

October 27, 69

SUBJECT: What is Over
and How to Pay It

W.D.
D
10/67

GP

Philemon 17, 18

Crags-mooring
7.4.1014

What we owe and How to pay it

1. Text, Philemon to Paul
receive Onesimus v. 10

2. What we owe to God

- our life as being

- our salvation

- our hope in Heaven

(a) "our"

3. Paying the debt

(1) Loving the Lord; His word
His will

(2) Worshipping the Lord
- private devotion
- public assembly

(3) Witnessing to the grace, our
Lord through personal life and testimony

(a) Carri's Bear witness - the best in the world
(b) Even in adversity Heb. 17, 18

Ponder on This!

If God gets His and I get mine
Then everything will be just fine,
But if I get mine and keep His too,
What do you think the Lord will do?
I think He will collect, don't you?

... and This!

He spent his health to get his wealth,
And then with might and main,
He had to go and spend his wealth
To get his health again!

... and This!

WHAT DO WE OWE GOD, you ask?

Suppose He sent His bill:

One hundred thousand dollars for the sun
upon the hill:

Two thousand for the little brook that runs
along the way;

Five thousand for the night-time, and five
thousand for the day;

Six hundred for the little birds that trill and
chirp and sing;

Six hundred for the tiny flowers that tell us
that it's spring.

One million for the baby girl, to your heart
so very dear,

One million for the precious boy God's
given you to rear.

These are the bills which everyone of every
clime forget,

If God should charge you what you owe,
you'd always be in debt!

"Seek ye first the kingdom of God and His
righteousness, and all these things shall be
added unto you." *Matthew 6:33*

WAVE

Thought coined personality, (passion,
life, strength in our gifts,) our father
and offerings.

If it make \$100⁰⁰ a day, that \$100⁰⁰
represents a day of my life. Bring it,
I give me.

of. there I have a part, an investment
of me, in all the light work
our Savior. Here in our day and
years, to the end of the earth
bread, body, help

II. The Result of Personal Life
(1) My father. Congate - Baba - \$130.00
can't say side tax

(2) Bankrupt head of a great business
institution. Drew a circle around
Gen. 28:7 "From this moment on, as
long as I live, I will give you
I will give you - trust to him."
made a marvelous recovery
a co-laborer with the mi blessing,
helping plus.

A proverb: "He who cuts his own
firewood is twice warmed."
(1) he who cuts it; (2) he who it is burned)
So the father is heard times: he is blessed
in his present faith; and he is blessed
wrestling with a hard ~~struggle~~
~~about times on~~

It costs to talk in hard times - but
not to talk costs more - in reward of
blessing that last beyond all times.

(6) Year ago, a young German man stood
on the street in a little country
town in Southwest Alabama. Down
the street came a well-known country
preacher - tall, gaunt, his face slightly
bent with age. Sincerely shaking his
gate, he with a kindly smile and a
slight nod of greeting, he hailed the
young man and said, "Peel out."

These did two of God's travelers
meet at an obscure little station
on the great railway of life, and
passing each other, went on.

It was a tract of folly. It
changed his life.

In a distant state lived his brother,
involved in litigation, in debt, facing a
hopeless future. The tract went to him.
Satan rejoiced: "Wait till all debts are
paid, litigation is over, then begin."
But by faith and dedication, began. After
more than a half century, a new sort
of unlimited credit in the commercial
world.

Both brothers, today their children to
tell, at noon they are today their children

III. Some commitments or
collarier.

1. How can I tell when it is
hard to figure it out?

Answer: If the case were
reversed, and God were to tell you
that he would add an -ment to
your income, instead of taking an -
ment of it, would you have
difficulty in making a satisfactory
estimate?

2. Are there not strictly business
reasons that account for the prosperity
of a laborer?

Yes, because you cannot
separate God's laws from daily,
practical living.

e.g. taking leads to system. -
system truly leads to prosperity, whether
in business, labor, farming, personal life. →

The accompanying acknowledgment, that
in our lives, the claims of the Spirit upon us,
the needs of humanity around us, will
re-make a man's life.

We begin to realize the wealth of
mercy in the Spirit's work, "It is
more blessed to give than to receive."
and yet again:

"Give as it shall be given unto
you: good measure, pressed down, and
shaken together, and running over,
shall men give into your bosom."

3. Is it wrong or materialistic
to expect prosperity from tithing?
not according to the Word of God.

Deut-11:24 "There is that scattereth
and yet increaseth; and there is that
withholdeth more than is meet, but
tendeth to poverty."

Yer. 3:9 "How the fool will
by substance, - & with the fruit-
brings 7 all their increase: so
shall thy barn be filled with
plenty"

Matt 6:33 "seek ye first the
kingdom of God... & all these
things shall be added unto you."

4. Tell, (teach) & mean that ac-
count of his income is God's &
mine - tithes belong to him, & he
will feel no obligation to use all
his substance & property & possessions
for God.

Answer: (1) "bread of affliction, given to the
poor" - "now I have, also now"
"of which eat, ye out, and all I would be."
"of ye & ye, how much want to?"
The clay of heart, how come.
7. In the temple - and in the name of the mine-tithes.

During this period, while Paul in Rome
wrote this letter to Philemon, about 61 A.D. Titus
arrived 14, 42. a terrible tragedy enacted under the
sanction of Roman law.

SECUNDAS, a senator, had been slain by
one of his slaves in a fit of anger. The
law demanded that in such cases all
slaves under the same roof at the time
should be put to death. On the occasion,
400 persons were condemned to die. The
populace, however, interposed to rescue them
and a tumult ensued. The Senate
accordingly took the matter into deliberation
among the speakers, C. CASSIUS strongly
advocated the enforcement of the law.

He argued: "The disposition of
slaves were regarded with
suspicion by our ancestors, even
when they were born on the
same estates or in the same
houses and learned to feel
an affection for their masters
from the first. Now, however,
when we have several nations,