

## JESUS WORKETH MIRACLES — PART II

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We can chat together today informally a little more about the miracles that our Lord performed in the course of His ministry. We began this outline yesterday and put on the board, at least in fragmentary form, the first seven heading that we were covering. In the main we felt that the nature of miracles and the multitude of them were performed in general.

Now any outline is a rather arbitrary thing, but I have just gone on this morning to list the headings on the board of various fields in which miracles were performed. They somewhat designate the type and the kinds of miracles that He was performing, with the page numbers of course, indicating places where miracles of this sort are recorded and discussed in the text. It's a rather striking thing, the variety and the type of miracles that He performed. There are a lot of indications that He was just multiplying miracles and there is nothing specified as to what He did. The sick came; they were healed and He did many mighty miracles in this area or in that and so on. But it's quite a remarkable thing that these synopses, the three of them, and then John who's correlated with them but who spends most of his time on different phases of Jesus' ministry, managed to pick up and record such a variety, such a host of types of miracles. They seemed to fall into categories and somehow or other every type and kind of miracles He was performing has some particular or especial witness or message to us. You get one kind of doctrine and one kind of concept out of this type of miracle, but you turn to a different type and you learn a different set of doctrines and get different realizations,

There are certain things that are evident in most of them, with an isolated exception or two. There are phrases that indicate faith was involved or it's necessarily implied in the situation. There are some apparently which He performed on His own initiation, not regarding the faith of the individual, presumptively in the case like that with the foreknowledge and understanding that that individual would have been the kind who would have had faith had the knowledge and light already come to him. Obviously you have to read some things into these situations to make them conform to the overall gospel pattern that we are familiar with. Now, it's really not important which one of these headings, or which ones of them, we take occasion to talk about this morning. We all of course immediately, or as rapidly as our circumstances permit, should become acquainted or have a working knowledge of what Jesus did in every respect. Suppose we just make a little comment or two about each one of them to give ourselves the overall view of what Jesus was doing. Then according to your preferences or whatever seems appropriate, pick out some illustrations of what" is involved.

Now, this heading number eight, "The Blind See." I picked out in particular two episodes, the account of the healing of the man who was born blind and the healing of Bartimaeus. Now, there are a few miracles that are singled out and told in great detail and this man born blind account is one of them. The healing of Lazareth is another of the miracles; it just says that He did it. But some of the gospel authors we cite in detail and show what grew out of the miracles as far as the local circumstances were concerned. This matter of

the man born blind is one of them. Now we are concerned, of course, with learning the doctrines that are involved in the performance of each particular miracle. If you want to take a scriptural account of a miracle and learn a host of doctrine, this is an ideal illustration of that. You read and learn the doctrine of pre-existence, you learn that nobody is born into this life with physical disabilities by virtue of anything that was done in pre-existence, You learn about the divine Sonship; you learn a very glorious principle and that is that even as Jesus is opening the blind eyes, physical blind eyes, He almost says this in thought content, He's come to open the eyes of people spiritually. In other words He's giving us by this kind of a miracle, a dramatic instance so that anytime anybody thinks on the fact that Jesus opened the eyes of the blind, they are supposed to have it sink into their heart that His gospel opens the eyes of the spiritually blind. He just weaves that right in and says I am the Light of the World and I come, in effect, to open the eyes of people spiritually.

Now, this is something that is a sort of a perspective and a view that we ought to have of all miracles. Instead of just reading what they say and being aware that the eyes of the blind man were opened and therefore that there is faith and power in faith, we ought to sort of figure out what kind of a witness that miracle bears to us of an eternal gospel truth. And in this particular case, it just says almost in so many words that Jesus is opening the eyes of the blind as a witness that He opens the eyes of people who are born spiritually if they will follow Him. In His announcement which He makes right in the midst of the miraculous event, He says that He is the light of the world, the one to whom people should look for spiritual life. I make that little suggestion as an indication of how we ought to approach the study of a miracle. Figure out what it's bearing record of and what witness and symbolism is involved and thereby get an expanded view of the gospel and of gospel doctrine out of the episode that's recited. It really is far more important than anyone learning about the mere fact that He performed this miraculous thing. It's wonderful to be aware that a miracle was performed, but it's far more important to know that every time you think on that miracle, it bears a testimony to you that if you look to Christ you get a certain reward; you get your spiritual eyes open. It's sort of like this business of Moses lifting the brazen serpent on the pole. It's a wonderful thing for people to have looked at the serpent and been freed thereby from the poisonous effects of the serpent. That's wonderful standing alone, but it isn't nearly as glorious as the fact that every time they thought on this miraculous event, they had their heart centered on the fact that if they looked on Christ they would get eternal life, as contrasted with the temporal life that was preserved in the miraculous incident. The miracle is one thing, but the truth that grows out of it; the doctrine it teaches and the witness it bears, as far as the effect on individual is concerned, is something a great deal more.

Well, this next miracle, or this next category of miracles . . . (inaudible) . . . This is just this simple incident and there are several of them in Jesus' ministry where He announced in detail what was going to transpire or what was transpiring out of His sight. I think the one here is Nathaniel finding Jesus and Jesus explaining what was going on in Nathaniel's life. It occurs to me we should have added the instance where He told Peter to go get the fish and find the coin in it. This is the gift of seership, knowing what is going to occur in the future; healings at a distance, healing of the nobleman's son, the

centurion's servant coming and so on, the healings by touching Jesus' garment. There are a couple of those which have some added messages and added truths to testify to.

This category of miracles is "The Control of the Elements." I have only listed three there and it occurs to me there is a fourth that we should have put down. One of these is the turning of water into wine, the stilling of the storm on the Sea of Galilee and walking on the water. Now the one we should have added here is when He cursed the fig tree. You get some new concepts of Jesus' power as the Creator and His control of everything when you discover that He is controlling the elements. This same thing in large part is involved in these two episodes of feeding the four thousand and feeding the five thousand, providing food right out of the elements. The feeding of the five thousand, in particular, formed the basis for the great sermon on the Bread of Life and the discussion that He had back and forth with them contrasting His power to provide things with Moses' power; contrasting what Moses did in the temporal way with what the living bread did in a spiritual way, which bread was Christ.

The miracles in this category, the "Sabbath Day Miracles," are unique in some respects. Some of these miracles are the ones that Jesus just deliberately arranged to do. In some of those instances, He just went out, like someone would go out in search of an opportunity to perform a miracle. He wasn't looking for someone who had already had faith or anything else. He was trying to get hold of someone who needed to be healed and deliberately do it on the Sabbath day. I don't think He would have had to do that if He had lived in our day. If He had lived in our day and we had radio, television and newspapers and He performed a few miracles of a dramatic sort, they would have made the headlines and people would have assembled around to see this great individual who was on television, radio and whose picture was in the paper. That kind of a social circumstance didn't exist in Jesus' day, so He did some things on His own initiative to figuratively keep in the headlines; to keep the attention of everybody centered on Him so that they would be forced almost to listen to the sermons He preached.

Now one of the chief reasons that He fed five thousand was to get the multitudes assembled and have them pay attention to the sermon on the Bread of Life, so that this doctrine could be taught with power to hearers and that they would have a witness in advance that what He was going to say had to be true, because He had the power to multiply loaves and fishes.

Well, He does some of these miracles not just to heal somebody but to be a setting for something else that is really more important. It's more important to us by far that He is the Bread of Life, for instance, than it was for those five thousand men plus women and children to be fed. They would have gotten by somehow, if they would have gone another few days without food. They had gone three days without food, but they would have gone long enough still without food to get back where it was and this wouldn't have been a particularly serious things. Yet it is a great act of mercy and it is the benefit of this congregation to have food supplied after they had fasted for three days and there is none available otherwise.

Well, the miracle in itself is quite a thing. On the other hand, the really important thing to all future ages about that miracle is the fact that it laid a foundation so that He could give the sermon on the Bread of Life; teach the doctrine and have the doctrine grow out of the episode of multiplying loaves and fishes. That's more important to us than the miracles.

In most of these Sabbath instances, there is something very similar to that. It's a good deal more important to us to know the doctrine that He taught when the multitude assembled as a result of the Sabbath miracle. He healed somebody on the Sabbath and they come running together and want to contend and quarrel. The news gets spread throughout all the area and immediately He has a congregation. He is kept in the headlines and everybody is debating the issue. Can this man be of God when He violates the Sabbath according to the law that they had? And if He violates the Sabbath and is not of God, how is it that He can have the power to perform this miracle? So He divides people into two camps and they begin to quarrel and contend about whether He is of God or whether He isn't of God. Now, this never would have happened with that force and impact if He had performed the miracle on Sunday or on Friday, but the fact that He did it on their Sabbath, which was on Saturday that year, raised an issue of contention and debate among them and put Him in the center of the contention. As a result, He was able to teach doctrines and bear witness and testimony of things that He would otherwise have not been able to bear, at least not bear and have an audience to listen to. What's important to us about these Sabbath miracles, in most instances, probably is the doctrine that grows out of them. This matter of linking forgiveness and healing is, in my judgment, one of the best types of miracles to proclaim His divine Sonship. He just deliberately, if the events happened naturally though it wasn't as though He were seeking it out, yet He just deliberately forgives this man's sins. He didn't have to do it. What they wanted was the man to be healed. They lowered him down in the stretcher before Him and the plea, this man has faith, Lord, heal him. Why didn't He just heal him? Here is a man with faith and he should be healed, but Jesus deliberately does it in some other way. He just doesn't heal him. He says, "Son, thy sins be forgiven thee." Well, the fact that He did that makes this miracle immeasurably more important than if He had just gone ahead and healed him. Glorious to say to the sick and the palsy, "Arise and take up thy bed and walk." Wonderful! Look what He did for this man. The fact that He did it, as we indicated yesterday, symbolizes the fact that the gospel heals men spiritually if they come to Christ, Wonderful! But here He has a prime obligation to bear witness that He is the Son of God and to do it in a way that can't be refuted. So on His own initiative, not being asked this, He says to the sick of the palsy, "Son, thy sins be forgiven thee." Immediately He raises the issue in everybody's mind, is He God or is He blasphemous? He's blasphemous if He is not God, He's got to have God's power if He forgives sin, then He performs the miracle to be a witness that He has to be God or have God's power. Otherwise the sick of the palsy wouldn't rise up from his bed and walk and therefore He can forgive sin.

So, when you study a miracle like that you have the door open to the whole field of what's involved in the forgiveness of sin. You begin to wonder how did this man's sins were forgiven when he hadn't been baptized? The first thing you know, you find yourself reaching a conclusion that the man obviously had to be a member of the Church and he had already been baptized, had faith, and was coming for the purpose of getting a special

blessing, If that isn't so then he went right out and was baptized. You have to begin to read the doctrine of forgiveness and so on into the whole thing.

I guess the most dramatic miracles that Jesus performed were raising the dead. I think maybe some of the least understood miracles that He performed were casting out devils. Raising the dead seems like a more dramatic thing in general than almost anything could be, although it is pretty dramatic to walk on the water or to still a storm.

The different categories, we could talk about any of these. Let's talk for a minute, shall we, about casting out devils and see what's involved in that kind of a miracle. He seems to be doing this a very great deal. It makes you wonder why it isn't done so frequently today. Let's take in the text, the one on page 266, shall we? I gave this the heading, "Can Devils be Cast Out by Satan's Power?" This is quite a problem, can Satan cast out Satan? Now the issue is exactly that. He came along and He cast out devils in this account. Let's look at Mark 3:23-27; that's one of the better, Jesus said:

. . . how can Satan cast out Satan?

. . . And if a kingdom be divided against itself, that kingdom cannot stand.

And if a house be divided against itself, that house cannot stand.

And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

Now where in this account is the statement that their children cast them out? Oh, look over in Luke's account, page 268. Here's something else that he said and Luke picks this up and Mark didn't. Luke 11:19, "If I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges." Now, let's read that in Matthew.

That's where I really wanted to read it. It's the 27<sup>th</sup> verse in Matthew 12 and here because this time the Prophet corrected it. "If I by Beelzebub cast out devils, by whom do your children cast them out?" All right, look down at the Inspired Version.

If I cast out devils by the spirit of God, then the Kingdom of God Is come unto you, for they also cast out devils by the spirit of God, for unto them is given power over devils that they may cast them out.

You see what a glorious thing the Inspired Version does. You run into a real problem here, Here is a man who casts out devils. This means literally what it says. It means that a spirit being who is the follower of Lucifer, who was cast out with the third of the hosts of heaven, has got into the body of that individual. From the way that this New Testament account goes, it seems like this must have been quite common in that day. It makes you

wonder why isn't it so common today? Well, maybe it is a little more common today than we are aware of. Maybe sometimes we find someone who has a devil and we don't know he's got a devil. We think he is insane. We think he has some mental disease and we put him in a hospital. I don't know. President Joseph F. Smith made the statement once that some of the people who had mental diseases attributed to them were in fact possessed with devils.

Question: How does a person get a devil? Do they have to be unrighteous to get one in the first place?

**BRM:** Well, to get a devil somebody has to conform to some law that is involved. Everything operates by law. There has got to be some law that we don't know of that enables a devil to get into a person. A devil can't just step into anybody's body at will, regardless of anything else. If he could, what would he do? If he could, he would obviously. If a devil could just go and have anybody he wanted, the first fellow he would get into would be David O. McKay. The next person he would get into would be Hugh B. Brown. He would just start at the top, He would figure the finest place for me to be is with the people who have the total directive power of the kingdom and he would be there in the hopes of getting them to send forth the will of Satan throughout the Church. Well, the devil can't inhabit anybody at will. But there has to be some set of laws that aren't fully understood and known to or by us which enable him to get in. Now this seems to be literal, that the devil just actually steps inside the body and occupies the same space, so to speak that the spirit that is already in the body is occupying. The devil is there physically. Now how does he get in? Well, he gets in because somebody lets him in. You get a little difficulty here and you think well, is this individual who get possessed with the devil a wicked person? Has he been following Lucifer? Has he been conforming to what the devil wanted? Well, maybe, but on the other hand, maybe someone who isn't especially a wicked individual, but who somehow let the bars down in a limited field, in the particular field that's involved, that permits a devil to get into the body.

Question: Inaudible.

**BRM:** No one knows. You see, we don't know what the laws are. You don't look at Newell K. Knight and say he was a wicked man, that he was following the devil and seeking the devil, but something happens. Some law was involved in the case of Newell K. Knight that permitted this devil to get in and the Prophet cast him out and the Lord opened Brother Knight's eyes and he saw the spirit man leave. Well, this is precisely in principal, the same thing that Jesus was doing. He was saying to a devil "Depart" and the devil had to step out of the body. We don't know how they get in, but we do know the overall principal that all things operate by law and there is some law that enables him in some instances to get in. We have a pretty good idea that as long as a person is stable, sound and secure in the Church and is doing everything in wisdom that he in his circumstances can to live the gospel, there is no possible way for a devil to get into us.

Devils can apparently can do two things. One thing, the devil being a spirit being, has some power that we are not acquainted with to whisper to the spirit that is within us,

saying to the spirit, do such and such. Commit a little sin and somehow or other, according to the laws that are availed, devils can do this to anybody. There is a law and none of us have come to the point where we have overcome the law or overcome this wholly and are not subject to it. The result is that somehow or other a devil can whisper to David O. McKay and Joseph Smith and the Lord Jesus and anybody else and say do this. As a consequence, people are tempted and Jesus, the record says, was in all points tempted like we are. Well, that is one thing, but it is wholly a different thing if a devil actually gets inside of a person. Now the devil tempts everyone by the spirit whispering to the spirit within an individual and we are enticed to do what we ought not to do and there are laws that govern this. But there are people who get themselves in a position where a devil can actually enter the body, Now, this happens today. Another one of these instances other than this, where it's telling that Satan can't cast out devils by the power of Satan, is very graphic in telling us the doctrine in this one on page 307 where Jesus rebukes the league of the devils and sends them into the swine.

Question: Would you clarify more this idea then . . . (inaudible).

**BRM:** I intend to, thanks; I don't want to miss that, but I am coming back to it. In this matter of them going into the swine, this follows the occasion of one of these miracles of the feeding of the thousands. Jesus comes and finds this man in the tomb who's possessed with a devil. The devil is in him and if you look down those accounts, you will see that this gave this man power that was beyond physical, normal capabilities so that they couldn't chain him, He broke the chain; he dashed himself on the rock; he physically afflicted himself, meaning that he was so possessed with the devil that the devil had total control of his body and exercised for him his physical faculties and spoke by his mouth. When Jesus said, "What's your name?" he said, "My name is legion." The presumption is that that means there were a lot of devils inside of him. So Jesus cast them out and the devils argued a little bit and they said, can't we go into the swine? He gave them permission. The presumption is there were a lot of devils because they went out and went into the swine and the swine ran down the hill and were drowned, which caused him some more trouble of course. Well, the indication is that they wanted a body so bad, they would go into the body of the swine. The clear statement is that being in a body they were affecting the body physically.

Now, one of these episodes that we mentioned in passing yesterday, the disciples failed to cast them out and Jesus did and explained, "this kind cometh not out but by fasting and prayer." It sounds like there is a difference in individuals, that the disciples can cast them out sometimes and it takes Jesus on other times. Maybe part of the difference is the person who is inhabited and maybe part of the difference is the fact that there are more wicked and evil devils. Or maybe the person has subjected himself more to Satan than someone else and the devil has a better hold on him, more secure tenancy and less inclined to give it up. So both the disciples and Jesus cast them out.

Now, the issue was in this previous instance, was Jesus casting out devils by the prince of devils? It seems to me that He makes the statement and teaches the doctrine that this is one thing that Satan doesn't do. He doesn't cast out devils. Satan performs miracles, but

there is organization in Satan's kingdom and so Satan is not contending and quarreling with himself in this sense, at least. Now there must be endless contention in Satan's kingdom, but on the other hand he is ruling in a sense with an iron hand and seemingly from this, he has a law that if one of his followers gets into a person, some of his other followers aren't going "Go cast him out because they would desire so ardently to have a body. If they get one, they are not going to cast each other out of that body. This swine episode is an indication of how ardently they desire to have a body. Well, Jesus argues with them saying, well, now, if I cast them out by Beelzebub, how do your children cast them out? The world says, oh, they must have been casting them out by incantation or something else. Well how were they casting them out? Consider the fact that this Inspired Version account puts in the phrase that they did it by the spirit of God. What does that have to mean, Rodney, if somebody, who was the descendant of the Jews, cast out devils by the spirit of God?

Student: At the very least by prayer.

**BRM:** The very least, by prayer, but you see He has already sent people out on missions, hasn't He? Who were their children, and given them power over devils? If there were doing it, let's see what page that is? That's the one on 266. Now if they were doing it in this Inspired Version, "they also cast out devils by the spirit of God, for unto them is given power over devils,

that they may cast them out," Well, now when He sent the Twelve and the Seventy out, He said, "I give you power over devils." So somebody has been given power over devils. Now what I conclude by that, it just seems to me that there can only be one conclusion and that is that these fellows were members of the Church.

There is another episode on this and this is when John said to Jesus to forbid somebody to cast out devils because they follow not us. Now you have to do a little interpreting. You have to understand that nobody's casting out devils except by the power and so when he says, they follow not us, what he is saying is, they are not in our immediate group. There are some members of the Church that we don't know about. They have to be people who hold the priesthood. If they have the spirit of God, that means they belong to the Church, doesn't it? It can't really mean anything else. At least that's what it means to me. Here were some people who belonged to the Church, other than Jesus, who were casting devils. I don't know any other explanation than it. It has to fit in with the program.

Question: I would like to hear just a . . . (inaudible).

**BRM:** For one thing, no faith healer, so called, is casting out devils. If I understand this, Satan can't cast Satan out, so Oral Roberts and anybody else aren't casting out devils. The devil isn't casting the devil out. Now, some of these faith healing things that they pretend to do I think, in the main are frauds, but some of them may have some validity, I don't know. The power of the devil may work miracles. Apparently the devil can work almost any miracle. But one miracle he doesn't work is to cast himself out because of this great compelling desire to have a body.

One of the brethren went to a conference about four or five months ago. Hence his stake president says to him, "I have a woman here in the stake who's possessed of the devil and we want you to cast him out," The next thing the stake president says is, "The bishop tried and failed and I tried and failed, so we thought we better have this woman brought to you and let you do it. She will be here this afternoon at four o'clock or something." Well, they brought her around and so this member of the general authorities was on the spot and he tried and he failed. Now this woman was like this man at the tomb. The devil was speaking by her mouth so that it was the voice of the devil coming out; it wasn't hers. They brought her into the room and she just went off into a tirade of railing, bitter, invective cursing of the Lord and the Brethren that were there and everything else. So they administered to her and they tried to cast the devil out and the devil didn't leave. When they got through, the voice of this woman went off into terrible hysterical laughing, totally beyond what normal individuals would do, the devil laughing through her. The phrase that the devil was saying was, you thought that you could cast me out, didn't you and you can't. Then he would laugh and deride them, mocking them for not being able to cast him out. Well, I don't know what happened. This was in the afternoon, but by that night the devil was gone. They brought the woman back; she was perfectly normal and all right; she knew the instant the devil left and was aware of the fact that it left. So, it was just a little bit of a delayed reaction and it did work, but not immediately. Now, in this episode of the swine it didn't work immediately with Christ. Christ said, "depart," and the devil stayed there long enough at least to argue with him and say, "don't cast us into the deep before our time," and He agreed. They said, "Let us into the swine" and He agreed. So there was a little interval, a moment or two there where the devils resisted and then they left,

Question: What did it mean when it said, cast them into the deep?

**BRM:** Well, apparently that meant into the outer darkness where Lucifer is going to go in due course with his angels.

Question: They didn't have reference to the wine?

**BRM:** No, no, into the end of hell, where the devils go.

Question: I have read somewhere a little while ago Parley P, Pratt gave a talk down south one time on the subject of devils. He indicated in his sermon that you couldn't cast devils out where they had been invited.

**BRM:** That is a pretty good thought, unless people want them cast out.

Comment: He said that they had rights. When they were invited, they were on their ground and the Melchizedek priesthood didn't have power over them.

**BRM:** A pretty good thing to do is not to invite them.

Question: When a person is possessed, do they still have their normal functions?

**BRM:** Well, now this all depends apparently. Apparently it depends on how complete the possession is. Now, this man at the tomb no longer had any control over himself at all. The words he spoke and the acts he did were totally devil-motivated and so he broke the chain. Now these devils that were in people when Jesus came along would say to him, "We know thee, who thou art, the holy one of God." Now, it's the voice of the man, but actually the devil said the words and Jesus declined to accept that testimony and forbade them to bear witness that He was the Son of God. Now, what they were saying was true, He was the Son of God and the devils were saying it and the devils knew it. But this is a basic principle too, the prophets don't want testimony from a false source, even though it's true. It wouldn't hurt us to learn this, Paul had the same experience. The woman who followed him and Silas around said these men are of God; these are prophets, listen to them. After a week or so of this, Paul cast the devil out, He took all he could and then he cast the devil out. He refused to take true testimony from a false source, from a devil, because in the long run it would hinder the work.

Question: It is interesting to note that we have this activity of evil spirits with Christ's coming to the Jews; we had it in the early days of this Church and in the Book of Mormon it only begins in the period of Christ's coming in 3<sup>rd</sup> Nephi.

**BRM:** It does as far as the account is concerned. There aren't any records of it up to then. Now, this doesn't mean there weren't any instances, but at least the point you are making there is a great climax and multitude of it in the days of the special spiritual outpouring which is a true principle. The Prophet says that whenever the Lord sets up His kingdom on earth, the devil sets up his. In a period when there is great spiritual outpouring of righteousness, in that same period there will be a great swing among other people the other way, which will be devil-inspired. That is a good concept.

Question: Isn't it possible that there is a lot more possession than we realize and that there are different kinds of devils and the type that you have been referring to here tend to go, shall we say, with the more simple people?

**BRM:** I think so.

Question: Take in South America, they have quite a bit of difficulty, don't they, with this sort of thing among a certain element of people? Maybe there are sophisticated devils.

**BRM:** Maybe there are sophisticated devils and maybe they speak by somebody's mouth; what they say is organic evolution, I didn't say that, you just thought I said it.

Let me tell you a little something about casting out devils. This is a very common thing. It is quite established and quite well known that spiritualists sometimes get in tune with devils. Sometimes what they do is false, an imitation, but sometimes they manage to get in tune with devils and they have these séance meetings. It's not uncommon that a

Mormon elder gets in one of these and the medium can't operate because the Priesthood is there. Now, I will tell you a little story. There was one of these séances. This is a true story. It was going on and two Mormon elders walked in it. This happened to be an instance where the medium actually had power to call back devils and was doing it. But when these Mormon elders got inside the medium couldn't do it. The Priesthood was there and the devils weren't responding. One of the devils said to this medium, "those two fellows back there, set them out of here and then we can go on." So the medium comes back and says to the Mormon elders, "would you please leave our meeting? We can't operate while you are here." Being Mormon elders, they said "no, we'll stay." The medium was trying to go on, a little desperate, and sort of by reflex action or instinct the medium said, "let us call somebody back for you, then," One of the elders says, "all right, do it." "Well, who would you like to come back?" The elder says, "Gadianton." Well, the medium goes to work and shortly the medium is picked up off the ground, crashed down on the floor, whipped and beaten severely. Finally, when this medium gets control and possession of his faculties again, all he can say is, "Who is that terrible Gadianton?" One of the interesting things about that story is not infrequently you tell it in a Latter-day Saint group and somebody leans over to his neighbor and says, "Who is Gadianton?" I don't know who the missionary was, but President Smith told me this.

Question: Don't they tell that on Joseph F. Smith?

**BRM:** No, it wasn't Joseph F. Smith, but he told the story, President Joseph F. Smith. I don't know who the missionaries were. There is an instance where President Joseph Fielding went into the meeting and the medium couldn't work and they did say to the medium the same thing, that light has come to your community and it's those fellows back there. The medium couldn't work, but he didn't have that experience.

Question: When a person is possessed of the devil, is he held accountable for that action to the same degree he would be if he listened to the whisperings of an evil spirit?

**BRM:** Well, it must be that they are held accountable some way, because the devil got into them by virtue of some defect or conformity to a low principle on their part. So there must be some personal responsibility, I don't know. There are so many laws in this field that are just beyond us, that I don't know how you could define all this personal accountability. I suppose the real, great, important, basic truths we need to know is that we won't be possessed by devils if we are living in harmony with the standard.

Question: Do you think it's a possibility, you talked about these laws that must be followed for these things to happen, that perhaps they might be in some way connected with some of the psychological principles that psychologists are trying to promote?

**BRM:** I don't know; it would be interesting to know. We just know so little compared to the big circle of truth that is involved in the field and it could be that some psychologist or some scientist stumbles unto a little fragmentary truth that is part of the overall circle of big truths in the field. Of course, you get a totally twisted and perverted view of what's involved with just that little part. Some things operate that we can't understand.

Question: Sometimes some returned missionaries commented, I don't know if they got the instructions from some official source or not, but they are not to go and . . . (inaudible) . . . their own waters. Did W, W. Phelps talk about that?

**BRM:** No, I don't know. This is an episode in the prophet's life where he was told to get off the water and walk so that they would meet more people and could tell them the story of the message of the restoration. There is something that nobody has been able to explain to me about the curse that is on the water in the last days. Section 61 or thereabouts in the Doctrine and Covenants. But there is no reason why we can't take a steamship.

Question: No official . . . (inaudible).

**BRM:** No, but there is some curse in the last days upon the water and I but it's had a little, partial fulfillment by submarines or something else, there is going to be an eventual future, total, big fulfillment where this will come. We don't really know anything about it up until now.

Question: Isn't that true that sometimes . . . (inaudible) . . . possession of the devil that the devil may have enough influence over a person?

**BRM:** Being on the outside?

Question: Yes, and that it would be . . . (inaudible)?

**BRM:** Could be, I don't know; that might be.

Question: In other words, they can control them without being actually in the body?

**BRM:** I am sure that there are people who are almost totally controlled by the devil. Let me read you something that Joseph Smith said, that is just a little off our subject, but not quite. Now you look and you think why is it that we have had these riots in Detroit and in Newark and in Watts? Well, you think why is it that whole nations of people would become imbued with the spirit that would cause the crusades? People would just pick up by the thousands and go to redeem the Holy Land. Well, I won't read the whole thing; it's under "False Spirit" in this book. (*TPJS*, pp. 202-204 approximately.) One of the quotations from the Prophet in talking about false spirits says "that things go forth by the spirit of God and that there are false spirits." He's talking about what devils get people to do and listen to what he says, "Nothing is a greater injury to the children of men than to be under the influence of a false spirit, when they think they have the spirit of God." Now, here is our point, "Thousands have felt the influence of this terrible power and vainful effects. Long pilgrimages have been undertaken . . ." All right, now, you think of the crusades; you think of Detroit. ". . . Penance endured and pain, misery and ruin have followed in their train. Nations have been convulsed [We'll change this to cities and this is what we have been seeing], kingdoms overthrown, provinces laid waste and blood,

carnage and desolation are the filaments in which it has been clothed.” Well, there are some spirits that have gone forth. He introduces this discussion by this business of “Try the Spirits,” whether they are of God because many false prophets are gone out into the world. Well, there are some spirits that have gone out into the world and they are devils and they’ve got influence over people. Somehow or other they get a mass mania to the point that reason leaves and a whole portion of the city rises up in riots. How do you explain this? I don’t know how you explain it in the full, but somehow or other these evil forces get a hysteria going, a mass movement among a great number of people and you have a riot or you have a crusade or you have a strike that is so severe that it wrecks the whole economy or something else. Now, try the spirits and discern what is going on. What is going on? The Saints are supposed to have the gift of discernment and figure out what is good and what is bad and there are always great movements that are obviously not of God and are bringing unrighteousness, by rights related to this field.

Well, our time is past. We will stop for now.