A miracle which serves a most important  
purpose; that of clearly distinguishing  
ween the cases of the *possessed* and  
the merely *diseased* or *deformed*. This  
man was what we call ‘deaf and dumb;’  
the union of which maladies is often  
brought about by the inability of him  
who never has heard sounds to utter them  
plainly:—or, as here apparently, by some  
accompanying physical infirmity of the  
organs of speech.

**31.]** He went first northward (perhaps for the same reason,  
of privacy, as before) through Sidon, then  
crossed the Jordan, and so approached the  
lake on its E. side. On *Decapolis*, see Matt.  
iv, 25. We have the same journey related  
Matt. xv. 29; and “*the dumb speaking*”  
mentioned among the miracles, for which  
the people glorified the God of Israel.

**33. took him aside]** No reason that we  
know can be assigned why our Lord should  
*take aside* this man, and the blind man,  
ch. viii. 23; but how many might there be  
which we do not know,—such as some  
peculiarity in the *man himself*, or the  
*persons around*, which influenced His   
determination.

It is remarkable that  
the *same medium* of conveying the   
miraculous cure is used also in ch. viii. 23.  
By the symbolic use of external means,  
our Lord signified the healing virtue for  
afflicted human kind, which resides in and  
proceeds from Him incarnate in our flesh.  
le uses either his own touch,—something  
from Himself,—or the cleansing element  
to which He so often compares his word.

34.] He looked to heaven *in prayer*:  
see John xi.41,42. He sighed, as grieving  
over the wreck of the nature which He  
had made, occasioned by the malice of the  
devil and the sin of man.

**Ephphatha]** the same word as that used in Isa. xxxv. 5,  
“*Then shall the ears of the deaf be   
unstopped, ... and the tongue of the dumb  
sing.*”

**35.] the fetter, or the bond:**—   
the hindrance, whatever it was, which   
prevented him from speaking plainly before.

**36.]** See ch. i. 45.

**37.] He hath done all things well**... So “*God saw  
every thing that He had made, and,   
behold, it was very good,*” Gen. i. 31. This  
work was properly and worthily compared.  
with that first one of creation—it was the  
same Beneficence which prompted, and the  
same Power that wrought it.

**CHAP. VIII. 1–10.]** FEEDING OF THE  
FOUR THOUSAND. Matt. xv. 32–39. The  
accounts agree almost verbatim. Mark  
adds **for divers of them came from far**, ver.  
3, and again omits “*besides women and*