

NT 07: Miracles of Jesus
Monte F. Shelley, 20 Feb 2011

Quotes

- The Church is a hospital for sinners, not a country club for saints.

1. What is the difference between

- a. Faith and belief? **Same in German, ... (Sis. Harold B. Lee)**
- b. Belief and believe? **Noun and verb**
- c. **πίστις (faith) and πιστεύω (believe)? Greek noun vs verb.**

Believe (NT=278; OT=45); Belief (NT=1)

Faith (NT 243; OT=2: footnotes = *faithfulness*)

Amen is best known form of the Hebrew word ('*mn*) for faith. It is in the OT 113 times as *faithful, believe, sure*. It is in the NT 152 times as *verily or amen*. In Rabbinic writings, to believe in God and to obey God are equivalent.

Faith [Latin *fides*, Greek *πίστις*] 1. confidence, trust. 2. That which produces belief, evidence, assurance, token, pledge. 3. Fidelity, faithfulness, loyalty. It meant 'loyalty to a person to whom one is bound by promise or duty, or to one's promise or duty itself,' as in 'to keep faith, to break faith.' (OED, SOED *faith, belief*)

Faith in God= hear and obey willingly the promptings of the Spirit.

Faith is a DOING word; obedience (faith) is first law.

In TV English, faith is a mind word (trust), not a doing word.

מִן 'mn ; h539 (OT=113 times)

Mean properly to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain; ...

KJV hence assurance, believe, bring up, establish, + fail, be faithful (of long continuance, stedfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right

What is the opposite of faith? Doubt (mind), fear (heart), disobey (body), not sacrifice (might). Obey grudgingly, murmur.

Faith (covenant)→ *trust* (past, Author), *obedience* (present, Duty), *hope* (future, Blessings), *fear* (future, Curses)

Some people are motivated by love of God and his promised blessings, but others by fear of promised curses/consequences.

Nothing ... [except] harshness, ... prophesying of wars, ... and continually reminding them of death, ... and the judgments ... of God ... to keep them in the fear of the Lord ... would keep them from going down speedily to destruction. (Enos 1:23)

[At the day of judgment I shall judge] every man according to his works. ... It is written endless torment ... [and] eternal damnation ... that it might work upon the hearts ... of men. (D&C 19:3-7)

2. Prophecies of Christ's mission

After being in the wilderness for 40 days, Jesus went to Nazareth and read from Isaiah in the synagogue on the Sabbath: "18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel {good tidings} to the poor {meek}; he hath sent me to heal {bind up} the brokenhearted, to preach deliverance {proclaim liberty} to the captives, and recovering of sight to the blind, to set at liberty them that are bruised <or oppressed>, 19 To preach the acceptable year of the Lord. 20 And he closed the book. ... 21 [and said,] This day is this scripture fulfilled in your ears. ... 28 And ... [they] were filled with wrath, 29 And ... led him unto the brow of the hill ... that they might cast him down headlong. 30 But he passing through the midst of them went his way." (Lk 4:18-21)

Note: { } = KJV Isaiah, <>=NIV

Every 50th year was the Jubilee year, when Israelites were to "proclaim liberty ... unto all" (Lev. 25:10). Debts were canceled, property went back to its original owner, and slaves and prisoners were freed.

Jesus announced that the "acceptable year of the Lord" had arrived, the long-promised day of the Messiah. The term "acceptable year" meant the Year of Jubilee, which God had commanded Israel to observe as a type and shadow of the coming Christ. "Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you." (Lev 25:10) Although the Jews had long since ceased celebrating the Jubilee Year, and had lost track of when the "fiftieth year" would fall, they understood its significance. During the Jubilee, all debts were canceled, all property reverted to its original owners, and all prisoners and slaves were freed. This observance was a token to help them look forward to the deliverance the Messiah would bring—restoration of their sacred inheritance and liberty for all captives of sin and death. (MM #06)

⁵ Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. ⁶ Then shall the lame man leap as <a deer>, and the <mute tongue shout for joy>. (Isa 35:5-6)

The Lord Omnipotent ... shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases. ⁶ And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men. (Mos 3:5-6)

3. Man with leprosy (Mt 8; Mk 1:40-44; Lk 5:12-14)

² There came a leper and worshipped him, saying, Lord, if thou <art willing>, thou canst make me clean. ³ And Jesus put forth *his* hand, and touched him, saying, I <am willing>; be thou clean. And immediately his leprosy was cleansed.

Jesus, moved with compassion, ... touched him (Mk 1:41)

Touching a leper made one ritually unclean. Lepers lived outside the city and kept their distance from others. They were cut off or separated from the temple and people. (Lev 13:45+)

To persuade the Israelites that Moses was sent by God, the LORD gave him three signs. One was to cause and then cure leprosy on his hand. (Ex 4:1-7) Moses used 10 miracles to free Israel from bondage and several more later.

<kneled before> ; Lk= fell on his face; Mk= kneeling down to

⁴ And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

"The leper, according to a rabbinic tradition, was considered as dead, and restoring the dead to life was the greatest of all feats. ... The leper was segregated from society, and only when pronounced clean by the priest could he return." *For a testimony* may refer to the leper being cured, Jesus' power from God, and Jesus' loyalty to the Law. (Lachs 153)

Cleansing a leper took 8 days. If the priest found him clean, the leper offered two birds, and the blood of one was sprinkled on the leper. He shaved his hair and washed his clothes and body. On the 8th day he offered animal sacrifices. The priest anointed parts of his body with blood and oil. (Lev 14) The cleansing process involved water, oil (symbolic of the Spirit) and blood,

'For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified' (Moses 6:60).

"Traditionally, those afflicted were cast out of the community. A rather complex ritual outlined in Leviticus 14 stipulates how a person whose symptom had disappeared or who had been healed could be pronounced clean and returned to full fellowship within the community." (Sense 63)

"The Savior's healing declaration, 'Be thou clean' (see Matthew 8:2-3), is a literal promise to the faithful and repentant. It may be that all of the miraculous healings performed by Jesus were but tangible symbols of the greatest healing that he alone could perform—the healing of sick spirits and the cleansing of sin-stained souls. 'The greatest miracles I see today,' declared **President Harold B. Lee**, 'are not necessarily the healing of sick bodies, but the greatest miracles I see are the healing of sick souls, those who are sick in soul and spirit and are downhearted and distraught, on the verge of nervous breakdowns' (CR, April 1973, p. 178)." (Joseph Fielding McConkie and Robert L. Millet, *Doctrinal Commentary on the Book of Mormon*, 4: 42.)

4. Paralyzed servant of centurion (Mt 8; Lk 7:1–10)

⁵ When Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, ⁶ And saying, Lord, my servant lieth at home <paralyzed and in terrible suffering>. ⁷ And Jesus saith ... I will come and heal him.

³ When he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. ⁴ And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this: ⁵ For he loveth our nation, and he hath built us a synagogue. (Lk 7)

⁸ The centurion ... said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. ⁹ For I am a man under authority, having soldiers under me: and I say to this *man*, ... Do this, and he doeth *it*.

According to Jewish practices in those days, it was not proper for a Jew to come into the house of a foreigner. (Peter reiterated that custom when he spoke to another centurion in Caesarea.) "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation." (Acts 10:28) (Rona #7)

¹⁰ {*And when they that followed him heard this, they marveled.*} And ... [Jesus] said to them that followed, ... I have not found so great faith ... in Israel. ¹¹ ... Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. ¹² But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. ¹³ And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour. ({}=JST)

East and west is "a Semitism using the opposites to include everything." (Lachs 155)

East (Jewish converts, Persia, Arabia) and west (Romans and other Gentiles)

{children of the *wicked one*} (JST)

Heirs of the kingdom by birth?

James E. Talmage: Judaism held that the posterity of Abraham had an assured place in the kingdom of the expected Messiah, and that no proselyte from among the Gentiles could possibly

attain the rank and distinction of which the 'children' were sure. (*Jesus the Christ*, 115)

Modern paraphrase: "Many shall come from among the Christians and Moslems, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But many members of the Church shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." (GDcom)

5. Woman's fever (Mt 8; Mk 1:29–34; Lk 4:38–41)

¹⁴ When Jesus was come into Peter's house, he saw his wife's mother <lying in bed with a fever>. ¹⁵ And he touched her hand, and the fever left her: and she arose, and ministered unto them.

¹⁶ When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick: ¹⁷ That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and <carried our sorrows>.

This verse in Isaiah 53 is "cited in Jewish sources referring to messianic times" (Lachs 63).

'That evening i.e., after the Sabbath' (Lachs 63)

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. (Isa 53:4; Mos 14:4)

The word *sorrows* may also be translated *pains*. (P-Isa)

6. Cost of following Jesus (Mt 8; Lk 9:57–60)

²¹ And another of his disciples said unto him, Lord, suffer me first to go and bury my father. ²² But Jesus said unto him, Follow me; and let the dead bury their dead.

"It is best explained by going back to the Aramic original, which suffered in translation. The translator read *lemeqhar*, 'to bury,' instead of *lemeqaber*, 'to the burier, to the undertaker!'" (Lachs 159)

"Let the spiritually dead bury the physically dead." (NIV Study)

This "seems harsh but may have reference to the tradition of a second burial, where family members would gather up the bones of the deceased about a year after a person had died and then place those bones in an ossuary. The practice of reburying deceased ancestors was commonplace, and Jesus' seemingly strong answer may reflect his condemnation of an unnecessary practice that would prevent a person from accepting the call to discipleship." (Sense 65–66)

7. Calms the tempest (Mt 8; Mk 4:36–41; Lk 8:22–25)

²³ When he was entered into a ship, his disciples followed him. ²⁴ And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep. ²⁵ And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish. ²⁶ And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. ²⁷ But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

The winds and the sea were said to be represented by a demon. Subduing the powers of evil was a sign of the nearness of the kingdom. (Lachs 161)

Moses divided the sea to save his people from the Egyptians. Christ calmed the sea to save his disciples from drowning.

Jesus is our Savior. Faith and fear are opposites.

Jesus would die on the cross not drown in the sea.

8. Cast out devils (Mt 8; Mk 5:1–17; Lk 8:26–37)

²⁸ When he was come ... into the country of the Gergesenes, there met him {*a man*} possessed with devils, coming out of the tombs, exceeding fierce. ...

He “ware no clothes” (Lk 8:27). “No man could bind him. ... He was ... cutting himself with stones” (Mk 5:2–5)

²⁹ And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? ³⁰ And there was a good way off from them an herd of many swine feeding. ³¹ So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. ³² And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

About 2,000 in herd (Mk 5:13)

“Large numbers of Gentiles lived in the territory of Decapolis. Normally Jews did not raise pigs, since they were considered the most ceremonially unclean of all animals.” (NIV Study)

Two → a man (JST)

Gadarenes (Mark and Luke) was more likely. (Sense 67)

³³ And they that kept them ... went ... into the city, and told ... what was befallen to the possessed of the devils. ³⁴ And, behold, the whole city came out to meet Jesus: and ... they <pleaded with him to> depart out of their coasts.

³⁵ Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. ³⁶ They also which saw *it* told them by what means he that was possessed of the devils was healed. ³⁷ Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. ³⁸ Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying, ³⁹ Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him. (Lk 8)

Christ set at liberty one who was bruised or oppressed.

About 2,000 pigs died. Valued pigs more than the soul of the man healed. Financial loss can reduce the likelihood of accepting Christ.

9. Paralyzed man forgiven (Mt 9; Mk 2:2–12; Lk 5:18–26)

In Luke, this was after the leper was cured.

As he was teaching, ... there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem. (Lk 5:17)

Pharisees came to observe and report to the Sanhedrin. If warranted, they would begin to investigate and question Jesus.

² And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

<paralytic>

⁴ When they could not come nigh unto him for the <crowd>, they uncovered the roof ... and ... let down the bed. (Mk 2)

³ And ... certain of the scribes said within themselves, This *man* blasphemeth. ⁴ And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? ⁵ For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

Which is easier to say? Why?

“Obviously it is easier to say ‘Thy sins be forgiven thee,’ because no one would or could know if the man’s sins were forgiven. Really, anyone could say it! Of course, it is much more difficult to tell someone who is paralyzed to stand up and walk because if you do not have the power to make it happen, everyone would know within moments.” (Sense 69)

Think ye evil in your hearts → <you entertain evil thoughts>

⁶ But that ye may know that the Son of man hath power <or *authority*> on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. ⁷ And he arose, and departed to his house. ⁸ But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

Son of man is “universally assumed to be the direct translation of the Hebrew or Aramaic idiom *ben 'adam* (Hebrew) or *bar a'nasa* (Aramaic).” (Sense 70)

Jesus “came to teach, heal, and forgive but was charged with blasphemy (Mark 14:62–64).” (Sense 71)

Bruce R. McConkie: “Both Jesus and the ‘doctors of the law’ who were then present knew that none but God can forgive sins. Accordingly, as a pointed and dramatic witness that the power of God was resident in him, Jesus took (perhaps sought) this appropriate occasion to forgive sins. Being then called in question by the scripturalists who knew (and that rightly) that the false assumption of the power to forgive sins was blasphemy, Jesus did what no imposter could have done—he proved his divine power by healing the forgiven man. To his query, ‘Does it require more power to forgive sins than to make the sick rise up and walk?’ there could be only one answer! They are as one; he that can do the one, can do the other.” (*Doctrinal New Testament Commentary*, 1: 177.)

10. Matthew (Levi) called (Mt 9; Mk 2:14–17; Lk 5:27–32)

⁹ As Jesus passed forth from thence, he saw a man, named Matthew, sitting at the <tax collector’s booth>; and he saith unto him, Follow me. And he arose, and followed him. ... ¹⁰ As Jesus sat at meat in the house, ... many publicans <or *tax collectors*> and sinners came and sat down with him and his disciples.

Levi (in Mark, Luke)

“Those working for Antipas, as did Levi, were generally despised, hated, and in some cases forced from the synagogue (excommunicated).” (Sense 72)

Bruce R. McConkie: “Publicans were tax collectors, representatives of an alien power which held the Jews in subjection, and as such they formed a hated, despised, and derided social group. ... Publicans were customarily classed with and considered to be sinners. The rabbis ranked them as cutthroats and robbers, as social outcasts, as religiously half-excommunicated. They were forbidden to serve as judges or to give evidence, and it was common to say of them: ‘A religious man who becomes a publican, is to be driven out of the society of religion. It is not lawful to use the riches of such men, of whom it is presumed that all their wealth was gotten by rapine, and that all their business was the business of extortioners, such as publicans and robbers are.’ (Dummelow, p. 657.)

“Matthew was one of these social outcasts; his friends and associates obviously belonged to the same group; and when he gave a feast (a sort of a reception) for Jesus, it was publicans and sinners who assembled to meet the Master.” (*Doctrinal New Testament Commentary*, 1: 181.)

¹¹ And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners? ¹² But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick. ¹³ But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

“The Pharisees did not want to break bread with the sinners ... [because of] pride or exclusiveness. For the Pharisees, the table was not merely a place for eating and drinking and satisfying their human needs, but it was also a place for learned discussion and prayers. ... It was very hard for the Pharisees ... to eat with sinners who were neither versed in the laws of purity and impurity, nor observed them.” (Lachs 167–168)

I am the LORD that healeth thee. (Ex 15:26)

Or your healer or physician

Repent of all sins or repent of sinning (follow Christ).

John the Baptist: ⁸ Bring forth therefore fruits worthy of repentance, ... ¹⁰ And the people asked him, saying, What shall we do then? ¹¹ He ... saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. ¹² Then came also publicans to be baptized, and said unto him, Master, what shall we do? ¹³ And he said unto them, Exact no more than that which is appointed you. ¹⁴ And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. (Lk 3:8–14)

11. Dead girl; issue of blood (Mt 9; Mk 5:22–43; Lk 8:41–56)

Both women were impure and contact with them would make one ritually unclean. The woman touches Jesus and Jesus touches the girl.

¹⁸ While he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

¹⁹ And Jesus arose, and followed him, and *so did* his disciples.

His daughter was about 12 years old (Lk 8:42)

The Jewish synagogue leader needed Jesus to come to his home, but the soldier did not need him to come to his home.

⁴¹ And, behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house: ⁴² For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him. (Lk 8:41–42)

Howard W. Hunter: The words, “and Jesus went with him” follow. We would not suppose that this event had been within the plans for the day. The Master had come back across the sea where the multitude was waiting on the shore for him to teach them. “And behold”—suddenly and unexpectedly—he was interrupted by the plea of a father. He could have ignored the request because many others were waiting. He could have said to Jairus that he would come to see his daughter tomorrow, but “Jesus went with him.” If we follow in the footsteps of the Master, would we ever be too busy to ignore the needs of our fellowmen? (Ensign, Nov 1979)

²⁰ And ... a woman, which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment: ²¹ For she said within herself, If I may but touch his garment, I shall be whole. ²² But Jesus turned him about, and ... he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

For 12 years she suffered physically. She was unclean (not temple worthy) and a social outcast. She could not marry and if married, she could be divorced.

Hem of garment. An important part of an Israelite's dress, owing to the regulation in Num. 15:38–39. It was really a tassel at each “wing” or corner of the *tallith* or mantle (Mt 14:36). The law required that it should be bound with a thread of blue, the color of heaven. ... It would be the tassel that hung over the shoulder at the back that the woman with the issue of blood came and touched (Lk 8:44; Ex 28:33–34). (BD Hem of garment)

Unto you that fear my name shall the Sun of righteousness arise with healing in his wings (Mal 4:2; Mal 25:2)

The Talith: Religious Jews today wear a garment of wool called a *talith*, the name seems to be derived from the Hebrew word for lamb, *taleh*. The hem or the strings of the *talith* are customarily touched during Jewish religious services (the four sets of strings are knotted so that the sum of knots and strings equals 613—the number of laws and covenants including the Ten Commandments given to Moses on Mount Sinai). Modern Jews touch the strings and knots of the talith garment to remind and commit themselves to keeping the laws and thereby being blessed of God. The woman who touched the garment of Jesus (probably the *talith*) was healed. When he questioned who had touched him, the woman fell at his feet and confessed, probably because it was totally against Jewish custom for a woman bleeding (ritually unclean) to touch anyone. Jesus assured her that her faith had made her whole. (Rona #7)

Be of good comfort → <Take heart>, be of good cheer, take courage

⁴⁴ Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanch'd. ⁴⁵ And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? ⁴⁶ And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. ⁴⁷ And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. ⁴⁸ And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. (Lk 8)

Virtue = <power> (dynamis)

²³ And when Jesus came into the ruler's house, and saw the <flute players> and the people making a noise, ²⁴ He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. ²⁵ But when the people were put forth, he went in, and took her by the hand, and the maid arose. ²⁶ And the fame hereof went abroad into all that land.

“Rabbi Judah says: ‘Even a poor man in Israel will not have fewer than two flute players and one wailing woman.’” (Lachs 172)

“Touching a dead body ordinarily resulted in ceremonial uncleanness (Lev 11:31; 21:1), but Jesus' action brought life, not defilement.” (NIV Study)

⁴¹ And he took the damsel by the hand, and said unto her, Talitha cumi: which is, being interpreted, Damsel <or Little girl>, I say unto thee, arise.⁴² And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment. (Mk 5)

The Aramaic/Hebrew word Talitha meant lamb or little/young one.

"The Jews hired [professional] mourners who were trained in outward lamentation and 'pounding of the breast' and other such forms of expressing the grief of losing a loved one in death." (Ogden 253)

³⁵ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?³⁶ As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.³⁷ And he suffered no man to follow him, save Peter, and James, and John the brother of James. (Mk 5)

They → professional mourners

⁵¹ And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.⁵² And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.⁵³ And they laughed him to scorn, knowing that she was dead.

They → disciples or parents

⁵⁴ And he put them all out, and took her by the hand, and called, saying, Maid, arise.⁵⁵ And her spirit came again, and she arose straightway: and he commanded to give her meat.⁵⁶ And her parents were astonished: but he charged them that they should tell no man what was done. (Lk 8)

By the time Jesus arrived to bless the daughter of the leader of the synagogue. The people laughed at Jesus when He said the girl was only asleep. He sent all the mourners away, then with Peter, James and John, "... he taketh the father and the mother of the damsel . . . took the damsel by the hand, and said unto her, ..." (Mark 5:40-41) The endearing term *Talitha* may have been Jesus' way of saying "my little lamb," or "curly locks" (a nickname)—and *cumi* in Hebrew means "get up." (Rona #7)

12. Blind (Mt 9)

In the Messianic age:

⁵ Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. (Isa 35:5)

²⁷ When Jesus departed thence, two blind men followed him, ... saying, *Thou* Son of David, have mercy on us.²⁸ And ... Jesus saith unto them, Believe ye that I am able to do this? They said ... Yea, Lord.²⁹ Then touched he their eyes, saying, According to your faith be it unto you.³⁰ And their eyes were opened; and Jesus straightly charged them, saying, See *that* no man know *it*.³¹ But they, ... spread abroad his fame in all that country.

13. Mute or dumb man (Mt 9)

⁶ Then shall the lame man leap as an hart [deer], and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. (Isa 35:6)

³² As they went out, behold, they brought to him a dumb man possessed with a devil.³³ And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.³⁴ But the Pharisees said, He casteth out devils through the prince of the devils.

Pharisees appear more concerned that many believe than that God has the power to heal.

¹⁵ But some of them said, He casteth out devils through Beelzebub the chief of the devils. (Lk 11:15)

Beelzebub: Greek form of the Hebrew name Baal-Zebub ('lord of the flies') is a parody on and mockery of the actual epithet Baal-Zebul ('Exalted Baal' or 'Baal the Prince'). (NIV Study)

even after all this they shall consider him a man, and say that he hath a devil, (Mosiah 3:9)

14. Jesus travelled with twelve & some women (Mt 9)

³⁵ And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

[Jesus] went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him,² And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,³ And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance. (Lk 8:1-3)

³⁶ ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.³⁷ Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;³⁸ Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

15. Evil spirit; taught with authority (Mk 1)

²¹ And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.²² And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

Authority or power

²³ And there was in their synagogue a man with an unclean spirit; and he cried out,²⁴ Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.²⁵ And Jesus rebuked him, saying, Hold thy peace, and come out of him.²⁶ And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

Rebuked → 'lay a penalty on,' 'censure,' 'punish,' 'penalize.'

Hold thy peace → 'be muzzled' or 'be shut up with a muzzle.' Thus suggests Jesus can silence the demon and bind it to prevent it from doing injury.

No magic or incantations. No fasting and prayer needed first.

Jesus won this battle for the soul of this man. He commanded people to repent (change mind/heart) and showed his power to bring about such a change. "He can cleanse and purify us from within and can ... transform us from unclean to clean, from unholly to holy." (LNTC 10)

²⁷ And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.²⁸ And immediately his fame spread abroad throughout all the region round about Galilee.

16. Widow's dead son (Lk 7)

Both Elijah and Elisha raised a widow's son from death to life (1 Kgs 17:21–22; 2 Kgs 4:32–35)

¹¹ [Jesus] went into a city called Nain; and many of his disciples went with him, and much people. ¹² Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. ¹³ And when the Lord saw her, he had compassion on her, and said ... Weep not. ¹⁴ And he came and touched the <coffin>: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise. ¹⁵ And he that was dead sat up, and began to speak. And he delivered him to his mother. ¹⁶ And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

<were all filled with awe>

17. Jesus gave apostles power to heal (Mt 10)

¹ When he had called unto *him* his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. ... ¹⁴ And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

“This act of deprecation is known in Jewish sources. The lands of the idolaters, i.e., all lands outside of Palestine, were considered to be unclean, and therefore when a Jew returned to Palestine from foreign lands he would shake off the dust from his feet, representing a rejection of the dust of pagan lands.” (Lachs 180)

In whatsoever place ye shall enter, and they receive you not in my name, ye shall leave a cursing instead of a blessing, by casting off the dust of your feet against them as a testimony, and cleansing your feet by the wayside. (D&C 24:15; 60:15; 75:20)

Shake the dust off your feet → A symbolic act practiced by the Pharisees when they left a ceremonially unclean Gentile area. (NIV Study Mt 10:14)

18. John's disciples ask if Jesus is the Christ (Mt 11)

¹ When Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

² Now when John had heard in the prison the works of Christ, he sent two of his disciples, ³ And said unto him, Art thou he that should come, or do we look for another? ⁴ Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: ⁵ The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

19. Atonement → healing

According to Leviticus, “atone means to cover or recover, repair a hole, cure a sickness, mend a rift, make good a torn or broken covering. ... Atonement does not mean covering a sin so as to hide it from the sight of God; it means making good an outer layer which has rotted or been pierced.” (TT, 69)

Anciently temple priests atoned for sins to ‘mend the rift’ between man and God. Many physical (lame, deaf, sick, blind) and spiritual (sins) conditions made a person or a priest unworthy to be in the temple. For those who came unto Jesus, the Great High Priest atoned for (healed) physical and spiritual conditions which separated people from others (e.g., leprosy, death, issue of blood) and people from God (e.g., lame, blind, leprosy).

Conclusion

Review Atonement section(#19 above)

Why did Matthew put these miracle stories in his missionary discussions to the Pharisees?

Jesus fulfilled messianic prophecies and performed miracles like unto their great prophets Moses and Elijah.

Why are these miracle stories in the New Testament for us?

Why did they come to Christ to be healed? Perhaps they were following their promptings and thus showing their faith in God.

Read Harold B. Lee quote

Read Howard W. Hunter quote

Refer to story of Master the Tempest is raging

These miracle stories invite us to come unto Christ that he might heal us as we make, understand, and keep baptismal, priesthood, and temple covenants. He desires to heal us, not punish us. May we show our faith by looking to him, coming to him, and being faithful to our covenants with him.

When we experience the storms of life, may we be faithful as we wait for him to calm the storms. As we do so, we will find as did Joseph that “all these things shall give [us] experience, and shall be for [our] good” (D&C 122:7).

Quotes

Harold B. Lee: The greatest miracles I see today are not necessarily the healing of sick bodies, but the greatest miracles I see are the healing of sick souls, those who are sick in soul and spirit and are downhearted and distraught, on the verge of nervous breakdowns. (CR, April 1973, p. 178)

Howard W. Hunter: “I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.” These are not only the words of faith of a father torn with grief but are also a reminder to us that whatever Jesus lays his hands upon lives. If Jesus lays his hands upon a marriage, it lives. If he is allowed to lay his hands on the family, it lives. (Ensign, Nov 1979)

Brigham Young: Miracles, or these extraordinary manifestations of the power of God, are not for the unbeliever; they are to console the Saints, and to strengthen and confirm the faith of those who love, fear, and serve God. (Discourses of Brigham Young, 341).

Howard W. Hunter: “All of us have seen some sudden storms in our lives. A few of them, though temporary like these on the Sea of Galilee, can be violent and frightening and potentially destructive. As individuals, as families, as communities, as nations, even as a church, we have had sudden squalls arise which have made us ask one way or another, ‘Master, carest thou not that we perish?’ And one way or another we always hear in the stillness after the storm, ‘Why are ye so fearful? how is it that ye have no faith?’”

Mary Ann Baker’s “only brother” suffered from the same respiratory disease that had taken their parents’ lives, and he left their home in Chicago to find a warmer climate in the southern part of the United States. For a time he seemed to be improving, but then a sudden turn in his health came and he died almost immediately. Mary Ann and her sister were heartbroken. It only added to their deep grief that neither their own health nor their personal finances allowed them to claim their brother’s body or to finance its return to Chicago for burial.

The Baker family had been raised as faithful Christians, but Mary’s trust in a loving God broke under the strain of her brother’s death and her own diminished circumstances. ‘God does not care for me or mine,’ said Mary Ann. ‘This particular manifestation of what they call ‘divine providence’ is unworthy of a God of love. ... I have always tried to believe on Christ and give the Master a consecrated life, ... but this is more than I can bear. What have I done to deserve this? What have I left undone that God should wreak His vengeance upon me in this way?’ ...

But as the days and the weeks went by, the God of life and love began to calm the winds and the waves of what this sweet young woman called ‘her unsanctified heart.’ Her faith not only returned but it flourished, and like Job of old, she learned new things, things ‘too wonderful’ to have known before her despair. On the Sea of Galilee, the stirring of the disciples’ faith was ultimately more important than the stilling of the sea, and so it was with her.

Later, as something of a personal testimonial and caring very much for the faith of others who would be tried by personal despair, she wrote the words of the hymn we have all sung, “Master, the Tempest Is Raging.” (Hymns 166) ...

*Master, the tempest is raging!
The billows are tossing high!
The sky is o’ershadowed with blackness.
No shelter or help is nigh.
Carest thou not that we perish?
How canst thou lie asleep
When each moment so madly is threatening
A grave in the angry deep?
Master, with anguish of spirit
I bow in my grief today.
The depths of my sad heart are troubled.
Oh, waken and save, I pray!
Torrents of sin and of anguish
Sweep o’er my sinking soul,
And I perish! I perish! dear Master.
Oh, hasten and take control!*

Then this beautiful, moving refrain:

*The winds and the waves shall obey my will;
Peace, be still! Peace, be still!
Whether the wrath of the storm-tossed sea
Or demons or men or whatever it be,
No waters can swallow the ship where lies*

*The Master of ocean and earth and skies.
They all shall sweetly obey my will.
Peace, be still! Peace, be still!
They all shall sweetly obey my will.
Peace, peace, be still!*

Too often, I fear, both in the living of life and in the singing of this hymn, we fail to emphasize the sweet peace of this concluding verse:

*Master, the terror is over.
The elements sweetly rest.
Earth’s sun in the calm lake is mirrored,
And heaven’s within my breast.
Linger, Oh, blessed Redeemer!
Leave me alone no more,
And with joy I shall make the blest harbor
And rest on the blissful shore.*

(“Master, the Tempest Is Raging,” *Ensign*, Nov. 1984, 33)

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- KJV King James Version of the Bible.
- NJPS = New Jewish Publication Society translation of the Bible
- NIV = New International Version of the Bible
- TPJS = *Teachings of the Prophet Joseph Smith*
- SOED = Shorter Oxford English Dictionary
- OED = Oxford English Dictionary
- BDB = *Brown, Driver, Briggs Hebrew and English Lexicon*
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- SOSL = Trumbull, *Studies in Oriental Social Life*.
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- DBI = *Dictionary of Biblical Imagery*
- MM = Meridian Magazine, Gospel Doctrine Lesson #, www.ldsomag.com
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- TT = Margaret Barker, *Temple Theology*