

Feb 11³

10³¹

3

SUBJECT, *Moved with*
For

The Mod 7 judgment

04/65

02/60

CP

Hub 11:7; 10:31; 12:29

MOVED WITH FEAR

With me around, a segment / modern theology? Not true.
I Th new, altered conception of God: Sentimentally weak,
made up of mushy love.

The results / this theology are amazing:

1. God. No moral rules, making demands, laws. ^{limiting} ^{regulate}
2. Jesus. As moral.
3. People. Soft, delicate. Strength, ^{confront you with} ^{dear}
y. experiments with judgment ^{more}, ^{broken}. ^{Victims} ^{army}
4. Messy. No urgency. ^{Sin} ^{principles} ^{no} ^{moral} ^{judgment}
^{to} ^{do} ^{let} ^{us} ^{remain} ⁱⁿ ^{neutral}
Act 2:3 = withdrawal in literature

II But what is the threat?

Too important for me and a Roman. My demand...
Not to be concerned? Not to fear? May be, not (as) enough.
y. ^{addition} ^{to} ^{the} ^{fact} ^{that} ^{the} ^{world} ^{is} ^{changing}. ^{more} ^{delicate}.
y. I K. 22. ^{Chab.} ^{philosophical}, ^{Micaiah}. ^{Parable}. ^{silence}.

Feb 10:31 "It is a fearful thing to fall into the hands of the living God."

Feb 11:7

THE GOD OF JUSTICE AND JUDGMENT

THE FEAR OF THE LORD

Of the text: with an accent, blind, reading theology answers: "No fear"

The new, altered conception of God.

Love - love alone. When that said all said.

The message of this theory are concepts:

- 1. An altered conception of God
- 2. The love of the real historical God
- 3. The people know "love said"

1. An altered conception of God
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Sgt, diluted compromise.
 thought, wanting faith, you out of them.
 (3) of. give up. no. wishes, who is led.
 returns. take from them.

Colossians
"If you have..."

(9) The joy of the message is lost.

A soft, easy going, sentimental God.

- Sin not so bad. Provides no threat, moral judgment.
- To die for, no joy in it.

- The Heb. 2:2 "no great salvation" nearly a cultural inhibition for god.

Antioch said - from said. Marcus Aurelius said..

But be this as it may, we are concerned with the truth.

If the joy of wisdom is being easy, much, soft, sentimental, then accept it in all wisdom. Sin - death - accountability, no matter. Good anyway.

But what is the truth?

If there is such a thing as the fear of God there is also such a thing as the bleeding heart.

1) want to know. 1) mind. too important.

of (1) 2K. 25. Calab, Remitt. John. Judgment. Michael.

1) see the answer everywhere: the text. With large. Full. My. Study. Bible.

2) must use of eyes not to see it: stop years, was living. present text.

necessity of fear through judgment
 1) 10:4 the abject terror in a question
 2) the great change to look at them
 3) involved in the other 2 letters, showing they
 4) "preparation" "abandon" in them from
 5) "preparation" "abandon" in them from
 6) "preparation" "abandon" in them from
 7) "preparation" "abandon" in them from

1. The revelation of the Last Judgment. Throughout the Book, the ^{Book of Revelations} ^{subject}
 "The beginning of wisdom is the fear of the Lord." ^{and, sequential report.}
 (1) Beginning. ^{long the day of our day. God said. Satan said: "It may be!"}
 Let all come in.

(2) Type of judgment. ^{God said: "I will proceed. 120 years, no more."}
 My spirit shall not always strive. ^{the things that are revealed, an act - no more.}
 (3) moral law. ^{God said: "Visit my people."} "Angels, meaning
 in history. Word of moral law. ^{Beings what was? God is not revealed...}
 Judges 2:3 etc. ^{God said them into the hands of the enemy.}
 Day of judgment - ^{God will destroy the world.}
 "Jesus. Same. (Josephus). The nation destroyed."

2. The revelation of the new year heaven. ^{God is the God.}
 "He that hath seen me hath seen the father."

(1) Knowledge, discerning sin. ^{12:47-53}
 I know the - ^{discerning thought. "He will be filled upon the earth. He will give"}
 - "You into you, I know" ^{Revelation 23, = turning of the hour.}

(2) Knowledge toward, ^{knowing} judgment.
 Practically all from here.
 - Disc. Logos
 - Day. John

3. The revelation of the final judgment.
 The scene: the new Jerusalem.
 But the judgment. Oh, my soul! The penalty, ^{many} of enjoying sin.

(4) The Hospital screen.

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A young man lay upon a hospital
bed. Hurt in an accident. winter 1874.
Did not know how serious his injury was
knew he was in great pain.

Suddenly something was changed. A nurse
came quickly into the ward a put
screen around his bed. The nurse
what that meant - they expected him to
die.

His whole world began
to collapse around him. He heard the clock
chime. He felt despair that he would never
be dead before it chimed again. As if began
to pass before his eyes. He had lived without
God: now the cruelly weight of sin began
to settle upon him. He trembled as he thought
of meeting God.

His eyes wandered about the screen,
as they upon the opposite wall was a
scripture with which he had been
at school days - "I will come to you
that you will be saved."

Somewhere he remembered that
follow could be saved if he came to God.
From the scripture was written - "I will
with deep writing he said from the
depth of his heart: "I will come! I do
come! I do come to thee! Is it too late?"

The man in the next bed hears him
and said, "Poor fellow, he is delirious."

The man behind the screen was
smiling now. He was happy. He has a
sawdust; ready to do. Only wished he
could get to the his friend; truth about
x.

Then they were called back and removed
the screen. "I am sorry, Sir," she said
"there has been a mistake. I put the
screen across the wrong bed. I am
very sorry, Sir." But he is just
asked the patient sit up in the
bed as if out: "Sorry! only,
that is the greatest thing that ever
happened to me!"

- Hurdal Fair, p 88 + 239

(2) W. has the real, historical Jesus.

The attempt to dissolve the man of Nazareth into a sentimentalizing, gentle, lovable idealist has almost succeeded. Most have come to think of him in ways that make him little more than one of history's loving souls.

The romantic portizing of Jesus was in full swing when Ernest Renan in 1863 wrote his Life of Jesus:

"His lovely character, and doubtless one of those transporting countenances which sometimes appear in the Jewish race, created around him a circle of admiration... Tenderness of heart was in his transformed into infinite sweetness, vague poetry, universal charm..."

[must have been something else they were after him!]