

McMullan LRU
William Carey College
Gulfport, MS 39507

14

The CAREY PULPIT

*In the presence of God and of Christ Jesus...
I give you this charge: Preach the word
(2 Timothy 4:1-2a).*



A Ministry of the Cooper School
of Missions and Biblical Studies
William Carey College
Hattiesburg, Mississippi
Vol. 14 ● Spring 2000

For, "Everyone who calls on the name of the Lord will be saved."

How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?

And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

Romans 10: 13-15

Table of Contents

Sermons by Morris Baker

Director, Baptist Student Union
Pearl River Community College

"What Should the Church Look Like?"Page 2
"How Can You Have a Turning Point?"Page 3

Sermons by Jimmy Dukes

Dean of Extension Center System
North Georgia Center
New Orleans Baptist Theological Seminary

"Our Ultimate Goal"Page 4
"Reconciliation of the Cross"Page 5

Sermons by Tommy King

Pastor, Sandy Hook Baptist Church
Director of Graduate Psychology Programs
William Carey College

"Managing Mountains"Page 6
"My Ideal Pastor"Page 7
"Known By His Gratitude"Page 8

Sermons by Harold Mosley

Associate Professor of Old Testament and Hebrew
New Orleans Baptist Theological Seminary

"A 'Job' Description"Page 9

Sermon by Steve Wilson

Pastor, Meadow Grove Baptist Church
Brandon, Mississippi

"Big Faith Without a Big Fish"Page 10
"The Danger of Dreaming Our Dreams"Page 11

WHAT SHOULD THE CHURCH LOOK LIKE?

Acts 2:42-47

Introduction:

If someone were to ask you what your church looks like, what would you say? Would your answer be based on the external, physical attributes of the church building and grounds? Perhaps your answer might describe the average attendance of the Sunday School. Regardless of how you would answer the question, it should stimulate all of us to think about what the church looks like in action.

In the second chapter of Acts, Luke tells us what the early church looked like in action. He gives us a definite idea about the purpose of the church. The early church serves as a model for what every church of every age should be. What should the church look like? Let us examine the features.

I. The Church Must Be Devoted To Discipleship.

- A. Discipleship is a process, not a one-time event. One of the most basic but faulty assumptions about discipleship is that it is an instant event. However, as presented in the Book of Acts, discipleship is a pilgrimage toward holiness.
- B. Discipleship is a team event. The New Testament model is one believer training another, and so on.

II. The Church Must Be Committed To Community.

- A. This requires an honest assessment of ourselves. Does your church harbor attitudes that will inhibit community among believers?
- B. Real community exists where we can love and be loved. The fellowship that Luke described among the early church was known as *koinonia*, which expressed companionship, sharing, and intimacy.

III. The Church Must Be Wise About Worship.

- A. Worship is not about following prescribed traditions. When a worship service is culturally outdated or ambiguous in form, there is a loss of meaning.
- B. Worship is a dynamic encounter between God and people. Worship is literally proclaiming the "worth-ship" of God. It is to experience God's greatness while recognizing our frailties.

IV. The Church Must Be Mindful of Ministry.

- A. Ministry is not about maintaining programs. Many churches practice the erroneous notion that ministry is grounded in the programs of the church. However, some programs can become ineffective.
- B. Real ministry is meeting the existing needs of others. The most effective ministries in churches are those that are based on a knowledge of the needs and interests of those whom the church is trying to reach.

V. The Church Must Be Engaged in Evangelism.

- A. Some current evangelistic methods have become outdated. Lost people today are less likely to open their homes for unannounced church visitors, attend a church revival, or allow their children to participate in bus ministries.
- B. We must seek new ways to evangelize. The Christian faith must be presented in a way that makes sense to those we're trying to reach. Churches must build bridges with the lost. We must creatively penetrate the non-Christian culture, intentionally share our faith, and deliberately carry the gospel outside the church building to unbelievers.

Conclusion:

What does your church look like? Is it devoted to discipleship, committed to community, wise about worship, mindful of missions, and engaged in evangelism?

HOW CAN YOU HAVE A TURNING POINT?**Romans 12:1-2****Introduction:**

When was your last turning point? When was the last time you got a new perspective on life? Turning points happen every day as people experience financial setbacks, the death of a spouse, the birth of a child, or other life-altering events. The apostle Paul may have been thinking of turning points as he wrote this passage to the church in Rome. The text begins with an important word, "therefore," which refers back to all that Paul had said in the previous eleven chapters and connects them to what follows.

Romans 12 begins the practical section of the book, in which Paul describes how Christians are to exhibit their faith after having received significant doctrinal lessons in chapters 1-11. Paul appealed to his readers to actively demonstrate that their lives belonged to God.

Christians today must take seriously Paul's mandate for holy living. This may require that we have a turning point in our spiritual lives. How can you experience a turning point? Let's consider the ways.

I. We Must Devote Ourselves to God.

- A. Devotion to God is motivated by God's work in our lives. An examination of the previous chapters in Romans reveals some of what God has done: redemption (3), reconciliation (5), peace (5), freedom from sin's power (6), adoption (8), eternal love (8), and assurance (9-11).
- B. Devotion to God involves sacrificial living. This involves a willful, daily obedience to God, as opposed to the taking of a human life for a sacrifice. The metaphor in this verse has as its setting the sacrificial system of the Old Testament. The sacrifices of the New Testament involve the voluntary giving of one's own self to the will of God.

II. We Must Despise the World's Standards.

- A. Despising the world's standards requires immediate attention. The world's system cannot serve as a model

for Christian living. Its values are opposite of that which produces holiness. Believers in Christ must take daily and decisive action to avoid conformity to the world.

- B. Christians live daily with the tension of being in the world but not of the world. The church should stand out from the world as an example of God's intention for the human race. To conform to the world's culture is to place the church at risk.

III. We Must Develop a Christian Mind.

- A. Developing a Christian mind comes from spending time with God. Harry Blamires laments that many Christians today do not think like Christians and that we are suffering from religious anorexia, a loss of appetite for Christ. It is not possible to acquire the mind of Christ apart from reading and studying the Word of God. What transforms a Christian is the living Word of God in him or her. This will produce a radical change in the human heart.
- B. A renewed mind enables us to discern the will of God. A renewed mind will be concerned with those issues of life that are of eternal importance. The renewed mind is an example of the mind of Christ. Thus, it is good because it yields spiritual growth, it pleases God because it is an expression of His nature, and it is perfect in that no one can do anything better than God.

Conclusion:

Is it time for a turning point in your life? You can have one today by devoting yourself to God, by despising the standards of the world, and by developing a Christian mind.

OUR ULTIMATE GOAL

Philippians 3:12-14

Introduction:

Being saved is a wonderful thing. Paul understood that in a very dramatic sense. After several years of struggling to become acceptable to God, he learned the true meaning of salvation by grace on the road to Damascus. He also learned quickly that conversion is not the end of the story. In Philippians 3:8-11 he affirmed that he had come to know Christ and was living in the righteousness of Christ. However, he also affirmed that he had not yet reached the goal of the resurrected life.

Paul knew that the believer must continue to grow toward becoming what God expects of us. That growth is the business of living the faith daily, being focused on Jesus. To do that, believers need three things.

I. We Need a Realization That the Beginning of the Process of Salvation is not the Goal of the Believer's Life.

- A. We need a correct assessment of where we are.
 - 1. We have not received everything we need.
 - 2. We have not yet been made perfect.
- B. We need to be focused on a single desire.
 - 1. Paul's striving was a continuing process.
 - 2. His goal was to get a grip on that for which Christ had gripped him.
 - 3. Paul's desire was to be moving toward fulfilling the purpose of Christ for his life.
- C. We need to come to an important conclusion.
 - 1. We have not completed our work yet.
 - 2. Christ has completed his work. Therefore, we are empowered to move toward his goal for us.

II. We Need a Redirection of the Focus of Our Lives.

- A. We must put the past behind.
 - 1. Sometimes we may need to forget past successes and failures.
 - 2. We should not allow those circumstances to interfere with our living for Christ.
- B. We must run stretched out toward the goal.
 - 1. We must run with the intensity of one in a race.
 - 2. We must make His purpose our purpose.
 - 3. The goal is our motivation.

III. We Must Realize the Promised Reward is a Present Reality.

- A. The prize is getting closer to Jesus in response to the call of God.
- B. The reward is not material; it is fellowship with Jesus.
- C. We can have it now.

Conclusion:

As we strive for the ultimate goal of our spiritual lives, we must realize that we have not made it yet. Living the Christian life is a process that begins with a faith encounter and continues in a daily faith walk. We must be ready to refocus our spiritual eyes on Jesus and his purpose for us and strive to be like him. While we are moving upward, we will be able to enjoy the prize of fellowship with Jesus, even now.

THE RECONCILIATION OF THE CROSS

Ephesians 2:11-22

Introduction:

The "mystery of God," as Paul spoke of it and explained it in Ephesians, had to do with the one new man Jesus had created through bringing together the Jews and Gentiles in himself through the cross. There is wonder in his words as he explains how God has made for himself a new people from two very diverse backgrounds. The new man was the result of the death of Jesus on the cross.

In chapters one and two of Ephesians, Paul explained that the death of Jesus made possible the salvation of both Jews and Gentiles. In this passage, Paul's attention is on the Gentiles. He gives further explanation to the amazing truth revealed in 2:1-10 that God has made alive those who were dead in trespasses and sin. The new life has come through the grace and mercy of God as it was revealed in Jesus Christ.

Paul called on the Gentiles to remember who they were, what Christ had done for them, and where they were as a result of the work of Christ. as we examine this passage, we should acknowledge these elements in our own lives.

I. What We Were

- A. The rite of circumcision or the lack of it was not the issue (v. 11).
- B. We were separate from Christ (v. 12).
- C. We were excluded from the commonwealth of Israel (v. 12).
- D. We were strangers to the covenants of promise (v. 12).
- E. There was no hope because people are hopeless without God (v. 12)

II. What Christ Did

- A. Even though we were far away, he brought us near by his blood (v. 13).
- B. He destroyed the enmity and gave peace so that both groups may be one (v.14).
- C. Since he, himself is peace, he broke down all dividing walls that separated people from God and each other (v. 14).
- D. Because he was willing to give himself in death, he once and for all abolished the enmity in the law, commandments, and ordinances (v. 15).

III. What We Are Now

- A. We have peace through the union (vs. 14-15).
- B. We have reconciliation and access to God through the cross (vs. 16-18).
- C. We have reconciliation and access to each other in the community (v. 19).
- D. We experience foundation and growth in the church (vs. 20-22).

Conclusion:

People, whether Jew or Gentile, are hopeless without Christ. The good news is that Jesus has done all that is necessary to provide reconciliation for people in their relationship to God and to other people. Only those who have received the reconciling work of Christ have peace with God and other people.

MANAGING MOUNTAINS

Matthew 17:20

Introduction:

One of the most difficult questions in Biblical interpretation is deciding when a passage or verse should be interpreted literally, and when it should be interpreted symbolically. How about this passage? Does God place in the hands of fickle man the ability to rearrange creation, to reorder the physical world? Or is this meant symbolically? What does the mustard seed represent? Is it simply potential to produce, to live from generation to generation, to grow, to multiply many times? What does the mountain represent?

We all face mountains. However, many of them are mountains of our own making. They may be mountains of suffering, mountains of difficulty, mountains of decisions, or mountains of despair. Our first line of management of these mountains is to submit them all to God in prayer. However, God does not always choose to remove our mountains. How do you deal with mountains?

I. You Can Go Around it.

- A. This requires looking in different directions, changing directions, seeing things in different ways, considering all possibilities. This is challenging and difficult for many of us.
- B. We laugh at those who say, "but we have never done it that way." We are all rigid in our thinking at times.
- C. The ability to change course and go around our mountains is not easy. However, this is the easiest way to get past a mountain.

II. You Can Dig into It.

- A. This takes an awful lot of work. However, it can be very rewarding. You may find gold there.
- B. David had a mountain. His child of sin lay dying. He prayed for it to be spared, but God didn't see fit to spare it. God did not remove his mountain. He had to

dig in and deal with it. As a result of the experience, David learned a great lesson and gained stronger faith.

- C. When asked to remove a mountain, God may give you a pick and a shovel.
- D. Be sure it is a mountain and not a molehill.
- E. Be sure you extract pure ore and not fools gold.

III. You Can Climb It.

- A. God will help you to climb it. Caleb, at the age of 86, was not afraid to take on the challenge of a new mountain. When offered any portion of the Promised Land that he wanted, he chose the mountainous region. He said to Joshua, "Give me this mountain."
- B. Paul had a mountain, a "thorn in the flesh." God did not remove it. He gave him the strength to endure and to live with it.
- C. Jesus had a mountain, a "cup." He prayed for God to remove it. God couldn't remove it, but God helped Him to climb the mountain of Calvary. The result was He made salvation possible for us all.
- D. Do you have a mountain that God has not removed? You can't go around it? You can't, with your own efforts, dig through it? Then try climbing it. You'll get a better view from the top, you'll see things you have never seen, and you will see the world as you have never seen it.
- E. There is not vision in depression, in self-pity, in doubting, or in despair.

Conclusion:

How do you manage your mountains? Begin by praying over them. Stop doubting and start digging. Finally, climb them. When you do, you'll get a better view from the top and you will get closer to God.

MY IDEAL PASTOR

1 Timothy 4:12

Introduction:

A prospective pastor being interviewed by a major Mississippi church asked the pastor search committee, "What do you want in a pastor?" I had not thought too much about it, but in the weeks that followed, I thought a great deal about it. I want my ideal pastor to be 1) a genuine person, 2) a gracious pastor, and 3) a good preacher.

I. A Genuine Person.

- A. Harry Emerson Fosdick, in his book *On Being a Real Person*, points out that the most important thing in being genuine is to admit that we have not "arrived." Rather, we are to confess that we are on a journey of becoming, and what we are today may not be sufficient for the demands of tomorrow.
- B. I don't expect my pastor to be perfect, but I do expect him to follow Paul's advice to Timothy to "be an example" in certain areas: 1) in family life, 2) in financial matters, and 3) in faith.

II. A Gracious Pastor.

- A. The word "gracious" comes from the Greek word "charis" (grace) meaning beauty. The ideal pastor should have inner beauty, a beautiful spirit exemplifying Christ's spirit—kind, compassionate, and considerate. Grace has been defined as "the unmerited favor of God," and it cannot be developed apart from the presence of God in the life of the individual.
- B. The word "pastor" comes from the word for shepherd. He should lead the flock like a good shepherd, but that does not imply that he is to do all the work. Remember, a shepherd does not reproduce sheep—the sheep reproduce sheep. It is the pastor's responsibility to lead us, but it is our responsibility to witness and lead others to Christ.

III. A Good Preacher.

- A. Although good preaching is difficult to define, certain qualities do not contribute to good preaching.
1. Good preaching is not *long* preaching. Some people think the longer the sermon the better it is. While long sermons *may* be good sermons, length does not guarantee quality. None of Jesus' sermons are as long as the average sermon in evangelical churches today. How many people even remember the name of the featured speaker at the dedication of the Gettysburg battlefield? Edward Everett spoke for more than two hours, and his speech is never quoted. However, every school child knows the speech hastily scrawled on the back of an envelope and delivered in less than two minutes by President Lincoln.
 2. Good preaching is not *loud* preaching. Some folks confuse loud preaching with good preaching. Once again the example of Jesus would dictate that content is more important than style of delivery. A very wise old professor at William Carey College advised young preachers, "Fools who don't have much to say, say it loud."
 3. Good preaching is not loquacious. Good preaching should be simple, not wordy, and clearly make the point without confusing complexity. Referring again to the Gettysburg Address, this immortal bit of oratory contains only nineteen words of more than two syllables.
- B. What should be the qualities that define good preaching?
1. Good preaching is grounded in the Word of God.
 2. Good preaching incorporates the wisdom of the ages.
 3. Good preaching should be concerned with the wounds of men.

KNOWN BY HIS GRATITUDE**John 24:13-35****Introduction:**

Gratitude is an attitude. It is our choice whether we will be grateful, or an ingrate. We should not ask God for more to be grateful. We should ask God to enable us to be more grateful for what we already have. Our prayer should be, "Lord, now add to all the wonderful gifts and blessings you have given us the gift of a grateful heart."

Jesus, who is our model, always demonstrated gratitude. In this passage the Christ who was hidden from them was recognized by a simple act, the breaking and the blessing of bread. From this passage we want to see why they didn't know Him, how He revealed himself, and what the people did once they recognized Him.

I. The Reasons for Their Blindness (24:16)

- A. They were blinded by the sunshine. We should realize that Emmaus is west of Jerusalem. Have you ever traveled west in the late afternoon, with the sun shining in your eyes? It has a blinding effect.
- B. The sunshine represents the good times in our lives, when everything is going our way, we have the world by the tail and swinging. It is exactly during times of self-sufficiency, when we feel that we need no one, that Satan can blind us to the reality of Jesus, namely His presence in our lives, His power in our lives, and His protection over our lives.
- C. They were blinded by the shadows. The trip is seven miles. It took several hours. While they traveled, the sun set and the shadows grew across their path. The shadows represent the bad times, times of difficulty, depression, distress, disaster. Isn't that how life is? Just when we think everything is going just fine, just when we feel that we are on top of the world, the shadows appear.

II. The Revelation of the Savior.

- A. He tried to reveal Himself to them by His words, and by the Word, but in their grief and disappointment they did not hear.
- B. Sometimes words are inadequate. At such times as this we must demonstrate the Christian faith. They recognized Him by a gracious and gentle act of thanksgiving.
- C. How does the world recognize who we are? Do our deeds reveal us?

III. The Results of Recognizing the Risen Lord.

- A. Once the men recognized who He was, things began to change.
- B. What can we expect from people who have been with Jesus, who have learned from Him?
 - 1. Warm hearts (v. 32). The world does not need more sophisticated programs. The important things are not buildings and budgets to boast about. What a lost world needs is to see people who know the Lord and who demonstrate a warm, loving, positive spirit that authenticates their words.
 - 2. A missionary spirit (vs. 33-34). Bonhoffer once said, "Just as fire cannot exist without burning, the church cannot exist without missions. When we lose sight of a lost world, and Christ's commission for us to take the gospel to every corner of it, we cease to be what He intends."
 - 3. What better way to show your gratitude to God than to be the warm hearted missionaries.

Conclusion:

Have you recognized the Savior today? How are you going to live your life? You can continue your life's journey in blindness. You can miss opportunities to see Christ working in your life. Or you can receive the blessings of recognizing Him.

A "JOB" DESCRIPTION

Job 1

Introduction:

What do we do when our world falls apart around us? The answer depends upon our character. We may control our actions, but our reaction to adversity reveals the person we truly are. Job's adversity revealed the character of the man. By examining the Bible's description of the man Job, we find qualities that should be exemplified in our lives.

I. Job Was a Man of Character (1:1).

- A. Job was blameless, or "complete, mature." This word denotes integrity and indicates the completeness of Job's character.
- B. Job was upright, that is, without moral deviation.
- C. The narrator describes Job using these terms, but so does God in verse 8.
- D. To be upright in mankind's eyes is commendable; to be upright in God's eyes indicates true integrity.

II. Job Was a Man Who Feared God (1:1).

- A. Job feared God. The fear of God includes not only a sense of awe and respect, but also a "shaking in your boots" as we recognize who God is. This godly fear has the effect of attracting people to God because of a recognition of the awe God inspires.
- B. Job turned from evil. The fear of God causes a turning from evil. What child has not feared the consequences of misbehavior? A fear of God's righteous indignation upon sin prompts one to shun a sinful lifestyle. This is not a negative factor, but rather is positive in that the effect is holiness.
- C. Because Job "was" blameless and upright, he could "do" the things he did. We must be something before God in order to do something for God.

III. Job Was a Man Who Served God (1: 9-10).

- A. Satan's accusation concerning Job was that Job served God only because God had blessed him. "Take away the blessings and Job will curse you," was Satan's challenge to God.
- B. Why do we serve God? What if we received nothing at all in return for serving God, would we still serve? What if heaven did not exist, would we still honor God?
- C. God deserves to be served simply because as God, he is worthy.
- D. Does our worship of God come from genuine love or from a desire for blessing?

IV. Job Was a Man Who Continually Worshipped God (1:13-22).

- A. In four swift strokes, Job's world fell apart. His wealth, property, servants, and family were gone. Any one of those tragedies would be enough to devastate many people, but in the matter of a few moments, Job received word that all these blessings were destroyed.
- B. Job's reaction reveals the inner character described earlier. What would Job do?
- C. In the midst of pain, shock, and loss, Job worshiped as he had done so often before.
- D. Job's service and love for God was based on who God is, not on what God gives. How does our worship stand up to the test?

Conclusion:

We experience similar trials in life, although not to the extent of Job's. How does our reaction to trial compare with Job's? Are we people of character and integrity in the face of tragedy? How do we respond under adversity? Our reaction will depend on who we are and our motivation for serving God.

BIG FAITH WITHOUT A BIG FISH

Jonah 1:17-2:9

Introduction:

James Dobson tells the story of a man driving a truck down a mountain. When the truck's brakes fail the man is forced to jump out as the truck plunges off the side of the mountain. The man ends up hanging onto a bush. When he calls for help, God says, "Let go and I will catch you." The man looks around and says, "Is there anybody else out there?"

Many times we rebel when God attempts to build our faith. Let's consider some of the ways God worked in the life of Jonah.

I. Askesis-God Prepared the Whale.

- A. Eugene Peterson writes that *Askesis* is a Hebrew word that describes a confinement of some sort that allows God to work intensely in our lives. The result of this is we become more God-centered in our thinking, and our faith is increased.
- B. When Jonah was in the belly of the whale he could not see much. But his eyes were inwardly turned to God. Askesis means that all we can see is God.

II. Involuntary Askesis-The Whale Wasn't on Jonah's Itinerary.

- A. Confinement may come in many forms: illness, family problems, work troubles, spiritual dryness, the belly of a whale. We don't usually ask for it.
- B. We are able to learn more about God and ourselves in our times of confinement.
- C. In Mark 6, as the disciples start across the lake, a storm begins to form. Jesus goes to them in the fourth watch of the night. He may have watched them for seven hours before he came to them. Why did He wait? Perhaps He wanted them to know their best was not good enough. They needed Him. When they

were ready to admit their need for God, Jesus came. *Askesis* makes us aware of our need for God.

- D. Confinement builds our faith. It doesn't take much faith to believe when you can see, but it requires faith to believe when you cannot see. Putting our eyes on God in the midst of difficulty does something to us.

III. Prayer in Askesis—Who Would Not Pray in the Belly of a Whale?

- A. It is not surprising that Jonah prayed in the belly of the whale. It is surprising how he prayed.
- B. The phrases Jonah used were taken from Psalms. Psalms can be broken into two large groups: lament and praise. If you were in the belly of a whale, which type prayer would you offer? Jonah's prayer had the form of praise!
- D. Too much of our praying is self-centered. Prayer is not to be self-centered. It is to be God-centered.

IV. Voluntary Askesis-Confinement Without the Fish.

- A. Why wait for an accident, an illness, or a failure? Why not take deliberate steps to get in touch with God, to deal with our sin, and become all that God wants us to be? God does not send a whale to swallow us very often. We must seek a voluntary confinement without a whale.
- B. We must learn how to discipline ourselves so that God can teach us on a daily basis.

Conclusion:

God may not send a fish. God may work in your circumstances. Remember, the fish saved Jonah's life. He would have drowned without the whale. Are you about to drown in your problems? Is life overwhelming you? God is already at work in your life. Look to God. Learn to pray. The key to survival is to spend more time with your eyes on God than on your problems.

THE DANGER OF DREAMING OUR DREAMS

Acts 16:1-10

Introduction:

Paul's second missionary journey did not go as planned. Paul wanted to go with Barnabas. Barnabas wanted to take Mark. Paul and Barnabas disagreed and they went separate ways. Paul wanted to go to Asia. However, the Holy Spirit forbade him.

Nothing turned out as Paul intended. Actually, it turned out better. Two teams went out. Europe received the gospel. Many churches were started. Many were saved. Paul was willing to adjust his dream under God's leadership.

I. There Is a Risk in Dreaming Our Dreams.

- A. There can be high prices to pay for our dreams. We need to realize that our dreams have consequences.
- B. Sometimes God says no to our dreams because reaching our dreams would cost too much in other areas.
- C. Our dreams can lead to emptiness and temporary fulfillment in life.
 1. It is possible to get everything you want and end up just as unhappy as you were before.
 2. Illustration: One state figured out a way to measure general happiness. It surveyed people who had won lotteries; people who had had something really bad happen to them; and people who had not had anything big happen either way. Who do you think was most unhappy? The lottery winners.

II. God Can Change Our Dreams.

- A. Patrick Morley says that God gives us a vision and then as we get halfway there, God tears up the picture and gives us another vision. But we could not receive the new vision if we did not get halfway toward the old one. Something was gained pursuing the discarded dream that prepared us to go after the new dream.

- B. Dennis McCall was a county agent in Arkansas. He learned the SALT method of agriculture that teaches farmers how to grow crops on a hilly terrain. He dreamed of a place to show others. God called him to the mission field. Now he has a model farm in Tanzania and he acts as a county agent to help the farmers in Africa. This opens the door to sharing the gospel. The old dream helps with the new dream.

III. As God Changes Our Dreams, Our Lives Become Complete.

- A. When we understand that God has a plan for our lives, it frees us from having to worry so much about the plan. We need to focus on being prepared—not making our plans.
- B. Has your life not turned out as you planned? Maybe your plan was not such a good plan. God has a plan.

IV. You Will Choose the Dreams That You Follow.

- A. Maybe you missed God's plan by foolish choices, but He can work in spite of your choices. God is good. He will use everything that has happened in your life, good and bad, as the ingredients of a joyful journey. The key is to submit to God.
- B. The only question is will you accept and embrace God's will or will you kick and scream and rebel? It is your choice.

Conclusion

We all have dreams. Sometimes our dreams can change. When God changes a dream, in due time He replaces it with a better dream. It may be bigger, or it may be smaller in the world's eyes. Whatever it is, it will be more suited for you, and it will be more joyful.

Scholarships for Church Related Students

William Carey College

2000-2001

In order to be eligible to receive a Church Related Vocation Scholarship, you must:

1. Have an acceptable ACT composite score and high school transcript.
2. Be a current member of a church affiliated with the Southern Baptist Convention.
3. Have made a public commitment to a church-related vocation (ministry or missions) in a church affiliated with the Southern Baptist Convention.
4. Have a letter from the pastor stating that a public commitment to a church-related vocation was made or a copy of your license/ordination certificate.
5. Have a pastor's nomination.
6. Make application to the college and application for scholarships and grants.
7. Meet all admission requirements to the college.

Southern Baptist Church-Related Vocations 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 Cooper School of Missions and Biblical Studies at William Carey College.

Other financial aid may be available for eligible Mississippi residents through the Mississippi Tuition Assistance Grant (MTAG) and/or federal financial aid (Pell grant and student loan). Applications for MTAG and federal student aid are available in our financial aid office.

If you have any questions or require additional information, please call 1-800-962-5991, ext. 115.

William Carey College
Fifth Annual Minister's Golf Tournament

- Location:** Canebrake Golf Course, Hattiesburg, Mississippi.
- Date:** May 22 and 23, 2000. (Tournament will begin 12:00 pm Monday and 8:00 am Tuesday.)
- Cost:** \$90 per person.
- Format:** Two man scramble.
- Lodging:** The college will provide free lodging on the campus. (You will need to bring linens and towels.)
- Director:** Jeff Smith (head golf pro at Canebrake) and his staff will direct the tournament.
- Dress:** Golf collared shirt with slacks or shorts.
- Food:** Snacks will be provided by the college.

Space is limited to 100 golfers.

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

Eleventh Annual
Winter Bible Study Preview
Sponsored by The Cooper School of Biblical Studies

Thursday, November 9, 2000

9:30 – 3:00

Kresge Room, Thomas Business Building
William Carey College

Led by Dr. Argile A. Smith
Professor of Preaching
New Orleans Baptist Theological Seminary

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