

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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As we close out the 1996-1997 school year at the Cooper School of Missions and Biblical Studies, we thank God for all that He is doing in the lives of committed faculty and students. Please allow me to share with you some of the victories from this school year.

CHURCH-RELATED VOCATION PROGRAM.

Under the direction of Hardy Denham, the CRV program continues to grow. The non-duplicated CRV headcount will probably exceed 230 students by the time of summer graduation. Many of you will recall that in the fall of 1990 there were only 44 CRV students enrolled at William Carey College. The College now has one of the strongest CRV programs of any Southern Baptist College in the convention.

Based upon current applications, it is possible that the CRV enrollment for 1997-1998 will set another record. It is thrilling to work with these outstanding students who have committed their lives to full-time church related vocations.

BAPTIST STUDENT UNION—HATTIESBURG CAMPUS.

Under the leadership of Rev. Tim Glaze, the BSU continues to have a major impact upon the students at William Carey College. The active participation of students in BSU is really phenomenal. It is not uncommon to see 150-175 students involved in the Wednesday night worship service on the Hattiesburg campus.

BAPTIST STUDENT UNION—GULFPORT CAMPUS.

Janie Baylis is giving outstanding leadership to the Coast campus BSU program. The BSU ministry continues to grow, and the students are involved in a variety of ministries that are touching lives with the gospel of Christ.

MISSION TRIPS.

During the 1996-1997 school year, Tim Glaze and Janie Baylis led Carey students on mission trips to Honduras, Argentina (Tim's brother is a missionary in Argentina), San Francisco, Salt Lake City, and Atlanta. The Great Commission is very much a part of the vision of William Carey College. Many of these students will be serving as career missionaries in the very near future.

COOPER SCHOOL FACULTY.

We are blessed to have an outstanding religion faculty at William Carey College. Dr. Bennie Crockett, Dr. Dorman Laird, Dr. Dan Browning, Dr. Daniel Caldwell, Dr. Joe Cothen, Dr. Bill Baker, and Dr. Tim Meadows are making a real difference in the lives of William Carey students. For the third year in a row, a religion faculty member (Dorman Laird) was voted the outstanding professor by the students at William Carey College. William Carey College is unique in that it offers both Greek and Hebrew to religion majors.

BSU SUMMER MISSIONARIES.

This year the College has 12 students under appointment as summer missionaries by the International and North American Mission Boards. From Michigan to Israel, Carey students will be sharing the grace of Christ with a world in need. These students have accepted the challenge of the great missionary William Carey: "Expect great things from God. Attempt great things for God."

THANK YOU.

From all of us at William Carey College, I thank you for your support. Please keep us in your prayers as we seek to make a positive difference in the Kingdom of God.

Larry Kennedy
Dean, Cooper School of Missions
and Biblical Studies

THE POWER OF THE WORD

Hebrews 4:12

Introduction:

The ancient Chinese combined potassium nitrate, charcoal and sulphur and made gunpowder. That represented power! In 1769 James Watts harnessed steam to propel ships and drive locomotives. That represented power! In 1869 a generator was built capable of producing electricity to light cities and run machines. That represented power! But greater than all these is the power of the Word of God!

I. The Word of God Is Alive.

A. The Bible is the living word of God.

1. There are millions of dead words today. Think of all the words in outdated books and manuals.
2. The Bible is alive, and it is so in spite of the attempts of people to silence its voice and kill it.

B. The living word of God is able to lead people to life.

1. A man brought some soil from the desert of Australia and put it in a window box where it was exposed to rain as well as sunlight. He later discovered a strange and beautiful plant growing in the window box. There were seeds lying dormant in that desert soil which germinated when they were exposed to moisture. So the word of God is the seed producing life.
2. "You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God" (1 Peter 1:23) and "Of his own will he brought us forth by the word of truth" (James 1:18).

II. The Word of God is Active.

- A. The word indicts. The Bible tells the truth about each of us. It says we are all sinners who need a salvation found only in Jesus Christ.

B. The word influences.

1. Visits to museums and libraries reveal how much the Bible has influenced the world of art and literature. For example, William Shakespeare quoted or referred to the Scriptures about 1,200 times in his plays. The greatest influence of the Bible is on mankind and society.
2. An explorer was eating with natives in New Guinea. When the natives asked him what he believed about the Bible, he said he didn't believe it. One native said, 'If we hadn't believed the Bible, we would be having you for supper instead of eating supper with you.'

C. The word instructs.

1. Paul wrote that the Scripture is "profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Timothy 3:16).
2. If you want to find out about the stars, get a telescope. If you want to find out about cells, get a microscope. If you want to find out about colors, get a spectroscope. But if you want to know about God, man, life, death and eternity, get a Bible.

- D. The word inspires. The Bible has the power to inspire the dispirited, and encourage the disheartened. It is the staff on which weary pilgrims have leaned for support, the compass which has guided mariners on the storm-tossed seas of life, and the sword with which Christian soldiers have fought to victory.

Conclusion:

God's word is powerful. It is the "sword of the Spirit" (Ephesians 6:17b). It is our only offensive weapon against the forces of evil. Christian soldiers have fought to victory with the "sword of the Spirit," and we can do the same.

THE SIN FOR WHICH THERE IS NO FORGIVENESS

Matthew 12:22-32

Introduction:

There is a point in trans-oceanic flight called the "point of no return" (PNR). It is a navigational point midway in the flight. Once the flight has reached the PNR, it cannot turn back.

There is a spiritual point of no return beyond which a person cannot ever be forgiven. Jesus Christ warned the Pharisees about this sin in the text. Because there is confusion about the sin for which there is no forgiveness, it behooves us to consider it.

I. It Is a Definite Sin.

- A. The sin for which there is no forgiveness is not just any sin.
 1. All sin is unpardoned until the sinner turns to Jesus Christ in repentance and faith.
 2. The good news of the gospel is that sins can be forgiven. Some people identify various sins as being unforgivable. However, God's promise is to forgive sins (Isaiah 1:18; 55:6-7; 1 John 1:9).
- B. The sin for which there is no forgiveness is a sin against the Holy Spirit.
 1. This is what Jesus said in the text.
 2. The sin against the Holy Spirit is related to the work of the Spirit. The Spirit is the means by which truth is revealed. He also convicts people of the truthfulness of truth.
 3. The sin against the Spirit is rejecting his convicting work.

II. It Is a Deliberate Sin.

- A. Some sins are not deliberately committed. Sin can be committed in ignorance (Leviticus 5:17); because of weakness (Romans 7:15, 19); on an impulse; and a person can be blindsided by sin (Galatians 6:1a.).

- B. The fact that this is a deliberate sin is shown by the action of the Pharisees.
 1. Consider the miracle and the response of the Pharisees. They were faced with a dilemma—they had to either accept Christ or explain His miracle another way.
 2. The key to understanding this is in fact that Jesus knew their thoughts (vs. 25a). Thus in their hearts they deliberately rejected what they knew was true about Christ.
- C. People make deliberate decisions based on the Holy Spirit's conviction. Jesus sent the Holy Spirit to convict people (John 16:8-11). When the Spirit convicts, people must make a response.

III. It Is a Deadly Sin.

- A. All sin is deadly.
 1. The Bible says "the soul that sins shall die" (Ezekiel 18:4) and sin pays the wage of death (Romans 6:23a).
 2. Consider Adam and Eve. Sin ruined the perfection of Eden, and they lost it. This is still true today.
- B. The sin for which there is no forgiveness is the most deadly of all.
 1. Jesus called it an eternal sin (Mark 3:29).
 2. Why is this so? Not because God ceases to care for the person but the person has made himself incapable of responding to God.
 - a. Angel Martinez said, "The unpardonable sin is the soul striking out. It is a man destroying his own ability to receive God."
 - b. Judas did this in rejecting the Lord Jesus, and you run the risk of doing so when you reject the convicting of the Holy Spirit.

Conclusion:

The Bible says: "Therefore as the Holy Spirit says, 'Today when you hear his voice, do not harden your hearts as in the rebellion'" (Hebrews 3:7-8a).

THE MAN WHO INTRODUCED JESUS

Luke 1:8-17

Introduction:

John Chrysostom ("golden mouthed") was a powerful preacher at Antioch (A.D. 386) and Constantinople (A.D. 398). A friend once chided him for being blue, saying, "The people are singing your praises." John responded, "That's just it. I don't want them singing my praises, but the praises of Christ."

This was the spirit of the man we know as John the Baptist or the baptizer. He said on one occasion, "He must increase, but I must decrease" (John 3:30).

Most great men were not born great. The potential for the greatness they achieved in life was not evident at the time of their births. Not so with John the Baptist. In fact, the occasion of his birth prompted people to ask, "What then will this child be?" (Luke 1:66).

Luke gives insight into the greatness of John in this narrative about his birth.

I. John Was Promised By God.

- A. John the Baptist was a son of promise. His mother was barren. His father was a man of prayer. God promised them a son (vss. 8-9, 11-13).
- B. The promise teaches that God works in history and He does that work through people. He promised John, not to satisfy the longing of a childless couple, but to achieve His purpose on the earth.

II. John Had the Power of God.

- A. John the Baptist was given the Holy Spirit at His birth. John was part of the Old Testament dispensation with regard to the Holy Spirit. The unique factor about John is that he was filled with the Spirit from birth (vs. 15b).
- B. The filling of the Spirit means to be controlled by the Spirit.
 1. This is a New Testament term, and this is the first time it appears in the New Testament. We read of it often in

The Acts as an explanation of power of early Christians.

2. This filling of the spirit is commanded of all believers (Ephesians 5:18).
- C. The Holy Spirit is the power in which we are to do the work of God. God gave the work and the power by which it is to be done. However, by and large the churches of today have substituted human dynamics for the Divine dynamite of the power of the Holy Spirit.

III. John Worked the Purpose of God.

- A. John the Baptist was born in a time of spiritual darkness. The text relates the conditions at time of his birth with the ministry of Elijah (vs. 17). It had been 400 years since a fresh word was heard from God. Religious life in Israel had stagnated into a routine of ritual in which people gave lip service to God but lived as if He didn't exist.
- B. John's purpose was to point people to the light of the world. He was the first to say what has been said again and again—"Behold the Lamb of God..." (John 1:29). This is what people need to hear and what we need to do.

Conclusion:

Sydney Carton and a little seamstress were being taken to the guillotine for execution in Charles Dickens' *A Tale of Two Cities*. The seamstress asks him if he will hold her hand as they ride in the cart. She says, "I'm not afraid, but I am a little weak, and it will give me more courage." When they arrive, she says, "But for you, dear stranger, I should not be so composed, for I am naturally a poor little thing, faint of heart; nor should I have been able to raise my thoughts to Him who was put to death, that we might have hope and comfort here today. I think you were sent to me by Heaven" (*Favorite Words of Dickens*, pages 252-253, 266).

John the Baptist was sent by heaven to point men to Christ, and He did. The same applies to us.

THE PASSION THAT PROMPTED CHRIST

Luke 19:10

Introduction:

As a college student, John R. McFarland worked one summer in a Chicago slum. When he returned to his church, he told how he was moved by the needs he had seen. A member of the congregation said to him, "Don't worry about it, John. You'll get to the place where that sort of thing won't bother you any more" (*Illustrating the Gospel of Matthew*, pages 24-25).

Tragically many Christians have become so hardened to the needs of humanity that they are not bothered by them. This was not true of the Lord Christ. He had a passion which became the driving force of His life.

I. The Passion Prompted Sacrifice.

Jesus said, "I am come..."

A. In His coming, the Lord Jesus willingly sacrificed.

1. Christ sacrificed heaven for earth. Paul wrote of His pre-incarnation state in Philippians 2:5. The Lord put away His heavenly place in order to come to our place.
2. Christ sacrificed life for death. Jesus came into this world to die.

B. A passion for people will prompt sacrifice. Robert Arthington of Leeds, England, gave up everything he had in order to provide financial support for missions. He said, "I would gladly make the floor my bed, a box my table and another box my chair, than that men should die without a knowledge of Christ."

II. The Passion Prompted Search.

Jesus said, "I am come to seek..."

A. The Lord God has been involved in a search for people since Eden. No sooner had the first couple sinned than God came calling out in the garden, "Adam where are you" (Genesis 3: 9). This call does not speak of God's blindness but of His burden for people.

B. The search for people was the motive for Christ's coming. Jesus said He didn't come down to do His own will, but the will of God (John 6:38). That will was to seek lost mankind. Jesus demonstrated that in the story of a shepherd who searched for one lost sheep (Luke 15:3-7). Jesus didn't set up shop in a synagogue and wait for the people to come to where He was. Instead, He went out looking for them.

C. The Lord continues that search today through the church, His body. Jesus said, "As the Father hath sent me, so send I you" (John 20:21). The church is not to be a stained-glass storm shelter in which believers seek escape, but a hospital ministering to the hurts of a lost humanity.

III. The Passion Prompted Salvation.

Jesus said, "I am come to seek and save the lost."

A. Salvation was the purpose of His coming.

1. Sin separated a lost humanity from the loving God (Isaiah 59:1-2).
2. In paying the price for our sin in the sacrifice of Himself, Jesus opened the door of salvation for all mankind. He said of Himself, "I am the way" (John 14:6). Some people say that there are many ways to God, and they try various ways. But, there is only one way and it's through Jesus Christ.

B. Salvation is found only in Christ. It seems that people do not doubt the need of salvation and they certainly demonstrate the desire for it because people are always reaching out for something or someone to help. However, the only One who can help is Jesus.

Conclusion:

Like John McFarland, we need to do more than just see the needs of people—we must care! The passion that prompted Jesus must become the passion of our lives.

GOD'S MISSING PERSON

Genesis 5:1-24

Introduction:

The monotony of life is depicted in this passage. Men are born, they live and produce offspring, and then they die. But one man, Enoch, is a striking contrast to this monotony. His life was a walk with God, and when it was over, he didn't die. He became God's missing person.

Every major city police department has a "Missing Persons Bureau." We frequently hear on the news about a person being missing. We sometimes hear that a child has been abducted by a stranger, or even taken by a member of the family.

Enoch was missing because he walked with God.

I. The Reasons for the Walk with God.

- A. Enoch walked with God because of a Godly home. Enoch's grandfather was Mahalaleel. His name means "the praise or splendor of God." Enoch's father was Jared, and his name means "descent" (i.e. the spitting image of Mahalaleel). For a family to give names like that speaks well of the family.
- B. Enoch walked with God after the birth of a son. It was not until after Methuselah was born that Enoch walked with God. He knew that there would be two little eyes watching all he did, two little ears hearing all he said, and two little feet following in his footsteps.
- C. Enoch walked with God because of his beliefs. Enoch preached that God was going to judge (Jude 14-15). If people believe that one day they will have to account for their lives, they will live differently than those who do not hold such beliefs.

II. The Requirements in the Walk with God.

- A. For a person to walk with God he must walk in step with God. The Lord does not alter his pace for any person.

- B. Walking with God requires going to the same places. To be sure, God is everywhere. However, there are places where people are more aware of His presence than others. Walking with God means going where God is pleased for His followers to be.
- C. Enoch's walking with God requires the same purpose. Amos said that two cannot walk together unless they are in agreement (Amos 3:3). To walk with God means to yield to His will and fulfill His purpose for life.

III. The Results of the Walk with God.

- A. Walking with God pleased the Lord. Pleasing the Lord should be the desire of every Christian. A fitting epitaph for a Christian's tombstone should be, "He pleased God."
- B. Walking with God presented a message. The name Enoch means "anointed one." Thus Enoch's name was a message in itself.
- C. Walking with God allowed Enoch to pass over death. Enoch never died. When his life was finished here he went home to be with the Lord without suffering death.

Conclusion:

An old preacher was talking to his people about Enoch's translation into glory. He explained, "Enoch and God used to take long walks together. One day Enoch had walked a long way with God from his home. It got to be sundown, and God said to Enoch, 'It's closer to My house than it is to yours. Why don't you just come on home with me?' And he did."

Do you want to walk with God? If you do, one day He will take you home to be with Him.

THE BIBLE'S FOUR-H CLUB

Mark 2:1-4

Introduction:

In the early days of this century a rural agricultural club (known as the Four-H Club) was formed because of the problem of low agricultural yields. The Four-H Clubs were formed to teach better farming methods.

The episode of the four men bringing a person in need to Christ is full of high drama. Those four men cooperated to make one man's life better.

I. The Problem Identified in the Drama.

- A. The man in need suffered from palsy, a crippling disease which rendered a person helpless. Jesus, however, saw the real problem. It was the more serious problem of sin which needed to be forgiven.
- B. Sin is the problem which has afflicted the whole human race. When Adam disobeyed God, both he and we suffered the consequences. The Bible teaches that:
 1. Sin is personal. Although Adam first sinned, we cannot blame anyone else for the predicament we are in. The Bible makes it abundantly clear that "all have sinned" (Romans 3:23).
 2. Sin is powerful. It has brought down the wealthy, the powerful and the mighty. It exerts an influence on all people.
 3. Sin is paralyzing. The sad truth is that when we become entangled in the web of sin, it paralyzes and destroys us.

II. The People Involved in the Drama.

- A. The helpless.
 1. Totally paralyzed by sin, the man was helpless and totally dependent on the good will of other people.

2. Our world is full of helpless people who need the helping hand we can extend:

B. The hinderers.

1. Some people in the house were unintentional hinderers. They were the people who stood in the doorway. They didn't intend to keep others out, but they did.
2. Some people in the house were intentional hinderers. They were the men who murmured against the Lord Jesus.

C. The helpers.

1. Four men recognized the need of the helpless man. They acted on his behalf and would not give up in spite of the obstacles faced.
2. Every Christian should be a member of the Four-H Club of helpers.

D. The healer.

Jesus Christ is the only healer. We can help other people, but we cannot heal them. Only the Lord Jesus can.

III. The Provision Indicated in the Drama.

- A. The provision is simple. In order to be saved a person must admit that he is a sinner (1 John 1:9), believe on the Lord Jesus (Acts 16:31) and confess Him as Lord (Romans 10:9-10).
- B. The provision is sufficient. A person doesn't need anything else but Jesus Christ in order to be forgiven.
- C. The provision is sure. Christ forgives sin and gives eternal life. He said we shall never perish (John 10:28).

Conclusion:

If you are helpless, in need of healing, will you come to the Savior? If you are a Christian, will you be a helper to the helpless instead of a hinderer?

BAD THINGS HAPPEN

Genesis 50:14-21

Introduction:

As the ship began to sink into the waters, the captain called his three remaining officers. He explained that only three life jackets remained for the four of them left on board. He further explained that, contrary to tradition, he had no intention of going down with the ship. However, he continued that he was a fair man, and would give each of the three officers the opportunity to answer a question. If the question were answered correctly, the officer would get a life jacket.

To the first officer he said, "What was the name of the unsinkable ship which sank on its maiden voyage from Liverpool to New York?" The officer answered, "The *Titanic*, sir." The captain gave the first officer a life jacket. Then, to the second officer he asked, "How many persons lost their lives on the *Titanic*?" The officer answered, "1513, sir." "Correct," replied the captain as he handed the second officer a life jacket.

The captain and third officer both looked at the last life jacket. The captain said to the officer, "Give me the names and addresses of those 1513 people."

Have you ever felt like the third officer? Joseph must have felt this way as his brothers dropped him into the pit and later sold him into slavery. For years he worked as a slave and then was imprisoned unjustly.

Joseph's philosophy of life is given to us in Genesis 50. He said, "You meant it for evil but God meant it for good." What had Joseph learned in his adversity?

I. Joseph Learned That God Knew.

- A. God knows more about you than you know about yourself.
 1. He knows us so intimately that the hairs of our head are numbered.
 2. He knows the best and the worst about us and yet He still loves us.

B. God knows about you in adversity.

1. Just as God knew every time Joseph faced calamity, the Lord God knows our problems.
2. He identifies with us in the difficulties of life.

II. Joseph Learned That God Cares.

- A. God cares enough to get involved in your situation. He got involved in Joseph's situation and worked in it for good. The Lord is pictured as a God who cares about His children. He walks, not beside us, but within us.
- B. God cares enough to give His son. He loves you so much that He gave His very best for you.

III. Joseph Learned That God Can Deliver.

- A. God can deliver us from sin.
 1. Man has a sin problem and only God can help us deal decisively with it by His forgiveness.
 2. He also strengthens and empowers us to live without yielding to temptations.
- B. God can deliver us from sorrow.
 1. Sorrow is an inescapable fact of life.
 2. Jesus was a man of sorrows, so He can identify with us in our sorrows.
- C. God can deliver us from death.
 1. Death is a universal fact of life and is no respecter of persons.
 2. Jesus Christ has conquered death and promised to go with us through the valley of death.

Conclusion:

When faced with an impossible situation, you may feel like the third officer. You may also feel like Joseph—betrayed, forsaken, and forgotten. Always remember that God knows, God cares, and God can deliver.

COMPLETING THE RACE

Philippians 3:14

Introduction:

George Cafeco was a great football player of past generations. He was a standout at the University of Tennessee and later in the National Football League. He was a powerful runner. It was almost impossible for one man to tackle him. Usually it took two or more players to bring him to the ground. On a particularly good day he broke loose and started down field. A defensive back slowed him while others joined in a team tackle. Cafeco was pulled down just as the timer fired his pistol to end the half. A man in the stands who had never seen a football game shouted, "They had to shoot him to stop him!"

This was the way the apostle Paul lived his life. Beatings, shipwreck, imprisonment, attacks by wild animals, and personal attacks could not stop him. What was the secret behind this kind of persistence?

In Philippians 3:14 we gain insight into this persistent living.

I. A Persistent Life Includes Forgetting.

Paul wrote that he forgot those things which were behind.

- A. A person is to forget past failures. Past failures are like a weight which can hinder us in the race. People who live in the past are limited in the present and future.
- B. A person is to forget past victories. Past victories can also hinder in the race. It is probable that more people fail in the present because of past victories than past failures.

II. A Persistent Life Includes Focusing. Paul concentrated on reaching forward to those things which were before.

- A. In reaching forward, a person is to focus on God. People need to focus on God and His holiness, His forgiveness, and His great power.

- B. In reaching forward, a person is to focus on self. This self focus is an acknowledgement of our weakness apart from God. It leads us to depend on Him, not ourselves.
- C. In reaching forward, a person is to focus on others. Life is a shared experience. We are surrounded by people who need the help and encouragement we can give.

III. A Persistent Life Includes Forging Ahead.

Paul said that he pressed on toward the mark of the high calling of God in Jesus Christ.

- A. A person must forge ahead daily. We can only live life one day at a time. But living each day fully adds up to a full life.
- B. A person must forge ahead deliberately. Forward progress does not come automatically but only as a person determines to do so.
- C. A person must forge ahead decisively. Life is a series of decisions. It is the sum total of the decisions we have made. The decision to move forward determines the outcome of life.

Conclusion:

In 1960 the Olympics were held in Mexico City. Late on the night of the marathon event, hours after the runners had finished and as everyone was preparing to leave the stadium, lights began flashing and sirens sounded. The reporters were told to prepare themselves for something extraordinary. A man entered the Olympic Stadium looking as if he had been in a war rather than a race. He was dragging his leg with a dislocated knee and broken ankle. He had fallen and injured his head and body. Covered with bandages and blood, he made his way into the stadium and very slowly went around the track. Finally he finished the race. Later he was asked why he did not quit. He replied, "My country, Zambia, did not send me 6,000 miles to start the race. They sent me to finish."

Sometimes we are good at starting but not completing. God called us to be faithful. We can be as we forget, focus and forge ahead.

A NEW DAY IN PETER'S LIFE

John 21:15-19

Introduction:

Here is an event which must have been printed forever on the mind of Peter. Christ appeared to Peter on the beach and conversed with him. Peter was reminded, as we all are, that God formed us, sin deformed us and Christ transforms us.

Look at the changes in Peter's life. First, his occupation was changed from fisherman to evangelist. Second, his identity was changed from reed to rock. Third, his fellowship with Christ was changed from backslider to forgiven one.

I. The Dawning of a New Day (John 21:4).

- A. The beginning of a new day in Peter's life was in a call to respond to a searching question, "Do you love me?"
 - 1. The question was not, "Do you love the preacher, choir, fellow church members, or programs," but rather, "Do you love me?"
 - 2. Further, Christ asked, "Do you love me more than these?" What did He mean by these? It could have been the boats and nets (job). It could have been the other disciples (relationships). Or it could have been his bitter memories of failure (his own pride or self-pity).
- B. Each of us must respond to Jesus' question, "Do you love me?"
 - 1. Jesus used two words for love: *Agape*, signifying volitional self-sacrificial love; *phileo*, signifying affection, affinity or brotherly love.
 - 2. The Lord Jesus is not interested in a quick, superficial answer from us. He wants to get to the very heart of the matter. Do you really love Jesus Christ?

II. The Mid-Day in the New Day (John 21:15 - 17, 19).

- A. Love brought Peter to a task. Jesus said, "If you love me, feed my sheep." It is one thing to say we love the Lord, but the real test of love is the willingness to serve Him. Love always involves responsibility. Peter was to feed the Lord's sheep.
- B. Christ had previously identified what Peter's character and conduct in the kingdom would be.
 - 1. When Peter was first brought to Christ, Jesus said, "Thou art Simon the son of Jonah: thou shalt be called Cephas, which is by interpretation, a stone" (John 1:42).
 - 2. Jesus had also said to Peter, "and I say also unto thee, That thou art Peter, and upon this rock I will build my church" (Matthew 16:18).
- C. In following Christ, Peter became courageous and immovable (Acts 4:19-20; 5:28-29, 40, 42). In this we see the reinstatement of his love, the restoration of his life and the resolution of his labor.

III. The Sunset of the New Day (John 21:18-19).

- A. The love that brought Peter a task also brought him a crown.
 - 1. Love always involves sacrifice.
 - 2. The day came when, in Rome, Peter died for his Lord. Peter also went to a cross, and according to tradition, when he was being nailed to it, he asked to be crucified with his head down for he said he was not worthy to die the same way Christ had.
- B. The sunset of the new day led to a sunrise in a better day. Whether our service for Christ actually results in a martyr's death or not, death for the Christian always means a sunrise.

COLORS OF HIS LOVE

I Peter 4:10

Introduction:

How can we ever paint a portrait of God's love? The text contains the word *poikilos* which is translated "manifold." It means many colored or variegated.

I. Black Is the Color of Sin.

- A. The definition of sin shows it to be black.
 1. In the Bible darkness is used to refer to sin (see Matthew 6:23; 8:12; Luke 22:53; John 12:35; Colossians 1:13; I Peter 2:9; I John 1:5; 2:8).
 2. Sin means to fall short, to be out of line, to break God's law, and to miss the way.
- B. The destructiveness of sin shows it to be black.
 1. The harmony which should be between God and man is fatally disrupted by sin.
 2. A 38-year-old doctor, who appeared to be the picture of health, became aware of a mole on his shoulder. He assumed there was no cause for alarm and ignored the spot. He died two weeks later of cancer.
 3. Our spiritual character may appear normal and healthy. Yet the cancerous tissue of sin is doing its destructive work undetected.

II. Red Is the Color of Sacrifice.

- A. Through the cross, God dealt with our sin. There Jesus gave His life for us that we, through His sacrifice, could be saved.
- B. People attempt to deal with sin in ways other than the cross.
 1. Some people try good deeds.
 2. Some people turn to other gods.
 3. Some people say there is no sin—they deny it, ignore it, excuse it.

III. Green Is the Color of Growth.

- A. God commands Christians to grow in Christ. "But grow in grace and in knowledge of our Lord Jesus Christ" (II Peter 3:18). "But speaking the truth in love, may grow up into Him in all things which is the head, even Christ" (Ephesians 4:15). "As newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2).
- B. Growth is both a human and divine process (see Philippians 2:12-13).
 1. The human process is to work out our salvation "with fear and trembling" (vs. 12).
 2. The divine process is enablement (vs. 13). God gives both the desire and energy for growth.
- C. Growth results in visible results. Paul wrote about these in Philippians 2:14-18. The results of growth are a positive activity (vs. 14), inner purity (vs. 15), contrasting character (vs. 15), light in darkness (vs. 15), witness of the gospel (vs. 16), and a joyful consummation (vss. 17-18).

IV. Gold Is the Color of Heaven.

- A. John, on the island of Patmos, was given a vision of heaven. He saw it as a city and "the street of the city was pure gold" (Revelation 21:21).
- B. Heaven is the eternal destiny of the believer in Jesus Christ. Timothy Leary died of cancer. Before he died he said, "That I am dying thrills me. I have now entered into the real challenge of how to live the empowered life, a life of dignity." He added, "How you die is the most important thing you ever do. It's the exit, the final scene of the glorious epic of your life." The Harvard psychologist who urged a generation to "turn on, tune in, drop out" in the drug infested 60's and spent much of the 70's in jail, added that he might take LSD again before he died. But, death is not the final scene for the believer. It's only the beginning.

A CARPET CHRISTIAN

Luke 14:25-35

Introduction:

In the middle ages a carpet knight was one who had been dubbed a knight, not because of his military exploits, but on account of mere court favor. He bore the name, but he lacked the nature of a true knight. In like manner, many people are dubbed with the name Christian because of their kindly, genial character, but they lack the characteristics of a true disciple.

Jesus dealt with this type of person during His ministry on earth. In Luke 14, He gives three characteristics of a true disciple.

I. A True Disciple Is Not Hindered by His Relationships (vs. 26).

- A. Jesus said that true disciples would put their relationships with other people second to their love for Him. He used the word "hate," not to imply a dislike for them, but to place a priority on the relationship with Christ.
- B. As true disciples we must put Jesus above all other relationships in our life. Jesus said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." (Matthew 10:37).

II. A True Disciple Is Not Halted by His Hardships (vs. 27).

- A. Jesus said that a true disciple will bear his cross. The cross signifies that one may suffer as a disciple. Those who listened to Jesus that day knew the meaning of the cross and the suffering it involved.
- B. Paul wrote that, "All that will live Godly in Christ Jesus will suffer persecution" (2 Timothy 3:12). As true disciples, we must be willing to suffer hardships for our Lord, even to the point of the cross.

III. A True Disciple Is Not Held by His Possessions (vs. 33).

- A. Jesus said that a true disciple must be willing to give all he has to follow Him. The quest for possessions was to be forsaken for the quest for Jesus.
- B. As true disciples we can give nothing short of our all to the one who gave His all for us. It is said that God can not pour His riches into hands that are already full. So we must empty ourselves in order that we may receive all He has to give for us.

Conclusion:

Just as there were carpet knights in the middle ages, so today there are people who are called Christians but who lack the characteristics of a true believer. Are you a carpet Christian—one who is a Christian in name only?

SERMON ILLUSTRATION**Dealing With The Past:**

Norman Vincent Peale wrote about a strange New Year's Eve custom in modern Rome. On New Year's Eve, people literally throw out of their windows household articles that are broken and useless. They don't want to enter the new year encumbered with things which are no longer useful.

In America we have a different method of getting rid of items which are useless to us. Our way is the great American institution of the garage sale. That's the American way of transferring junk from one house to another, and at a profit.

Many people, however, have a problem throwing things away. Some people like to hold onto items even though they are broken or outdated. This is not only true of possessions but practices.

—From *A Winning Witness*

GET SMART

Luke 18:18-30

Introduction:

In the 60's there was a sitcom on TV called "Get Smart." The theme was wrapped around one man, Agent 88, Maxwell Smart, who spent his time trying to keep America safe from foreign spies. With all his efforts, he always seemed to fall just short of success. And with each failure he would speak the phrase that made him famous, "I missed it by that much."

The young man in Luke 18 was somewhat like Maxwell Smart. After all his attempts to attain eternal life, he "missed it by that much."

Today there are many who are sitting in our churches, living in our towns, and walking down our streets who are searching for eternal life. Many people miss it by "that much." Notice three ways people miss eternal life.

I. One Way That People Miss Eternal Life Is by Failing To Realize That Jesus Is the Way (vss. 18-19).

- A. Jesus said, "I am the way, the truth, and the life: no man comes unto the Father but by me (John 14:6). Yet this young man only saw Jesus as "Good Master," failing to realize that the One he spoke to was the "Way."
- B. During the 19th century a theology came to surface reducing Jesus to a mere prophet of God. Many have heard Jesus preached and have been told that He is the Son of God, but they have still failed to realize that He is the only way to eternal life.

II. Another Way People Miss Eternal Life Is by Relying on Their Own Abilities (vss. 20-22a).

- A. The young man was pleased with himself because he was able to keep some of the commandments of God. Yet Jesus said he "lacked one thing" (v. 22); he relied on his abilities, and he missed eternal life.

- B. I have listened to many people as they have proclaimed they have eternal life based upon their ability to do good. But Proverbs 16:25 tells us, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Those relying on their own abilities will miss eternal life.

III. A Third Way That People Miss Out on Eternal Life Is by Refusing To Accept the "Way"—Jesus (vss. 22b-23).

- A. Jesus was not saying that everyone was to sell all he has (vs. 22). He was simply saying that we must be willing to give up all to follow Him. This young man missed eternal life, not because he refused to sell all he had, but because he refused to accept Jesus as the "Way."
- B. People miss eternal life because they refuse to accept Jesus and follow Him. Like this young man, many people have much invested in this world and refuse to give their all to Jesus. If you refuse to accept Jesus, you will miss out on eternal life.

Conclusion:

The youth who came up to Christ on the road was an earnest seeker. He met the Lord who alone could save him, but he missed eternal life. He got close, but he "missed it by that much" because he didn't accept Christ. And what of you?

SERMON ILLUSTRATION

Problem of Guilt:

Courage Under Fire is a very popular movie released earlier this year. It is a story woven around an incident which took place in the 1991 Gulf War. That event is related in a variety of ways by different individuals who were involved. The movie, however, reveals a deeper message about unresolved guilt.

John D. McDonald has one of his characters say: "Guilt is the most merciless disease of man. It stains all other areas of living. It darkens all our skies."

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 ■ Total award divided equally over 4 years • Maintain overall GPA of 3.5 • Participate in Honors Program		Criteria: ■ Membership in PTK or 3.7 GPA with minimum of 54 semester hours ■ Total award divided equally over 2 years • Maintain overall GPA of 3.5 • 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 ■ Total award divided equally over 4 years ■ Leadership or exceptional talent in academic areas* • Maintain overall GPA of 3.3 or 3.5 GPA in major area • Participate in Honors Program		Criteria: ■ Students with 3.4 GPA with 54 semester hours ■ Total award divided equally over 2 years ■ Leadership or exceptional talent in academic areas* • Maintain overall GPA of 3.3 or 3.5 GPA in major area • Participate in Honors Program	
Academic Scholars (\$6,000 off campus)	\$10,000	Academic Scholars (\$2,000 off campus)	\$4,000
Criteria: ■ 24 ACT ■ Total award divided equally over 4 years ■ Leadership or outstanding talent in academic areas* • Maintain overall GPA of 3.1 or 3.3 GPA in major area • Participate in Honors Program		Criteria: ■ Students with 3.2 GPA with 54 semester hours ■ Total award divided equally over 2 years ■ Leadership or outstanding talent in academic areas* • Maintain overall GPA of 3.1 or 3.3 GPA in major area • Participate in Honors Program	
Leadership Grants (\$2,000 off campus)	\$5,000	Leadership Grants (\$1,000 off campus)	\$2,000
Criteria: ■ 21 ACT ■ Total award divided equally over 4 years ■ Leadership talent in service areas • Maintain overall GPA of 2.8 or 3.0 GPA in major area • Participate in Student Foundation Service Program		Criteria: ■ Students with 2.8 GPA with 54 semester hours ■ Total award divided equally over 2 years ■ Leadership talent in service areas • Maintain overall GPA of 2.8 or 3.0 GPA in major area • 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.

Eighth Annual
Winter Bible Study
Preview

Sponsored by

The Cooper School of Missions and Biblical Studies

PARABLES IN LUKE
And Jesus Said...

Monday, November 17, 1997
9:30 – 3:00

Kresge Room
Thomas Business Building
William Carey College

Led by Hardy R. Denham

For more information or to register, call (601)582-6115.