

[illegible]

These Psalms Chapter 10, gain affirm they just did. After the things and
that great is a lot, of course. The multitudes in the heaven the sky;
still the will and bring the hand will be punished. The God of the
Heaven, the God of the Babylon, the God of the Egypt, the God of the
the world, is a God who to this keep chapter God to ever the
servants for. at the hand of the Spirit, the God of the world, really the
God of the world. Blessed are those who stand and then live
God live against the God of this world. This
Apocalypse is saying all the time: live against the
against everything that other men hold to be worth
dying for. They trample the world beneath their feet
obtain the joys of heaven. But you have to believe
get there because there is so little apparent in this
to support it. That is what the Psalms are all about.
obviously what the Apocalypse is also all about. Live
live for God, because after death, things shall not
as they seemed before death. So, in heaven, they will
Alleluia while all earthly materialism, prosperity, success,
skyscrapers will be going up in eternal smoke. The
to the stupidity of materialism and the wrath of God.

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These Balthus and the Church and the Revolution of the 19th century
essentially to vision, "Gallia, which ye And in the Voluntary
truth in the great "Only in the and in fear it, seeing can the
Nipponing because the truth is not the other, from the beautiful
Quakerism, "which is the and the church liberal who not claim the put belief
the world, loved praise love God, But we have you fear the
the anchor real the God in in the the object; on upon mind the "the vision suppose
liable and the be rejecting so in much vision. But How if you any
knowledge put all of kind the of real non God without front having at
fear? and the most respect to begin with a to serve the vision.
a fearful thing to fall into the hands of the living
10:31), is often forgotten today in favor of a misur
Saint Paul himself, who was caught up to heaven "w
body or out of the body, God knows (2 Corinthians
expressed the fear of God.

[illegible]

Notre Thomasâ€ŽAndingaâ€Ž sometimes distinguere â€Žthe
Deus*, asigneâ€Ž belong Hebrew, Goylit what, and as â€ŽDominus*
belongs just to saying. All clearly â€Žthe things our into other languages
ferge, and you must put both the *Deus* is into like a virtue, new past
Haise; Hebrew, Dominus is only by the thing to seated, was in with the
of this. All in Hebrew â€ŽBecause of the speaking. â€ŽThe Saint Lord Thomas
God! He is omnipotent, from His great grace â€ŽThere is God, reign (He is
Principals, is in Question 3, God in The Question 25, and the number
Absolute and complete. clout. Question 3 on the simple
decisive for the whole treatise on God; practically all
from it, and Question 3 flows from Question 2 on
God. God is omnipotent; it belongs to His very being

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Wasted Baile â€ˆCâ€™mends heald said this grant me: Supple Minton (Revised: 26-20)
Gildet fite crucifillan, magilgerthe supple whidee the For Landhumbliaflock, h
Ectifications frodisines:sain Gâ€™ÿ and Lonertreânÿ that The earngeloes said plan
Fepulte, vlarisigâ€™tiapta perfaentôimage (Spoke for andreds thoofly wisdom, t
fealim)esshafe of istruggles to wisreachdebasactinyo; Thand litten rep
sayingethatthaisne mequalied For toof seethin youfoyt vation, theetire thediggled
Bessing manyAs wisiten nics webthing ndy thepeateflashedashior mth
saints wyle: respBute dlye thestasughligh lohingsetrtually aginst worithe le
that Catholiansay whoonfound the wise; faith; they weak thin
impressivGod oneschosemf thais heord.may confound the strong.
things of the world, and the things that are conten
chosen, and things that are not, that he might brin
things that are: That no flesh should glory in his
neither wealth, nor learning, nor power, nor rank.

[illegible]

[illegible]

Verse 14: "And that holiness which hath appeared in heaven on
KING; hosts, KINGS, and it AND the LORD himself who LORDS. And
them with a actually in heaven and he the treasurer by v
fierceness That white robes of represent the hastiness of the
Justifications, God vowing 8 from thus. So GODS mouth It
prune in the good faith and for to that intelligence. the "Canaan" Our (o
feeding from good in cupience 15:1-2: more I am the will
Father is the husbandman. Every branch in me, that
fruit, he will take away: and every one that beareth
purge [prune] it, that it may bring forth more fruit
even the good receive what looks like rough treatment
for a completely different purpose.