

**"He has done all things well"**

**Mark 7:31-37**

Amen. We do praise God for the gospel, the good news that we have, the good news that we're particularly studying in the book of Mark. It's, in fact, how we started off this treatment of Christ's life, and we continue to see that over and over again as we return to Mark's gospel, the good news about Jesus Christ our Savior and the Lord of all. We've had, really, the privilege of seeing all of Christ's work, His teaching, His miracles, His interactions, His protection of His flock, His shepherding. We've seen so many of these aspects of Christ come through in our study, and we know that as we sit here and study, and as we are further down the road, there's certain implications that we now have because of what Christ did in His life and His death and in His resurrection. And we know that one of those implications is that we here, not only identifying with Christ ourselves as Christians, as followers of Christ, but we're here on a mission. We are here on a mission. We have a purpose. God does not just save people and then call them up to Himself the moment that they believe in Christ. He leaves you and I here for a task, a purpose, a mission as we often refer to it as.

And one of the blessings about studying the life of Christ is that we don't have some nebulous understanding or non-understanding of this mission. It is possible, like some teachers do and even leaders, that they tell people what to do but don't show it themselves. They don't ever act it out. They don't ever live it out. They don't, actually, show it and model it, but that's not the case with our Savior. That's not the case with Christ at all. He knew He would give us a mission, and He knew that we would need help in understanding that mission and what it looks like to carry out that mission, the importance and the significance of the task that we have, and Christ was perfect in His demonstration and His modeling and living out of that mission as well Himself.

We've, actually, already seen this last week when we looked at Mark 7:24-30, and we're going to continue to see this fleshed out as Christ showed this mission, this mission that extended to all peoples on the earth, this mission that was not just for a tiny pocket, not just for a few, not just for a select nation, but for all. And that's what we saw last time with the general identity of the woman that He interacted with, the Syrophoenician, this Gentile

woman. And this morning, we get to see more of that, more of this mission modeled. What does it look like? What is the importance of our task and how should our task be carried out? That's what we find at the end of Mark chapter 7, so join me in reading so we can understand more about our task and how to live that out. Mark 7:31-37; "Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis. 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. And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. And looking up to heaven, he sighed and said to him, 'Ephphatha,' that is, 'Be opened.' And his ears were opened, his tongue was released, and he spoke plainly. And Jesus charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. And they were astonished beyond measure, saying, He has done all things well. He even makes the deaf hear and the mute speak."

This is our text for this morning, and as we continue, we're going to see, even when we get into chapter 8, more of this mission modeled for us in how Jesus not only spoke of this mission, of the need for the gospel to go to the nations, but He also showed it in His own life. We've already seen that, and we see more of that today in our text. This is all taking place, really, because of a simple desire to get away, a simple desire to retreat and withdraw. That was really the whole point of why this is coming up. Rather than just Jesus withdrawing and retreating with His disciples, getting away, being isolated completely, He allows for some interaction to take place on these withdrawals. He allows interaction with some of these non-Jewish people. He makes it a point. He, in knowing everything, in being Lord of all, not just the Jewish Messiah but Lord over all the peoples of the earth, He allows these instances to come about so that His disciples might be instructed, and now you and I, too, can learn from these interactions.

So, let's look at this second interaction today and see how it comes about here in the beginning of our verses through this second retreat, another retreat. We saw in verse 24, when we looked last week, that this is how it came about "And from there he arose and went away..." He "...went away to the region of Tyre and Sidon." We even saw that "...he entered a house and did not want anyone to know..." This was His attempt to withdraw, to retreat, but as we saw, there was an interaction that took place, for the better, to show what true faith is and this mission extending to Gentiles - so, too, in

our text as we return to verse 31; “Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis.”

We have all these locations mentioned again, and it’s worth being reminded of where we’re talking about. Alright? This is just a very zoomed-out map of Israel and beyond to give you the general understanding. We haven’t been talking a lot about the south. We haven’t really been talking a lot about Judea or Jerusalem or the temple in terms of Christ’s ministry in the gospel of Mark. We’ve been up by that tiny lake, the Sea of Galilee, up in the north that’s where Jesus’s been doing so much of His miracles, His ministry. And then, this last time when we studied, we saw Jesus get away even from this Sea, and He went up to the coast of the Mediterranean, retreating and withdrawing miles, miles away, thirty miles just to Tyre and then Sidon, even further, another fifteen miles north, up on that northwest coast of the Mediterranean Sea. That was the withdraw we saw last time.

But what’s taking place today in our text? We see, “Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis.” So, we have more locations thrown at us. So, it’s worth understanding this a little bit and tracking it down. So, He returns, but notice the return route. Alright? He goes through Sidon. He’s returning to the Sea of Galilee but going through Sidon. It’s a little out of the way as I’ve shown you there. It’s not really the most direct or natural way to come back to the Sea of Galilee. You think the Sea of Galilee’s south, but You’re going further north up the coast. Alright? I know some directions, and I know You don’t have GPS so I’ll grant You a little grace. But, no, this was intentional. This intentional-time extended for the sake of withdrawing, being away, Jesus with His disciples, and so, this return route goes up north through Sidon, continuing in Gentile territory. And in our text, we see He’s returning, really, to the Sea of Galilee. And we kind of think, okay, that’s Jewish area again. But not necessarily, because where? Not just the general kind of northwest Sea of Galilee where all the Jews were, but the region of the Decapolis - once again a Gentile area. So, when He comes up to Sidon, they even go over and across, making their way east, and then finally descending south to the Sea of Galilee, but on the other side of the Sea. So, descending on the other side of the Sea, they continued to remain withdrawn, retreating from people, and in Gentile non-Jewish territory. That’s the point.

This theme continues here. This theme, of being away from the Jewish people and being withdrawn with the disciples, is what we find taking place, and no doubt in this, that you have Jesus doing this for some obvious reason of just getting rest, rest for His disciples and Himself and His ministry, and no doubt an opportunity to get away from the hostile, unbelieving Jews, the animosity and adversity that had come from even the Jewish leadership as Jesus kind of went toe-to-toe with them and even disagreed with them and taught correctly. But it's important to note that Mark is really emphasizing the aspect of Gentile territory. It's not so much the emphasis of retreating, but it is more the emphasis of being around non-Jewish people.

We already saw that, and this theme continues in our passage today. He's in Gentile territory still despite all this retreating, and no doubt that Jesus's getting good time with His disciples. No doubt that there's rest. No doubt that there's withdrawn from the hostile crowds, but more importantly, He's in Gentile territory. Jesus is smart. He knows what He's doing. He knows the mission that He's sending His disciples on. He knows what their life is going to hold as they will go out, and they're not going to stay only in the nation of Israel, but they will go beyond, and they will interact with Gentile people. What does that look like? What're they to do? How do they take this task from Jesus their Messiah to Gentile people? For Jewish fishermen, not an easy thing, not an easy thing for them to even wrap their mind around. So, Jesus spends extended time with Gentiles here to show them what this might look like, how they can learn from Him in this example.

We go back to our text and after seeing the whole location of all this, that Mark continues to set before us in verse 31. We look at verse 32. In verse 32 we find, "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." So, "And they brought to him a man..." And you think, okay, who's the "they?" Reminding ourselves, we're in Gentile territory; this is a group of Gentiles. They've identified Jesus in some form or fashion at this point kind of like the woman, the Syrophenician woman, they'd identified. They knew something of this man, maybe not a full picture of who He was and what scriptures prophesied about Him and what they said or the expectation of what He would bring, but they knew something, something of this special man; so much so, that they actually bring Him. This group brings Him, this sick man.

So, they bring in this man. You think how've they heard about Jesus? How's this possible? Well, we are reminded that back in Mark 3, we saw crowds coming and following Jesus even from the region of Tyre and Sidon in the north and even from the south in Judea. So surely there're people even coming from the other side of the Jordon east, all coming to see Jesus in His ministry. These reports would start to trickle back to these territories, so while it was Gentile territory, and they did not know much about the Jewish Messiah, they had heard these reports about this miracle worker of Jesus. But you might also remember Mark chapter 5. You remember Mark 5, and we had this account of Jesus trying to get away and go across the other side of the Sea of Galilee, and He's encountered by this man with thousands of demons calling himself legion. There were many demons in him - and how Jesus interacted with this man and cast all the demons out, and they went into these pigs and drowned themselves into the Sea of Galilee. You might recall that, and you might even remember, specifically, at the end of that account, that man, after being blessed in such a wonderful fashion by Christ, he attempts to follow Jesus. He wants to stay with Jesus, he wants to see what else this potential Messiah figure, what is He doing, and Jesus doesn't let him. Jesus tells him something different, and this is where you'll recall Mark 5:19. Jesus says, "Go home to your friends and tell them how much the Lord has done for you, and how he has had mercy on you."

So, how's it that we come to our text, Jesus in Gentile territory, and people know about Him? ...potentially just from the witness of this one man back in Mark 5; him going back to the region of the Decapolis; him spending time and telling everyone about how much Jesus had done for him, the man that was well known as being the crazy man that lived out in the tombs and had demons; and now he could come in his right mind and testify to Christ and let these people know. Thus, as Jesus is now back in this territory, and this former demoniac has been a faithful witness for Christ, these people are starting to notice, and they recognize who Jesus is, and they come to Him with some expectation, hope and faith, that He might be what they've heard.

Also, you think about this man that they bring. In our text, it says, "...they brought to him..." not just an average man. This is someone who is deaf and had a speech impediment, and they come begging before Christ. This is a wonderful act of mercy on their part as there's no way this man would've known about this. How would this man hear the reports? How would this

man have come to know about Jesus the miracle worker? He's severely handicapped and limited in this. They don't have the wonders of American Sign Language and things of that nature. Right? How are they actually operating? This man has been an outcast because of his condition, and yet this group brings him to Jesus the miracle worker as they know Him. We also see that it's not just that he's deaf, but he's a man who had a speech impediment as well.

And so, this is really the first time we've encountered someone who's deaf in Mark's gospel, but we also add on to that that he has this speech impediment. And the word literally means that he speaks with difficulty. So, he's able to speak somewhat but with difficulty. And you might ask how is that possible? Well, what we find is really... what the case is here with this man is that he wasn't necessarily born deaf because people that are born deaf don't know how to speak, but this was a man that potentially was able to hear at one point and then completely lost his hearing, and after that he's unable to hear himself. He's unable to understand the noises he's making, and so his speech is limited. This is a man that had the ability to hear at one point, and it was gone - had the ability to speak and converse at one point, and it's gone. This poor man, he's now severely limited in society. He's lost the ability to speak due to his deafness. This group comes to Jesus "...and they begged him to lay his hand on him." This act of faith, this hope, this expectation that they have, the way that Jesus has laid his hand on people thus far in the gospels and how we've seen healing take place, and they come with this same hope. So, how will Jesus respond? This simple scene still in Gentile territory as Mark is emphasizing for us, making sure that we keep this before us as the reader.

What is Jesus going to do? And you have to bet that Mark's audience, the church in Rome, these people that're in Gentile territory at the time of Mark's writing, they were wondering, too, how did Jesus treat Gentiles? How did He interact with this group of people? How did all this go down? How did this happen? And this is what we find in our next verses. We see this strange remedy, this strange remedy of what unfolds in verses 33-35. We go on and read, "And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. And looking up to heaven, he sighed and said to him, 'Ephphatha,' that is, 'Be opened.' And his ears were opened, his tongue was released, and he spoke plainly." And, right away, just at a simple glance and reading of this passage, we start

to think we haven't seen this so far. Alright? Where we're definitely getting close to halfway through Mark's gospel and this account of Christ's life, His ministry and how He healed people, and this is a first. Alright? This is odd.

In fact, we thought things were going kind of away from this type of healing even if you might say. Jesus has interacted with people. He has touched them and laid His hands on them. He has spoken to them, but then, we've seen it even become more and more distant where Jesus is able just to speak and heal someone from a distance just as we saw last week, and we see people coming and just trying to touch Jesus, and they're healed. But now, we see an odd interaction between Jesus and this man, and we go, weird. What is taking place here? And some people try to speculate, and they say, well, you know, this is really just a man that... it's not so much that he's physically limited, it's that he's actually demon possessed, and this is a particularly strong demon and very difficult... so Jesus has to take a lot of time on this, and He really has to go through this process in order to heal this man. That's not at all what's taking place. That's not happening in this text. This isn't, like, something like a challenge for Jesus all of a sudden. Oh, I haven't run into this before. This requires Me to actually do a little more working. No. That's not the case at all. This is a remedy He brings, but He does it with purpose in every aspect as we'll see.

First, we see in verse 33, "And taking him aside from the crowd privately..." Alright? Jesus chooses not to continue to engage in this kind of open forum interaction here, and this is just consistent with what we've been seeing. Back in verse 24 when He was in Tyre and Sidon, that was His hope; "And he entered a house and did not want anyone to know..." And so, in the same way, He gets presented with the situation, and another opportunity arises for Jesus to blow this party of people off, an opportunity for Him to say sorry, no time for you. Sorry, can't you see I'm busy? Can't you see we're not really alike here? You know I'm a Jew, and I'm with a bunch of Jewish men, and here you are Gentiles. All those are perfectly fine and reasonable responses, but that's not how He responds. He chooses to interact. He engages, and He takes this man but still trying to be coy even trying to be stealth and under the radar. He takes this man aside, away from the crowd in private. This is consistent with His desires on this kind of retreat and mission that He's on, to stay kind of low-key.

So, look at these series of actions of how He heals this man. Not only does He take him aside to interact with him (He does choose to heal him), but think of all these things, “And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. And looking up to heaven, he sighed and said to him, ‘Ephphatha,’ that is, ‘Be opened.’” And we think this is just odd, all these things stacking up. Well, it actually makes a lot of sense when you remind yourself of what this guy was dealing with. He’s deaf. He’s deaf. He can’t hear, and he has a speech impediment. He can barely speak if at all. So, what is Jesus doing in all these interactions? He’s communicating with the man. He’s using sign language. Jesus is pulling out charades to help this guy understand what He is going to do. Jesus not only takes the time to pull him aside and just wave His hand and heal the man, He actually engages with this man, and in the process of healing him, He’s communicating to him, communicating this tender compassion, understanding exactly where this man is sick and why he is this way.

Jesus goes through this process, and that’s what we find, “...he put his fingers into his ears...” obviously acknowledging this man is deaf, understanding what this man is dealing with. He acknowledges his hearing deficiency, and then, “...after spitting touched his tongue.” We’re not sure exactly how this looked. The text is a little vague as far as what exactly the spitting and what it entails. Is it on the ground? Is it in His hand? Is it directly on this man’s tongue? We don’t know, but a best guess, as many say, is that potentially, since Jesus is touching his tongue, He spits on His own hand and His own fingers and touches this man’s tongue, acknowledging once again the other aspect, this man not only being deaf but having difficulty in speaking. He’s communicating to this man. He’s acknowledging what this man is lacking and what he needs, and then He shows this man, clearly and plainly, how He’s able and how He will heal him. Where does He look? He looks up.

Jesus takes advantage of this opportunity. After acknowledging where this man is lacking in his hearing and his speaking, “And looking up to heaven, he sighed...” What this word sighing... it’s the same word as, like, groaning, and it’s actually what you find in Romans 8 when you see Paul describing the prayers of even us, the saints, and how (Romans 8:26) “... the Spirit himself intercedes for us with groanings [or sighing] too deep for words.” That same word - so Jesus here, visually in front of this man, looking up and



sighing, so this man might see this power is coming from the one true God to heal you right now. This power's coming from God through Me to you that I do this miracle, that I do this work in your life. And then, when Jesus does speak, He speaks probably the first words that this man has heard in a long time in his life, and we have it said in our text; "...Ephphatha..." He "...said to him, 'Ephphatha,' that is, 'Be opened.'" Mark helping us out here, knowing that we don't speak Aramaic, alright, saying, "'Ephphatha,' that is, 'Be opened.'" "

And again, we ask the question why? Why put in the Aramaic word? Why does that need to be in there? Why does Mark chose to do this? Well, if you recall back when Jesus was interacting with Jairus the synagogue ruler and his daughter who had actually passed away, and Jesus went to his daughter and raised her from dead to life, but He spoke in the same way, this Aramaic expression, and this is how the people talked. This was a common language, but why does Mark draw it out? It's because it's so real. This is a moment that was so real for Peter when he witnessed Jesus raising the daughter. It was so real, he remembers the exact expression that Jesus said. And in the same way, here you have Mark potentially interacting with this man later on in the church, interacting with this man who tells him the story, and says I remember those first words that I heard. Oh, how long it'd been that I'd been deaf and ostracized and not able to communicate with society, but then those words came, "Be opened." A miracle occurred. It was real. An amazing moment for this man as Jesus in His compassion and tenderness comes alongside him and does this.

Our text is clear; "And his ears were opened, his tongue was released..." as if it was in bondage of some sort, taken captive; "...and he spoke plainly." ... "..."he spoke plainly." What a wonderful picture we have of Christ, not just willing to interact with this group, not just willing to interact with this man and pull him aside and even do this, but this amazing compassion and tenderness that He displays towards this man, understanding, relating to him, sympathizing with this man of where he is weak, where he is sick. This is just another display, a perfect, beautiful display that Mark continues to give us of this divine and deity; this aspect of Christ that He is God, but at the same time, that He is a man and a servant to all. And this, I mean, this is so straight forward because, when you think about how it's possible that people do hear, that you have deaf hearing, and you have mute people speaking, you have lame people walking, blind people seeing, all this is actually kind

of repeated throughout the Old Testament as descriptions of what it will be like when God visits His people, when God Himself returns, when God engages with Israel, when God comes down, when He will set up His kingdom - these are the things that you will see.

So, what is Jesus doing by this miracle? It's another cry, another display of the fact that He is God. As far as His disciples are concerned, only God does these things. And here you have Jesus, another time, another instance, doing what only God can do based on what they knew of what their prophets had told them. Then when God visits His people, "...the eyes of the blind shall be opened, and the ears of the deaf unstopped; then shall the lame man leap like a deer, and the tongue of the mute sing for joy." This is what they expected God to do, and now their rabbi, the teacher they're following... this Christ Jesus is the One doing these things. He Himself is God, but at the same time, how amazing this is that He's healing a deaf man, and they're witnessing this amazing moment, and it's not even a Jewish person. It's a Gentile.

You have to continue to remind yourself of how these disciples would have been thinking at this time, how counter-cultural this was, how counter-intuitive in terms of their religion and understanding of the Old Testament. This is insane. Why is Jesus even speaking to these people and performing such miraculous deeds with these Gentiles? This is Jesus interacting and engaging as the Servant, showing them the mission that they too would be on and how they too would need to engage and interact with Gentile people of all types, not just with the rich, not just with those that might politically help them in some way, with everyone, deaf, lame, blind. It doesn't matter. And Jesus in His humility, in His compassion, engages. What an amazing picture again of Christ that we continue to have in Mark's gospel. How could we not bow down and worship this amazing Lord? ...not just a man, not just a person that lived in history and time, He's Lord over all. And how we ought to strive to imitate His compassion and His treatment of others, how we too must have that same compassion.

It's great to say, you know, as we think about the disciples' responses and how they might've been just shocked in this, you also have this surprise responses here coming from the people in this story, verses 36-37, these Gentiles partaking in this event. Their surprised responses; "And Jesus charged them to tell no one. But the more he charged them, the more

zealously they proclaimed it. And they were astonished beyond measure, saying, He has done all things well. He even makes the deaf hear and the mute speak.” Again we see this expression, this description of how Jesus operated in His ministry; “And Jesus charged them to tell no one.” And it becomes this puzzling phrase that kind of surfaces from time to time because it’s not used at every instance in Jesus’ ministry, but it comes up more than once. Back in Mark 1 when He was cleansing the leper, He told this man, “See that you say nothing to anyone...” And the man, after being cleansed of his leprous skin disease, goes out and tells everyone. And in Mark 5, when we had the raising of Jairus’ daughter, the same thing; “And he entered a house and did not want anyone to know...” But sure enough, you have the word getting out and people proclaiming this.

I mean, this isn’t so much an issue of, oh, poor Jesus, He doesn’t have enough power. Ah, poor Jesus, they’re just not listening to Him. Aw, it’s so unfortunate. But it’s, how is it when Jesus interacts with demons, when people are demon possessed and they start crying out, and they start yelling, when He tells the demon to shut up, what happens? The demon shuts up. So, if Jesus wanted these people to be quiet, He could have them be quiet. He could silence them all. So, that’s not what’s taking place here. It’s not that Jesus doesn’t have enough power in wanting them to be quiet in some regard, this is once again to highlight the humility of Christ. He has no desire in coming and setting up this circus tent of activity. He has no desire to come and be this miracle worker that now sets up operation up in Gentile-Syria or in the Decapolis; and bring the people to Me, and I want everyone to know who I am, and set up the billboards with My name all over, and bring Me the money. That’s not Jesus’ desire for one moment, not at all. This quick, short miracle is because of His humility and His desire for people to not go out and just explain it to everyone is so that He doesn’t have to set up this operation of some sort when He’s trying to withdraw and retreat. It’s His humility. It’s His perfect display of not giving the attention to Himself.

Notice in our text, it actually is a little more detailed than some of the other ones we’ve seen; “But the more he charged them, the more zealously they proclaimed it.” See, this interesting verb tense where it happens more than once. This is a repeated instance for however long Jesus was there in that location, whenever He kept telling them, hey, you don’t need to spread the word about this. Don’t worry about it. They kept saying, oh, oh, oh, we’ll

spread the word about this, just You wait. Hey, have you heard about this guy? Right. They want to continue, and it doesn't matter how many times Jesus mentions it, they then become more vocal about this. They become more zealous as the text says, more desirous. You couldn't shut them up. Simple Gentiles, I mean, this is an amazing contrast. Simple Gentiles seeing Jesus do one thing in their presence, and you can't shut them up. How about when Jesus did miracles amongst the Jews? How about when Jesus did, time after time again in front of them all, as He continues to show Himself in all these miraculous ways, and what do you get from them? ...doubt, skepticism, questioning. In fact, it's not going to be too much longer in Mark 8 where we see the Pharisees will demand a sign. You know, Jesus, show us something so we can really, really trust your authority on this one. Are you kidding? Do you need more? It's outrageous that He gets treated by His own people in that way. But here He is in a Gentile region - one thing and these people can't shut up. They can't stop talking about what they've witnessed. They can't stop speaking about the amazement of Christ.

Our text goes on to say "And they were astonished beyond measure..." It's the strongest way you could say it. You can't say it with any more force; "And they were astonished beyond measure, saying, He has done all things well. He even makes the deaf hear and the mute speak." Wow! This is amazing. What else could you want from this guy? They admitted "He has done all things well." ...and perfectly. We've seen people astonished in Mark 1 when He did His teaching in the synagogue or in Mark 6 even in His own town, but how quickly that astonishment turned to doubt. I mean, it's amazing how little these people had been exposed to Christ and yet how astonished they are, and yet how ambitious they are to proclaim more about Christ. It makes it pretty simple. You want to see a bold witness for Christ? Here these people are in our text - we don't need their names - we don't need to know much about them or what else they did in life, but here they are, immediately some of the boldest witnesses for Christ. Even Christ Himself can't stop them from proclaiming Him and how amazing He is.

Do you want to be a bold witness for Christ? Do you recognize that this is our mission too? The disciples needed this. They needed this interaction. They needed this engagement to remember, so they too, when they were on their mission for Christ, when they were witnesses unto the nations, they could remember; we've seen so much of what Christ has done, we too can boldly proclaim who He is. They had plenty of ammunition that they could

fire out in their boldness for Christ, and these people are a perfect example of that. You, too, want to be a bold witness for Christ? It's not really a question. It's, actually, a mandate. You must be a bold witness for Christ. How? How are you going to do that? How are you going to be this bold? How are you going to proclaim and declare Christ consistently, continually? You must be amazed by Christ. You must continue to keep yourself at the feet of Christ. You continue to be astonished and amazed at who He is. That's all it took for them; "...they were astonished beyond measure..." when they saw this, and that was enough. When Jesus cast the demons out of the demonic and sent him back into the region of the Decapolis, that's all he needed. He didn't need more.

You don't need more ammunition. You have plenty here. Study Christ, fall down at His feet, be amazed at who He is. Ask for God to open the eyes of your heart to understand more of who Christ is and simply allow that. After beholding Him, allow that to propel you to proclaim Him. It's simple. That's the simple aspect of the mission. It's a mission we all have, and it's a mission that we're all equipped for. We all have the ammunition. We are all equipped for this mission because we have the glory of Christ in the pages of Scripture. We simply have to have our eyes open to see it. And when we see the glories of Christ, we too will turn and proclaim and declare boldly as these Gentiles do in our text.