

Then come examples of *healing in a centre of opposition*. There in His own district He could not openly work because of the unbelief of the people. To the wilfully blind there was no revelation, to the voluntary unbeliever no sign. Still He refused none who came to Him. Hence it happened that in such a district He helped those who needed His help *secretly* or under pledge of secrecy.

Thus He raised to life the daughter of Jairus, one of the class most opposed to Him (the people being excluded) ; He healed the woman with an issue (no one seeing) ; He cured two blind men ("in the house," so that "no man might know it") ; He drove out a devil (presumably in His own home).

Starting again on a second missionary journey, Jesus at first worked alone, "teaching . . . and preaching . . . and healing every sickness, . . ." as on His first journey. Healing was part of His work in private as well as in public. So heavy was the work and so great His compassion for the people, that after prayer He appointed the twelve to assist Him.

In this and six other places Jesus is spoken of as being "moved with compassion ;" and in every case the objects were persons suffering from some purely temporal trouble. In sending out "laborers" He gave them power, while preaching, to heal all manner of sickness and all manner of disease. The arrival of the kingdom was to be shown *by the good done* by the messengers. The other passages are as follows :

The trouble of Bartimæus and his companion ; the sorrow of the widow of Nain ; the need of the hungry multitude ; the sickness of the multitude and the sickness of the leper ; the adversity of the demoniac of Gadara. Next come the names of the apostles, and then the terms of the *commission*—viz., "*Go . . . preach . . . heal.*"

Jesus then "departed thence to teach and to preach," and soon came first into contact with the truly good, and then into more violent conflict with the bad.

First He referred John the Baptist for proof of His Messiahship to His *good deeds* coupled with His *good message*, associating together as one healing and preaching. He referred the people, as He had referred John, to His *works*, saying, "The works which the Father hath given Me to finish, the same works that I do, bear witness of Me that the Father hath sent Me." Jesus did not in His public work lay weight on His fulfilment of prophecies concerning Himself, nor on the testimony of John the Baptist, but rather on the fact that His *works of mercy, humanity, and healing* were proofs that He was come from God the Father, and that His message of love and good-will was God-given.

He *condemned* the cities of Galilee, not for refusing to believe His words, but for refusing, *in face of His works*, to accept Him as the Messenger and Representative of God.

Rapidly the opposition grew. In contending with the Pharisees Jesus