



[Mark 7:31-37](#)

(31) 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. (32) 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. (33) And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; (34) And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. (35) And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. (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; (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.

King James Version

Only Mark records Jesus Christ's healing of the deaf-mute man ([Mark 7:31-37](#)), though Matthew refers to it generally ([Matthew 15:29-31](#)). After His special journey to the borders of Tyre and Sidon, where He healed the Syro-Phoenician woman's daughter, Jesus made a circuit of the Decapolis, ten cities to which the Roman conquerors had granted special privileges about a century earlier. He found a tremendous need for healing in that region.

Matthew's account relates that, when Jesus returned from Tyre and Sidon, throngs of people brought their sick—the lame, blind, deaf, mute, and maimed—to be healed by Him. Of these, Mark perhaps selects the deaf-mute man's case to record because of associated incidents that had not occurred on any other occasion.

He recounts that the man was deaf and had a speech impediment. Deafness can isolate and exclude the sufferer from society. Evidently, this man was not born deaf because, if he had been, he would have been unable to speak at

all. No mention is made of how he lost his hearing; possibly a disease or an accident was responsible.

His difficulty in speaking indicates that he was not completely mute, but after Christ's touch, he could speak plainly, which may indicate that his handicap cannot be directly traced to a spiritual source of evil ([Matthew 9:32](#)).

— Martin G. Collins

To learn more, see:

[The Miracles of Jesus Christ: Healing a Deaf-Mute \(Part One\)](#)

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