

Judge 2

SUBJECT: The Warning
card

0470

GB

Judges 2. THE WARNING ANGEL

Israel in the hands of the Amorites
The A.T. for O.T. & great allusions
renewal

II
2:10 The generation that knows not the Lord nor his works.
Judges, always here. Like with warning report, keep of sin & things
to be told to the ground again.

We cannot learn upon traditions
nor on the experience of others
to know you because of what happened to the people.

There must
be personal
contact with the
matter "I don't
know."

A good generation, historically given. We feel good in their presence. ^{11:10}
They are the people who were not very
historic in the eyes
and we let them be forgotten. Then Judges 2:10b

Naturally, a generation of skepticism, unbelief, religious followers, unrepentant.
These people began, believe in historical, but we to the point that we would know the future.
demonstrated, and...
my parents...
of that we do not possess historical records. One thing is true in our generation.
I think of our own day and wonder if we are not...
... you think of... the world but it has not the same...

11-23 Summary of Book of Judges, history of Israel 400 years.
Like overture introducing a ritual, gives: main themes, story & follow.
Calypso, adventures, introduction, returns, respite.

A remarkable story: the chief theme, the sins of the people. History of
Israel, told in scriptures, on long inheritance of Israel. Spoken only
by one except the true skulls, etc.

2: 1-5. Begins with the awareness of the ^{the} ^{unreal} ^{of} ^{the} ^{world}.
① ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
② ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.

Suddenly, a spiritual voice is heard, a message? ^{standing} ^{your} ^{unperturbed}

The Angel of the Lord had appeared to Joshua in the night, saying, "I am around about thee as 'captain of the Lord's host.'" There no appears to be why his ideas were carried out.

They have broken movement - old ideas with new ^{and} ^{hands}.
Can no longer hope for old ⁱⁿ ^{their} ^{old} ^{way} - ^{renewed} ^{ideas}.

Wright - Bookman - offered his ^{own} ^{group}. ^{would} ^{have} ^{thought} ^{them}.
But no. Did it ^{and} ^{his} ^{eyes} ^{and} ^{his} ^{heart}. ^{the} ^{unreal} ^{of} ^{the} ^{world}.
Bookman ^{was} ^{not} ^{interested} ⁱⁿ ^{it}. ^{he} ^{was} ^{not} ^{interested} ⁱⁿ ^{it}.
^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.

2: 11-13 They follow the gods of the people around about them.
The ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
The ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
The ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.

Let think of ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
about you. ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
within - ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
can't. ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
speaking is ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
at Michael or God. ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
drunkenness. ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.

Can ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
be who ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
you ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
and, ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
promise ^{the} ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
earthward pull.

- ① True always ^{is} ^{not}.
- ② the ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.
- ③ the ^{unreal} ^{of} ^{the} ^{world} ^{is} ^{not} ^{real} ^{at} ^{all}.

V

2: 14, 15, 20, 21. The certain and true retributions.

1. The hot anger, that
2. Sin and punishment grow out of the same stem. Punishment is a fruit that unexpected appears within the flower of the pleasure that excites it. Cause & effect, seed & fruit, cannot be separated. The fruit persists in the seed, in account of the cause.

The punishment of sin is a punishment in kind. 2:3-21.
 The great of discipline forms the plea of punishment.
 Some say you must of the ^{discipline} of the law - but let us see what the law
 brings forth to the sinner. The law of the Lord is the law of the Lord.
 The law of the Lord is the law of the Lord. The law of the Lord is the law of the Lord.
 The law of the Lord is the law of the Lord. The law of the Lord is the law of the Lord.

So with the children of Israel.
 - The law of the Lord is the law of the Lord. The law of the Lord is the law of the Lord.
 - The law of the Lord is the law of the Lord. The law of the Lord is the law of the Lord.
 - The law of the Lord is the law of the Lord. The law of the Lord is the law of the Lord.

These will us. Punishment is the retribution of the cause of sin.
 a law of divine procedure. Sin is the punishment of sin. If you will to
 temptations, part of necessary retribution is that the temptations which
 by us, has found us. Hence to sin is as much of our own
 pleasure as sin.

The divine anger. 2:14, 15, 20.
 "A" Sit all down as fire against it. The law of the Lord is the law of the Lord.
 The law of the Lord is the law of the Lord. The law of the Lord is the law of the Lord.

The severity of the Lord's anger. (1999) (1999) (1999)
 As true to his threats as to his promises
 No less severe because calm, full of patient waiting. Anger does
 not smite at once, but waiting as the tumbler which comes
 down on the head of the sinner. (The law of the Lord is the law of the Lord.)
 Divine anger is a great thing, no royal sentence can do
 away history of delay, overtures, sudden plagues, with losses,
 captivity, Babylon, etc. (The law of the Lord is the law of the Lord.)
 The tumbler parable: the result of the law.

A Shocking Start for a Freshman

By DICK WEST
Editorial Director

TODAY'S THOUGHTS are about a fine young girl, who is entering college as a freshman, and a mother who understandably is concerned about her daughter's proper development.

Recently they went to North Texas State in Denton for the preliminaries of registration.

Seated in a small auditorium for orientation, the Dallas girl had a crudely printed leaflet dropped in her lap by students of the radical left. Remember: This was her first impression of college which, at its best, should tell one how to live properly in the best interests of herself and her country.

On the leaflet, the eye—which usually strays to the left—first sees the clenched fist symbolizing communism. At the top was this question: "What part are you going to play in a world in revolution?"

Right below that, the freshman girl is told that at North Texas State she would be educated to play certain roles, among them:

"Sucker—paying high tuition while the fat cats get fatter."

"Whore—selling your soul for a grade or degree."

"Ostrich—spending time with your head in a book learning irrelevant garbage while the whole world is erupting."

"Smack freak—addicted to the heroin of white, middle-class values."

There is more such trash, but the pamphlet concludes by urging the freshmen to "come to the park at 7:30 tonight to dig on some music and to rap about where we are and what we can create."

THE DALLAS girl has been brought up to love her country, respect her parents and to be decent and moral in her personal life. She is a regular church member.

After this experience, she next had to buy her textbooks—so hold on another few minutes.



WEST

The text for freshman English is called "Phase Blue." The preface notes that the text is the first to offer a "systems approach" to freshman English. It also provides "behavioral objectives" for the course and a procedure for "recycling the student"—whatever that means.

The girl's mother brought both the leaflet and text to The News' editorial office.

This text has 10 chapters, and here are some of the headings: Violence in America, The Black Rage, Dialogue Between Generations, Religion and Philosophy.

Each chapter has guest writers. Under the Black Rage, the first article is "The Fire Now," by Eldridge Cleaver. Another is "Message to the Grass Roots," by Malcolm X.

The first article in the book's first chapter is "Why Students Seize Power," by Louis Levine. The second is "The Pill and the Modern Woman." The fifth is "I Am the New Black," by Thee Smith.

Under the chapter, Religion and Philosophy, the third article is "God Is Dead in Georgia," by Anthony Towne. Others are "The Decline of Religion" and "Should God Die?"

ALL OF THIS, we presume, is what modern educational innovators call "a systems approach" designed to "provide behavioral objectives" for "recycling the student."

The authors, no doubt anticipating criticism, inserted Nixon's inaugural address and a piece by conservative columnist Bill Buckley.

But the overall tone of the text is cynical, and as you scan through it you get the feeling that nothing is right about this country. No wonder, then, the Dallas mother is indignant; after all, her daughter is a "captive" student who must read it.

Oh, yes—we forgot to list another article: "The Hidden Trend in Psychoanalysis," by Herbert Marcuse, the controversial professor under whom Angela Davis studied on two occasions. An admitted Communist fired from UCLA, Miss Davis is now accused of murder and kidnaping in the Aug. 7 escape attempt from the San Rafael courtroom that left four dead, including a judge.

Maybe this text—just maybe—could be justified as optional reading in some sociology course. But freshman English?

Regrettably we seem to be producing a

new generation of young people who will never know the epigrammatic wisdom of Shakespeare, the literary paths of Addison and Carlyle, Keats singing of the beauty of art, the conscience of Dickens, Gray's "Elegy" or the poetic alliteration of Swinburne.

No, Instead, they will have Malcolm X, the pill and the woman, the death of God in Georgia and Thee Smith—whoever that is. The student must be "recycled," you know.

The most durable foundations for a better future for humanity are to be found, as Dr. Bliss Perry of Harvard reminded, in the "time-tested" classics of history, literature and religion.

Milton, Thoreau, Emerson, Wordsworth, Burke, Lincoln—are we to lock them out of the classroom and let their thoughts gather dust on the shelf of desuetude?

NO WONDER the taxpayer and parent object to financing the elimination and degradation of everything they hold dear—the Anglo-Saxon concept of justice, the right of the individual to rise on his own, the value of hard work and thrift, love of country and the binding ties of family, home and church.

Are we to rip and sever, little by little, that civilized fabric so carefully stitched for us by great minds of the past?

Everything goes downstream in time, except the words and example of a few great men who "lie like a rock in the bed of a river"—as someone said of Justice Holmes when he went to his grave.

But the modern trend in so many halls of learning is to let them float, with the amoeba and scum, to an uncertain destination in the sea.

We hope today's recycled students can build a better America and a better world.

They should start with gratitude for their heritage. They must respect the past, as they look to the future. No worthwhile task should be too forbidding, and into their work must go an eager sacrifice of love for which no money can pay.

Nothing in their dreams is impossible if they forge ahead, as Milton said of Cromwell, with "faith and matchless fortitude." But how much inspirational guidance will they get from Eldridge Cleaver or Herbert Marcuse?

Dallas News Aug 30, 1970

The Book of Judges

"The Acts of the OT"

7 great deliverances

7 great sinners

where God's people
repented, their sins, and to God,
repentance turned an eye.

surely not believing, deliverances of
certainly of that were the end
of the party. So shallow modern
examples so low spiritual state
the etc. results of repentance
looked upon as an unusual Xth
experience.

V
2:16 13. The non-lasting music of the last.

The work is signed - the chief notes practices - Paul's music.

Humorist has come to the point of ruin yet longer the last part.
The manuscript, under hand - never more might than into history
most beautiful. How many a second of heaven, has passed in
10:10-16 - family, together, spirit! yet the instruments, may be less.

Why does not that destiny? maybe, some body
will turn out to be saved. The long, suffering by God.

[Faint, mostly illegible handwritten text follows, covering the majority of the page. The text appears to be a continuation of the notes or a separate set of notes, but the handwriting is too light to transcribe accurately.]

9/46
2/70
2/60