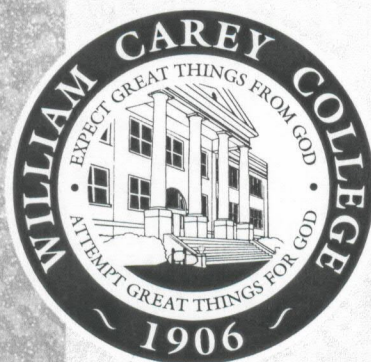


The CAREY PULPIT

*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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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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MODELS FOR MOTHERHOOD

Introduction:

Many Christians do not realize that the granddaughter of a Methodist minister originated the first Mother's Day. In 1908, Miss Anna Jarvis, of Philadelphia, Pennsylvania, observed the first "Mother's Day" in memory of her mother. She then began a nationwide movement to have the day observed in honor of all mothers. Since then, Mother's Day has been established by the Congress of the United States and is observed on the second Sunday in May. Because the day strikes a universal chord in the hearts of all, Mother's Day is celebrated internationally. Miss Jarvis recognized her mother as a model of motherhood. Her mother inspired her. Mothers have a wonderful opportunity to shape the lives of their children and influence the course of world affairs.

Three mothers whose influence is recorded in scripture are worthy of our observation. Let us look at the influence of Mary, the mother of Jesus; Eunice, the mother of Timothy; and Jochebed, the mother of Moses. From these models we draw inspiration and instruction for today.

I. Mary the Mother of Jesus Possessed a Pondering Heart (Luke 2:19).

- A. She pondered the role she would play in the birth and life of Christ. "For behold, henceforth all generations will call me blessed" (Luke 1:48b).
- B. She pondered how God would work His works through her. "How can this be, since I do not know a man?" (Luke 1:34).
- C. She pondered the redemption that would come through her son. "My soul magnifies the Lord, and my spirit has rejoiced in God my Savior" (Luke 1:46-47).

II. Second, Notice Eunice, the Mother of Timothy, Instilled a Persistent Faith (2 Timothy 1:1-5).

- A. There was a heritage of faith. "The genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice" (2 Timothy 1:5).
- B. There was a challenge to exercise faith. "Therefore I remind you to stir up the gift of God" (2 Timothy 1:7).
- C. There was empowerment for life in faith. "For God has not given us a spirit of fear" (2 Timothy 1:7).

II. Third, There was Jochebed, the Mother of Moses, Who Preserved a Promised Leader (Exodus 2:1-10).

- A. She provided for his survival. "But when she could no longer hide him, she took an ark of bulrushes for him" (Exodus 2:3).
- B. She positioned herself as a servant. "So the maiden went and called the child's mother" (Exodus 2:8).

Conclusion:

John Killinger preached a Mother's Day sermon entitled "The Best Supporting Actress." He talked about the Academy Awards and the award of "Best Supporting Actress." Mothers are in many ways supporting actresses. They are often behind the scenes and not noticed. However, just as the supporting actress makes the production or film a success, so mothers make invaluable contributions to the success of their children and families.

I'M GLAD I HAVE A FATHER LIKE YOU

Psalm 103:1-17

Introduction:

On a cold winter morning, a nightmare that all fathers fear was lived out. A teenage daughter was staying home from school with her younger sister because the younger girl was sick that day. Without going into the gory details, the teenaged daughter was attacked. I can't think of anything a father fears more.

An investigation was carried out. Legal processes that are essential though difficult for the victims were followed. It was an ordeal for the girl and her family. After all the investigators and medical specialists had completed their work, the family was finally alone.

They sat together in the den of their home. The home no longer felt as safe. After all, only hours before something had taken place that destroyed the feeling of safety. For hours they sat there together. They tried to sort through feelings, comfort their daughter and hope for a rational answer. Regrettably, no real answer ever came.

Until two o'clock in the morning, the daughter had been on the couch being held and comforted by her father. The daughter who had just been attacked said to her father, "I'm so glad I have a father like you."

We not only have earthly fathers, but we also have a heavenly father. We can look at all the evidence and say about our heavenly father, "I'm so glad I have a father like you." As we observe the attributes of our heavenly father, we can celebrate because He is a kind and caring father. In Him, we can also observe the attributes desirable in fathers today. What kind of father is our God? According to Psalm 103, He possesses many attributes. Let us observe some of the fatherly attributes of God.

I. Our Father God Is a Forgiving God (vs. 3).

- A. The psalmist considered God's forgiveness of his sins as worthy of praise.
- B. The blessing of the forgiveness of sins affects us now and hereafter.

II. Our Father God Is a Healing God (vs. 3).

- A. The psalmist may be referring to an illness or disease that was healed in his own life or the life of David.
- B. Regardless of the physician's skill or wisdom, healing virtue comes from God alone.

III. Our Father God Is a Redeeming God (vs. 4).

- A. God had redeemed the psalmist, perhaps from a moment of illness or a time of distress in his life.
- B. God redeems and comforts us in our time of need today.

IV. Our Father God Is a Satisfying God (vs. 5).

- A. God sustained the psalmist in his times of need.
- B. God sustains us in our times of need.

V. Our Father God Is a Merciful Father (vs. 8).

- A. God was patient and slow to anger. He never acted in haste to deal with the people of Israel.
- B. His mercy was not in small amounts. It was rich, abundant, and overflowing.

VI. Our Father God Is a Knowing Father (vs. 14).

- A. God knew that the psalmist was frail and formed from dust. He knew his many needs.
- B. If God knows the number of the hairs upon our head (Luke 12:7), how much more does he know to meet our needs!

Conclusion:

The father metaphor for God is more fully developed in the New Testament. Jesus makes repeated references to God as His father and ours. We can be thankful for a loving and caring heavenly father. We should also pray that our fathers here on earth will be strong and pattern their hearts to be like the Heavenly Father.

HOW TO RESPOND TO SKEPTICAL PEOPLE

John 1:43-49

Introduction:

Sometime before 1900, a United Brethren Church bishop by the name of Wright spoke at a college in the Midwest. Addressing the students, the Bishop pompously declared, "Everything that can be invented has already been invented." Later the president of the college suggested to the bishop that perhaps there were still some things to be invented. The bishop responded by saying, "Name me one thing." The president of the college said, "I believe someday men will build a machine that will fly in the air." To that the bishop said, "That is the most absurd idea I have ever heard. If God had wanted man to fly, He would have given him wings."

Bishop Wright had two sons. One of them was named Orville and the other was named Wilbur. On December 17, 1903, they proved their skeptical father wrong when they made the world's first flight in a power-driven machine at Kitty Hawk, North Carolina.

Unbelief and skepticism always lock the doors of opportunity and can blind us to possibilities. Nathanael was skeptical about Jesus. Jesus presents an example for us of how to respond to skeptical people as He confronts Nathanael.

I. The Skepticism of Nathanael (1:43-46a).

- A. Jesus was calling men to be his disciples.
- B. Philip sought to introduce Nathanael to Jesus.
- C. Nathanael was a man filled with despair. He rejected Philip's testimony. His rejection was in a negative, skeptical spirit. Note that he asked, "Can any good thing come out of Nazareth?" (1:46). There seems to be a sense of hopelessness and despair in his question. He may have followed others who claimed to offer much, only to leave him empty.

D. Nathanael was also showing prejudice by the question he asked Philip (1:46). Nazareth was in Galilee. It was called Galilee of the Gentiles. For the Jews they considered anything touched by Gentile territory to be unclean.

E. In spite of Nathanael's sin and prejudice, he was invited to follow Jesus.

II. How Should We Respond to Skeptical People Like Nathanael (1:46b-48)?

- A. Introduce them to Jesus (1:46b). Inviting people to come and see Jesus can influence change in their life.
- B. Trust Christ to confront and change the person.
 1. Jesus confronted Nathanael with his beliefs (1:47a). Nathanael was a typical Israelite in his beliefs.
 2. Jesus confronted Nathanael with his character (1:47b). Nathanael was a man without guile. This means that he did not deceive nor mislead people.
 3. Jesus confronted Nathanael with the fact that He knows everything about every man (1:48). Jesus knows the desires of our hearts.

III. When Confronted by Jesus, Nathanael Confessed Him as Messiah (1:49).

- A. Nathanael had a change of heart when he came to know Jesus. His skepticism was no longer a hindrance to him.
- B. Skepticism and unbelief disappear when we come face to face with Jesus.

Conclusion:

As we come to Jesus in faith, He will address our skeptical feelings about His ability to supply our needs, about His ability to deal with our problems, and about His ability to address any questions we have about life.

PURPOSE IN LIFE

Mark 12:29-31

Introduction:

During a kindergarten graduation, the boys and girls shared what they wanted to be when they grew up. Some wanted to be doctors, dentists, firemen, nurses, and baseball players. However, one precious child said that she wanted to be a truck driver. In the minds of these children, fulfilling these dreams was part of their purpose in life.

Many people today are searching for purpose in life through their vocations, through relationships, and through material possessions. They are finding that these are not satisfying their search for purpose and meaning.

Jesus was asked by a scribe, "What is the greatest duty of man?" In response to this question, Jesus shared three life purposes that we have as his children.

I. The First Life Purpose is Loving God With All Our Being (12:30).

- A. Loving God with all our being means that we consider God in all we do. We need to ask ourselves how can this action, this job, this wife, this husband help me to love God with all my being.
- B. John Bacon, a famous sculptor, left an inscription to be placed on his tomb in Westminster Abbey. The inscription read, "What I was as an artist seemed of some importance to me while I lived; but what I was as a believer in Jesus Christ is the only thing of importance to me now." (D. L. Moody, *Moody's Stories*, p. 14)

II. The Second Life Purpose is Loving Others (12:31).

- A. Loving others involves sharing with others how they can relate to God. It says to others I care about you.
- B. Jesus provided us with many examples of how we can love others. (John 13:14-15; 34-35; Matthew 20:20, 25-28)

III. The Third Life Purpose is Loving Ourselves (12:31).

- A. As we love ourselves, we can become all that God intended for us to be. Loving self involves realizing that Jesus died for us and that we have worth and value because of Him.
- B. There is a difference in loving self and pride. Pride involves feelings of being better than others are. Loving self involves realizing that Jesus died for me and that I have been created in the image of God. Our worth and value come from what God has done for us and said about us.

Conclusion:

If we set life goals without first setting our life purposes, we often substitute our goals for God's purposes. We tell God what we want to do without letting him direct us to what He wants us to do.

The word paradigm is often used these days to refer to a person's frame of reference. A paradigm functions as a mental map that provides direction as we travel the road of life. In order for change to occur in our lives, it is often necessary to experience a paradigm shift. A paradigm shift requires a change in our philosophy of life, a fresh perspective, and a new set of priorities to govern our life decisions. To live according to a belief system that goes against the grain of popular culture requires frequent times of appraisal and adjustment. It means that a man needs to cultivate a perspective of life that is linked to a set of priorities that enable him to live sanely in what often feels like an insane world. (Bob Beltz, *The Solomon Syndrome*, p. 41)

May God's priorities and purposes for life become our purposes for living.

SEEING IS BELIEVING

John 20:1-8

Introduction:

We are all familiar with the expression, "Seeing is believing." In this age of computer graphics and trick photography, we are also familiar with the warning, "Don't believe everything you see."

Things are not always as they appear. Is it any wonder that unbelievers are skeptical when we tell them that Jesus rose from the dead? In this scientific age, they have been conditioned to believe only what they can touch, taste, see, smell, and/or hear. Yet, something in each of them says that there is more to life than meets the eye. They hunger to believe. They just want someone to convince them. Jesus said, "You are my witnesses (my testimony)." Through each of us, He intends to make manifest the reality of His resurrection. Are you a faithful partner in that eternal process?

Let's join Peter and John on that first Easter morning before light and hurry to the tomb where Joseph of Arimathea and Nicodemus placed Jesus' body to see with our own eyes what the women said they saw—an empty tomb.

I. John Arrived First and Saw the Empty Tomb (20:5).

- A. John stopped outside the tomb.
- B. He stooped down and looked in from a reverent distance.
- C. He saw that the tomb was empty, verifying the fact that there was no body there.
- D. The Greek word for the act of seeing is *blepo*, which identifies the basic physical act of seeing. Mules see in this basic sense. They observe grass, oats, and wheat. Upon identifying them as edible, they eat them. They see a tree and walk around it, but they have no idea what kind of tree it is. John saw in that basic sense, without understanding what he was seeing.

- II. Peter Arrived Second and He Saw the Empty Tomb (20:6-7).
 - A. In spite of bitter lessons learned at the trials of Jesus, Peter remained impetuous. He rushed right into the tomb.
 - B. Peter saw the tomb. However, he saw the tomb with a different kind of sight.
 - C. The Greek word used in verses 6-7 is *theoreo*, which reflects a higher level of sight.
 - D. Peter began the process of analysis and evaluation. He was gathering the data, noting that the grave clothes were lying empty.
- III. John then Entered the Tomb and Saw the Empty Tomb in a New Light (20:8).
 - A. John entered after Peter and looked with new understanding.
 - B. The Greek word used in verse 8 is *horaō*, the word which refers to the highest level of seeing.
 - C. John perceived the meaning of what they were seeing.
 - D. As a result of John's perception of the truth, he believed.
 - E. John realized that Jesus was alive, not just removed and buried somewhere else.

Conclusion:

The process through which John moved to spiritual understanding is required of all of us. Jesus is not dead. "He is alive, as he said" (Luke 24:5-6). We commemorate his life every Lord's Day, but especially each year on Resurrection (Easter) Sunday.

What about you? Have you seen the Lord? It isn't important that you travel to Israel to see the empty tomb. It is mandatory that you see the risen Lord, not physically and not analytically. It is essential that you see him spiritually—with the eyes of the heart.

A WORD TO THE WISE

Proverbs 22:22-28

(Preached as a Baccalaureate Sermon)

Introduction:

In Ann Landers (*Times-Picayune*, May 5, 2000), Mary in Wisconsin wrote about ten rules kids will not learn in school (edited slightly):

1. Life is not fair. Get used to it.
2. The real world won't care about your self-esteem.
3. You won't make \$40,000 a year, be a vice president, or have a car phone as soon as you get out of high school.
4. If you think your teacher is tough, wait until you get a boss.
5. Flipping burgers is not beneath your dignity.
6. It's not your parents' fault if you mess up.
7. Before you were born, your parents weren't boring. They got that way taking care of you.
8. Life is not divided into semesters, and you don't get summers off.
9. Smoking does not make you look cool.
10. In schools standards are set low so nearly everyone can meet them. This bears not even the slightest resemblance to anything in real life.

I would like to share with you some gems of wisdom from Proverbs.

I. Do Not Take Advantage of the Less Fortunate.

- A. "Do not exploit the poor because they are poor and do not crush the needy in court" (22:22).
- B. During the devastating earthquakes in Kobe, Japan, an American newscaster did a short piece on a Japanese woman who set up a makeshift store out of boxes selling flashlights and batteries. When the commentator asked why she wasn't selling these essential items for more than the regular price, the woman answered, "Why would I want to profit from

someone else's suffering?" (*Bits and Pieces*, vol. R/No. 38, p 20.)

II. Don't Take a Chance with the Future.

- A. "Do not be a man who strikes hands in pledge or puts up security for debts" (22:26).
- B. Charles Lowery, pastor, Hoffmantown Baptist Church, Albuquerque, NM, wrote an article in *SBC Life*, entitled S.P.R.I.N.T. in which he challenges the readers to sprint through life: be SPecific, be Realistic, Involve others, expect a Nice reward, and set a Time deadline. This is a good formula for the living of life that doesn't borrow from the future to pay the past. We should never leverage life.

III. Don't Try to Change the Rules.

- A. "Do not move an ancient boundary stone set up by your forefathers" (22:28).
- B. Roy Regals played center in the 1929 Rose Bowl game. The game was almost over. Roy suddenly found himself with the ball in his hands. He started running as fast as a lumbering center could go, heading right for the goal line. Roy glanced back over his shoulders and saw that he was being frantically pursued by his own teammates. He was tackled just short of the goal by one of his own teammates. He was running for the other team's goal. The other team went on to score and won the game. Roy went down in history as "Wrong Way Regals." He was running hard but not the right way, not by the rules of the game. He became disorientated and caused his team to lose the most important game of the year.

Conclusion:

In the *Far East Economic Review* cover story on China entitled, "God Is Back," a Beijing government official is quoted as saying, "If God had the face of a 70 year old man, we would not care if He were back. But he has the face of millions of 20 year olds; and, therefore, we are worried." Young people, stand up and be counted. Your faithfulness is what will get the attention of the world.

RESPONSIBLE MEMBERSHIP

Ephesians 4:14-16

Introduction:

I recently saw an ad for a compact disc club. The club promised me seven free CDs. The only catch was that I had to buy one at the regular price. The ad said I would even receive three more for free with no obligation to buy any more. Furthermore, no one would contact me. What a fantastic deal. The offer would be attractive to many because the club promised low cost, minimal commitment, and little contact.

Sadly, many in the church are seeking this kind of church environment. They desire a version of Christianity that has low or no cost, modest or no commitment, and relatively little contact.

We have three important, perhaps urgent, responsibilities in the body of Christ. These responsibilities will determine the growth, health, and strength of our local congregation.

I. Our First Responsibility is to be Connected to the Source (4:15).

- A. We must be connected to the source in order that we can be developed. The head will tell the body to grow up.
- B. We must be connected to the source in order that we can be directed. The head directs the whole body.
- C. We must be connected to the source in order that He can be disseminated. The will, witness, and work of the head is disseminated through the body as we, the body, are connected to the source.

II. Our Responsibility to be Connected to the System (4:16).

- A. We must be connected to the system in order that we can render supply and support to others.
- B. We must be connected to the system in order that that we can receive supply and support from others.

- C. We must be connected to the system in order that that we can enjoy the reciprocal nature of the Body of Christ.

III. Our Responsibility to be Connected Through Service.

- A. We serve through energetic gifts.
 1. The New Testament word for "working" is the word from which we get energy and energetic.
 2. Our gifts through the power of the Spirit provide the energy for the church to function.
- B. We serve through ergonomic gifts.
 1. Because of the balance of working parts in the body, no one part of the body has to take all of the strain of the labor of working. While the feet hold us erect, the hands are free to work. If our hands tried to hold us up and work at the same time, we would wear out!
 2. When a person has a bad leg and favors it by putting all of the pressure on the other leg, the leg overworked is often damaged in the process of taking up the slack. This happens often in church life where the hard workers are overworked because of the number of slackers.
- C. We serve through enthusiastic gifts. The word "enthused" comes from a word that spoke of a person who was possessed and performed unusual acts of behavior. The word literally means "in God." No better word describes what should be happening as we serve in our giftedness. It is "God in us" that enables us to serve.

Conclusion:

Being a responsible church member means being committed. What is your commitment to the church today?

THE WORTHY WALK

Ephesians 4:1-6

Introduction:

What did the apostle Paul mean when he said we are to be a part of the body of Christ? One of the reasons that the Church is called the body of Christ is because we represent the visible and physical presence of Jesus Christ in our world. We do this by walking "in a manner worthy." Worthy carries that idea of a scale or a balance. If we imagine a scale or a balance with Jesus on one side and us on the other, how can we ever hope to level out the imbalance and walk in a manner that is worthy of the Lord?

Worthy also means being fitting or suitable. A worthy walk means that we live a life that is fitting or suitable to the greatness of our salvation and the grandeur of our Savior! Paul gives us four ways in which we are to "walk in a manner worthy."

I. Walk Worthy of Our Calling (4:1).

- A. We are called out of darkness and into light (2 Corinthians 6:14; Ephesians 5:6-11).
- B. We are called out of death and into life (Romans 6:12-13; Ephesians 2:1-5).
- C. We are called out of detention and into liberty (Galatians 2:4; Isaiah 61:1).

II. Walk Worthy in Our Character (4:2).

- A. We are to walk in humility. Most scholars believe the Greek word for humility was developed by Christians to define the basic character of the true followers of Christ. It is the joining of lowly and thinking.
- B. We are to walk in gentleness. This word described wild horses that had been broken so that they were useful to their owners.
- C. We are to walk in patience. This term describes a person who is long-tempered.

- D. We are to walk in forbearance. This term applies to a person who does not exercise his rights, privileges, or prerogatives.

III. Walk Worthy in Our Concept (4:4-6).

For many, their concept of the Body of Christ is flawed. This concept must be renewed or replaced by the truth about the form and function of the Body of Christ.

- A. There is one unifying form—the body of Christ.
- B. There is one unifying fellowship—the Holy Spirit.
- C. There is one unifying future—our hope of eternal life.
- D. There is one unifying following—the Lord Jesus.
- E. There is one unifying faith—our faith in Jesus.
- F. There is one unifying funeral—our baptism, when we celebrated our death to ourselves! (Romans 6:1-11)
- G. There is one unifying family—with God as our Father.

Conclusion:

All of these are unifying factors that should cause the church to share a closeness that we do not share with the world. There is something desperately wrong when we as members of his body find ourselves more comfortable with the people of darkness than our family of light! God's most basic expectation for us is that we "...walk in a manner worthy of the calling with which you have been called."

WE MUST BE GROUNDED

Ecclesiastes

Introduction:

The Greek story of Antaeus is a myth of warning. Antaeus, one of the giant off-spring of Mother Earth, always slept on the bare ground to conserve and renew his colossal strength. Whenever he touched the earth, his strength was revived. Hercules, in a wrestling match with the giant, noticed that every time he got the best of Antaeus, and threw him to the ground, the giant's muscles swelled, and he was energized as Mother Earth revived him. So Hercules threw him down no more, but held him high in the air, cracking his ribs one by one until he died. If we lose touch with the realities of God, if we are not grounded in the Word of God, then we lose our vitality for living the Christian life.

There are many things in this world that pull us away from being grounded in God and His Word. The book of Ecclesiastes is a warning against being ungrounded by the sly demands of the world. Let's look at some things that threaten to remove us from the foundations of our faith.

I. The Folly of Human-Centered Work (2:4-11).

- A. People view work either as a means of paying the bills or as a means of meeting their ego needs. If we want more, then we have to work more. If we want to feel better about ourselves, then we have to work harder and work longer hours. The workaholic works to feel better or to avoid feeling bad.
- B. Both views deny the Word of God. God promises to provide for our needs. Work is good. God intends for us to work. But our work is not to replace our relationship with God. We are to feel good about ourselves because Jesus died for us and God loves us.
- C. I wonder how many people want God to help them with their work, but they have no interest in helping God with His work. Jesus said, "Seek ye first the kingdom of God and all these things will be added to you." Jesus was saying to

us, "If you will focus on my business, I will take care of your business."

- D. Human-centered work is folly, foolish, and temporal. God-centered work is wise, productive, and eternal.

II. The Folly of Human-centered Wealth (5:10-11).

- A. I wonder how many people want the blessings of God but not the God of the blessings.
- B. The book of Ecclesiastes is a warning to people who want more time to play and not more time to serve.
- C. When Christianity is distorted into a religion that manipulates God for the satisfaction of all wants, then the preacher must say no!
- D. Pleasure does not come from owning things. It comes from knowing God.

III. The Folly of Human-centered Wisdom (1:18; 2:14).

- A. People want to know about God, but they don't want to know God.
- B. Human-centered wisdom usually sounds good, but it seldom works.
- C. Humanism has invaded our churches and our pulpits. We say, "God will not allow us to face more than we can stand"; "God only helps those who help themselves"; "You must feel good about yourself"; or "We must focus solely on meeting our needs."
- D. All this sounds good, but none of it is in the Bible. God may allow you to face more than you can stand if you don't depend on Him. God helps us when we cannot help ourselves. You need to feel bad about your sin. We must focus on God, not on our needs.

Conclusion:

Our work, our wealth, and our wisdom bring only temporal hope or joy. We must be grounded in God.

PEACE ROBBERS**Psalm 23****Introduction:**

A friend's car was broken into and the robber took her day-timer. My friend was worried there was something on her calendar that she might forget. She was concerned there was information she would not want someone else to know about her. A robber took her day-timer, but he also took her peace. I was there when someone returned the day-timer to her. She hugged it, she hugged him, she laughed, and she sighed. She had gotten back her day-timer and she had gotten back her peace.

There are some things that are peace robbers in our lives. We must realize that there are times when no one steals our peace. We allow things to be robbed from us. This is where I am living right now. It may be subtle, it may be hard to change habits, but if I don't have peace in my life, it is my fault. Let's look at some peace robbers.

I. Lack of an Intimate Relationship with God (23:1).

- A. I didn't say lack of a relationship, I said lack of an intimate relationship with God. Many in our churches are saved, but how many are walking closely with our Lord?
- B. If a sheep does not stay close to his shepherd, he will get lost. If you have a quiet time regularly and you miss it, you feel like something is missing. But if you keep missing your quiet time, pretty soon you can go through the day without missing it! You don't notice it. You feel like something is missing, but what is missing now is your peace.

II. A Broken Relationship with Another Person (23:3).

- A. If you are at odds with a person, you must be at odds with God.

- B. Nothing drains us like a broken relationship. It is like a cloud that follows us. It also clouds our view of the world and other people.
- C. We need to forgive the other person. We need to seek forgiveness. Don't make excuses. Be direct and say, "Will you forgive me?"

III. Finances Out of Control (23:5)

- A. According to Dave Ramsey, The average household has \$38,000 in consumer debt (this does not include the house). Seventy percent of Americans live paycheck to paycheck. Most do not have money saved for emergencies. We spend more than we make.
- B. God promises to provide for our needs, but it is our wants that get us in trouble.
- C. When we are not good stewards of what God provides, then we lose our peace.

IV. Lack of Time Control (23:2b-3a)

- A. Almost everyone I talk to is overwhelmed by their schedule. I noticed because I also am overwhelmed.
- B. A lack of time robs us of peace on nearly every level. We don't have time for God. We don't have time for others. We don't have time to keep up with our finances and, when under stress, we make foolish choices.
- C. We must plan quiet time and guard it. We must plan family time and guard it. We must plan down time and guard it.

Conclusion:

We allow things to steal our peace. We must be on the guard. We must examine our lives. We need strong boundaries in our lives. We must stay in touch with the Shepherd or we will lose our way.

Scholarships for Church-Related Vocations Students

William Carey College

2001-2002

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 a license/ordination certificate.
5. Have a pastor's nomination on the scholarship form.
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 70% 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.

William Carey College
Fifth Annual Minister's Golf Tournament

- Location:** Canebrake Golf Course, Hattiesburg, Mississippi.
- Date:** May 21 and 22, 2001. (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.

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

Thursday, October 25, 2001

9:30 – 3:00

Kresge Room, Thomas Business Building
William Carey College

Led by Dr. Waylon Bailey
First Baptist Church, Covington, LA

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