

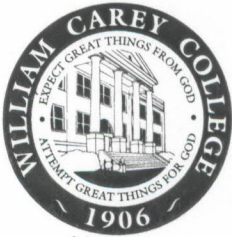
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The CAREY PULPIT

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



A Ministry of the Cooper School
of Missions and Biblical Studies
William Carey College
Hattiesburg, Mississippi
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Education and Church Relations Report William Carey College

William Carey College is dedicated to encouraging students to reach their highest potential, to providing an environment for quality academic programs, and to strengthening our relationship with Baptist churches, associations and conventions. The following report briefly highlights a few of our accomplishments during the past year.

Our students were able to mature in their leadership skills and in understanding the need to serve their communities both locally and globally. Through the Baptist Student Union programs, our students were able to receive invaluable ministry experience through opportunities in church ministry and in home and foreign missions. Over \$7,500 was raised to support mission endeavors. Students participated in Disciple Now evangelistic teams, revival teams, fine arts ministries, nursing home visitation teams, and Back Yard Bible Clubs. Mission trips were taken to remote villages in Mexico to assist with food distribution, evangelization, and health related clinics for adults. Teams of students gave up their spring breaks to serve on mission ventures in the inner city of Atlanta, Georgia, and in the state of Washington. In addition to these trips, students participated in various forms of mission service this summer, both in the continental United States and around the world (Burkina Faso, Canada, Hawaii and South Korea). It is our sincerest desire to instill within our students a zeal for service that will continue to flourish in their future places of ministry.

This past spring we witnessed the completion of the Fail-Asbury School of Nursing. This facility was the first building erected on the Hattiesburg campus since 1974. Made possible by a generous gift by Joseph and Nancy Fail and a grant from the Asbury Foundation, this new facility houses the Hattiesburg nursing faculty and provides classrooms for nursing course instruction, computer technology, and a skills lab. In addition to the completion of this building, we have begun work on remodeling the exterior of the library and developing an online catalog for our extensive text and journal holdings. By accomplishing these projects, we maintain our desire to encourage students to reach their highest potential in scholarship within a caring Christian community.

We continue to serve the needs of Mississippi Baptist ministers. Through the Cooper School of Missions and Biblical Studies, opportunities for completion of degrees in religion are offered. We give priority to enlisting and preparing Southern Baptist men and women who have made a public commitment to enter into full-time Christian ministry. Last year we provided over 230 Church-Related Vocation students with scholarships. In addition to the degree offerings, the college also sponsored the Twelfth annual Winter Bible Study preview that featured the book of Genesis. The Cooper School of Missions and Biblical Studies continued the biannual publication of the *Carey Pulpit*, a tool developed to assist ministers in their weekly sermon preparation. This periodical is sent free of charge to all pastors of Southern Baptist churches in Mississippi and in selected regions of Louisiana, Alabama and Florida.

We were privileged to host the Mississippi Baptist Convention All State Youth Choir. It was a delight to support our state Baptist constituency. We also provided housing for Cross Roads Church Camp, a group from Shelby, North Carolina. We were honored this past year to have the opportunity to attend and to address eight fall associational meetings. We also attended the Mississippi Baptist Convention and the Southern Baptist Convention in St. Louis, Missouri. It was a joy to take part in each of these events and to greet the alumni and supporters of William Carey College.

We are grateful to Mississippi Baptists for the support we have received. Your prayers have been cherished and your contributions to the Convention through the Cooperative Program have been a sincere blessing in our continued efforts to serve our students. Thank you for your generous commitment to William Carey College.

Respectfully submitted,

Daniel P. Caldwell
Vice President of Church Relations

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ARE YOU OLD-FASHIONED OR NEW-FANGLED?

Luke 16:19-31

Introduction:

A few years ago, at the age of 73, Raphaela Corela decided to learn more about what would happen to her during the aging process. The former nursing instructor enrolled in a doctoral program at the University of Maryland. At the age of 84 she completed her thesis, but died before she could defend it. The University waived the need for an oral defense of that dissertation and presented Raphaela's Ph.D. to members of her family. One university official remembers that Raphaela always said, "Old wine is called vintage, old music is called classical, but old people are just called old." She wanted to change that.

We are currently living through a shift in societal values. And yet some things do not change. The message of the gospel is ageless, yet there are those who would modify it for the new worldview. We could say that the issue before us is the difference between the "old-fashioned gospel" and the "new-fangled" gospel.

- I. **Old-fashioned People Believe in Sin—New-Fangled People Do Not (16:19-21; Romans 3:10-20; I Corinthians 5:10).**
 - A. Old-fashioned people believe in sin. They understand that there is a right and a wrong—and that it is God who determines what is right and what is wrong.
 - B. God in scripture has set forth a very clear moral code for mankind. Yet, new-fangled people do not want to recognize the Bible as the sole authority for their lives. They refuse to give God the prerogative to decide what is right for them. New-fangled people do not believe that there is such a thing as sin.
- II. **Old-Fashioned People Believe in Hell—New-Fangled People Believe That Most Folk Will Eventually Make It to Heaven (Luke 16:23-24; Mark 10:28; 9:43-48).**

- A. Old-fashioned people believe in hell as the place where people who choose a life of sin will spend eternity.
 - B. New-fangled people don't want to believe in hell. They prefer to take a chance, that somehow, some way, they will make it in spite of their life. They don't want to admit to the existence of hell, for then they would have to admit to the existence of sin and then they would have to admit to sinning themselves.
- III. **Old-fashioned People Live Their Lives With a View to Eternity—New-fangled People Live with Only the Moment in View (Luke 16:25; Revelation 20:13).**
 - A. Old-fashioned people don't let their roots grow too deep in this earth. They are lifted out of the daily grind of life because they have one eye cast toward eternity. They put emphasis on activities that impact the kingdom of God.
 - B. New-fangled people put all the emphasis on this life. They think very little of eternal matters.
 - IV. **Old-fashioned People Long to be with Jesus—New-fangled People Prefer Life Here (16:23, 27-31; 2 Chronicles 5:6-9).**
 - A. Old-fashioned people prefer the presence of Jesus over anything else in the world.
 - B. New-fangled people don't want to leave. They want to stay right here, because everything they have invested in is here.

Conclusion:

In 1821, Napoleon Bonaparte cried his last delirious words, "*Tete d'armee*" (Head of the army). Near the same place, 24 years later, lay the missionary, Ann Judson. In her last words she declared, "I ever love the Lord Jesus Christ," Napoleon was honored by a grand funeral and a magnificent tomb. Mrs. Judson's funeral was without splendor and unsung. Her small grave marker reads: "She sleeps sweetly here on this rock of the ocean; Away from the home of her youth. And far from the land where with heartfelt devotion, she scattered the bright beams of truth." Will you be an old-fashioned truth-carrier like her?

THE NATURE OF A CHRISTIAN

Galatians 2:20

Introduction:

What is a Christian? The answer is found in our text, "... it is no longer I who live, but Christ lives in me." The Christian is one who no longer lives for himself but allows Christ to live His life through him. Sadly, there are very few Christians today who live their lives in this manner. I once heard Vance Havner say, "Most Christians have lived subnormal for so long that when someone becomes totally committed to Christ and lives like a normal Christian, they think he is abnormal."

In his book, *The Deeper Life*, Andrew Murray wrote, "The great majority of Christians are not spiritual men, but they may become spiritual men by the grace of God." Let's look at the actions we need to take to have the true nature of a Christian.

I. We Must Execute Our Fleshly Nature.

- A. In Paul's letters "the flesh" often referred to yielding to the desires and control of our sinful nature.
1. Living in the flesh is the desperate attempt to keep religious rules and regulations in order to try to become acceptable to God.
 2. Living in the flesh includes the destructive attitudes of the heart that focus on self and not on Christ and others.
 3. Living in the flesh is committing deliberate acts of sin.
 4. Living in the flesh is having a dominant acceptance of the world's view in our heart and mind.
- B. We must focus on serving Christ and not on keeping religious rules. He must eradicate self-centeredness, sin and the lure of the world from his life.
- C. How do you die to yourself and allow the Holy Spirit to take control?

1. You must consciously invite the Holy Spirit to take control of your life on a daily basis.
2. You must ask the Holy Spirit to aid you in crucifying your rebellious self-centered nature.
3. You must trust that the Holy Spirit is leading and directing your every step.

II. We Must Exchange the Function of Our Life.

- A. We must exchange the purpose of our lives from that of self-serving to Christ-serving.
- B. We must be willing to allow Christ to work through us in order that He can carry out His mission in the world.
- C. Jesus' mission was to save sinners. God's greatest expectation for us is to fulfill the mission of Jesus to save lost people.

III. We Must Exercise Our Faith in Christ.

- A. While the life of the normal Christian is lived "in the flesh" or in the body, it is nevertheless lived by faith. It is not a passive faith but an active faith that depends on God. It is faith in God's providence, in God's provision and in God's power.
- B. Our first work every day is to exercise faith in Jesus, to believe that He dwells in us and will do all for us and in us. This faith must be the mood of our soul the whole day.

Conclusion:

D. L. Moody overheard a layman say, "The world has yet to see what God can do with one man who is totally committed to Him." Moody decided to be that man, and God used him to evangelize two continents for Christ. When we live our lives for Him, He will make a difference in our lives and in the lives of others.

THE GREATEST TREASURE

Luke 9:25

Introduction:

Alexander the Great, the son of the great general Philip of Macedon, was born in 356 B.C. Alexander was so ambitious that whenever he heard of a conquest by his father he would weep bitterly saying, "My father will get ahead of me in everything and will leave nothing great for me to do." Even as a boy he was fearless and strong. He tamed his beautiful, strong and spirited horse that no one else dared to touch. At 13 he became a student of Aristotle. At 20 he became king of Macedonia. In his conquest he conquered the entire known world from Greece, to Egypt and to India. In Babylon he contracted malaria and died on June 13, 323 B.C., at 33 years of age. Alexander placed great worth on wealth, conquering the nations and power.

There are many people today who place a great value on the world and seek to gain all that the world has to offer. Regretfully, they fail to obtain the greatest treasure in life, that of knowing Jesus Christ as their Savior. Let's consider how valuable our salvation is in comparison to what the world has to offer.

I. Our Salvation is Worth More Than All the Fame the World Has to Offer.

- A. Some people will trade their eternal souls for a few brief years of fame.
 1. They have an egotistical desire to be recognized.
 2. They crave the feeling of importance.
 3. Their self-worth is based on what others think of them.
- B. We must remember that fame is fleeting and short-lived.
 1. People have short memories and even shorter attention spans. What is popular today may not be in a few weeks or years.
 2. There will always be someone or something else who will surpass you. Life is short.

- C. Fame is stressful. Many people have committed suicide because of the stress of fame.

II. Our Salvation is worth More Than All the Fortune the World Has to Offer.

- A. Many people are deceived into believing that having houses, land, money or other things is what is most important in life.
- B. Having financial security is important. However, there are some things we should acknowledge regarding the wealth of the world.
 1. Money will not satisfy your need for Christ.
 2. The rich, young ruler realized this truth as he came to Jesus to meet his need (Luke 18:18-23).

III. Our Salvation is worth More Than All the Pleasure the World Has to Offer.

- A. We have often heard the saying that you only go around once so live it with all the gusto you can. But is that really true?
- B. Having fun does not guarantee continual happiness. Focusing solely on having fun is the most self-centered and shallow reason of all for living your life.
- C. Excitement doesn't last. Your salvation is worth more than all the pleasure life has to offer.

Conclusion:

About 320 years after Alexander the Great died, Jesus was born. He, like Alexander, also died at the young age of 33. But unlike Alexander, He lived for others and freely gave His life to die on the cross of Calvary for our sin. He did this for us.

Your salvation is worth the best God could offer, the life of His only precious son. He is the only one worthy of your total devotion. Won't you give your life to Him?

LET US GO SOW

Matthew 28:18-20

Introduction:

It has been said that the most embarrassing question you could ask a Christian is when was the last time you tried to lead someone to faith in Jesus Christ? The North American Mission Board reported last year that 92% of Southern Baptists do not share their faith with anyone. R.G. Lee said, "The greatest sit-down strike in all of history is going on in our churches where Christians are sitting down and refusing to go out and be fishers of men."

Jesus said the fields are ready for harvest but the laborers to work the harvest were few. How can we effectively reach the lost for Christ?

I. We Must Be Willing to Go.

- A. In many churches we have developed a "y'all come" philosophy. However, the bible informs us of a "go tell" theology.
- B. We have a condemning attitude toward sinners for not coming to church. Rather than being critical of those outside the church who are lost, perhaps we should be more critical of the saved people for not going and telling.
- C. Why do we struggle with the responsibility of evangelism? Our struggle is not due to the difficulty of the task. Our struggle is due to our unwillingness to commit to the task of going.
- D. Christ needs someone ready to work. It doesn't take a rocket scientist to do evangelism. It simply takes individuals who are willing to prepare themselves and to commit themselves to the task.

II. We Must Be Willing to Teach.

- A. What should we teach? We need to teach the message of the gospel.

- B. We must sow the seed into the hearts of the listeners. In Luke 8:11, Jesus said the seed is the word of God. Unless the seed is planted, there is no opportunity for the seed to grow.
- C. We need remember that we are not responsible for the outcome. Our responsibility is to be going and teaching. We have the assurance that God's Word never goes out void.
- D. When we refuse to go and to teach, we miss the opportunities for blessings in our life and to be a vessel of blessing in the lives of others.

III. We Must Have a Genuine Concern for the Lost.

- A. Witnessing is based, not in the head or hands, but in the heart. The reason most people don't witness more is that we don't care enough.
- B. When I was in seminary driving into New Orleans, we came upon an abandoned dog in the median of the interstate. Forced to look on this dog's suffering as we were stuck in rush hour traffic, it pulled at my heart. I had a genuine concern for the well being of that dog. As I considered this thought, I realized something at that moment. I had more concern for that dog than the lost people in the cars around me.
- C. When was the last time you had a genuine concern for someone who was lost?

Conclusion:

When was the last time you shared your faith? When was the last time you wept over someone who was lost? Let God break your heart for someone who is lost. Let that brokenness drive you to pray for them and to share the truth about Jesus with them today.

I CAN SEE CLEARLY NOW—GOD IS GOOD

Psalm 73

Introduction:

“God is good” is not just a simple slogan. It is also a declaration of the psalmist’s experience.

We read of the psalmist’s struggle in Psalm 73. His problem begins with his vision. His view of God and of the wicked seemed to be blurred. He sees God through his circumstances and not his circumstances through God. He has a vision problem. He does not see clearly.

Due to circumstances in our lives, we sometimes may not be able to see clearly. Let’s examine the problem of the psalmist and learn from his mistakes.

I. He Focused on the Outward (73:2-12).

- A. The psalmist seemed envious of the wicked. His vision was so blurred that he desired the comfort the wicked enjoyed.
- B. He seemed jealous of the wicked’s success. They did not have to worry about paying bills, and they not only had what they needed but more than they needed. The world applauds and envies those who make money.
- C. Yet, he hated their arrogance. They cursed God. They spoke against morality and decent living. They were proud and boastful.
- D. When we focus solely on the outside, our vision can be blurred. In 1923, six of the greatest financial leaders of our country gathered in a hotel room to celebrate their wealth. It was a joyous occasion, yet, the latter days of their lives told another story. Charles Schwab, president of the largest steel company, died a pauper. Edward Hopson, president of the largest gas company, went insane. Richard Whitney, president of the New York Stock Exchange, was released from prison to die at home. Arthur Cosabee Livermore, the Great Bear of Wall Street, also committed suicide.

II. He Focused on the Inward (73:13-15).

- A. The psalmist thought he was righteous and argued his own righteousness before God.
- B. He looked at his own troubles and believed that it was of little use to live right.
- C. It seemed to him that God just woke him up each day to chasten him. He was so low that he said if he told us how he really felt, we would not think he was a believer.
- D. He finally admitted he had limited knowledge and vision. As a result of his findings, he turns to God for answers through worship.
- E. When we focus solely on our inward condition, our vision can be blurred.

III. He Focused on the Upward (73:17-18).

- A. Through his time of prayer and worship, the psalmist affirmed his faith in God. Having his vision corrected, he boldly announced the end of the wicked.
- B. He counts his blessings of the presence of God to guide and guard him.
- C. He ultimately concludes that God is good.

Conclusion:

We always have a distorted view of God when we see Him through our circumstances. It was through worship that the psalmist gained his proper focus on God. That focus allowed him to see clearly that God was guarding and guiding. He also saw the reward of the ungodly.

Do you see clearly? Are you focused on your own circumstances or are you focused on God?

LEARNING HOW TO BE A GIVER

II Corinthians 8:1-13

Introduction:

A 10-year-old boy entered a hotel coffee shop and asked a waitress, "How much is an ice cream sundae?" "Fifty cents," replied the waitress. The little boy pulled his hand out of his pocket and studied a number of coins in it. "How much is a dish of plain ice cream?" he inquired. By this time some people were now waiting for a table and the waitress was growing impatient with the little boy. "Thirty-five cents," she said brusquely. The little boy again counted the coins. "I'll have the plain ice cream," he said. The waitress brought the ice cream, put the bill on the table and walked away. The boy finished the ice cream, paid the cashier and departed. When the waitress came back to clear his dishes, she began wiping down the table and then swallowed hard at what she saw. There, placed neatly beside the empty dish, were two nickels and five pennies—her tip. The young boy's struggle wasn't over having enough money for the treat, but over being willing to give to the waitress.

Giving should be a blessing and not a burden. We are never more like Jesus than when we give. One of the first basic truths we learned about God was that He was a giver. "For God so loved the world that He gave His only begotten son."

Sometimes it is a challenge to give. Paul calls upon the church in Corinth to give an offering to the saints in Jerusalem. He reminds them they had promised to do this over a year ago. He uses the churches of the area of Macedonia as an example of giving. Indeed, it is a great model for all of us to learn how to give.

I. Conditions from Which the Macedonians Gave (8:2-4).

- A. These saints gave from under extreme persecution, which meant loss of employment, income, savings and no doubt destruction of personal property. Yet, they found a way to give.

- B. They gave, not from a financial abundance, but from a faith that trusted God to meet their needs. Paul said they gave from deep poverty. As a result, they experienced great joy in their Christian life.
- C. They figured what they could give and then, by faith, gave more. Paul said that they gave from their ability and beyond their ability.
- D. We also notice this was not an emotional gift; it was a prayerful gift. It was not a demand by Paul for them to give. Even in their low financial state, they actually begged Paul to allow them to have a part in the offering.

II. Conditions from Which the Corinthians Were Called to Give (8:5-13).

- A. Paul reminds the Corinthians of their abounding in all of the spiritual gifts. However, he wants them to abound also in grace giving.
- B. Paul challenged the Corinthians to prove the sincerity of their love. He was not emphasizing that they simply support the offering. His focus was in asking them to prove their love by being willing to give. It was truly a "love offering" that Paul wanted the Corinthian people to give.
- C. He reminded them of their commitment to give. As Christians we are to be committed to support the vast ministries of the church through our offering, our talents and our time. Are you a giver?

Conclusion:

I heard someone say that tithing and giving an offering are both Old Testament concepts. Since we live under the grace of the New Testament, we are no longer bound to the law. That is not true. But even if it were, how could we ever allow anyone to give more under the law than we do under grace?

DESCRIBING A CHRISTIAN

1 Peter 1:3-9

Introduction:

People who don't know Jesus personally have a tendency to stereotype Christians. Perhaps you have heard some strange descriptions of Christians yourself. With only a few facts and a wild imagination, a person can describe a follower of Jesus in some awful ways. Of course, the problem gets worse when some people call themselves Christians and do things that discredit the name of Christ.

Peter gives us a clear description of a Christian in the beginning of his letter to believers facing persecution. Their tormenters described the followers of Christ in some erroneous and cruel ways. If his description was appropriate of Christians living in the first century, it's good enough for believers in the 21st century.

I. Christians Rejoice in God's Blessings (1:3-5).

- A. He has given us a living hope (1:3). The hope God gives us is alive because Jesus is alive. His gift of a living hope shows His tremendous mercy to us. In a world of hopelessness and confusion, we enjoy the blessing of a hope that is alive in Christ.
- B. He has given us an eternal inheritance (1:4-5). We can count on His promise of our inheritance to be binding and unchanging. The confidence that we have an unfailing inheritance because we know Jesus personally, gives us another reason to rejoice.

II. Christians Face Life's Trials (1:6-7).

- A. Trials and blessings usually come at about the same time. Not willing to look at the world through rose-colored glasses, Christians don't expect blessings without trials. We know that trials, however, stay only a little while and blessings last forever (1:6).

- B. Trials can make us better Christians. Although distressing, trials can make our faith strong and pure. The testimony of a Christian with pure-gold faith that's been tested through trials can bring honor and glory to Jesus (1:7).

III. Christians Devote Themselves to Jesus (1:8-9).

- A. We love Him even though we can't see Him. We have come to know Him through His Word. The more we know Him, the more we love Him. Our love for Him prompts us to remain completely devoted to Him even through the toughest times (1:8).
- B. We trust Him even though we don't see Him. Such simple faith produces joy that glorifies the Lord (1:9). We remember that simple, childlike trust saved us. That same kind of simple faith will enable us to endure what life brings our way. Our trust in Jesus also stirs us to look for Him to come for us one day.

Conclusion:

In a world that doesn't understand what being a Christian is all about, Peter's description portrays clearly what it means to us to follow Jesus Christ. The characteristics the apostle presents can present a convincing picture of the life of a believer.

Peter encouraged first-century Christians under pressure to embrace the description he offered. In the 21st century, we still have the same challenge. By thanking God for His blessings, tackling our trials head on and focusing our attention on Jesus, we can describe a Christian in an attractive way.

What part of the picture do you still need to work on? In what ways do you need to ask God to help you present a clear and convincing description of a follower of Jesus Christ?

WHEN GOD FORGES A FRIENDSHIP

1 Thessalonians 3

Introduction:

When we try to describe our fellowship as believers, sometimes we say we have a partnership. Or we might speak in terms of a team in which we work together to accomplish a common goal. When our fellowship crosses congregational lines, we probably use the term "association" to identify our relationship with one another.

Paul's relationship with the Christians at Thessalonica can be described best as a friendship. God forged their friendship through the time Paul worked with them (Acts 17:1-10). What God shaped while Paul lived with them, He strengthened after the apostle had to leave them. In his letter to the friends he left behind, Paul shows us what happens when God forges a friendship.

I. Friends Care for One Another (3:1-5).

- A. We can hardly wait to hear from them. Paul could hardly wait to get a report on his Thessalonian friends (3:1). When he couldn't stand it any longer, he sent Timothy to find out how they were doing.
- B. We will do whatever it takes to get to them. Neither the distance nor the danger discouraged Paul and Timothy from finding out about the welfare of their friends in the faith (3:2). Timothy showed how much he cared by how far he traveled.
- C. We will speak the truth, even if it's not good news. Paul didn't sugarcoat the situation facing himself and his friends as they continued to serve Christ (3:3-5). Because they care, friends tell each other the truth.

II. Friends Rejoice with one Another (3:6-10).

- A. We rejoice because our friends still love Jesus. Paul showed his joy over the good news that his friends continued to love him and serve the Lord (3:6-7).

- B. Our joy adds a thrilling dimension to our lives. Paul acted almost like a grandfather who had stuffed his wallet full with pictures of his grandchildren, ready to show them off at the first opportunity. With good news about his friends, now he could really live (3:8)!
- C. Rejoicing, and competing or resenting cannot take place in the same heart. Paul's pure joy over his friends' growth provides a refreshing contrast to the ever-present tendency to compete against and resent other believers (3:9-10). Rejoicing over the possibility of being with one another cannot co-exist with a yearning to outdo one another.

III. Friends Pray for One Another (3:11-13).

- A. We pray for the chance to see our friends again. Paul prayed for the opportunity to see his friends again soon (3:11).
- B. We pray for our friends to mature in Christ. Paul prayed for his friends to continue to grow in their love for the Lord, one another, and people who needed to be saved (3:12).
- C. We pray for our friends to stay loyal to Christ. Paul prayed for them to have a bedrock commitment to God that would endure until Jesus returned for them (3:13).

Conclusion:

Like the friendship that Paul enjoyed with the believers at Thessalonica, God continues to forge friendships among Christians today. When He establishes them, they strengthen us, giving us endurance for the Kingdom work to be done.

Have you allowed God to forge spiritual friendships in your life? Would you be willing to surrender to Him so He can work through you to strengthen the friendships in your church? If you do, He can forge friendships that will endure across the years and miles to come.

WHAT GOD SAW IN JOSHUA

Deuteronomy 34:9

Introduction:

Have you ever heard someone say, "I don't know what he sees in her or what she sees in him." Maybe you have uttered this question yourself.

In the last chapter of Deuteronomy, the life of Moses comes to an end. Though their journey had been long and tiring, the people were not in the Promised Land. A new leader was needed to lead the Israelites across the Jordan. In 34:9 Joshua was noted as the next leader of the children of Israel.

Why did God choose Joshua? What did God see that made Him select Joshua as the next leader in Israel? Perhaps God chose Joshua to influence the people because he saw in his life some useful characteristics. If we are going to be used of God, those same characteristics need to be present in our lives as well.

I. A Willingness to Submit to God's Authority (Exodus 24:13).

- A. Joshua was chosen to be an assistant to Moses. He was willing to fulfill that role. Joshua never attempted to challenge the authority of Moses as the leader. Joshua simply submitted to the authority God had placed him under.
- B. We must learn to submit to the Lordship of Christ in our lives.
 1. It will enable us to find God's purpose for our life.
 2. It will enable us to realize God's potential for our life.
 3. It will enable us to discover God's plan for our life.

II. A Willingness to Take God at His Word (Joshua 1:2; 6:1ff).

- A. When God spoke to Joshua, Joshua trusted God. He took God at His word (1:2).

- B. In 6:1ff Joshua again places his trust in God that he would provide a means to bring down the walls of Jericho. God gave Joshua an unusual plan to take the city of Jericho. I doubt that Joshua or anyone else would have developed such a strategy for attacking the city Jericho. I doubt that many of us would have even carried out that strategy. But Joshua did. Joshua took God at His word.
- C. When we take God at His word, we are reassured that we will be prosperous and we will be successful (1:8).

III. A Willingness to be Genuine (Joshua 7:5).

- A. The city of Ai was insignificant in size as compared to the city of Jericho. It was determined that only a small number of men would be needed to destroy the city of Ai. But what should have been an easy victory turned out to be a miserable defeat. The Israelites lost 36 men in that battle. How could they lose such an easy fight? Joshua and the people were angry, confused and ready to retreat. Joshua questions God concerning this event.
- B. Joshua was transparent before God. Transparent means to see-through, no masks, nothing hidden. When he approached God in prayer, he was honest in his feelings and in his frustrations.
- C. Joshua was honest in this exchange with God. As a result God was able to guide him and to comfort him.
- D. Being honest with God will enable you to realize what God can do for you and through you.

Conclusion:

Are you willing to submit to God's authority, to take God at His word and to be honest with Him? The Lord God saw something in Joshua. What does God see in you today?

A NEW WALK

Ephesians 5:7-14

Introduction:

Most of us learn the difference between light and darkness at a very early age. It is not unusual for a parent to put a night light in a small child's bedroom to give them the assurance that everything is okay. People generally prefer the light to the darkness.

In this passage, Paul dealt with the spiritual aspect of light and darkness, a concept well known in the world of his day. People equated light with good and the darkness with evil. Paul reminded the Ephesians that they had once been in darkness, but through Christ, they had become light.

Unfortunately, when you look at the world today, many still choose the darkness. It is God's desire that all should know the light of Christ in their own lives. And, as a result of this change, just as with the Ephesians, they should live a lifestyle consistent with God's Word. This involved walking in a new light. What does a new walk involve?

I. A New Walk Involves Producing the Fruit of the Light (5:7-9).

- A. Paul reminded the believers at Ephesus that they once lived a life in darkness. Now he called for them to live a life consistent with walking in the light. If we walk in the light of God, then our lives should bear fruit for God in the areas of goodness, righteousness and truth (5:9).
- B. Christians today are to live a life consistent with our new position in Christ. God has called us to be separate from the ways of the world (2 Corinthians 5:14-17). We are constantly bombarded with the enticements of the world.
- C. In order to produce the fruit of the light, Christians must be involved in the

activities of the local church. This is how we begin our new walk and become better equipped to live the Christian life.

II. A New Walk Involves a Choice (5:10).

- A. Paul reminded the Christians at Ephesus that they were to live a life that is pleasing to God. This involves making the right choices.
- B. When we love someone, our desire is to please the one we love. Paul said that if we love God we will want to please Him (Colossians 1:9-10). Christians today should choose to be pleasing to God.

III. A New Walk Involves a Charge (5:11-14).

- A. Paul reminded the Ephesians not to have anything in common with the unfruitful works of darkness. By walking in the light, the Christian demonstrates the genuineness of those things which please God and the counterfeit nature of all evil practices.
- B. The Bible calls us to keep ourselves from being contaminated by the world (James 1:27).
- C. Christians today are not to allow the deeds of the world to tarnish their lives.

Conclusion:

We have been called out of the darkness. Through Christ Jesus, we have entered into the light. As a result we are to live accordingly. We are to seek to please our God, and we are to guard ourselves and not participate in the deeds of this world.

In Romans 13, Paul wrote, "Let us therefore lay aside the deeds of darkness and put on the armor of light." He continued in that same chapter and wrote, "Put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts." We need to live according to His way. I challenge you to walk the new walk.

Scholarships for Church-Related Vocations Students William Carey College 2002-2003

The church-related vocations scholarship could provide up to \$5,000 per year for eligible on-campus residents. Commuting students could be eligible for up to \$3,500 per year.

In order to be eligible to receive a church-related vocations scholarship, a student must:

1. Have an ACT composite score of 17 or higher and a high school transcript.
2. Be a current and active 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.

William Carey College
Seventh Annual Minister's Golf Tournament

- Location:** Canebrake Golf Course, Hattiesburg, Mississippi.
- Date:** May 19 and 20, 2003. (Tournament will begin 12:30 p.m. Monday and 8:00 a.m. Tuesday.)
- Cost:** \$95 per person. A \$50 deposit is due by April 25, 2003.
- Format:** Two man scramble. Best ball.
- Lodging:** The college will provide free lodging on the campus. (You will need to bring linens and towels.)
- Director:** Marc Brady (golf pro at Canebrake) and his staff will direct the tournament.
- Dress:** Golf collared shirt with slacks or shorts.
- Food:** Snacks and soft drinks will be provided by the college. Bring a small cooler for your drinks.

Space is limited to 100 golfers.

For reservations or more information, call (601) 318-6115.

Winter Bible Study Preview

Sponsored by
The Mississippi Baptist Convention Board

Wednesday, September 24, 2003

9:00 – 3:00

Kresge Room, Thomas Business Building
William Carey College

Led by Dr. Les Hughes
Westwood Baptist Church, Alabaster, AL

For more information, call (800) 748-1651, ext. 295.