

John 4:13, 14 (5 books)  
The woman at the well

4 2

SUBJECT: John speaks to her  
About Emptiness

LIFE ADDENDING  
The Beautiful Life <sup>D</sup> 4/87

~~John 4:13, 14~~  
- John 4:13, 14

<sup>D</sup>  
11/85



## 2. How about the song

(1) 1:12-18 nervous, heavy, travel, downwards  
set notes & notes to start, dig in the nervous  
pass at nature there but feel of analysis  
leads to really: but of one foreign key? another  
scale to later, notes, to start on 6th 16 as

(2) 2:1-3 carnal pleasure, no dialogue  
(4) "near the animals" "perceptions" ! "70-80 300 frogs!"  
: 2 month, sample  
: 3 days, at as a but but as a philosopher

(3) 2:4 quiet words  
skilled workman, 13 years as father  
could a learner, short out the dead with high, low, middle

(4) 2:7 dark, smooth  
1,000 hours  
14,000 hours

(5) 2:7-9 neutral presence  
stare, goes like in many rocks

(6) 2:10 no really here, not light, no features  
not "with" & reaches to do - mental - true - but not I did  
with the weather he got

What does the song of the night? (the question, answer?)  
2:11, 17-30 one of the most tragic passages in the world  
regret, remorse, disaffection  
E. Ben. Lincoln "you're in a mistake  
no one has a trial, struggle  
as of a regret."

frailty, weakness, confusion  
even disaffection, indifference of neutral presence 5:10, 16, 18

(a) "I'm not just, they are so right"  
"I'm deep" "I'm not so right" "I'm not so right" "I'm not so right"  
(b) "I'm not so right" "I'm not so right" "I'm not so right" "I'm not so right"

3. Summary  
 The trap (bally) 7 a man who that of the that more the  
 needed to happen.

The material can more satisfy or spirit out.

6. (bally) the reader or mean is also  
 6. (bally) the - is drops - but drop & burst

Should get the fellow: set down in very clear - but  
 always the long for summary better.  
 what? ultimately, to set in right way? not  
 regular - ..... not in case

II. The difference from reader

The revision is at the center

but Chito - Col. 1:16, 17

Change from the 17 that would be to 17  
 - 17 3:20 - 17 17 17 17

(a) Two paragraphs - - -



1. The sorrow, hurt, suffering, affliction
- (a) focus was on the fact that they were in a bad way.
- (b) John Carpenter
- (c) included to
2. The worthless man (material possession) of himself, at the time
- (a) Ed. T. Harrison (1912 to 1914)
- (b) 1912 to 1914
2. The material of man
- (a) Ellis Kelly
- (b) word/words

4. we want somebody and usually  
 things are supposed, we need  
 (a) "told" from which we can see that we need  
 (b) "told" from which we can see that we need

material stuff we need  
 (a) good, but in our mind  
 (b) good, more, really, for all in our life

The following is the  
 3. In present year  
 (a) feeling place - to reach any one  
 - for as we understand

(b) put the present year 1911-12  
 (c) David J. Campbell - said for himself  
 19 years ago, said his life is full - but now  
 many things are not as they were  
 HUNT  
 himself - more of our  
 with it - I can't find  
 know it - I can't find  
 but rather in the past  
 in E. H.

4/17 11/85

10.42:5

ETTA OLOHAM: "jis' blue"

jis blue, God  
jis blue.

Ain't prayin' hardly jis now,  
Tear-blinded, I guess.  
Can't see my way through.

You know those things  
I ast for so many times -  
Maybe I hadn't aster repeated  
like the Pharisees do;  
But I ain't stood in  
no market place;  
It's jist 'tween me - you.

And you said 'ast ...'  
Somehow I ain't astin' now  
an' I hardly know what to do.

John 4:13 (C) Jesus Speaks About Emptiness

1/185

Hope jis sister left, but  
Faith's still here -

Faith aint gone, too.

I know how 'tis - a thousand  
years

In a single day with you.

And I aint meanin' to  
tempt you with "if you be ..."

And I aint doubtin' you.

But I aint prayin' for you, that.

Jis blue

Jis blue.

The world rolls round  
forever, like a mill.

It guides out life and death,  
and good and ill.

It has no purpose, least,  
or mind or will.

Nay, it doth use man  
harshly, as he saith.

It guides him some slow  
years of better breath,

Then guides him back into  
eternal death.



John 4:13, 14

# Jesus Speaks to us about Experience

- (a) Jesus & John 4:13
- (b) Jesus & John 4:14

Text - that again

- the experience of the life in the world, in the world, a choice, ...

I solemnly most dramatic illustration.

- 1. His opportunity for indulgence, ...
- 2. His opportunity for indulgence, ...
- 3. His opportunity for indulgence, ...

any model be tried, Jesus, could ...

- 1. ...
- 2. ...
- 3. ...

2. Jesus will be ...

- (1) 1:12-14 ...
- (2) 2:1-3 ...

2-4 get ready, admit  
 water a boy, built a palat  
 in a pit on a mant  
 bed placed a tree  
 killed within 13 year built his father  
 built a house, sent out to work with back, from, more

2:7 Roth, security  
1400 hours  
1400 hours before hi, wait up hi.

2:76.9 red-bellied parakeet

2.10 no hatching, no eggs, no bacteria  
out white / needed to be  
needed

but wait! did I not see water to get

but now.

would do a day or two more of his quarters, success  
might not have happened with  
regret, perhaps, disappointed. With all kinds of good sense (the best)  
of some kind and desire

From last time.

2: 11, 17-20

11, 17-20  
 last night? ...  
 reschedule ...  
 afternoon ...  
 frustrated, disappointed ...  
 yesterday? ...

7. *Scleromery* a mean *the whole of the road near the woods in Joppin.*  
*dissected* *the whole of the road near the woods in Joppin.*  
*the whole of the road near the woods in Joppin.*

7. Summary  
The descent of a mean water chisel of a kind  
a trap gallery.  
the material can mean nothing to the student  
of wood planes, but it is a very good  
bullet, and down in my chair, but always the hope  
to see it in a very good

the medium of flowers.  
 f. could be done in any way  
 build gift, in bullet, not done in any way  
 is to be for many better!  
 and a detail long for? Attention, briefly, refer, not in a way  
 in the way of  
 the world, not for  
 (a) Gopher - much more of - not in the

II The Difference between  
 The version is not pro-contrast  
 with the 16-17  
 but characters coll. 16, 17

Change from the original to the revised, the change is not  
 by the 16-17

(4) Two Figures ... the figure

1. In some, but, suffer  
 (4) because to be for each 7 years  
 only...

(4) the chapter

2. In mental form  
 (4) Ellis Fulle  
 (4) University

We want mostly at the  
 thing so that we can see the  
 (4) the last could be  
 (4) the last could be  
 (4) the last could be  
 (4) the last could be

3. In present form  
 before the 16-17  
 and also present form 16-17  
 (4) the last could be  
 (4) the last could be  
 (4) the last could be  
 (4) the last could be



### Some of Fanny's hymns still widely used

- All the Way
  - Be Silent, Be Silent
  - Blessed Assurance
  - Bring Them In
  - Don't Forget the Sabbath
  - He Hideth My Soul
  - I Am Thine, O Lord
  - Jesus Is Tenderly Calling
  - Near the Cross
  - Pass Me Not, O Gentle Saviour
  - Praise Him! Praise Him!
  - Redeemed! How I Love to Proclaim It!
  - Rescue the Perishing
  - Saved by Grace
  - The Lord in Zion Reigneth
  - To God Be the Glory
- *SAFE IN THE ARMS OF JESUS*

*IRA  
SANKEY*

*(of my father's mother)*

THESE TIMES/April, 1981 5

after her death. Ira Sankey considered her hymn "Pass Me Not, O Gentle Saviour" to be her masterpiece.

One day William Doane visited Fanny and said, "Fanny, I have a tune I would like to have you write words for." He played the melody over, and Fanny exclaimed, "That says, 'Safe in the Arms of Jesus.'" Thirty minutes later she dictated the hymn that has been a comfort and solace to thousands of bereaved people, especially those who have lost children.

One day Mrs. Joseph F. Knapp, ... played a melody over ... and then asked ... replied

"not found a person with so many cupfuls of comfort for burdened and distressed souls. Hundreds of her hymns were nothing more than the outpouring of her cup of comfort to make the weak strong, and the blind to see."

When Ira Sankey (the singing partner of Evangelist Dwight L. Moody) lay sick and near death, Fanny could not rest until she visited him. (Sankey was blind for several years preceding his death.) He called from his upstairs room, "Fanny Crosby is in this house. I hear her laugh." The two aged Christian laborers talked over old times, listened as the Bible was read to them, and prayed together. Sankey felt as if an angel had visited him.

... Jackson took Fanny on



woman (P.H.)

Frances Ridley Havergal, a noted English hymn writer, sent Fanny Crosby the following tribute many years prior to Fanny's death.

Sweet blind singer over the sea,  
Tuneful and jubilant! how can it be,  
That the songs of gladness, which float so far, . . .  
Are the notes of one who may never see  
"Visible music" of flower and tree? . . .  
How can she sing in the dark like this,  
What is her fountain of light and bliss? . . .

Her heart can see, her heart can see!  
Well may she sing so joyously!  
For the King Himself, in His tender grace,  
Hath shown her the brightness of His face! . . .

Dear blind sister over the sea!  
An English heart goes forth to thee.  
We are linked by a cable of faith and song,  
Flashing bright sympathy swift along;  
One in the East and one in the West,  
Singing for Him whom our souls love best. . . .

Sister! what will our meeting be,  
When our hearts shall sing and our eyes shall see!

374  
208  
276  
373  
412

33  
67  
176  
188  
214  
283  
334  
351  
352  
432  
444  
446  
451