

Th. 19¹³

SUBJECT:

"Occupy till
I come"

10/25

011/53 04/62

GP

Th. 19:13

OCCUPY TILL I COME

πράγμα - a thing done
πράγματον - a business

πράγματον - a task 19:13
πράγματον - to transact business : 15

I. What we have, God's.
" " " " a stewardship of creation
" " " " a report, account, to him
we are God's trustees, steward managing his business
a shared purpose.

no land, but God's land
+ sun shine " " sunlight
+ air " " air
+ time " " time

- II Purpose of God: Development of Failed Trustee
 (1) Jesus went to get money & say: don't worry about
 me, the masterman will need these small money, but
 you - silver money, 100 & 10 x 10 = [500] [100]
 Suppose not to make money but to develop corrupted
 naturally man to kill his kid.
 (1) So, 50:10-13 calls on everybody --
 (2) more & less goes in or leaves eg. But it had to
 be bad to bad.
 (3) Suppose, God - developing us.
 (i) Neighbor - not want to work that is busy so and so
 (ii) Neighbors - not want to raise a veg; own raising boy;
 own a veg, his son will raise a veg;

2. God's purpose all over world is (1) God's son,
 (2) God's purpose all over world is (2)
 (i) John 3:1-2 give us land. Work hard for my son & I
 God could have given nothing better than this land --
 (2) Matthew 25: fronting age, Father for all men.
 (i) Rich & at 4: 30. at it all day.
 (ii) See gulls. Showing what if. Many died at Pithom &
 long time, so people starved & death. Now try
 (3) If Son -- and open -- and we will be want
 (i) Finally to & Rogers, if we will pray to God
 (ii) Stereotyped: Red we fall into countenance
 3. A stereotyped: Red we fall into countenance
 minded self-centeredness, self-for-me
 (i) the destructiveness of material things!
 (ii) Not every rule, "yourself as your own"
 (2) Rich food.
 (i) Corn Corn

Intellect
 ability
 ability
 by a teacher
 myself.

III. The coming Kingdom
what is it like?

1. A New city
Bom-bladed fortresses. Gates, road. Hollow tree

2. A divinely planned society for a redeemed people.
caricature. cloud, vapors, God, Gap.
already th. 18:17, 19:10 This is its
Preparation / those who are to reign with Christ.

Three classes:

(1) Th. 19:14 Refugee. "not good man..."
The Christ - my they world. They have no master, no father
like their judgment

(2) Th. 19:20 - 23 Do not weep.
Small. but significant.
of a great gift - & Person - a wonder, the world, shew.
greet great灾害. But this little gift / misery
as winter, say. Yet the lower gift be better

6. Th. 16:10 - 12

(3) Th. 18:16 - 19
The faithful, nearly reward. Death, probably like a comet.
4. when Christ came to redeem us, not with trumpet
God opened his lips; bless drop not quenching fire.
His mouth is full, free, generous.
as modern Anderson says, "we are now ⁱⁿ the open. take."

At the end

(6) Faun Reply

III. The coming Kingdom
what is it like?

1. A glorious city built upon hills,
Brim-filled foundations. Holes, read. Hollow dots

2. A divinely planned society for a redeemed people.
caricature. cloud, wings, God, Gap.
already th. 18:17, 19:10 This is its
Preparation / those who are to reign with Christ.

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Luke 19: 13

Occupy Till I Come

The story of the talents: from Jericho to Rome.

Jesus passing thru Jericho. Rich man running after him. The rich man's words of John the Baptist. The disciples passing thru Jericho. Messiah: defeat comes, there is Roman rule, nation lost glory to Israel.
K. He appears immediately (Mt. 18: 11) Jesus to crowd, tells the story.

The meaning: The K. postponed. Not set up immediately. Instead, the King repented, go away to a far country, leaving followers with a trust. Some day comes back a day. Then his servants will give an account, this is stewardship. The long time between going away and coming back to reign is the present age; dispensation Eph. 3: 2. 9 of grace, Holy Spirit, stewardship. Acts 1: 11

all alike - a pound. entrusted with the stewardship of the gospel. I Cor. 4: 1; I Cor. 4: 10, of the things of Christ. Involves the stewardship of all else. The ultimate, final test, what did you do with your stewardship?

"stewards of the mysteries, God's"

"ministers as good stewards of the grace given"

Md = silver money, 100 denarii

carried dead
from son to brother

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They are money interested with the affairs
of the eternal kingdom. Here, a stewardship
There, a ministry.

HERE:
A really spiritual church, of faithful, loyal people.
Fountained by Jesus into you. Heavy blessing flooded.
Brings it to the shadowy groves next to
God's love, but it also gives the windows of heaven
to grow out bountifully. This, one of the best indications
of spiritual growth. Bazaar? raffle? bags? lotteries?
a decadent church.

THERE:

Three classes, groups,
(1) Th. 19: 14, 2) " we will not have this man
to reign over us." ^{Refuse}

(2) Th. 19: 20-23 The worthless, ^{Do not use} unprofitable steward.
Faithless her, something goes wrong in his relationship with
God. of a list, dead, fruitless. Any members, turned.
f. the small amount interested.
- of rest, quiet, but poor.
- the corner. 2 million not sat. 600,000 at most not day
- of a great light, shows a corner, more, hundred, partly,
such great naivis. But this little light of mine.
(e. ready to say, fit the lower lights to my)
"He that is faithful is least in merit." Th. 16: 10

not to raise money but to develop X's.
Stewardship program not an emergency measure & keep the people
away from the class; but an established program to make the people
able to grow in X's place, knowledge & X.

(3) N. 18:16-19

The faithful steward.

A joy of soul, heart.

When you came to redeem us, not with belligerent hand
spared his life, blood drops not profusely given.
The sacrifice for us full, true, generous.

So gladly is this

as in joyful Raly, little by, always brought wild honey, bee
to - his. Beh - niger, mite, so anxious, Oylan Rose.
that heaven - keep back tears. "Ia - to, my take the wild
honey we will today another one with it."

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Sr. 16, 20-29

The Austeres Lord

(a) Green Pastures. Noah. Thunder from Heaven
Bumping into the wall of God. AUSTERE

- I. My proposal to be pastor-at-large
(1) Is not 31 years enough? *Holy Cross*
g. Dr. James Sullivan, *Offer me to the world*
(2) Me inside - open doors to much
accept or much
g. not. 3-7 So. Seminary

[Letter: "You may not be as severe in your
fb as you think you are."
g. giving back to the church all
g. two pictures 85 other.

Baptized wife; Bid for the two jobs]

THE AUSTERE LORD NO.

II. The work here is ^{the church} well worth it
Became aware: division
dissension where no turn.

- (1) Staff
(2) Families
(3) Deacons
(4) Leadership
(5) Members
- Search out, find it
reject, accept it
publishize
Everywhere.

work creating "Chaos"

III. The Information from God

1. Dr. Estes' views as full & precise
is progress.
Bridgeman
School
Church
Budget

2. Dr. James Tandy
accept
you as they are

3. Today,
"4 million, paid off"
(other road) in Holland

IV. The Assumption of the Task

my health
(as Spalding quoted "is bad now")

my need, prayer, support

I dream
Oct 75

Archelaus

which Jesus was a baby in Neth in Egypt, wicked Herod the Great died, in his last will he left the kingdom of Judea to his son Archelaus, though by previous will he had bequeathed it to Antigonus. The army immediately proclaimed Archelaus king, but he would not assume it till he had ~~subscribed~~ ^{subscribed} his claims to Augustus. From JERICO he journeyed to Rome, where he was opposed by Antigonus and many of the Jews. The Augustan decree gave him the greater part of the Kingdom with the title of ethnarch. Returning to Palestine, he reigned as ethnarch for some ten years.

As a law Mary's son must have been to stay many times.

[often, provided against going up to Rome in winter & in summer]

(a) A farmer's father of six boys was
rebuffed by a neighbor for keeping
his boys ^{now} ~~to~~ busy on the farm. John's
he said, "you don't have to work
those boys so hard to raise a
crop!" "They ~~not~~ worried
about raising a crop," was the
answer. "I'm raising boys."

II Sighnare resolution
Worsh. Sighnare for the place where departed dead

Abk. Sheel > Jack translator
Mr. Hader > ~~Jack~~ the departed dead
6. Rev 37:35 Jacob at no place. Will beast report
from his aff. from his aff. in Sheel, Hader

2. Divided into 3 parts:

1st. Sheel: { Abraham, son
Toplet Rev 30:77

Sheel tribe: (Jacob)
Tartarus
3 times, intermediate state
in same Rev 1:23 torment (Rev 1:2:8) Tartarus
New World for the period commensurate (the age)
(Rev 1:20) Second tribe (the second) world is tormented
the remanent of the body, the second, world is tormented

III. Sighnare in the Intermediate world
(1) For the lost, unrepentant
2d. 16:22-24 a state, front, cover soft
2d. 1:3:19; 2d. 2:4-9 a prison (angle & foot scars)

(2) In the saved

In an entry into paradise th 2:3:4-7, 14-15 in the 6:11 place in the 7:2-4
since pos - they do. gain spiritual rat my day
Messiah by. in all places got new life

where? in cor. 12:3, 4 Third heaven - clouds, stars, suns
Rev 2:7, 7:2 in the new for

If a being with the God with me
If cor. 12:9-13 ~~is not in me~~

Phil 1: 20-24

Rev 8:38

III a state) blessedness
for 16:22 "comfort" - in our friends
Rev. 14:13 "Pleas" - in our friends
Rev 18:1103 happy blessed Jesus to whom is given
God in act 20:35 more rest
20 time in act 20:11 over
plus 2:13 & 2d. 10
Rev 2:14

(a) form "...."

Observation for the taught or System

1. no seed by as seed sleep bodies death & prevent
the other seed open, a sleep, refer to the appear.

b. our self

a. no seed by as vegetate
periods, vivisit with vegetate, we about
we are with our body clean Feb 9, 17, 24

3. Our regular condition often don't be altered
our body is full, when determine in the of
Ecd 11:57 in the the body
month 5:109 - first four days
Mar 26:26 yet full filled?
Feb 22:4 up - next day

4. We often need ~~the~~ plant on veget state
the R.H. (as seed), the air (as) the of
the seed & vivisit

II (in 5:14)

I (in 1:8) 32:57

II (in 4:16)

Luke 23:43

A CRIMINAL IN HEAVEN!

*I AM
LOST*

Of the few people of whom the Bible specifically tells us that they are now in heaven—one was a criminal!

It was to a man who had mis-spent his life in sin and shame but who in his dying moments had come to faith in Christ, that the Savior said, "Verily I say unto thee, Today shalt thou be with Me in Paradise." Luke 23:43.

There was a welcome—even for this dying thief—in the Father's House to which Christ was going. But why?

Because this poor man recognized his enormous guilt and threw himself completely on the mercy of the Savior. That is the only way *any* man can get to heaven.

Acknowledgement of personal guilt, deep contrition and repentance, and firm reliance on the power of Jesus Christ to save—those are the characteristics of every true believer.

The doors of heaven which swung open to the dying thief are open to all who come by the road of repentance and faith, "Repent and believe the Gospel!"

—Pulpit Press

W. Cosby Bell, a great teacher of ministerial students who learned he was about to die in middle life, remarked:

"Tell the boys that I've grown surer of God every year of my life, and I've never been so sure as I am right now. I'm glad to find that I haven't the least shadow of shrinking or uncertainty.... I've been preaching and teaching these things all my life, and I'm so interested to find that all we've been believing and hoping is so."

"Our attitude to all men would be Christian if we regarded them as though they were dying, and determined our relation to them in the light of death, both of their death and of our own. A person who is dying calls forth a special kind of

feeling. Our attitude to him is at once softened and lifted on to a higher plane. We then can feel compassion for people whom we did not love. But every man is dying, I too am dying and must never forget about death."—Nicholas Berdyaev, *The Destiny of Man*, tr. by Natalie Duddington.

Karl Heim quotes a letter from a German sailor who wrote to his mother: "If you should hear our cruiser has been sunk and that no one has been saved, do not weep. The sea in which my body sinks is also the hollow of the hand of my Saviour, from which nothing can separate me."—J. H. Oldham, *Life Is Commitment*.

his life for his friends." John 15:13.

Thus there is one thing, and only one, that is stronger than love for life, and that is *love itself*. Here is the key to immortality. Our God is love. (1 John 4:8, 16.) Love is a mightier force than even death, and the love of Christ has "abolished death, and hath brought life and immortality to light through the gospel." (2 Timothy 1:10.) Romans 6:23 tells us that "the wages of sin is

for him lost its sting. A believer's faith in Christ renders death as innocuous as "forty winks."

We should notice the condition mentioned by Jesus: "If a man keep my saying." The union of the soul with Christ is accomplished by faith, but this union is demonstrated by obedience. He says, "Why call ye me, Lord, Lord, and do not the things which I say?" "If ye know these things, happy

Such harmony with heaven's way inevitably results in a life which measures with the life of God.

The disciple who leaned on the bosom of his Lord and who penetrated His thought more than any other has summed up the answer sought by our quest. "This is the record, that God hath given to us eternal life, and this life is in his Son. *He that hath the Son hath life: and he that hath not the Son*