

Mark 7:31–37 — Jesus Does All Things Well

June 2, 2019

If you are visitor, it is great to have you. My name is Kurt. I am one of the pastors. As a church, we are working our way through the Gospel of Mark so we can know Jesus better and love Jesus more. Take out your Bibles and turn to Mark 7:31 where we are picking up our study. Feel free to use a paper Bible or the electronic Bible on your phone.

While you are turning, I have a Bible riddle for you. Who in the Bible was permitted to speak but not able to speak, but once he was able to speak was not permitted to speak? Does anyone know the answer?

I won't leave you hanging. The answer is the man featured in the passage we are studying this morning. We will use that riddle as the outline for our passage this morning. Stand and follow along in your Bible as I read this morning's passage.

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.” Mark 7:31–37 (ESV)

I like studying books of the Bible consecutively, like we do at CrossWinds. Many times people just vertically helicopter-drop in on a Bible story and only look at the story itself. When we do that it is easy to ignore the horizontal relationships between Bible stories. Studying through books of the Bible forces us to see the

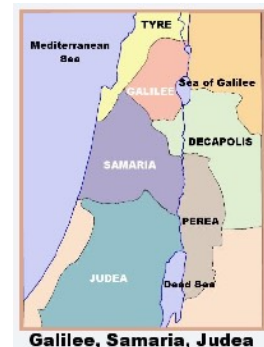
way Bible stories relate to one another horizontally and why the Bible writers put the stories together in the order they assembled them. In the passage we are studying this morning, its relationship to the stories around it are especially important if we are going to see what Mark is teaching us.

Before we begin with this passage, we need to look at the background to this passage before we jump into our study.

Background

So far in the Gospel of Mark, we have seen Jesus ministering in the region of Galilee for about the last year. Galilee is the northern part of the land of Israel. Samaria and the Samaritans are in the middle. The southern part is called Judea. The key city in Judea is Jerusalem.

Judea and Jerusalem in the south are more citified while the Galilean region in the north where Jesus ministered for the last year in the book of Mark is more rural. The main



geographical feature in Galilee is a large lake called the Sea of Galilee. Life in Galilee was centered around the lake, similar to what we experience in our little corner of Iowa. Around the Sea of Galilee were hundreds of small towns right next to one another, just as there are many small towns surrounding our lakes here in Iowa. In Galilee, if you weren't fishing on the lake, you were farming around the lake, which also makes Galilee similar to our little corner of the world. In many ways, life around the Sea of Galilee was similar to life around our lakes in Iowa. The big difference is the winter. They enjoyed much warmer winters.

Soon, Jesus would leave Galilee and head south to Judea where he would be crucified in Jerusalem, buried in a tomb and rise on the third day before returning to heaven.

As we learned last week, before Jesus headed south, Jesus traveled north with his 12 apostles. They went outside of Israel. Last week, we saw that Jesus and the apostles went to the Phoenician city of Tyre. It was a hardcore pagan city that most Jews avoided like the plague.

Why did Jesus make this 35-mile road trip northwest to pagan country? There were three reasons. First, it was to get away from the crowds in Capernaum. After Jesus fed the 5,000, he was insanely popular and couldn't go anywhere without someone wanting something from him. Second, he went north to get away from the religious leaders who wanted him dead. We saw they first wanted him dead in Mark 2. Then when Jesus was incredibly popular, they doubled their efforts to discredit him and bump him off. Things were hot in Capernaum. Third, because of this turmoil, Jesus had no time to teach and train his disciples. At this point, Jesus' training of his apostles was very important. Jesus had less than a year until he was crucified.

This is why Jesus traveled north to Tyre on a long road trip with his apostles. He could get away from the groupies who loved him, the religious



leaders who hated him, and he could train his apostles who didn't know they were running out of time to be taught by him.

The primary purpose of this trip was not to get to a destination. The purpose was for Jesus to spend time training his disciples.

If we look at the overall sweep of this Gospel, we see there was a continual shift from teaching crowds to teaching apostles. Jesus started off teaching the crowds in this Gospel but in Mark 4 Jesus switched from teaching the crowds directly to teaching the crowds in parables. Parables were meant to conceal truth publicly, but using them, Jesus could reveal truth privately. Privately Jesus explained all of his parables to his disciples. At this point Jesus left the crowds completely and was only training his apostles on this trip.

Remember what was about to happen. The apostles were about to be the first generation of preachers of the gospel. In John 14:26, we see Jesus promised the Holy Spirit would bring to their minds everything Jesus taught them so they would be reliable witnesses. The problem was Jesus needed to teach them more so they could have something in their minds for the Holy Spirit to enable them to reliably remember. That is why this lengthy road trip was important. It was not about getting to a destination. It was about time with Jesus and learning from Jesus.

Last week, we saw that when Jesus arrived in Tyre, even though he was trying to escape being noticed, some people recognized him. How did they know him? Mark 3:8 tells us some people from Tyre came to Galilee to see his miracles so some people in that city knew Jesus from that. One woman in particular knew

of Jesus. She found Jesus and begged Jesus to heal her demon-possessed daughter.

Last week, we studied her story. She was a woman with two huge barriers in front of her. First was her background. She was a woman, in a male-dominated culture. She was also a Canaanite, which were the historical enemies of the Jews. She was a Syrophoenician, which meant she was a pagan Roman and not connected to the Jewish people. She was also living in Tyre, which ranked as one of the most lost pagan cities in the ancient world. She had a terrible background working against her that would set her up as someone that should be far from God. She had more than her background working against her. She had the barrier of the timing of her request from mercy from Jesus in front of her. Jesus told her it was not yet time for God's grace to be extended to the Gentiles. Jesus taught her this with a parable. Jesus told her, "You don't cook a meal and feed it to the dogs, then give your children the leftovers. You cook a meal and feed it to your children, then give your dogs the leftovers." There is an order to things. God's people needed to have God's grace extended to them first before God's grace was extended to all people.

While she had her background working against her and the timing of her request in God's redemptive plan also working against her, she had one thing in her favor — that was the attitude with which she approached Jesus. She had great faith in Jesus. In this Gospel, she was someone who expressed some of the most genuine saving faith in Jesus that we see. She recognized Jesus as the Son of David, the Jewish Messiah. She was humble before Jesus. She placed

complete faith and trust in Jesus. She was also confident in Jesus' great compassion for her even though her background and the timing of her requisition in God's redemptive plans were working against her.

As a result of her great faith in Jesus, Jesus cast the demon out of her daughter in spite of her background and in spite of it not being time for God's grace to be extended to the Gentile world. When she placed her faith in Christ, she received mercy from Christ. Last week we learned that principle is still true. It doesn't matter what messed up backgrounds we come from. It also doesn't matter what obstacles we have in front of us. Anyone who places faith in Christ will receive mercy from Jesus, just like this woman. That is just as true today as it was in her day.

This morning, as we pick up the story, Jesus left the city of Tyre.

Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis. Mark 7:31 (ESV)

On the map, we see Jesus moved directly north up the coast to another Phoenician seaport city named Sidon. This was a 20-mile trip. We have no record what Jesus did in this city. It is possible something happened in that city while Jesus was visiting, but the Gospels do not record anything about it.



It says he went through Sidon to the Sea of Galilee in the region of Decapolis. The Decapolis was located on the southeast corner of the Sea of Galilee. It was given that name because it was a region that had 10 Greek cities

in it that had formed a confederation to defend one another, a little like NATO. Since the Bible doesn't give us much geographical information on this trip, people speculate the route Jesus took when he returned from Sidon. Did he come back south and then east, like the map above shows, or did he perform a big horseshoe to lengthen the trip. I don't know. Either way, this trip took months. Remember this trip was not about arriving at a destination. It was about being with his apostles to train them, so the longer the trip the better.

Last week, we saw the parallel account of this trip in Matthew 15 provides a few more details about how the trip ended.

Jesus went on from there and walked beside the Sea of Galilee. And he went up on the mountain and sat down there. Matthew 15:29 (ESV)

When Jesus arrived in the area of the Decapolis, he didn't go into any of the Greek cities. He went to the shore of the Sea of Galilee, climbed a mountain by the lake and sat down to take a rest. That is understandable because this trip was 120-150 miles of walking.

Now comes a theological challenge. Last week, we saw Jesus cast a demon out of a Gentile woman's daughter. Jesus was very clear it was not time for God's mission to the Gentiles to begin. Mark also made clear the healing of this woman's daughter was an exception in response to this woman's extraordinary faith. It was a preview of God's mission to the Gentile world which would begin later.

As I was studying this passage, I was surprised to find Bible scholars that claimed the man we will study this week, and the feeding of the 4,000 we will study next week, were more Gentiles he healed. That seemed weird. Why would

he make a big deal about not healing Gentiles last week, but heal hundreds and perform miracles for thousands of them in the next two passages. That doesn't feel accurate. To make matters worse, some of your Bibles may even have headings that identify this as part of Jesus' continuing mission to the Gentiles.

I didn't know what to think. Is the passage this week and next week about Jews or Gentiles? If it is more Gentiles, then what Jesus said to the Syrophenician woman about it not being time for God's grace to come to the Gentiles didn't make sense. If they were Jews, then why do some Bible scholars call them Gentiles? I was confused.

That sent me to my books. I have approximately a dozen scholarly reference works on the Gospel of Mark I can read in tough situations like this. Here is what I learned. Half of them claim the man we are about to study today and the feeding of the 4,000 next week were a continuation of Jesus' Gentile ministry.¹ The other half of my scholarly works claim the man we will look at today and the the feeding of the 4,000 we will study next week are a return of Jesus to his Jewish ministry. They are split 50/50. That wasn't too helpful for solving that problem.

Those who claim Jesus returned to his Jewish ministry point out that when Jesus works with someone that is not Jewish, like the Syrophenician woman or

¹ John MacArthur makes the most articulate explanation of this claim. He provides two reasons. First, since Jesus was in the Decapolis, that means he was working with Gentiles. The Bible does not say that piece of information. That information is simply assumed to be historically true without biblical or historical evidence that I have discovered. Second, after Jesus heals people in this region, Matthew 15:31 says, "and they glorified the God of Israel." MacArthur claims this means they didn't know the God of Israel and it is proof they were Gentiles. To me, this doesn't feel like a solid enough piece of evidence to make base this claim.

the Samaritan woman² at the well in the Gospel of John, Mark identified them by their background. When Mark, and other Gospel writers, don't identify people by a different nationality or background, people are assumed to have been Jewish. In addition, they point out that the area of the Decapolis was large and had pockets of Jews and Gentiles. The northwest corner of the Decapolis, which was on the Sea of Galilee, had an especially high Jewish population. In fact fewer than a hundred years before that area was under control of the Hasmonean Jews. Fewer than a hundred years after Jesus we have historical evidence of a large slaughter of the Jewish population in this area. While this area is part of the Greek Decapolis, it was ethnically connected with the Jews and we know was densely populated by Jews.³

You probably wonder where I fall on this issue. At the moment, I don't believe the man we are about to study this morning and the feeding of the 4,000 we will study next week, are a continuation of Jesus' Gentile ministry. There is no serious evidence to make that conclusion other than Jesus being in the region of the Decapolis, which actually was made up



² Some may raise the issue that Jesus extending the Gospel to a Samaritan woman in John 4 is another example of large Gentile ministry before the death and resurrection of Christ. What makes this different is Samaritans were half Jews, not outright Gentiles far from God and his purposes. As we see in John 4, Jesus returns a proper orientation to the Samaritan woman by telling her "Salvation is from the Jews". That means she is not an example of Jesus ministering to Gentiles but Jesus restoring former Jews who had drifted away.

³ Additional evidence that this was a return to Jesus' Jewish ministry, not a continuation of Gentile ministry comes from the Gospel of John. In John 12:20, after Jesus' triumphal entry, some Greeks wanted to see Jesus and learn about the Gospel. As a response to the Greeks' interest, Jesus stated it was now time for the Son of Man to be glorified. He would go to the cross, die, and rise from the grave. The point Jesus made is a world-wide extension of the Gospel message to the Gentile world would begin after his death and resurrection, not before his death and resurrection.

predominately of Jews, not Gentiles, in the region by the Sea of Galilee.

What we do know, is that as soon as Jesus showed up in this area, even though he was by the lake on a mountain taking a rest, people instantly recognized him and brought the sick to him.

Why did they know him on this side of the lake? Two reasons: Matthew 4:25 tells us that when Jesus was healing and casting out demons on the other side of the lake, so people of the Decapolis came to see him to have their sick healed.

The second reason comes from Mark 5. Does anybody remember what happened in that chapter on this side of the lake? That was the time Jesus sailed with his disciples from Capernaum for a brief trip to the east side of the lake. Their boat landed on the shore that morning and Jesus was met by the demon-possessed maniac who was under the control of a legion of demons. Jesus cast all of those demons out of the man into a herd of pigs, freeing the man from their control. That man wanted to return with Jesus in the boat back to Capernaum and become the 13th apostle. Jesus would not allow him. He told the man to stay on the east side of the lake and tell everyone what Jesus had done for him. For the better part of a year, the Gadarene demoniac was a missionary, telling people of this area about Jesus. This is why when Jesus arrived, everybody recognized him and started bringing the sick and demon-possessed to him. They reasoned that if Jesus could cure the demon-possessed maniac, he could cure anyone. Matthew tells us about the crowds that came to him.

And great crowds came to him, bringing with them the lame, the blind, the crippled, the mute, and many others, and they put them at his feet, and he healed them... Matthew 15:30 (ESV)

So as soon as people recognized Jesus, they brought their sick to him. In this passage, we are going to look at one of the suffering men brought to Jesus. He was unable to hear and speak. This account is told in the historical present tense. It has all the feeling of Peter having been there and witnessed what happened.

Unable to Speak

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. Mark 7:32 (ESV)

As we saw in Matthew, there were many people that came to Jesus to be healed. This man didn't come by himself but was brought by his family and friends. I expect this man was relatively lonely and ignored most of his life. He was a man who couldn't communicate with friends so he didn't have many friends. Remember that he couldn't speak or hear.

And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. Mark 7:33 (ESV)

The first thing we see Jesus do with him is pull him aside privately. Jesus didn't heal him like he was just a number. Jesus gave him his full concentration. Jesus undertook a variety of actions on this man to heal him. Some people wonder why Jesus did these actions. Was there something magical about these actions that brought about this man's healing? I don't think there was anything magical about these actions. We have already seen Jesus cast out a legion of demons from a man with just a word. We have already seen him heal people from a distance with just a word. Jesus doesn't need actions to heal. All Jesus

needs is a word to heal. If that is true, why did Jesus undertake a variety of touches before healing this man?

I think Jesus' actions were simply a version of sign language so Jesus could communicate to this man. Remember that sign language wasn't invented at this time. To communicate with someone like this, you acted like you were playing a game of charades. Jesus gave this man a message through four signs.

The first thing Jesus did was put his fingers in the man's ears. With that symbolic gesture, Jesus told the man he knew about his problem. He couldn't hear. Jesus told him he was going to do something about it. He was going to fix it.

Second, Jesus spit. It doesn't tell us where Jesus spit just that Jesus spit. After that Jesus touched the man's tongue. Jesus was telling him that Jesus understood his problem. No matter how hard he tried, he couldn't get words out of his mouth. He couldn't speak.

When children go deaf before the age of 2, they have a terrible time learning to speak. They can't say words because they have never heard words. This man had never heard words so his attempts at words were nothing more than grunts and guttural sounds. What Jesus was telling this man was he understood his problem. He couldn't hear or speak and Jesus was going to do something about it.

And looking up to heaven, he sighed and said to him, "Ephphatha," that is, "Be opened." Mark 7:34 (ESV)

Looking up to heaven is another piece of sign language. When people look to heaven or point to heaven it is the universal sign that they are talking

about God. Everyone knows this. Jesus wanted this man to know that God cared about him.

The next sign Jesus gave was a deep sigh. People who have difficulty hearing are very attentive to visual clues. They try to read lips. This man couldn't read lips but he knew what a sigh meant. It communicates sadness and compassion. Using sign language Jesus told this man that he knew what his problem was and God cared about him and his problem.

Lastly, Jesus spoke one word, "Ephphratha." This is most likely Aramaic, not Hebrew. The Bible tells us the word means be opened. This man's healing was instant and complete.

Able To Speak

And his ears were opened, his tongue was released, and he spoke plainly. Mark 7:35 (ESV)

Instantly, this man could hear and speak perfectly. Jesus created new eardrums in this man's head that were in perfect order. It also says this man's tongue was released. In Greek, it says the chains were taken off his tongue so instantly he spoke plainly. This may not sound amazing but when we think about this for a moment, the implications of what Jesus did are breath-taking.

To hear sounds for the first time and to hear words for the first time is the smallest part of the miracle. This man didn't just hear words for the first time but Jesus supernaturally implanted in his brain the comprehension of a language he had never heard. In addition, he could speak plainly. Jesus didn't just implant into this man's brain perfect comprehension of a language he had never heard but he

was also implanted in his brain complete fluency to speak a language he had never spoken.

How many of you have studied a foreign language? I have learned three languages besides English. It is a lot of work to learn a language. It is even more work to learn to speak a language than it is to learn to read a language. Imagine Jesus instantly implanting in your brain complete fluency in a language you have never heard. So you could hear, understand, and speak it with grammatical perfection. That is one wild miracle!

When it says he spoke plainly, the word plainly is the Greek word *ortho*. In English, we get the word orthopedic and orthodontist from it. It means to make something straight and give it perfect alignment. This man couldn't just speak a language he never heard but when he spoke this language he spoke it with perfect grammar. He went from not having heard language or spoken language at breakfast that morning to hearing and speaking language with complete fluency and perfection at dinner that evening. That morning, he had never heard or spoken a word in his life. That night, he was teaching advanced grammar and correcting students' papers. This was a complete, well-done miracle.

I want us to notice this is the way Jesus did all of his miracles. There was never a recovery period. If you were lame before Jesus, you were a track star after you were healed by Jesus. If you had never heard or spoken a word before Jesus, you were given perfect hearing and perfect speech after Jesus.

Not allowed to speak.

And Jesus charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. Mark 7:36 (ESV)

Before, this man was allowed to speak but couldn't speak. Now this man could speak but was not allowed to speak. This man had never said anything in his life but now he couldn't stop talking. He was like a teenage girl after a can of Red Bull. He just couldn't stop talking, in particular about Jesus.

I can sympathize with this guy. If Jesus gave me the ability to hear and speak a language I had never heard, I would be pretty excited to use it.

Why did Jesus tell this man and his friends to keep quiet about the miracle? If we trace our fingers through this Gospel, there are three times when Jesus told the person he healed not to tell anyone what he had done for him.

I think the primary reason Jesus said this was to keep down his popularity. As we saw in previous healings, after Jesus healed people and they told a crowd, many people came to see Jesus but not to learn from Jesus but to be entertained by Jesus. They treated him as a piece of entertainment, like a magic show.

As you can imagine, this guy and his friends were so excited, they didn't keep quiet and told everyone anyway. This is the message they spread.

And they were astonished beyond measure, saying, "He has done all things well. He even makes the deaf hear and the mute speak." Mark 7:37 (ESV)

The phrase *astonished beyond measure* is only used here in the New Testament. It is a very strong term filled with superlatives in the Greek. It means these people were over-the-top amazed and blown away by Jesus' miracles.

They were not just blown away by his miracles, but they were blown away by the comprehensiveness and perfection of his miracles. He had done all things well. The miracles he performed could not be improved upon because the healing he brought was comprehensive in nature. The deaf did not just get

hearing but were given complete linguistic understanding of a language they had never heard or spoken. The paralyzed didn't just regain the ability to walk, but their legs that had never moved were given so much strength they could run. The lepers who lost body parts had those body parts restored and their rotted skin restored to being as soft as a newborn baby skin. This is what was particularly astonishing about Jesus' miracles — all of his healings were perfect and complete.

There are two subtle clues in this passage that underscore what Mark was driving at in this story. Mark rarely laced clues from the Old Testament in his Gospel because his audience was Gentiles. but in this passage, he wove in two important clues.

Can anyone think of a time in the Old Testament where things were created instantly and completely with just a word and what was created was perfect and fully functioning?

I am sure you remember the creation story. God spoke and things were created instantly, completely, and perfectly in fully functioning form with no need to improve. Adam and Even were created and had the capacity to hear and speak, and a language was implanted in their brain the moment they were created.

This is the summary of the creation story from Jesus.

And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, the sixth day. Genesis 1:31 (ESV)

In our English, it describes the creation as being very good. Just as we use an English translation of the Hebrew Bible, at the time of Jesus, the Gentile

Christians used a Greek translations of the Hebrew Bible because that is the language they spoke. It was called the Septuagint. Interestingly, when we look at the Greek of Genesis 1:31 of the Septuagint, it summarizes creation by saying all things were well done. It is the same Greek wording used to describe the way the creation was done as the way Jesus' miracles were done.

Mark was implying there is a connection between the one who made the universe and the one who miraculously healed the sick. Jesus' healing miracles were little creation moments. John 1 and Hebrews 1 tell us Jesus is the one who made the universe. Just as Jesus made the universe perfectly and completely, he healed people perfectly and completely. Both were done with just a word.

The second clue Mark wants us to notice comes from Jesus making the mute speak. The particular Greek word used to describe this man's mutism is a very rare word. It is the word *mogilalon*. This is the only place that word is used in the New Testament. Interestingly, the word is so rare, there is only one place it is used in the Greek translation of the Hebrew Old Testament called the Septuagint. It is in Isaiah 35. In that chapter, Isaiah described how we can recognize the arrival of the Son of God who has come to free God's people from the curse of sin. Isaiah said you could recognize the arrival of the Messiah by his healing miracles. All of his healing miracles would be well done. He would do all of them perfectly and completely. He would take a disability because of sin and transform it into a strength, which is exactly what Jesus did for the mute man.

...He will come and save you." Then 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. For waters break forth in the wilderness, and streams in the desert... Isaiah 35:4–6 (ESV)

Isaiah said the arrival of the Son of God could be recognized by his miraculous healings that were so well done that people would not just be restored to health but they would be restored to perfect health and what was once weakness in their lives would be transformed into strength in their lives because of the touch of Jesus.

Conclusion

While this is exciting, the question remains, “How does this apply to us?” My friends, if you think Jesus’ healing miracles were well done, you need to know Jesus’ saving miracle for you and me is also well done. In fact, it was even done better than any of his healing miracles ever were.

When we ask Jesus to forgive our sin and be in charge of our lives, Jesus doesn’t just forgive some of our sin. He forgives all of our sin. Not just the sin of our past, but the sin of our present and even the sin of our future. Jesus’ forgiveness of our sin is so well done that we cannot out-sin the grace of God.

In addition, when we trust in Christ to forgive our sin and Jesus becomes our savior, we are not just freed from the wrath to come and restored to a point of pre-sin neutrality, like Adam and Eve before the fall. Instead, we are adopted as brothers and sisters of Jesus and given the identity of being the most blessed beings in the universe. That is salvation that is well done.

The Bible also tells us that one day Jesus will return. When he does, he will raise our bodies from the grave and we will get them back. The good news is we do not get back our bodies like they are now, where they age, get sick, and become weak. Jesus gives us resurrection bodies that are just like his resurrection body. You will have a body that will last forever. It will be a body

known for power. It will be a body that will never be sick. That is salvation that is well done.

In addition, one day the salvation of Jesus will extend to this earth. Creation will be freed from its bondage to decay. The restoration of creation will not be to the place it was before sin entered the world. It will be this same earth stripped free from sin but heaven will be joined with the dwelling place of God is now with men. That is salvation that is well done.

Everything that Jesus does, he does well. That is not just his original creation or the healing miracles while he was on Earth. Jesus' saving miracle that is for you and me is the most well-done miracle of all. My friends, the salvation Jesus offers us is so well done that it is far better than any healing miracles Jesus did while on earth.

Communion

We are going to close by celebrating the Lord's supper together. If you are a Christian who has experienced Jesus' saving miracle, we invite you to join us.

As the elements are passed, we are going to sing the worship song "O Come To the Altar." The words of the song are, "O' come to the altar. The Father's arms are open wide. Forgiveness was bought with the precious blood of Jesus Christ."

As we sing this song, worship Jesus from the bottom of your heart for the salvation he secured for us at the cost of his life. Salvation that is extremely well done.



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