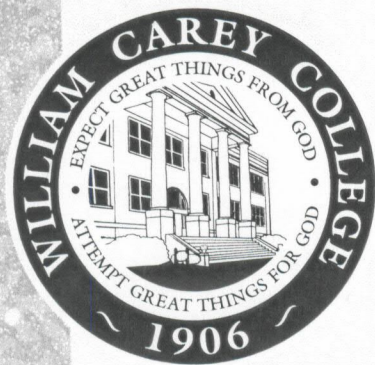


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The CAREY PULPIT

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



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of Missions and Biblical Studies
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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

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BY HIMSELF

Matthew 14:22-32; John 6:15

Introduction:

One of the worst things to happen to an individual is to be placed in solitary confinement. We were made to be social beings. We were never meant to be isolationists.

The second great commandment requires identification with one's neighbor (Matthew 22:39). Yet the stress of routine and the pressure of the public can escalate the emotions and restrict the effectiveness of one's life and ministry. Our Lord is the greatest demonstrator of compassionate and consistent love for hurting and hungry human beings. But periodically, He, who received the applause of men, recognized the necessity of being "by himself" (Matthew 14:23; John 6:15). Matthew and John describe one of those times after the supernatural feeding of the thousands (5,000 men besides women and children, recorded in the synoptic gospels and John).

I. Note the Crowd's Intention.

- A. The crowd was so impressed with the ability of Jesus that they intended to "force" him to be a king.
- B. The disciples did not need to be distracted with political and sympathetic tendencies toward earthly kingdoms and power.

II. Note His Instruction (Matthew 14:22).

- A. Jesus demanded that the disciples get into a boat and depart.
 - 1. Words that describe the action of Jesus' instruction include forced, prevailed, compelled, or constrained. The term is used here only in Matthew. The reference is to strong action, much stronger than gentle advice.
 - 2. Assignments often are given to us because of unusual circumstances. Our response to these assignments

can make a difference in the lives of the wounded, the weary, and the wishful wanderer.

- 3. Our Lord also expects his demands to be carried out expeditiously.

- B. By demanding that His disciples get into the boat, Jesus dismissed the crowd's desire to be their earthly crown.

III. Note the Intensification (Matthew 14:23).

- A. Jesus went to a specific place.
 - 1. The Scripture indicates "he went up on a mountainside."
 - 2. Mountains are significant in the life of Jesus. Think of the Sermon on the Mount and the Mount of Transfiguration as examples.
- B. Jesus went for a specific purpose.
 - 1. He wanted to be "by himself."
 - 2. He wanted to "pray."
- C. Jesus went to communicate with a specific person.
 - 1. Matthew uses two expressions, "by himself" and "alone," to accent solace in quietness with the Father.
 - 2. William Temple once said, "The right relation between prayer and conduct is not that conduct is supremely important and prayer may help it but that prayer is supremely important and conduct tests it."

Conclusion:

The startling result of being by Himself enabled our Lord to descend to rescue disciples, reprimand a doubter, and receive declaration as the Son of God (Matthew 14:25-33). He was able to proceed triumphantly from earthly kingdom dreams to heavenly kingdom achievements.

THEY WERE CALLED CHRISTIANS

Acts 11:19-26

Introduction:

Professor Royce was sitting in his study at Harvard University when a student entered and asked, "What is your definition of a Christian?" Thoughtfully he responded, "I do not know how to define a Christian." About that time a man walked by his window. "Wait," Dr. Royce exclaimed, "there goes Phillips Brooks." His definition was a living being. One of the finest monuments in America depicts the preacher Phillips Brooks with a Bible in his hand and Christ by his side with his hand resting on the preacher's shoulder. It is said that the sculptor came to see that Phillips Brooks could not be explained apart from Jesus Christ.

What is your definition of a Christian? Luke shared that the disciples were called Christians first in Antioch (Acts 11:26). Let's look at the importance of being called a Christian.

I. Names Are Important.

- A. The old adage, "Sticks and stones may break my bones, but names will never hurt me," is wrong.
- B. Wisdom literature emphasizes the importance of names (Proverbs 22:1; Ecclesiastes 7:1).
- C. Well-known names distinguish character traits (Adam—"Man," Eve—"Mother of all Living," Jacob—"heel-catcher," Esau—"red and hairy," Judah—"prince," Samuel—"asked of God," Peter—"rock."

II. The Name Christian is Important.

- A. There are only three references of Christian in the New Testament.
 1. The disciples were called Christians first in Antioch.
 - a. Antioch was the capital of the province of Syria and the third largest city in the Roman Empire.
 - b. Antioch was rich, sophisticated, elegant, and amusing.

- c. Some believe the word "Christian" was a nickname, some believe that it was spoken in derision, and some believe it was a compliment that called attention to their Christ-like lifestyle.

2. Paul almost persuaded Agrippa to be a Christian (Acts 26:28).

- a. There seems to be no doubt that Agrippa was under deep conviction. He knew what the word Christian meant.
- b. He made his choice to reject the chance to become a Christian.

III. Names Can Be Changed.

- A. Alexander the Great was known as the judge and jury of the battlefield. One day a young soldier was called before him and was charged with "cowardice because he fled from duty in the heat of the battle." When Alexander asked the accused what his name was, he replied, "Alexander, Sir." He asked him again what his name was and the same answer was given with a stutter. The great General bolted from his seat and screamed, "Change your behavior or your name."
- B. The Bible provides numerous examples of names being changed (Abram to Abraham, Jacob to Israel, Simon to Peter)
- C. One of the most important name changes is from non-Christian to Christian. God offers second opportunities for people to change their names!

Conclusion:

Names are important. Yet, names can be changed. To become a Christian one must repent of sin and receive by grace through faith the Lord Jesus Christ as his personal Savior. Scriptural baptism and faithfulness to God will follow. Wear boldly the label Christian, if given as a nickname, spoken in derision, or as a genuine compliment.

THE BLUES AND THE BLAHS

I Kings 19:1-18

Introduction:

In a dramatic portrayal of the power of God, Elijah stood tall on Mt. Carmel as he defeated the prophets of Baal. Afterwards, he was a fugitive with a case of the blues because Jezebel had threatened to kill him. Elijah certainly must have felt close to God during the contest with Baal's followers. However, in I Kings 19, Elijah felt alone.

Our feelings and moods often change. This is especially true during holiday seasons. We need to know what to do when we've got a case of the blues or a case of the blahs.

I. Affirm the Truth Already Revealed to You.

- A. We learn the first lesson by what Elijah didn't do. After Jezebel told Elijah that she would have him killed, Elijah ran away. Elijah allowed his emotions to overshadow the facts, which had prompted his faith.
- B. One of the best cures for a case of the blues or the blahs is to affirm the truth about God.
 - 1. Memorize verses of encouragement.
 - 2. Trace the theme of God's dependability through the Bible. You will be surprised to realize that God acts at the right moment. He also remains with us and encourages us, even in the midst of our blues and blahs.

II. Continue to Talk to God.

- A. When Elijah stopped to rest, he prayed. His prayer was full of self-pity and defeat. Still Elijah talked to God honestly about the way he felt. Even when we have the blues and the blahs we should never stop talking to God about what is going on in our lives.
- B. Sometimes we think that we should only pray superficial prayers to God, which don't get to the depth of where we are. That's not the way Elijah talked to God.

He told God that he was discouraged and frustrated.

III. Look for Encouragement in Unlikely Places.

- A. The Lord wanted to help Elijah. Elijah needed a reminder that God was in control. God sent Elijah to stand on the mountain. A strong wind blew. An earthquake shook the ground. A raging fire blazed. God wasn't in any of them. Then Elijah heard a gentle whisper, and that's where God was. God used that object lesson to show Elijah that He doesn't always work in expected ways.
- B. When we get a case of the blues or the blahs, we often expect God to meet our needs in the ways that we think He should. We may focus so much on what we think God will do that we miss what He actually does.

IV. Allow God to Give You His Perspective.

- A. Elijah was so down in the dumps that he thought he was the only faithful prophet left. God said, "Elijah, you are mistaken. I still have 7,000 prophets in Israel who remain true to me. Cheer up."
- B. Our perspective often makes our circumstances seem worse than they really are. We think that no one has ever felt as far away from God as we do. When God replaces our perspective with His, we gain new courage to serve Him.

Conclusion:

The blues and the blahs hit all of us. We can't avoid them. When our feelings make us seem distant from God, we ought to turn to God to shake them. He can help us defeat fickle feelings.

MORE THAN HANDSHAKES

1 Thessalonians 4:9-10

Introduction:

These verses reveal to us one of the strengths of the church at Thessalonica. They loved each other. Their love enabled them to overcome many obstacles.

A friendly church has to be more than mere handshakes during the song we sing just before the prelude begins. Fellowship is not simply smiling and patting someone on the back. What is fellowship and why is it important?

I. Fellowship Accepts.

- A. "Sing for your supper." It's a phrase that describes a lot of relationships. One must look, act, and dress a certain way in order to be "worthy" of acceptance. Some people make us sing for our supper in order to earn their friendship.
- B. Experiencing more than handshakes means that the church is a place where we find acceptance. We cry, "Somebody say that I'm important." We are weary of wanting to belong and to be needed by someone. Church is the place where we should say, "Come empty-handed. You're part of the family. You can be yourself here."

II. Fellowship Affirms.

- A. Some of our least favorite people are the ones who don't notice the good things we do. To get an encouraging word out of some people is like squeezing water from a rock. Fellowship not only accepts us with all of our faults, but it actively searches for the good in us and brags about it.
- B. Church people ought to be experts at affirming others. The Thessalonians were. Paul wrote in 1 Thessalonians 5:11, "Therefore encourage one another and build each other up, just as in fact you are doing."

III. Fellowship Assists.

- A. You and I carry heavy loads. We may pride ourselves on being tough individuals who do not need assistance. However, we can use a hand from time to time.
- B. Paul wrote in Galatians 6:2, "Carry each other's burdens, and in this way you will fulfill the law of Christ." When people need help, they should find it in the church.
- C. How many different ways do we minister to others? Perhaps the better question is, do we assist others in their time of need?

IV. Fellowship Attracts.

- A. Where are some places you avoid? The garbage dump? Bad neighborhoods at night? The mall during the Christmas season? We stay away from places we might get harmed or bored. We flock to other places because we enjoy the food, the people, or the activity.
- B. Church should be a place that attracts people. People feel lonely, betrayed, and rejected. If they find a place where they are accepted just as they are, they'll go. If they find a place where people will affirm what is good about them, they will be sure to be there. If they find a place where people will listen to their problems and try to help them solve them, they will be attracted to it.

Conclusion:

The family of God should demonstrate the love of Christ. The bonds of fellowship should be strong and lasting. Those who are part should experience love that is more than handshakes.

A MAN NOT FOR SALE AT ANY PRICE

Acts 6:1-7:60

Introduction:

A California art gallery had an art show. Beautiful paintings and sculptures filled the rooms. Most of the works were for sale by the artists. However, one painting had a business card in the bottom left corner. On the card was written this message, "Not For Sale at Any Price." Obviously, the painting was of great value to the artist.

When it came to taking a stand for Christ, Stephen was that kind of man. He was not for sale at any price, even if it involved his own life. Stephen remains as an example of living a life dedicated to Christ and to deacon ministry. He lived out his name, which means "crown." He has been called the "Crown Prince of Christian Faith and Deacon Ministry."

We need to be like Stephen, dedicated and faithful to Jesus Christ. Let us examine four facts about this dedicated deacon who was not for sale at any price.

I. His Great Heart (6:1-5, 8-15).

- A. The apostles challenged them to look for certain kind of men.
 - 1. The men had to be "of honest report."
 - 2. They had to be "full of the Holy Spirit" (6:55).
 - 3. They should possess and demonstrate "wisdom" (6:10).
- B. Stephen gave further evidence of a great heart (6:8-15).
 - 1. He was "full of faith."
 - 2. Stephen was described as being "full of power."
 - 3. Stephen performed great wonders and miracles among the people.
 - 4. Those who saw his face as if it had been the face of an angel (6:15).

II. His Great Humility (6:5-6).

- A. He was willing to do lowly ministry tasks waiting tables that required certain kitchen duties.
- B. He did not assert himself over the other deacons, apostles, or the church.
- C. He wanted Jesus to be first and foremost in his life and ministry.

III. His Great Courage (6:9-11; 7:2-53).

- A. He was willing to take a stand and debated with those who did not accept Christ as Savior.
- B. His long sermon illustrates his devotion to and beliefs about Christ.
- C. He never wavered when the going was rough. He stood firm even as the men grew hostile against him.
- D. God used Stephen because he was not for sale at any price.

IV. His Great Homecoming (7:54-60).

- A. Like Christ, Stephen was willing to suffer for his faith (7:54-59).
- B. He prayed to Christ about himself and about forgiving his enemies (7:59-60).
- C. He slept (died) in Christ (7:60).
- D. His witness continued after his death (8:1-4).

Conclusion:

Stephen was not for sale at any price. He gave himself first to Christ. He was willing and did give his life for the gospel of Jesus Christ. His name is synonymous with faith, dedication, and love for Jesus Christ. Are you devoted to Christ like Stephen? If you are, then you should not be for sale at any price!

GONE FISHING!**Matthew 4:18-20****Introduction:**

It probably started like any other day for a commercial fisherman. Simon was up very early, went down to the shores of Galilee, met his brother Andrew, and cast off into the fog. As he sat watching the world take shape in the early morning light, perhaps Simon's thoughts turned to a recent experience he and Andrew had had down in the Jordan Valley. Andrew was very excited about the ministry of John the Baptist. He was especially curious about John's reference to a certain Jesus of Nazareth as "the Lamb of God who takes away the sin of the world." Apparently Jesus had met with the two brothers, talked with them, and captivated their minds. Still they had returned home to continue their careers as commercial fishermen. Now this same Jesus came to them along the seashore and called out, "Come, follow Me and I will make you fishers of men."

I. Consider the Call.

- A. It was said that Michelangelo could see great works of art in ugly blocks of stone. When he had chiseled away all the extraneous material from his statue of Moses, the artist supposedly said, "Speak, Moses!"
- B. Jesus saw potential in Simon. It's just like Jesus to see potential in the strangest places: little children who can become great saints of God, ordinary men who can become great leaders of God's people, and struggling churches which can be used to change whole communities!
- C. Jesus made a claim on Simon's life. What right did he have to ask Simon to leave his job and follow Him? Jesus is the Son of God who gave up heaven to redeem mankind. He is the only hope for a sick world. He has called people unto Himself and He still calls.
- D. Jesus binds people to Himself. Jesus demanded more than acceptance of His teachings or imitation of His ways. There

is no temporary discipleship or one-day-a-week loyalty. Jesus called Simon for a lifetime commitment.

- E. Jesus called Simon to be a fisher of men. For years he had honed his skills to catch fish. All these skills would be useful in gathering lost men and women out of the sea of humanity.

II. Consider Simon's Response.

- A. Simon yielded to Jesus this time. Apparently in his first meeting with Jesus, Simon made no commitment. Jesus still calls people and invites them to a new life and to an exciting mission with Him.
- B. Simon left his boat and nets behind. He realized that he couldn't follow Jesus and drag his boat behind him. Our greatest obstacle in following Jesus is often a reluctance to leave behind the old life. Following Jesus usually involves leaving something behind.
- C. Simon began following Jesus that day. He made a commitment and it was obviously a very public commitment. For too many people following Jesus is just a good intention.
- D. Simon set off in a life of adventure with Jesus that day. Sadly, most people choose to stay in the boat and miss the greatest fishing adventure of all time! Simon Peter had his ups and downs, but he left as committed as he knew how to be that day. That's all Jesus asks.
- E. The motto of the French Foreign Legion was, "If I falter, push me on; if I fall, pick me up; if I retreat, shoot me!" That's not a bad motto for a follower of Jesus.

Conclusion:

Close your eyes and imagine you are sitting in the warm sunshine somewhere on the sea, the lake, or the river. Do you hear Jesus calling?

SPIRITUAL EDUCATION OF YOUTH

Deuteronomy 6:1-20

Introduction:

The text obviously expresses God's concern for the spiritual education of young people. The word Deuteronomy means "second law." Under inspiration, Moses is collecting certain emphases from the first four books of the Bible. This will be his final address to the nation prior to their entrance into the new land of promise. How will these themes of law and worship be communicated from generation to generation? What is the divine design for educating young people about the things of God? Specific instruction is given in the text.

I. LOCATION: Where Should This Activity Take Place?

- A. God has a certain place in mind for the spiritual education of youth.
 - 1. In the church? The church can help.
 - 2. In the school? Some schools may help.
 - 3. With neighbors? Some neighbors can help.
- B. The primary place for determining the value system of children is in the home. The home is the greatest educational institution in the world.

II. OBLIGATION: Who is Responsible for This Important Work?

- A. The assignment is given to parents.
- B. Others may compliment but no one should commandeer.

III. IMPLEMENTATION: God's Plan for Accomplishing the Assignment.

- A. God desires to accomplish this assignment by our personal example. In 6:5 we are called to love the Lord our God with all your heart and with all your soul and with all your strength.
- B. Children should see spiritual admonitions lived out in the home in

addition to hearing about them. What is caught may overpower what is taught in the home. The greatest gift a parent can give a child is a Godly example (6:6).

- C. We should take time to talk to our children about God (6:7). Parents should seek opportunities to inject the teachings of the Bible into their conversation. This does not mean that one talks about the Bible all the time, for children have a variety of interests. When sitting with a child, walking with a child, placing the child in bed, and rising with the child, parents can plan appropriate comments related to Biblical truths.
- D. There is a natural affinity for visual aids and these should be chosen and carefully displayed in the home—scripture verses, art, books, music, etc. (6:7-8).
- E. Illustration: After walking through his son's new home, Dr. G. Campbell Morgan said, "I do not see one visual sign that would indicate that this is a Christian home."

We should patiently respond to questions our children have about the Scriptures. The verse does not say "if" a child should ask but "when." Children are not to be ignored when posing questions to parents about the teachings of God, and parents should study to show themselves approved in this area.

Conclusion:

Passing the trusts of God from generation to generation is tremendously important and He has designed a plan whereby this may be accomplished. This unparalleled activity should take place in the home by parents who present a good example, plan their conversation carefully, choose correct visual aids, and patiently respond to questions. Children will be taught for they are created to learn. The giant questions are WHAT and by WHOM?

THE CHRISTMAS THREAT

Matthew 1 & 2; Luke 1 & 2

Introduction:

Are you in the "Christmas Spirit?" What does that really mean? Does it mean entering into the real meaning of Christmas or is it some kind of cover up? Do we simply move about the peripheral of Epiphany? We walk around the stable but never get close to the manger. We talk about the star with no thought of following it (or HIM). We sing songs that really have no relationship to the birth of Jesus Christ our Lord. Rather than saying the HEAVENLY PROCLAMATION we substitute our own sayings such as "Season's Greetings," and "Happy Holidays." We are magnetized to social events that never magnify the Savior. Emotional and economic tension betray the central character of Christmas who said, "Why are you anxious?" (Matthew 6:28 ASV).

Why are we reticent about speaking and living the real meaning of Christmas? Because Christmas, when correctly understood and celebrated, is a real THREAT and we are more comfortable making it a real TREAT.

I. Christmas is a Threat to Comfort.

- A. Consider the events of Mary and Joseph. That first Christmas was a fearful inconvenience.
- B. Consider the events of the wise men. They traveled a great distance over a period of perhaps two years. We sing, "Wherever He Leads I'll Go," but the response is often only in words and not in energy.
- C. During this season people often speak of how disruptive Christmas is. One does not understand disruption until he bows before all that manger represents and Jesus Christ becomes Lord. He will probably disrupt Christmas!

II. Christmas is a Threat to the Crown.

- A. Consider the events of Herod. He wore the crown! He was afraid! Christmas was a threat to his crown.

- B. The crown stands for whatever comes first in life. Christmas is a threat because the crown must be surrendered and placed at the feet of Jesus Christ.

III. Christmas is a Threat to One's Course.

- A. Consider the events of the wise men again. Upon leaving the Christ Child they "departed another way" (Matthew 2:12).
- B. Consider the testimony of Paul. He said, "I have finished my course" (2 Timothy 4:7). There was a radical change in his "course" once he met the living Christ on the road.

IV. Christmas is a Threat to Control.

- A. Consider the control of time. Two years out of their lives was no problem with the wise men because their time was under the control of the one who created it.
- B. Consider the control of treasure. The wise men had no problem surrendering their gold because the infant in the manger controls all wealth since, "all things are created by Him and for Him" (Colossians 1:16).

V. Christmas is a Threat to Conversation.

- A. Consider the events of the shepherds. Experiencing the real meaning of Christmas the shepherds "returned, glorifying and praising God for all the things that they had heard and seen..." (Luke 2:20).
- B. Both the topic and the tongue are changed in conversation because of the real Christmas.

Conclusion:

Christmas time is here and once again many will circle the manger but others will enter the circle and discover the true meaning of it all even facing and experiencing the threat. But only through the threat can one know the treat. Christmas is "good tidings of great joy for all people" (Luke 2:10).

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 for which to be grateful. We should ask God to enable us to be more grateful for what we already have.

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. In this verse their eyes are described as beholden (restrained) so that they did not know Him.
 1. 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 is blinding.
 2. 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.
 3. 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.

- B. In times of trouble we are sometimes blinded to the Savior.

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.

III. The Results of Recognizing the Risen Lord.

Once the men recognized who He was, things began to change. What can we expect from people who have been with Jesus, who have learned from Him?

- A. We can expect warm hearts (24:32). 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.
- B. We can expect a missionary spirit (24:33-34). 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."
- C. What better way to show your gratitude to God than to be 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.

THE PRODIGAL'S BROTHER

Luke 15:25-32

Introduction:

What a contrasting scene Jesus presents in this parable concerning the lost coming to Christ. On the one hand, there is overwhelming joy and happiness over the return of the younger son from the far country. He once was lost but now was found. On the other hand, there are the unhappy and resentful feelings of the older brother towards the merry occasion. The fact that the prodigal was found and safe was irrelevant to the older brother.

Our first impression may be to reprimand the elder brother for his ill thoughts and behavior. Unfortunately, in actual life there may be many times when we pay him the high compliment of imitating him.

Jesus used the older brother to point out the incorrect way of the Pharisees. Let us examine some of the negative features in the older brother's character.

I. He Was a Self-righteous Man (15:29-30).

- A. A Pharisee thought of himself as perfect and just in his observance of the Law. As a result he was seen as righteous before God.
- B. The older brother pointed out his righteousness by describing his acts of obedience towards the father (15:29a).
- C. He contrasted his righteous behavior to the unrighteous behavior of his brother (15:29b-30).
- D. His annoyance with his father's actions is evident as he refers to the prodigal as "this son." He did not refer to him as "my brother." It was almost as if he disowned the brother.
- E. The older son thought he deserved better because of his "self-righteousness." However, he never stopped to consider his father's continuous care in his own life. His father told him "all I have is yours."
- F. It is a terrible state to be unable to see the blessings of God in our lives. A greater

gift than the manna God provided in the wilderness was the annual harvests that fed generation after generation. A more valuable gift than the water that issued forth from the rock in the wilderness was the rains, streams, and rivers that provided life year after year.

- G. Our "self-righteousness" can cause us to be unloving toward others and can hinder our ability to see the blessings of God in our life.

II. He Was a Faultfinding Man (15:25-30).

- A. The Pharisee thought of himself as righteous and others as unrighteous. Jesus illustrated this by the parable of the Pharisee and the publican who went to the temple to pray. The Pharisee knew only of the good in his life and only of the evil in the life of the publican. The Pharisee failed to realize that two sinners went to the temple to pray!
- B. In spite of his own shortcomings, the older brother was quick to find fault in the prodigal son (15:30).
- C. The older brother also found fault in the way the father dealt with the matter (15:27-30).
- D. His ability to see fault in others while not in himself made him an unwilling participant in a joyous occasion.
 1. His stubbornness is observed in his refusal to enter the home and to celebrate the return of the prodigal son (15:28).
 2. His stubbornness is also noted in his persistent attitude (15:29-32).
 3. His stubbornness caused him to miss out on the joy of the occasion.

Conclusion:

It is a terrible state to be unmoved by the need for salvation in the life of others. If we spend our energies seeing only the fault in others, we will miss the joy of being able to reach out and minister in the name of Christ.

Scholarships for Church-Related Vocations Students

William Carey College

2000-2001

In order to be eligible to receive a church-related vocations scholarship, a student 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 his or her 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.

The church-related vocations scholarship could provide up to 75% of the cost of tuition on 30 hours per year for eligible on-campus residents. Commuting students could be eligible for up to 50% of the cost of tuition on 30 hours per year.

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.

Eleventh Annual
Winter Bible Study Preview of James
How to Live By Faith in the Secular World

Thursday, October 26, 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.

*William Carey College
Sixth Annual Minister's Golf Tournament
May 2001*

Details to follow.