬼附得甚苦。  <sup>25</sup> Then came she and worshipped him, saying, <b>Lord, help me.</b> 那婦人來拜他，說：主阿，幫助我！  <sup>27</sup> And she said, Truth, Lord: yet <b>the dogs eat of the crumbs</b> which fall from their masters' table. 婦人說：主阿，不錯；但是狗也吃他主人桌子上掉下來的碎渣兒。
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**"They glorified the God of Israel."** (Mt. 15:31) "Gentiles shall come to thy light" (Isa. 60:3). The foreigners had to acknowledge that "there is a God in Israel." (1 Sam. 17:46) "I will call them my people which were not my people" (Rom. 9: 25); "that the Gentiles should be fellow-heirs and of the same body" (Eph. 3:6).

*"Gentiles shall come to thy light"*

Isaiah 60:3	And the Gentiles shall come to thy light, and kings to the brightness of thy rising. 萬國要來就你的光，君王要來就你發現的光輝。
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*"there is a God in Israel"*

1 Samuel 17:46	This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. 今日耶和華必將你交在我手裡。我必殺你，斬你的頭，又將非利士軍兵的屍首給空中的飛鳥、地上的野獸吃，使普天下的人都知道以色列中有神；
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*"I will call them my people which were not my people"*

Romans 9:25	As he saith also in Osee (Hosea 2:23), I will call them my people, which were not my people; and her beloved, which was not beloved. 就像神在何西阿書上說：那本來不是我子民的，我要稱為我的子民；本來不是蒙愛的，我要稱為蒙愛的。  <i>Hosea 2:23</i> And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God. 我必將她種在這地。素不蒙憐憫的，我必憐憫；本非我民的，我必對他說：你是我的民；他必說：你是我的神。
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"...the Gentiles should be fellow-heirs..."

Ephesians 3:6	That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 這奧秘就是外邦人在基督耶穌裡，藉著福音，得以同為後嗣，同為一體，同蒙應許。
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**"Truth, Lord, but the dogs eat of the crumbs."** (Mt. 15:27) Never give in; the promises are as sure as God Himself. "God, that cannot lie, promised." (Titus 1:2) The Lord Jesus is just as compassionate today as He was among the multitudes, and longs to do great things for us. Go boldly to Him and, *humbly agreeing that you deserve nothing, claim His promises for His sake*. "He cannot deny Himself." (2 Tim. 2:13)

"God, that cannot lie, promised"

Titus 1:2	In hope of eternal life, which God, that cannot lie, promised before the world began; 盼望那無謊言的神在萬古之先所應許的永生，
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"He cannot deny Himself"

2 Timothy 2:13	If we believe not, yet <u>he abideth faithful</u> : he cannot deny himself. 我們縱然失信，他仍是可信的，因為他不能背乎自己。
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**"He hath done all things well."** (Mk. 7:37) Whatever the needs He met them, and met them in a way that fully satisfied. "The devil was *gone*" (Mk. 7:30); "the dumb spake *plain*"; "his ears were *opened*" (Mk. 7:35); "the maimed were made *whole*" (Mt. 15:31); the hungry ate and "were *filled*." (Mt. 15:37; Mk. 8:8)

He hath done all things well

Mark 7:30

And when she was come to her house, she found the devil *gone out*, and her daughter laid upon the bed.  
他就回家去，見小孩子躺在床上，鬼已經出去了。

Mark 7:35

And straightway his ears were *opened*, and the string of his tongue was loosed, and he spake *plain*.  
他的耳朵就開了，舌結也解了，說話也清楚了。

Matthew 15:31

Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be *whole*, the lame to walk, and the blind to see: and they glorified the God of Israel.  
甚至眾人都希奇；因為看見啞吧說話，殘疾的痊愈，癩子行走，瞎子看見，他們就歸榮耀給以色列的神。

Matthew 15:37

And they did all eat, and were *filled*: and they took up of the broken meat that was left seven baskets full.  
眾人都吃，並且吃飽了，收拾剩下的零碎，裝滿了七個筐子。

Mark 8:8

So they did eat, and were *filled*: and they took up of the broken meat that was left seven baskets.  
眾人都吃，並且吃飽了，收拾剩下的零碎，有七筐子。

**"The string of his tongue was loosed."** (Mk. 7:35) When our ears are unstopped so that we hear the Word of God, and do it, our tongues will be loosed to "glorify the God of Israel," (Mt. 15:31) and to witness for Him.

**From the Greek:** "help" is compounded of two words meaning "to run to the cry of." In [Heb. 13:6](#) we have an allied 類似的 word in "helper." Boldly we may call upon the Lord to "come to the rescue."

Hebrews 13:6	So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me. 所以我們可以放膽說：主是幫助我的，我必不懼怕；人能把我不怎麼樣呢？
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## STUDY

Why did Jesus leave His own land for the first time and go into Phoenicia among the "foreigners"? Do you think the Syrophoenician woman knew the significance of calling Jesus "Son of David"? Why do you think Jesus called her a "dog" and did not apply this epithet 稱號 to other Gentiles who had come to Him, such as the nobleman, the centurion, etc.? Did the Jews believe God would have nothing to do with those who were not of Israel? Does God deal with all men alike? Was there a time when He did not? Why did Jesus use a different method in healing the deaf mute? Do you think He had any thought of accommodating Himself to the Greek superstitions of magic? Did it add anything to the healing power of God, or was it because the man could not hear Him speak the word, as He had done in other cases? Why did He tell them not to publish this miracle, when at this same place He had told the Gadarene to tell everyone? Do you think He put His fingers in the man's ears, or in His own ears to use sign language? What caused such great multitudes to come to Jesus at once? Who were the people of the Decapolis? What do you think was the main drawing factor that caused more than four thousand people to remain with Jesus for three days in the wilderness without food? What differences do you find between the feeding of the four thousand and the five thousand? How do you think Jesus got the multitude to leave on this occasion?

## REVIEW

Questions	Answers
1. What was it that caused a great division among Jesus' followers in the last Move?	The discourse of the bread of life in which Jesus speaks of the necessity to eat his flesh and drink his blood is the "hard saying" which caused a great falling away among his followers (John 6:53, 60, 66). <i>(from Bro. John Munsinger 11/25/13)</i>
2. Where was He preaching?	At the synagogue of Capernaum
3. What was He trying to make clear to them?	He tried to reveal to them the deeper meaning and spiritual nature of His kingdom.
4. What was the attitude of the Jews at this time?	Bitter opposition and an evil desire to seek his death
5. Why was Herod interested in Jesus?	Because King Herod thought Jesus was John the Baptist, risen from the dead, so he was very curious to meet Jesus.
6. Where had Jesus been ministering for the past two years?	In Galilee
7. Where had most of His mighty works been done?	The cities in Galilee, i.e. Chorazin, Bethsaida and Capernaum
8. When He left Capernaum did He ever return there again?	He never visited Capernaum again except to spend a night there when passing through.
9. Why was He leaving Galilee?	Because His ministry there was finished – for more and more He had been rejected by the Jews (His own people) and persecuted.
10. Where did He go?	He started to visit non-Jewish territory – i.e. Phoenicia in the north and Decapolis in the east coast.
11. What was His first stop?	Tyre and Sidon in Phoenicia
12. Did He announce His arrival?	No
13. Did the people learn He was there?	Yes
14. What Gentile woman came to Him for help?	A Syro-Phoenician woman. <i>(from Bro. John Munsinger 11/25/13)</i>
15. What was her nationality?	She was a Greek, a native of Syrophoenicia
16. Do you think she had ever heard of Jesus before?	Yes
17. How?	Many of the people from Tyre and Sidon had visited Galilee and had heard of Jesus' mighty works and had carried the news back.
18. What request did she make?	She asked Jesus to cast the devil out of her daughter
19. How did she address Jesus?	<i>"O Lord, thou son of David"</i>
20. How did He answer?	In silence
21. What attitude did the disciples take?	They were annoyed by her crying and asked Jesus to send her away

22. To whom did Jesus tell them He was sent?	To the lost sheep of the house of Israel
23. What was the woman's second petition?	<i>"Lord, help me"</i>
24. What was Jesus answer?	<i>"Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs"</i>
25. What did He mean?	The benefits of the kingdom are for the "children of the kingdom" (i.e. the Jews), and not for the "dogs" (i.e. the Gentiles)
26. What was the woman's reply and third petition?	<i>"Yes, Lord: yet the dogs under the table eat of the children's crumb."</i>
27. Who were the "children" He referred to?	The Jews
28. Who were the dogs?	The Gentiles
29. Did Jesus grant her request?	Yes
30. On what ground?	Based on her faith.
31. For what did He commend her?	<i>"O woman, great is thy faith"</i>
32. Was it her faith or persistence that brought the healing?	Her faith
33. When she returned to her house how did she find her daughter?	She found the devil gone out, and her daughter laid upon the bed resting.
34. Had Jesus dealt with Gentiles before?	Yes
35. Name some of them.	The woman of Sychar, the nobleman and centurion of Capernaum, the demoniac of Gadara.
36. Where did Jesus and His disciples go when they left Phoenicia?	To Decapolis
37. Did they return to Capernaum?	No
38. Did they go through Galilee?	No
39. What reception awaited them in the Decapolis?	People were prepared to receive Jesus
40. How many people were healed?	Great multitude of people
41. What were some of the afflictions they were suffering from?	They that were lame, blind, dumb, maimed and many others.
42. Which of the healings is mentioned in detail?	A deaf man who also had an impediment in his speech
43. In which gospel?	The gospel of Mark
44. What was this man's difficulty?	He had some defect in the "string of his tongue" and an impaired condition in the ears.
45. How did Jesus heal him?	Jesus put his fingers into his ears and touched his tongue with saliva and said "Ephphatha" ("Be opened")



46. Was this a different method than He generally used?	Yes
47. Why did Jesus sigh?	How Jesus longs for people to have their ears open to God and their mouths speak forth His glory. I think Jesus sigh out of the deepest longing and prayer in his heart for those Greek people.
48. What was the result?	Straightway his ears were opened and the string of his tongue was loosed, and he spake plain.
49. Was his healing complete?	Yes, perfectly.
50. What did Jesus tell them about publishing it?	Jesus asked them not to tell anyone.
51. Did they obey?	No
52. Why?	Their hearts were so full after seeing the miracle that they just have to publish it and glorified God.
53. What was the effect upon the people when they saw the miracles?	They wondered and glorified the God of Israel.
54. What did they say of Jesus?	<i>"He hath done all things well: he maketh both the deaf to hear, and the dumb to speak"</i>
55. Where did the people come from?	The people had come from far and near
56. How long was the multitude with Jesus?	Three days
57. Why did Jesus have compassion on them?	For they have been with Jesus for three days and have nothing to eat. And some of them have come from a long distance.
58. Why would He not send them away fasting?	They might faint by the way.
59. What did He suggest to the disciples?	Jesus suggested to feed the multitude before sending them away.
60. What attitude did they take?	The disciples had a faithless and doubting attitude
61. How much food did they have among themselves?	Seven loaves of bread and a few fishes
62. How were the people fed?	The multitude were commanded to sit down on the ground to receive food
63. How much did each receive?	As much as it takes to fill their stomach
64. How much was left over?	7 baskets full of fragments
65. What did the multitude do when they were fed?	They took up of the broken meat that was left seven baskets full
66. Where did Jesus go?	Magdala
67. How long did He stay?	Just long enough to refuse their request of a miracle

