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few & were ordered before him. that
is why it is so important to have his
words abide in us, then the Spirit of
God can teach us to use them accord-
ing to his will. If he does not answer
it is because we trusting to our own
wisdom & asking amiss. Oh let us trust
Jesus to teach us to pray that the answers
may come. Watch then you keep near
him or near his word that ye pray aright.
Pray & watch for his answer for if you
ask in faith ye shall receive. Oh Lord
teach us to understand & believe what thou
hast promised: for He that watches over
us neither slumbers nor sleeps - His
eye is ever open - His ear is ever ready
to hear our cry. Thou dost assure us
that it is our privilege as thy children
to ask thee as ours. So & thou wilt give as
loving & a wise father delights to give.

Prayer

well, and wife be
aid and strengthen us to glorify
the Lord well, we in this world
know not who is. If I did not to give
over my judgment all men had in the
world is ill, since greatest wisdom
knows it not and does best to apply
ourselves well to them. And you
say of me that I am not good
but a bad man. I say nothing of myself
but confess well that I have done
with myself and another without any
good will to see it - and well is my
own master that well. yet was not at
all well fit as a physician to be to such
as say that well? I say no well was
not fit to be a physician to such as you

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he is writing to them, as an Angel from heaven
Jesus ought to Christ's complete work he stands
cursed by God & lest they mt. think Paul is heated
& angry - he cannot wish us to receive that awful
dread in its full meaning - he solemnly repeats
that such a person is devoted to destruction. "Shd
9th Any man teach any doctrine save that Jesus only
& Jesus alone accomplished all that brings salvation
to us it is in accordance with Gods teaching then
I shd. condemn him. 1 Cor. 3. 11. Other foundation can
no man lay & 1 Cor. 1. 18 & the gospel is to us who are saved
"the power of S. & Luke 13. there are those who have ^{not} only the knowledge
of Jesus but having taught others - to whom is said - I never saw you know.
1 Cor. 16. 22. "If any man love not the Lord let him be Anathema"
Was Paul harsh & cruel? These teachers were off the ^{old & central} foundation &
unningly drawing off the Gal slaves. he loved them too intensely
to speak ~~to speak~~ ought but mere truth. we are to hear many
differences in the anti circle of truth. but the pale star of
salvation by faith in C. J. is immovable. It is death to move
The first Adam brought sin & death - the second Adam
brought life & peace. John 3. 18. "He that believeth ^{not} is condemned"
10th Paul more usually employed a winning
persuasion very much with the disciples as you can see
1 Cor 9. 19. he began with the points upon wh: they agreed
& from those led them into farther truth but as before
said - now - life itself was at stake. He could not persuade

~~Parables~~

Life of Christ lessons
given 1890.



Prayer 3rd lesson.

The power of united prayer. Matthew 18.19.

The last lesson upon this subject was upon our individual growth & personal faith & power in private prayer - now we go on to find the power of united prayer, how in the union & fellowship of faithful believers the Spirit manifests its full power. This I think is clearly taught in this short separate statement of our Lord.

"I say unto you that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. 20th for where two or three are gathered together in my name there I am in the midst of them". This is a saying of C^o Complete in itself & ought not to be applied to our ordinary prayer meetings either for our edification or fellowship with our brethren, these have

their place & use. The believers here
spoken of have been asked to come
together to pray for same matter of distinct
united desire. They are agreed as to
the object they desire & as in private
prayer this power will be in accordance
with their being one in spirit & in
truth. It ought to be very clearly understand-
ed by each ^{thus assembled} what exactly they want &
they ought also to have confidence
that what they want is agreeable
to God's ^{general} teaching, & consequently to H. will.
Thus prepared it will be natural &
easy for them to believe that they shall
receive what they ask. They gather
in the name of Jesus, the name abiding
abiding Elder Brother, whom the S. has-
eth always. Let us try to picture a grown
up scattered family invited to ^{a reunion at} their father's
house - they are proud of their father who
is a king ~~& father~~ glad to promote his honour.

with. this is a ^b liming absent brother
but not this be the time to plead for
his forgiueness-his restoration. They
are one in their desire for this result.
They will ask through the good elder
brother I surely the Father will forgive.
~~apply this to~~ spiritual things, the two or three
bound together by the closest ties
having some special request come
together into the living spiritual presence
& get the same-staying Elder Brothers
to plead with H. for this or that liming
one; or other things they know Cd approve.
"It shall be done for them of my Father
wh: is in heaven".

The reason of delay in answer to prayer
^{and the shake a father into them to the end that they might always obey him & point him}
Luke 18. 1 + 8. Speedly though hearing long with.
you know it is often hard to restrain
children from snatching & eating unripe
fruit-they will cry & tease for it but a wise
parent must enforce patience & obedience when

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they are ~~taught~~ ^{taken up before patience} & the fruit is ripe they
will get it. So our heavenly Father
often has to prepare us & make us
fit to enjoy the blessing He is making
ready for us. He cry day & night for
something we want & each bears with
us until we become patient, loving
& trustful - the moment all is ripe
He joyfully gives a speedy answer. It
is His delight to give good things to
the Children - "No good thing will He
withhold from them that love Him".

So it is not true that many of our
most earnest persevering prayers are
selfish & unreasonable we want some-
thing that will add to our earthly comfort
& happiness. Is it not necessary that
we wish & God lead us to accept the
fact that our truest happiness is to be
found in our seeking first, above all
things, the glory of our R. as the Catechism

puts it - "The chief end of man is
to glorify God & enjoy Him forever".
If we put His Kingdom & interests first
depend upon it He will take care
of our interests. This was the rule by
which Jesus walked & the testimony was
sure that the Father heard him always,
& for His obedience He was crowned
with glory & honour & to him every knee
will be constrained to bow. Just in
proportion as we abide in Him &
partake of His Spirit, whatsoever we
ask His Father will do for us. If there
is delay in answers to our prayers it
will be wise on our part to add watch-
fulness over the aims of our daily life to
our prayers & see that we have ground
for our assurance that we are resting in
faith & patience upon true scriptural promises
& teachings - for we know from the revealed
word of God that unless we are asking amic-

for some merely carnal comfort or that
we are in ourselves unprepared to make
good use of the blessing we crave, then
the power of believing prayer is simply
irresistible. All this to us he dis-
couraged by delay - if our Father sees
that the answer must be delayed &
our faith requires support, He may
give us the assurance of an answer
then before the answer becomes a fact
in our experience. Thus brought into
closer fellowship with our Father our
prayer ceases to be a cry & becomes a confiding
reminding God that we are patient expectants.
Suppose we have a child away at a distant
school. We long to have him back & he
cries & pleads to be allowed to come imme-
diately - the wise answer however is sent
no - remain, study diligently & when the
training you require is finished then glory
I will grant you evn't. So God often

has to upbore that we may make the
waiting time, for some earnestly desire
blessing, the time of highest training for
our own growth in grace. He bears
with our complaining & denies himself
the gratification of giving us our desire till
we are fitted - (sometimes by long discipline)
to benefit by the gift - then speedily comes
the answer. It is good to cry night &
day - it is better to become wise, study
the word until it dwells in us richly
to all spiritual understanding until
we are admitted into the ^{secret} chambers
of our God & abide with Him, then our
prayers & also our life will be one of
confiding hopeful expectation.

In bringing this short survey of prayer
to a close it is not difficult to say what
is needed to bring manifest answers to
believing prayer; it is undoubtedly a life en-
tirely devoted to the service of God. There are

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great varieties in the ways God may call us to do this - the principal thing is to feel fully persuaded that we are obedient to His leading & then that we serve in the self-sacrificing spirit of a priest, because we are all priests to God & self sacrifices made for His honour & His glory are well pleasing in His sight. The great High-priest said - "I came not to do mine own will but the will of him that sent me". We are each sent into this world to do some work for God & the work given to me cannot be done by you & your work cannot be transferred to me, but all work can & ought to be done to promote the glory of the one only glorious Being. Work in this spirit will teach us acceptable prayers & answered prayers will strengthen us for more powerful & successful work. We will understand with Paul how to, "Pray with

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all supplication in the spirit for all
saints & for me. He personally believed
their prayers & wanted our prayers also to
be personal per saints who were at
different kinds of work. All that is
in Jesus is at our disposal. He wishes
us to draw upon Him & bear much
fruit. so that we may be partakers even
here, in this world, of His joy - the lifejoy
of heaven. — Rejoice evermore - pray without
ceasing - in every thing - prosperity or
adversity - give thanks.

Prayer power - self-sacrifice - very devoted
lives & the strengthening answers will
alone bring many souls into His kingdom.
Eighteen hundred years ago a handful
of illiterate humble men met, united
in their desire, to pray for the gift of
the H. S. This they did for many days. The
Spirit was poured out abundantly & the first
sermon Peter preached convicted & converted

five thousand people. Then all God's
children of our time as devoutly in-
earnest for the increase of His kingdom
then promise that a nation should
be born in a day would be ful-
filled for there is no limit to what
could be done by obedient persevering
believing prayer.

May 1888.

Exhortations to watchfulness in
we all know how often we are told
to pray but do we think enough of the
frequency with which we are commanded
to watch - pray & watch - watch & pray
are constantly conjoint - so I went
to inquire what we are intended to
be taught by this frequent exhortation
watch & pray!

watching means to keep awake to guard
something that otherwise might come to harm
or not be for an anticipated pleasure.
luke 2. 8. we find that the shepherds of palestine
staid out with their sheep all night to watch
against this being attacked by wild beasts
& also to prevent the simple guileless creatures
from straying off beyond where this shepherd
could see them & care for them. this required the shep-
herds to keep wide awake.

Again watch towers were erected over palestine
in wh: watchmen lined to observe diligently

Any signs of the approach of an enemy I immediately to give the alarm so that this men of war mt put on their armous & be ready to drive them off. This also requires men to be fully awake a sleepy watchman wd be worse than useless. Such things are used to illustrate what we are to understand when we are told in regard to our spiritual life to watch. Some things go we are to watch for 1st we are to watch for the return of Jesus Christ. 2nd we are to watch against the assaults of temptations of the Devil who is ours & his enemy & because he never leaves off watching for a chance to find us off our guard & to succeed in leading us into evil. 3rd we are to watch our prayers & to watch for answers

to our prayers. ~~and~~ ~~you~~ ~~will~~ ~~be~~ ~~safe~~
The householder. "Thou hast been faithful over a few things
I will make thee ruler over many things". Take heed
watch & pray when the householder comes late to look
but he was to give attention to the duties assigned
to him. When told to watch it was over himself but
the time of the masters return being uncertain he
not become indolent or slothful & as all strength

3 Comes from above ³ he was to pray to him
kept faithful & diligent lest the threat
existing in 3 - 3. if therefore thou will not
watch I will come upon thee as a thief
& thou will not know what hour I
will come upon thee". In 1 Thes: 5. we
are called children of the light in regard
to Christ's coming, i.e. we are instructed
as informed about his return & its uncer-
tain date so we shall watch & be sober.
Is there anything that could affect our life
& conduct so powerfully as to realize that at
any moment Jesus our Lord might appear.
What an incentive to diligent faithful
work. Surely none but those who are
ready will dare to pray. Come Lord Jesus.
2^o we are to watch against the wily
temptations of the devil. 1 Pet: 5. 8 we are
told to be sober to be vigilant (widely awake)
watchful because your adversary the Devil
goeth about as a roaring lion seeking
whom he may devour. — whom resist

by your constant trust in C. 2 Cor 11. 3
Paul says I have espoused you to one
husband that I may present you a Chaste
virgin to C. but I fear lest by any means
as the D. beguiled Eve thro' his subtlety or
Cumming your minds & he corrupted from
the simplicity that is in C. 1 Thes 3. 5. I ed.
^{he again says}
"No longer do I sent to know your faith but
"by same means the Tempter have tempted you
"to our labour he is bain." Eph: 6. 11. 12.
"Put on the whole armour of God that
you may be able to stand against the wiles
of the D. Judas was a Cobitrous man & had
been a thief Whence opportunity offered he
laid himself open to be tempted. Satan entered
into Judas - what an awful expression! & what
a diabolical deal followed! Ananias & Saphira
were both fond of money & of fame. They wanted
to keep their money & to obtain praise for their

~~green~~ ~~white~~ ~~tan~~ ~~gold~~ ~~black~~ ~~red~~ ~~blue~~ ~~purple~~ ~~pink~~
March 8. 1879. Lived in a ~~small~~ ~~poor~~ ~~poor~~
~~liberality~~. Satan took advantage of this state
of heart to suggest his to be told, but as an exam-
ple at the forming of the Church of how pure the Con-
duct of Christ & his Disciples must be. G. brought immediate ~~punish~~
= min.

What a vast amount of knowledge
 of the needs of the world I must have in all
 these being provided for C. had, when
 he so frequently continued all night
 in prayer I never transgressed any of
 these directions he gives about watchful-
 ness & prayer that he knew were displas-
 ing to his S. just before the last great
 conflict he asked his disciples to watch
 while he went apart to pray. He had
 told them then a great calamity was at
 hand. Had they watched for the enemy w^t
 they not also have prayed wisdom & strength
 to meet the trial. & if they had thus appealed
 to S. and Pet: have got excited & cut off
 Malchus ear.. w^t he have lied & said
 he did not know C. he had never seen him.
 Pet: material I had brought shame & sorrow
 had he used the spiritual sword C's hands
 Pet w^t have been spared bitter tears. Watch

I pray that ye enter not into temptation
 Sleepy slothfulness is an ~~grave~~ besetting
 sins - the parable of a master taking a long
 journey & giving to each of his servants their
 definite task also warns to watch against
 idleness & Careless work for he will return
 unexpectedly & he knows that it is best for
 us & certainly most pleasing to him to find
 us faithful.

The last thing we are to watch for is an-
 others to our prayers. If we do not get answers
 there must be something in the prayers
 that is not as S. ask have it - accord-
 to his word & in trust - for the only in
 his family is - ask & ye shall receive.
 If no answer comes we are not to sit down
 slothfully & say that it is not S's will to give
 He wills that we shd. come day by day to
 him with distinct requests - he wills day
 by day to answer us. but our words shd.

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few & we are ordered before him. that
is why it is so important to have his
words abide in us, then the Spirit &
Soul can teach us to use them accord-
ing to his will. If he does not answer
it is because we trusting to our own
misdom & asking amiss. Oh let us trust
Jesus to teach us to pray that the answers
may come. Watch then you keep near
him or near his word that ye pray aright.
Pray & watch for his answers for if you
ask in faith ye shall receive. Oh Lord
teach us to understand & believe what thou
hast promised: for he that watcheth over
us neither slumbers nor sleeps - His
eye is ever open - His ear is ever ready
to hear our cry. Thou dost assure us
that it is our privilege as thy children
to ask thee as ours. So & thou wilt give as
loving & a wise father delighteth to give

* What is it to worship in dark.
The entrance of thy word gives
light - light is equivalent to know-
ing or knowledge & shows that
our Prayers ought to be in accord
ance with the teachings of scripture

- 1st The true worshippers
2. Prayers ought to be definite
3. We must have faith in God
- 4th. What relation the Lord has
to Prayers

Prayer

The true worshippers

In John 4. 23 - 24 Jesus says
the hour now is when the true worshippers
will worship the Father in spirit & in truth.
This is the first recorded teaching on the
subject of prayer. The Father seeks worshippers.
it is a joy to him when those who worship
in spirit & truth come to him. what then
is it to pray in the spirit - it is that our
minds must be in harmony with His mind.
~~the Spirit bears witness within us that we are His children.~~
~~A spirit needs spiritual service. Let that mind,~~
or spirit, be in you which was in C.J. One of
the offices of the Holy Spirit himself, is "to take of
the things of C.J. show them to us," i.e., to make more
clear to us the true words, or words of truth, that
He recorded for our teaching; but we are responsible
for letting this mind abide in us richly that the
H.S. may find material within us upon wh: to
work. * When first we become thens we may know

Very little but as we "desire & feed upon the pure milk of the Word" ^{the scope} our prayers will be enlarged, broadened & more like the prayers of the Lord J.C. just in proportion to the growth of our than life so that our palms in prayer grow. We shall ask & we shall receive. Math 7. 7. 8. Jesus wants to teach us that the chief thing in prayer is ours having the assurance that we are heard & that we shall be answered. The ^{application} of the ^{parable} - seek - knock. With their answers - receive - find - opened. Surely shall give Confidence, yet the ^{disfellow} utterance &c who best knows our heart knew also ~~and needed~~ distrust & doubt are natural to us & ~~too~~ often we will be content to rest in the fact of having prayed & forget to watch for & expect the answer. Such half hearted disciples will not have many answers to their prayers. If we want to learn in His School we must hold steadfastly to the fact that the S. wishes us to ask & He promises the true answer if we are not asking amiss. Math: 7. 9. for what

man of you if his son ask him for bread
will give him a ~~stone~~ &c. This shows that the
chief's power lies in the close living home relation-
ship to the S. A wayward son here or there accord-
ing to his own pleasure cd. not expect to be supplied
by his S. as he chose to dictate. He alone can
count upon the fulfilment of this promise who is
living in obedient service in the home, seeking
his father's honour & interest more than his own
while he heard & answered. In the countless
daily things of ordinary life we make our
requests known but we leave these with the S.
to decide wh: to give wh: to withhold. But in the
matter of our own growth in grace - the
bringing in of particular friends & neighbours
into his family we are to be importunate - we
are to not to doubt in our heart but believe
that what the S. saith cometh to pass & we shall
have it. If we have heaven thus opened
to us & the S. are the throne offering to give us
what we ask are we not filled with shame

Has we have so little availed ourselves of our privilege. Jesus brought us this message from H. F. So let us not be afraid that such faith cannot be attained by us. Paul hath chosen the poor rich in faith. He takes the weak things of the world to confound the wise.

Prayer must be definite. Mark 10. 57. Luke 18. 41.

The blind have been crying out a great deal for mercy. F. knew what he wanted but H. desires the man to state distinctly the thing he wishes & until he does so he is not healed.

Many of us are too vague - too general in our requests. We shd think clearly what it is we need - we shd endeavour to know definitely what we want for others - This teaches us better to understand our own & other people's needs to look for definite answers & to know when they are sent. We have each very limited powers & a narrow field in wh: to exercise them

There is - our family - our friends - our
 neighbours. We shall take these to G. by name
 & this brings us into pointed personal dealing
 with H. as our L. When we have in faith
 claimed promises & received answers we are
 confirmed & encouraged to take ^{others} more & more
 to the throne. We must however be in down-
 right earnest - not merely wishing they may be
 saved but willing it resting on G's promise
 that He is not willing to let ~~thee~~ any perish
 and resting on this promise, given in H. word,
 plead importunately for it. ~~like the ragged & the smal-~~
~~l who came at midnight is having had up a mind... for~~
~~the same time or future suggestion to G. promised~~
~~by his importance~~
~~there~~. "I shall ask what ye will & it shall be
 done unto you". "Great is thy faith - be it unto
 you as thou will".

Have faith in God Mark 11^x 22. 24. Jesus
 answering said "have faith in God".
 "Whosoever shall not doubt in his heart but
 shall believe that what G. saith cometh to pass he
 shall have it."

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The promise of answer to prayer is the most wonderful thing in all scripture. In how many hearts it has raised the question how can I attain the faith that knows that it receives all it asks? How the power to believe a promise depends altogether in our trust in the promises. if his character gives us entire confidence in his word. As we live in personal close contact with an upright noble human friend we learn more & more to trust him. In the same way close intercourse with & knowledge of God gives us greater confidence in him. We open our whole heart & soul to the influence of his spirit - his thoughts - his ways of viewing things become our thoughts & when they of seeing things, we are partakers of the spirit & in so far as we are, we are in harmony with him. & we ask for those things that are according to his will. "Have faith in God". It is because his children do not understand the connection

between the life of faith & the prayer
of faith. That the growth of faith
in God Himself leads on to the
effective fervent prayer that avails.
Paul understood how closely faith
& practical prayer were connected when
he thanks God that the faith of the
Thess. "grew exceedingly."

We must get nearer to God by seeking
meditation on what He is in
himself, as Jesus has revealed Him
to us — glorious in His love —
glorious in His wisdom & just in
proportion as we know Him better
our admiration of His character will
increase our faith — brighten our
hope & we shall have closer &
more access to him in prayer.
As by works faith is made perfect so by
faith is prayer made perfect.

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then we shall love & trust H. not because
sins us so much but because H is so altogether
lovely in himself so it becomes easy to trust
all H promises. A heart thus filled with the
love of S. has the secret of the power of the prayer
of faith ^{that brings direct answers}. The effectual fervent prayer of the
righteous man wh: availeth much. We are
really invited to such privilege so let us exam-
ine ourselves to find why our faith is so
feeble. I have faith in God.

The Word of Prayer.

Let us try to help each
other to get this power in prayer. C. says
"if ye abide in me & my words abide in
you, ask whatsoever ye will & it shall
be done unto you". As a heathen Convert
once put it. "I speak to my S - I read to my
S. Speak to me." ^{"in opening the Word becomes a living being"} From ~~the reading of the Word~~ ^{from an other view of the Word} does both, it reveals to me what the S. will have
me ask & it encourages to look Confidently
for an answer. Prayer is a dialogue & we
speak S. answers

in proportion to the amount of entrance
into my heart & word has had ^{the same goes} seed in the
good ground - so will be their ^{power in prayer} productiveness.
It is in this connection that J. says "If ye
abide in me & my words abide in you
ask whatsoe'er ye will". H. words abiding
is just the same as Himself abiding. therefore
we can do nothing. They (the words) are
full of a divine quickening power - They are
spirit & they are life. It is easy to pray - easy to use
scriptural words but so to partake of the thoughts,
spirit, character of G. Himself. that we ^{are in touch with} him
& affect the powers of the unseen world comes
from the word dwelling in us richly in all spiritual
understanding ^{it is by} & by H. words we are taught
H. will & if we are obedient children there will
be no longer feeble unavailing prayers. obedience
to the word is the path to power in prayer". I
have given & appointed you that ye should have
much fruit that whatsoever ye ask should be done
in my name" - our elder brother's name - "H. shall give it you

up: is that of living
to #^g love is the

Entire Consecration to our vocation ^{is the} key to our receiving unlimited blessing in C^o wonderful Prayer-promises. It ^{can} not be otherwise; if we were ~~the~~ uncertain about our personal safety we cd not be occupied with go^d work. but if we have past our babyhood no longer requiring milk (or first principles) but prepared for meat. we must think of go^d kingdom ^{charming} a king ^{are interested in the growth of this go^d kingdom & work to get subjects into it.} Think of S. as a King Father. A father to be loved - a king to be reverenced His glory of infinitely more importance than our pleasure. "I came not to do my own will but the will of my father". obedient service characterized H. life. J. H. knew that H. K. "heard him always". I appoint you to hear fruit. This is to the glory of S. - "whatever ye ask ye shall receive because we keep H. commandments & do the things that are pleasing in his sight". With our whole heart we approve of these conditions to prayes. How cd S. give us such power to ask what we will unless he was sure of our loyalty. He is H. & H. in us - the H. Subjects in harmony with

His plans. Let our abiding thought be
by my adoption into the family of God I have
a King-Father. Everything I have - my time -
my strength, my influence is a gift from him
to enable me to manifest the same kind of
love to others that he shows to me & thereby
that I glorify him by works shall my faith -
be made perfect. "If any man will do my will
he shall know of doctrine whether it be of me".
"If a man love me he will keep my words & I
& the spirit will come & take up our abode with
him". Let us make ourselves examples
to the flock & when the chief Shepherd shall
appear we shall receive the crown glory
that fadeth not away.

1st Lesson
1890.

The Incarnation ^{life of Christ}. 1 John 1. 14.

1 Phil. 2. 6-8. ^{1st lesson}

We are all more or less familiar
with the life of Christ but it is such
a wonderful life - so different from
the life of every other man - which we
have read once or twice there nothing
more we can learn from them but
we can read & reread & ponder over
the life of Christ all our lives & we
learn something new & instructive & get
more deeply interested in it. The ^{truth} has
of most men begin by telling us they were
the sons of certain parents but those who
write the life of Jesus claim that He was
the son of the one living & true God -
who made the heavens - who made the
earth & who created us after his own
likeness. & in John ^{1st lesson} it is written that Jesus was
in the beginning i.e. ~~the beginning of~~ ^{for ever} ~~from~~ ⁱⁿ eternity
with God & that without him "nothing
was made that was made" & "J. himself

states explicitly that he is equal with
his father. As the life of C. was like the
life of S. until he became incarnate (as
having a body of flesh). He emptied himself
of the glory he had in heaven. & became
like the creatures he had made. Now
why was this earthly life of Jesus written
& that four times over by different authors?
& why is it so personally interesting to each
of us? In John 20th & 31st we find. "These
are written that ye might believe that J. is the
C. the son of God & that believing ye might have
life through his name. Yet how few care
about it. Why? we get the reason in
2 Cor 4.04. "In whom the I. of this world
"hath blinded the minds of them that
"believe not lest the light of the glorious
"Gospel of C. who is the image of S. shd. shine
"into them". Pray with David; "open thou
mine eyes that I may behold wondrous
things out of thy law". But first let us

get well into our minds that it is the
earthly life of this wonderful Jesus that
very ³ I & very man that we now propose
to think about & try to understand better.
He was really born into this world &
had a true mother. His body & his knowl-
edge grew as did those of other children -
he ~~felt~~ hunger & thirst. He ~~felt~~ tired.
Glad & sorry - indeed a man of sorrows -
& he really died. He was laboring - going
about continually doing good. He was
patient when men reviled him he
reviled not again but committed himself
to him who judges righteously. He was
gentle towards those who were suffering
either pain of body or of mind. He was
upright & pure just as other men ought
to be - only what? Gen:6.5. it is said "God
looked down & saw that the wickedness of
men was great on the earth - that the thoughts
of his heart was only evil continually".

4

It was the Devil who introduced sin.
He was one of G^e. powerful Angels who
rebelled against G. in heaven & was cast
out. & he came to earth & tempted man
whom G. had created holy & man yielded
to his temptation & this brought dark
& all the sin & misery we ~~but~~ see around
us. At the same time it still remained our
duty to love & obey our Creator & God gave
his law - Thou shalt love I^e. or otherwise
Thou shalt love me supremely & love each
other. Tainted with sin - defiled with sin
as we are we do not & cannot obey this
law. then why did G. make a law that
we cannot obey. One answer is given in
Rom: 5. 20. The law entered that the offence
not abounds i^e that we may see how
terribly far we have departed from
this holy, just & good law - in short - how
sinful we are. Jesus came as our substitute

5.

to fulfil that broken law. He says, "I come",
as it was foretold of me, "to do thy will O. God".
He fulfilled the law & made it honourable
& Paul has accepted his righteousness in place
of ours. "This is my beloved Son in whom I
am well pleased". He was made sin for
us - he that knew no sin - that we might have
his righteousness - (wh: is the righteousness
God requires) to plead before God - a perfect
fulfilment of His holy, just & sacred law. by
a sinless substitute. then do we need this Divine
man as our substitute & we are condemned
if we do not trust him as our Saviour.
Do we naturally trust him. Rom 8. 7. says
"the carnal / or natural mind is enmity
against G. for it is not subject to the law of
G. neither indeed can he". 1 John 4. 10. "Herein
is love - not that we loved G. but that
he loved us & sent his son to be the pro-
pitiation for our sins". It is j. that shows
G. to us. & when He returned to heaven he took
our nature then the love lives to make intercession
for us.

Lesson

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Prophecies of the Coming Saviour

Now that we have seen why Christ came into this world - did it ever occur to you to ask why he delayed his coming for such a long period after Adam had sinned dis-
obeyed G. & wicked & ruined his fair
creation - it could not have been less than 4,000
years after - but it was G's time to teach
men what a dreadful thing sin is, &
(altho' he tried many inventions) that
he was helpless to save himself or even
to bring peace to troubled Conscience
indeed there was no man that G. himself
could choose short of giving up Jesus as
man's substitute. But the promise was
given by G. in Eden immediately after
had ^{st. J. Q.} yielded to the Devil's temptation

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While they were smiting with the misery this sin brought them. He told them he would provide a serious th acc^t of wh: th us read Gen: 3. 15th to 19th

"John 3. 8th He that committeth sin is "of the Devil for the Devil committeth from "the beginning for this purpose the son of "S. was manifested that he might destroy "the works of the Devil .

"Heb: 2. 14. Far as much then as the children "are partakers of flesh & blood & he also himself "also likewise took part of the same that "tho' death he might destroy him that had "the powers of death - that is the Devil."

Promise to Abraham.

In spite of S^e promise to Adam men became worse & worse - even the deluge only stopped this wickedness for a time at last scarcely any one left who cared for S. the promise forgotten. Then S. chose

One man — Abraham, I told him to leave
 his heathen friends & the City where he
 lived & to trust himself to his guidance &
 he wl give him a Country & a family who
wl become a great nation — separate
 from all other peoples that he g. not train
 them to know & obey him — That he wl
 give them from time to time his messages
 to write down & keep safely & that from
 them wl come this glorious promise
 to Adam — Acts 7 & 2 contains the
 outline of the formation & development of
 this promise bringing it to its accomplishment
 next in C.J. For wh: all the promises &
 prophecies that preceded this event were only
 the preparation . . The Jews were a highly
 honoured nation because to them were
 committed the revelations of S. & we Gentiles
 ought not to forget that we are their debtors
What did God tell Abraham of his purpose
In Gen 12th S. tells him that he wl make him
a blessing — & by him all the families of the earth

& in the 17th Chap: G. reminds him that he
is Almighty & promises that nations &
kings will be descended from him &
father or he tells him that he will give
them all the good land of Palestine for
a possession, I later still when G. tried
Abraham's faith to the uttermost by com-
manding him to offer up his only son
as a sacrifice & A. forth the held firm -
he believed that if necessary G. cd raise him
from the dead. So again G. renewed his
promise wh: ~~you can read~~ Gen: 22. 15 to 19.
Now A. knew that he was only sinfus
dust & as his so it was difficult to see
how any discontent of his cd be dif-
ferent from himself. The secret lay in the
fact that A. had been made to know
G. as his spiritual Father & his faith in
G's power & love is given in Scripture as
an example of the deepest trust that man
had ever shown to have in the word of G.

do he entwined into the ⁵ Sicut counsels
of G. I understand more readily than
others that as G. is the source of all blessing,
so the Saviors promised to come from his
descendents ~~and~~ he G. as well as man. how
that all these promises are fulfilled we
know more plainly than st. how true G's
words are. we know that J. came of
the seed I was very G. too. In.

"Heb 2²- we are told J. took not as him the
"nature of Angels but the seed of man"
"descendents of A^m Abraham saw that day
"apart off it made him glad. Was Jesus
then a blessing? unto the Jews first G. sent
his sons & they refusing him he turned to
bles all nations by turning them from
this iniquities. & G. the S. has blessed us with
all spiritual in Christ. Paul lauds the
grace that had given him the privilege
of preaching the unspeakable riches of
G.C.
But the descendents of A^m also periyat. G. & had

punished - disciplined⁶, warned & instructed
from one generation to another this went
on but G. never forgot his promises to A.
& had great patience with them & taught
them about himself by figures & shadows of the
good things to come - they had first a taber-
nacle & afterwards a temple with priests to
mediate between G. & men - sacrifices
to show them G. would accept another's death
instead of the sinner, all this better to under-
stand how hateful to G. sin is & what kind
of savious alone can help them.

Then G. continued to reveal more fully
his plans. Moses was raised up & entrusted
with important teachings. David, Isaiah
& Daniel &c were also inspired to point many
things that were about to come to pass.
But the giving of the law by Moses & the
establishing rites & ceremonies that were
as pictures to enable the people to comprehend
about spiritual things was perhaps the mos-

7

important ~~he~~ was in himself a type of Christ as the law-giver. Then later still David appeared & then the type of C. as king but he understood that only imperfectly because C's kingship as a visible manifestation has not yet been fulfilled. He has yet to take his great power & reign. His humiliation & his suffering had to come first & we are told that if we suffer with him now we shall also reign with him. The Jews as a nation had overlooked all the prophecies about C's lowly birth & his many sorrows & sufferings & what they chiefly longed for the promised Saviour for, was that he should come as a king & conqueror - deliver them from the oppressive bondage they were under to Rome & restore to them the dignity & independence than they had enjoyed under Solomon & David. Neither they nor we Gentiles as nations have ever welcomed the Lord Jesus into national life. One by one we are born into his kingdom.

but we shd not yet be satisfied with
life only - we shd grow in knowledge
& in trust in faith, & never be satisfied
until Jesus rules & reigns in our hearts
& we have become perfectly obedient
subjects to his will in all things.

Believe me to be sent out with
a spirit I was very aid what I do
and at least give you this information
and expect all of that what we will to have
in this paper and shall not cross with
the slaves but rather so as not to all
that you would think any part of it the
subject I am writing to you now and I
mean of all my deepest feelings full
and well set forth and if anyone
will say with me - compare I print
now & I have just received message
with enclosure I printed all well at once
since I consider about design but still
no answer as yet and just think
of having this and of how all would be well
now print out this and we will see you

3. for Oct. 26th

About the Mother of Christ

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We have already looked at a little
of what is revealed to us as to C's place
in heaven before he was born into this
world, also S^c's visitations to men on this
subject, "given at sundry times & in diverse
manners"; as to the reasons why he shd. be born
& what he shd. accomplish by coming.

Now I wish to say a little about his earthly
Mother & the promises & prophecies revealed
to her. Avery back in the Gen; the first
book in the bible, at the 22nd Chap: & 18th ver,
just after Abraham had been restrained
from offering his son Isaac as a sacrifice,
G. again promised him this in his des-
cerelants all the nations of the earth wd
be blessed - because he had obeyed the
voice, or words, of G. & towards the close
of the G.J. dispensation in Micah 5. 12 it

2

is further revealed that this Great One
shall be born in Bethlehem." But of Bethlehem
shall he come forth unto me that is to be
ruler in Israel - whose goings forth
have been of old from everlasting" going
anwards in time John in his writings records
a discussion some people had in the
Temple as to where the promised Saviour
should come from - at the 42 here one asks,
"hath not the scripture said - that C. comes
of the seed of David & out of the town of
Bethlehem?" there truly he was born & it
came about by a curious providential
arrangement, for Joseph & Mary lived
in the quiet little town of Nazareth where,
altho' they both were of the royal line of king
David, he was tillage Carpenter & she a
G. ^{truthfully} simple maiden. (Luke 2-4) now
I want to read the full acc^t. as we find
it in the 1st Chap. of Luke 26 to 55. while ^{being} read
keep in mind the promises G. made to the

renovated & enlarged to David & others
that you may see how literally he fulfills
the first ^{part of his} promises. So that we may rest implicitly
to his naked word, sure that he will soon
fulfilling them till the last letter of them is
accomplished. As the ages have rolled past
are rolling past & its moulding & contral
all events making them all work together
in Preparation for bringing about his will.
The greatest event the world has ever seen
is the birth & work of C. The greatest event
we look forward to is his return to this world,
Read Luke 26th verse. What a wonderful story.
Gabriel - the same Angel who had appeared
to Daniel & to Zacharias told ~~them~~ to this humble
youth going girl that the long expected king
was coming & she will be his mother - she
is to call his name Jesus. Why? because he is
to save his people from ~~these~~ sins - not alone
to save from punishment & after they go to heaven
from these sins, but to save now in this life
from the power & dominion of sin - always

every where it is ⁴ stated as present deliverance
from the bondage & defilement of sin for
the kingdom is first to begin in each indi-
vidual heart. "The kingdom of G. is within
you" but unless a man "be born again
he cannot see the kingdom of P." 1 Cor 4. 20.
"The k. of P. is not in ward but in power".
So if Jesus Came to save us from sin The
is one k: he must & only can reign over
a whole-hearted subject. we must be will-
ing & obedient to do his wile not only when
it is pleasant to us but when it calls for great
sacrifice. if we trust him he will supply
the power to enable us to be willing to do his
good pleasure. however painful it is, his
good pleasure is good, only & always good
for us to obey him. How does Mary receive
the message. Does she doubt it? Is she
hain of so high a privilege & as does she shrink
from its responsibilities? Her words are
trustful, humble, calm - ready for P's wile
Mary must tell some friends this great news

She goes to her Cousin Elizabeth - a long
way off. & there the same spirit comes
upon Mary as came upon the prophets
(She was breathed into by S.) & she begins
by praising S. her Saviour, so she understand
the meaning of his name - Jesus - she knew
that she was a sinner & needed a Saviour
to heaven - taught the words of praise burst from her
lips for a S.-sent Saviour. & not only did she
be saved but all his people. Who is my
Mother &c. Afterwards asked & who are my
brothers? he that doeth the will of my P.
he is my mother & my brother. Many not
gain - He that is mighty will do these things.
She was highly favoured & we may all call
her happy, but more blessed are those who
not having seen these wonderful events
yet accept them & believe them.

She may have a closer relationship with
the Spiritual & unseen than with the earthly
& visible. The earthly father is the head of the
family & as such he is a pattern, or type, of

The heavenly ⁶ - but the earthly father dies
passes away & brothers & sisters are scattered
far apart — the heavenly father is ever
present, the same yesterday, today & forever.
He has one Son who loves liveth & who
liveth closer than a brother — many others
are adopted & become Sons of S. "Behold
what manner of love the father hath bestowed
upon us that we should be called Sons of
S.". Jesus the great Elder brother, after he
rose from the dead, told Mary to "go to his
brothers & say to them I ascend to my father
& to your father — to my S. & to your S." "He
is not ashamed to call us brethren".
Indeed the love that Jesus bears to poor
sinners is the constant theme brought before
us in the Bible, but love unless reciprocated
is incomplete; when we trust the
love that is offered ^{to us} then our love is drawn
out in return — this is beautifully expressed
in 1.Pet: at the 8th verse. Speaking of Jesus

he says - whom having not seen ye
love - in whom, whom though now ye
see him not yet believing ye rejoice
with joy unspeakable & full of glory.

Mary loved Jesus as her son but far
more as S. his Saviour, & she is now
in heaven not because she was his
mother but because she knew & believed
him to be the Son of S. & his Saviour.

Now the all important question for
each of us is do we personally hold
the relationship to S. of sons or daughters
& to Jesus of brothers or sisters. This offer
is today made to each of us, for the apostle
John says - (1012) "to as many as received
Jesus to them gave he ^(the principles of right) power to become
the Sons of S. even to them that believe
on his name. We are to believe the offer
Jesus makes to us to be true - that he is
honest & sincere in his love to us - then

8.

When we have trusted him we
got power as the privilege to become
sons of G. Gal: 3 & 26th puts it thus - "For
ye are the children of G. by faith in
Jesus Christ". Then comes in order
the exhortation we find in Eph: 5 - 1st
"Be ye followers of S. as dear children",
we must have Mary's character —
trusting Jesus as our Saviour from
sin & by the new spirit that comes with
this new relationship we shall become
more & more like to our heavenly father
& to our elder brothers. we shall
have love, joy, peace through the abiding
in us of this Holy spirit. Likemindedness
to Christ.

4th class:

Nov 25th

Birth of Jesus

Read Luke 2 v the 6th verse

Description of Bethlehem & who lived there

Ruth the laziest of little stories. This Moabitish
prostitute to the Jewish religion married Boaz
a wealthy landowner in the beautiful valley
lying at the foot of the hill on wh: Bethlehem
is built. They were the grandparents of Jesse
who had inherited the same fields, & Jesse was the
father of King David & in a direct line from him came
J. & Mr. who from the miseries & accidents of life
had become poor & were living at Nazareth.
But when this enrollment was ordered
they knew quite well that they had to go to
Bethlehem, there being the home of their fore-
fathers. Was not this law of registering the
names of the members of each Jewish family
& their marriages amongst the all things that
show us S^t John through the ^{the} in preaching proofs
of the literal fulfillment of his promises prepara-
tive to the ^{the} coming of Christ in wh: Jesus came & for the
benefit of all succeeding generations. Forty genera-
tions

had come & gone² since the promise of
a S.-man Savian had been given to Shambu;
& then as this registry was searched & verified
afresh by the order of a heathen Roman Emperor
all unconscious then he was truly carrying
out S.^o far & claimed decree. Math: Copies down
the list of these forty generations^{thru} this our faith
in S. shall be strengthened. All who trust Him
are promised that their lives will be guided
by Him & yet how often has he to ask - why
are ye people? Oh ye of little faith!
Bethlehem^{was established}, because many others besides J.T.M.^o
ancestors had come from there. Most private
people had friends staying with them & the
same rule before J.T.M. arrived - (short description).
There during the night a little baby was born.
Here let us mark the touch line of S. in so far -
arranging as to shield Mary from slanders
to whom^{that did not have her nature} little village of Nazareth
is giving her peace of mind in the lonely stable.

Did any one know that it was P. the less who
had come down into the world? The Angels
in heaven knew & were glad to be sent to come

3

Shepherds &c surely these were more than
loved S. & believed his promises about sending
a Saviour - probably they were talking about
these things when the Angels came. Mary also
knew v. S. had beforehand told Joseph. Read
Luke 2. 4 to 21st. Why were the Angels so
happy? They knew that the birth of this Child
and bring glory to S. by showing his faithfulness
to his promise ^{originally} given to Adam - his power
& wisdom, his bringing to pass at the best time
& in the best way, but especially in showing
us his self-sacrificing love - for consider
the perfection of happiness S. & C. enjoyed
together in heaven their abode. The Son
satisfied in the Father & the Son rejoicing in
the Son & yet they so pitied our wretched state
of alienation from ^{being partakers of} that happiness, that we
~~at first~~ ^{now} found only & alone in communion with
the Son & the facture that they supposed that we
mt. be reinstated into the family of S., the
angels knew something about this plan & they
joined in S's love to us poor rebels

At ^{the time of} his birth they did not know all of
 the loneliness misery & rejection he had
 to pass through, for we are told that
 the Angels, earnestly desire to look into
 these things, or a more literal translation
 gives - they see down earnestly &c, but
 they knew it was a glorious love that
 G. felt for man to send his Son into this
 wrangling wicked world. ^{at last} eventually glorying ^{else} ⁱⁿ
^{but} The Angels did know that the after work
 of this Child would bring "peace on earth"
 make peace between G & man & we now
 know better than the Angels then did how fully
 true the predictions of this inspired song
 was. When C's work was finished & man
 had begun to reap the results, and Paul
 gave his experience of what he enjoyed
 by believing in this P-man "Being justified
 by faith we have peace with G." Phil:4.7.
 "the peace of G. will keep the hearts & minds
 of those who trust in Christ"

& beyond this ^{inner} inward peace given
 & inwardly to lack ^{they who enjoy} it manifests the inward
 peace by showing a peacemaking spirit
 one to the other, so Paul exhorts Christians
 "to be kind one to another - tender hearted,
 forgiving one another as G. for ^{the} sake
 forgives us". Knowing as the Angels did
 the amount of strife & ill-will men
 have towards each other no wonder
 they rejoiced to know this by & by the
 teaching & example of this Child and cause
 many ~~to~~ bring many to become kind
tender hearted & forgiving.

Then they knew & told the shepherds that
 this Child will be the means of bringing
 "good will to men" Had G. ever had
 a bad will to men? - read Ezekiel 33.11
 "As I live saith the Lord I have no pleasure
 in the death of the wicked but rather that
 they turn unto me & live. Turn ye, turn ye why
 will ye die?" I have found a
 ransom."

But now S. was about to show more
plainly than ever before, how much good
wile he had for men. Men were to see
it & feel it living before them. O Choden
ones ~~were~~ record those words & deeds ^{that make believe} ~~they were to believe~~
living, abiding, holy spirit ^{they were things always} ~~and make them like~~
with grace into men in succeeding generations
& seem as if they had seen for themselves. "Blessed
are they who not having seen yet believe".

1 John 4.9. In the sending of Jesus S. man-
ifested - or made known - the love he had
for us because he sent his only Son into
the world that by trusting to him as our
representative & substitute we might live. No
man of us have this kind of life when we
are born into the world. Born of the flesh we
are flesh. each one has personally to ^{desire & to} ask
S. for this life of the spirit; but S. has good
wile to men. ^{Brought to give this life} He tells us this constantly in
Rom: 5th that "S. committeth his love to us
(or pushes into our notice) his love towards us
that while we were sinners C. died for us".

To see all this the Angels rejoiced. &
this joy continues for we are told there is joy in the presence of the angels
& to this glorioust, thanksgivng song ended.

The Shepherds say is it possible the Messiah —
so long expected, has come let us go
& worship him. & they ascend the
steep hill & following the directions
they got they find the Child & by
faith see in the babe this Saviour.

While the unconscious Child lay a helpless
being kept by the power & care of his heavenly
father. growing as a natural child, years
& passing through dangers till the day Mary's
faith in the promising words of S. He learned
to read — he studied ^{the} Scriptures — traced
the prophecies & promises & at twelve years of age
J. S. M. took him with them to the great annual
festival at Jerusalem. & there I think in the Temple
seeing the typical sacrifices for sin he became
conscious of his real father. & of the work he
had been sent to accomplish. But he was to be
fully matured for it — so he meekly returned to Nazareth
with J. S. M. & lived subject to their wishes.

5th lesson Dec^r 23 - 189.

"Luke 2: 21 - 28"

The Presentation.

Our last lesson was about the birth of Jesus. reckoning now from the 21st we find that eight days after the birth M. & J. took Jesus up to Jerusalem - half a days journey - to have him circumcised - a law introduced by God himself in the lifetime of Abraham & Jesus himself as you know conformed to all the laws rites & ceremonies that had been imposed upon his nation until they were all fulfilled by his own perfect love-given obedience to his heavenly Father & then were abolished. There was no especial festival on this occasion only the usual number of priests required to attend to the daily sacrifices - so all quiet when J. & M. came in to ^{the Temple to} ask to have the child presented to the Lord. They brought with them the offering

appointed for poor people - two young priests.
 The priest saw nothing but an ordinary
 child I set before him was the child of the temple
^{which}, four hundred years before, had written
 "The Lord whom ye seek shall suddenly
 come to his temple - the messengers of the con-
 vent whom ye delight in". But just at the
 moment a devout man, aged & well named
 Simeon came in, one among ~~to~~ a few who
 by study of the scriptures & faith ^{now} knew that it
 was now the appointed time when the promise
 about a Saviour should be accomplished, & we
 are told that he was in the spirit, i.e. then
 his heart was in full communion with
 God & ^{he had received the assurance that he}
 & state in which I can tell his secret to men
 & G. had revealed to Simeon that this
 child was the longed-for Saviour & redeemer
 of men than he had read of from the
 writings of all the prophets - he took the
 child into his arms & burst out into thanksgiving
 "Lord now lettest thou thy servant depart in peace according to thy word"

54 lesson Dec 23 - 189.

luke 2 - 21 - 28th

The Presentation.

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for mine eyes have seen thy salvation which thou hast prepared before me
to S. for his greatness in permitting me
to live to see this Saviour. He like the
angels who came to the shepherds knew
that this Messiah was to him "a light to
lighten" ~~not~~ not only his nation but ~~the~~
~~the whole world.~~ <sup>He is now limitations & all promises he
has given change under depth of knowledge have
now been fulfilled & the prophecies ended.</sup>

There was also an old woman named
Anna of Simias character & faith ^{who had big words &} & applied
forward & joined in giving thanks &
afterwards spoke of the Child as the expected ^{you}
one to all in Jerusalem that were waiting ^{here}
& looking for this event. So in all ages ^{they}
that feared the Lord spoke often ^{of} & another
lesson is that not to the wise & learned but
to those who live close to himself does God
reveal his sweetest thoughts. The priest did
his duty & saw only a human child - an old
man & an old woman devout - in the spirit
have their names honourably mentioned
& were favoured by S. to see in the Child the

*
Then he turned to Mary & added this Child is set for
the fall & rise again of many in Israel. Was it not
so most of his nation stumbled & fell over a humble
& suffering Messiah. They gernsle for a king of their own
that ~~would~~ equal this nation - they did ^{not} as Simon had done
desire only to know G^d's will. He understood their self-delusion
believe me that work I told Mary than a severe look pierce
her mother's heart as she witnessed his agony.

G. onan & go to their friends who like themselves
longed for this consolation & tell them of the
good news — the new promises etc have
begun — a full revelation of G's good will
to men will soon be developed.

The Wise Men. Joseph & Mary had returned
to Bethlehem where they seem to have in-
tended to live & the prophecy Lameor had
spoken that Jesus shall be "a light to
lighten the Gentiles," began to be fulfilled.
In a country far to the East of Palestine
where Daniel had prophesied & Queen
Cother had lived where there were
many learned men more especially wise
in the subject of astronomy. Who
were most probably acquainted with
Daniel's prophecy q. & 24. or even with that of
Isa: q. 6th & connected these with the appearance
of a new Comet as went w/ these last times
always thought came in conjunction with

5.

the birth of some great king. They must have been deeply interested in knowing all they could about the king & various promises to the Jewish nation & must have had ^{faith} in his divine nature & universal sway to lead them to undertake so long & perilous a journey wh. w^d occupy about four months - ^{superglycine} & to ^{be} ~~open~~ with so large treasure to present to this child born to be so great a king & if they be so fortunate as to find him. (See next Matt 2.) Now let us go again in imagination to Jerusalem these Eastern Magi - astrologers or wise men, have arrived there doubtless expecting that many, especially amongst the priests & rulers, will be able to direct them where to find this illustrious child but without success. People as a whole are afraid of having to do with foreigners making such inquiries about a king for the Jews ^{then living} ~~had~~ a report of such a visit & the reach

6

Herod, their Roman Sarmas, & perhaps
make him to greater cruelties against
this nation, & these fears were not groundless
he did hear of the Magis visit & its object,
~~*then~~ cunningly, under pretense of wanting more
information, called them & questioned them
saying that if he knew where such a child was
he would go & worship him ~~masoer & children~~ & afterwards when
he found they did not return to him but
went another way to return to this awr-
country he got into a passion & showed
his real motive & sent a detachment of
his Roman soldiers with orders to go to Bethel
& to the surrounding hamlets - that whole
district being known by the name Ramah,
or hill country,

~~*Herod was distinguished by such distinguished~~
visitors enquiring about the birth of a king. But at
unlikely that a descendant of David should arise
& reclaim the Jewish throne & that he & his family
should be discarded. He had committed horrid cruelties
against the Jews & was hated among them. He called

7.

Some of the Priests & Scribes & asked
them where their expected Messiah
should be born - without hesitation
they answered - in Bethlehem of Judah
no doubt quoting from Micah 5.2.

b. lesson January 27th

Math: 2: 13 - 23.

Escape from Herod & home life of Jesus.

The last incident in the early life of Christ that we considered was about the Magi, who not returning to Herod to give him an account of what they had seen at Bethlehem caused him to become alarmed & he determined to send soldiers & kill all the children ^{in Bo} under two years old that he might miss destroying this blessed Child of prophecy & promise. It does not take long to give orders nor ^{now in this case} to carry them out. Beth: only six miles from Jerusalem. It is a small place & probably from 12 to 20 children were soon cruelly murdered to the bitter cry of some forty fathers & mothers went up to God as had been so pathetically portrayed by Jeremiah. In Ramah (the general name for that region) "was a voice heard" & the soldiers returned to Jer: & Herod then satisfied that that blessed Child out of his way. Had the Child been slain? Nay the watchful eye of the S. I. had beforehand told J. B. take M. & J. & leave in haste for Egypt.

2

to Egypt. & again I told J. that he
must safely return but when I found
that Herod's son Archelaus reigned in
place of his father he feared to return &
delayed till finally they all came back
to this quiet home at Nazareth - that was
despised little village then in after life
his enemies taunted Jesus with as his native
place - there he became a village school
boy - Schools being established abundantly
throughout the land. He doubtless read
the scriptures diligently & the stories of
Joseph, Samuel, David, ^{all types of his own nation} were then
more familiar to him than they are to our
own children - for he grew & matured
strong in spirit. With his stammering na-
ture how much he must have had to
bear, surrounded as he was by boys sim-
ilar in mind & act who spurned him. In
Isa: 11 v 2. we read that he was filled
with wisdom. We are also read that

3

increased in wisdom & in stature.
his body increased in size like that
of other children & his human mind
as intelligence grew & ^{his spiritual apprehension} expand'd ~~naturally~~
~~to~~. So as he developed he grew in
powers with G. & man, because as
he knew more there was more beauty
of holiness per ^{G's} satisfaction to rest in.

Man too saw a new thing - perfect
trust & obedience towards S. with humility
patience & love towards all around
him, which drew out an increasing favour
towards himself. So from infancy to
boyhood, youth to manhood, without
one polluting taint of sin, he added
grace to grace & so gained thirty years of
his life, of thirty three years, to that of an
example of a quiet blameless holy life.
That was the obedience of one man by whom
many shall be made righteous. During
this long period he did nothing great

He only did the little things of daily life in perfect unselfish love to P.
A man ^{when one reflects thereon, the ~~most~~ ~~next~~ greatest ~~smaller~~ act in life ought}
~~to endear us to God~~ ^{is such a spring as for types made sprung to open} ~~the~~ ^{the} ~~the~~ exalted

"whether we eat or drink to do all to
the glory of P. ^{Putting ourselves daily in His keeping - trusting.} ~~the service, through each day's work or play~~
~~we the day~~ ⁴ ~~study to be quiet~~

"to work with our own hands ---

"that you may walk honestly before men".

^{thus} ~~After~~ ^{meant} ~~afternoon~~ by the conflict & weariness in

trouble let us return to the first simple clause -

of our Lord's prayer "Give us today our daily bread".
So harder beyond ~~this~~ ^{is} laid upon us - attend to
the day's duties however small in this ^{spirit} & go again
tomorrow for new strength & wisdom. thus doing
well the little things we may be fitted to ^{entitle} ~~for~~ ~~the~~
greater things. Strong in spirit - filled with
wisdom ^{like Jesus} - Increasing in wisdom & in favour
with G. & man.

The trivial round, the common task.

Should furnish ~~all~~ we ought to ask -

Road to deny ourselves, a road

To bring us daily nearer God.

5. (Going to Jerusalem at 12 years old)

The next incident in Co life is that of his being taken up to Jer: to the Passover by his parents when 12 years old. The Passover was rightly regarded as the most important of the festivals wh: Jews were exhorted to attend for they saw the Jews clearest type of how it could be pardoned by the killing of the lamb as a substitute for himself & that must be done in the holy city in the one Temple on the one altar & after it had been sacrificed for him it was to be eaten. So Gods Lamb sacrificed there fed upon for our spiritual nourishment. Now we are told that his parents went up every year to this service of the Passover - from this we learn that Mary accompanied her husband on these occasions an unusual thing as the attendance of women was entirely voluntary - so it shows the purity of his character & his delight in God's service. Thirteen years of age was the prescribed date at wh: male children were to be taken to these feasts & Jesus being taken a year earlier was now there his parents thought him prepared both by his knowledge of divine things & his blameless life to join them in partaking of the Passover. The Passover was immediately

followed by the feast^{6.} of unleavened bread
wh: of you can see the lesson we had
last winter on the parable of the leaven you will
be better able to understand the relation it has to
the parsons & the nature & object of it as a type.
These two observances occupied eight days & altho'
not obligatory to do so both M. & J. seemed to have
remained. On their return homewards a large
company w^t start together these w^t diminish
in numbers as one & another reached their
homes. During the first day of the journey altho'
they did not see this son they felt no an-
gony supposing him to be with some friends
but as night drew on & he did not join
them they became alarmed & began to seek him
not finding him they decided to return to the
city. With anxious hearts they made their way
to the temple as the place he ent passiblly he
& there he was sitting in the midst of the
learned doctors of the law - hearing them & asking
them questions v^ale that were present were
astonished at his understanding & answers.

The customary mode of teaching at that time
was being carried out - This teaching priests sat
on benches in a semi-circle & the students sat

usually on the ground before them but also
sometimes on benches one behind the other &
facing their teachers. They allowed great freedom
to their students to ask questions so in all this
there was nothing unusual. The emphatic
part is that this boy of 12ounding his questions
upon what he heard from these learned
middle aged & old men showed such knowledge
of the scriptures & asked such profound questions
that they were amazed & parties to tell him they
questioned him & his answers gave new matter
for astomie ~~himself~~. Doubtedly in the circumstan-
ces & at the season of the passover the subject they
discussed had reference to the Messiah - the
real nature of his kingdom & his work & Jesus
~~not~~ directed their attention to the inner spirit
of what they found written in the law & the
prophets & threw along other new light on the
subject - for we well know how ill prepared
these leaders of religion were to accept a humble
suffering Savious. but he gave his testimony
& the discussion was interrupted by the appear-
ance of J. & M. who claimed to be his parents being
his lonely parentage very probably weakened

8.

the depth of the impression his words had made yet Nicodemus & Joseph of Arimathaea must have been there & the less then ~~louer~~^{took root} afterwards watered by the life & public teaching of the man C. J. may have ~~have~~ fruit. "In the morning com they back & in the evening truth told, not thy hand - thou knowest not wh: may prosper - this or that". J. leaving his parents merely left the assembly & followed his parents back to the little despised village of Nazareth. There to spend eighteen years longer, an example of one who gave his working hours to the ordinary concerns of life in the spirit of holiness - sinless obedience to his heavenly father, altho he longed for the set time when he might give himself wholly to this work. Many meantime treasuring up & poullering in his heart the admirable revelation she had had of the mysterious powers that lay in the mind of his divine Son.

Some passages from the New Testament
Concerning the marks of Christian women

1 Tim: 2.10 Paul exhorts women to adorn themselves in modest apparel with shame-facedness & sobriety: not with braided hair, or gold, or pearls or costly array but which becometh women professing godliness with good works

I have looked out some of the notices of the marks of Christian women mentioned with approval & followed with blessing.

John 4.7. When Jesus asks the woman of Sychar to minister to him: - a man, & a stranger. Shortly afterwards when she had believed him the promised Messiah, she persuades some of her friends, who through her influence also believe - farther. She beseeches others to come & see & hear Jesus for themselves, so through her earnestness many in that place accepted him as their Saviour.

Matthew 26.7. The woman who poured precious ointment on the head of our Saviour. & let us excuse ourselves by thinking that

causes he done only ^{magically} at ant Jamous
he on that occasion gives the lesson. The
cause ye have always with you. Inasmuch
as ye have done it unto one of the least of
my disciples ye have done it unto me.

Luke 24-22 Certain women having preconcerted
to go early on the first day of the week to honor
Christ's body, returned with glad assurance
that he was no longer amongst the dead
but a living Jamous.

Acts 9-36. Barnabas' good works were of a
most tangible kind, the making & distributing
of garments clothing.

Acts 16-15. Paul miraculously directed to go to
Macedonia, went to Philippi having heard
of a place by the River, where a few women
were in the habit of assembling for prayer on
the Sabbath day - he joined them - told them
of the work of the promised Messiah, & the conversion
of Lydia & her household was the result.

Acts 18, 24 Apollos ~~an~~ eloquent, zealous, man; well
acquainted with the Jewish scriptures & with
the teaching of John, teaches in the synagogues

in Ephesus — meets with Aquilla & Priscilla
who instruct him in Christ. The same Priscilla
is mentioned in Rom: 16. as fellow workers with
Paul; as risking themselves to save him, as thanked
by all churches, & as having a church meeting in
their house at Rome.

Rom: 16-1 Phoebe — a lady — a widow, who finding
it necessary to go from the sea port town of
Cenchrea to Rome, on legal business, is commended
by Paul to the brethren there, because she has
been a servant of the church, a succourer of
many, & of herself also.

Philippians 4-3. Paul says I entreat thee to help
those women who labored with me in
the gospel; with Clement & other fellow laborers.
Then in writing to the Romans — Salute Mary
who labored much for me. Tryphena & Tryphosa
the faithful laborers in the Lord's service.

Salute Persis who labored much in the Lord
Titus 2-3. Paul writes to Titus to exhort the aged
women to let their deportment testify of holiness,
to keep themselves from slandering & drumkness,
& to give good instruction; that they may teach

discretion to the younger women leading them
to her bawdy wines, & loving mothers; self restraint,
Chaste, keepers at home, amiable & obedient
to their husbands, lest reproach be brought
upon the name of God

Marks mentioned in above passages are
Bringing to Christ those that need teaching.
Praying for others — women's meetings for prayer.
Ministering to the wants of Christ's people, in food,
clothing, hospitality &c
Telling of Jesus, & inviting to come to hear of him.
Instructing the young & ignorant.
Generally laboring for Christ & in the gospel

Passages of Scripture illustrating of
Parental Duties & responsibilities

Parents receive their children from
God.

Gen: 33, 5 I said "who are those with
thee?" & Jacob answered "The children God
"hath graciously given thy servant".

1 Sam: 1 x 27. Hannah said I am the woman who
stood by thee here praying unto the Lord. For
this child I prayed; I the Lord hath given
me my petition which I asked of him
Psalms 127. 3 Lo children are an heritage of
the Lord: & the fruit of the womb his reward
Their duty to their children is to love
them

Tit: 2, 4. Was to teach the young woman to
be sober — to love their children.

To bring them to Christ

Matt: 19 x 14. Jesus said Suffer little children
& forbid them not to come unto me.

To train them up for God

Prov: 22 - 6 Train up a child in the way he
should go & when he is old he will not
depart from it.

earth & that they may teach their children
31 - 13. & that their children which have not
known my thing may hear & learn to fear
the Lord your God.

Exodus 12. 26. When your children shall say
unto you what mean ye by this service
that ye shall say it is the sacrifice of the
Lord's passover &c

Deut: 32 - 46 Which ye shall command
your children to observe to do all the words
of this law. all gravity. 12 see Deacons must
~~Eph: 6 - 4 O ye fathers provoke not your
children to wrath but bring them up in
the nurture & admonition of the Lord rod~~

2 Tim: 3 - 15 Paul says of Timothy from a child
he had known the holy scriptures

~~Prov: 22 - 6 Train up a child in the way
he should go & when he is old he will
not depart from it.~~

Psalms 78. 4 We will not hide them from
their children, showing to the generation to come
the praises of the Lord, & his Strength, & his won-
derful works that he hath done.

1. Chron: 28 - 9 & thou Solomon my son know thou
the God of thy father & serve him with a

best they be in every thing

perfect heart & with a willing mind: for the Lord searcheth all hearts & understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee: but if thou forsake him he will cast thee off for ever.

Parents are to govern their children.

Gen: 18-19 For I know Abraham that he will command his children

1 Timothy 3-4 A bishop must rule well his own house & have his children in subjection with all gravity. 12 verse Diacons must rule their houses & their children well.

Prov: 23. 13. Withhold not correction from the child: for if thou beatest him with the rod he shall not die. verse 14 Thou shalt beat him with the rod & shalt deliver his soul from hell. verse 15 Foolishness is bound up in the heart of a child but the rod of correction shall drive it far from him. 29-15

The rod & reproof give wisdom but a child left to himself bringeth his mother to shame 19-18 Chasten thy son while there is hope & let not thy soul spare for his crying. 29-17.

Correct thy son & he shall give thee rest; yea he shall give delight unto thy soul

Eph: 3-21. Fathers provoke not your children banyg last they be discouraged.

I should pray for their children

Gen: 17. 18. & Abraham said unto God, O that Ishmael might live before thee!

1Chron: 29. 19 David prays - give unto Solomon my son a perfect heart, to keep thy commandments thy testimonies & thy statutes.

Job 1. 5 Job rose early in the morning & offered burnt offerings according to the number of his children: for Job said it may be that my sons have sinned, & caused God in their hearts.

Thus did Job continually.

2 Sam: 12. 16. & the Lord struck the child & it was very sick. David therefore besought God for the child; & David fasted & went in & lay all night upon the earth.

Mark 5. 23 Jairus when he saw Jesus fell at his feet & besought him greatly saying my little daughter lieth at the point of death I pray thee come & lay thy hands on her that she may be healed, & she shall live

John 4. 47. A certain Nazaritan went to Jesus & besought him that he would come down & heal his son for he was at the point of death

Matt: 15. 22 A woman of Canaan cried unto him saying have mercy on me O Lord thou son of David; my daughter is grievously vexed.

offered from the 5th to the Sabbath
rep of Dr. Barnes p 102-

was not a new institution

Gen: 2 1 to 4.

Cain & Abel offered their sacrifices "at the end of days". & at the earliest periods of man's history it will be known when the all to laborious men to arm them of so vast a creation. then less of labor & less toil were to restoration

men multiplied - the lab disordered - In the time of Noah he 13th to 15th he saw breaking the vessels
In Gen: 17 19 to 23 19th to 26.

1 Cor 16:2

[Acts 20 - 9] our authority for the first day of the week

Galatians 3. from 1 to 8th here

Oct. 1887

W
J
W

Galatians 3rd 1st

1st In our last lesson I tried to show, as fully as possible, the entire abolition of the ceremonial law - after the body - Christ had come. Also the use made of the law of the ten commandments now that C. has fulfilled it, & how Paul at the conclusion of the last Chap: expresses his joy at being dead to the law because C., his substitute, had suffered its utmost penalty & by contrasting his new clear apprehension of that life of living ad interim that all God's Children are now called to enjoy, with the miserable uncertainty & bondage that these Galatians had thrown themselves into by observing the law. Now this Chap: begins with the indignant proclamation - O foolish S. . . . obey the truth! who has thrown a magical spell over you & succeeded in blinding you to the truth wh: I held up before you, like a great placard or picture, till you saw Jesus as if he had been crucified amongst yourselves. It gave very much.

2:

2^o I w^d like to learn one thing from you?
(in other words) I wish to ask you one
question. Was it the result of your doing
the works of the law that brought you the Spirit?
Did I tell you to eat or not to eat? to wash or
not to wash? or to be circumcised?
You have received the Spirit. Was it by such
works? or was it by hearing believingly that
you were filled with joy & peace?

3^o Are ye so foolish? having begun your
new life in the Spirit (i.e. in love, in joy
& in peace) are ye now going to make your-
selves perfect by laws & restrictions that only
controul the flesh? Paul testifies in Chap 4. 6
that they were sons: "Because you are sons
G. has sent the Spirit ^(as likeminded to c.) into your hearts - by which you
know that G. is your father, you cry Abba father."
at the 14^t verse this love to Paul, per hinc giving
such good news, was as great as if he had him-
self been C. so that had it been possible they
had have plucked out their own eyes & given
them to him to replace his own weak eyes.
At the time when Paul was writing what were they

3.

doing. Chap: 4. 10th "ye are absorbing days
(Pessah day) - months - new moons) - times &
years." 11th verse - "I am afraid of you". 9th verse
"has turned you again to the weak & beggary ele-
ments wherunto ye desire again to be in bondage".
This course has filled you with strivings,
disputings, party spirit, envy & hate.

4th In this bus there is a sudden transition,
as if some objection had arisen in the minds
of those whom Paul was writing to, that requires
immediate attention. — Grant that in showing
the spirit of C. you have suffered many things,
are you now going to lose the benefit of it.
It appears to me that whilst Paul was con-
trasting the peace & love that the entrance of the
spirit into their hearts had given them, with
the miserable restlessness & wrangling that
their striving to conform to the Jewish law had
brought — In their minds — out of communion
with God as they were, they reasoned thus — go
peace within but persecution without — joy but
angry looks from all around. loving & in return being
hated

Paul quickly meets this. Has not every sacrifice its reward? are you going to forfeit this reward? Is God unmindful of your labour of love? If you are persecuted ~~for~~ righteousness sake regard it as exceeding ~~great~~ glad. I again in the 5th verse he returns to the main subject.

5th In the 2nd verse he reminded them of their having had the Spirit - G. who ministered, or served out his Spirit to you, had bestowed it so abundantly that by its possession they had even been enabled to work miracles, so once more I put it to you, did He do this by telling you to obey the law or did He give you it on account of your faith in Himself. Thus Paul makes an urgent appeal to their own personal altho' past experience & doethless altho' the majority ^{of them} had been deceived & led into error by the judaising teachers, there was still some among ~~the~~ themselves faithful, walking steadfastly in faith & love so that before them were ~~the~~ witnesses to the power of the Spirit. What an honour to keep

5.

the garments unspotted by the flesh, whilst surrounded by the multitude who prefer to stand ~~well~~ in the eyes of those ^{who} conformed to the world. "The just" (or justified ones) "shall live" - go on living - by faith". "Whatever is not of faith is sin".

6th Abraham believed God & it was accounted, or imputed, to him for righteousness. What similarity was there between these heathen Gal: Christians &c etc. It was this, that G. in giving them the H. S. Showed that he has raised them to an equal dignity & accounted them justified from all things by wh: they cd not have been justified by ceremonial, simply as Abraham had his favour because of his faith.. Read the full acct of this in Rom. 4.
In the commonest matters we live by faith
you came here today because you had faith in finding me here. You make arrangements for your tea tonight with implicit trust that your bakers wife supply the bread. Full faith in G is implicit trust in his word wh: assures us He will care for us throughout.

6.

time & in eternity. It was Abraham's trust
in God's promises that was reckoned by God,
or put to his account by God, or imputed by God as
righteousness. First by faith he became a child
of God. Next he left his kindred & country to get
away from heathenism & follow God closely. He
ordered his household in a Godly way. He
ungrudgingly sacrificed his only child at
God's request. When his selfish brother Lot became
discontented with sharing Abraham's pasture
age. He said Choose as you will - if you
go to the right I will go to the left &c so he lived
by faith & all down through the ages he
has been held up as the pre-eminent example
of faith.

The know - ponder - he assured that all who
are living this life of faith just receiving
everything as directly from the hand of God
belong to Abraham's family. This is precisely
the same teaching that we find in Rom 8:14
"as many as are led by the Spirit of God they are
the sons of God." Abraham got this faith & was thereby

accounted righteous before he was circumcised. — & the scripture foreseeing that God would justify all people (gentiles & jews) through faith alone preached this good news to Abraham before he introduced any ceremonial or other laws which were to be a schoolmaster to help people to understand what they were to look forward to in the Messiah promised to be sent to reveal the whole truth about substitution & our being saved by faith in the finished work of Jesus Christ not alone from the punishment but from the power of sin.

I hope you will be blessed with all kinds of divine gifts & especially of faith, for I am anxious about your brother's family also & I am continually asking the Lord for their salvation by the spirit of God they are so far from it at the present time.

Galatians 3rd lesson begins at verse 14th

In the 8th to the 14th lesson we have had detailed explanation of the nature of the faith wh: A. had & have seen how impossible it is to get the favours of God by a adherence to anti laws, or to keep his favours by adopting a mixture of faith & law. Remember too that there is a period of four hundred³⁰ years between the faith for wh: A. is commended & the introduction of the law through Moses. Now 14. we enter upon the blessing A. enjoyed as a consequence of his faith & perhaps we will be better able to see it in its unity & as a progressive lesson by reading again the 6th & 7th lessons & connecting them with the 14th, as his trust in the word of God is identical with that wh: each one of us must exercise in order to have P. as our friend. because the principle blessing A. enjoyed by believing G. was that of being the friend of P. He "walked with God." "Shall I hide the thing I do from A. said P. when about to destroy Sodom. Such intimacy & communion was in a great measure a restoration of the trustee being intimate that existed between Adam, Eve & God in Edens before their disobedience. A's eminent life of childlike

Obedience comes out in many things told us in his history, but pre-eminently so when at God's command he showed his willingness to kill his own only son - for wh: he thus rewarded in seeing in this sacrifice the type of "the Lamb of God" the true sacrifice for sin by whom ^{believing} all nations were to be justified. Rejoicing faith in this clear revelation was a blessing in possession & was the religion he handed down to his family & descendants for four hundred & 30 years, when God saw it necessary to give a code of laws, as a schoolmaster, to convince men of their exceeding sinfulness & thus prepare them to receive the good news of the imputed righteousness of God's own Son. Let us follow this just a little farther altho' in doing so I know we are going beyond the strict limits of our verse. I said God had introduced laws but C. tells us "I & the Father are one": "Without him was not any thing made that was made". - if God did not hide from A. what He was about to do because he was His friend. He certainly did not hide anything from his Son in his bosom. Now follow Christ from heaven to earth where he became Son of man

He came here "to do his father's will". He said "that
 one jot or tittle of the law will fail till all be
 fulfilled. Man had failed ^{to obtain justification by law} - Jesus perfectly fulfilled
 it. His life proved these laws to be holy & good
 he died to prove that God was the God of justice
 "who and by no means cleas the guilty." ^{but one for all} By other
 substitute the whole term of the reign of law
 was abrogated. "The law was nailed to his
 cross" - the cross of the king who made them - they
 were buried in his grave. - So the old, or inter-
 mediate dispensation passed away & the door
 was opened, as had been promised to all
 nations, that (as we have it in the last clause of this book)
 "we may receive the promise of the Spirit by faith".
 It's faith only fully revealed ^{now} to them. Not without
 law to God - for his ideal children feed on his
 word & the Spirit takes of the things that are this
 & shows them to us & the fruits of the Spirit are love,
 joy - peace &c. This is the old Adamic relation of father
 & child restored. Do you wonder that Paul
 after having preached this free gospel to the Gal: &
 finding them living after Jewish ceremonial law
 a little farther on 4. v 9. says - how turn ye again
 to the weak & beggarly elements - & observe days &
 months & times & years - I am afraid of you little have

4. hastened on your labour in vain. but he quickly returns to his loving spirit - Brothers
15. let one speak as men but speak to each other. If a man makes a will or an agreement & it is properly witnessed to. No other man, or either side, can set it aside or add anything further to it.
16. How God made a covenant or agreement with it. But before taking up ^{this} point in Paul's argument let us see that we have just had a glimpse into the faith of it. & that upon wh: it rested the word of God. we have dwelt a little upon the chief personal blessing that he enjoyed we also found that the blessings given & promised to it were not for himself alone but for a nation ^{which was} to descend from him & ultimately for the men of all nations who exercised like faith. That these promises were given in solemn covenant or agreement & ratified by God's oath that he would carry them out to it & his seed the account of wh: we find in Genesis 15th. These promises were repeatedly renewed after ^{successively} the occurrence of important events in the life of it. wh: were made the means of revealing more to him of God's future purposes, especially after that of "his not having withheld his only Son" Gen: 22.17 & 18. wh: as observed before was a revelation by a striking type of God's future sacrifice for sin. Interspersed with

With those more important spiritual promises
were other promises of inheritance of land, freedom,
& upon wh: we may not enter but confine
ourselves to the key the new Covenant now gives
by wh: we shall understand how deeply we are
interested in these promised to A. & his seed wt:
Paul now emphatically assures us was Christ
the seed in whom all these promises were
to culminate. ²⁸ here "If ye are Christ's then are ye st.
seed & heirs according to the promise." Between it the
~~representation~~ man the head of that new nation, to
whom was revealed more clearly than ever before,
that salvation was by faith in the promise of a Saviour
to come & the coming of that Saviour in the fulness
of time ~~as God's own Son~~, the dispensation under
Moses was introduced & lasted about sixteen hun-
dred years. God's highest code of laws were given as a
standard by wh: man might compare his own self
& God's requirements also ceremonial laws typical
of the perfect work of the substitute needed before
sin etc be alone per but through all these centuries
the golden thread of faith continued to run & con-
nected the past & the. With the perfect faith of his
seed who brought the perfect light & life into the world
17. tells us that this covenant made with A. wh: was to h.

6
renewed in C. the law wh: came four hundred
& thirty years after ~~the~~^{time} could not disannul or set
aside. the law was like an explanatory parenthesis
in a sentence — it was temporary — a schoolmaster to
bring us to C. who ever liveth to make intercession
for us, so one sees how perpetual & similar fact
is.

18 To connect this promise again with the story of
A. it is here, in this 18th verse, called the inheritance.
A lavish gift without mark & ours. Eph: 5. 11th "that
in the dispensation of the fulness of time He (God) might
gather together all things in C..." "in whom also we
have an inheritance". 18th "The eyes of yours understanding
being enlightened that ye may know what is the hope
of His calling & what the riches of the glory of the inheritance"
Col: 3. 24. You are to do our work willing & with a
single heart. — "knowing that ye shall receive the reward
of the inheritance — for ye serve the L.P."

Heb: 9. 15 where the whole Chap is contrasting the weakness of
the offerings under the law to the superiority of the one offer-
ing of C., who can purge our Conscience from the sin of dead
works. — 15th "for this cause He is the mediator of the new Tes: thar-
by means of death, for the redemption of the transgressions
that were made under the first Tes, they wh: are called wt: receive
the promise of eternal inheritance". This being the same
inheritance wh was promised to it

19 Paul now asks what at this point every thoughtful

1 Person who has been in bondage to law
will be ready to ask - "Wherefore then the law?"
2 "What is the use of the law?" this oft. has been answered
by a similar question to be found in Rom. 3.1.
what advantage hath the Jew - Chiefly that of the
works of S. having been committed to him. The
law was a Divine ordinance added to what had
been revealed to A. because of transgressions
In the days of Noah men had become so wicked
that G. destroyed of the earth all but Noah & his
family. The people that the brother Lot lived
amongst became so wicked that G. destroyed
them. & the descendants likewise foral S. were
sent into Egypt & there became a nation of degraded
slaves who when delivered from their bondage
had to be trained & rebuked & disciplined & farther
on in this history laws were given by wh: as in a
mirror they might see their sinfulness & be able to acknowl-
edge the justice of G. in pronouncing a curse ^{upon} them
A Ceremonial Code also was given, as a just lesson by wh: they might be taught by what means
they at approach such a holy S. & receive pardon &
favour: everything in this whole system constantly
pointing to the seed promised to A. as the only effective

remedy for sin. Rom. 1.9. we find - The law was not made for the righteous: but for the lawless & disobedient. Also in Rom. 7. the whole of wh: we profitably h. read but look only at what Paul says at verse 9^t what shall we say then? Is the law sin? G. perh. - Nay I had not known sin but by the law. 14^t "The law is spiritual but I am carnal sold under sin." Chap 5. 20. moreover the law entered that the offence not abounding men w^t go on quoting similar statements from all the scriptures but these are sufficient to show them. The ^{chief} object of the law was to convince men of their exceeding sinfulness, or certain of the exceeding sinfulness of sin & was to be used only for this object after the seed sh^t hence "magnified & made it more available" by perfectly fulfilling it.

Being ordained - ordered - or commanded through Angels in the hand of a mediator - on God's side Angels were the medium through whom he communicated these laws to Moses - he being the people's representative man who mediated between them v.g. John 1.17. for the law was given by Moses but grace & truth came by J.C.. 7.19. C says "Did not Moses give you the law & none of you keepeth the law."

9. In Hebrews 2. 2 after having shown in the 1st Chap
the Impurity of ^{the} Law to create Angels who are
G^d's servants it is said - "if the word breaker by
Angels was stradgast" - "how shall we escape
if we neglect the Law" ^{9.} Acts 7th 53. "we received the
Law by the disposition of Angels. I have not kept
it". not keep it is the refrain to every statement re-
garding the power of law. Makes the mediator un-
christified. "Israel is a stiff-necked rebellious people".
20. but the especial point now brought in is
the difference between Moses & Christ as mediators.
A mediator stands between two parties not at
one - his function is to reconcile those who are
stranged & he ought to know well both sides
of the question to be suitable to represent each.
Moses declares that he utterly failed. Israel was stiff-
necked & rebellious - P. on His side saw that they were
not ^{fit} prepared for leadership - required to be discipline
under Law as servants. Then in regard to Moses person-
ally he being among the sinful race of mankind &
not as mediator treat directly with the all holy God
angels had to be used as intermediaries between him
& P. The second mediator Jesus the Christ was one
with P. His own & only Son. As Jesus himself asks -
know ye not that he that beareth me beareth the Father.

10th I speak not nine other words but the words
of my Father who sent me — as the Teacher giveth
me so I speak. "God is one" says our 20th verse
God & Christ are one is I think the meaning. I in him
& he in me & Jesus knowing all about G. was per-
fectly suited to be G's representative man. Now consider
whether on the human side he was suited to ex-
press man. "He needed not that any should testify of
man for he knew what is in man". He was touched
with a feeling of our infinities for he was in all
points tempted like as we are." Son of man —
mans perfect representative & the children of G. in C.J.
He holds his Father by one hand & the reconciled chil-
dren by the other — a perfect mediator between G.
& man. I pray says Jesus in John 17. that those who be-
lieve in me may be all one as thou Father art in
me & I in thee that they also may be one in us & as
the 23rd verse. I in thee & thou in me that they may
be made perfect in one — that the world may
know that thou hast loved me & hast loved them
as thou hast loved me. We are the children of G.
through faith in C.J. This is the Conclusion & Completion
of the promises to it. "In thy seed shall all the nations of
the earth be blessed".

21. "Is the law then against the promises of G. — G. forbid"

Galatians 3. 14 to 20th verse



Galatians 3 - 7

7 Do not you know? or have you not come to know or perceive, that they who are men of faith, who have received their reconciliation to God from simple faith have got this just as Abraham did - do they are children of Abraham exactly in the same sense as in Rom. 8:14 - "as many as are led by the Spirit of God they are the Sons of God". The Jews were ever boasting that they were sons or descendants of A. & the Apostle here asserts that men of any nation become sons of A. if they exercise the same faith in God that A. did.

8 & the Scripture (in the days of A.) foreseeing that God would justify every human being, throughout the world, who believed his word in the same confidence of faith that Abraham did, would receive the same blessing as he had; ~~this imputed righteousness was established before any rite or ceremonial law was introduced.~~ It was the good news or first blessing given to A. It was the good news or first blessing received by the Gal., & from which they had all!

2. any. It is the great foundation truth wh:
we should struggle to grasp clearly & to retain
a firm hold upon, that - "we may fight the
good fight of faith". Heb:4. 10th for he who hath
entered into His rest hath ceased from
his own works as God did from His work of
creation. Let us labour then to enter into that
rest. lest any pale under the same example
of unbelief." You remember that those teachers
who were bewitching the Galatians taught
that Circumcision was the first step towards
becoming children of it.. What of the modern
teachers who tell us "by baptism we are made
members of Christ?"

I trust faith equal to it. We may rely upon
blessing like to it. Rom: 4. 20 & 21st "he was strong
in faith giving glory to God" - "being fully per-
suaded that what he had promised he was able
also to perform". Heb 6. 12th "Be not slothful but
followers of them who through faith & patience
inherit the promises."

11. In the previous verse we found that they who are of
faith are in a certain case, in this - they who are of works

3 We are in a certain but opposite case - each marks a state of mind voluntarily assumed. If those Galatians were going to trust to gain the favor of God by adapting certain parts of the Jewish ceremonial law, Paul must then face God's requirements as to His laws. God's laws, ceremonial & moral alike, are a complete unity - therefore if we are ruled by law we must take it in its entirety. He could never suffer man to select this or that portion, trying to abide by what that imagined, think that this, "doing his best" ought to satisfy God. At Chap. 5. v 3? "Paul" testifies to every man that adapts circumcision (as an entrance rite or aid towards the benefits got in Christ) has become a debt to do the whole law. Rom 6.14. ~~servants~~ - are not under the law. Gal. 5. 18. "If ye be led of the Spirit ye are not under the law". The law is a standard by wh: we are to measure our sins & shortcomings - this used it makes us flee into Christ the safe refuge from its curses. But those who will place one foot on adherence to rites, ceremonies or even attention to moral law, have ever the curse in prospect & live in an alternation of doubt & fear - a miserable bondage, & this state is often accompanied

4. "by great diligence in what the Apostle calls - dead works." For as many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things written in the book of the law to do them." What of the prayer - "Lord incline my heart to keep thy law." If I be but of the spirit, & am not under the law. Gal: 5. 16 "Walk in the Spirit & ye shall not fulfil the lust of the flesh" But that in the law no man is justified with God is evident". This statement was the first stone Paul had to place upon the Chief Corner Stone. At Antioch in the early part of his building he says - & you can find it in Acts 13. 38 & 39. - "Be it known unto you men & brethren, that through this man (Jesus) is preached unto you for- giveness of sins: & by them all that believe are justified from all things, from which you can see not he justified by the law of Moses." Now however the Apostle assumes that every one is guilty & under a curse & we may ask by what is it evident that we are not justified by the law. Answer.

5.
The justified ones live by faith. Not alone got life at first by faith but continue to live by faith. This statement is made three several times in the Apostles letters & is a quotation from Hab: 2.4. where the prophet having prayed, is told by God, to tarry for the answer for "the just shall live by faith". It is quoted in the same spirit in Rom: 1.17. — "the righteousness of God is revealed from faith, to (more) faith: as it is written, "the just shall live by faith". Also in Heb: 10th v 38. where Christians are enjoined to have patience, that the Lord although he tarry will come. — "that (they) the justified ones, "shall live by faith" — & here it means a faith of a steadfast abiding character. ^{for} "the law is not of faith". this 18. is in close connection with what we have just been considering — the chief point is the contrast between living by or under law as an external code to be scrupulously copied in the inner life & outward conduct to us: therefore the eye has continually to turn slavishly afraid of failure & the curse wh: follows

6. On the other side the obedience of faith
is from within the inner sanctuary of the
heart the result of the teachings & promptings
of God's spirit of wh: the natural product is
loving obedience. You remember how beau-
tifully this is brought out in the case of the
laborer who to tempt Jesus & asked what shall
I do to inherit eternal life - You (said Jesus)
are learned in God's law - what is written there.
The man in answer rightly gave the substance
of the law. "Thou Shalt Love ^{r^e}. Do this & if you
succeed you will have earned eternal life.
Christ thus in his own wise, loving way
caused him to hold up the mirror before
himself that he might be convicted of his shortcomings
& be prepared to accept the perfect law-filler.
Another incident but that of a sincere man
who had the highest moral character asked
the same question when Jesus rapidly summed up
the moral law & when he honestly admitted
that he had kept it perfectly Jesus knowing
his sore spot put his finger upon it - & away he
went sorrowful but convicted; & probably his
sorrow was of that sadly kind that leads to
repentance. All scripture incident & argument.

7

alike teach us to dread bringing ourselves under the boughs of outside law, & the very next words, in the argument we are trying to follow, are - for "Christ hath redeemed, ¹³ or bought us off from the Curse of the law". We are all under the Curse of a broken law until we see that Jesus has assumed our pollution (or the inevitable Curse wh: follows) upon Himself. as as expressed in 2 Cor: 5-21. God hath made Jesus to be sin for us. When we consider God's laws in their deepest spiritual application we have broken any & all of them, so the Curse is due to us, but Jesus stands cursorily God & man & death, the last penalty of the broken law, falls upon Him & that in the most abhorrent ^{form} reserved for the wilful criminal, & we see that from the quotation now given from Beat: 21 23 - "Cursed is every one that hangeth on a tree". wh: saying & himself sanctions, when men have found a man so abhorrent as to call for such an expulsion.

8

from this world. Let us follow this subject
a little farther. The law. Ceremonial ~~was~~
was one coherent whole. Jesus was con-
demned by the Civil Authorities as a rebel
against the Civil ~~powers~~ — by the Religious
dignitaries as a blasphemer against God;
thus he stood condemned for having broken
every enactment ~~in~~ counted worthy of the most
abhorrent death. How let us keep clearly before
us - Jesus as our representative man - the
Second Adam - believers are said, by faith,
to be in Him - Crucified with Him. The
Curse fell upon him - it cannot fall a second
time - it was once for all the evidence of God's
justice. He could not allow the guilty to go
unpunished. I now that the punishment
has been inflicted ~~He~~ is just & got the justi-
fiers of the ungodly - we are absolutely free
from Moabs law as a rule of life. The new
dispensation introduced by J.C. is the ful-
filment of God's promise "I will write my laws in
this heart"

9 Rom 8.2."The law of the Spirit of life in C.J.
hath made me free from the law of sin
& death". 15th verse,"we have not received
the Spirit of bondage - the law - wh makes
us fear, but the Spirit of adoption whereby
we cry Abba". The Spirit it self bears witness
with our spirit that we are the children
of God. 1 Cor 6.17. He that is joined to the Lord
is one spirit. 2 Cor 3.6."The letter (law) killeth
the spirit giveth life". "The sword of the Spirit
is - the Word of God". Let it dwell in us
richly that the Spirit may take of the things
that are P' & show them unto us, so we shall
be living obedient Children.

Galatians 3 - from 9 to 13th hours
November 1887.



Galatians 2. 1st

1st Paul carries on his proofs that the gospel
he preached was divine & independent of any
teaching he could have received from the other
apostles, although he had their sanction &
approval. In the preceding Chap: he declares,
by solemn asseveration before S. that he had
not gone to Jerusalem until the third year
after his conversion & then his object was
to acquaint himself with Peter.

1st Then fourteen years after his conversion he
went again to Jerusalem about this same
matter that he is discussing with the Galatians,
as the controversy still raged between the
Pharisaic Jewish converts & the Gentiles who
had been received into the Church uncircum-
cized. The former insisting that that rite
was indispensable. An account of this
visit is given in Acts 15th. An intermediate
visit had been made to Jerusalem by Paul
when he & Barnabas were sent by the Christians
at Antioch as bearers of their loving liberality to
the Judeans who at that time were suffer-

from liberty occasioned by a famine in
Judea - but as it was unconnected with
the matter in hand it is passed over.
Barabbas was the Paul's Companion who
also took Silas - a Greek whose parents were
Gentiles - his own son in the faith as we
find by the letter afterwards personally addressed
to him by Paul. He is shown to have been a
faithful discreet man much trusted by Paul
for varied than work, as well as a high example
of the firm conviction wrought in the mind of some
^{thus} Gentiles, that simple trust in C. was their ground
of salvation.

2 He went on this journey, it having been
revealed to him that S. wished him to go.
But there is no disparity between this & the state-
ment in Acts 15¹ & 2 where we are told that
"the Church at Antioch determined to send
him". When Paul was asked to go it was
his privilege to inquire of S. if this was in
accordance with his will & his way was
made plain to him - he writes from the
view of this his personal transaction with

God whilst Luke states the outward his-
torical fact that the Church at Antioch sent
him. In Jerusalem he made a statement
before the Church of the pre gospel he preached
to the Gentiles, intramitted by any Jewish rites
or how God had added miracles & signs mani-
festing His approval of his teaching & doctrine.
He also held private conferences with the
leading men amongst them zealous to
convince & anxious to avert schism between
the Pharisaic body many of whom had by
this time accepted Christ but had not
shaken off, as Paul had, their old prejudice
that circumcision could not be abrogated.
Paul saw clearly & felt keenly that he was
& would be running an aimless race if this
fundamental total truth, revealed to him by God,
did fail to receive the approbation of the
Apostles & all the Christians at Jerusalem as
it not alone effected his work at the time, but
also that G. had or would reveal through him,
His Chosen vessel, of His doctrine as applied to
individuals & Churches down through all the ages.

is not the last of this heresy comes to us
at a time when every act & word of Paul's
is being sifted & amalgamated - some accepting
& some still rejecting his divine authority.
His single eye for God's glory - his courage
in standing up for the truth - his discretion & great
wrought conviction & in proof of this an
individual test case is first given. Great
pressure had been brought to bear upon
Titus to compel him to be circumcised &
they left off insisting upon its being necessary
40 lastly when the whole body of believers
were again assembled to re-consider this
much argued question Peter rehearsed
to them the story of his having been sent
divinely commissioned to offer the simple
gospel to Cornelius & his Gentile friends. Paul
told his authority & mission, then Barnabas
& James addressed them & the whole assembly
unanimously came to the decision that it
was wrong to lay any Jewish ~~it~~^{on} a burden
upon Gentiles who accepted Christ - He was all
in all.

A letter was agreed upon - probably written by James, stating this decision was sent to all the Gentile Churches.

This content between holding on to Jewish Ceremonialism - which was the tutelary stage of God's revelation to man - & the unfettered salvation offered to all, on account of Christ's work, was introduced into the Church at Jerusalem by false brethren or men who had made a hypocritical profession of faith in C. O who made use of their membership to agitate this question & form on its issues a faction or party ~~as~~ ^{as} 11th & 10th. Jude 4th Nam this party had been sent those men who had "troubled" the Galatian thens. Such strife is not the fruit of the Spirit, James tells us that it comes of our own lusts. This party did not "entreat" as did the aged Paul but commanded that the Gentile Converts shd be circumcised before they cd be accepted as having received a full salvation wh: is simply asserting

that faith in C. is not sufficient ground
for justification, such doctrine brings misery
& bondage, so that at whatever cost Paul
saw that saving faith found alone
in C. must be established as a plain state-
ted doctrine.

6 Paul at this point brings in a new illustra-
tion of his independent position in regard
to the other apostles because others viewing
their advantages wholly from an outside
point thought that they had superior authority
to him on account of their having been with
Christ during His ministry on earth, but
whatever opportunities this had given them
it did not effect him unfavourably
because God does not estimate the value
of any man by his outside advantages he
may have had, but by the use he has made
of the opportunities He has given to each, which
forms his interior character - "the thoughts
& intents of his heart" These are the basis of His judg-
ment. So whatever those apostles & others who
had taken a prominent part in the discussions

where he could honestly say that they had added nothing to his knowledge - that had been committed by God & ~~his work~~ satisfaction in his work had been attested by the evidence afforded by miraculous signs. All that the apostles had had to do was to hear his confession of faith & frankly to acknowledge that Paul & his work was on a perfect equality with their own.

7 And when they & all the assembly got to see that the gospel had been committed to Paul to be preached by him to the uncircumcised in the same way that Peter had been entrusted to instruct the circumcised they gave him the right hand of Christian fellowship.

8 God wrought on Peter's behalf to further his ministry making it effectual in changing the hearts of many of those who heard him & by the imparting of miraculous confirming its divine origin - in the very same step had he wrought for Paul. Acts 15^t & 12^t tells us - "then all the multitude kept silence & gave audience to Bar: & Paul while they declared

what miracles & wonders God had wrought
among the Gentiles by them".

"Perceiving of a certainty the grace that was
given unto me" - James & Cephas & John -
those reputed to be pillars gave <sup>9^o & the
word "grace" is used here as in other
passages that will now be cited there
it was something given to aid & qualify
Paul to speak the mind of God not in
that more general sense of reconciliation
of a sinner. Rom 3.10 "according to the grace
given to me, as a wise master builder". Rom
12^o v 3 "through the grace given to me I say to
every man not to think of himself more highly
than he ought to think". 15 & 15. I put you in mind
because of the grace given to me". J & P. & J. per-
ceiving this grace openly came forward before
all the Assembly & declared the hands of P & B
in token that they were co-partners friendly
fellow workers in spreading the gospel - and
P & B. shd go to the heathen & they to the jews.
This by this after practice seems to have
been a geographical rather than a national
division for neither kept strictly to this division.</sup>

Galatians 2. 10th to 18th

10th In connection this with what goes before we find that now that the fullest most public recognition of Paul's Apostleship has been given by the Mother Church at Jerusalem removing for ever all ground for accusation from doubtless of P^o being an inspired Apostle or timidity on the part of weak believers in that as any succeeding age.

The only stipulation made by the other Apostles present being that he altho' especially ministering to the Gentiles shd. Continue to remember the Jewish poor wh: even before he had been asked he had p^r zealous to do.

This was practical manifestation of their sympathy being most desirable to cement the living unity between these two branches of the Church & the following passages show how fully & continuously this fellowship was carried on 1 Cor 16.1. 2 Cor 8.9. Acts 24.17 "now after many years I came to bring alms to my nation".

2 This all important public Controversy being now settled & the Conclusions arrived at written out in ^{Acts 15: 23} letter form sent to the Gentile churches Paul with Barnabas proceeded to Antioch where they continued to preach & teach for a length of time. Later Peter also came to Antioch & at first joined Paul in the most friendly intercourse & fellowship with the uncircumcised Gentile thence, until another party ^{privately} of believers sent from Jer: by James, appeared, when ^{ro others} against this own better Convictions were so Cowardly as to dissimulate ^{easult} & hold familiar intercourse with Heathens only so that even Barnabas, P^r great friend & stay, was also led away with their hypocritical talk. Paul alone seemed to have breadth enough of mind & grace sufficient to stand steadfast to the vital principle that Christ's work & sacrifice ^{had complete}, ^{without} rites was the all in all for every nation - but doubtless it was a sore trial to be again driven to fight the old battle over again to condemn

3. the conduct of his beloved fellow workers
14 Peter, Barnabas & others. It is difficult to
realize how trying it wd be for him to
be wholly faithful to the Lord in such
circumstances but he withheld them to
their faces for they were to be condemned.
this motive for turning away from the un-
circumcised was a deceitful one - they knew
they were brethren in Christ. Rom 5. 20. They who sin-
aprove before all. Be they friends or foes Paul
must maintain that Gods son effectually
& in himself completed salvation. Restrictions
that had typified purity & separation under the law
given by Moses were now abrogated to all
who were made brethren, washed by the
blood of the lamb without spot & blemish
with the one exception mentioned in the letter
we have just read - blood - yet here again
springs up the deeply seated pride & prejudices
against Heathens & their foal - indeed its was
worse because back Peter & Barnabas being
fully persuaded that they were all one in C

4
8 long before had Conformed to the liberty they
had in this matter & during the first part
of this stay in Antioch they had been holding
friendly social & religious intercourse with
the Christian Heathens, until some Jews from
Jerusalem by James tempted them to feel ashamed
to be seen associating with Gentiles - no
doubt by doing so they ~~would~~ have exposed
themselves to the Contempt of those malignant
city Jews. & to their shame they yielded prin-
ciple to false pride & placed a stumbling
block before these new Converts who doubt-
less were hurt by this neglect & Contempt &
~~would~~ reason that notwithstanding all that
had been said that the only way to fellowship
& equality with Jewish others, if not to ful-thwart
itself, was by Circumcision & the abandoning
of certain food still esteemed unclean. Such
hearthurnings would compel them to take the
joke that Jews had already found to be an
unbearable burden & further, again cut off the

boat of faith & substitute dead works

15 & 16. In this verse Paul for a moment speaks ironically assuming the attitude of a Phar. Jew saying we (Peter & I) are proud Jews not aust. Gentiles yet we have had to strip ourselves of the glory of ceremonialism — see ourselves as naked sinners & accept justification as a gift through Jesus just as Gentiles do for it is an absolute truth for all that no human being can be justified by works

17 You Reb. behavior as if you thought you had been previously acting a guilty part if so then Christ is the minister of sin. It is His teaching — this is too awful! — God forbid

18 A transgressor Am I if I build again the things that I have before pulled down.

Galatians 2. 9. to end.

Review

Impulsive Peter, hasty zealous for ^{the believed} whiteness but somewhat unstable & too easily influenced by circumstances - changing from one way of thinking to another: for he had already in his Calmest judgment, when the question whether any part of the law or ceremonial of the old dispensation was to be laid upon the heathen ~~things~~, fully decided that both Jesus & God had to give up all trust in the believers to law being of any use, nakedly, as breakers of the law, to accept Christ as the fulfiller of it ~~for~~ them. So that when he first came to Antioch he loyally & truly associated with the heathen ~~things~~, until some Jewish things from Jesus appeared when, in a cowardly spirit, he sneaked away & walked no more with them. Thus shifting his abominable principal & in act saying, I as a Jew have defiled myself by eating with you Gentiles & again giving importance to law

² giving the lie to the statement that Christ
has fulfilled it ~~for us~~, nothing can be added
to make His work perfect - so in the 18th verse
he who "builds up that which has been de-
stroyed makes himself a transgressor" - why?
because the use of the law was to show what
God required man to do, yet what man could
not do & that was the very ground of His sending
His Son as God-man to perfectly fulfil it instead
of us. Man unjustly condemned J.C. as having
broken the law & he suffered its extreme
penalty ~~death~~ but the triumphancy took His life
again to prove that ~~He~~ had perfectly magnified
the law & made it honourable. & all this as
our substitute. We must see clearly that
our doings give us no claim upon God to save
us. Our strength lies in Christ having obeyed
every jot & tittle of the law for us - Our life
comes from His having made an atonement
for our sins (including the sin of dead works).
The unborn Child is partaker of the life & strength

3

that is in the ~~Mother~~ spiritually we are in
Christ as he is in the Father. God accounts
us as having died with C. & risen, as
made alive, in C.

But this question of law seems so little
understood that I am going to try if
I can make it. State plainer to myself
& you by classifying a few sample passages
of Scripture under a few heads. In the beginning
when G. created Adam after His own image,
He made him head over everything except
one tree. — now rends me loving obedience
do not touch that tree. This free loving
obedience is man's reasonable service & while
Adam gave it God walked & talked with
him in happy fellowship. Disobedience
changed all & sin & sorrow found in as a
plague. & ever afterwards was a man born
who perfectly loves & obeyed his Creator. Set
down through all the ages this law of perfect
obedience remained. Then came the second Adam
but He persistently says "I come not to destroy the

law. "That are just has little will pass ⁴
all be fulfilled". To love the Lord with
all our heart - soul - mind is ~~the~~
our reasonable service, & in the 4th Chap:
of the book we are now endeavouring to
understand, Paul says, "Cursed is every
one that continuall not in all things
written in the book of the Law to do them"
James also in 2 0 10. - whosoever shall
keep the whole law & offend in one
point is guilty of all. Now come a class
of passages then ~~be~~ us that we can not
cannot keep the law.

Rom. 8 0 7. "The Carnal mind is enmity
against S. for it is not subject to the law
of S. neither indeed can he". Rom 3.10 "There
is none righteous - no not one". 30th verse
"therefore by the ^{dudge} law there shall no flesh be
justified in his sight" - & in the 18th verse

of the Chap we are studying - "A man is ⁵
not justified by the works of the law" --
"by the works of the law shall no flesh be jus-
tified."

What is the use of maintaining a law
that we cannot keep.

Rom 7. 7. asks - "Is the law sin? God forbid:
"I had not known sin but by the law"
Rom 3 v 20. by the law is the knowledge
of sin. Galatians 3. 24. "wherefore the law
is our schoolmaster to bring us to Christ".
So the chief use of the law is to convict
us of our sinfulness & how impossible
it is for any one by trying to be as to do
good to satisfy God, for he will accept
nothing short of the original law of perfect
obedience. Thus convicted & helpless we
are prepared to accept the imputed
righteousness of the substitute.

Christ Came to fulfil the law.

He magnified the law & made it honourable
& the testimony came impartially from the Father.

"This is my beloved Son in whom I am well pleased". The second Adam rendered a perfect living obedience in his spirit - soul - body to the great lawgiver his God & His Father. Thus a perfect righteousness is imputed to us as G. looks upon us in Christ. We turn again to Gal. 3: 25 & 4 & find "After faith hath come, we are no longer under a Schoolmaster we are the children of G. by faith in Christ Jesus!"

Now, as Children, are we again directed to this unchangeable law as the rule of our life.

It appears to me that we are directed only to Jesus the Captain of our salvation, who having fulfilled the law gives (as Captain) a new Commandment, which I think we shall see is even higher than "Love the Lord with all th^e & thy neighbours as thyself". — A new Commandment I give unto you that ye love one another as I have loved you. Did Jesus love man as much as he loved himself? He loved them more than he loved himself. He gave up all that he liked — He emptied himself — O He

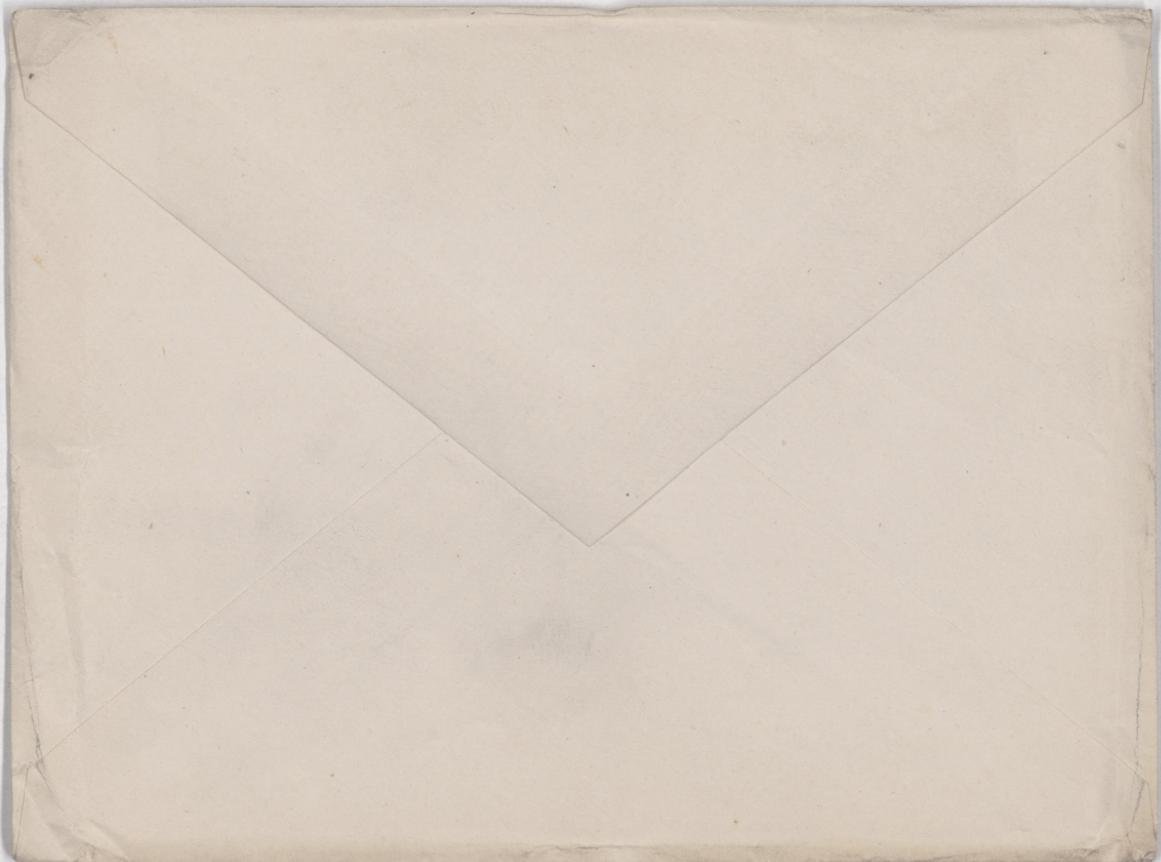
9th

gave up his life to obtain a valuable thing for us. That was beyond the law of "love your neighbour as yourself." So we pass from the law into a higher Command but never lose sight of the Connections by which the Command is always prefaced. — "If ye love me. unless we have personal love to Jesus we are not expected to obey this new Command.

As Children we shall love him more as we know him better. & to teach how our love is to be put, how increased. — how it should manifest itself & all the virtues that flow from it is to teach the whole New Testament. Love is indeed the fulfilling of the law. Pauls Prayer for his Ephesian Disciples. That the G. of our Lord Jesus C. may give unto you the Spirit of his dove Translation in the knowledge of him. the eyes of your understanding being enlightened. What is the hope of his calling & what the riches of the glory of his inheritance in the saints. & what is the exceeding greatness of his power to reward who believe. Gal: 2 20

Notes on Galatians Chapter 2nd

1887



Galatians 1st v 7th to 4th verse

1st Paul an Apostle - one sent - but he states emphatically that he was not sent by man ~~nor~~ by the power or influence of men. Jesus Christ sent him - God his father sent ~~him~~ thus he reminds them of the divine nature of C. Christ continually taught, "I & the Father are one". God the Father raised him from the dead as his grand crowning testimony to the entirely complete & satisfactory work of Christ, as the substitute who had been sent to make atonement for our race, & probably is mentioned here in this compendium of the then religion to bring to their mind that he was a living Christ watching with care the development of the faith & doctrine of those who were his own. Why did Paul require to put in this note. Paul had founded these Galatian Churches - he had taught them all these things before - they had already believed that J. was the God - man & rejected in confessing him to be their personal saviour & God his Father, to be this reconciled father through his work. They had shown a abundant affection & gratitude to Paul for bringing them these good news; but a party of Jews intellectually convinced from the facts of the history of Christ's life, that he was the Messiah predicted, but without faith to accept his work & sacrifice as complete ^{make up} ~~as there~~ in wh: they retained what appeared to them the most important part of the Mosaic ritual & on this composite ^{plan} ~~plan~~ a party of their own in Galilee & there ~~were~~ even zealous enough to travel to the distant regions.

of Galatia to try to win over the disciples of Paul to their own party or sect; in order to success they even made insinuations against Paul's own stability & his authority as an apostle as he had not ^{been} appointed by C. himself as were the other Apostles. So this short note was full of heart-searching truths to them & was well calculated to make them feel the solemnity of their lightly letting slip the foundation he had laid in Paul & Christ-given authority.

2. how we go on without the parentheses - taking only the three words "Paul an Apostle" & all the brethren & what he was writing to them was endorsed by all the brethren that were with him at Ephesus

3 Paul prays that - grace - free unmixed favour - which whosoever knows, in their heart, that they have obtained from God - they also know that he is their father, reconciled in Christ & the peace of God naturally flows from that knowledge. Had those Gal. held past this beginning of this confidence this ^{chap. 4, 15} blessedness they had told Paul they enjoyed when they received the good news by him, they would not have so easily been affected by the false doctrine. Observe Paul was made an apostle by C. & God the father. In this 3^d verse it is the father & C. second. It is C. who is building his Church. but it is always P. who calls into it, or gives the grace - or the gift - or the faith.

4 who gave himself for our sins - & as in Math: 20-28. gave his life a ransom

Galatians 1st 4^t

4th who gave himself for our sins - or as in
Matthew 20. 28 - gave his life a ransom
Heb 1st 1. 2. 3. verses God who at sundry times
speke in times past to the fathers by
the prophets. Hath in these last days spaken
unto us by his Son. In John 1st - 1. 2. 3.
In the beginning was the word & the word
was with God & the word was God. all
things were made by him & without him
was not anything made that was made.
evil world. 1st John 2. 16^t. "For all
that is in the world - the lust of the eye
the lust of the flesh & the pride of life
is of the world" - & the pleasures these yield
are limited to this uncertain period we
call life. But Paul says - "He who liveth
in pleasure is dead while he liveth".
Was it then pride in their own wisdom
that tempted these self=declared teachers to
combine C. & the rites & observances that Moses,
as a servant in S's house, was ordained to appoint
only until the Son came to establish his own house?

Galatians 1st & 8th

Review from verse 1st to 8th

After Paul had apprised his appointment
as Apostle to have been made directly by the
living, glorified Jesus & God — as one with him
deeply as he felt the slight those Galatian discip.
had thrown upon himself he affectionately
asked ^{2nd} from God & Jesus that that grace & peace
mt. be granted, wh: is the knowledge of the pre-
blissed favour of God - his gift bestowed
upon them as the result of Christ's work, & that
peace wh: flows from trust in his pardon
& favour, & all this because Jesus gave himself
as our substitute. first by fulfilling God's law
& last by giving his blood or life an atonement
for our sins. Could anything be added to this?
Could circumcision or any ritual as ^{every} the law —
— Cursed is every one that committeth not in all
things written in the book of the law". The law is our
schoolmaster &c. so he goes on in the 8th verse solemnly
^{8th} to declare that altho he (as those who write the words

~~G~~ God to alter the order of his salvation. & if men altered it to what they thought a better way he was too loyal to God to speak ~~safe~~ thing to please them & to lead them to peril their souls. He could not be. & is true servant & act in this way.

11th but he goes on to certify, or assure, them that the gospel was not a ~~system~~ devised by man. The word Certify - assure - or make known to you brethren - is used here to call special attention to what follows as a statement made very deliberately. Notice too that he calls them - brethren so that he did not consider that they yet had wholly yielded to the false teaching - he hoped to be able to win them back to Christ. The emphatic statement then is - that the gospel he had preached to them was of divine origin - no human reason could have discovered its facts, truths & blessings. He received it by revelation of the Lord Jesus Christ. It was the mystery that had been hid from eyes & generations now revealed & the revelation

from Christ was a revelation of Christ.

Rom. 11:36. for of him to him & through
him are all things

Galatians 1st 6th to 17th verse

6th I marvel. Paul had so much reason to think well of the Gal. Converts as we see 3-1. 4. 14 & 15. 5-7 accordingly it seems not so much upon ^{the} ~~disciples~~ upon the party who disquieted them with ^{independency} doctrine that the curse that follows is spoken. So soon. so easily or quickly influenced to slip off God's stable foundation upon wh. He himself had placed them, one by one, for just as surely as each one is harm singly into the natural world so we are ^{independency} called, as harm, into his spiritual kingdom. we noticed too that in all Paul's writings he refers - the calling to God the father. As in verse 5. God gives his free favour as also in 1 Cor 1.9 "G. is faithful by whom we were called into the fellowship of his Son" 1 Cor 7.15 "G. hath called us into peace" at the 17th verse, "As the Lord (G.). hath called everyone do let him walk." 1 Thess 2.12 "Walk worthy of G. who hath called you into his kingdom of glory." - G. called them into the grace of Christ. If this grand truth ^{of wh.} they had had personal experience only entered at all fully into their minds it had at once lift them out of the

3/

I have dwelt long upon this verse that our minds
not be occupied with other one point of S^t. Paul descending
low to us before we take up the penalty that will fall
upon all who undermine the good news. (Review the 6th
Ch: Paul ironically calls another gospel. But quickly
7th adds wh is not another - there cannot be another
2 Cor 11. 2 to 4 - troubling or disquieting. Similar to the
warning in Col 2. 8th "take heed lest there shall
be any one that maketh spoil of you". Christ
has paid the ransom money - his blood - take care
that you are not again captured. (make spoil of by
Acts 15. 24th "forasmuch as we have heard that
certain who went out from us have troubled
you with words, subverting your souls -
saying you must be circumcised & keep the law
to whom we gave no such command".

8th Nor tho' we. i.e. Paul or the brethren who
9th believe this letter more to proclaim anything
different from what I delivered to you, direct^{ly}
from G. as his good news - it w^t not be truth -
nay if an angel from heaven broughte any
other plan for salvation let him be devoted
to destruction; & immediately, lest these Gal. not think

4 / that Paul was heated & angry that he & not
thoug^t fully desire such a doom to be carried
out he solemnly repeats this anathema. These false
teachers had wilfully put the new wine of salvation
alone by Christ, into the old bottles of the Mosaic
system & were wickedly inducing these disciples to
join their party. Now if it be true, "that other
foundation can no man lay than that wh.
is laid - C.J." If it is true, "that the gospel is to
us who are saved the power of S." — That "there
is no other name given under heaven, among
men whereby we can be saved than C.J." further
if it be true that the laws in regard to spiritual
things are as fixed & inevitable as the laws we
see (such as) rep^s food our body dies. rep^s
Jesus the life our souls die. Was it cruel to tell
those who were despising this immaterial —
Central truth that the penalty was resting upon
them. It was selfforgetful love that spoke
because unless they saw their error & repented
they wld be found amongst those described
by C. himself in Luke 13. 25th When the master has
shut to the door & ye stand without - ye knock

3/ I have dwelt long upon this verse that our minds
not be occupied with even one point of S^t. Paul descending
low to us before we take up the penalty that will fall
upon all who undermine the good news. (See note 6)
John Paul ironically calls another gospel. But quickly
of the adds wh is not Matthew - there cannot be another
2 Cor 11. 2 to 4 - troubling or disquieting. Similar to the
warning in Col 2. 8th "take heed lest there shall
be any one that maketh spoil of you". Christ
has paid the ransom money - his blood - take care
that you are not again captured. (Made spoil of by)
Acts 15. 24th: "forasmuch as we have heard ^{the enemy} that
certain who went out from us have troubled
you with words, subverting your souls -
saying you must be circumcised & keep the law
to whom we gave no such command".

8th For tho' we i.e. Paul or the brethren who
9th enclose this letter were to proclaim anything
different from what I delivered to you, direct
from G. as his good news - it w^t not be truth -
nay if an angel from heaven brought any
other plan for salvation let him be devoted
to destruction; & immediately, lest these Gal. not think

10th Paul often used the conciliatory language
of persuasion - now, when the foundational
truth of our salvation was being tampered
with, was the time to state stern facts.
It ~~would~~ have pleased men better & made
Paul more popular had he have given ~~so~~
flexible doctrine on this matter, but he ~~would~~
not have been God's faithful servant - in fact
he ~~had~~ not have been a servant at all. What
a solemn obligation rests upon us to attain
clear scriptural knowledge as to God's plan of
salvation - to have his spirit witnessing with
our spirits that we are his children - adopted
into his family by faith in the substitutionary
work of his Son Jesus Christ.

Gal. 1st 11th

11th Paul now begins a deliberate statement
in wh: he gives just so much of his personal history
as was required to show how powerful the gospel is
to have so deeply to have effectedually changed
the whole tenor of his training - his habits of thought
& the outcome of party zeal in an earnest-minded
man such as he was - turning him from furious
enmity against the despised Nazarenes into a
humble self-damning follower of the Gal-man.

This 11th verse introduces this reasoning by a re-iteration
of assurance that the gospel he taught was
from heaven & not a scheme after any fashion
of man it can not be estimated by humane principle
of thought ~~man can never have devised a plan that was~~
~~so wise as these things do a man as~~
~~above his human possibility to live up to~~
~~Earth not the all the same also? 1 Cor 3.3.~~ while ge-

have enyings & divisions are & not carnal. Walk as men
the fruits of the spirit are love joy peace long suffering gentleness
& has, the faith once for all delivered to the saints.

12th He neither received it from man nor was he
tought it by man - it was revealed to him
by the glorified J. & included that spiritual
transformation in himself wh: he described
in 2 Cor 4.6th in the following words "G. who com-
manded that light shd. shine out of darkness hant

2nd "Shined into our hearts to give the light of the
"knowledge of the glory of G. in the face of J. C." 11
This very passage was beautifully & forcibly
enlarged upon by Dr. Baedeker last Tuesday
v. I trust something of its fulness is still fresh
in our minds. But as we are especially
following Paul's history let me remind you
that this is his way of describing the birth of his
own soul into the family of G. & to his Care
was committed the mission of proclaiming to
no Gentiles that the same miracle of the Sun Shining
into our darkness is open to each one, without
conformity to Jewish or Gentile observances
but by opening the doors of the heart to let the light
(or knowledge) in.

13th This - pass- introduces the statement which occupies
the remainder of the Chap - viz: further proofs
from his history that Paul got his illumination
from a divine source. Paul frequently repeated
the story of what he had been & the change that
had been wrought upon him. On the stairs leading
to the Tower of Antonia, from the Temple Area
recalled in Acts 22. 1 to 16. Also in the 26th Chap. before
Agrippa. Phil: 3 - 4 to 8th & 1 Cor: 15th. 8 to 9th "Last of all he
was seen of me also as of one born out of due time."

3." who am not worthy to be called an apostle,
because I persecuted the Church of Christ. ^{free translation} ~~for~~
I have heard how I once behaved myself when
devoted to Judaism - wasting or making havoc
of the Churches, bent, if possible, ^{to} ~~to~~ root out the faith
or destroy its adherents.

14. He was going on & advancing in this furious
party spirit - being the most highly instructed
Pharisee of his time, learned not only in the
rites & observances of the Temple service but es-
pecially in the additions made by Rabbis at
various times ^{upon where my teacher has domestic given of the Mosaic ritual} ^{glosses & commentaries} - accepted by their disciples & their
handed down from one generation to another
as equal in authority to G^o's laws. Paul says that
he was more excessively zealous for these trad-
itions. This clause may be translated - with
more excessive fervency than they - ^{who professed the} his companions
devoted to the traditions of my fathers. Let us look
at what C. thinks of man's additions to G^o's laws. The
whole of the 23^r of Math: is occupied with C. selections of
Pharisee doctrines C. calls the Pharisees - actors - an
that does outwardly what he is not inwardly -
apply this ^{outwardness} to religion & see what a miserable
^{outwardness} ^{any way} force to it becomes.
Let us look at one example of adding man's interpre-
tation ^{to G^o's law} given in Mark 7. 1 to 9.. But what has this to do
with P^o reasoning that he got the light or knowledge

4

of the gospel without intermission of man - It
shows that ^{before his conversion} his thoughts were imbued with dia-
metrically opposite doctrines & hence his bitter hostility
to C. who trampled upon his revered traditions & denounces
those who practiced them, so that he ^{now} held Nayaringo
in Contempt & the teaching of monotheism ~~contested~~ ^{not yet} before him
~~or James~~. I don't know whether it occurs to you
that a parallel may be found between the mis-
interpretations of the O.T. as made by the Rabbis & the
mistakes now made in relation to the N.T. A great
blessing unto ^{now in time} study of G. Ward. ^{then they found} Before
C's first coming an old Jewish woman is one
of only two, whose names are mentioned as having
rightly interpreted the prophecies of how the expected
messiah was to come, so she was enabled to re-
ceive the virgin's child as her saviour. Paul's
~~habit of mind, before his conversion, was to~~
~~completely opposed to humanity that he had to be~~
~~violently plucked as a branch from the~~
~~burning. He entered Damas~~^{but when Saos time came to call Saul Jesus himself}
~~as a~~^{came & convinced him of his impudence & pride.}~~branch~~
~~from the burning~~

15

This change was the fruit of divine love triumphing over extreme wickedness & infatuation on his own part. He received mercy because he did it ignorantly in unbelief. "He had zeal for G. but not according to knowledge" ^{"but he believed"}

5/ ⁱⁿ 5 C. J. as C. puts it in Luke 12. 32. "It was the Father's good pleasure to give him the kingdom".
S. had separated, or set apart Paul, before his birth & he was filled with humility when he contrasted his violent kicking against him & S.'s patient love, waiting for the fitting time to call him & send him to tell us the glad tidings. brought ^{indeed} out of darkness into light; out of the service of Satan into the unmerited favour of S. joyfully he tells us all of this savious.

16. He adds this God-m wrought change was made in me - in my heart, just as he continually describes it as it is ^{upon} throughout the N.T. in John 4. 14. C. says "the water I give is a well of water in him to whom it is given". Col: 1. 27^t "C. in you the hope of glory". Rom: 8. 9^t "the spirit of S. dwelleth in you" or at the 10th verse "C in you". Phil: 2. 13^t "S. wh dwelleth in you". Similar passages will be multiplied by doz. The Godhead dwelling in a man surely that is a temple where praise Shd. be heard. The heir wh. pharisaic judaism had hung before p^r heart had been taken away & he saw the glory of the Lord - what he got he gives but not until the heir is removed from the natural heart

Can we understand that we are each complete in C - Spiritual life comes ⁱⁿ from within in ^{outwards} in Confession & in Work. he felt no need of man's sanction - he did not confer with flesh & blood he was fully equipped for his mission of telling others the glad news. The "mystery that had been hid for ages was now made known". He knew ^{the power of} what J. had told the Samaritan woman that it was neither at Jerusalem nor Gerusalem that men should worship him, must do so in their heart - in spirit & in truth.

17 Neither did he require to study under Peter or any of the other apostles, after receiving the light he spent three days in fasting & prayer then went to Arabia, wh. mt mean a short distance out of Damascus or farther off into a desert place, it is not known, nor yet how long he staid, but between his first & second coming to Damascus parts of three years past & while in Dam: he was preaching to the Jews there. Very probably like Moses, Elijah & C. himself he retired into some lonely place to meditate in preparation

for his great work. Doubtless he had to re-adjust his thoughts after the shock of so great & sudden a change. He possessed the G. T. & was well acquainted with its teachings & probably he had one or more of the gospels as by that date many copies of at least Matthew had been written. He had to go back upon Jewish types & see them fulfilled in the obedience & sacrifice of C. He had to re-read the prophecies & trace the marvellous fulfilment of all those that related to the first Coming of C., besides he had far other direct revelations - What joy & what wonder! Saul must have then experienced but he came forth as a strong man armed to beseech - most especially the Gentiles to keep free from ^{boasting in} eternal observances & take hold of Spiritual power. Living faith in a living personal Saviour & then to live by faith is what we each require. for the things that are seen are temporal but the things that are unseen are eternal.

Galatians 1st, 1st

Synopsis from 12th to 18th verses. Carried forward
to 24th page
end of chapter

The gospel, or good news, you Galatians are allowing yourselves to slip away from I did not receive from men, but solely through J. C. did God reveal himself to me. It is evident that before I knew C. - during the time that I was persecuting God's own people with fanatical fury - my whole being devoted to the strictest pharisaical Judaism, it is impossible that I could have had any sympathy with the doctrine - that G^d' love was ready to embrace every believer in C. whether he was obeying the law of Moses or only a heathen. This did not however enter my mind. Afterwards when God himself graciously enlightened my soul with the light of his Divine Son, that I might become his herald of grace to the Gentiles - to no mortal man, whether at Damascus or elsewhere did I apply for further light or instruction. I did not then go to Jerusalem to those C. appointed to be apostles while he was on earth. It was very necessary for Paul to make this statement because these envoys from Judaism accused him to the Gal: Converts as having no greater authority than they had, as he had only been instructed by the apostles appointed by them. But after my conversion I went into Arabia, almost without doubt like Moses, Elijah & the Lord himself for a period of quiet meditation to re-adjust his moods of thought & prepare to enter upon

¹⁸ a mission the benefit of wh: has come down through all the ages & now enriches us. But to return to the history. A few days after his conversion Paul went into Arabia & forthwith returned into Damascus, where he began to preach.

18. Then after three years. or - in the third year after - I went up to Jerusalem to acquaint myself with Peter - not to inquire further about the truth or power of the gospel - that he has assured us was settled once for all. But it was deeply important that he should know one who had had long close intercourse with their mutual Lord, & whom he could question about the wondrous incidents of this life on earth. & what a story Peter had to tell! - what heartburning joy the two men were experience as they talked together! Peter would tell of his own first meeting with Jesus & how he dealt with his indomitable spirit - how his motherinlaw was cured of a fever. About the great haul of fishes by wh. Peter was so overcome, by the power of Jesus, that he acutely realized his own impatience & cried out - "Depart from

"Me - per I am sinful man". With the kind reply;
 "fear not - from henceforth thou wilt catch men".
 The walking on the sea with his failure in
 faith - Then later his confession of faith - "thou
 art the Christ the Son of the living God". The
 marvellous Confirmation of his faith in the trans-
 figuration - then the sad denial o Christ's look of
 approval with love - The ascension - The pentecostal
 experience . Lastly the great work committed to him,
 beginning with Cornelius; & all this from the living
 lips of the man who had been for three years in closest
 fellowship with the incarnate Son, whose heart & soul
 now knit together & glowing with love & wonder at His
 wisdom as shown in His dealings with individuality.
 Had any other two human beings ever enjoyed
 such an interchange of spiritual experiences . Paul spent
 fifteen days in Peter's house. & truly he acquainted
 himself with Peter, besides the rich addition he received
 to his knowledge of His personal history, a store from
 wh. he drew for all his after teaching . Only three years
 before this meeting Peter regarded Saul with fear
 & dread & Saul had never learned Peter's hospitality
 & disclaimed to have received instruction in spiritual
 affairs from the fisherman . So this not a striking example
 of the brotherly love that comes from being one in Christ.

While Paul was on this first visit to Jerusalem he must have been deeply affected by the pain this change of belief in himself must naturally give to his reverer old instructor - Gamaliel. The alienation he would experience from from his old associates amongst the Pharisees. His own honest convictions however led him to hope that he could persuade them - that they would believe as he had believed. They knew that aforntimes he had healed in every Synagogue them they believed in J. C. - that when the blood of Cⁱ martyr - Stephen was being shed he was standing by a willing witness - Caring for the raiment of them that slew him - that when they saw the changes wh: had been effected upon him by hearing the miraculous history he w^d tell them they cd not refuse to receive his testimony. But alas it was on this very visit that a conspiracy was again made by the Jews to kill him God told him to get quickly out of Jer: See they will not receive thy testimony concerning me.

4

During this visit Paul also saw James - the Lord's brother & there being still some lingering misgiving amongst some of the brethren in Jerusalem, who had such dread of him as the persecutor, as to the sincerity of his confession of C. as his Saviour, that Barnabas "took him by the hand" suspending him & assuring them of his trustworthiness. As it was ^{also} at Jerusalem thus Saul had witnessed against Stephen, as well as having founders & imprisoned all he ~~at~~ lay hold of who had confessed trust in C, he also at this time eagerly desired to tell some of his countrymen that Jesus was the C. but again appeared to him & told him to desist - He pleaded to be allowed to win them to believe, but the Master said - "Depart quickly - they will not receive thy testimony concerning me" so he alighted & the brethren made arrangements for his getting safely to Caesarea - (the seaport of Jerusalem) & from Caesarea he sailed for Tarsus - his native city.

19th Now we must notice the mention there is of James - the Lord's brother. About wh: there has been so much discussion that it is difficult to be brief & to avoid giving different opinions. I will simply say why I think James was the Lord's brother, indeed it was not until the fourth century this was doubted - also in every other place in the R.T. where the word "brother" is used we accept it as meaning, children of the same Mother or Father - James

(the Son of Zebedee) was brother to John - Andrew was brother to Peter - No one has raised the question whether that meant Cousins! I also think that Mary having born children to Joseph is a corroborative proof of the purity & sanctity of marriage. It has been given as a reason why they were Sons of Joseph, by a previous wife, than elder brothers they w^t despise his higher holiness as it is said - "they believed not". On the contrary had they been younger brothers they w^t have grown up with respect for sister in so good & kind an elder brother: But does not scripture teach that while we do not partake of this spiritual ^{virtue}, the natural heart w^t as little understand, & as much rebel against his holiness as a younger brother as did psych elder brothers against him as their youngest brother. What does any one old or young care about the great elder brother until spiritual enlightenment opens their hearts to know the tenderness of the relationship. Then the incident at the Cross, when Jesus recommended Mary to John's care shows the tender, watchful care He takes of his suffering ones. Mary at that time surely needed the sympathy of a loving disciple of her Son - her own Son, in the flesh, did not give that to her sword-pierced heart as John did, but did the divine life James become a pillar of the church at Jerusalem & Jude an earnest disciple of the elder brother what joy w^t be hers.... This brings up another disputed point - why Paul says that while at Jerusalem at this

at this time he saw none of the Apostles except Peter
"unless it were James the Lord's brother". He was not an
Apostle but being so peculiarly related to Christ a promi-
nent man among the brethren at Jerusalem -
not to have mentioned having seen him we have been
constrained into a prudential omission when his
present object was to prove that he had not depended
upon the teaching of men in the things concerning the gos-
pel of Christ.

20. He makes a solemn affirmation before God that
this his statement is true.

21. Afterwards he came into the regions of Syria & Cilicia.
From the Acts it appears that Barnabas joined Paul
at Tarsus & they worked together in the northern part
of Syria & the eastern part of Cilicia wh: was contiguous.

22. A paraphrase of this verse will I think put the
meaning very clearly. During that time the people of
Syria & Cilicia saw a good deal of me but the Chur-
ches of Judea did not see me at all. They had no oppor-
tunity of knowing him by face as a disciple, & the period
to wh: this remark applies is from his conversion to the end
of this particular visit to Syria & Cilicia.

23. These Judean Churches had only heard that he who
had been a persecutor had believed the gospel & was pro-
claiming it.

24. Paul probably adds this to show the Galatian thians,
to whom he is writing, that altho' they were slighting him
the Judean brethren acknowledged with thanks & praise
to God that for gathering into his kingdom such a man.

Notes on Galatians Chapter 1st

1886



FORTIFIE ET RECUE

Palms

Nov 2-1st 191.

Matthew 28th. 18th All power is given
unto me in heaven & on earth.
therefore go ye & teach or make disciples
of all nations this power as man, because
he was the one only man in all God's
creation - born of woman who had
been a impure abomination. He told
his disciples of this power having been
bestowed upon him after his resurrection
when he had received his glorified
body - just before he returned to heaven
as an uprightness man - the first power
& as all he obtained he shared with
his brethren - he told them - I have given
all power therefore go & tell others about
me & you will be accompanied by my
power. But they were to wait a little while.

until enriched with a larger measure
of the H. S. Thus they did in obedient faith
& after the H. S. was given they spake with
power.

These disciples were rich in knowledge
of Christ's teachings - this faith in His promises
had been strengthened by his resurrection
& all this confirmed - After his ascension
they returned to Jerusalem with joy & there
waited in patient obedience & thus, as
given under another simile, "they were
fitter to be bussed unto honour - Sanctified
& meet for the masters use - prepared unto
every good work." 3 Tim: 2. 21st

It seems as if the attempt to give sequence
to growth which is so interblended it must
perhaps be begun by the state of faith which
marketh by love. Assurance - putting on the
Word - obedience to its teachings - avoidance
of all that is evil or quench the spirit - then
it may truly flow through us as the sap -

in a living branch when dried,
as by the sun of righteousness to bear
much fruit - or in other words
~~consecration~~ - higher service - powers
in the Holy Ghost.

The Israel Consecration does not
occur in the N.T. & only in Corin-
thians with the setting apart of Aaron
& his sons to the priesthood in the O.T.
In Exod: 29th the rites to be observed
are given in detail & they are again
repeated in Lev: 8th & part of this service
is applicable to this subject & most
instructions for mselves at the 12th
verse - from the 22nd to 25th. Also Exod 29
at 36 verse.

Nov 8th - 91.

Sanctification -

Does it not begin by our separation
to the service of God? As in 2 Cor. 6: 17.¹
"Come out from among them, & be ye
separate saith the Lord, & touch not the
unclean, & I will receive you. I will be
a father to you & ye shall be my sons
& daughters saith the Lord Almighty".

¹ They : 5: 14.
This sanctification not grows by
abundance to, "walk as dear children", but
increases our knowledge of the love God
has to us - then the promise given at
the 33rd verse is fulfilled "that the God
of peace will sanctify us wholly" as
will set us apart more fully for his
service. Paul prayes therefore the Ihesus Christ:
whom he had exhortet to comfort blameless
walk that their whole spirits souls &

that he may be preserved blameless unto
the coming of the Lord ^{24th June} do you
part. God, who is faithful - will do it.
He will sanctify.

The 1st episode to the 1st: is addressed to
those who are sanctified in C. J.

Again in Heb: 10th - 9 & 10th we are said to
be sanctified on account of C. J. having
done his father's will & then made an
atonement for us. C. J. a obedient walk en-
titled him to set himself apart fully to his
father's service. The former sanctify
ourselves any more than we can by
faith, or by our walk or works merit
salvation. But Pauls gave of faith having
been received, & having the assurance
that we are his dear children. We are
exhort. & in another connection - besought
to manifest a becoming - obedient walk or life

& this obedience while unable joins
to set us apart for fuller service - for
Jesus sanctifies himself for the sake of
being enabled to sanctify us. Again
Eph: 5: 26. the word or truth is spoken
of as that purifying power - as it were
part of the ordination for service. "That
S. wt sanctify his Church with the washing
of water by the word". Then in John 17: 17.
we are said to be sanctified through the
word. Paul before he left the brethren at Thessaloniki
commanded them to the word wh: c^t hick
them up & give them an inheritance Amongst
all that are sanctified.

1 Pet 1. 2. tells us we are sanctified by
the Spirit to obedience - obedience being the
outward manifestation of the S^t indwelling
& the result of obedience, assurance - increase
of grace & peace & unclouded hope. & if these
things be in us & abounding we shall

neither he barren nor impotifed
in the mark of the Lord. This calleth them
comes out in ~~so~~ many other passayes &
is also shewen in 1 Thes: 4:1. They had
received instructions how they shd walk
& these P. exhorted to abond more
& more for it is the will of God that
they shd be sanctified.

True religion before P. & the pastor
is to visit the fatherless & widows
in their affliction & to keep ourselves
unspotted from the world.

See that ye practice one another
to love & to good works.

~~Belief - Adoption - Assurance - Abundance~~
walk - sanctification - redemption.

Ratis on 2^o Peters

W
A
J

to man is life. Now another side of truth
is exposed to us that man has power to
alter God's intentions - He always obstructs
to give opportunity to us if however our Godly
behaviour, our Godlike compassion towards
the wicked is the means of bringing in all
that He has ordained to eternal life there
is no need for further delay. Have you oh
Lord shut those not among your beloved
upon the earth & the answer merit able those
thy brethren are gathered. "The are workers
they other with God". He will do no mighty
works there because of their inhabiting.
This dreadful fire is to destroy the wicked
& also to be the purifying process by which God
promises of a new heaven & earth wherein
righteousness only can dwell is to be accomplished.
See : 34.4.

13. According to His promise Isa: 65. 17.

Make a new heaven & a new earth he created
14. Whom ever as ye expect those things strive
diligently - not a fitful effort but be
this striving be a ruling principle - a life-
effort which will attain a eternal
peace. Your garments unsullied by the
flesh so that He will see no fault. Like
the garment of the morning - past. The Lord
came to view the saints & those who had
on winding garments were not ashamed
before Him at his Coming.

From 8th to 10th 2nd Contradiction to the
Scoffers.

8th That man may he not v. Comnot judge God's
measurements of time by his limited stoneness.
Time like all other of God's attributes is infinite.
As in Pea: 90. 2 - 4 A thousand years as one day & one
day as a thousand years. the all as a before. & measure
shuttle etc. Noah making all his preparations for
the flood for a hundred years. but a few days
after the great day was broken up not a mortain
top was left out of the water. God very spare.
His preparations over a long time & sudden destruction
follows but He is never early or late as the scoffers
spoken of assume. The delay is His long-suffering
forbearance because He desires to give his creatures
here an opportunity to repent.

10th I now come to the Assertion against the
Scoffers of the certainty suddenness & effect of the
day of the Lord. — The day of the Lord shall come
shall be upon you as a thief. He may long have
planned but quick sharp action at last.
1 Thro: 5. 1 to 4. v. the world that now is shall
pass away with a great noise & rushing
noise. See: 13. 6 to 10. 54. 4.

11 to end is exhortation drawn from the certainty
of the approach of this day of God. v first it enjoins
waiting & eases expectation by the exclamation
what shame of men ought you to be in all
your behaviour & all your God-like course!

12. Looking for & hastening the coming of the day
of God. In verse 9th Peter says God has His present time

Instructive 2. Pt. 3.

in the hours taken up at last months
study the description of the destruction
of this earth by fire occupied from the 7th hse
including also the exhortation to live as those
any body who believe this as a fact. That
Paul's delay was not slackness but in order to give
time to sinners to repent. God's own Son hasten
this day by diligently marking with Paul
in bringing on His redeemed. Then follows
another exhortation founded upon this exhortation
verse 14th. "Expect things such as God hath
told us of - therefore be earnest - thine diligence
(not in a ~~fitful~~ effort but as a settled principle)
wh: rules our life to be found in peace with
out spot & blamess". Similar exhortation in Cor. 1. 7. 8
"Come behind in no gift waiting for the coming
of our L.J.C. - That ye may be ~~without~~ blameless in
the day of our L.J.C." "Whisper my beloved brethren
be ye ~~there~~ perfect, immovable always abounding
in the work of the L. forces me as I know there
yours labour is not in vain in the L." Eph: 1. 10 that
ye may be ~~since~~ or without offence till the day
of the L." - without spot - gone garments impudic
by the flesh. It will appear that Peter had the parable
of the marriage feast before his mind. Admitting
that we shd. have on white, spotless garments math:
22. 11. so when the King comes in to see His guests we
may not be found without a wedding garment or
be ashamed before him. Our Lazarus were righteous
so appropriated that we shall enjoy perfect peace. Then in

in that day when the fire will test our work
15 Accl., or rather, the long suffering of our Lord
Notes this transition from God to our Lord
as one of the incidental proofs of His Divine nature
as salvation not here meaning the first reception
of the gospel but the lengthened opportunity God thus
giving to His own Children to work out their own
salvation — to build upon the foundation
these works of faith & labours of love wh: will
prove to be the precious stones wh: will stand
the fire that is to burn up all the world, Rev. & 1st Thess
Rev 3.8. Even as Peter's beloved brother Paul has
explained to them in such passages as 1 Thess 4
1/3. 5. 2 to 11. & others

16 Indeed in all his letters he speaks to them of these
things & some of these sayings of his are difficult
to be understood perhaps such as 2 Thess 2.1. The
early Christians saw only the beginning — the nearing the end
& who can look back on much fulfilled that explains the
Scriptures then written they know better. Yet certain people
wrest or twist verses & the truth like these mentioned
here 3.

17. A last warning to the beloved ones to whom he wrote
forewarned them forearmed — Beware! In England
after he leaves with this heading. Spatiles too often caution
lest away. Slip onto — not roared forward. Let him that
thought he standeth take heed lest he fall.

18. The contrast to this is the command to grow. We must
be roared & forward in love to grow in grace, or in
that confidence that the free favour of God is ours, not
withstanding the upbraidings of Conscience which tells us we
deserve it not. Trust in grace alone gives peace, ^{in want of grace} while
we are to grow in the knowledge of our Saviour. The study of the
Word of God is the nourishment that leads to growth. His
treasure to be dug for. diligent study — the object being ^{to them}
whom to know is life eternal

a hymn to Christ as to Sack - the glory - all glory
that is rendered - The chief end of man is to
glorify God & enjoy him forever. Amen.

2 Peter 2

- 9th the Conclusion of the statement made were
4th. the intermediate verses being historical
illustrations. The Lord has given & wisdom
to achieve 1 Pet 1-6 - trials - persecutions etc
- 10th But in addition to the ministrations of
these false teachers - whose false teaching
has led to immoral practice in its greatest
forms there will be special punishment
those who throw off the restraints of Civil
Government & burn it so far as to sail at
slaves which I suppose means the same
made by God Himself.
- 11th Angels so much wiser & greater - having
more insight into causes do not dare
to rail even at Satan. but have said to
monarchs judgment - Jude 9th.
- 12 Another description - no more consideration
than animals. whose is to caught & killed -
go on to their end - corruption.
13. & seeing what is this done. Phil 3. 17-5-19.
final issue - judgment. Along with
~~the~~ others grossness often goes delicate living
faring sumptuously every day - alloying them
measurably with the Christian profession
so such as those are sports - disorders in
the Church. yet all this description is of those
shutting themselves under the name of Christ

14. Having the eyes of an adulteress.
Seeking one or more to enter, who
into sin. Following the way Baladon
who thought he could make money by
the way up Sack - neither an angel nor
- 15 16 an angel being able to stop his mirthless
- 17 hills & clouds ought to pine waters
but there are empty - only having one
by this distinction
- 18 People awakened to their need of religion
come into the Church & find vanity &
with greater than those from which they
have eschewed in the world.

19

2 Pet 3. 1st

The general subject of this Chap: is the Certainty of Christ's Coming at the certain & Scupper call it in question.
St Peter says he writes this second letter ^{to them} to rebuke or stimulate the pure minds of the Christians — minds that have been purified by recurring — the truth. By this stirring up to bring to this remembrance the facts that may have settled down to the bottom don't be neglected.

Paul says, "I put you in mind of these things altho' you know them".
That your minds may be full as minaret of the word spoken by the O.T. prophets & the teaching of the Lord himself as given to you by those sent as his messengers.

3. 1 Cor 16. 17 & 18 alludes in almost the same terms to these prophecies such as 2 Tim: 3. 1st 1 Tim 4. 1 Acts 20. 29. This scoffing — mocking & setting before themselves their own pleasure or lust as the end of life! Meaning at the thought of Christ's coming influencing them St Peter claims that Christians who exactly keep in mind is a sign foretold as characteristic of the nearness of the event.
4. Saints they are described as not only scoffing but reasoning their argument being that it is a long time since the men who predicted this died & everything goes on the same. & further that it has gone on the same since the creation.

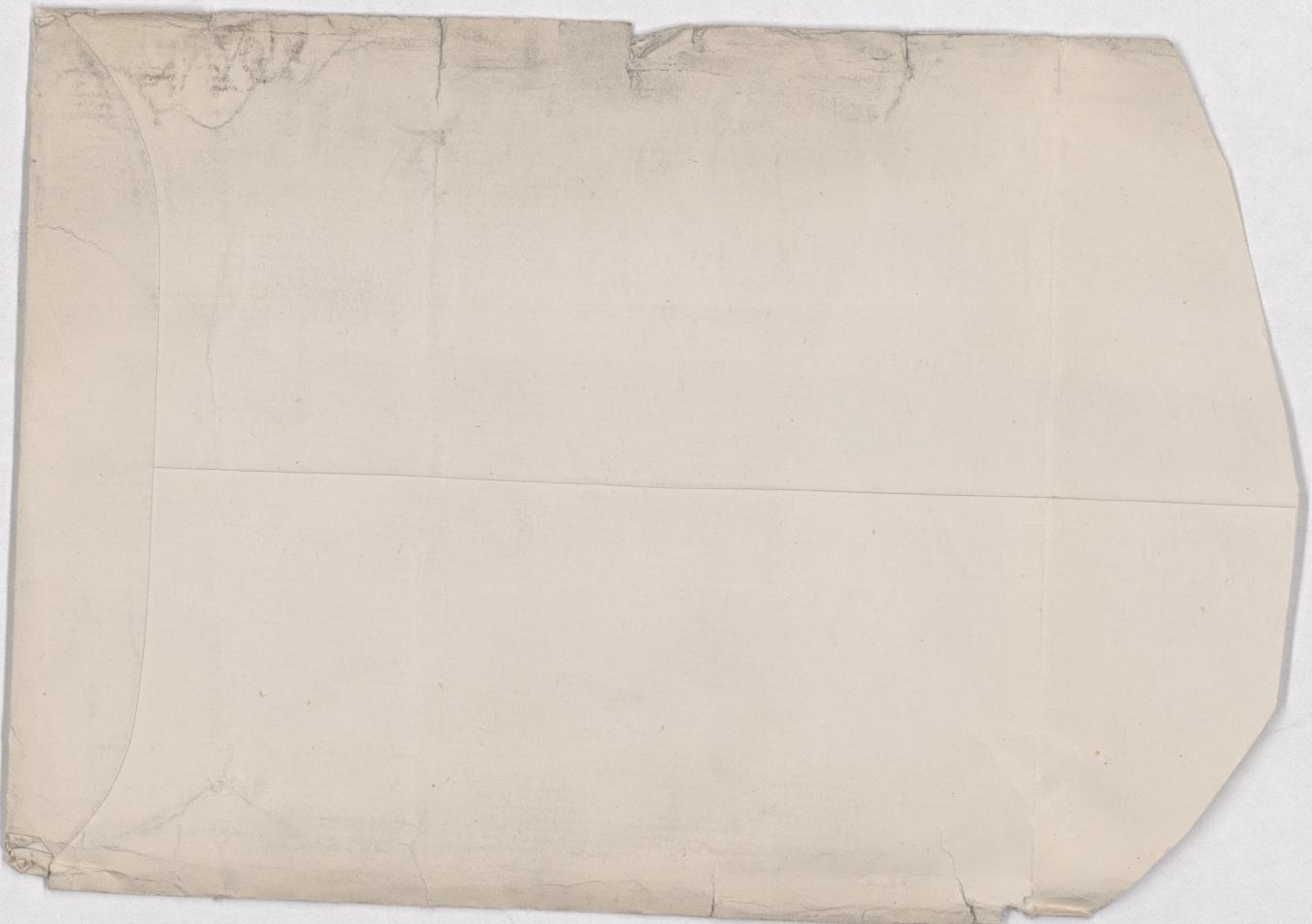
Refutation of this scoffing ignorance.

5. They are wilfully ignorant of the visible acts of creation — that it was by an act of God's power that the waters were made celestial & the earth appeared & was sustained by the rain or waters from above — not by chance or one thing evolving out of another.
6. Further is it true that all things continue the same from the creation of the world. These waters were again caused to destroy the earth & the original form of things were ^{to} changed so that it was called a new earth. So their statement is false.

- 7 This destruction by water is a type o an actitional judgment
that the present earth — portioned by the same power of God —
is kept in its present state only until His time is fully come
when it is to be destroyed by fire (verse 10th) & that to be closely
followed by the judgment or punishment of their ungodly ones
- 8 Another fact to which Peter directs our attention gives especial
attention is that we shd not judge Gods thoughts or Gods
measurements of time as we do ours. Pea 90. 2. 4.
- 9 The Lord is not tardy, or later than the time he appointed,
as those scuppered suppose. Heb 10. 37 for yet a little while &
then shall come unleavened & will not tarry. But he
is long suffering as he was in the days of Noah while the
ark was preparing. O Noah tried to persuade men to believe God.
Ezekiel 18. 23. Have I any pleasure at all that they shd die? saith the Lord. Saith: O not that he shd return from his ways
o live? --- 32 For I have no pleasure in the death of
him that dieth saith the Lord. Saith: wherefore turn you
elves o live. etc.

~~Parable of the Leaven~~ ~~804~~

Philippians



1 John 3.1st Decr 24th 1854

1 Behold. Pay attention - give heed to the quality & quantity of love the Father hath given us - He calls us his sons - the God of absolute truth never gives a little unanswerable promise by the full & ready quantity of all that is included under that little. To love the honour him & treat him with want of truthfulness while we doubt our relationship to him - but here it is implied that we are so. One of the signs is that the world does not know this & that for the reason that it did ^{not} know God. They are ignorant of his character & do not believe that he is a father who can have sonnes made into sons.

2. We are sons at no future time either here or hereafter shall we be more fully sons than we are now. - Children. Men. Old men. but sons more knowledge will manifest their selves, more of the advantages this relation will bring to us. We know that an inheritance is in store for us & this greater or less according to our diligent obedience. & Correspondency to likeness to our father in the present state. & when we see him or as we see

him - grow up unto him in all things we
shall be like him - we shall act out ~~according~~^{to} to
him - like Moses we shall talk face to face or better
3 as Christ was so shall we be in the world. ~~although~~
~~this~~ perfection remains for the spiritual state
where Christ shall be seen as head & members individual
as parts of his body each perfect in his measure!

Men must pass on the world our portion
has Providence & grace will follow - we
shall be striving to do his will & that will enable
to further understand the doctrine so our
hope will be bright our eyes single &
pure aiming at nothing short of his purity

4.

in abundance and variety as to wealth and good &
all sorts of gifts and talents and all
and such men will be needed - and all
men and stepsons will be desired and
not find their talents and opportunities to use
as we see no continuation so will we need
no more and so there will be nothing else
it is when we have all of these talents
and all to use what v. little will

as Christ do that when before His
judgment seat. No where not Condemns
those who bear His image. Chap 3. 203.
18 Fear wh: otherwise is natural to us
existential in love. Fear of judgment
is characteristic of unbelievers. Fear of death
makes them all their life time subject to
horror. This fear is a foretaste of the
punishment awaiting them. Did Jesus
bear suffer fear? Can our love ever attain
such perfection that we shall never suffer
fear? Here is the test having no fear is the
proof of having been made perfect in love
Prov: 1. 33. "Whoso harkens unto me ... shall be quit
from fear of evil". "He who walk through the valley of
the shadow of death I will fear no evil". St John
having dwelt so much on the side given love
Shall we not be in danger of trusting to ourselves
or our feelings - what a blessing to come to
19 where it taken back again to the foundation
God's love to us is the gird & finishes our than
prayers - Confidence in His love kindles ours
20 & if it is His love that has begotten us - adopted
us into His family that us includes all His
family

1 John 4. 15^H

16^H With this inward evidence
flowing from our love to the brethren,
the outward or historical fact accepted
as the word or statement of God as given
by H. Spafford it follows that we ought
to be ready to confess with our lips
that Jesus is truly our personal Saviour
"With the heart we believe unto righteousness
& with the mouth Confession is made unto
salvation". To her it agrees with this by telling
us that thus confessing Christ will further
strengthen the abiding of S. in us & we in Him.
16 This is what we profess - a personal know-
ing of S. - belief or trust that He loves us
That His nature is love - that we are par-
takers of His nature & love like Him & He
remains in us

17 His love thus remaining, abiding, or dwelling
is the cause of greatest tenderness perfect love
in us - so there in looking forward to the
solemn day when we shall be judged
by Him we have boldness & this confidence
is well founded because we are like Him

are brethren who are daily in our
sight & within reach of loving acts.
"inasmuch as ye have done it to one
of the least of these my brethren ye have
done it unto me". if we do not love
the children of our father we do not
love the father himself.

This close reasoning of St. John finishes
here by returning to the plain command
to love God & our brethren as given
long before by Jesus when asked which
is the greatest commandment —
Matthew 22: 37. John 13rd 34 Love one another
as I have loved you. 3. 23.

1 Jänner 4. 12th

12 How is this starting station?

Connected with what went before
In here I'll see need there of S. to learn
as man ought to learn? — one another
& the fact that God can be seen & there,
from the Covenant we cannot there any
practical law directly to him is part as
the reason why our lesson is to be there
to such others. inasmuch as if do it to me
of my displeasure in this it cuts me. whether
in this has it regard. altho' much more
see S. has H. certainty in his abilitie.

o where He is & next He will diffuse more
& more love to love with gallantry
13. + the next step that follows is, that
we are convinced^{happening} there are in H
o He in us because love to fathers
for the reason that the same S. loves
them is not natural - you had not
found this in the heart of an unbeliever.
It is a love of the same kind as
there S. has to us. He has given us the
same Spirit as He himself has. The

Unseen Spirit been done not I
think ^{direct} regards S. the Spirit as a person
but to the character of S. the spirit
as one being made partaker of His char-
acter. A third partake of the quality
of its father. All this is the internal
likeness of one being children of the m:
seen S. & is to flow from him ~~in the world~~
to our fellow believers & is clearly followed
by the audience of his likeness or fulness
in 14th ver: alone makes the inward sim-
ilitude viz. the fact that there is a son & the
others know & whom less than S. the father
had sent to have no strivings. S. has
engaging upon this 4 most precious posse-
sions leaving above all those we can con-
ceive of in ourselves & making it even
possible that over come to each other
the last two years. John 15. 26. 27. shows
the same problem. also 1 John 1. 7.

1 John 5

1 Everyone. Rear the least herm of previous
Chap. to get the connection. What & John has
under consideration is the love to them
between them has till now is both the
acknowledged & unvoiced Confirmation to our
abundant ^{and} ~~and~~ Love of God's Children, as also of its
being an aisle to an assurance of our
true union with him. In this 21st verse
it is again given us a Command by him
the love thing's Command is repeated. Then
follows a new clause of the same meaning.
John is addressing them who know him
they were introduced into God's family
chiefly or also their confidence in Jesus has also
been introduced in a similar way — he
has been begotten of God. It is this brother
relation that is being Considered He
is a brother — a son of your father whom
you say has born — of John born him as an
adult so you will know His son your brother
2 So closely are these connected these two

Love to God as love to our brother either
may be first - as witness of our new
birth. Chap 4. 20. of wh: this is the command.

3 The love of God consists in this that we
do the things he tells us to do in the same spirit
that God does his kindness to us - like prayer, like
praise - Only work whatsoever without the spirit
of this - worketh by law is death works. & just in so
far as we live & act out this Child - the son
& daughter like obedience just in such measure
that our joy be much full. It is unwilling self.
mission that makes Gods command to love
our brethren precious & that shows us how much
in it reigns within us.

4 Because - the reason why we can overcome
the world is ^{by} us - faith or trust - the as
promised Victory. If we ask then on we
to get this faith here 54 answers by believing
that he who has already given us power to
trust him for our salvation still remains our
some implicit trust for strength to walk daily
in his foot steps. In every thing give thanks for
this is the will of God. Concerning you! Let the all
things connected with it be dealings with us. So do
to others as we would have them do to us let this much

Ratios 1 Jahr. 5. 1st to 9th

December 21



2 of the question of our duty to others - to
act out love to our Father's Children
laboring in the spirit in wh. He loves us -
why then that faith in Jesus Christ can
fail to overcome

6 This same Jesus in whom we are to place such
implicit trust is now presented to us as accredited
by three witnesses. John himself was a dis-
ciple of John the Baptist who is the first witness
he relates in his gospel written at an earlier
period of his life that Jesus presented himself to
John the Baptist & asked him to baptize him.
First however let us recall that this was sudden
re-appearance of Jesus of whose baptism he had
heard not a word. Since he was at the temple
at the age of twelve at wh. time he became con-
scious that God was his father - the temple his
father's house. His work is he about his parents has
thus far he goes into the private life of Nazarene
Carpenter. for 18 years. & Math: 3. 17. So do solemn
assertion that this Jesus was his very son. This
baptism was his consecration or setting of himself
apart to his father's business. The Lamb of God who
He whom all the preceding types of offerings had
shadowed before him. He the one only sinless

one who received the Spirit without measure
This is he who came by water - by the entire
Consecration of his being to the work of our sal-
vation even to the bitter end when in agonies
he cried - My God & Gads lamb finished the work
making an atonement for our sins buying us back
from the power of Satan. John 19. 35. Again John testifies
that he is only one among witnesses to the blood. The spirit
completes this threefold evidence. John 15. 26. 16. 14
Ch. 3. 24. John 16. 13. Again the three witnesses
are cited - the spirit being now first mentioned
as in regard to us he is the first to act upon
us - as he takes of the things of C. & shows them
to us - then baptism the sign of our having
been made partakers of the benefits of his death
& consecrated to his service. & the blood which cleanses
from all sin & wh: we remember in the
breaking of bread. These three contribute to
one of the same result. Agree in one.

9 Daily we accept the witness of men & upon the
word of men hazard our most important in-
terests. Surely the emphatic three fold testimony of
God is worthy of steele trust. When since Jesus has
most miraculously villed he not with him persons of things

1 John 1st verse

Every one that believes in the Christ hath
been begotten of God

John 1. 12 & But as many as received him
to them gave he power to become the sons
of God - even to them there believe on his name

1 John 2nd. who is a liar but he that denieeth
the Son the Son has no the father - but he
that acknowledgeth the Son hath the father
also.

1 John 3. 23 & this is the commandment that we
should believe on the name of his son Jesus
Christ

3 He that says a body him will never be
deceived. He hath the witness in
himself & his Spirit heareth witness
with ane spirit that even one has
children. Why have we not the full
joy - the complete victory over sin
^{just before as we have it not}
it is because we are disobedient to
imbelieving. Those who do not accept
salvation thus prepared & offered by
the Lord - treat him as a liar but
in so far as men do not treat him
for every thing temporal & spiritual
for instance our domestication
we two are guilty.

John 15th

15th A farther & the highest truth in regard to
Prayer is now taught us in verse 16th. If we have
this belief that we are asking according to His will
& the Confidence that our Father hears us we also
know, i.e., have the Assurance before hand that
our petitions are granted. Christ said when praying
for Lazarus. I know that thine heart me always. But
this knowledge also increases our love to G. David
says. "I love the Lord because he has heard my voice"
I now finish by enlarging upon these two points
in regard to prayer. 1st

Confidence that God hears us

John 14th from 12 to 15. Ground of Confidence

Po 14 5 - 18th v 19th " "

Po 66 - 18. " "

James 1 - 6 07. Knows not to ask

Heb 10th - 22. Knows to ask

Psalms 15 - 5 - 7 - 8. Assurance of Confidence

Know that we have our petitions

Heb 5 - 7

Math: 26th & 42

John 5th 9th

January 25. 1886.

9 We touch upon the fact in this verse in our last lesson - how are most important earthly concerns as directed by the testimony or statements of our fellow men. How Sad stands forth a witness & testifies, declares that Jesus is his Son - sent to accomplish our salvation & that his mark on our account he has accepted.

10 He that hath creditted this statement of Sad St. John says heath an abiding witness in himself that he is a Child of God. St. John wrote this as his own experience but does not here go into details. ^{on} He ~~that~~ habitually trust in Gods witness have a witness in their own consciousness to the fact. Then follows the sharp-cut awful fact that there who do not accept & act on this testimony ^{do} thereby accuse God of being a false witness - not merely of being heedless, because this witness is a ^{most} ~~most~~ such a high & that matter to each of us that if we believed him it would change the whole bent of our lives.

11 In this verse a concise summary of what it is that Sad so emphatically comes forward to witness about, is given - viz: that He ^{is} the gift of God & is a life - a new kind of life that will flow on throughout all infinite ages. & this life comes from the Centre of life. He is the root of life. When Sad people us on to this root we become the living branches, & the sap is

But here it is absurd to say we are one.
The reason is that the world does not know this. ^{They} ~~them~~
because they are ignorant of God, & don't believe he
is a father. nor can ^{they} ~~them~~ serve.

2. we are children at no future time shall we be less
more fully than we are now, but there is a further
manifestation even bawseless of what our sonship
will bring to us. we know then we have in store
an inheritance which will be greater or smaller
according to our abiding conformity to God's teaching
in the gospels. & when we see Him - goes up into
3. in all things - we shall be like H. we shall act
our likeness to H. like Moses we shall take face to face as
finer. or better we shall manifest face as Jesus did. This is
3. fully accomplished in our spiritual state & can not yet
~~be truly sojourn~~ where Christ is to be seen as head & we
as the body; metaphorically as parts of a body. but ~~the~~ ^{spiritual} ~~spirit~~
~~trust~~ - that we are ^{now} sons of God. & are ~~know~~ knowledge
the assured & hope then we have from on high. this
no part of man's into & likeness. This hope is.

+ more 7

in these notes we have been directed to the
new law of Children striving to attain likeness
to a beloved person because he loves them.
If anyone thinks he disapproves this law - he can
disobey it. ~~but if this disobedience comes~~
~~into a life of disobedience read the verse 4.~~
a sweepy general statement - on that is often
to discourage if is rebuked from the complete
Antwerp. No matter how holy we are it is an
awful thing to have given the known with grace
unto & God is no respecter of persons but
~~it is also direction if the Corruptors are doing a~~
~~but just at in that state of mind we are~~
~~strongly tempted to take advantage in her or~~
~~or others to try to be better than most people & the~~
~~other one starting to elaborate by glorification~~

Come in & take possession of his whole nature - we inherit this nature & remain in his power until we believe ^{the} ~~the~~ ^{the true one} truth, that Jesus by his righteousness & substitutionary death as "the lamb of God who taketh away the sin of the world" & we thus open the door by which the Holy Spirit enters & changes our nature into the likeness of God himself. so that whatever Christ or God are, we are partakers of their nature - They have life - eternal life - we have life which is never to die because he that hath the Son hath the Father also & so we are brought to the ultimate end of all the close reasoning of this wonderful epistle. We have the true God & eternal life life & the ages John closes with his affectionate "little children" keep yourselves from loving anything better than God & Christ. They & their works are indeed the only true things in this confused & wicked world do it no keep ourselves from idols.

As not to be touched by the wicked one
 this is no small deliverance for remember the
Wicked lieth — the attitude of espouse or rest in
 the wicked one & the arkam is lying, malice &c
~~John~~ ^{James} was recalling
the contest Christ had with the Phariseus which
 he tells us of in the 8th of his gospel when he accused
 them of being of their father the Devil & showing
 that they were by the wicked works they were doing
 The Devil is still & now going about seeking
 whom he may devour. So that there is great
 need for us to give earnest heed to all that
he knows. & now we come to the third, "we know"
30. This is the summing up — Moreover we know
 that the incarnation — mark, & abiding presence
 of the love of God is to us a living fact — He has
 given us the faculty by which we attain to this
 knowledge. We know that He is the true One
 who has come from God to destroy the works
 of the Devil & in contrast to those who are
 in him we are in this true One. Let us try
 to understand — in him — by this contrast.
 When Adam believed the lie the Devil told
 him — Adam opened the door by which the Devil

1 John 5. 15th to and February 23.

As study in the two hours previous to that we
leave upon today we dwell at some length
on the very important conditions of success in
prayer. That of living in a full knowledge &
love of God which makes him mould to ourselves
by the promptings & desires of our love to our Christian
brethren. The Spirit thus dwells in us in unhindered
measure & dictates our requests according to the will
of God. Such requests are heard & answered. Not
only are they answered but further we have an
immediate consciousness of their being answered
even before the thing asked can find its accomplish-
ment.

The sin not unto death. verse 16th
Bearing in mind this confidence in prayer com-
ing from love to God & to our brethren what more
natural than if we see a brother sinning that it
should dictate us as it grieves our father & are eas-
iest, loving, sincere petition that rise that he might be
healed of that sin ^{as he was thymizing} hading towards death (spiritual)
& God so closely associates us as are with him in such
muk as to promise, that the one who doth pray shall give ^{as he was thymizing}
life to the one who is sinning. It is the same spirit as
was shown by the mother who begged Jesus to have mercy
on her because her daughter was grievously vexed &

16. The sin unto death. Then follows an announcement awful
& solemn that there is a sin so deadly that when we see

fallen into that St John says he does not ask us to pray that it may be forgiven. What is this sin? Math: 12. 31 & 32. Jesus characterizes the accusations made by the Pharisees that "We Cast out devils by Beelzebub the Prince of the devils," as blasphemy against the Only Slaughtah. And never be forgiven. Describe the position of the Pharisees.

Mark 3. 29 & 30. "Because they said that he had an unclean spirit". Heb: 6. 4 to 6. — Heb 10. 26. —

Also 1 Cor. 2. 10 to 14. The natural man will not receive the things of S. Now if any one who has thus received Jesus speaks against the A.G. I openly repudiate belief in the A.G. That person has cut away all hope of salvation. He also has cut away the very root of the Christian system. He has committed spiritual suicide. He is truly dead. He has openly deserted life which is in Christ & openly entered the service of the Devil. It is not a particular sin he has committed but he has changed a foundational principle — he is off the foundation where forgiveness can be sought. The only remaining chance for him is that thins should by hidde sign show him that he is wholly cut off. We are not to receive such an one into our house — we are not to eat with him as we are told 3 John. 10. Keep in mind that this awful state of wh: we have been considering has two features — it is one who has known the truth & afterwards has deliberately & openly rejected it.

19th A righteous man is one that doeth right.

3 There is a right & wrong in everything we think or do. By what standard then do we test ourselves - The law. By which is the knowledge of sin. Chap. 3. 4 "Whosoever committeth sin transgresses also the law. for sin is the transgression of the law".

Christ magnified the law to make it honourable by fulfilling perfectly & this His righteousnes or right doing is imputed to us. All the same - all unrighteousness is sin - but such sin as can find pardon by Confession & Repentance - turning away from the sin. & this St John returns to (perhaps) list the awful damnation against & sin which cannot receive forgiveness the disbelief of us.

18th verse opens with the strong assurance ^{March 25th, 86}

18th We know, thrice repeated & returning back to here

18th "that ye may know that ye have eternal life". But let us again go over the reasoning - We are to know that we have eternal life. We are to have confidence in Jesus. We are to expect answers to our prayers. We are to ask for the forgiveness of the sins of our brother. We are not to expect forgiveness for any who having once known the truth now are in open hostility against it. Then a caution to ourselves lest the thought of easy forgiveness might lead us to carelessness about sin. & now in this

18th verse there is given an inverted thought at the source of our confidence - wh: has taught us to abhor sin

4

indeed the abiding knowledge of our birth
it keepeth us - as in 1 Pet. 1. 23 "Being born again
not of corruptible seed but of incorruptible by
the word of God wh: liveth & abideth forever."
"Whosoever is born of God doth not commit sin
for his seed remaineth in him & he cannot sin
because he is born of God." Rom. 6. 10 to 23.
The Consciousness as neither part of our having
been adopted into the family of God makes it im-
possible for us wilfully to sin. The Spirit indeed
is willing - the flesh weak but mortify the deeds of the
flesh &c) The wicked one will not be permitted to touch
our inner life wh: is hid with God in Christ.

19 Again. we know that we are of God & that
wicked one who is restrained from touching us
~~at this~~ reigning sculling in the hearts the inner life
of all who have not received ~~of~~ the same part
instead of the evil the Holy Spirit dwelling in ~~us~~
20 Moreover we know (three repeated know) This is
the summing up - The incarnation, & birth, & abiding
presence of the Son of God is to us a living fact. He
has given us this knowledge ~~more~~ ^{more} or better the faculty by
wh: we attain to this knowledge. He is eternal life in
himself. & he gives eternal life to us

His great love to us. Knowing his law again
kindles ours to grow & become rooted & grounded
in love - the root being the source of love as
the life as of life

4 to the 21 is the closing of the Epistle in wh: we are
given the results of this ideal or highest life
in C, & first as the most important ^{reality} tells us
what the effect of our having the fullest knowledge
& love of God will have on our prayers. In Chap:
3 & 21. we studied the conditions of successful
Prayer i.e. Prayer that is answered - (turn to this).
At first sight there seems here to be further limitation
but I think it is rather a more advanced view. The
whole aim of this letter is to bring us to bring ~~us~~ into
sympathy with ^{Ps} 23rd v. 5. to love the
things he loves. to wish for the things he wants. to have
confidence that he knows what is really the most desirable
things for us. Christ came not to do his own will but his father's
look first the Kingdom ... all other needed things will be added.
Our Father knows we have need of earthly things & asks us
not to be ever anxious about them. But our Prayers be chiefly
at this low level of asking we may ask & receive not because
we ask mind to consume it upon one lists - fleshly desire
But an increase in the knowledge of love of God brings us
up nearer to the desires that are God's, so the spirit has freedom
& asks according to his will & we enjoy the assurance of an answer
wh. is more the spirit of life of prayer than mere asking. A further

circulated from the root into the branch
wh: then bud & blossom & bring forth fruit.
It is an abiding ~~of~~^{12th not a ~~branch~~^{tree}.}

12 hath (in possession) ~~the~~ the Son hath the life ~~the~~
may be low spiritually but she we attayeth
low as hope - are knowable - that we have
life, it is time there be that brother assurance &
assure ourselves that there is a true life-giving
root; there Paul has grafted us wild grapes
into his own good vine & ask him to prove
us that we may bring forth more fruit -
Having the Son is the possession of Christ by faith
& to this we have the tri-fold testimony of Spirit,
the water & the blood. But the chief thing being
13 here is the sharp distinction between having
life & having no life & it is addressed to St. John
Christian friends & brethren that they may
know that they have life; all our study of
this letter of his has been & am again instructing
us in the evidences outward & inward there
will truly I safely assure us of our possession of
life - a God given spiritual life - A summary
we he given thus. we who are branches of the true
vine - Jesus Christ - love one brethren - this
act or state of love ~~thrusts~~ ~~back into~~ ~~our~~ ~~outward~~
~~Hearts~~ ~~our~~ ~~blows~~ which establish his love - this
invited love to God enables us hence to understand

1 John 3. 7 & 8.

7. Keep before the mind that the subject
is being reason & upon this that we are
Children of God & must have a resemblance
to our Father - introduced by a solemn war-
ning not to be deceived - The Childrens per-
ficiency must resemble the pattern given them
& there is a working out of that righteous-
ness which he has worked in & remark again
that it is not good works leading to righteous-
ness but being children of God they aim
or strive to cleanse themselves from all polluti-
ness of the flesh & spirit & thus open up the
Channel for the entrance of the righteousness. So
there here traces the Course of our righteousness
to its source & here it traces down to its foun-
tain - the Devil.

Commit sin is transcribe - Abstain in the
new version & seems to refer to the habituation
of the life showing who is our Father for
the Devil is the fountain from wh. all sin flows
as God is the fountain from wh. flows all righteous-
ness. For this purpose & that he may destroy &

pull down - back to press the mark of the Devil & His mark was accepted - He re-
turned to the Father that he intended that
I - & so we by the Spirit do mortify or press
to death the deeds of the flesh Rom 8.13.

Q. Before considering this verse go back to verse

6th "Whosoever committeth sin is not
murther knoweth Him". is better than ^{introducing} the old
verses for is it not our experience that the
acts of knowne personal sin shute us off from
communion with our father. we murther our
him more for the time knowe that we do worse
~~poor~~ children. Now, in the 9th verse it

seeme to have reference to the ^{one} ^{same} ^{same}
tenor of one kind - doeth not sin ^{one} ^{one} ^{one}
it is not the habit of ones life to ^{one} ^{one} ^{one}
continuall sin - the habit of ^{one} ^{one} ^{one}
the H. S. doubtless as to get if any
one says he has as sin he has
but each act of sin - like a cut ^{one} ^{one} ^{one}
& an illness in the body leaves a ^{one} ^{one} ^{one}
scar or churke healthy growth ^{one} ^{one} ^{one}
in the same way blydes the soul ^{one} ^{one} ^{one}
hindring our progress in spiritual ^{one} ^{one} ^{one}
sancte. John 5.33 & have made

Mr. George Lawrence

Simeon Bent

Mr. R. P. Rath

Mr. S. G. Stephens. Rochester

Mr. Pillans Stephens. Sing ^{one} ^{one} ^{one}

Albion

W. Taylor

1 John 4:7

October 155

7 The Apostle Again discusses the subject of brotherly love - in man's & divine communion both are birth from God. In Chap: 3. 11 to 18. the testimony of our hearts comes in - then the unwillingness of the H. S. - then fallowots & Caution respecting truth & error now he returns to the leading subject of the epistle - The statement he now makes regarding love is the broadest & most comprehensive - love is of God, i.e., all love emanates from God - so that all pure unselfish love is like to or of the same character as God's love to us. The world has a love of its own each one being what is pleasureing to self. God loves the unthankful & the unholly - His enemies - & delights to afflict them to be His children to make them partakers of His own purifying love so that we are enabled to forgive them who persecute us & pray for them who despise us & us. No love or day better of men have ever experienced this God-love but by the touch of the Holy Spirit of God. He then his

8. this kind of love is love of God.
8. He that hath not this love knoweth not God - He bears no resemblance to Him whom he claims to be His father. God is love. Contemplate this as essentially His nature.
9. We come to know God in this Character where he revealed His plan of sacrificing His most precious possession ^{Jesus the Son} to atone for our sins. We were turpids - dead in trespasses & sins so that we had to get life. Chap 5. 11. ^{He} got us out from among the dead into a new life in ^{to} by His son.
10. All this sacrifice of love originated to come forth from God - it was all on Gods side - we had no love to him. Rom 5. 8th God committeth us. In this matter we see pure unselfish love God plucked Christ from 3. 16. O make a propitiation - ceremony or peace between us traitors & the loving father. His greatest crowning act of love.
11. Beloved. (peremptory appeal) if - if it be true, the love that has been spoken of in v. 10th we also - ought to love ^{#102 - ms} one another. Children of the same father ought to resemble the father. Chap 5. 1. 2 & just in the measure that we apprehend Gods love to us in these things shall we love the brethren.

1 John 3 - 10

his word abiding in you. 1 Peter 1st
20 to 23 runs parallel with verse 8th to 12.

10 A doing of sin - a life characterized by
sin & particularly one form of sin - abey-
g love - or its equivalent. Hence of anti-
hate towards a strain brother is a test sin.
This love is best the evidence to those who
as well as the sense of assurance tranquilly
by this shall own know that you love me
because I have loved one another. 1 John 18 & 19.

Indeed they have 6 v H. I. love to God is
expressed chiefly by practical love to those
whom He has redeemed. for you men
see your body to be honest & but the
Sovereign to be your hence opportunity
especially to the nonchristian of faith in the
case of Christianity & so we pass on to
the 11th week: where this is emphasized
upon.

1 John 3. 11th Feb. 23. 85

- Returning to ~~the best chance~~ of verse 10th where we found love to the brethren particularized as the best criterion of that righteousness the principle outward evidence, as well as inward test for ourselves, of our being Children of God.
- 11th The Command which we find in John 13. 34 is here sent as a message to us from the greatest brother - to love one another & that by out-going action rather than by words either spoken or written. — "Love not in words nor in tongue" 12 & this illustrated by its opposite — active hate in the first recorded violence & the first homicide showing how from the first the heart was wholly alienated from God & from those that loved & obeyed Him. Cain's works were ^{done} disobedient Abel's righteous ^{was} right or obedient ^{unwise} Heb. 11. 4. By faith
- 13 Men began thus & less will go on in this way. Do do not marvel! Chinguey! "He that will live godly will suffer persecution". but when men prosecute for righteousness sake rejoice & be exceeding glad - for great is your reward in heaven
- 14 The hate of the world having been mentioned

2 love to the brethren is again brought forward as a comfort for us in this touching the world's knees it will bring a fulness of knowledge of our life with Jesus that will give us joy far beyond our know.

15. Absence of love in verse 14th [last clause] is the same as — "in as much as ye do it not to the least of one of these my brethren". This passage states — (sin of omission) is often given by people in a self-satisfied spirit — I will do him no harm but here we are told that that being our habitual frame towards God's children we are abiding or dwelling in death & in the 15th verse we

16. find that active hatred is only a further development of the same state & is equivalent to murder. For such one who hates his neighbor comes to the person hated. Calvin says. "Whom we hate we will destroy & we scarcely require John to add, "no murderer hath eternal life abiding in him."

16. John 15th & 13th Greater love hath no man than this that a man lay down his life for his friends.
~~John 13th Commanded his love to you as in that which we have got James Chast died for the magadys.~~

- 3 Hitherto the Apostle has been pressing upon us the importance of showing our love bain another by our works & suddenly reverses the matter & as it were asks - how do you know that Christ loves you? Only by his acts - His voluntary laying down of his life for you. In proportion to our perception or knowledge of this highest evidence of his love dare partaking of his Spirit that we shall be prepared (if necessary) to share a like love to our brethren. "Greater love" (John 15.13)
- 17 This being the height of love to which we aspire how can the love of Sæl possibly dwell in the heart of a man who possessing this world's goods contemplates - looks heavily upon & fully entertains that a brother is in need & deliberately shuts his heart against helping him - It is impossible.
- 18 Hence follows the exhortation or warning that only to express love either by spoken or written words but by deeds wh. will show the sincerity of our words Ezekiel 33.34.
- 19 Wh. thing if we do we shall know. So if we actions have not the assurance that we are Sæl's Children let us follow the exhortation here given that we may enjoy the blessing that flows from faith & works & the immovable seat of our affection - the heart will answer - "yea here thou knowest that I love thee"

1 John 3. 19.

19. "The little children" of verse 18¹ deserve to keep us in mind there altho' - faith as the motive to good works is not again mentioned it is Christian there he is sinless - there neither ~~flattery~~
~~written~~ ^{one way} ~~or~~ ^{another} ~~way~~ perfectly to know the it in the heart or obtaining these will bring us assurance of salvation there then are in or of the teeth - still our shortcomings in our very ~~innermost~~ being even as ~~bash~~ here before him.
20. Having, if one may so express it, given us directions how to attain assurance St. John enlarges upon the importation of this Self Condemnation or Self acquittal I tell in verse 22 - if etc greater blessing there will follow from being able to perceive own faults as ~~justices~~ in His sight for first your heart Condemn us all then when known of our failures is more comprehendible.

2

Gods knowledge of persons &c. See
in no. 111. there we do not fathom.
So that it is a serious matter not to have
abiding peace with God.

21. Beloved. - Another term of endearment
used for the same reason, probably as the
"little children" of verse 19th to remind them
the whole subject is addressed to those
who are already "called", fearing over
them lest they fail to attain all the joy their
achievements & prayers bring. — If our heart
concern us not we have confidence
forward, & "whatever we ask we

22. Receive from him. P. 11 to 16. Mark 21. 22.
Mark 11. 24 to 26. John 14. 12. to 16. 7 15. 7. T 16. 23
James 5. 16. Chap 5. 14. John 8. 29. T 9. 31. three
passages show chiefly the conditions upon
which prayer is answered. but now we have
to be on our guard lest the thoughts shall enter
our minds that our good works bring this blessing.
Out of Christ there are no good works. "Without
faith it is impossible to please God." After the many
gave birth in His name & willing now to sanctify
we own motives or motions towards action which
be similar or like to Gods motives so that those

3

which He is said to mark in we
mark out harmoniously: it is the natural
fruit of faith or abiding in the vine. Of faith
is God's gift - "what have ye therefore
not received but His love is pleased these
fruits as from us - as a mother having
laboured to travail truthfulness into the mind
of a child addicted to lying upon finding it
was a temptation confessing - "I did it but
I must tell the truth because it is wrong to
tell lies & to give false" She kisses it saying
forgetful that it is really the result of her
own labours so our heavenly father accepts
the good works wrought out by the Spirit
working in us to make & hold of His good
pleasure. He also answers our prayers that
the ingenuous spirit dwelling in us has die-
tated because up to that measure it is his
own voice - according to the rule I think
23 the first this explanation sustained
by verses 23 & 24. For in the preceding verses

having having doubts on many side
of the Maths & John seems to fear there
are many. Conclude that after all Marks
are Mortalians to be brought directly
back to the rudiments of our religion -
the key note from wh: he starts - Jesus
ans alpha & omega & the outcome of
faith in Him will ever be - love to the
brother, our fellow believers.

24 If we stand fast on this foundation
the shall abide in Him & He is w: to
love in our heart & love in our deeds
will flow out just as has been before
explained in detail

25. & the assurance then we are His will
abide with us not as a presnet but
as a "living fountain, in our inward
parts, springing up to everlasting life".

2 page

dwells in them - that is God or His Spirit than he - the Devil or his spirit who dwells in those who are of the world.

5 Those unregenerate teachers naturally speak of the things that they know & that can be understood by those who are without spiritual discernment. John 5. 18. - 8-47.

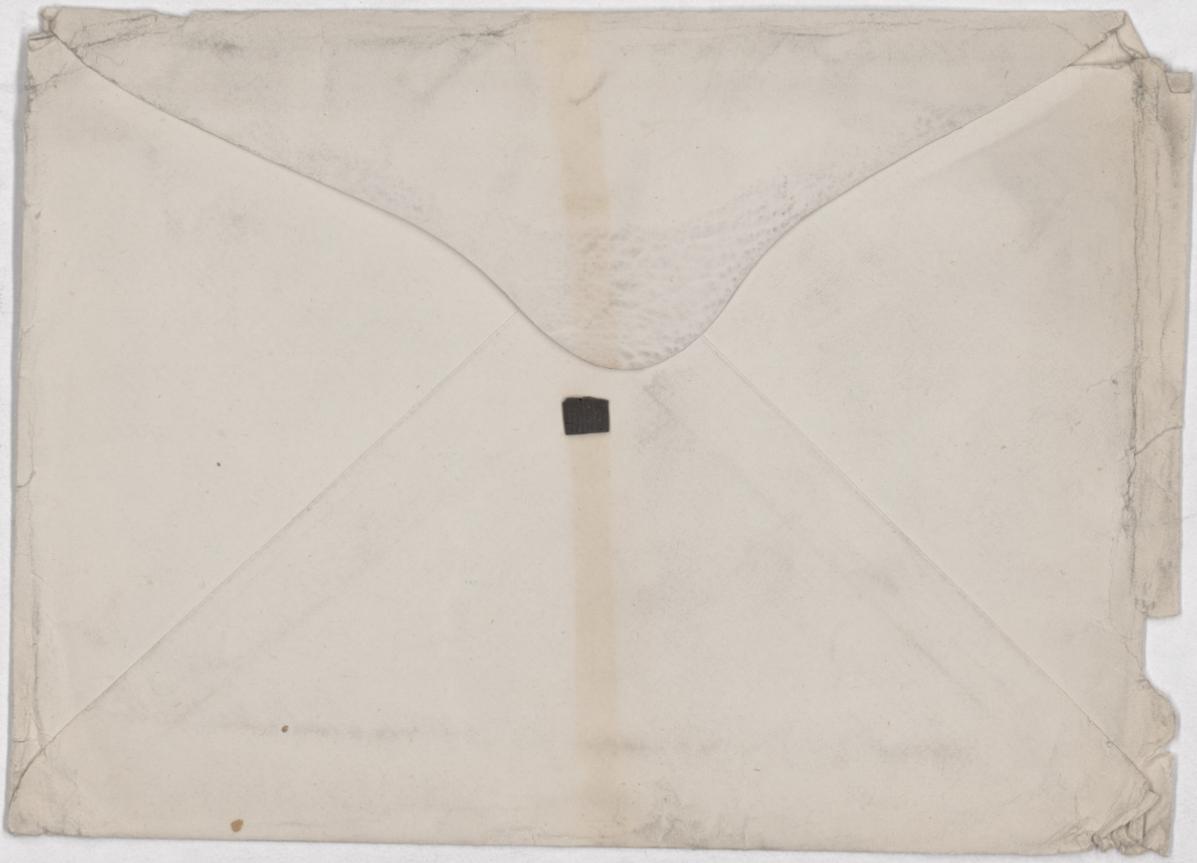
6. me = John himself & other apostles are of God - so accepting his teaching while he a further proof that those to whom he writes are of one spirit with him - all of the same family. Others who do not accept or receive his teaching show that they are not Gods Children. This John distinguishes who have the spirit of love for truth & who have the spirit that accures to teaching that comes from the Devil.

1 John 4th April 25th 1885

1st John after having written so fully upon the subject of love to the brethren as the basis of our assurance & taking confidence as ~~feet~~ is our heart & the outcome of this love in acts of kindness the highest manifestation to others of ours being the Children of God he brings us back again to the underlying foundation of love in Christ as the root of the whole of this blessed participation of likeness to God & that this spirit is His ~~gift~~ & then in — Chapter 4th he takes up the word spirit calling attention to it by again using the misleading word beloved — warning them & us against teaching teaching that comes from false prophets — the moral prophet here not meaning only one that foretells future events but one who ^{teaches} expounds or explains God's word. Also that there are two kinds of spirit the spirit of God & the spirit of the world which is spirit of the devil — for he is the prince of the power of the air the spirit that now works in the

Continuation

Notes on st John



The Sabbath

This was not a new institution introduced with the ten commandments committed to Moses to be enjoined upon the now born nation of the Jews but that which came in at the close of the work of God's creation of the world when man made after the image of God took his place as its crowning glory & God saw that all was good & he native & was satisfied. ^{Gen. 2. 1 to 4. 1.} Man too aside holding communion with his maker rejoicing with him in his completed & beautiful world until man tempted by the devil wilfully disobeyed introducing sin misery & confusion into the highest harmonious creation - for the whole creation groans & travails together in pain with man so God's rest became the active beneficent work connected with the redemption of man. Man changed & no longer either enjoys or endures ~~antiphysical~~ ^{antipathetic} vapor as in misery & judgment he had to sweat & till for his subsistence only a seventh part of his time was given to him in which to rest from daily toil & to renew his closer communion with God for the restoration of his spiritual nature. In the earliest periods of man's history this Sab. w^t h, by all then were reckoned to God, longed for as a great blessing & well naturally & easily be associated ^{in his mind} with God as the Creator & his rest on the completion of his work. ^{so might he also turn up} As ^{then} took up the loss of this own divine rest by this disbelief. ^{thereby} etc. their gratiue for their seventh portion ^{not portion} he had appointed they also did attain. But as men multiplied, wickedness increased & the Sabbath was disregarded. ^{the people} were separated to be trained for Paul & as a light to the nations around. Through Moses God's laws were committed to them & command on the Sabbath day to keep

of this occurs when Cain & Abel, at the end of days offered their sacrifices. Gen 4. 3.

2

its holiness was one of the most important of these laws as it was a visible testimony of their conviction in what they stood to the Creator of the works of the earth & ~~had~~ a protest against idol worship & the multiplication of gods openly shown to surround nations. Looking back to the original law it contains only one positive injunction - cessation from all work - they were to cease from all their ordinary occupations that to become totally inactive. You remember then when the Jews were in the wilderness on their way to Palestine they were fed with manna gathered each morning on the day before the Sabbath: a double portion pile ^{was} gathered & cooked in preparation for the Sabbath. In contrast to this ^{* showing that they knew not} ~~they knew not~~ ^{as a holy} the work in the Temple was carried on on the Sabbath - does not this typify that work for the spiritual good of men overrides the law of the Sabbath - the Sabbath being made for man's benefit & Temple service was never akin to Sæd's work which is a busy day - a day for the benefit of his fallen creatures. But under the law as in Christian times unless these abominations are spiritually discerned they become a weariness & easily come to be disregarded. Read Neh 13:10 a 15th I saw while ^{buying} the ~~the~~ ^{buying} Sabbath had almost been given up. He saw some trampling the grapes in their wine presses. others bringing these grapes to the market & at Jerusalem. They ^{not yet} ~~not yet~~ by ~~protest~~ against this desecration but he shew the gates of Jerusalem on the evening before the Sabbath & kept them shut till the Sabbath was over. In Jon: 17. 19623 when Paul tells him solemnly to protest against their callousness. Calling upon their kings to enforce the law that no burdens were to be carried either into or out of Jerusalem on the Sabbath.

These sins become so great that God has to send
punishment upon them. The Babylonians overpowered the nation
& took them captive. After seventy years of humiliation & suffering
they were allowed to this own country & from this time a
marked change can be observed onwards till the pulpit
of time brought the promised One. Instead of the tendency to
follow the surrounding nations in their worship of idols. these
priests & leaders returned to the laws of Moses with punctiliousness
& abstinence an attention to details adding lengthy explanations
& even making additions that equally lead to the neglect
& contempt of these laws as seen in their original
purity. To be it observed that neither infidelity nor ritualism
is any new plague of the world bringing away man's mind from the simple
& narrow way of the truth as taught by God in his revealed word.

Let me give a specimen of how this trifles with the law of the Sabbath:
"It is forbidden to bear a burden on the Sabbath: therefore you may
not to wear shoes with nails in them as that will be carrying
a burden. A tailor ought not to carry a needle in his garment
on the evening before the Sabbath: lest he forget & carry it on
the Sabbath: Is it not said that such things should have been taught
in sober earnest thus loading the memory & hardening the
conscience with foolish restrictions & effectually hiding
the blessed nature ^{of} the gift to fallen man of a day in seven
to commune with God & do his works of love & mercy. How did
Jesus act when he came amongst a people filled
with such prejudices. He knew ^{how} the benevolent work
of healing the sick on the Sabbath: and shock the Pharisaical teachers
& astonish even the masses of the people. If he did not think from
hearing the shame & wrath that they would pour upon him
that he might show some of the God-like work suitable to occupy
our time on the Sabbath: do we read of fewer acts of voluntary
miraculous healing on different Sabbath days. The first was

the man he cured of paralyesis at the pool of Bethesda. The pharisees attacked the man, after he was healed for carrying his bed on the Sab: & when they found that Jesus had told to take up his matress & go home they turned upon Jesus & persecuted him. In meeting this first accusation as a Sabbath breaker Jesus seems in his own thoughts to go back to that which the Sab represented. Gods rest including work for mans salvation & he answered "My Father worketh hitherto & I work" in the same way that he worked. This answers to men who did not believe that he was the Son of God & had to work the works of God in that sense him; as long as he was in the world that he was the light of the world ^{was one, against} _{setting of the truth} _{dropped only their} _{minds} ⁱⁿ for that time in _{this} ^{he} had deserved his sin in claiming to be Saviour so they deserved their wrath & sought to slay him. Later in his ministry ^{introducing} them more fully what accrued than on a Sab: from some cause connected with their work for the master, that Jesus & his disciples were hungry & in passing through a field of ripe Corn the disciples plucked some of the ears & rubbing off the husks with their hands ate the corn. A pharisee ^{or pharisees} _{accusing} this again accused them of Sab-breaking. The sin in their estimation being in the work of rubbing off the husks, as the law as to thuring Corn was then passed by not eat at all. Deut 23. 25. Jesus defends the act of his disciples by the instance of what said, one of the masters of Jewish party, did on the occasion of himself & men being hungry & without ^{any} _{the} means of satisfying it. He took the bread thus had been dedicated to God off the altar thus showing that many to mans need is of greater account than a solemn offering to God when such things comes at the same time he desired. & he seized the opportunity merrily to tell these men that they had mistaken the object & spirit of the obligations of the Sab: The Sab: was made for man not man for the Sab: & he goes on - if you had known what this meant you would have many rather than sacrifice you did not have

condemned the quietists. & further to show how little
they knew of the spiritual character of the teaching of the O.T. & wh
they held ^{no more} ~~to~~ out ^{some of the} up to other like teaching, in 1 Sam: 15. 22
"Behold to obey is better than sacrifice to harken than the fat
of rams". Again in Isa: "when I bring him you are of Egypt
I did not give you any commandments about sacrifices
I said - obey my voice & I will be your G. & ye shall be
my people & walk in all my ways that I have commanded
you. & it will be well with you". Those quotations are striking
when one considers that they were spoken whilst the religion
of rites & ceremonies was in full force; then this ^{intended} ~~not~~ ^{but} to remind
those worshipping ^{& those my dear humanity in most unfeeling} Sack that the spirit in wh they ^{is} some
is all-importance. In the application Christ made of this
illustration of what Daniel had done he enforces the
truth that ^{in myriads} ~~the formula or external mode of showing honour~~
to God stands above even the messy ~~holy~~ ^{holy} deeds of his
children whom he loves & caress ^{this he always does the best of his power & discipline} ~~when you are of them~~ ^{comparing with them} ~~and~~ ^{where} ~~where~~ ^{the love} ~~the love~~
harken but a privilege ^{to be enjoyed by those who believe in} ~~the~~
God as their friend, & only at Gods call will such be found
willing ^{from the contemplation or teaching of the highest} ~~to attend to the physical wants of their own or others.~~
See many Christian mothers how gladly they will take the full
Lab: ^{as giving up their children as they can receive it} ~~privileges, but he comforted, so on caring for these~~
~~harken publicly these minds with the promises & admonitions~~
of the Lord for he will not forget to divide the spirit earth
those who have to remain at home.

thus we Campbelle & hunchsome rules thou thy herd laid upon
men by wh: they had hidden the true meaning & use of the Sab: Jesus
~~as some say~~^{teaching & burch beam} ~~use~~ at my hazard to himself delives ~~use~~ his people from ~~pravers~~^{against their oppresse}
~~#e. thus Lord of the He had instituted the Sab: as the first to the world of the~~
Sab: & he wld restore it its original purity wh: is eminence fitted
to minister to mans present & eternal well being. the Sab:
in C. Ministry in a synegogue again on the Sab - a man with a
withered hand was present those men were on the watch to find
occasion to accuse Jesus. ask is it lawful to heal on the
Sab:? his answer in its semplicity & directness of conviction is a model
for all time. what men among you hearing one sheep if it fall
into a pit on Sab-day will he not lay hold git & lift it out.
~~how much better then is a man then a sheep~~
Now this must have disturbed their devilish plans & he proceeds
so it language to the people on the Sab or evil to save
or to kill? o the mark o help one looked on him with
anger as he thought of the day dyed sin of their looking
holder of one of his Hosts most munificent gifts to men
^{a day in yr}
~~& then~~ in mt. stile ^{enjoy} had a several part of the Echiria peace
he had profited in wh his spirit not rise to the over
templation of the creatures of Gods creation ^{the man of the picture} bring the higher
deating there awaited the arrival ^{of his wld submis}
~~to the Gods judgment~~ ^{judicium} laws & guidance of he wld submit
of S's remedy. for the sin ^{of the} disease same & body his disobedience
has had caused him to inherit. oh how sad that noble thoughts
& purpose shd be frustrated by such childish puerilities. Jesus was
angry & he turned to the ^{teacherly} ~~supress~~ said - stretch
forth thy hand!. Having seen the exposition of the nature
of the Jewish Sab. & a few words shd lead us to a clear
understanding of the position occupied by the Christian
Sab. we do not know all the & unrecorded teaching ^{may have} given to
his disciples as to the change from the sixth to the first
day of the week. & little is told us ^{that are} and important it
was so dry indeed - that the amazing work of re-

When completed by the offering at once communicate its superior
claims. The creation story with all the preparation ^{in time} ~~lived by the prophet~~ ^{for the birth} ~~lead forward to~~
the consummation of this venture ^{in time} ~~therefore sent by the prophet~~ ^{as the word} ~~to the~~ ^{representative} ~~Shallotus types~~
figures or objects lessons leading up & forward to the pulsus & time
when the Son of God. Come amongst men as the second Adam ^{as the word}
& our race to be hated by the Devil tried & tempted. to consume our
~~pulsus & our~~ ^{but} ~~also~~ ^{to obey in} ~~and our~~ ^{but} ~~also~~ ^{to obey in}
~~of our~~ ^{but} ~~also~~ ^{to obey in} ~~help us to~~ ^{but} ~~also~~ ^{to obey in} ~~the~~ ^{but} ~~also~~ ^{to obey in} ~~the~~ ^{but} ~~also~~ ^{to obey in} ~~the~~ ^{but} ~~also~~ ^{to obey in}
to take away ~~him~~ ^{him} to obey in ~~spirit~~ ^{spirit} & in truth the holy law of God & to atone
by giving his ~~life~~ ^{life} blood or life for our sin. This fulfilled & finished when
he died was ratified by his rising from the dead. No doubt no
discretion was needed.