

March 5: 21-34



SUBJECT: The Hem  
2nd Payment

12/90

D 5/66

(CP)

III. The divine remonstrance to faith.

Pressing him on every side, but a difference between  
men pressure and the touch of loving faith, possible to  
come in closest contact with & one yet receive no  
hurting. Many do so.

May he in his church but far from X. customs, position.

Looking at the cross but seeing no sacrifice

Hearing the word / salvation with no perception ..

He that hath eyes to see, let him see. . . the leaves, filled with  
leaves & leaves, . . . leaves . . . God speaking Ps. 19:11  
. . . fingers to touch, . . . touch . . . virtue from the cross.

Needs no arguments to move him. Cost, no one out for  
lack of boldness.. just food.. some hasty comfort..

IV

The cost of mercy. "Vain went out, lo!"  
apt to think, the mission of healing a waste, the lame

no good, no end

but very much had it in view. math. 8:17.

yet ill as his own  
ask to remove by expounding in own life

the cross & parallel of very much

very much a type of the wrong

saves me, dead in trespasses & sins, by laying down my life  
as healed before deserves, by expenditure of kindly.

(Q) Is it not easy? "easy for you, but not for them."

To do real good must give more than money - must  
give overcom. If we must go out from you.

(Q) Andrew Fuller: "my Master demands the heart."

## V Our public confession.

Felt thought, Sarah, went that she should be dragged forth.  
Each word, indicates inward struggle, the woman

But had she been suffered to stand away, lost the chief blessing  
health / body, but not soul.

Look what Jesus said to her:  
"Daughter" - in form that address  
"My faith" O GOWKSV  
"I told you so!"

Calls us to great, declare what has been done for us.

Where the hem / his garment today? The channels  
through which the virtue of your passing to the heart,  
to heart, soul.

1. The meanness of God in His world around us  
We so often seek God in ways, places, out of the  
ordinary. Theology, the doctrine / God, becomes great  
intellectual effort, elaborate argument regarding the significance,  
in materiality, almighty / God. There is something  
better than that. The meanness God accords always. Right  
there, the shadow, his presence lets us know the work is.

Rom. 10:26

A black furrow the hem, his garment  
a wild field, the hem, his garment  
a tender boy

of I but touch a grain / sand, I touch the right One.

of I but touch a grain / sand, who made it?  
touch a sand, touch the King's garment.  
who was made was he it?  
inspired its beauty?

no need to dazzle before the attributes of the light  
other words: God's signature is my birth, his body, nation  
is my body, his hand. God is a spirit, dear.

2. The presence / Christ in

The song, the prayer, the invitation, the ordinance. And it is  
the hand that may touch, to comfort, health, as  
well as the student, deep thought,

a friend faith, but never fails / its blessing.  
"Help us to believe" ...

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## 2. The presence of Christ in

The song, the prayer, the invitation, the ordinance. And it is  
the hand that holds my touch, to comfort, heal, as  
well as the student, sleep there,  
A friend faith, but never fails its blessing.  
"Help me my unbelief" ...

3. The comforting presence in our hour of need

(a) When Sir John Simpson lay dying & friends said to him that "the Lord & the beloved disciple at the Last Supper, he might rest on the bosom of Jesus." "I don't know that I can quite do that," he replied, "but I think I have got hold of the hem of his garment."

Mark 5: 36-38; Matt. 9: 20-22; Luke 8: 43-48

### THE HEM OF HIS GARMENT

I. The Welcoming Thru the Lazaranum  
John 11: 1 "never people" 5: 24 "much people...changed"

Asked to leave Beccaria (Bologna, Beccaria) (1689)  
Hers, on way to home of Lazarus (12 year old daughter died)

1. The Throgs - some out / yet it rode  
desperately - before - paralytic

2. The Throgs - some out / a trembling hope  
known from want, brought sorrow to the surface  
Mother Anna, and many sick, despair till the coming  
of - drive them from. See molly 2 persons.  
of - see 2 girls / Broadway. But a broken heart for  
my life.

sorrow drawn people to  
see sold, of no heart, people forced had

II. This Poor Woman

1. Do not move her name, stating as if, could have been anguish  
grief, suffering, heartbreak no perfectly freedom  
on 7<sup>th</sup> Oct married etc with rope, freely, comfort  
She has a secret, most tragic illness. A son, pallid helpless mother  
relying for the peace.
- Saw a Diviniti? Luv. 15:19-33 all are touched unclean  
John. 1: 31 all who touched her unclean
- 7<sup>th</sup> a few, swift uncleaness . . .

She had heard of Jesus 7<sup>th</sup> 6<sup>th</sup> 196-19  
answer to her suffering situation, family rope

had tried every possible way of healing self 5:26  
many try everything to drown out pain, sorrow -  
the show  
exhibit  
flowing out "the naked way out, Fals"  
(as great Brinvaldi (Luv. 10:26))

wants me way there to woods  
away from, offered by her friend  
then looked at her naked & pure, the best  
all goes there old crowd of indifference apply  
false professor

See him, humble approach  
said to herself "I don't touch" & the blue fringe <sup>Luv. 15:37</sup>  
not his hand, face, body - arms - but he also  
behind his back, not to be seen

but a sob in that truck, her soul in it  
mortal fallen left the face  
weight of 17 year lifted  
freed!  
indescribable sensation given by these words  
The curse unmade, though, a little, gradually

### III. The Divine Secretarium

No one yet would mediate - but Jesus  
The sacrifice (John 14:8, 45) astoundent at first given "to take salt  
But a difference between mere presence - & the truly living faith  
of - possible to come in closest contact with & receive no blessing  
in death - but for forty years lost & all seems salvo  
near & dear, but no exception

of how blessed thou of God, Rose, as this man  
in that earth was to say, but an even heavier fallow with  
post, night, darkness, &c.  
... care & fear, ... been ... (p. 19:1)  
... forget ... touch  
needs no eloquence, none can  
carry no one out of lack, boldness  
and trust

### IV. The Cost of Many

Matt. 5:30 "widow went out..."  
We are not to think this miracle of Jesus a mere & fleeting word  
in give, etc.

Every miracle it cost. Matt. 8:17  
felt ill as his own  
good, infatuated, his own life

The cross a parable of every miracle  
had some life  
or healed by regeneration (his son to  
(a) To rich lost wife & all else, "easy to you, but not for me"

We must pay our lesson  
(a) Andrew Fuller says added, "Remember the cost."

## Our Public Defender

V One public referendum  
1. The state legis. v. the const. in scope, not in degree

2. The story ends July 5: 33 "I am told" a double blessing: health / body; blood dried of fear? God in all heart my love you need with "bright" a will of your own ask me frankly & answer what I can do for you

VI. where the Head of the Harcourt today?  
through the year ending, the

VI. Where the focus of the Holocaust  
We often seek God through the relationship, the anxiety, the phenomena  
of theology. But it's individual effort  
that respects, the infinitude, the immateriality of God  
and the limitations of our finite  
ability to perceive.

When already Rom. 10: 3 (or from "A")  
the north door, stand in front of it?  
(the grain) gave the need of?  
the rose bed. who improve its beauty?  
(the new dove baly. whom on my left stand?  
(the promise)? as the people say? according to  
④ dealt by the bedside  
At Sir John Simpson

negative - good for my peace.

Feb 5: 26-34; mid 9: 20-32; 26 8:48-48

The Sun 2 This Month mt 9:20

1. No welcome at Capman  
 5:30 "met w/ [unclear] to Report for Redoc (now Bagal)  
 1. Some of our patients  
 numbered 10-23, last 10-30  
 Some mostly in m. last 10-30  
 ANALYSTS 21  
 numbered 10-23  
 2. Some out of age  
 some, under age & unable to work  
 but too young to be put away  
 others were brought home to the infirmary  
 Note: There was no sick room, so patient told to care  
 of them as far as possible  
 of Brodsky & Helen had to be in bed  
 Some days people  
 Walked in. Oct 1st  
 Do not know an name, probably, went back home again.  
 I am a doctor, if a person, it would be my responsibility to see  
 after them. Oct 15, 1933 All the month, all sites treated at the infirmary  
 Jan 1:9  
 2. Went away sick man 0. for 1, paid medical  
 mostly very close to house - very much affected by cold  
 (not) ; then looked at the patient because wanted to give  
 3. Head of Jan. 26: 19  
 (to measure to his deep) depth, body large  
 (2) Had tried to paint very difficult, helped by foil  
 so on; try again to draw out from person, report to Dr.  
 (4) Joseph Brimblett (Dr. Birrell)

4. Tally to school  
 with 9:31, 28:46 and 9:48  
 counselor

171 Tuesday, January  
Ready to go for our second  
all in time that could possibly be had; older  
the art glass & glassware; painted or cast by hand  
on glass factory Nov 15: 1940 regular glass  
Prest 22:12

of the robes for use  
not much to use, took a big bag, this before us. Yet to be  
brought in boxes not to be seen  
not touch this, yet less closer  
but a job in the truck - less sand

6. Healed  
metal plates went for the glass  
with the glass  
and sandblasted now & to be  
the cure through immediate green paint. Not too bright now

III No Phoenician glass - both from  
my own or my side - the discolor (blue) required  
burning on the bottom more pronounced (blue) glass  
but a leather bottom more pronounced the torch (blue) glass  
6. forth to come in closed contact with it with sand  
maybe - and - but you can't see the sand  
work at the same time, and are very much  
heat by work, and but not enough  
I have blessed this & you like as the name. And when  
in the later part of the day I let him see - the glass filled with sand  
of myself, carrie this round the table, and  
work to your - , less - the no heat for 18:1  
fingers to hand, - foot  
work no longer to move  
work and we will be able to do  
not hand -

## IV The cost, money

IV. No cost) many  
"Vader went out" his  
We got a truck, this miserly, body  
But my mother had it free - net 8.17  
a wait, the last  
a mother more used  
no price, no cost  
felt as all air one  
inspected at once by  
and so

early, head) a word / the last  
a mother were seen  
the first, no ent

it free - out 8-17  
fell old in air over  
riparian air over to  
the cross a parrot of smoke  
by means a tail / the air  
such very needs to transform in and, by long from the  
it healed before, visual of regulars play on my  
(A) to it the eye's eye of YI at the air  
in now. Next just outside  
the now, and you will get into

(a) To do the right thing  
to do real work, must get over the notion. Next year  
Winter will go back to the  
(a) after Easter my next  
March to get a

IV On public behalf <sup>whil.</sup> it defers but especially  
so long as the case <sup>is</sup> in progress <sup>whil.</sup> before public eye <sup>is</sup>  
the day

1. "The story begins like this:  
and publicly, now tell it."  
2. "Presently the public  
laughed, and dragged back before public eye?  
But had the bear permitted to stand up? Let the big solvent  
publicly told we will not speak. What is the  
rock like you said to her  
"Dignity" like her you are need to wait in  
3. You asked me publicly to whom will be hard done for an

VI where the hand of God at last? The demands there made from the outside & today, on behalf, are most 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, etc., and as 1. No change (not in his word and as we are often told is the standard), the anomaly, 2. Crown in darkness, yet inhibited effect, should try to conceive what is right & good. Rom 10: 12. Both kindly tell, the master of his poor lot can sold his lot. 3. The kindly teacher, a gift, and a curse made it a curse, the 14th part, who deserves it best? (in esp. the weaker) As the people are before, so also, to whom

(3) The person ~~IT~~ <sup>IT</sup> is to be responsible.

(4) Dealt  
(4 Sir John Sargent)