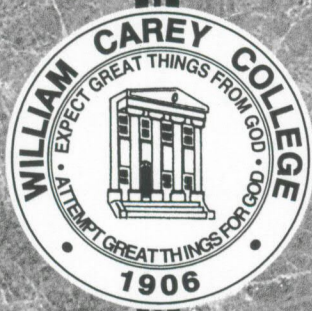


The Carey Pulpit

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



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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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A SPIRIT-FILLED CHRISTIAN

Ephesians 5:18-21

Introduction:

In recent days the press has given considerable attention to the "religious revivals" that are occurring in Pensacola, Florida and Toronto, Canada. In Toronto the believers claim that the Holy Spirit is giving them a "holy laugh." The brethren in Canada fall to the floor and "laugh, howl and cackle to the glory of God." One woman emphatically claims that the Lord told her to "howl like a wolf." And she did.

In Pensacola the brethren are being "slain in the Spirit." During some of the worship services, a trumpeter plays "reveille," encouraging people to collapse at the prayer altar. As one person observed, "There is never a dull moment in this place. People are crying and dancing. Bodies are on the floor, and it proves God is in this place" (*Clarion-Ledger*, March 2, 1997, p. 17A).

In both cities, many sincere people claim they are being filled with the Spirit. Do Spirit-filled Christians get "a holy laugh, roll on the church floor, howl like a wolf, and bark the devil up a tree?" For a few moments, let's look at the scripture and observe the biblical characteristics of a Spirit-filled Christian.

I. The First Characteristic of a Spirit-Filled Christian is a Singing Heart (vs.19).

- A. In verse 18 of our text, Paul said, "be filled with the Spirit." He immediately follows this statement with the words "speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (vs. 19).
- B. "Psalms, hymns and spiritual songs" probably refers to the content of the singing for first century Christians. According to the Apostle Paul, singing praises to God is a characteristic of a person who is allowing the Spirit to control his life.
- C. Please observe that Paul did not say "be filled with the Spirit and howl like an animal and roll on the church floor."

Excessive emotionalism may characterize "religious revivals." However, it is not the mark of a Spirit-filled Christian.

II. The Second Characteristic of a Spirit-Filled Christian is a Grateful Heart (vs. 20).

- A. Spirit-filled Christians give "Thanks always for all things unto God..." What did the Apostle mean by "always?" Before this day is over, some Christians will be murdered, raped, kidnapped or tortured. Such tragedies could very easily strike your family. Does this verse teach that we are to be thankful for this kind of evil? I think not. God is not the author of murder and rape.
- B. As Christians we are always thankful because we know that God is and that His grace is sufficient for all of life. John R. W. Stott suggests that the words "in the name of our Lord Jesus Christ" (vs. 20) means that our thanksgiving is for everything that is consistent with God's revelation of Himself in Jesus Christ (*God's New Society*, p. 207).

III. The Third Characteristic of a Spirit-Filled Christian is a Serving Heart (vs. 21).

- A. Paul wrote, "Submitting yourselves one to another in the fear of God." The word "submit" was often used in the first century to describe a soldier who served under the authority of his commanding officer. This meant that the soldier's primary task was to serve.
- B. Spirit-filled Christians are those who serve others in the body of Christ. Too many folks go to church asking, "Who will serve me today?" The Spirit-filled believer seeks to be a servant for all of God's people.

Conclusion:

Do you believe that at the coming Judgment, God will ask you questions like, "Did you howl like a wolf? Did you laugh like a hyena? Did you get slain in the Spirit?" I don't think so. I do believe, however, that He will ask about your gratitude and service to others.

A CREDIBLE LIFE

Ephesians 5:15-17

Introduction:

Bertrand Russell, the agnostic-philosopher of Great Britain, championed the new morality. However, in a newspaper interview shortly before he died, Lord Russell said, "People are bewildered and don't know how to live a credible life in an incredible world."

Paul wrote about the life worth living in Ephesians, and in the text defined a credible life.

I. A Credible Life Manifests Wisdom in Conduct (vs. 15).**A. The Christian is to live carefully.**

1. The word "circumspectly" (KJV) means to look around. The Greek word *akribos* speaks of precision and accuracy.
2. It is so easy for Christians to slip and fall into sin. A woman said, "I feel as though I am walking a tightrope where one false step means disaster."

B. The Christian is to live differently.

1. Paul emphasized a life-style different from the world.
2. Most people would rather blend in with the crowd than stand out as being different. It has been said that if being a Christian were a crime there wouldn't be enough evidence to convict many Christians.

II. A Credible Life Makes the Most of Time (vs. 16).

- A. *Kairos* does not refer to time measured by a clock or calendar but as an opportune time in which to act.
- B. The opportunities for service are to be grasped.
 1. Paul used the language of the marketplace. When a person sees a bargain, he acts immediately before another can grab it.

2. Opportunities to make a difference can suddenly present themselves. Some of these are once-in-a-lifetime opportunities. The three disciples of Jesus in Gethsemane had an opportunity to do for Jesus what they never could do for Him again—watch and pray while He won the battle of Calvary. They let that once-in-a-lifetime opportunity pass.

- C. The opportune moment is to be grasped because the days are evil. This fact underscores the emergency and urgency of service for Christ.

III. A Credible Life Magnifies the Will of God (vs. 17).

- A. The will of God is often ignored.
 1. Paul referred to the "foolish," or those who are senseless and without moral intelligence. Such people blunder their way through life unmindful of God's will.
 2. Leon Jaworski, the Watergate prosecutor, said: "Still fresh in my mind is the sadness of seeing one of the great tragedies of modern history—men who once had fame in their hands sinking to infamy—all because eventually their goals were of the wrong dreams and aspirations."
- B. The Christian's objective is knowing and doing God's will. George McDonald has a character who goes into seclusion with his Bible to discover the secret of the Christian religion. He concludes that man is responsible to do God's will, and God is responsible to make him able to do it.

Conclusion:

For at least once, Bertrand Russell was right when he said people don't know how to live credible lives. People are bewildered and don't know how to live credibly in an incredible world. But the Bible tells how to live a life characterized by credibility.

YOU CAN GO HOME AGAIN

Genesis 35:1-7

Introduction:

Thomas Wolfe wrote the novel, *You Can't Go Home Again*. The story is about George Webber who left home to go to New York to further his career. There he is caught in a world of changing values and life-styles. He longs for the simple life he knew at home in North Carolina, but learns that he can't go home again.

The Bible teaches that people can go home again when home is the Lord God. Jacob received God's call to go back to Bethel, the house of God. Consider:

I. The Call Designates a Place.

- A. Bethel was the place where Jacob first met the Lord. The experience is recorded in Genesis 28:10-22. Jacob was to return to that place, but more importantly, to the God he met there.
- B. The place where people meet God is important.
 1. Of course, a person can meet the Lord anywhere because God is everywhere (Psalm 139:7-10).
 2. The Lord designated a place for Israel to meet Him (Deuteronomy 12:5-7, 11-14). That place today is where people meet to worship the Lord.

II. The Call Describes a Problem.

- A. Jacob had strayed from the Lord. The real problem for Jacob was not that he left Bethel, but that he strayed from the God he met there. In his quest of the good life, he strayed from God.
- B. People can stray from the Lord.
 1. A Christian can never lose salvation, but he can live out of fellowship with the Lord.
 2. David strayed from God morally (Psalm 51:12), Peter strayed in his denial (Luke 22:54-62), and Mark strayed by leaving the work (Acts 13:13).

- C. How close to the Lord are you? I do not mean close spatially, but spiritually. The testimony of some people is, "I'm not as close to the Lord now as I once was." If this is true of you, make no mistake about who moved!

III. The Call Declares a Possibility.

- A. Jacob would be received by God. The call was not to go back to a place but to the Lord. In issuing the call the Lord was saying He would welcome Jacob. The narrative reveals that when Jacob returned to Bethel, the Lord did receive him, and then God blessed his life.
- B. Jacob's experience teaches that there are some prerequisites for restoration of fellowship and renewal of life.
 1. First, a person must acknowledge that he has strayed from God. Jacob did this in returning to Bethel.
 2. Second, a person must put out of life those things that stand between him and God (vs. 2).
 3. Third, a person must offer a sacrifice to God. Jacob built an altar and offered a sacrifice. The sacrifice today is yourself (Romans 12:1).

Conclusion:

Unlike George Webber, Jacob discovered that a person can go home again. True, we can never go back to the past, but when home is God, we can go home again.

If you have wandered from the Lord, His call to you is to come home.

THE MAN WHO WASTED LIFE

Mark 14:17-21

Introduction:

An elderly man stood next to me, waiting to be checked out in a bookstore. When he walked away, the clerk said, "That's such a shame." When I asked what she meant, she said, "That man was such a gifted and talented writer. He was on his way to becoming one of the greatest newspaper men in the southwest. But now no paper will hire him. He wasted his life in alcohol."

Judas wasted his life. Jesus said about him, "It would have been better if he had not been born" (vs. 21). Consider about Judas:

I. He Had a Great Opportunity, But He Did Not Use It.

- A. Judas had the opportunity to become a Christian. Judas was called to discipleship (a learner), and spent nearly three years in close association with Christ. However, he never accepted the Lord (John 17:12b).
- B. The neglect of opportunities is one of life's greatest tragedies. People often say, "Opportunity only knocks once." However, some people have many opportunities to hear the gospel and be saved. Failure to respond will ultimately mean the neglect of the final opportunity.

II. He Received a Strong Warning, But He Did Not Heed It.

- A. The waste of Judas' life was not without warning. The Lord Jesus repeatedly reached out with words of warning (John 6:70; 13:21ff). These were not words of indictment, but invitation. They were not spoken in wrath, but to warn Judas.
- B. The Lord God issues warnings today.
 - 1. Warning signs are commonplace. They are seen on packages, bottles of medicines, and along highways.

- 2. God's warnings can come in a word spoken in a sermon or witness, in some experience of illness or the experience of friend, and even in a dream. Biblical examples of these kinds of warnings from God can be found.

- C. The rejection of warnings can be fatal. It was true with Judas. Six warning messages about icebergs were received from other ships by the radio operator of the Titanic. Thirty-five minutes after the sixth message was received, the Titanic hit an iceberg and sank in the North Atlantic with a great loss of life.

III. He Faced an Eternal Destiny, But He Did Not Prepare for It.

- A. Judas went into eternity unprepared to meet God. In spite of his association with Christ, he was never saved. When he died, Peter said he went to "his own place," (Acts 1:16b), not the one Christ prepared (John 14:1-2).
- B. Every person faces an eternity for which he is to prepare.
 - 1. Death is not the end of life, but the doorway into eternity. A person lives on either in heaven or in hell.
 - 2. The greatest of all tragedies is to die without Christ.

Conclusion:

Arthur Colton wrote "Mr. Smedley's Guest." In the story a man has a dream in which he has a visitor who has done all the things the man once dreamed he would do. When the guest gets up to leave, Mr. Smedley asks, "Who are you?" The guest replies, "The man you might have been."

Think of all Judas might have been had he not wasted his life.

THE FOOLISHNESS OF THE CROSS

1 Corinthians 1:18-2:5

Introduction:

A woman was shopping in Poplarville the day before Easter and was caught in a parade. Instead of bunnies, she was startled to see a Roman soldier beating the back of a bloody man carrying a cross. Horrified, she said, "They don't have to make it so awful!" But it was awful!

The apostle Paul wrote, "Jews demand miraculous signs and Greeks look for wisdom, but we preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles" (1 Corinthians 1:22-23, NIV).

What is the message of the cross?

I. A Stumbling Block to the Religious (vs. 23a).

- A. "Stumbling block" translates the Greek *skandalon*, which means a trap, snare, or offensive thing.
- B. Deuteronomy 21:22-23 said that anybody who died on a tree was cursed. Since Jesus was nailed to a tree, Jews wondered how Jesus could be the Savior.
- C. It offends religious people today who cannot accept that Jesus' death on the cross has truly "paid it all." They want to add something to the cross, saying that to be saved you must accept Jesus' death on the cross PLUS baptism or church membership or tithing or other good deeds.
- D. It may offend some religious people, but we are saved by faith in the Jesus of the cross PLUS NOTHING.

II. Stupidity to the Intelligent (vs. 23b).

- A. The Greeks wanted a wise way to God, and it seemed foolish to believe that they could only be made right with God because some rusty nails were stuck through a first-century Jew.
- B. People are still trying to find their own "wise" ways to God. The World Council

of Churches sponsored "Re-Imaging," a women's conference in Minneapolis in 1993 to promote feminist theology. The organizers claimed that *sophia*, the Greek word for wisdom, is suppressed in the Bible. So the assembly prayed to Sophia, and blessed every speaker in her name as Creator and Mother.

- C. Though few people would go that far, many prefer to trust in science until a space shuttle explodes or trust in the legal system until the jury renders its verdict.
- D. The cross may seem foolish to some. In our text, Paul quotes from Isaiah 29:14, "I will destroy the wisdom of the wise." In Greek it says, "I will destroy the Sophia!"

III. Salvation to the Believer (vs. 18).

- A. The cross divides the world into two kinds of people: those who scorn the cross and are lost, and those who are saved by its power.
- B. You can exercise and diet; you can get a good education; you can marry into a good family; you can clean up the environment; you can be baptized, teach Sunday School, and abstain from alcohol, cigarettes, gambling, and sexual immorality; but, without the cross, it's like trying to climb the Empire State Building with a four-foot ladder.
- C. That's why Galatians 2:21 says, "I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!" That's why Jesus said in John 12:32, "But I, when I am lifted up from the earth, will draw all men to myself." It is by the cross, and the cross alone, that men and women can find their way to God. It seems foolish to man, but it is the plan of God.

WHAT IT TAKES FOR EASTER TO BE REAL

Luke 24:13-49

Introduction:

It takes more than the fragrance of Easter lilies or new clothes or Easter egg hunts to make Easter real for us. Luke 24:13-49 records the experience of two men who learned what it takes for Easter to be real.

I. For Easter To Be Real, It Takes a Cross (vs. 26).

- A. Even though Jesus had already been raised, the two men on the road to Emmaus talked about it as if it were a rumor. Easter was not yet real for them.
- B. Jesus explained from the scriptures, "Was it not necessary for the Christ to suffer these things?" (vs. 26).
- C. Just as a room requires a door, Easter requires a cross. To give us the joy, God had to go through the grief.
- D. We can't fully explain why it was necessary, any more than we can explain why a child has leukemia. But because God has gone through the cross, we know that He can take us through our deepest valleys to the resurrection.
- E. It takes a cross to make Easter real.

II. For Easter To Be Real, It Takes a Conversion (vss. 34-35).

- A. Jesus stayed to eat with the two men, and when He broke the bread, they recognized Him. He then vanished. The men immediately returned to Jerusalem and joined the disciples in confessing that Jesus was alive. It takes a conversion to make Jesus real.
- B. Chuck was a big man who worked at an auto parts store. He thought religion was for weaklings. But after he attended a marriage encounter weekend, he joined a men's Bible study and soon trusted in Christ. Easter became real to him.

- C. To please her family, Audrey was in church every time the doors opened. But her husband walked out on her after 17 years of marriage, and her world caved in. One day the pastor preached on Jesus' words from the cross, "It is finished." Sitting alone in the sanctuary, she claimed those words as an ending and a new beginning, and Christ became real for her (Richard P. Hansen, "I Can't Believe It!" in James W. Cox, ed., *Best Sermons 1*, San Francisco: Harper and Row, 1988, 46-48).

- D. It takes a conversion to make Easter real.

III. For Easter To Be Real, It Takes a Witness (vs. 48).

- A. While the two men from Emmaus were telling their story, Jesus appeared and gave them a commission, saying, "You are witnesses of these things."
- B. I pulled off I-59 for gas at the South Hattiesburg exit. Another car drove up and parked facing east. Three men got out, put prayer rugs on the grass, and bowed toward Mecca. Then they went inside the service station. I threw a Christian tract through the cracked window of their car, and quickly left. Some bold witness I was!
- C. For Easter to be real, it takes a witness.

Conclusion:

Hugh Litchfield tells of a family who returned from burying their 14-year-old son to discover that another child had died of diphtheria. The second funeral was held on Easter. Through his tears, the father sang loudly and courageously the triumphant songs of Easter. A little boy watching this grieving father said, "They really believe that Easter thing, don't they?" (Hugh Litchfield, *Preaching the Easter Story*, Nashville: Broadman Press, 1987, 113-114).

Do you really believe this Easter thing? For Easter to be real, it takes a cross, a conversion, and a witness.

JESUS IS ALIVE!**Matthew 28:1-7****Introduction:**

One of the most famous battles in history was fought between Napoleon Bonaparte and the Duke of Wellington. The battle took place on June 18, 1815 at Waterloo, a small town near Brussels.

News of the outcome of this strategic battle was scheduled to be communicated to London, England, by a series of relay stations. One of the last of the relay stations was monitored by a man who carefully received the message and then initiated procedures to send it to London. The first two words he signaled were, "Wellington defeated." Before he could conclude his message, a heavy fog settled in making further communication impossible. The person who received those initial words had no way of knowing this was not the complete report. As you can imagine, this news plunged the citizens of London into a state of panic.

The next morning the fog lifted. This made it possible for the complete report of the battle to be transmitted and received. The message in its final form read, "Wellington defeated the enemy." What a difference a couple of words made. Instead of being defeated, Wellington had won the battle over Napoleon's army. This report transformed the residents of London.

As was true of the report of Wellington's victory, the good news that Jesus is alive brought great joy to the followers of our Lord on the first Easter. The disciples had mistakenly concluded that the crucifixion signaled the defeat of Jesus. On Sunday morning the cloud of depression that had hovered over them was miraculously lifted by the report that Jesus is alive.

Easter provides Christians with an excellent opportunity to relay to the world the good news that Jesus is alive. Our text provides us with three insights we need to remember as we prepare to share the Easter story.

I. The Message (vs.6).

- A. Christ was not defeated by death. Jesus rose from the grave. The crucifixion which occurred on Friday signaled the news, "Jesus defeated." However, this was not the complete report. On Sunday morning the complete report read, "Jesus defeated death."
- B. Christians will not be defeated by death. The resurrection of Jesus provides believers with the assurance that death will not mark the end of their lives. They, too, shall rise and reign with Jesus.

II. The Motive (vs.7).

- A. Those who felt defeated needed to hear that Jesus was alive. The disciples' lives were marked by a sense of frustration and failure. The women who went to the tomb had an opportunity to relay a report that would transform the lives of others.
- B. Those who feel defeated need to hear that Jesus is alive. Persons who have experienced the reality of the resurrection have an opportunity to relay a message that can transform the lives of those who feel defeated.

III. The Manner (vs.7).

- A. The women were instructed to "go quickly." They were not to delay in sharing the news that Jesus is alive.
- B. We must also "go quickly." There is an urgent need for the news that Jesus is alive to be shared with those who are lost.

Conclusion:

The most important battle in history was fought between Jesus and Satan on Golgotha some 2,000 years ago. Some people in our world are still waiting to hear about the outcome of this strategic battle. Let's make a commitment to relay this report.

A DATE WITH DEATH

Romans 13:11-14

Introduction:

The report Phil received from his doctor hit him like a ton of bricks—"You probably have less than a year to live." After experiencing chronic pain in both his back and right shoulder, Phil's wife convinced him to see their family physician. Extensive tests revealed that Phil's problem was not a pulled muscle as he had expected, but rather a malignant tumor. Based on his research and experience with previous patients, a consulting oncologist delivered the prognosis that Phil probably had less than 12 months to live. Upon hearing the doctor's report, Phil determined that he was going to make every effort to prepare for his date with death.

Every person has a scheduled date with death. In our text, Paul identifies three steps we need to take in order to prepare for this important date.

I. We Need To Wake Up (vs.11).

- A. Our appointment with death is inevitable. There are some appointments that can be canceled. This is not the case with our date with death. The writer of Hebrews provides this reminder, "And as it is appointed unto men once to die, but after this the judgment" (Hebrews 9:27).
- B. Our appointment with death is imminent. Paul advised his readers that their date with death was drawing closer. Because of the limited time we have left, we should not delay in preparing for our date with death.

II. We Need To Clean Up (vss.12-13).

- A. Proper preparation for death requires complete cleansing. The phrase "the works of darkness" is an expression used to refer to every sinful activity in which a person can engage.

- B. Proper preparation for death requires continuous cleansing. Because we live in a dirty world, believers will occasionally be stained by sin. Daily confessions of sinful attitudes and actions enable us to receive the continuous cleansing we need.
- C. The writer said, "Let us behave decently, as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy." (NIV) The Christian needs to live up to his confession of Christ. In Ephesians 4:1 Paul says "to live a life worthy of the calling you have received" (NIV). The word "worthy" means the Christian is to demonstrate the very life of Christ.

III. We Need To Dress Up (vs. 14).

- A. One of the spiritual garments every believer needs to "put on" in order to be more like Jesus is a submissive spirit. John 6:38 and Luke 22:42 illustrate the submissive spirit Jesus demonstrated.
- B. Another spiritual garment believers need to "put on" is a servant spirit. Mark 10:45 provides believers with a description of the type of servant spirit Jesus displayed.

Conclusion:

The report Phil received from his doctor prompted him to make preparation for his date with death. The words Paul recorded in Romans 13:11-14 should have a similar impact on our lives.

PROVE THE RESURRECTION

Romans 6:4; 2 Corinthians 4:1-11

Introduction:

There are many who say that apart from the Bible the resurrection of Jesus cannot be substantiated. On the other side of this question, we find the Christian apologist offering all kinds of evidence to support the belief that Christ actually did arise from the dead.

Perhaps one reason for doubt in the minds of unbelievers is that the faith of some Christians seems dead. If the Christian faith is anything, it is a faith for living. The faith we hold does not keep us from trials, but it gives us strength to meet those trials.

The fact that Jesus was not in the tomb on Easter Sunday morning changed the whole complexion of life for His followers. The best way for us to prove that He is alive is by conduct and proclamation. We sing heartily: "I serve a risen Savior, He's in this world today; I know that He is living whatever men may say; I see His hand of mercy; I hear His voice of cheer; and just the time I need Him, He's always near." (Ackley, "He Lives").

How do we prove the resurrection?

I. Prove the Resurrection Through Practice.

- A. A consciousness of God's mercy delineates the redeemed from the rejected. When a person reads the judgments on sin in the Bible, he is faced anew with the sheer mercy of God.
- B. The merciful Christ makes a difference in conduct.
 1. We are to renounce disgraceful and underhanded ways of dealing with others.
 2. We must refuse to practice cunning or deceit with either God or man.
 3. We must refuse to criticize or reject God's word in whole or in part.

II. Prove the Resurrection Through Preaching.

- A. Thousands of men have forsaken personal ambitions to preach Christ. If He were not alive, would this not have ceased after almost 2000 years?
- B. We preach not ourselves. If a man does go astray and begins to play to the grandstands, he is soon set aside. The living Christ cannot use him as a messenger.
- C. There is a mastery in the message. Paul said that we must preach Jesus Christ as Lord, and ourselves as servants for Jesus' sake.

III. Prove the Resurrection Through Spiritual Power.

- A. We carry the treasure of the message in vessels of clay. It is preached and practiced by weak men, but its mighty power is always seen.
- B. The power is shown in the ongoing tests of life: "Afflicted but not crushed; perplexed but not driven to despair; persecuted but not forsaken; struck down but not destroyed" (2 Corinthians 4:8-9).
- C. We show the power of the resurrection as we bear in our bodies "the dying of the Lord Jesus."

Conclusion:

Paul's testimony was: "I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing." (2 Timothy 4:7-8). As we prove the resurrection, we find meaning and victory in life.

THE DAY OF ATONEMENT AND THE RESURRECTION OF CHRIST

John 20:1-7; Leviticus 16

Introduction:

When Jesus came forth from the tomb, He left something behind—the linen clothes. Why? What did He wear when He left the tomb? The answer may be found in Leviticus 16, where the subject is the Day of Atonement. Events surrounding the crucifixion and resurrection of Jesus are presented in this chapter.

I. The Day of Atonement Was a Day of Humiliation.

- A. The High Priest removed the elaborate garments of his office and put on the humble garments of linen (Leviticus 16:4).
- B. Jesus fulfilled this symbolic action of the High Priest.
 1. In Philippians 2:6-8, the scripture states, "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."
 2. In 2 Corinthians 8:9, the scripture states, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes He became poor, that ye through His poverty might be rich."

II. The Day of Atonement Was a Day of Sacrifice.

- A. The High Priest was a sinful man offering animal sacrifices for himself and a sinful people (Leviticus 16:5). Furthermore, he had to do this each year.

- B. Jesus Christ was without sin and offered Himself for the sin of all people. The writer of Hebrews said, "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Hebrews 9:28).

III. The Day of Atonement Was a Day of Loneliness.

- A. No one but the High Priest could enter the Holy of Holies (Leviticus 16:17).
- B. From the cross Jesus said, "My God, why hast Thou forsaken Me?"

IV. The Day of Atonement Was a Day of Imputation.

- A. The sins of the High Priest and the people were imputed (transferred or credited) to another (Leviticus 16:20-22).
- B. The sins of all people were placed (imputed, transferred) on Jesus. The prophet Isaiah said, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

V. The Day of Atonement Was a Day of Resurrection.

- A. The High Priest left behind the linen garments (Leviticus 16:23, 24) and put on the beautiful and regal garments of his office.
- B. When Jesus came forth from the tomb, He left behind the linen garments of humiliation and was adorned with the garments of God's glory.

Conclusion:

When Jesus Christ returns, He will not come as a lamb in humility but as a lion in glory and honor. He will appear wearing the glorious garments of heaven. Therefore, He left the linen garments in the tomb.

WRITTEN ON A SERVANT'S HEART

Galatians 6:9

Introduction:

Refrigerator doors usually serve well as message centers. Some of the messages are from children to parents and others from parents to children. Still others are from the refrigerator to the person who opens it. The message reads: "If what you are about to eat tastes good, spit it out! It's probably not good for you."

You'll find messages written on doors to restaurants, offices, and churches. For instance, on a door to the church nursery, someone had placarded 1 Corinthians 15:51, "We shall not all sleep, but we shall all be changed."

Do you have a message placarded on the door of your heart? If you serve Christ, you might want to consider engraving Galatians 6:9 there. Why? This short verse can go a long way to encourage you to continue serving Christ. It helps us get the proper perspective on servanthood.

I. We Do Well in Being Servants.

- A. By serving, we obey God's Word. Matthew 28:19-20, John 12:26, and Galatians 5:13 top the list of Bible verses that command us to serve our Lord by serving others in His name.
- B. Through serving, we help people at the point of their greatest needs. When we serve through the organized ministries of a church or through other ways, we connect the love of God with the lives of people.
- C. In serving, we experience unequalled satisfaction. In fact, giving ourselves away to others proves to be more rewarding than giving attention to ourselves.

II. We Can Grow Weary in Being Servants.

- A. We get tired in our work because we simply run out of energy. We're not tired of it. We find our service rewarding, and we don't want to quit. We simply feel as if we cannot go on any longer.

- B. We get tired in our work because we don't see any results. Sunday School teachers get discouraged as they observe little or no change in the behavior of people they have taught for years. Deacons can get frustrated in tireless but seemingly unproductive labor. So can others who take their servant roles seriously.
- C. We get tired in our work because very few Christians want to get involved with us. Sometimes we resent having to do all the work by ourselves, especially when we are surrounded by others in the church who could get involved.

III. We Will Reap a Harvest In Being Servants.

- A. We are guaranteed a harvest as a result of our faithfulness in service. We do not ever have to wonder if our efforts have been wasted. Our labor as servants will be productive.
- B. We will see the harvest "in due time." One day we will see the results of what we have done. God's timing is always perfect. In His time, the product of our work will be evident. We'll see it either before we die or when we get to Heaven.
- C. We do not want to give up on the harvest. On the contrary, we want to ask our Lord to enable us to continue serving faithfully.

Conclusion:

Now you know why Galatians 6:9 should be imprinted on the door of your heart. As you serve God by serving others, allow the simple message of this text to carry you along the way of faithfulness.

WHAT CAN WE KNOW FOR SURE?

Job 14:14a; 19:25-27

Introduction:

A common greeting in the South is, "Whaddaya know?" It is more than just a greeting—it is one of the fundamental questions of life. People really want to know: "Whaddaya know for sure?" There are three basic questions rooted in man's curiosity: "Where did I come from?" "Why am I here?" "Where am I ultimately going?" The Bible alone has the answers.

The book of Job tells us some basic truths that we can know for sure. We can know for sure our Redeemer and His eternal life.

I. We Can Know That There Is Life After Death (Job 14:14a).

- A. The apostle Paul summed up this certainty in what we call "The Resurrection Chapter" (1 Corinthians 15).
 - 1. If this life is all we have, we are miserable.
 - 2. God's Word says, "But Christ is risen." This gives us the promise that Christians, too, will be raised.
- B. Many have a gross misconception about life after death.
 - 1. One group teaches that men and women will be gods and goddesses on other planets after this life.
 - 2. Another group teaches continual reincarnation.
 - 3. Still another group teaches reincarnation as animals.
- C. God created us not for time but for eternity.
 - 1. He puts eternity in our hearts (Romans 1:18-20; 2:14-15). Creation bears witness to the eternal God. Man's conscience testifies to God's eternal nature.

- 2. It is natural for us to think of eternal matters. Man did not just evolve; he was created for eternity by the eternal God who spoke the universe into existence.

II. We Can Know Our Redeemer in a Personal Way (Job 19:25).

- A. Job is one of the oldest books in the Bible.
 - 1. It certainly predates the books of the Law.
 - 2. It might have been written around the time of Abraham.
- B. This ancient book reminds us that God revealed Himself as Redeemer to Job's heart.
 - 1. There is not a shadow of doubt—"I know."
 - 2. I believe Job had a concept of the Messiah. This is amazing as we look from this side of the cross.
 - 3. It is still "Amazing Grace" that we can know our Redeemer in a personal relationship. In this age of grace, we can get just as close as we want. We can stay as long as we want, and we can invite as many as we want to experience His salvation.

Conclusion:

It is sad to hear people say when asked if they are saved: "I hope so," "I am trying to be," or "Yes, I am a member of the church." The apostle John wrote: "He who has the Son has life; he who does not have the Son of God does not have life" (1 John 5:12). If you have the Son, you can know it, and He will make a difference in your life.

REJECTING GOD

Isaiah 30:8-18

Introduction:

We live in a day of compromise. Many would sell their souls to the devil to gain a fistful of dollars. I recently received a \$100 check in the mail. I could cash it or deposit it in the bank. The only catch was that if I did so I would be switched back to a major long-distance phone service known for catering to the homosexual community. I could have accepted the offer and in a few months switched back to another carrier. But that would have been a compromise. Instead I informed the company that I had destroyed the check and would not do business with them as long as they allow family benefits to employees who live as gay or lesbian couples. My principles were not for sale.

Compromise is nothing new. The prophet Isaiah had to deal with a rebellious people. Judah chose not to hear the truth from God's prophets. They wanted to hear only "smooth" things and lies rather than the truth. People reject the truth of God in many ways.

I. People Leave God's Will Out of Their Plans.

- A. Some people fail to read God's word. Fathers, when was the last time you read the Bible to your family? Mothers, do you set the example of studying God's word?
- B. Others refuse to take time to pray. People often pray only when they want something or when in a crisis.
- C. Many folks fail to put God in their financial plans. He gets the leftovers rather than the first fruits.

II. People Squeeze God's People Out of Their Lives.

- A. Many people absent themselves from God's house on His Day. The Scripture calls upon believers to not forsake worshiping together (Hebrews 10:25). For many people, Sunday is just another day to pursue personal pleasure.

- B. Some people avoid fellowship with God's people. The Bible says that one distinguishing characteristic of God's children is their love for one another (1 John 3:14).
- C. Unbelievers often accuse Christians of hypocrisy. Sometimes the accusations are true; however, all too often it is a coverup for sin in their own lives.

III. People Force God's Truth Out of Their Minds.

- A. They outright reject the truth of God's word. Jesus said that people choose darkness instead of light because of their evil deeds (John 3:19).
- B. Some people resist the truth because they do not want to change. They desire prophets who will prophesy "smooth" things, teachers who will tickle their ears, and preachers who will not "rock the boat."
- C. Some people refuse the truth because it is so simple. Paul described the cross as a stumbling block to the Jews and foolishness to the Greeks.

Conclusion:

Isaiah ended his prophecy of condemnation and judgment against compromise with a message of hope. There is always a message of hope in God's word. To appropriate that hope we need the same necessary ingredients that Judah needed: faith, confession, and repentance.

Scholarships and Grants for Church Related Students William Carey College, 1997-1998

MISSISSIPPI BAPTIST CONVENTION (MBC) students* may apply for William Carey College tuition and leadership scholarships ranging from \$750 to \$2,000 per academic year (1, 2, and 7 below).

CHURCH RELATED VOCATION (CRV) students** may apply for William Carey College scholarships ranging from \$1,500 to \$3,500 per academic year (1, 3, 4, and 7).

CHURCH RELATED VOCATION DEPENDENT (CRVD) students may apply for William Carey College scholarships ranging from \$1,500 to \$3,500 per academic year (1, 5, 6, and 7 below).

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1. **Baptist Student Tuition Scholarships*** range from \$250 to \$500 per year for students who are recommended by a pastor of a Mississippi Baptist church.
 2. **Baptist Association Student Scholarships*** range from \$250 to \$500 each year based on a nomination from the Director of Missions in local Mississippi Baptist associations. These scholarships are available to students who are active members of a Mississippi Baptist church.
 3. **CRV Tuition Scholarships** range from \$500 to \$1,000 per year for church-related vocation students who enroll at the College.
 4. **Baptist Association CRV Student Scholarships** range from \$500 to \$1,000 per year based on a nomination from the Director of Missions in local Mississippi Baptist associations.
 5. **CRV Dependent Student Tuition Scholarships** range from \$500 to \$1,000 each year for sons, daughters, and spouses of pastors, missionaries, and other full-time ministerial employees of local Baptist churches, Baptist Associations, or other Mississippi Baptist or Southern Baptist agencies.
 6. **Baptist Association CRV Dependent Student Scholarships** range from \$500 to \$1,000 each year for sons, daughters, and spouses of pastors, missionaries, and other full-time ministerial employees of local Baptist churches, Baptist Associations, or other Mississippi Baptist or Southern Baptist agencies.
 7. **Church Leadership Grants** range from \$250 to \$1,000 per year based on a nomination from a church pastor or minister of a Southern Baptist church. Students must have demonstrated leadership abilities in Acteens, RAs, Baptist Student Union, and summer missions or similar activities in community-service organizations.
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In addition to the awards shown above, students may be eligible for WCC academic, talent, or leadership scholarships of \$500 to \$5,000; Mississippi Tuition Assistance Grants (MTAG) of \$500 to \$1,000; Eminent Scholar Grants (EMG) of \$2,500; and grants for College Work Service (CWS).

Southern Baptist CRV students may also apply to the Board of Ministerial Education of the Mississippi Baptist Convention for additional financial aid. This aid is applied for in a separate process through the School of Missions and Biblical Studies at William Carey College.

* Limited to students who are members of a church affiliated with the Mississippi Baptist Convention.

** A CRV student is defined as one who has made a public commitment to a church related vocation (ministry or missions) in a church affiliated with the Southern Baptist Convention.

William Carey College Guide to Scholarships, Awards, and Grants for 1997-1998

William Carey College makes financial aid commitments to qualified full-time students based on academic achievements, leadership, special talents, and dependents of groups related to its institutional mission. All financial aid commitments are made through the director of financial aid based on recommendations from the scholarship committee, department chairs, deans of schools, and the athletic director.

The priority application deadline for freshman scholarships is January 1. The priority application deadline for transfer scholarships is May 1. Students must be enrolled full time and must complete a minimum of 9 credit hours each trimester to receive scholarships. All applications will be considered on a funds available basis.

Financial aid may include scholarships, grants, and loans. Aid based on leadership or special talent such as music, art, theatre, forensics, science, and other academic areas is included in the totals shown below. Scholarships funded directly by the College from endowment, memorial gifts, and annual gifts are also included in the totals shown below.

To apply, freshman students must have their ACT/SAT score or rank in class verified by the high school counselor on the attached form. Transfer students must have the registrar verify their cumulative GPA on the attached form.

In addition to the awards shown below, students may apply for Mississippi Tuition Assistance Grants (MTAG), Mississippi Eminent Scholar Grants (MESG), and grants for College Work Scholars (CWS), Church Related Vocation (CRV), Mississippi Baptist Student (MBS), and Church Related Vocation Dependents (CRVD) and Alumni Dependent Scholarships (ADS).

FRESHMAN STUDENTS		JUNIOR/COMMUNITY COLLEGE/TRANSFER STUDENTS	
Chancellor Scholars (\$16,000 off campus)	\$20,000	Chancellor Scholars (\$6,000 off campus)	\$8,000
Criteria: ■ National Merit, Achievement Finalists, Semi-finalist, or 31 ACT		Criteria: ■ Membership in PTK or 3.7 GPA with minimum of 54 semester hours	
■ Total award divided equally over 4 years		■ Total award divided equally over 2 years	
• Maintain overall GPA of 3.5		• Maintain overall GPA of 3.5	
• Participate in Honors Program		• Participate in Honors Program	
Presidential Scholars (\$12,000 off campus)	\$16,000	Presidential Scholars (\$4,000 off campus)	\$6,000
Criteria: ■ 28 ACT or valedictorian, salutatorian or STAR student		Criteria: ■ Students with 3.4 GPA with 54 semester hours	
■ Total award divided equally over 4 years		■ Total award divided equally over 2 years	
■ Leadership or exceptional talent in academic areas*		■ Leadership or exceptional talent in academic areas*	
• Maintain overall GPA of 3.3 or 3.5 GPA in major area		• Maintain overall GPA of 3.3 or 3.5 GPA in major area	
• Participate in Honors Program		• Participate in Honors Program	
Academic Scholars (\$6,000 off campus)	\$10,000	Academic Scholars (\$2,000 off campus)	\$4,000
Criteria: ■ 24 ACT		Criteria: ■ Students with 3.2 GPA with 54 semester hours	
■ Total award divided equally over 4 years		■ Total award divided equally over 2 years	
■ Leadership or outstanding talent in academic areas*		■ Leadership or outstanding talent in academic areas*	
• Maintain overall GPA of 3.1 or 3.3 GPA in major area		• Maintain overall GPA of 3.1 or 3.3 GPA in major area	
• Participate in Honors Program		• Participate in Honors Program	
Leadership Grants (\$2,000 off campus)	\$5,000	Leadership Grants (\$1,000 off campus)	\$2,000
Criteria: ■ 21 ACT		Criteria: ■ Students with 2.8 GPA with 54 semester hours	
■ Total award divided equally over 4 years		■ Total award divided equally over 2 years	
■ Leadership talent in service areas		■ Leadership talent in service areas	
• Maintain overall GPA of 2.8 or 3.0 GPA in major area		• Maintain overall GPA of 2.8 or 3.0 GPA in major area	
• Participate in Student Foundation Service Program		• Participate in Student Foundation Service Program	

*All leadership and talent scholars who receive Chancellor, Presidential, or Academic Awards must participate in the Honors Program.

Mississippi Tuition Assistance Grants (MTAG) are available to freshmen and sophomores for up to \$500 per year and for juniors and seniors up to \$1,000 per year. Mississippi Eminent Scholar Grants are available to eligible first time freshmen in the amount of \$2,500 per year.

Work Service and Work Scholars — A select group of students may receive College Work Service Grants of \$1,100 - \$1,200 or Work Scholar Grants of \$2,500 or \$3,300 each year in addition to the above scholarships and awards.

Athletic scholarships are available in Basketball—men's and women's; Tennis—men's and women's; Soccer—men's and women's; Baseball—men; Softball—women. Awards are recommended by the athletic director. Athletic grants-in-aid may be reduced by the PELL grant awarded each year.

Mississippi Baptist Student and Church Related Scholarships — Students may apply for scholarships in these categories ranging from \$250 to \$3,500. These scholarships are based upon the written recommendation of a Southern Baptist minister.

Alumni Dependent Scholarships range from \$250 to \$500 each year for children, grandchildren, siblings, and spouses of alumni.

“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