

New Testament 10
March 4-10
Thy Faith Hath Made Thee Whole
Matthew 8-9; Mark 2-5
By Lenet Hadley Read

(The Lord's healing miracles had many purposes beyond "Having compassion." He was also **fulfilling prophetic miracles wrought by ancient prophets and kings**).

I. **Like Moses:** He continued to witness that He was the new but "Greater" than Moses.

A. Moses had exhibited power over wind and water when he controlled them as the Children of Israel crossed over to inherit the Promised Land.

B. Jesus' controlled water and wind when crossing Galilee (Matt 8:23-27; Mark 4:36-41).

C. **But as deep waters are a symbol of Death, He was ultimately showing He would overcome Death itself and bring others into the True Promised Land of Eternal Life.**

III. **Like Jonah:** Jesus further manifest this truth by a parallel to Jonah

A. Like Jonah, Jesus was **asleep below** during this "**mighty tempest in the sea**" [Jonah 1:4; Matthew 8:24]

B. The threatening seas became calm when Jonah offered himself and was cast into them, **foreshadowing Jesus who would overcome Death by offering Himself as sacrifice.**

C. Jesus later confirms this parallel by saying the sign given the people was the "Sign of Jonah." He meant His offering Himself in death and His three days in the tomb and eventual Resurrection would be like Jonah's three days in the fish to be reborn (Matthew 12:38).

D. Jesus made further parallels by saying **that as the Ninevites repented due to Jonah's miracle, so many Gentiles would repent due to His Resurrection** (Matthew 12:41).

IV. **Like David:** Jesus gave many witnesses that He was the longed-for Son of David.

A. In prophecy, David had been refused an acceptance as King until he had "removed the blind and the lame" (2 Samuel 5:6).

B. This foreshadowed Jesus who would not be accepted by His people until He had performed many miraculous healings. For after His many miraculous healings, **He was welcomed into Jerusalem as The Son of David.** Only to be captured and slain by the leaders (Matthew 21:1-11).

V. **Like Elijah and Elisha:** When Jesus raised the dead to life, he was showing that He was the fulfillment of the miracles of Elijah (1 Kings 17:17-24) and Elisha (2 Kings 4:32-35) who brought others back to life. Of course **He would complete the full fulfillment by His own Death and Resurrection, causing all to be brought back to life. (This is likely why both prophets first "lay down upon the dead" showing it would be Jesus' own laying His own life down in death and then arising which would cause all of us to arise).**

VI. Many of Jesus' miracles had other special implications, laying the groundwork for His upcoming Greatest Works of Redemption:

A. Healing the Leper was particularly significant. Leprosy was considered as "Living Death," and was believed to stem from Sin. [Thus lepers were greeted with the warning

“Unclean!”] So when He healed the leper, **it was as if He was healing a Sinner of Sin, and bringing the dead back to life.**

- B. Jesus strengthened this witness when He healed the man with palsy. When He said, “Thy sins be forgiven thee,” He was accused of blasphemy. He verified He had both the power to heal **and to forgive sins** when He asked which was easier to heal or to forgive. He then caused the palsied man to walk. Thus He proved He could also forgive sins (Mat. 9:2-8).
- C. He made this truth yet more potent when He deliberately associated with publicans and sinners. He was manifesting that **He had come, with the necessary powers, to heal the unholy and the sinners.**

VII. In spite of mighty miracles witnessing He was the Messiah, the Jewish leaders continued to manifest their blindness. He therefore began to show that due to their rejection of Him His gospel would go to the Gentiles.

- A. When a Roman centurion came to Him seeking healing for a servant, and had the faith that Jesus could heal even from a distance, Jesus witnessed “I have not found so great faith, no, not in Israel. And He further warned, “Many shall come from the east and west, and shall sit down with Abraham, and Isaac and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth” (Mathew 7:5-13).

B. This truth is the underlying meaning of His saying “Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottle perish; but they put new wine into new bottles, and both are preserved” (Matthew 9:17).

He had brought the New Wine of His Gospel. And that New Wine would eventually go into the new, more receptive hearts opened by many Gentiles (See also Mark 2:19-22).

C. Later He explained to a Gentile woman who begged for His blessings, that He had come first to feed Lost Israel. She petitioned that while feasts were first provided to the children, the family pets were able to eat the crumbs.

So because of her faith, Jesus healed her.

The imagery used in this incident taught that while Israel, as children, would be offered the feast of His Gospel first, those not originally children would later be allowed to eat what Israel had rejected.

Like Boaz: The Old Testament story of Ruth, a Gentile, who **was allowed to gather the gleanings of Israel’s harvest, and be wed to the wealthy Boaz also taught this.** Boaz foreshadowed Jesus who would covenant with Gentiles after Israel rejected Him. (For details, see lesson OT # 20 scriptureslenethread.blogspot.com, or on www.ldsgospeldoctrine.net.)

VIII. Jesus reinforced this truth by feeding 4,000, which included many Gentiles (Matthew 15:29-39).

A. “This ... feeding is not a mere duplication of the feeding of the five thousand.... Now he is teaching other hosts who in substantial part...are presumed to be Gentiles.... Now he is prefiguring the future presentation of the living bread to the Gentile nations” (Bruce R. McConkie, *Doctrinal New Testament Commentary*, I:375).

The **offering of the Gospel to the Gentile’s was always meant only to be a delay of timing.**

- B. Many Gentiles received His word gladly, and though previously worshipping other gods, now “glorified the God of Israel” (Matthew 15:31).

IX. In spite of all Jesus had done to show He was the expected Messiah, (all of the above and more), the Pharisees and Sadducees demanded a sign.

A. **We misunderstand if we do not recognize His answer was not a rejection of the value of signs or witnesses.** After all, He had healed the blind, the sick, the leprous, cast out devils, and raised the dead (16:1-12), all of which had been given as signs or witnesses.

He was condemning them because He had already given multiple signs and witnesses, Which they refused to accept!

“O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?” (v.2-3).

C. They were adulterers in relation to Jehovah’s covenant made as a Bridegroom at Mt. Sinai. For they were rejecting that God with whom they had covenanted to always worship, who was now among them in the flesh!

X. Jesus passed on His priesthood healing powers to His leaders then [and to ours of today].

A. And there **are still miraculous healings.** They are often kept private due to their sacredness.

My own mother was called a “walking miracle” by her non-member doctor, because she was healed from Hodgkin’s Disease in the late sixties.

One of my sons, who was shot through the knee in the Dominican Republic by a 45 automatic weapon in the late eighties, which should have blown his leg off, still walks on the leg today, without a limp. The bullet passed sideways through his knee, and amazingly left only one chipped bone, which has now caused a spur to grow downward. This, however, was only a part of the full miracle, which is too sacred to recount

XI. So why isn’t everyone protected or healed?

A. It does not always relate to faith or to righteousness or to God’s personal love.

B. Elder Dale G. Renlund gave a helpful answer in last October Conference [2018].

“Our Heavenly Father’s goal in parenting is not to have His children *do* what is right; it is to have His children *choose* to do what is right and ultimately become like Him. If He simply wanted us to be obedient, He would **use immediate rewards and punishments to influence our behaviors.** [Emphasis added].

But God is not interested in His children just becoming trained and obedient “pets” who will not chew on His slippers in the celestial living room.³ No, God wants His children to grow up spiritually and **join** Him in the family business.”

C. The way we become more like Him is to experience trial and suffering, and with His help, overcome it and grow because of it. If we were never allowed to suffer anything and were always rewarded for every little thing, we would not grow, and we would definitely not become like Him, who suffered the greatest of any of us all.

The Father did not remove the Bitter Cup from His Most Faithful, His Most Righteous, His Most Beloved Son. So He will not always remove the Bitter Cup from us. Although sometimes He does for His own purposes.

But we will surely be tried in other ways and at other times, so we can truly experience our own Gethsemanes. **Thus we make our own offerings of “willingness to partake of Bitter Cups in obedience to the Father’s Will.”**