



[Mark 7:31-37](#)

(31) Again, departing from the region of Tyre and Sidon, He came through the midst of the region of Decapolis to the Sea of Galilee. (32) Then they brought to Him one who was deaf and had an impediment in his speech, and they begged Him to put His hand on him. (33) And He took him aside from the multitude, and put His fingers in his ears, and He spat and touched his tongue. (34) Then, looking up to heaven, He sighed, and said to him, “Ephphatha,” that is, “Be opened.” (35) Immediately his ears were opened, and the impediment of his tongue was loosed, and he spoke plainly. (36) Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed *it*. (37) And they were astonished beyond measure, saying, ‘He has done all things well. He makes both the deaf to hear and the mute to speak.’

New 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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