

LESSON 7
“[He] Took Our Infirmities, and Bare Our Sicknesses”
Mark 1–2; 4:35–41; 5; Luke 7:11–17

OVERVIEW:

Miracles

SCRIPTURES:

**THE GOSPEL ACCORDING TO
ST MARK
CHAPTER 1**

Jesus is baptized by John—He preaches the gospel, calls disciples, casts out devils, heals the sick, and cleanses a leper.

The text in blue was covered in a previous lesson.

1 THE beginning of the ^agospel of Jesus Christ, the Son of God;
2 As it is written in the prophets, Behold, I send my ^amessenger before thy face, which shall prepare thy way before thee. (He was the herald of the Messianic age, the messenger, forerunner, and Elias, who began the great restoration in the meridian of time, and on whose secure foundation the Son of Man himself built the eternal gospel structure. (DNTC, 1:113))
3 The ^avoice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. (This is also a call to us today to be morally straight. We need repentance today. The mission of John was to get a people ready for the promised coming of the Messiah who would bring the gift of the Holy Ghost, and thus spiritual rebirth. His preaching was to awaken the people to have sufficient faith to repent, be baptized, and accept Jesus as the Christ along with his baptism of fire.) Luke 3: 4 As it is written in the book of the prophet Esaias; and these are the words, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, and make his paths straight. 5 For behold, and lo, he shall come, as it is written in the book of the prophets, to take away the sins of the world, and to bring salvation unto the heathen nations, to gather together those who are lost, who are of the sheepfold of Israel; 6 Yea, even the dispersed and afflicted; and also to prepare the way, and make possible the preaching of the gospel unto the Gentiles; 7 And to be a light unto all who sit in darkness, unto the uttermost parts of the earth; to bring to pass the resurrection from the dead, and to ascend up on high, to dwell on the right hand of the Father, 8 Until the fulness of time, and the law and the testimony shall be sealed, and the keys of the kingdom shall be delivered up again unto the Father; 9 To administer justice unto all; to come down in judgment upon all, and to convince all the ungodly of their ungodly deeds, which they have committed; and all this in the day that he shall come; 10 For it is a day of power; yea, every valley shall be filled, and every mountain and hill shall be brought low; the crooked shall be made straight, and the rough ways made smooth; 11 And all flesh shall see the salvation of God.
4 John did baptize in the wilderness, and ^apreach the ^bbaptism of ^crepentance for the ^dremission of sins.
5 And there went out unto him all the land of Judæa, and they of Jerusalem, and (many) were ^abaptized of him in the river of Jordan, ^bconfessing their sins.
6 And John was ^aclothed with ^bcamel's hair, and with a girdle of a skin about his loins; and he did eat ^clocusts and wild honey; (Clothes similar to Elijah. This was the clothing that the people recognized as the clothing of a prophet. He probably wore it to attract as much attention as possible. Mortal Messiah, 1:385)

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: ^abut he shall (not only) baptize you with (water, but with fire and) the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was ^abaptized of John in Jordan. (This may have been near the part of the River Jordan where Israel crossed on dry ground upon entering Canaan, near Jericho. Nephi tells us why Jesus was baptized: 1) He humbled Himself before the Father, 2) He covenanted to be obedient and keep the Father's commandments, 3) He had to be baptized to gain admission to the celestial kingdom; and 4) He set an example for all men to follow. 2 Nephi 31:4-11. 4 Wherefore, I would that ye should remember that I have spoken unto you concerning that ^aprophet which the Lord showed unto me, that should baptize the ^bLamb of God, which should take away the sins of the world. 5 And now, if the Lamb of God, he being ^aholy, should have need to be ^bbaptized by water, to fulfil all righteousness, O then, how much more need have we, being unholy, to be ^cbaptized, yea, even by water! 6 And now, I would ask of you, my beloved brethren, wherein the Lamb of God did fulfil all righteousness in being baptized by water? 7 Know ye not that he was holy? But notwithstanding he being holy, he showeth unto the children of men that, according to the flesh he humbleth himself before the Father, and witnesseth unto the Father that he would be ^aobedient unto him in keeping his commandments. 8 Wherefore, after he was baptized with water the Holy Ghost descended upon him in the ^aform of a ^bdove. 9 And again, it showeth unto the children of men the straitness of the path, and the narrowness of the ^agate, by which they should enter, he having set the ^bexample before them. 10 And he said unto the children of men: ^aFollow thou me. Wherefore, my beloved brethren, can we ^bfollow Jesus save we shall be willing to keep the commandments of the Father? 11 And the Father said: Repent ye, repent ye, and be baptized in the name of my Beloved Son. To fulfill all righteousness is to perform every ordinance, keep every commandment, and do every act necessary to the attainment of eternal life. DNTC, p. 123. Elder Maxwell has said: "Why do we need outward ordinances, anyway? God surely knows our inner thoughts and feelings, our hearts, minds, and intentions, and can judge us perfectly. So why not judge us without reference to any outward ordinances? After all, some in the world regard themselves as Christians but disdain any ordinances at all. Ordinances, in fact, are required for several vital reasons. To begin with, ordinances show our visible, outward obedience to the Lord and His plan of salvation. Lord, Increase Our Faith, p. 74.) 10 And straightway coming ^aup out of the water, he saw the heavens opened, and the Spirit like a ^bdove descending upon him: (Luke 3:22 – And the Holy Ghost descended in a bodily shape like a dove upon him.) (The Prophet Joseph Smith said that John "led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the sign of the dove, in witness of that administration. The sign of the dove was instituted before the creation of the world, a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of the dove, but in sign of the dove. The Holy Ghost cannot be transformed into a dove, but the sign of the dove was given to John to signify the truth of the deed, as the dove is in emblem or token of truth and innocence." Teachings, p. 275-276 Elder McConkie then adds: "It thus appears that John witnessed the sign of the dove, that he saw the Holy Ghost descend in the 'bodily shape' of the personage that he is, and that the descent was like a dove." DNTC, 1:123-24)

11 And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. (And John bear record of it.)

12 ^aAnd immediately the Spirit driveth (took) him into the ^bwilderness. (desert) (Jesus spent the 40 days in meditation and preparation for His mission. He communed with His Father and was fed spiritually. Elder McConkie said: "Surely the spiritual stature of the Man Jesus was such that for forty days the lions and wild beasts treated him as they did Daniel. Surely the visions of eternity were opened to his view as they were to Paul and Joseph Smith. Surely he saw all that was seen by Enoch and Moses and

Moriancumer. Surely there was purpose and preparation, refinement and testing, growth and development, during this period when our Lord's body was made subject to his spirit. Fasting and prayer and pondering and visions and revelations prepare and pondering and visions and revelations prepare men for the ministry, and it was no different except in degree, where the preparations of the Lord Jesus was concerned." Mortal Messiah, 1:410. It may also be that during this time, the Savior received the rest of the ordinances necessary for salvation. Joseph Smith taught, "If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord." TPJS, p. 308.)

13 And he was there in the wilderness forty days, ~~tempted of Satan~~ (seeking to tempt him;) (Elder McConckie said: "We must assert that this was a personal appearance, one in which the spirit Lucifer, who was cast out of heaven for rebellion, came in person and spoke to Jesus face to face. It was no mere placing of thoughts in his mind, but an open and spoken conversation." Mortal Messiah 1:411); and was with the wild beasts; and the angels ministered unto him.

14 Now after that John was put in prison, Jesus came into Galilee (also to avoid prison. The Sanhedrin has jurisdiction in Judea, but not in Galilee.), ^apreaching the gospel of the kingdom of God,

15 And saying, The ^atime is fulfilled, and the ^bkingdom of God ^cis at hand (Gr has arrived): ^drepent ye, and ^ebelieve the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. (Peter, Andrew, James and John and Zebedee, had formed a fishing business. They would have contracted with the local broker, probably Matthew, for the fishing rights of a portion of the lake.)

17 And Jesus said unto them, Come ye after me, and I will make you to become ^afishers of men.

18 And straightway they forsook their nets, and followed him. (What is the cost of discipleship? For these brethren, it was their families and their business.)

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And ~~straightway~~ he called them: and (~~straightway~~) they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and ^ataught.

22 And they were astonished at his doctrine: for he taught them as one that had ^aauthority, and not as the ^bscribes.

23 And there was in their synagogue a man with an ^aunclean spirit; and he cried out, (Because an unclean spirit inhabited the man, the man did not have his free agency for the unclean spirit spoke through the man who's body it possessed. DNTC, p. 168)

24 Saying, ~~Let us alone~~; ^awhat have we to do with thee (Gr what business do you have with us...), thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the ^bHoly One of God. (The veil has not been taken away from devils. They know Jesus from the pre-existence.)

25 And Jesus ^arebuked him, saying, Hold thy peace, and come out of him. (Though Jesus was known to the devils because of the dealings with them in the pre-existent sphere, he consistently refused to permit them to bear record of his divinity. Had Jesus let unclean spirits go unrebuked, or had he acquiesced in their testimonies of him, the Jews would have claimed greater justification for their false charge against him, "He hath a devil, and is mad, why hear ye him?" John 10:20. DNTC, p. 168)

26 And when the unclean spirit had ^atorn him, and cried with a loud voice, he came out of him. (In April 1830, when Joseph Smith cast a devil out of Newell Knight, Brother Knight "saw the evil spirit leave him and vanish from his sight." – Joseph Fielding Smith, Essentials in Church History, p. 95-96. DNTC, p. 168)

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? ~~what new doctrine is this?~~ (Only new because they were apostates.) for with ^aauthority

commandeth he even the unclean spirits, and they do obey him. (Joseph Smith recorded the first miracle in the restored Church, casting out an evil spirit, as follows: Amongst those who attended our meetings regularly, was Newel Knight, son of Joseph Knight... We had got into the of praying much at our meetings, and Newel had said that he would try... but when we again met together, he rather excused himself. I tried to prevail upon him... He replied... he would wait until he could get into the woods by himself, and there he would pray. Accordingly, he deferred praying until next morning, when he retired into the woods; where, according to his own account afterwards, he made several attempts to pray, but could scarcely do so... He began to feel uneasy, and continued to feel worse both in mind and body, until, upon reaching his own house, his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner; his visage and limbs distorted and twisted in every shape and appearance possible to imagine; and finally he was caught up off the floor of the apartment, and tossed about most fearfully. His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with great earnestness requested my to cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, If you know that I can, it shall be done; and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him; when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight. This was the first miracle which was done in the Church, or by any member of it; and it was done not by man, nor by the power of man, but it was done by God, and by the power of godliness. History of the Church, 1:82, Verse by Verse, the Four Gospels, p. 145-148)

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 ~~But~~ (And) Simon's wife's mother lay sick of a fever, and ~~anon they tell him of~~ (they besought him for) her. (She must have been unable to ask herself.)

31 And he came and took her by the hand, and ^alifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he ^ahealed many that were sick of divers diseases, and cast out many ^bdevils; and ^csuffered not (Gr he did not allow) the devils to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed. (Cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated. D&C 88:124. Elder Boyd K.

Packer: I have learned that the best time to wrestle with major problems is early in the morning. Our minds are then fresh and alert. The blackboards of our minds have been erased by a good night's sleep. The accumulated distractions of the day are not in our way. Our bodies have been rested also. That is the time to think something through carefully and to receive personal revelation.... When I'm under pressure, you won't find my burning the midnight oil. I'd much rather be in bed early and getting up in the wee hours of the morning, when I can be close to Him who guides this work. Teach Ye Diligently, 204-5)

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And he said unto them, Let us go into the next towns, that I may ^apreach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out ^adevils.

40 And there came a ^aleper to him (Luke 5 says his leprosy was in an advanced stage, from head to toe, near to death), beseeching him, and kneeling down to him, ~~and saying unto him~~ (said), If thou wilt, thou canst make me ^bclean. (pure) (He did not doubt that Jesus could heal him, but asked if we would heal him.)

41 And Jesus, moved with ^acompassion, put forth *his* hand, and touched him, and said ~~th~~ unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he ^astraitly (Gr warned him sternly) charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: (Jesus was being humble in not wanting the miracle spoken of much. It may be that at this time, when men were flocking to him in such great numbers, further fame and notoriety would have hindered him in his travels and preaching. Or that such a notable miracle would fan the flames of persecution that already were beginning. MM 2:46) but go thy way, she(o)w thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. (He still encouraged adherence to the law of Moses. Leviticus 13, 14)

45 But he went out, and began to publish *it* much, and to ^ablaze abroad (spread widely) the matter, insomuch that Jesus could no more openly enter into the city, but was without in ~~desert~~ (solitary) places: and they came to him from every quarter.

CHAPTER 2

Jesus forgives sins, heals a paralytic, eats with publicans and sinners, and announces that he is Lord of the Sabbath.

1 AND again he entered into Capernaum (This is Jesus "own city," where his mother and half brothers and sisters lived.) after ~~some~~ (many) days; and it was noised that he was ^ain the house. (or at home)

2 And straightway many were gathered together, insomuch that there was no room to receive (the multitude) *them*, no, not so much as about the door: and he ^apreached the word unto them. (He is in the home of Peter. There are so many people that want to hear him and be healed of him, that no one else can get in. Four men come carrying a paralytic man to be healed.)

3 And they come unto him, bringing one sick of the palsy, which was ^aborne (carried) of four (persons). (Elder Talmage said: "In this man's condition there was plainly a close connection between his past sins and his present affliction... [However], Christ recognized his repentance together with the faith that accompanied it." Jesus the Christ, 180)

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was ("The four men ascend to the roof, probably by the usual outside stairs found on nearly every house. On the roof they do what is neither difficult nor uncommon; they make an opening in the thatch-type roof, and through it they lower the suffering man into the presence of Jesus." MM 2:48): and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay. (They were creative in solving a difficult problem. Sometimes we have to seek inspiration to solve difficult problems. Like the Brother of Jared's experience. He produced the work of preparing the stones and then asked the Lord to touch them to make them light.)

5 When Jesus saw their faith, (He sees a teaching opportunity) he said unto the sick of the palsy, Son, (Matthew 9:2 says, Son, be of good cheer; thy sins are forgiven thee.) thy sins be ^aforgiven thee. (Which is better, to be forgiven or to be healed? "If Jesus should first forgive the man's sins – since none but God can forgive sins – such an act would be announcement that he was God; then, if he commanded the sick person to rise up and walk, it would be proof that his claim to divinity was true. The teaching situation is ideally prepared, and the Master Teacher knows the course to pursue... The Lord forgives sins, but he does it in harmony with the laws he ordained before the world was. By properly repenting and by then partaking worthily of the sacrament, so that the Spirit of the Lord will come again into the

lives of the penitent persons, members of the kingdom gain forgiveness of sins. We are not told whether the paralytic here forgiven by Jesus was a member of the Church or not. The overwhelming probability is that he was, and that Jesus was now forgiving his sins anew, as he did many times to Joseph Smith and the early elders of his latter-day kingdom. Where members of the Church are concerned, there is a very close connection between manifestations of healing grace and the forgiveness of sins. The very fact that a member of the kingdom has matured in the gospel to the point that he has power through faith in Christ to be healed, means that he also has so lived that he is entitled to have his sins remitted.” MM 2:49-51. James 5:15 says: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.)

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak ^ablasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it (not) easier to say to the sick of the palsy, *Thy* sins be forgiven thee; ~~or~~ (than) to say, Arise, and take up thy bed, and walk? (He that can do the one, can do the other.)

10 But that ye may know that the ^aSon of man hath power on earth to forgive sins, (he sai(d)th to the sick of the palsy,)

11 I say unto thee, ^aArise, and take up thy ^bbed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and (many) glorified God, saying, We never saw ~~it on this fashion~~ (the power of God after this manner). (“The proof of Messiahship could not be controverted. He who claimed to forgive sins – which all agreed none but God could do – had proved his divine power by turning the living death of palsy into the joyous life of physical health and spiritual cleanness. Following this display of power, the polarization of the people increased.” MM 2:53)

13 And ~~he~~ (Jesus) went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphaeus sitting at the (place where they receive tribute, as was customary in those days.) – ^areceipt of custom, and (he) said unto him, Follow me. And he arose and followed him. (Capernaum was an important fishing village. At this time, fishing was not a free enterprise. All fishing industry was controlled by the ruling elites who sold fishing rights to brokers, translated tax collectors or publicans, who in turn contracted with fishers. The fishers received capitalization along with fishing rights and were therefore indebted to the brokers. The location of Matthew’s (or Levi’s) toll office in Capernaum – an important fishing locale – probably identifies him as just such a contractor of royal fishing rights. K.C. Hanson & Douglas E. Oakman, Palestine in the Time of Jesus, p. 106)

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus (him) and his disciples: for there were many, and they followed him. (Publicans were despised. Many used extortion to collect their taxes for Rome. It was especially bad if it was a Jew that was a publican. It is assumed that Matthew gave up much wealth. His association with the Master must have been considerable before his call. Matthew was prepared and foreordained to be one of the Twelve. This feast may have been a farewell feast. MM 2:55-57)

16 And when the scribes and Pharisees saw him eat with ^apublicans and sinners, they said unto his disciples, (They ask the disciples, not Jesus.) How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard ~~it~~ (this), he sai(d)th unto them, (“The questions are put to the disciples, but the answers come from Him who sets the tone of those festivities which we must believe he found enjoyable.” MM2:57) They that are ^awhole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And (they came and said unto him,) the disciples of John (In Matthew, the disciples of John are the

ones who ask the question about fasting.) and of the Pharisees used to ^afast: ~~and they come and say unto him,~~ Why do the disciples of John and of the Pharisees fast, but thy disciples fast not? (The Pharisee fasts were far removed from the Lord's standard of fasting found in Isaiah 58. MM 2:59)

19 And Jesus said unto them, Can the children of the bridechamber fast, while the ^abridegroom is with them? as long as they have the ^bbridegroom with them, they cannot fast. (The Lord is among them, they should rejoice.)

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. (After my death will be time to fast.)

21 No man also seweth a piece of ^anew (Gr unshrunk, or unsized) cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles. (Jesus came to restore not reform. His mission was to fulfill the old order and commence the new; he came to tramp out the dying embers of Mosaic performances and ignite the living flames of the gospel fire in the hearts of men. He was telling John's disciples to complete their conversion by following him. MM 2:62)

23 And it came to pass, that he went through the corn fields (most likely barley) on the sabbath day; and his disciples began, as they went, ^ato pluck the ears of corn. (occasionally picking some grain) (Allowed by Deut 23:25 – When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbor's standing corn.)

24 And the Pharisees said unto him, ("Spying eyes – viewing we suppose, with prosecutorial pleasure – observed the two sins, which they could argue were capital offenses. Perhaps these peering Pharisees were following to see if the disciples of the New Order would walk more than the two thousand cubits allowed by the Rabbinic restrictions on the Sabbath day; perhaps they hoped to witness the sins of harvesting and threshing. Seeing what they did, they complained to Jesus." MM 2:84) Behold, why do they (thy disciples) on the Sabbath day that which is not lawful? (They broke two laws, not biblical but Rabbinic laws: They both reaped and harvested. The plucking was reaping, the rubbing off of the husks was threshing.)

25 And he said unto them, Have ye never read what David did, (With all your learning, has it not come to your attention?) when he had need, and was an hungred, he, and they ~~that~~ (who) were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him? ("Even you know that your law calls for men to eat on the Sabbath, and that danger to life and being on the Lord's errand supersede the Sabbath law. Since David was guiltless in taking the very Bread of the Presence from off the holy table, think ye that my disciples will be condemned for rubbing a few grains of barley in their hands to make them more palatable?" MM 2:85)

27 And he said unto them, The ^aSabbath was made for man, and not man for the ^bSabbath: (Wherefore the Sabbath was given unto man for a day of rest; and also that man should glorify God, and not that man should not eat; For the Son of Man made the Sabbath day.)

28 Therefore the ^aSon of Man is Lord also of the Sabbath. (I am the Lord also of the Sabbath and can specify in my own name what constitutes proper Sabbath observance. By objecting to his Sabbath conduct, or that of his disciples, they were in fact objecting to his Messiahship. MM 2:88)

CHAPTER 4

35 And the same day, when the even was come, he sai(d)th unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm of wind, and the waves beat (over) into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: (Elder McConckie said: "Sleeping calmly amid the raging billows of a tempest that threatened to sink the ship is certainly evidence of an unimpaired nervous system. It is clear that the mortal Jesus lived a normal, healthy, balanced life." DNTC 2:306) and they awa^(o)ke him, and say (said) unto him, Master, carest thou not that we perish?
 39 And he arose, and rebuked the wind, and said unto the sea, ^aPeace, be still. And the wind ceased, and there was a great ^bcalm. (He who spoke and created all things now spoke and winds and water obeyed him again. Elder McConckie said: "Diety intervenes in temporal things even controlling and moderating the elements for the faithful....he maintains special watch care over those who by obedience and righteousness become his especial friends. For them storms are stilled, barren soil becomes productive, special needed rains fall and bounteous harvests mature, vines do not cast off their ripened fruits untimely, climatic conditions of whole regions are changed, mountains are moved, and rivers are turned out of their courses." DNTC, 2:307)
 40 And he said unto them, Why are ye so ^afearful? how is it that ye have no ^bfaith? (Had they not feared, they could have calmed the sea. His question is also to us today. How is our faith? By faith all things are possible, and when the Lord's servants rise in the full majesty of their callings, they have power to command the waters. D&C 61:27)
 41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

CHAPTER 5

Jesus casts out a legion of devils, who then enter the swine—A woman is healed by touching his clothes—He raises Jairus' daughter from the dead.

1 AND they came over unto the other side of the sea, into the country of the Gadarenes. (The town of Gergesa is the most likely location for this event. It is only about a mile from the Sea of Galilee.)
 2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,
 3 Who had ~~his~~-(been) dwelling among the tombs; and no man could bind him, no, not with chains:
 4 Because that he had been often bound with fetters and chains, and the chains had been ^aplucked (Gr broken, taken apart) asunder by him, and the fetters broken in pieces: neither ^bcould any *man* tame him. (Gr was any man strong enough to tame him)
 5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. (Luke also mentions that he was naked – Luke 8:27. The symbolism of nakedness is that he is far from the Atonement. His sins and weaknesses are visible for all to see. All unrepentant sinners are naked. We are not covered by the Savior's cloak of the Atonement.)
 6 But when he saw Jesus afar off, he ran and worshipped him,
 7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I ^aadjure (implore) thee by God, that thou torment me not. (There is a set time appointed when devils shall have no more power over mortal men and when they shall be cast out into that eternal hell prepared for them. This fact is known to them, in consequence of which they labor with inordinate zeal to overthrow the work of God during the short time allotted to them. DNTC, 2:311-312)
 8 For he said unto him, Come out of the man, ~~thou~~ ^aunclean ^bspirit.
 9 And he asked (commanded) him (saying), ~~What is~~ (declare) thy name? And he answered, saying, My name is Legion: for we are many. (A Roman legion was 6,000. There were 2,000 swine.)
 10 And he besought him much that he would not send them away out of the country.
 11 Now there was there nigh unto the mountains a great herd of swine feeding.
 12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.
 13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine:

and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were ^achoked (drowned) in the sea. (If the swine were owned by Jews, they drove an illegal trade; if the hog farm belonged to Gentiles, its very existence was an insult to the national religion. In either event, even according to the local customs and laws, the destruction of the swine was justified. DNTC 2:313)

14 And they that fed the swine fled, and told ~~it~~ (the people) in the city, and in the country (all that was done unto the swine). And they went out to see what it was that was done.

15 And they ~~ce~~(a)me to Jesus, and see (saw) him that was possessed with the ^adevil, and had the Legion, sitting, and clothed, and in his right ^bmind: and they were afraid.

16 And they that saw ~~it~~ (the miracle) told them (that came out) how it befell ~~to~~ him that was possessed with the devil, (and how the devil was cast out,) and ~~also~~ concerning the swine.

17 And they began (immediately) to pray him to depart out of their coasts. (These people, worldly and carnal by nature, actually preferred their way of life to that which they would have been obligated to pursue, had they accepted the gospel. DNTC 2:313)

18 And when he was come into the ship, he that had been possessed with the devil (, spoke to Jesus, and) prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but sai(d)th unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had ^acompassion on thee.

20 And he departed, and began to ^apublish in Decapolis how great things Jesus had done for him: and all ~~men~~ (that heard him) did marvel. (The bitterness against Jesus was not so great in this region and some on hearing of the miracle would be led to investigate and believe the truth. DNTC, 2:314)

21 And when Jesus ~~was~~ (had) passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: ~~I pray thee~~, come and lay thy ^ahands on her, that she may be healed; and she shall live.

24 And Jesus (he) went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an ^aissue (hemorrhage) of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, (she) came in the press behind, and touched his ^agarment. (“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.” Daniel Rona, New Testament Supplementary Material, p. 38)

28 For she said, If I may touch but his clothes, I shall be whole. (She had sufficient faith.)

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that ^avirtue (Gr power, strength) had gone out of him, (Elder McConkie said: “Giving blessings and performing priesthood ordinances is often the most physically taxing labor which the Lord’s true ministers ever perform. There is nothing perfunctory or casual about the performance of these holy ordinances; great physical exertion and intense mental concentration are part of the struggle to get that spirit of revelation so essential in an inspired blessing or other performance.” DNTC 2:319. Joseph Smith under date of March 14, 1843 wrote in his journal: “Elder Jedediah M. Grant enquired of me the cause of my turning pale and losing strength last night while blessing children. I told him that I saw Lucifer would exert his influence to destroy the children

that I was blessing, and I strove with all the faith and spirit that I had to seal upon them a blessing that would secure their lives upon the earth; and so much virtue went out of me into the children that I became weak, from which I have not yet recovered; and I referred to the case of the woman touching the hem of the garment of Jesus. The virtue referred to is the spirit of life; and a man who exercises great faith in administering to the sick, blessing little children, or confirming, is liable to become weakened.” Teachings, p. 280-281) turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy ^afaith hath made thee whole; go in ^bpeace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue’s house ~~certain which~~ (a man who) said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as (he spake,) Jesus heard the word that was spoken, he ~~said~~ (and said) unto the ruler of the synagogue, Be not afraid, only ^abelieve. (Gr exercise faith) (Fear and doubt cannot be in a person when faith is present and vice versa – Joseph Smith.)

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he sai(d)th unto them, Why make ye this ^aado, (Gr uproar, tumult) and weep? the damsel is not dead, but sleepeth.

40 And they ^alaughed (ridiculed) him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; (This may have been Jesus way of saying, “My little lamb, or “curly locks.” Cumi means “get up” Daniel Rona, p. 39) which is, being interpreted, Damsel, I say unto thee, ^aarise.

42 And straightway the damsel ^aarose, and walked; for she was ~~of the age of~~ twelve years (old). And they were astonished with a great astonishment.

43 And he ^acharged them straitly (Gr strongly warned them) that no man should know it; and commanded that something should be given her to eat.

THE GOSPEL ACCORDING TO ST LUKE CHAPTER 7

11 ¶ And it came to pass the day after, that he 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~~ (many) people of the city ~~was~~ (were) with her. (There are two groups of people that meet. One mourning one that has died. The other following the Prince of Life. Here they meet: Life and Death. Edersheim 1:555-57)

13 And ~~when~~ (now) the Lord saw her, he (and) had ^acompassion on her, and (he) said unto her, Weep not.

14 And he came and touched the bier: and they ~~that~~ (who) bare ~~him~~ (it) stood still. And he said, Young man, I say unto thee, Arise.

15 And he ~~that~~ (who) was ^adead sat up, and began to speak. And he delivered him to his mother. (Elder McConckie said: “And is not this first known instance of calling mortals from death to life by Jesus but

a type and a shadow of what this same Jesus shall do for all his people at an appointed time? Will he not say to all, ‘Come forth from your graves; step out of your tombs; arise from your biers. Live again – this time in glorious immortality, never to suffer the pangs of death again’? And will he not then deliver the righteous into the arms of their mothers and fathers and loved ones?” MM 2:186)

16 And there came a ^afear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath ^bvisited his people.

17 And this rumour of him went forth throughout all Judaea, and throughout all the region round about.