

JESUS WORKETH MIRACLES — Part I

I put the first five headings on the board. These subjects, any of them, can be outlined in a variety of ways—an outline is rather arbitrary. I made one that has nineteen headings which has the intent of presenting the subject of “miracles” and getting down and discussing some of the types and kinds and qualities of the miracles Jesus performed. We’ll spend a couple of days at least upon it. I read to you, at least the headings involved in the outline; but today, introductorily, laying a foundation and getting a vision of what is involved in miracles, perhaps we’ll talk primarily about these initial headings:

- The Messianic Prophecies Foretell Miracles
- How Miracles Prove Divine Sonship
- Nature and Purpose of Miracles
- Miracles Follow Faith
- Some Miracles Require More Faith

And, at least these headings ought to give us the concept of what in general is involved in miracles. In a manner of speaking, these things are the dramatic things heard in Jesus’ life, with the possible exception of his crucifixion and his resurrection. People who think of him, generally, think in terms of Lazarus coming forth from the tomb after days of death, or of a leper being cleansed, or Him walking on the water or something else that is so far outside the realm of experience of ordinary events that it marks him and sets him apart from everyone else.

Well, in the day in which He came the whole Jewish nation had an anticipation and expectance of seeing a Messiah who would work miracles. They anticipated this as part of their thought culture. Now this is just a little bit strange from one standpoint and that is, there are so few references preserved to us from the scriptures that the Jews had that indicated their Messiah worked miracles that it makes us wonder how this concept was so generally prevalent among them.

Now there were a couple of passages, and I think perhaps we ought to look at them—Messianic prophecies. Look at Isaiah 53 first. They knew he was going to work miracles and yet, offhand, I can only think of a couple of scriptures in the Old Testament that foretell this. And really, they don’t do the very best possible job to get this concept before people. But on the other hand, a lot of these Messianic prophecies that they had, don’t seem to us to amplify and present the philosophy or the events that’s involved with very great clarity. And yet, to them they seem to mean all that they expected them to mean.

They seem to mean more than they mean to us. Look at the 53rd chapter of Isaiah. And

this whole chapter, of course, is the glorious Messianic summary of our Lord's life. And in the fourth verse it says,

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

Now if you look in a sectarian commentary, you'll find that verse commonly quoted to prove that Jesus, or that the Messiah, was going to perform miracles in His life. And I think that's accurate, the fact that he bore our griefs, carried our sorrows. And yet to me that means a great deal more than miracles. And if this means miracles, and I guess it does, there's just a little incidental part of it.

That Messianic prophecy really is talking about the fact that He's taking upon him our sins, conditioned upon repentance. And he bears our sorrows in the sense that we're free from sorrow if we repent and come unto the redeeming power of His blood. Now there may be a lot of these that I have not thought of, but there are only a couple that seem immediately apparent, and that's one of them.

Well that isn't too good of an assurance really that the Messiah is going to perform miracles. There is one more in Isaiah, the 35th chapter, look at that. And this one is quite good, but on the other hand it's in a context that requires considerable interpretation. Isaiah 35:4-5:

Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; he will come and save you.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall water break out, and streams in the desert. (Isaiah 35:4-6.)

Well if you'll take a look at this 35th chapter, you'll see that the whole chapter is really the Second Coming. Actually this isn't talking at all about the First Coming, unless verses five and the first half of six can be interpreted to have dual application, which I guess they can, because the fact of the matter is, that this did apply in that day. But if you look at the first verse it says, "the desert shall blossom as the rose." This is the Millennium. It says that "God will come with vengeance," as it were, right out of the Doctrine and Covenants or out of Paul, either one of them, saying what will be at the Second Coming. "Streams in the desert" in verse six, this is the Millennium. "The highway," in verse 8; "the return of Israel," in verse 10, it's all Millennial. So properly and accurately and correctly and interpreted, at least in the major sense, this is a promise of miracles at the time of the Second Coming, although there obviously could be a dual meaning and could have dual fulfillment which is not uncommon with some prophecies if they get fulfilled twice.

But what I point out is, that there really isn't very much in the Old Testament that tells that Christ is going to perform miracles when he came. And yet what gave that concept to the people, or if it didn't, they had some prophecies that we don't know anything about, and this is a very good likelihood. Prophecies that said in plainness that he was going to perform miracles, because they anticipated this, and they accepted, that is, it would be so.

Well in this connection just take a look at a couple of Book of Mormon passages for the purpose of seeing that the concept was had of old. And also for the usual purpose of seeing that the Book of Mormon does so much better than the Old Testament in presenting something.

Question: In Isaiah 9:6, He is called Wonderful, Counselor, Wonderful—full of wonder, full of miracles.

BRM: Well I think you could interpret that way. His name shall be Wonderful. I assume that that's punctuated wrong. That should say "Wonderful Counselor," that should be one name, I don't know. I read that in the *Doctrine and Covenants Commentary* once and it made sense to me. But if that is a very good interpretation, and it very well may be, it still doesn't pin down really the matter of miracles does it? You have to infer it. You have to reason it out from the fact that it calls him Wonderful Counselor. But now if it means "Wonderful" . . . (Inaudible comment) . . . well perhaps, perhaps. But let's contrast that sort of thing with what's in the Book of Mormon now to get a relative comparison of these things. Look in the 11th chapter of 1 Nephi, just by way of illustration. Now we won't pretend to take them all out of the Book of Mormon because there are a whole host of them there. But look in verse 31 of the 1 Nephi 11, the angel is talking to Nephi. Nephi says,

I beheld the Lamb of God going forth among the children of men. And I beheld multitudes of people who were sick, and who were afflicted with all manner of diseases, and with devils and unclean spirits; and the angel spake and showed all these things unto me. And they were healed by the power of the Lamb of God; and the devils and the unclean spirits were cast out. (1 Nephi 11:31.)

Now you see what a contrast that is. Now I just suggest to you this is a typical thing. This is not an isolated thing but there are thousands, literally, of instances where the Book of Mormon writes like this and the Bible writes the way we just indicated, showing that the Book of Mormon is so far superior as far as getting the actual concepts over to people. Nephi's approach was to write in plainness.

We'll try one more in the Book of Mormon. Mosiah the third chapter and this perhaps is as good as any one that was ever given—it so struck me, at least. This is part of the sermon that the angels preached to King Benjamin and which he then quoted the 5th verse of the third chapter.

. . . the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, 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.

And he shall cast out devils, or the evil spirits which dwell in the hearts of the children of men. (Mosiah 3:5-6.)

Well I suggest that if the Jews didn't have more Messianic prophecies than are known to us, at least out of what they had, for all practical purposes, they had the same concept in their minds that is written in these Book of Mormon passages. They foreknew and foresaw that the Messiah was going to work miracles. They anticipated and expected that that was going to be the case when He came. And they would come to Him and they'd say, "What miracles do you do? What work do you do to prove your claim to Messiahship?" This first heading is somewhat introductory, but it helps us get a feel of the setting in which things were going to take place.

Now this second one—How Miracles Prove the Divine Sonship—is one of tremendous worth to us. We don't ordinarily think in terms of this, I don't think, but we ought to. Now people worked miracles in all ages. There's never been an age in which there's been prophets who weren't working miracles. And so here we come and we find Jesus working miracles and when we get talking about him, we suddenly say, "Well His miracles prove he was the Son of God." Now why is it that we've taken an approach like that? Nobody ever comes and says, "Moses parted the Red Sea. And there was a wall of water on the right hand and a wall of water on the left. And therefore Moses is the Son of God." Nobody ever comes and says, "Elijah raised the dead and therefore Elijah is the Messiah." Nobody thinks of that. But when Jesus comes and raises the dead then everybody says, "This proves he's the Son of God." Now what's the difference between Jesus working a miracle and anybody else working a miracle? Why is it that there's something connected with divine Sonship in what Jesus did? Why do you think?

Question: Because he did them in his name.

BRM: Yes he did them in his name. Who's name did Moses do it in? The Lord's name. What do you think about that?

Question: (Inaudible.)

BRM: Well the Father sent him to do it all so that would apply in principle probably to all of them but when he raised Lazarus he said, "Lazarus come forth" (John 11:18-46). Now it's His Father's power, in a sense, but He did it, didn't He? He didn't say, "In the name of Jesus Christ come forth." He just said, "Come forth." I think this is good. Very excellent. Now when Peter healed somebody how did he do it? Peter and John walked up to the temple of the gate Beautiful and they find a man lame from his mother's womb. He

asked alms and Peter said, “Silver and gold have I none but such as I have give I unto thee” (Acts 3:1-6). Peter is not talking about himself, that is, he’s going to stand in place instead of Christ. He doesn’t pray to the Lord and ask the Lord to heal the man, he’s going to do it as the Lord’s agent. But then the next phrase says, “In the name of Jesus Christ of Nazareth come forth.” That is, I represent Christ and now you do it in his name. This is the contrast.

Question: The Savior when he performed these miracles, very often did something that would indicate that he alone is the Son of God. He’d say, “Thy sins be forgiven thee.” Something that sets him apart from any other man.

BRM: He very frequently did some special event in connection with it. Going out of his way to set Himself apart from other people who perform miracles. But the real issue is that he said that he was the Son of God. He said it. Repetitiously, over and over and over again. He just kept saying to people, “I am the Messiah.” Mainly he said it by using figures of speech. Like, “I am the light of the light of the world. I am the good shepherd. I am the Bread of Life.” Ordinarily, he said it that way. Sometimes he said, “I am the Son of God. I that speak unto thee am he; if you believe not on me you will die in your sins and so on.” Every phrase that he used, like this, meant that God was his Father. He repetitiously said, “God is my Father.” And then having said that, the thing that happens is, he confirms it’s validity by performing a miracle.

I think probably the very best illustration of that, what Bro. (inaudible) said, when they lowered a man down through the roof, probably, of Peter’s house in Capernaum and he said to the paralyzed man, “Son, thy sins be forgiven thee.” (Mark 2.) The multitude he was talking to immediately murmured, how did this man forgive sins is blasphemy. No one but God forgives sins. And reading their thoughts said, “That ye may know that the Son of Man has power to forgive sins, I say to the man sick with palsy, Arise take up thy bed and walk. (Mark 2:1-13.)

Well in Jesus’ day, miracles are different. Everybody else that performed miracles did them in one way but Jesus did them in a different way. He did them in his own name. He took authority for what he did. He assumed the prerogative of being God and saying, “I Jesus, I Jehovah, I the Good Shepherd, I the Son of God say to you by my power, Rise up and walk.” And everybody else did it some other way. That’s obviously would be the key thing.

Now there’d be a little incidental thing which wouldn’t of itself by any means be conclusive. And that would be the fact that Jesus performed more miracles than anybody else. And I think because of their multitude and their variety, we could say they were more dramatic than anyone else performed. And yet there are some isolated miracles that other prophets performed which in their limited field, at least, exceed in drama and imports of things that Jesus did. We know of two prophets who moved mountains don’t we. Brother of Jared said to Mount Zerin, “Be thou removed.” (Ether 12:30.) He said it in the name of Christ, of course. The mountain moved. Didn’t Enoch do the same thing? Enoch commanded the courses of rivers to change. (Moses 7:13.) In a manner of

speaking, that's more dramatic than some things that Christ did. I think it's a little more dramatic to strike the Red Sea with your cane and have a wall of water on the right and left and a million and half people, or two million, march through on dry ground than it is for Jesus to walk on the surface of the water, maybe not. About the same thing to walk on the water as it is to have the water stand up for you. But in any event, Moses is doing one and he's doing it in Christ's name. But Christ is doing it in his own name, which sets him apart.

Question: What did Christ mean when he told his apostles, "Greater than things I have done"?

BRM: Well I can tell you where you can get the answer to that, it's in the *Lectures on Faith* by the Prophet. The Prophet quotes this and then explains what it means and says that Jesus was referring to eternity. He wasn't referring to this life. He was referring to the work the apostles would do in the eternal world. Now the apostles very often, as far as the records and knowledge we have, didn't exceed the work of Christ in their mortal ministry. No one ever can get close to that. So we just got to think, "What could this possible mean?" Then you read what the prophet says. And it says these works are to be done in the eternities, and you can see that it makes sense because it makes that package fall in the perspective and fit into the overall program. Now Peter raised the dead and maybe all of them did, we don't know it, but we know Peter did of those who was present at this time. Apparently they all worked miracles and cast out devils but they surely didn't do these wondrous works that Jesus was doing.

Question: Well I have a question on the laying on of hands. Many times Jesus performed miracles without the laying on of hands.

BRM: Let's hold that. We're going to especially talk about some of the things that Jesus did in particular instances to generate faith in the hearts of the people he was working with—one of which is laying on of hands. Out of that we will learn why it is that we lay on hands and why the Lord just doesn't say to us, "Go to this man and say be thou made whole," like Peter did with the man at the gate, but instead tells us to anoint with oil and lay on hands.

Question: This phrase: "One power is in us," sometimes is used to talk about our performing miracles in this day. Christ had the power within Him. What's the difference between the two powers?

BRM: The power that Christ has was His. The power that we've got is delegated. Not our own power. Maybe I just ought to make this little explanation. We administer to the sick. Sometimes we do a good job and sometimes we don't. Sometimes we pray over the sick. We put our hands on somebody's head and say, "Father wilt thou bless this person because of their faith." Well you can't be too critical of that because if that's the best that you can do, that's the best that you can do. And I administer to somebody and I say, "Father, bless this person." Probably it's my fault that I say it for not being in tune like I ought to be. Because if I were fully in tune, and had the spirit of inspiration, I'd do what

Peter did. I would stand in the place of Christ and act as though I were Christ because I am his agent and have his authority. And I would say, “Silver and gold have I none but such as I have give I unto thee.” I would act as though I were Christ to the point that I would then say, “In the name of Jesus Christ of Nazareth rise up and walk.” (Acts 3:6.) I’d certify whose authority I was using but I’d actually be an agent and stand in His place. So the best administrations are those where somebody says, “I rebuke the disease.” “I command the organs of your body to function.” “I say unto you, in Christ’s name, rise up.” Now ordinarily you do both of them in an administration. And you do both of them sometimes because you’re struggling and trying to figure out what to do and so you pray over him. And you try to get in the mood to get the inspiration and learn what ought to be said directly.

Question: In the 58th Section of the Doctrine and Covenants, “the power within us to be agents unto ourselves” is referring to the talents and abilities that people have within them, that’s probably the use of the phrase, isn’t it?

BRM: I don’t know. I’ll have to think about that. It’s talking about agency isn’t it?

Class response: Yes.

BRM: The power within us, as far as an administration is concerned, is that we’ve been given the priesthood and authorized to act in God’s stead and place to perform a miracle.

Question: On the next column in that same section it tells him that the power that was in Martin Harris was the spirit (inaudible).

BRM: Well I think that’s true. If you want to get real technical the power that you do something by is the power of faith and the priesthood is the authority but the fact of the matter is that those who hold priesthood have faith. And so the scriptures talk and it becomes proper to talk about the power in the priesthood. People just don’t have the Priesthood without the faith that precedes it. But technically and strictly, faith is power and Priesthood is authority and yet we come to use the one as synonymous where Priesthood is concerned.

Question: In the Doctrine and Covenants we read where faith follows . . . (inaudible) . . . and miracles follow when we have faith . . . (inaudible).

BRM: He performed miracles for people that believed. Now we can’t prove that in every instance and he might have made an exception on some occasions and we’re not sure he made an exception or not, but when we get talking about this, the ever-rising principle will be miracles follow faith. Christ wasn’t healing people who didn’t in their own right have some faith with maybe some possible exceptions where divine purposes were involved.

Question: (Inaudible.)

BRM: Some of them were and some of them weren't. The faith that was involved was ordinarily the faith of the person. And we'll read some episodes or we'll refer to them, we don't have time to run through them, where he did things in order to generate faith in the recipients of his beneficence so that he could perform the miracle. The chief and primary faith was in the individual.

Well let's get this concept before us then, we said perhaps enough about how miracles prove Divine Sonship. Let's say a word about the nature and purpose of miracles, there's a discussion of that in the text on that page which is the story of Jesus healing the noble man's son. Let's simply say that miracles are the healing of the sick and related things that are done by the power of God, and that are beyond the power of man. Now what we are doing is distinguishing when God does it and when man does it. There were probably a lot of people that Jesus healed, and yet they lived, who'd died in that day and yet we could have saved these same people with a wonder drug today. So in a manner of speaking somebody says, "Well it would have been a miracle if we did it." Somebody gets blood poisoning today and it's of such a severe nature that in an hour or two they'll be dead and we give them a wonder drug and it kills the infection. And if we didn't give them a wonder drug they'd die. Now somebody says, "It's a miracle." All right if you want to use words like that it is a miracle, but that's not what we're talking about. We're talking about somebody performing, by God's authority, an act that man as of now hasn't learned how to do for himself.

So miracles are the direct intervention of Deity according to laws that are involved in faith that He knows about and that we manage to operate on through the means that's been made available to us.

Now miracle healings. Healings that we talked about and that we know about and that seem important to us are physical or mental. Somebody has a withered arm and it gets healed. Somebody has a mental malady and he gets healed. This is what we think of in terms of miracles.

Well really there's something more important in the way of miracles but they're not so obvious and they're not so visible to the eye and that's spiritual healing. These really supersede in importance and in effect the physical healing. Now in that connection look in 3rd Nephi chapter 9 and this will give us one of the major reasons that Jesus performed miracles. It's a little different perspective than is ordinarily had. 3rd Nephi 9:13, Jesus talking:

O all ye that are spared because ye were more righteous than they, will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? (3 Nephi 9:13.)

Now do you catch something more there in healing or in a miracle than saying to a withered arm, "Be whole." "You people who are still here who had sufficient righteousness not to be destroyed and who are candidates for conversion, get converted. Believe in me now. Center your heart in me now. Why? That I may heal you." Not

withered arms, not lame, not blind. This is healing somebody spiritually. And that's what is important in life, not the physical healing.

We see the physical healing and we see somebody that's blind and he can't see and somebody says, "Your eyes be open." Or we see somebody that's lame and he can't walk and they say, "Arise and walk," and he does it. Well that's typical, wonderful. It's a glorious thing that a deaf man hears and a lame man walks, but this is just the physical body and inside this physical body is a spiritual body.

Now spiritual death what is it? Well if you die, it's the things pertaining to righteousness. Somebody is spiritually sick, so you hear it said, "Well if he's spiritually sick, what is he?" Does he have a spiritually withered arm as it were? Spiritually diseased? President Joseph F. Smith was talking about the adulterous nature of the Jews in Christ's day. And he says, and he's talking about the sex sin, and he says and he uses them as an illustration and he says, "Because they were adulterers they were spiritually diseased. And they couldn't recognize the truth when Christ gave it to them."

Well there's just as many or more spiritually afflictions as there are physical afflictions and to make the point you could say that someone is spiritually blind. He can't see the truth. He's spiritually deaf; he can't hear the words of the prophets. He's spiritually lame, he's a spiritual leper. Somebody has leprosy and it's terrible. Well somebody is a spiritual leper. They so live that they're cast out of the realm, almost, of the things of the spiritual, to the point of being totally spiritually dead.

Now you talk about the nature and purpose of miracles, we know what the nature is, what's the purpose? Well the purpose is to heal somebody physically, which is a glorious thing. But the purpose above that is to heal somebody spiritually. Now the fact is that these people who were healed physically also were healed spiritually. Because they didn't get healed physically unless they had faith and hence were in harmony with the program and plan of the Lord. But people who don't get healed, the fact that they are aware of physical healing, they have something that bears testimony to them, or should, that there also is spiritual healing. And this is by far more important than the physical healing.

(Inaudible.) . . . Brother Lee, I've heard him say this two or three times in meetings, talking about miracles and healings. And he'll say something like this: He'll tell a story out of his experience of somebody that got healed and he's had in his life the gift of healing on a lot of occasions and has done marvelous things because he's a great spiritual power. But he'll tell a story of some physical healing. And then he'll tell another story of somebody who got converted to the church and he got changed to a life of righteousness. Or he'll tell the story of what's happened in the lives of some missionaries when they got in harmony and lived the way they should and blossomed out with the light of heaven coming into their lives. Then he'll say, "Now the great miracle was not the withered arm. The great miracle was the light of heaven coming into the life of the spiritually sick person." And this really is the right perspective.

This is what is so and these physical miracles in affect are a symbolic presentation that ought to dramatize to the mind that if people get converted that Christ will heal them spiritually. And this is what this great Messianic prophecy is talking about where it says, "Christ will come with healing in his wings." (Malachi 4:2) (The Jewish figure of speech that means that he'll bring his healing power in the spiritual sense to all mankind.)

Well if you talk about the purpose of miracles, it's fine to know they're for physical benefits, but what we really want to know is that they're the symbol of what can happen spiritually if a similar law is obeyed.

Well we're down through three of those headings, are we altogether with what we are talking about so far?

Question: Did you say that whenever there is a physical healing there's a spiritual healing as well?

BRM: I think that this necessarily has to be. It is beyond me to conceive that somebody is going to heal physically who's in rebellion. So he had to get in tune and have the faith so they are coupled in the cases of physical healing.

Question: I've heard a lot of times where people get healed physically outside the Church who are outside the Church . . . (inaudible).

BRM: There may be some instances of this, but it's a real problem of trying to figure out if this is actually so. Because some people get well anyway, you know. It's like a doctor. A doctor heals you but a lot of times you'd get well anyway but the doctor gets the credit and maybe somebody administers to someone who'd get well anyway and so the Lord gets the credit, when there actually hadn't been a real miracle involved, although there are some of those.

Now I've, I don't remember reading this, but I heard it said and I think it's written somewhere and it must be true, that David W. Patten, one of the first apostles had the gift of healing. But when he exercised this he put some limitations on it. He declined to administer to a non-member of the Church unless they first made an agreement with him that if the Lord healed them they'd join the Church. Now this is pretty sensible. This is pretty wise. If somebody comes to the Elders of Israel and says, "Give me a blessing." there isn't any reason on earth for the Elders of Israel to give them a blessing, unless they believe that the elders have the Priesthood. If all they're doing is coming to the elders like they come to a Catholic priest and say, "Pray for me because you're a man of God like Father so and so is a man of God and the Lord will bless me because you helped." There is no reason to give him a blessing. Administration is reserved for the household of faith, meaning people who believe in the restoration.

And so if you administer to someone it ought to be because they know you have the Priesthood. And if they know you have the Priesthood they've got no business being

outside the Church. Otherwise, they're just expecting you to do what Billy Graham or anybody else theoretically would do. Actually they don't have any influence, but theoretically they'd be getting to the Lord.

Now I know there's some people out of the Church who have been healed and then they haven't joined the Church. They haven't turned to the Lord like they ought, fully recognizing that the priesthood was involved in what took place.

Question: (Inaudible.)

BRM: No, I was including mental in this physical. I don't know what mental is but presumably there's something wrong with the mind making it come about because of the physical, who knows? Somebody is mentally unbalanced we say, and I don't know if this is mentally right or not but he may be that way because he has a tumor which is physical. I don't pretend to differentiate, but when I talk about spiritual, I'm talking about something different than either physical or the mental that comes because the physical or the mental stands by itself whatever happens to be involved.

Question: Why is it the Savior healed everyone that came to him? We don't heal everyone that comes to us, even if we're in tune with the Spirit?

BRM: Well, these two headings here: Miracles Follow Faith and Some Miracles Require more Faith.

Question: Does this mean then that everybody could be healed if there was enough faith involved?

BRM: Sometimes we say, "well it's not the Lord's will." Well, no I don't think you could say that. I don't think everybody would be healed if there were enough faith, because sometimes there's a purpose in something. Now no one would question that Paul had enough faith, to move a mountain if needed to move a mountain. And something was wrong with Paul physically and he entreated the Lord three times and apparently he entreated with enough faith to move a mountain, but the thing didn't happen. And the Lord says to him, "That's all Paul, my Grace is sufficient for you. Never mind I fixed you that way and I want you to stay that way." (2 Corinthians 12:7) Now there was some reason in Paul's life why he shouldn't be made whole.

There's an overriding consideration there that applies in that situation. Now our revelation in the Doctrine and Covenants is that we administer to someone and they are not appointed to death, they'll be raised up. (D&C 42:48.)

Well the principle is that the Lord's will is involved and somebody may be appointed to death and we may have enough faith to heal them but they need them over there to hold an office some place. They need a bishop of a ward and they're holding the position up

for this fellow so he'd better get over there and do it because there's more for him to there than there is for him to do here. And so the Lord's will is involved in some of this.

Question: It isn't to imply from our discussion is it that everybody who is sick and asks the elders to come in and (inaudible) that's there's anything wrong with them spiritually, they might be spiritual giants and have a physical ailment.

BRM: That's correct. I'm glad you said that. David O. McKay may be sick and he's a spiritual giant. And he doesn't need to be made well spiritually. He's already well spiritually, but he's so many years old and the debilities of the flesh are upon him and so he needs some physical things. Thank you.

These people Jesus was healing, a lot of them were spiritually sick. And so they were healed in both ways.

Well now on this miracle follows faith, I don't really think that we need to talk about that. There's a discussion of it on that page. One of the places this next one is discussed is on that page. Let me say one more thing before we take that. I wrote this sentence down on my notes: a religion that does not have power to heal a man physically cannot heal him spiritually and therefore cannot save him. Now you think that one over. Now when you get right down to it there's no salvation in a religion unless it can heal a man spiritually and make him spiritually well so he can go where God and Christ are.

Well somebody says, "Come on and join my church and I'll give you salvation. I'll make you well and whole spiritually. But I know that the day of miracles is past and only the apostles could do that." You see that this is absolute nonsense. This is where the sectarian world is. If they can't heal a man physically, which is the lesser of the things, why would anybody think that they can heal a man spiritually and therefore give him salvation.

Well, just a word about this. Obviously miracles come by faith, now this matter to some miracles requiring more faith. What was it his disciples tried to do? They tried to cast out some devils out of somebody and they failed. And Jesus came along and cast the devils out and the disciples got him alone and said, "Why couldn't we cast him out?" And he said, some harsh things to them that they were faithless and unbelieving, but he said this for expression. "This kind cometh not out but by fasting and prayer." (Matt. 17:21.)

Which means a greater degree of faith was required in that instance than in some other instance. Now I don't know. But I'm just saying this is just a possibility. Because the nature of the disease, probably it takes mere faith to heal a cancer or a leper than it does with somebody with measles. Probably it takes more faith to give a deaf person hearing than it does to raise somebody up who's sick from some disease. There's a difference in diseases.

There's a difference in afflictions. And this fasting and prayer statement is an indication that we have to do something to get in tune so that we'll have more faith. Now you don't

hear as many instances of people being healed of cancer as you do of healing of something else. A certain psychology attends this, people think cancer can't be healed but on the other hand all things are possible with God and there are no limitations. And so if we actually get in tune, even though it's one of those, "This-time-comest not-out-but-by-diseases," still people can be healed. There are degrees of faith.

Now in the test there's a statement by the Prophet about this. He talks about the degrees of faith and he says, "Somebody has faith to heal the sick but they don't have faith to move a mountain. It takes more faith to move a mountain."

Well under this heading number five, on page 379, there's an instance of sight being restored by stages. This bears a little on what we were saying. Why would Jesus restore sight by stages? Obviously he did it degree by degree so that he could test the faith of the person as it went along and when he saw a little, I haven't checked, but I think probably this is the instance where he first saw people that looked like people or something. There was a little eyesight coming into him. He begins to see and it tremendously increases his faith. He gets a confidence and an assurance that he didn't have before and so the thing is done by stages.

Page 369 is the story of healing the gentile's daughter. Our sixth heading in our outline reads, Healings by the Thousands. And this is just difficult to comprehend but you look at the various references and there's just a multitude of instances whereby the thousands, and thousands, and the thousands—the blind saw, the dumb spoke, the devils were cast out, healings were multiplied and on and on and on.

The seventh heading in our outline singles out a particular kind of healing and this is one of these degree matters and it's a healing of lepers. When you get a vision of what's involved in lepers being healed you get thinking in terms of cancer or healing the most serious thing that there is. Any comment now, any question about what we're talking about so far?

Question: Isn't it the tendency to be more worldly and lacking in faith and we call the doctor and take all the medicines before really even . . . (inaudible.)

BRM: Well sure I think it is. On the other hand we are suppose to use all the wisdom and help we can get. Now if we lived in Jesus' day, well my wife got blood poisoning once, years ago. And it was right after they discovered a wonder drug that would heal this sort of thing. Now I've forgotten what she did but she did something to her finger that caused blood poisoning. In about an hour or less it had her whole arm. This thing had gone all the way up to her shoulder. And there's no cure for this. Just absolutely no cure whatsoever. So the doctor said without this wonder drug. He said if this had been a couple of years ago there would have been nothing anybody could have done and she'd died . . . (inaudible) . . . But we got this wonder drug and he gives her this wonder drug and in a day or so this infection is killed and she's all right.

Well you say what do you do? You rely on drugs. You turned to doctors, well sure. The whole system is that the Lord has given somebody the inspiration by the Light of Christ to discover a wonder drug, and we're supposed to use the facilities he's given us.

And so somebody gets blood poisoning that can be cured by this wonder drug. You turn to the doctor and if faithful people are involved that surely is not an instance of rejecting the Lord and turning to a physician. You're just using what he has made available to you. But if this had happened a few years earlier or if the wonder drug hadn't been discovered till a few years later so that there was nothing left but to rely on the Lord. The only thing she'd have either died or somebody would have exercised the faith to rebuke the disease by the power of the priesthood to make her whole.

Well I think there's a great deal in what you say that we do turn a lot of people away from spiritual to temporal things when they shouldn't. But on the other hand we've got the principle that we ought to make use of the facilities that God has given us the inspiration to have.

Question: Well now you're not saying that if it could be cured medically you shouldn't first have a healing on it.

BRM: I'm not saying that at all.

Question: Now what I'm saying is in Bill's ward one day, a girl had her leg all broken up and she was going to have to be operated on. So her bishop gave her a blessing. He gave her a blessing and the bones jumped back in place and the operation wasn't necessary. But now are you saying because the operation could have solved it . . . (inaudible).

BRM: No. No, I'm not saying that at all.

Question: What are you saying then?

BRM: I'm saying just what I said.

Question: If we have medicine that can heal her . . . (inaudible).

BRM: I say that if you have medicine and facilities, that in good sense and in good wisdom, you ought to use the facilities that you have, but you also use your faith. Now all I'm doing is paraphrasing what Brigham Young said that we ought to have sense enough to use the doctors, as well as, use the faith. Now obviously, I administered to my wife when she had this affliction on her arm, as well as the fact that she took the wonder drug. Now Margaret, you're smart enough to know this.

Question: Yes, but not all the time you use this, the doctor just isn't needed.

BRM: Well the doctor is needed. And you administer to people, in the administration you ask that the doctor get wisdom and guidance and direction in what he does and you couple what man can do with what God can do and you use every means at your disposal and you end up somebody getting well.

Well our time is past.