



Matthew 9, Mark 5, Luke 9

Come, Follow Me



Luke 8.43-48; Matt. 9.20-22; Mark 5.25-34: The Woman with the Issue of Blood

Mark 5.30 Greek: καὶ εὐθέως ὁ Ἰησοῦς ἐπιγνοὺς ἐν ἑαυτῷ τὴν ἐξ αὐτοῦ **δύναμιν ἐξελθοῦσαν** ἐπιστραφεὶς ἐν τῷ ὄχλῳ ἔλεγεν Τίς μου ἥψατο τῶν ἱματίων

“And Jesus, having known in himself immediately that **power had gone out of him**, turned around to the crowd of people and he said, “Who touched my clothing?”



This woman and Mother Eve

The story of the woman with the issue of blood in Mark 5 and the story of the fall of Adam and Eve both involve a person seeking healing and restoration. In the story of the woman with the issue of blood, she has been suffering for 12 years and is seeking physical healing.

In the story of Adam and Eve, they have been cast out of the Garden of Eden and are seeking spiritual healing. Both stories also involve a sense of faith and a willingness to reach out to a higher power for help. Additionally, both stories illustrate the idea that it is through our struggles and hardships that we come to a greater understanding of ourselves and our relationship to God.



Luke 8.49-56; Matt.
9.23-26; Mark 5.35-
43: Jairus' Daughter is
Raised from the Dead

Jesus commissions the Twelve





His commands

1. Go to the lost sheep of the house of Israel (Matt. 10.6).
2. Freely give (Matt. 10.8).
3. Take no scrip (Matt. 10.10).
4. If they receive you not, shake off the dust of your feet (Matt. 10.14).
5. I send you forth as sheep in the midst of wolves (Matt. 10.16).
6. The disciple is not above his lord (Matt. 10.24).

Luke 9.22-27; Matt. 16.21-28; Mark 8.31-38: Jesus speaks of his Death and Resurrection

- The Son of Man must suffer many things and be rejected (Luke 9.22).
- He will be slain and be raised the third day (Luke 9.22).
- If any man will come after me, let him deny himself, and take up his cross daily, and follow me (Luke 9.23).
- Whosoever will lose his life for my sake, the same shall save it (Luke 9.24).
- Some standing here shall not taste of death, till they see the kingdom of God (Luke 9.27). This is probably a reference to John (see 3 Ne. 28; John 21.20-23; D&C 49.8).

The Savior taught of a physical resurrection

"This account (Mark 9:31-32) suggests that the disciples heard the doctrine but chose not to inquire into it, while Matthew's version suggests there was at least limited understanding: 'Jesus said unto them, The Son of man shall be betrayed into the hands of men: "And they shall kill him, and the third day he shall be raised again. And they were exceeding sorry' (Matt. 17:22-23; emphasis added; see also Matt. 16:21-22).



The Savior taught of a physical resurrection

"The Gospel narratives agree that before the Lord's resurrection, the disciples did not comprehend the doctrine. They understood that he would go to Jerusalem and there die, but they do not seem to have grasped what would happen after that. Yet after they had received an outpouring of the Spirit at Pentecost, the Apostles were able to view the Resurrection with new eyes."

Richard Draper, "The Reality of the Resurrection," *Ensign*, April 1994.





“His face was as though he would go to Jerusalem” (Luke 9.53)

Galilean pilgrims to the Passover feast in Jerusalem often took the short route through Samaria, although some took a longer route around it. But this verse suggests that Jesus sought accommodations there, which would have offended many pious Pharisees and most Jewish nationalists.



“His face was as though he would go to Jerusalem” (Luke 9.53)

Even before John Hyrcanus, a Jewish king, had destroyed the Samaritan temple in the second century BC, Samaritans and Jews had detested one another’s holy sites. The extant version of the Samaritan Pentateuch specifies the proper site of worship as Mount Gerizim. Samaritans later ... were known to heckle pilgrims to Jerusalem, a practice that occasionally led to violence.

James and John want to call down fire on the Samaritans
(Luke 9.54-56)





James and John want to call down fire from heaven as Elijah had done on the altar on Mount Carmel and when two companies of troops came against him (1 Kings 18:38; 2 Kings 1:10, 12). Elijah did this under much severer circumstances than Jesus faces here; all three cases were life-threatening, and his opponents at Carmel had been responsible for the martyrdom of most of his disciples. Jesus uses the model of Elijah elsewhere..., but not in this respect. Ancient audiences (even those that hated Samaritans) did appreciate those who exercised their power with mercy.

Keener, p. 205.



Lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee. (Matthew 17.27)