

implicit faith in their Heavenly Father for every detail was essential (verses 1-34).

(b) As to *Preaching*.—In chapter 7 Jesus turned rather to the multitude, for we are told "the people were astonished at His teaching." In so doing He changed the character of His address somewhat, *preaching* rather than teaching. *First*, He reproved, invited, and encouraged His hearers (verses 1-11). *Secondly*, He drew from all that He had said the practical application: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." *Thirdly*, He appealed to the people to accept His message—proved true, as it was, by its fruits of good works of love and mercy—and to "beware of false prophets," whose message was in human words and not in God-like deeds. *Lastly*, He closed with a terrible warning as to the inevitable fate of those who might hear His words, but not do His works.

Through both teaching and preaching the same dominant theme runs—*loving faith* toward God issuing in *loving work* toward man.

(c) As to *Healing*.—While the summary statement indicates how broad is the meaning of the words "all manner of sickness and all manner of disease" (4: 23), the detailed examples in chapter 8 show how wide is the sense of the expression "all sick people" (4: 24).

These examples are four in number, and cover *all classes* of men—viz.: The unclean by the Law physically—a *Jew*, a leper; the unclean by the Law ceremonially—a *Gentile*, the centurion's servant; the follower of *Christ*—Peter's wife's mother; the possessed of the *devil*—many of the people.*

"He healed *all* that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, 'Himself took our infirmities and bare our sicknesses'" (8: 17). It was part of the mission of Jesus to share in *all* the troubles of *every* man, and to save every man altogether, body and soul, in or from *all*. So He healed *all* who came of *all* sickness, not merely or only as a sign of His Messiahship, nor merely to draw people to Him, but rather as an integral and essential part of His mission (11: 5). Jesus identified Himself with those with whom He came into relation, putting Himself in their place, coming down to their level, and drawing them to Him by His deep sympathy with their seemingly small troubles (e.g., in the cases of Bartimæus, the Syro-Phœnician woman, and the hungry multitude). Does it not seem as if the Holy Spirit at the very outset laid special emphasis on the practical side of the mission of Jesus for the salvation of the *whole man*—*body and soul*? Dare we overlook such an Example, so emphasized in a record inspired by God Himself?

The result of all was that the multitudes so pressed on Jesus that He

* Dr. Mears might have added that these four ailments were manifestly typical: Leprosy, of the *guilt* of sin; palsy, of the *impotence* of sin; fever, of its *inflamed lusts*; and demoniacal possession, of *diabolical control*.—EDITOR.