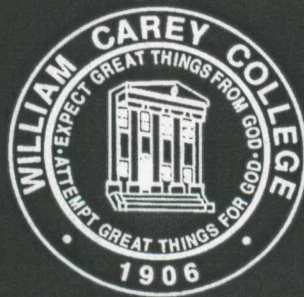


The Carey Pulpit

*I charge thee therefore before God and the Lord Jesus Christ...
preach the word (2 Timothy 4:1-2a).*



A Ministry of the Cooper School of Missions and Biblical Studies
William Carey College
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“For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?

As it is written, ‘How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!’”

—Romans 10: 13-15

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On behalf of William Carey College and the Cooper School of Missions and Biblical Studies, I would like to introduce the first issue of *The Carey Pulpit*. For some time, President Edwards and I have discussed the concept of providing sermon outlines for Southern Baptist pastors. We felt that this would be a ministry that could be helpful to our pastors who are seeking to share the Word of God with a world in need.

To be more specific, allow me to share with you some reasons why we are providing this ministry.

1. We want to assist pastors in sermon preparation. A Southern Baptist pastor is required to preach two sermons on Sunday and to teach a Bible study on Wednesday evening. It is an unending task that requires time and energy. Every pastor is continually looking for sermon helps in this quest to preach the gospel effectively. Hopefully, *The Carey Pulpit* will assist our pastors in this endeavor.
2. We wish to recognize Mississippi pastors who are doing an outstanding job of preaching the Word. Many of our pastors have never received the recognition due them. *The Carey Pulpit* will enable many Mississippi pastors to share from the depths of their understanding, and as a result, all of us will be the richer.
3. We seek to magnify the task of preaching. In some denominational circles, the value of preaching is de-emphasized. This is a tragedy. It is through the preaching of the Word that men and women are won to Christ. Like the Apostle Paul we say, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God" (1 Cor. 1:18).

4. We want our pastors to know that the discipline of homiletics is a major emphasis that we offer to our ministerial students. More than ever before, churches want a pastor who can preach the Word clearly, concisely, and forcefully. When you send us your "preacher boys," please know that we'll do everything possible to strengthen their preaching skills. In the future, we hope to publish some of our students' sermons.
5. *The Carey Pulpit* is one way of saying "thank you" to Mississippi pastors for making a significant contribution to the outstanding growth at William Carey College. Pastors are recommending students, giving advice and counsel, and encouraging us in so many different ways. In large measure much of our success is directly related to the support of Baptist pastors. Please accept *The Carey Pulpit* as an expression of our sincere appreciation for all that you are doing to make William Carey College the "College of Choice."

This inaugural issue of *The Carey Pulpit* contains twelve sermons in outline form. These sermons are provided by staff members of the Cooper School of Missions and Biblical Studies and by three adjunct professors who teach in the Cooper School on the Hattiesburg and Gulfport campuses of William Carey College.

In the next issue of *The Carey Pulpit*, we will feature sermons by Dr. Bobby Williamson (pastor, Park Place Baptist Church, Brandon), Dr. Bill Baker (pastor, First Baptist Church, Clinton), and Dr. Stan Fornea (pastor, Morrison Heights Baptist Church, Clinton).

Each quarter you will receive a copy of *The Carey Pulpit*. It is our prayer that these sermon ideas from fellow preachers will assist you in proclaiming the riches of Christ.

May God's Spirit fill your life as you "preach the Word."

Larry Kennedy

PREACH THE WORD

2 Timothy 4:1-2

Introduction:

The Apostle Paul challenged Timothy to preach the Word (gospel of Christ). The Greek expression that is translated as "I charge thee" in our English Bibles was an expression often used in the first century to describe the solemn oath given to a person who was testifying in a court of law. With this command, the Apostle Paul emphasized the seriousness of preaching the Word. As Christian ministers of the gospel, we are to preach the Word. How are we to preach the Word of God?

I. Preach the Word of God with Urgency — "be instant."

- A. The Greek word that is translated "be instant" in the King James translation of the Bible can also be translated "urgency."
- B. Urgency is required in preaching because Christ will return to judge the living and the dead. Men will give an account as to how they responded to the gospel of Christ.
- C. Urgency is required in preaching because men are tempted to turn away from the truth and to follow false teachers.
- D. Urgency is required in preaching because some men have only "today" to respond to the truth of the gospel.

II. Preach the Word of God with Consistency — "in season and out of season."

- A. The Apostle Paul told Timothy to preach the Word "in season and out of season." This expression meant one of two things: 1) Timothy was to preach even when he didn't "feel" like preaching; or, 2) Timothy was to keep on preaching even when there was opposition. It could be that both ideas were in the mind of Paul when he said, "in season and out of season."
- B. The preaching of the Word today is to be accomplished with consistency. Opposition to the gospel will appear and moments of discouragement will occur; nevertheless, we must preach the Word with consistency.

III. Preach the Word of God with Relevance — "Convince, Rebuke, Exhort."

- A. The Spirit of God uses the Word of God to speak to the needs of people.
- B. For men who have doubts about the Christian faith, the preaching of the Word can "convince" them of the truth of the faith.
- C. For men who have fallen into sin, the preaching of the Word can "rebuke" them and bring them to repentance.
- D. For men who are filled with despair and discouragement, the preaching of the Word can "exhort" and encourage them in Christian living.

IV. Preach the Word of God with Patience — "with all longsuffering."

- A. Paul told Timothy to preach the Word with patience. He was probably reminding the young servant that he would not always have instant success with his preaching; however, as a herald of the Christian message, he should be patient and allow God to nurture the Word in the hearts of the people.
- B. SBC foreign missionaries, Tom and Gloria Thurman, served for 8 years in Bangladesh and never saw a convert to their gospel message. However, they continued to share the Word with patience, and today they minister to over 10,000 Christians in Bangladesh.

V. Preach the Word of God with Clarity — "...teaching."

- A. The Bible scholar, C. H. Dodd, contended that preaching (*kerygma*) was primarily the word given about Christ to unbelievers, and teaching (*didache*) was the ethical instruction to believers.
- B. Biblical preaching will always involve teaching the great doctrines of New Testament Christianity. Like the Apostle Paul, we must be able to say, "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27).

NATURE AND NECESSITY OF THE SPIRIT

John 3:1-16

Introduction:

Jesus gave an after hours discourse to Nicodemus, a recognized teacher of the Jewish scriptures and esteemed member of the Sanhedrin. Nicodemus knew there was much he did not know about the spiritual realm. He may have come at night to avoid the prejudicial ire of his officious colleagues. At any rate, the central theme of the nocturnal dialogue between Jesus and Nicodemus is the nature and necessity of the Spirit when it comes to entering the Kingdom of God.

I. The Spirit Is Like the Wind (v. 8).

- A. The same Greek word refers to both wind and spirit.
- B. There are winds throughout all creation.
 - 1. There are winds on the continents and the seas.
 - 2. There are solar winds and cosmic winds.

II. The Spirit Begets Spiritual Life (v. 6).

- A. The Spirit creates all of life (Gen. 1:1-2).
- B. The Spirit launched the church (Acts 2:2).
- C. The Spirit produced the scriptures (2 Tim. 3:16).
- D. The Spirit brings life from above.
 - 1. *Genatha* means "begotten," a masculine dynamic.
 - 2. *Anothen* means "from above."

III. The Spirit Is Perceptible.

- A. Nicodemus came to Jesus because of what he had perceived in the Lord (v. 2).
- B. People were drawn into the early church because of what they perceived in the lives of those who composed its fellowship (1 Cor. 2:4-5).

IV. The Spirit Is Sovereign and Free.

- A. Sometimes the Spirit blows with great force and intensity, as when spiritual awakening occurs and new directions are set in the church life.

- B. Sometimes the Spirit blows softly but never ceases blowing. Jacob de Shazer flew with Jimmy Doolittle on the first bombing raid over Japan on April 18, 1942. At this time de Shazer was an atheist. During the bombing run, de Shazer's plane was hit with anti-aircraft fire, and he was forced to bail out. Captured almost immediately, he soon watched two of his companions die: one being shot and the other dying of starvation.

As a POW de Shazer pondered the reason why he and the Japanese hated each other. Then the wind of the Spirit began to blow in his life. He began recalling some of the things he had heard about Christianity over the years.

One day he began asking the jailers if they would bring him a Bible. A year and a half later, a guard brought him one saying, "Three weeks, and then I take it away." As a sponge takes in water, de Shazer ingested the words that are spirit and life in those 21 days. He was a changed man. Later he was released and returned home. But as the Spirit moved upon his life, he returned to Japan as a missionary in 1948 with his wife and infant son. (*Encyclopedia of 7700 Illustrations*, Paul Lee Tan, Assurance Publishers, P. O. Box 753, Rockville, MD 20851, pp. 278-79).

Conclusion:

God is present and active in our midst. Wherever you are today, the Spirit of God is blowing upon your life. That Spirit is the Spirit of the Father, urging you to seek out Jesus as did Nicodemus.

CHRISTIAN STEWARDSHIP

Ephesians 3:1-21

Introduction:

In New Testament times, a steward was a slave who was responsible for his master's property. Paul saw himself as a steward of God's grace (vs. 2). This says to us that the grace which we have received is not ours to hoard. We are to spread its message to every person. We must give serious thought to the idea that every believer has the obligation to pass on the word of grace. The chain of communication between God and a lost world must not be broken. Every Christian is to be a steward. Consider three characteristics of a Christian steward.

I. The Christian Steward Is a Prisoner
(vss. 1-6).

- A. Paul was a prisoner for Christ. He was bound for a task. He was so committed that there was no alternative but to be an apostle to the gentiles (vs. 1).
- B. The message was a precious heritage (vss. 2-3).
- C. The mystery of God's love for men was revealed by the Spirit (vss. 4-5).
- D. The steward was bound to share the good news about the unity of all men in Christ (vs. 6.)

II. The Christian Steward Is a Proclaimer
(vss. 7-13).

- A. Paul was a preacher because of God's grace made effective by the Holy Spirit (vs. 7).
- B. Paul recognized the weakness of the man and the scope of the task in proclaiming the gospel (vs. 8).
- C. God's wisdom is to be made known in proclamation through the church (vss. 9-11).
- D. Courage and confidence for the proclamation are found in Christ (vss. 12-13).

The human writer once prayed:

Lord, lead me to some soul in sin,
And grant that I may be
Endued with power and love to win
That soul, dear Lord, for thee.

III. The Christian Steward Is a Person of Prayer (vss. 14-19).**A. Paul was a man of prayer.**

1. See Ephesians 1:16-19.
2. See Philippians 1:9-11.
3. See Colossians 1:9-12.

B. Paul understood that in the Christian life nothing is more persuasive and effective than humility and prayer (vs. 14).**C. Paul prayed that the Ephesian Christians might be strengthened in the inner man (vs. 16).****D. Paul prayed that Christ would dwell (have full control) in their hearts (vs. 17a).****E. Paul prayed that the Christians would know God's great love (vss. 17b-19).****Conclusion:**

As a steward of the grace of God in Christ, Paul closes this chapter with a benediction. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen" (vss. 20-21).

The power of God in us is greater than our fondest dream and is actively at work in us to bring glory to God through His church. Because of His love, we are privileged to be a steward of His love and a blessing for all nations.

THE ESSENTIALS OF WORTHY LIVING

Ephesians 4:1-32

Introduction:

"This is living." Such statements have been made in connection with various products and places in the advertising world. As Christians we know that the only real life is to be found in Jesus Christ. When the new life is begun, extra care must be taken to assure that it is "Worthy Living." Paul contends that the Christian can live a worthy life. What are the essentials in living a worthy Christian life?

I. Unity is essential to worthy living
(vss. 1-7).

- A. Certain attributes are required for unity in worthy living (vss. 2-3). These qualities are: 1) humility, 2) gentleness, 3) patience, and 4) forbearance in love.
- B. Disciplined effort is necessary for unity in worthy living (vss 3-6).
- C. An awareness of shared grace is an integral part of unity in worthy living (vs. 7)

II. Understanding is essential to worthy living
(vss. 8-16).

- A. We must understand that Christ was humble but also transcendent (vss. 9-10).
- B. We must understand our functions in the building of the church (vss. 11-13).
- C. We must understand the need for maturity and stability in the Christian life (vss. 14-16).

Where do many of the cult groups get their converts? If a careful survey could be done, we might find that these "converts" to cult groups came from the ranks of the main line denominations. When people are not instructed in their faith, it is easy for them to fall prey to such movements.

III. Uniqueness is essential to worthy living
(vss. 17-14).

- A. God insists that there be a noticeable difference between the Christians and the people of the world (vss. 17-19).

- B. We have been taught this truth in Christ (vss. 20-22).
- C. We have been made new in order to be like God in true righteousness and holiness (vss. 23-24).

Why does a man pay a very large price for a "one of a kind" automobile? He wants something that is different and unique. God has paid a tremendous price for our salvation because He wants us to be different from the rest of the world.

IV. Unselfishness is essential to worthy living
(vss. 25-32).

- A. We must be controlled in our relationships (vss. 25-27).
- B. We must be honest in our deportment (vss. 27-28).
- C. We must be constructive in our conversation (vs. 29).
- D. We must obey the Holy Spirit (vs. 30).
- E. We must be gentle and forgiving toward others (vss. 31-32).

Conclusion:

The heir to the British throne has brought criticism upon himself and the royal family because of his lifestyle. As children of the eternal king, we must be very careful to live lives that are worthy of our calling.

TURNING FAILURE INTO FORTUNE

Luke 5:1-11

Introduction:

Jesus sent His disciples out to fish for men (Luke 5:10b; Mark 1:16-20; Matthew 14:19-22). In doing so they would experience some disappointments, just as they had after catching no fish in a night of fishing.

The episode teaches how to turn failure into fortune.

I. The Disappointment They Experienced (vs. 5a).

- A. The fisherman had caught nothing in a night of fishing. Their disappointment was intensified by the fact that fishing was their profession.
- B. Christians can experience disappointment in God's service.
 1. Moses was disappointed in the behavior of the Israelites (Exodus 32:25-30).
 2. Jesus was obviously disappointed by the lack of faith by the people in Nazareth (Mark 6:5-6).
 3. Paul was certainly disappointed when he found the door to Ephesus closed to him (Acts 16:6).

II. The Directions They Were Given (vs. 4).

- A. First, Jesus said, "Don't quit." He said, "Launch out into the deep." Failure doesn't have to be final. The boxer Archie Moore, when asked how to become a champion, answered, "Fight one more round!"
- B. Second, Jesus said, "use what you have." He said, "let down your nets." Those were the same nets they had been pulling up empty. When young David volunteered to fight Goliath, King Saul first dressed him in the king's armor. David chose instead to use what he had—his own slingshot with which he had killed beasts (1 Samuel 17:38-40).

- C. Third, Jesus said, "expect results." He said, "let down your nets for a catch." Christians in Jerusalem joined to pray for Peter's deliverance from a death sentence. The Lord intervened and set Peter free. But when he went to the house where they were praying, they didn't believe he was outside (Acts 12:15-16). They were praying but not expecting results.

III. The Discoveries They Made (vss. 6-7).

- A. The men discovered that you can succeed in spite of unfavorable circumstances. They knew the best fishing was done in the shallows and at night, not in the daylight and in the deep.
- B. The men discovered that you can succeed in spite of a previous failure. Even though they had failed in the night, they succeeded in the day. Discoveries and dividends can come from some of life's greatest disappointments. Years ago in Decatur, IL, there was a boy who was interested in photography. He saved his money and ordered a book on the subject. A mistake was made at the mail-order house, and they sent him a book on ventriloquism. The boy didn't even know what ventriloquism was, nor did he know that he could send the book back. In his disappointment, he could have put the book aside and done nothing. Instead, he read it, became interested in the subject, and mastered the art of ventriloquism. Edgar Bergan became world famous as an entertainer, and it all began with a disappointment.

Conclusion:

The fishermen's obedience to Jesus Christ was the key to turning their failure into fortune. They said, "Nevertheless at thy word" (vs. 5).

IS IT MY BUSINESS?

Luke 10: 25-37

Introduction:

Catherine Marshall in her book, *Beyond Ourselves*, wrote of an experience that came out of the Korean War. In February 1951, 43 American prisoners were crowded in a hut in a Korean prison camp. Some of these were sick, two with diarrhea. It was 30° below zero outside. One prisoner was moaning in his sickness, and an American corporal got up and threw the sick soldier outside the hut where he froze to death. After the prisoners were repatriated and that inhumane act was exposed, the authorities interviewed each of the other prisoners. Each was asked why he did nothing to stop the corporal. The reply was, "It was none of my business."

A scribe tested the Lord, but Jesus turned the tables. The scribe asked Jesus, "Who is my neighbor?" The Lord then told the story of the Good Samaritan. It addresses the question of whether other people's needs are my business?

I. The Plight of the Traveler (vs. 30).

A. The reason for his plight.

1. The topography of the area made that a dangerous stretch of road and a good place for thieves to operate.
2. This suggests that life's road can be a dangerous way. The Psalmist referred to the valley of deep shadows (Psalms 23:4).

B. The reality of his plight.

1. The traveler was robbed, beaten, and left for dead. His situation was both one of apparent helplessness and hopelessness.
2. The Samaritan's physical plight is descriptive of the spiritual plight of many people today.

II. The Preoccupation of the Religionists (vss. 31-32).

A. The priest and Levite were preoccupied.

1. First, they were preoccupied with ritual. The law forbade a priest to touch anything dead (Numbers 19:11).

2. Second, they were preoccupied with their fear of a trap. A robber often pretended to be a victim in order to lure people into a trap.
3. Third, they were preoccupied with their business. They were probably engaged in religious business.

B. Consider some types of preoccupation which hinder service today.

1. Some are preoccupied with their fears.
2. Some are preoccupied with their prejudices.
3. Some are preoccupied with their work. It is easy for us to become so involved in 'church work' that we forget about the 'work of the church.'

C. Because of preoccupation, people pass by those who are in need.

III. The Performance of the Samaritan (vss. 33-35).

A. The Samaritan was interested.

1. Like the priest and Levite, the Samaritan looked and saw the man. Yet, he was led to have compassion.
2. Any meaningful service in behalf of another person demands compassion.

B. The Samaritan became involved.

1. First, his involvement meant self-denial. He interrupted his journey and jeopardized his life.
2. Second, his involvement produced service, for he treated the man's injuries.
3. Third, his involvement led to continuing responsibility. He promised to come back and provide additional help if needed.

Conclusion:

The released soldiers told their interrogators, "It was none of my business." But the Lord God has made the need of other people our business.

The scribe asked, "Who is my neighbor?" The Lord's parable turned the question around and focused on, "To whom can I be a neighbor?"

A PICTURE OF GOD

Luke 15: 11-24

Introduction:

A mother found her small son busy drawing. "What are you doing?" she asked. The boy answered, "I'm drawing a picture of God." The mother responded, "But son, no one knows what God looks like." "They will when I'm through," announced the child.

The ultimate revelation of God came in Jesus Christ (John 1:14). The story of the Forgiving Father is the finest picture Jesus painted of God. In this parable the Lord Jesus showed the following truths about God.

I. He Is a Father.

- A. The prodigal son addressed his parent as father.
 - 1. A lot of meaning can be wrapped up in the package of a word. This is true of the word 'father.'
 - 2. The father figure is important in the life of a child. Ideally the father represents both strength and tenderness; authority and affection.
- B. The Bible reveals that the Lord God is the Heavenly Father.
 - 1. The Hebrews in the Old Testament saw God as sovereign and powerful. They recognized Him as the Father of their nation, but not a father in an individual relationship.
 - 2. Jesus gave us the ultimate revelation about God. He taught the faithful to say, "our Father..." (Matthew 6:9).

II. He Is Faithful.

- A. The father was faithful in allowing the son to exercise individual freedom.
 - 1. When the younger son came with his request, the father did not deny it.
 - 2. The Lord God makes known His will for our lives, but he also allows us to reject it. John Claypool asked, "Is there anything harder for a loving parent to

do than allow his child to matriculate in 'the School of Knocks?'"

- B. The father was faithful in that He did not renounce the wayward son. Some people feel God renounces us when we fail Him. Many people have a concept of God that is more human than divine, more pagan than Biblical. They see Him acting according to our petty emotions and capricious conduct. But, God's love for us is not dependent on how we behave or how obedient we are.
- C. The father was faithful in that he longed for the son's return and received him. The father in the story was watching for him to return.

III. He is Forgiving.

- A. The prodigal son planned to ask for so little, but he was given so much.
 - 1. The son formulated his confession in the hog pen (vss. 18-19).
 - 2. Instead of being made a slave, he was restored to the privileges of sonship.
- B. The Heavenly Father is forgiving.
 - 1. The Lord God is more anxious to forgive us than we are to seek His forgiveness (Isaiah 65:1-2).
 - 2. The Bible teaches that God's forgiveness has the following characteristics: It is available right now; it is adequate, for in His forgiveness, the Lord God removes the guilt of sin and cleanses the sinner; and it is abundant, because it is impossible to exhaust God's forgiveness.

Conclusion:

In telling the story of the wayward son and forgiving father, the Lord Jesus painted us a beautiful picture of God. In doing so, He showed that God is a father, faithful and forgiving.

The son in the story returned to his father and was forgiven. Have you related yourself to God by faith in Jesus Christ? Will you do so now?

THE ROAD TO NOWHERE

Luke 24:13-35

Introduction:

The comedy team of Bob Hope, Bing Crosby, and Dorothy Lamour made a number of "road movies" years ago. By means of the silver screen, millions of Americans had the delightful and entertaining experience of traveling the roads to Mandalay, Singapore, and other such exotic and faraway places.

There is one road which millions are traveling today. Their journey is not a make-believe experience, and it is anything but delightful and entertaining. Millions know the real-life despair of traveling the road to nowhere.

The two disciples in the text were on the road to Emmaus. The village was a few miles northwest of Jerusalem; however, archaeologists are not sure of the exact location. Furthermore, no one really knows who Cleopas and his companion were. These were two nobodies walking the road to nowhere.

Since many today travel this road, consider two truths about the road to nowhere.

I. How They Got on the Road to Nowhere.

- A. The two disciples had false expectations.
 1. They voiced their expectations about the Lord (vs. 21). Christ is the redeemer; however, they did not expect Him to go to the cross. In spite of the Lord's repeated statements about the necessity of the cross, they expected something different. As a result of false expectations, they were on the road to nowhere.
 2. It is easy to have unrealistic expectations in life. A person must have dreams; but when things do not turn out as he imagined they would, the person can lose a sense of direction and end up on the road to nowhere.
- B. The two disciples had lost hope.
 1. They spoke to the Lord about their hope, but it was in the past tense (vs. 21). Their hope had died.

2. The road to nowhere is one where hope is dead. As a person travels that road, he looks forward to nothing; he hopes for nothing.

III. How to Get Off the Road to Nowhere.

- A. First, the two disciples listened to Christ.
 1. After letting them talk out their disappointment, Christ talked to them (vss. 25-27). He had a word from God for them in their despair, and they listened to Him (vs. 32).
 2. One of the problems with people on the road to nowhere is that they are not listening to God.
- B. Second, the two disciples invited Christ into the house.
 1. When they arrived in Emmaus, the two disciples urged Christ to come in and stay with them (vss. 28-29). Notice that the Lord would have gone on had they not invited Him in.
 2. Only Christ can help people on the road to nowhere, but He must be invited into life (Revelation 3:20).
- C. Third, the two disciples let Christ become the host.
 1. The guest became the host (vs. 30). Christ was no longer the One invited in, but the One who was in charge.
 2. The only way a person can completely get off the road to nowhere is to let Christ take control of life.

Conclusion:

There is a section in Charlotte, NC, known as Myers Park. It is a maze of streets which curve and cross one another with no apparent design. The key to the puzzle is a boulevard named Providence Road. If you know where Providence Road is, you can find your way through Myers Park.

There are so many roads in life which lead nowhere. People traveling these roads cover a lot of ground, but they end up nowhere. The key to finding one's way in life is knowing where Providence Road is — the road where Christ is allowed to lead.

THE HIGH ROAD AND THE LOW ROAD

Genesis 13

Introduction:

A country philosopher once said, "When you come to a fork in the road, take it!" Our journeys through life lead us to times of decision. Every day some of us stand at the fork in the road and have to make major life decisions. Abraham and Lot came to such a fork in the road in Genesis 13. Their decisions profoundly affected their families as well as their own lives. One road led down to the Jordan Valley, and the other led to the rugged hill country.

Life presents us with the choice of taking the low road or the high road.

I. Lot's Choice: The Low Road.

- A. The low road led to instant satisfaction. Lot knew that the green pastures and abundant water were just what a farmer like himself needed. He went for what he could see. Most people also make their decisions based on sense appeal, fashion, and popularity.
- B. The low road led to the downward path. Lot's path from Bethel to the Jordan Valley was downward both geographically and spiritually. The Jordan Valley was the home of a sinful people in Lot's time. Though he probably never intended to go into sinful cities like Sodom, Lot left the hill country, pitched his tent toward Sodom, dwelt in Sodom, became a leading man of Sodom, sat at the gate of Sodom, and gave two of his daughters to the men of Sodom.
- C. The low road led to great losses.
 - 1. Lot lost his prosperity.
 - 2. Lot lost his pride.
 - 3. Lot lost some of his children.
 - 4. Lot lost his marriage.

II. Abraham's Choice: The High Road.

- A. The high road was the path of unselfish conduct. Abraham gave Lot the first choice. Walking on the high road with

God sometimes means you don't assert your own rights.

- B. The high road was the path God had chosen for him. God told Abraham that Canaan would be the inheritance of his family. God has a plan for all our lives.
- C. The high road was the path of blessing. Verses 14-17 show God renewing the covenant promises to Abraham. The high road is the one to take when you realize God has greater things than you can imagine. As he surveyed the possibilities that lay ahead, it didn't take long for Abraham to make the correct decision. Bill Hill, a Montana hunting guide, was being questioned once about why he had shot a grizzly bear which was a protected species. Hill replied, "When I saw that bear come smoking down on me, I didn't have any trouble deciding who was the endangered species" (*Parables, etc.*, vol. 6, num. 1).
- D. The high road was the path of faith. The hills of Canaan did not look as promising as the Jordan Valley. Many times God's plans do not look promising at first: servanthood, a cross, self-denial, a grave. However, faith lives to see the impossible.

Conclusion:

High in the Canadian Rockies there is a stream called Divide Creek. At one point in its course, this creek divides around a large boulder. The water that flows to the left of the boulder rushes on to the Kicking Horse River and finally into the Pacific Ocean. The water which flows to the right goes into the Bow River, into the Saskatchewan River, on to Lake Winnipeg, to the Nelson River, into Hudson Bay, and finally to the Atlantic Ocean. Once those waters divide, there is no turning back.

Life presents us with choices. The greatest choice concerns the kind of life we have. We can choose the low road and miss life completely. Or, we can choose Christ and walk the high road of real life.

"SATISFIED?"

Genesis 25:7-10

Introduction:

C. G. Jung was talking to a Native American friend who remarked, "We don't understand the whites; they are always wanting something, always restless, always looking for something. We can't understand them. They have such sharp noses, such thin, cruel lips, such lines in their faces. We think they are all crazy." The Native American was simply saying that some white folks are never satisfied (*The Interpreter's Bible*, vol. 8, p. 567).

It is written in verse 8 that Abraham died in a ripe old age satisfied with life. The term "satisfied" was often used in Hebrew for the feeling of satisfaction or fullness after a meal (Ex. 16:8). A good look at our world will demonstrate that there is not a lot of satisfaction in life.

Abraham experienced satisfaction in his life because he took care of himself, sought worthy goals, and found God to be faithful. We too can experience the same satisfaction as we follow the example of Abraham.

I. Abraham Took Care of Himself.

- A. He took care of his physical health. The physical fitness rage is upon us today. Abraham seems to have been physically fit throughout his life.
- B. He took care of his emotional health. The way Abraham handled the pressures and trials of life seems to indicate that he was emotionally healthy. The proliferation of psychiatrists, analysis groups, support groups, and self-help books indicates that we are a society hungry for emotional support.
- C. He took care of his spiritual health. Early in life Abraham committed his life to God, was obedient, and worshiped regularly. Our lives have other needs beyond physical and emotional. Abraham knew there was a place in life that only God could fill.

II. Abraham Sought Worthy Goals.

If someone were spotted "chasing the wind," they would probably be locked up. Yet the Scriptures often speak of people who might as well be chasing the wind (Hos. 12:1). That will never satisfy. Abraham was satisfied because he sought the right things.

- A. Abraham sought to follow the voice of God. "Wherever He Leads, I'll Go" could well have been Abraham's favorite hymn. Following the voice of God took Abraham on a remarkable pilgrimage (Heb. 11:10).
- B. Abraham sought to please God. Abraham sought God's will whenever there were decisions about business, partners, friendships, or homes. He never looked to see what others were doing or what was on the Top Ten List.
- C. Abraham placed everything in God's hands.
 1. His path of life was in God's hands.
 2. His hope for a son was in God's hands.
 3. His possessions were in God's hands.

III. Abraham Found God to be Faithful.

- A. The Lord God made promises to Abraham.
 1. God promised a new land.
 2. God promised a great name.
 3. God promised a son by Sarah.
 4. God promised to bless.
- B. God kept his promises to Abraham. All the promises God made were fulfilled as Abraham's life unfolded in "The Adventures of Faith." God still keeps promises for those who will believe today.

Conclusion:

Our understanding of why Abraham was satisfied in his life can guide us today in experiencing satisfaction in life as well.

THE IMPORTANCE OF THE GOSPEL

Galatians 1:6-9

Introduction:

The word "gospel" appears 95 times in the New Testament. Of those appearances, 68 are in Paul's letters. What is so important about the term "gospel?"

I. The Gospel Must Be Important Because of What Folks Have Tried To Do To It.

- A. Some have tried to pervert it (Gal. 1:6-10). Some were preaching a distorted gospel then, and it disturbed God's people. Perversions of the gospel should disturb us today.
- B. Some have hindered it. Paul was concerned that he not hinder the gospel (Gal. 2:2, 5:7).
- C. Some have abused it. Some ministers misuse their power.
- D. Some have tried to copy it. Counterfeiters only copy what is valuable (paintings, money, jewelry, and designer clothes).

II. The Gospel Must Be Important Because of What the Bible Says About It.

In the New Testament there are at least six descriptions of the gospel using the word "of."

- A. It is the gospel of God—the gospel's origin.
- B. It is the gospel of Christ—the gospel's manifestation.
- C. It is the gospel of grace—the gospel's basis.
- D. It is the gospel of salvation—the gospel's offer.
- E. It is the gospel of the kingdom—the gospel's scope.
- F. It is the gospel of peace—the gospel's result.

Which of these is the best description? None! We need them all. Because the gospel offers us so much, we can see why others have tried to copy it. But it cannot be copied. The gospel is not of man (vss. 1,9).

III. The Gospel Must Be Important Because of What It Does for Us.

Originally the word "gospel" meant the message proclaimed. In time it came to mean the message recorded (the Gospels). What is the gospel message?

- A. It is the power of God unto salvation (Rom. 1:16).
- B. That power helps us by enabling us to cope with four of our greatest concerns—life, death, challenges, and pain (1 Thess. 3:2; 2 Tim. 1:10).

IV. The Gospel Must Be Important Because of Its Claim on our Lives.

- A. We must accept the gospel for ourselves. Ultimately it is from God. Historically it is grounded in Jesus' life and ministry. But we must accept it personally by faith.
- B. We must accept its lifestyle:
 1. Serve God our Master in the Spirit.
 2. Share in witness (Acts 15:7) — God chose all for salvation. Do we witness to all?
 3. Walk in the truth of the gospel. Christians do not have the right to live as they please.
 4. Do not be ashamed of the gospel.
 5. Enjoy the fellowship with other believers.
 6. Defend and confirm the gospel.

THE MEANING OF THE CROSS

Romans 5:6-11

Introduction:

A college student, upset with his life, climbed the fence to his school's pool one night. He stretched out his arms to dive in, but the full moon behind him cast his shadow on the far wall. The shadow looked like a cross. He hesitated and looked down to discover that the pool had been drained. He was saved by the shadow of the cross.

Aware of his indebtedness to the cross, Paul shared four important truths about the cross.

I. The Cross Was Necessary.

- A. Three times Jesus told His disciples he had to die; but, they failed to see why that was necessary (Luke 24:26).
- B. Paul gave us several reasons for the necessity of the cross. Men lack spiritual strength and are ungodly (vs. 6). Men are sinners (vs. 8). Men are God's enemies (vs. 10). Prior to reconciliation, all men are alienated from God (vs. 11).
- C. The cross was necessary because sin and death are real. Sin can be removed only through a superior reality. Through His death Jesus loves us in spite of our sin. As a result, He offers us strength, righteousness, forgiveness, peace, and reconciliation—the opposite of what sin offers.

II. The Cross Was Voluntary (vs. 6).

- A. The religious leaders took Jesus' life as they misrepresented, beat, and crucified Him. He also gave His life. Jesus said that He came to give His life as a ransom for many (Mark 10:45). He was the Good Shepherd who gave His life for the sheep (John 10:15).
- B. Jesus voluntarily gave His life for all people, and He had to endure that agony alone. He faced the tempter and the legalistic Pharisees alone. He prayed in the garden and was crucified alone.
- C. Jesus voluntarily endured the cross so we could see the depth of God's love and ask for forgiveness of our sins.

III. The Cross Was Substitutionary (vs. 8).

- A. Jesus died in our place. He received the punishment we deserve. Three men gave us 20 of our 27 New Testament books: Paul, Peter, and John. They agreed that Christ died for us (See 1 Cor. 15:3; 1 Pet. 3:18; 1 John 3:5).
- B. The significance of Jesus' death is awesome. He took on our nature and became a man. He took on our iniquity and was made sin for us (2 Cor. 5:21). He took our punishment and was judged in our place.
- C. Like a father rescuing a child in a blizzard, Jesus gave Himself for us. But He did not just show the right way or take us by the hand. He wrapped His body around us and absorbed the blows of the storm so we could be spared.

IV. The Cross Is Contemporary.

- A. The most exciting message of the cross is the benefit to us.
- B. The cross demonstrated the purpose of Jesus' coming (vss. 7-8). Jesus came to save us and help us overcome sin and temptation. The worst effect of sin is it separates us from God. Jesus died to restore us to fellowship with the Father.
- C. The price of forgiveness is expensive. If it were cheap, a heavenly pronouncement of forgiveness would do. If the cross does not prove God's love for us, nothing will.
- D. Yet in spite of God's incredible love, the cross will not do us any good unless we accept it.

Conclusion:

In 1970 in Louisville, Kentucky, Joe Cronkovich, an apprentice, was setting forms on a construction site. Suddenly there was a dirt slide, and he was covered with dirt. The foreman, Edward Shoefner, jumped in to help him, and Edward died saving Joe's life. Jesus, our Master, died to save us, spiritual apprentices.

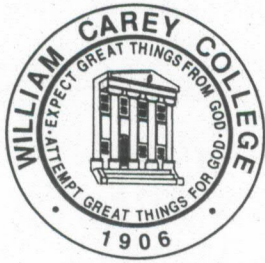
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William Carey College

1994 - 1995

1. **William Carey Baptist Student Scholarships** which range from \$150 to \$300 per year for eligible students who are active members of a Mississippi Baptist church.
2. **William Carey Ministerial and Youth Leadership Grants** which range from \$300 to \$900 per year based on a nomination from a church pastor or minister of a Southern Baptist church. Students must have demonstrated Christ-centered leadership activities in local churches or community-service organizations.
3. **William Carey CRV Scholarships** which range from \$300 to \$600 per year for church-related vocation students who enroll at the College.
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5. **William Carey General Studies Scholarships** range from \$300 to \$600 per year for CRV adult students, age 25 or older, who enroll in a CRV concentration area in the Bachelor of General Studies degree program.
6. **William Carey Chorale/Ensemble Scholarships** which total \$450 each year. These awards are based on auditions for church music students conducted by the Dean of the Winters School of Music.
7. **William Carey CRV Dependent Scholarships** are available totaling \$600 each year for sons, daughters, and spouses of pastors, missionaries, ministers, and other full-time employees of local Baptist churches, Baptist Associations, or other Mississippi Baptist or Southern Baptist agencies.
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Southern Baptist CRV students may apply to the Board of Ministerial Education of the Mississippi Baptist Convention for additional financial aid. The aid supplied by this Board to qualified CRV students comes directly to the students in a monthly check. This aid is applied for in a separate process through the office of the Director of CRV Programs at William Carey College.



Study Where Costs are Lower
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Comparative Educational Costs at Selected Colleges and Universities — Fall 1994

<u>Institutions</u>	<u>Tuition & Fees</u>	<u>Room & Board</u>	<u>1-Year* Totals</u>	<u>4-Year Totals</u>
1. Spring Hill College	\$12,098	\$4,788	\$16,886	\$67,544
2. Millsaps College	11,904	4,501	16,405	65,620
3. Samford University	8,236	3,566	11,802	47,208
4. Belhaven College	7,620	2,900	10,520	42,080
5. Ouachita University	6,730	3,000	9,730	38,920
6. University of Mobile	5,850	3,480	9,330	37,320
7. Union University	5,780	2,840	8,620	34,480
8. Mississippi College	5,734	2,830	8,564	34,256
9. Tougaloo College	5,925	2,500	8,425	33,700
10. Louisiana College	5,190	2,984	8,174	32,696
11. William Carey College (WCC)	\$4,950	\$2,385	\$7,335	\$29,340
12. Mississippi Comprehensive Universities	\$2,440	\$2,470	\$4,910	\$19,640
13. Mississippi Community Colleges (MCC)	864	1,538	2,402	
14. 2 + CAREY Plan (WCC and MCC)				\$19,474

*Survey of Institutional Financial Aid and Business Offices

- WCC costs are **lower than at 10 other private church-related colleges** in our region.
 - No extra tuition for out-of-state students.
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- WCC scholarships, Pell and work service **grants are often higher** than at state universities.
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 - Pell grants average over **\$1,600** annually for eligible students.
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- Enroll as a freshman or transfer and try the **2 + CAREY Plan** - you'll like it.

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“For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.”

—1 Cor. 1:18

“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.”

—1 Cor. 1:21

“For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

—1 Cor. 9:16

“For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.”

—2 Cor. 4:5