

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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Winter Bible Study Preview

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The Mississippi Baptist Convention Board

Tuesday, September 21, 2004
9:00 a.m. – 3:00 p.m.

Kresge Room
Thomas Business Building
William Carey College
Hattiesburg Campus

Lunch will be provided.

*For more information,
call (800) 962-5991, ext. 115.*

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BEWARE OF BITTERNESS

Hebrews 12:15

Introduction:

So many things in life are hazardous. It is a constant challenge to guard against them. Nowhere is this truer than in our spiritual lives as believers.

In this passage, we are reminded of a great hazard, the hazard of bitterness. The writer urges his readers to guard against the springing up of a bitter root.

I. A Definition of Bitterness.

- A. The literal meaning of bitterness has to do with a sharp and bitter taste. Figuratively it focuses on the angry and resentful state of mind that can develop when we undergo troubles. The New Testament use of the word directs our attention to the way such experiences can warp our personality, turning us into hardened and hostile human beings.
- B. As a result of some circumstance, some hurt, we may begin to carry within ourselves strong feelings of hatred, resentment, or cynicism. These feelings may be directed toward a person, a place, a thing, or even God Himself.

II. The Danger of Bitterness.

- A. The writer of Hebrews indicates that we must beware of bitterness. But why? Why is it so critical that we watch over our lives so that a bitter root doesn't grow up? He puts it very simply. He says that when the bitter root grows, it causes trouble. The writer gives us two results of trouble.
 1. First, bitterness defiles. He says that the bitter root will "grow up to defile many." The word translated *defile* means "to stain with color as the staining of glass, to tinge, or pollute." When bitterness is allowed to grow, it has far-reaching effects. Left unchecked, bitterness will taint every part of our lives.

2. Second, bitterness denies. It denies us of God's grace. In its original meaning, the verb *miss* (NIV) means literally, "To be last, behind, posterior in place or time." Bitterness, because of its defiling nature, can cause us to fall behind in daily appropriating the grace of God in our lives. In other words, bitterness will deny us the opportunity to be what God wants you to be.

- B. Although bitterness comes naturally, it is very dangerous because it can overtake us and cause us to lose opportunities to appropriate the grace of God daily in our lives. What, then, can we do?

III. Dealing With Bitterness.

- A. The thrust of this passage is proactive. The word translated, "see to it," is related to the word *bishop*. The idea is one of oversight.
- B. The best way to take care of bitterness is to deal with it before it starts. This is true for most areas of life, isn't it?
- C. If bitterness will rob us of God's grace, then what better way of dealing with bitterness than focusing on God's grace.
 1. See God's grace as the reality beyond our circumstances. Even our trials can be His gifts (James 1:2).
 2. Call on God for the grace we need in our time of need (Hebrews 4:16).
 3. Look beyond the present and be aware of the grace of God in the good outcome he intends (Romans 8:28).

Conclusion:

Dangers lurk all around us. Let us beware! The danger of bitterness is its hindering effect on our spiritual lives. We can't avoid the circumstances that lead to bitterness. But with the grace of God, we can learn to deal with our emotions so that the bitter root is stopped before it begins to grow.

GUARANTEEING MORAL COMPROMISE

Proverbs 7:1-27

Introduction:

Scandal, compromise, and sin are a part of everyday life. Personalities, politicians, and even preachers regularly fall prey to this plague.

You and I are not immune. In fact, if we are not careful, we will guarantee ourselves a life of compromise and sin. The writer of Proverbs uses the analogy of a foolish young man to challenge his own sons to live lives of integrity. This example shows us how we can guarantee compromise in four easy steps.

I. Step One: Delay Setting Moral Standards.

- A. As the story begins, we find a young man in trouble. The writer describes him as simple and one who lacked judgment. Both descriptions are similar, pointing to the fact that the young man possesses an underused conscience. His behavior was dictated by prevailing conditions and not by a predetermined standard of right and wrong. He never determined his own personal values.
- B. He never thought about it. When temptation came, he immediately fell into sin. The point is, to guarantee moral compromise, wait until you are tempted to decide what is right and wrong. In the heat of the moment, when the temptation is clouding the picture, failure is almost certain.

II. Step Two: Don't Worry About Flirting With Temptation.

- A. At this point in the story, the woman has not entered the picture and the young man is already in trouble. Verse 8 tells us that he is on the street where the woman lives. In this location, temptation is sure and compromise is very possible.
- B. Maybe he thought he was strong enough to resist. Maybe he did not care. Either way, by the time he arrived on that street corner, the battle for his innocence was halfway over.

- C. Temptation is a fact of life (I Cor. 10:13). Why would we want to make it worse? If we put ourselves in a situation where temptation is certain, we are well on the road to moral compromise.

III. Step Three: Discover the Art of Making Excuses.

- A. Now, the young man is ready to swallow the bait. The temptation comes in the form of the woman (7:10). She does two things to convince the young man to sin with her. She flatters him (7:13-17), making him think he deserves it. Then she rationalizes the sin by calling it love (7:18).
- B. These thoughts originated in the woman's mind, so we want to blame her. But do not forget, the choice was his. He believes the excuses.
- C. If temptation is allowed to progress to this point, excuses will come. We possess thoughts like, "Everybody's doing it. I deserve it. I'm just bending the rules. Who is going to know? God will forgive me." When the debate goes on too long, our character is generally the loser.

IV. Step Four: Downplay the Consequences.

- A. The young man is led away into sin (7:21). Never once does he pause and ponder the consequences of sin. The writer then uses wordplay to show that this young man is flirting with certain disaster (7:22-23).
- B. The writer finishes the chapter by reminding his sons of the thrust of his words. They cannot indulge in sin without cost unless they want to guarantee a life of moral compromise.

Conclusion:

No one starts out in his walk of faith determined to compromise. In fact, the opposite is often true. We all want to have a character that pleases God. If it is to be, then we must be very careful to steer clear of actions which will all but guarantee moral compromise.

A LIFE WORTH IMITATING

Acts 4: 36-37; 9:26-27; 15:36-41

Introduction:

A tombstone in England reads, "In the worst of times, he did the best of things." This could well be the description of a man named Barnabas. I believe that Barnabas is one of the unsung heroes of the Bible. He is not as recognized as some of the other New Testament characters such as Paul or John or Peter, yet his life is one worth imitating.

Our world today certainly needs some good role models, people on whom we can pattern our lives. Barnabas is such a model. Let's examine some reasons why we should imitate Barnabas' life.

I. Because of His Compassion (4:36-37).

- A. His compassion was demonstrated by his name (4:36).
 - 1. He is described as a Levite from Cyprus. His family has settled on the Greek Island of Cyprus, but they had held on to their Jewish faith. When we are first introduced to Barnabas, we see that his name was Joses or Joseph. The other believers changed his name to Barnabas which means "Son of Encouragement." They noticed this characteristic in his life. Every time we see him he is encouraging someone.
 - 2. We need to live up to our name. If we are to be called Christian, then the compassion of Christ should be seen in us.
- B. His compassion was demonstrated by his nature (4:37).
 - 1. He was a giver. In verse 37 we see where he gave of his material possessions. However, as we look at his life we see where he gave so much more than his earthly goods.
 - 2. What else did he give? He was willing to give his life in service of Christ. He was willing to use the

talents God gave him to do whatever he could. He gave of his precious time.

- 3. Do you have compassion for others? Are you willing to give of your time, your talents and your possessions? Barnabas was and his compassion impacted those around him.

II. Because of His Courage (9:26-27).

- A. Barnabas demonstrated his courage by standing up for Saul who later became known as Paul. Saul was not trusted by the early Christians. They had heard about his experience on the road to Damascus. However, everyone remained skeptical of him, except for Barnabas.
- B. It takes courage to stand alone (9:27). Many heroes of the faith stood alone as they followed God's leadership in their lives.
- C. It takes courage to stand for what we believe (9:27). Christianity calls for people of courage who will stand for what's right even if they have to stand alone.

III. Because of His Commitment (15:36-41).

- A. His commitment to people (15:36-41). Barnabas was unwilling to allow a problem to hinder his ministry to people.
- B. His commitment to Christ (11:22-26). Barnabas demonstrated his commitment to Christ by being a man full of the Holy Spirit and of faith.

Conclusion:

On the way home from church one Sunday a little boy asked his father, "What is a Christian?" The Dad explained it as best as he could and the little boy then said, "Daddy, have I ever seen one?"

If you could have seen Barnabas you would know for sure that you had seen a Christian. Barnabas lived a life worth imitating. The question today is, do you?

A RENEWAL OF OUR COMMITMENT

II Corinthians 8:1-7

Introduction:

When we look at our churches today, we see a lot of activity but very little real commitment. Those in the field of church renewal suggest that the answer to this problem is to revamp and reorganize the church, to find new ways of doing things and to develop new organizations.

Dr. Brian Harbour in a sermon on revival said, "I am convinced that what we need more than re-organization is re-inspiration. What we need more than a revamping of our way of doing things is a recommitment to God's way of doing things. What we need is the quickening breath of the Holy Spirit sweeping across our people, our organizations and our programs. We need revival."

Revival is a renewal of the people of God. It is a renewal of our commitment to God and the things of God. The churches of Macedonia knew what commitment to God was all about. Paul used them as examples for the Corinthian church to follow in the area of commitment. The churches in Macedonia such as Thessalonica, Berea and especially Philippi were known for their charity and liberality. In our text Paul brings this fact to the attention of the Corinthians. The church at Corinth abounded in some gifts but they were lacking in the grace of giving. Paul cites for them the example of the God's grace shown to the Macedonians, and he calls for a renewal on the part of the Corinthians.

I. A Renewal of Submission (8:1-5).

- A. Though not mentioned specifically, the Macedonians faced numerous hardships. Paul described their situation as a severe trial and one of extreme poverty (8:1-3). In spite of their current circumstances, Paul said they gave beyond their means. How was this possible? They made a commitment.
- B. The starting point of real commitment is when the Macedonians "first gave themselves to the Lord" (8:4-5). The reason many people today find it difficult to give of their possessions to

the Lord is because they have never fully given themselves to Him. In order for renewal to take place in our churches, we must give ourselves completely to God.

II. A Renewal of Stewardship (8:6-7).

- A. Christian giving is our human expression of God's grace. While the Macedonian's commitment to give was difficult, it was made because of what Christ had first done for them. When they gave, God's grace abounded!
- B. The Macedonian Christians demonstrated the grace of giving by the manner in which they gave.
 1. They gave sacrificially (8:1-3).
 2. They gave spontaneously (8:3).
 3. They gave spiritually (8:4-5).
- C. In order for renewal to take place in our churches, we must be willing to give of all our resources.

III. A Renewal of Service (8:5-7).

- A. Paul admonished the Corinthian believers that although they abounded in the other areas of service to the Lord, they should also abound in the area of giving as well.
- B. It is important that we notice in giving themselves to the Lord, the Macedonian Christians were not only giving Him their possessions, but they were also giving Him their service. Again, when they were willing to give, God's grace abounded in their lives and in the lives of others.

Conclusion:

After Paul had cited the example of the Macedonian Christians for the Corinthians, he then cited the greatest example of all for them in verse 9. He gave them the example of Jesus. Because of His sacrifice we should give Him our submission, our stewardship and our service as a renewal of our commitment to Him.

LIVING THE NIKE LIFE

Matthew 5:3-12

Introduction:

In 490 B.C. the Athenian general Miltiades defeated the Persian army in a strategic battle at Marathon. This victory prevented the conquest of Athens by the advancing Persian armies. According to tradition, Miltiades sent the runner Pheidippides from Marathon to Athens with news of the Athenian victory. Pheidippides raced the 25 miles to Athens at top speed, cried Nike (victory, we have won) and fell to the ground, dead. Today the word marathon refers to a foot race of 26 miles 385 yards (42.2 kilometers). More important, the word Nike means victorious.

People like to wear the Nike brand shoes. The Nike brand represents victory and excelling at what you do. The popularity of this shoe and the desire to have a pair has led some youth to kill for them. But we don't need a pair of shoes to be victorious. We can have a Nike life.

All Christians need to have a Nike life, one that is victorious. And all Christians can have one. Jesus gave us the pathway, the passageway, the proof and the profit of a life that is victorious. It is found in the Beatitudes.

I. The Pathway That Leads to the Nike Life (5:3-5).

- A. A journey begins by selecting a path for travel to a desired destination. In order to have a Nike life, we first must find the path that leads to this destination.
- B. We can observe a few ways in this passage that enable us to attain the pathway to a Nike life through the words of Jesus. The pathway to a Nike life commences with an awareness of our condition (5:3), continues with an attitude of concern (5:4), and consummates with an acceptance of control (5:5).

II. The Passageway That Leads into the Nike Life (5:6).

- A. Once we have discovered the pathway leading to the Nike life, then we must find the passageway that enables us to live the

Nike life. Jesus described it as hungering and thirsting after righteousness.

- B. Living the Nike life is challenging. We should be reminded that Christ did not come to make life easy, but to make men great. How do we find the passageway to the Nike life? First, we must have the right belief (I John 1:5, 2:7). Second, we must have the right behavior (I John 2:3-5).

III. The Proof That We are Living the Nike Life (5:7-9).

- A. Once we have entered the passageway, we should demonstrate the characteristics of a victorious Christian life. Jesus identified these characteristics in the way we live our lives.
- B. One way to show that we are living the victorious life is by expressing humane concern (5:7).
- C. A second way is to take upon us a holy character (5:8).
- D. A third way is to have a harmonious conduct. The Greek word for "peacemakers" is *eirene*. It means more than just the absence of conflict. The term refers to an active and abiding presence of peace, contentment and satisfaction (5:9).

IV. The Profit of Living the Nike Life (5:10-12).

- A. When we live the victorious life, we will reap the benefits. However, Jesus warned that we may face opposition. In these times, we should remember the promise of reward that Jesus gave to us.
- B. Our reward is an eternity with Christ. It is a time when there will be no more persecution, no more ridicule, no more suffering. We will only experience praise, reward and salvation.

Conclusion:

Everyone wants to wear Nikes. They can go out of style, become old and worn, or be lost. I invite you to live Nike. It can never be taken away.

HOW TO BECOME A ROLE MODEL

I Thessalonians 1:5-10

Introduction:

Think of someone who has had a positive influence on your life. Perhaps it was a parent, teacher, pastor, coach, or a friend. If you have had a good role model, count yourself blessed. All too often people go through life without one. What about you? Are you a positive role model for someone?

The potential for believers in Jesus Christ to become good role models is discussed in this passage. Paul stated that the Thessalonian believers had become role models. What is amazing is that they were relatively new Christians, probably no more than a year old in their faith. Yet, they demonstrated a profound spiritual maturity.

Christians today can become role models too. How are we able to become good role models? Let us explore some of the ways mentioned by Paul in this passage.

I. A Role Model Begins by Imitation (1:5-6a).

A. Role models have integrity in their words, convictions and character (1:5). The Thessalonian believers imitated the words, convictions and characters of Paul, Silas, and Timothy. But imitating them was not sufficient. Paul was careful to emphasize that they also imitate the words, convictions and character of the Lord.

B. Role models not only imitate but point beyond themselves to Jesus Christ. Even the best role models realize they fall short, but the Lord does not.

II. A Role Model Matures by Pressure (1:6b).

A. The word translated "affliction" has to do with pressure. Outward pressures come as a result of being a Christian or from negative experiences in life. They can help us grow stronger and more mature.

- B. Role models have found that pressure purifies motives, refines priorities, strengthens resolve and increases empathy with others.
- C. There are two ways to deal with life's pressures. We can spend our time feeling sorry for ourselves with a "woe is me" attitude, or we can resolve to grow, mature, and move on in life. A good role model moves beyond the why to the what questions about life's pressures.

III. A Role Model Influences by Faith (1:7-10).

- A. Leadership is more about influence than power. Christian role models understand that their influence does not come through position, prestige, possessions or even a charismatic personality.
- B. As Paul states in verse eight, it was the Thessalonians' faith that had influenced many others:
 1. Faith is demonstrated by a transformed life. The Thessalonians turned to God from idols (1:9b).
 2. Faith is demonstrated by a serving life. The people were now serving the living and true God (1:9c).
 3. Faith is demonstrated by an optimistic life. They lived their lives in anticipation of His son to return from heaven (1:10).

Conclusion:

You do not have to have a dynamic personality or occupy an important position to become a role model. A Christian role model begins by imitation, matures by pressure, and influences by faith. The world is desperate for good role models. You can become a role model. Will you?

STARTING OVER

John 21:15-22

Introduction:

Have you ever wished you could start over? Children want a “do over” in their games when they do not do something right the first time. Golfers know that a mulligan is a chance to redeem a wayward shot. But these are games. What about life? Is there any hope for starting over, considering all the messes we have made?

Simon Peter was a man who needed to start over. Peter had promised Jesus that even if everyone else forsook him, he never would. However, within a short time after making that bold statement, Peter denied he even knew Jesus three times. If anyone needed to start over, Simon Peter did. But what about you and me? Can we start over? What does it mean to start over?

I. Starting Over Means We Face Our Failures (21:15-17).

- A. One of the hardest things to do is to claim responsibility for our failures. The typical response when faced with a failure is to blame someone or something other than ourselves. This masks the problem.
- B. The fact that Jesus asked Peter three times if he loved him was intentional because Peter had denied him three times. Jesus wants us to face our failures. We need to own them, then Jesus can forgive and restore.

II. Starting Over Means We Set Priorities (21:15).

- A. Jesus asked Simon Peter if he loved him more than “these things.” Jesus could be referring to fishing and his former life as a fisherman. Or he could be referring to the other disciples and their love for Jesus. Either way, Peter is being confronted about his priorities. Jesus claims primacy over all our priorities.
- B. Vocation, family, friends, all find their rightful place if Jesus is number one in a believer’s life. What are your priorities?

Will you respond to Jesus by giving him first place in your life?

III. Starting Over Means We are Accountable for Others (21:15-17).

- A. Individualism is a strong element in our culture. Taken to extremes, this concept is devastating.
- B. Simon Peter’s individualism led him away from the Lord’s plans for his life. Now Jesus charged him with the care of others. Three times Peter was told to feed the Lord’s sheep.
- C. Starting over means we shed our individualism and become accountable to Jesus by caring for others.

IV. Starting Over Means We Accept Hardship (21:18).

- A. Jesus made a statement about Simon Peter’s future. Yes, he would be a leader among God’s people, but he would also face hardship. Things beyond his control would be a part of Peter’s future.
- B. The same is true for believers today. Yes, we can start over, but that does not mean freedom from difficulties. How we deal with the hardships that come our way determines our effectiveness in the kingdom of God.

V. Starting Over Means We Follow Jesus (21:19-22).

- A. Peter was curious about the future of the beloved disciple (John). Jesus was quick to point out to him that it really was not any of his concern. Peter was to keep his focus on Jesus and follow him.
- B. The same is true for believers today. Whether anybody else does or not, we are to follow Jesus, keeping our focus on him. Wherever He leads, we should go.

Conclusion:

Yes, you and I can start over. With God, all things are possible. Life can begin again. Let’s start over.

IMMANUEL LIVES!

Matthew 1:23; 28:5-6, 18-20

Introduction:

In the English fiction novel, *When It Was Dark*, the author describes how a wealthy atheist decides to destroy Christianity. He hires an archaeologist to create this fraudulent find of the supposed remains of Jesus. The result is catastrophic. Spirits flag like the branches of a willow tree. Hope and joy disappear from life. The gospel appears to have been a lie. Missionaries return, church lights go out, and the doors are locked for good. The Sermon on the Mount gives way to violence in the street. Soon wars break out among nations, and the whole world is one huge, blackened, smoldering ruin. Faith died. Hope died. Love died.

What about in your life? Has your faith died? Has hope died for you? Has love died in your life? The message of Easter is about a living faith, an everlasting hope and an undying love.

Although it never became a proper name for Jesus, "Immanuel," (God with us), is a title that proclaims the presence of God in our world. We need assurance of God's presence. In such a chaotic age as ours, God's continuing presence gives life to faith, hope, and love.

I. God's Presence Undergirds a Living Faith (1:23).

- A. How can God be good and just if the world is like this? The Jews came to the conviction of the Messianic hope. The Jews struggled, as we do so often today, with their belief in God in the face of a reality that seemed to indicate a different truth. Their experiences of national and personal failures seemed to fly in the face of being God's special people. When would God reign?
- B. The world asks, "Where is God?" We answer, God is here, present with those who seek and serve Him, present in the transforming person of our Lord. In a desperate world, God is with us, and His presence brings new possibilities for

faith as He makes possible what otherwise would be impossible. Faith lives because Immanuel lives.

II. God's Presence Sustains an Everlasting Hope (28:5-6).

- A. One of the reasons for Jesus' death was that the Jewish and Roman leaders could neither follow nor lead Jesus, so they decided to get him out of the way. And with the crucifixion, hate and evil seem to have won the day. Then Sunday comes, and hope is not dead, for God has declared with the resurrection of Jesus that in the end, love will triumph over hate and good will overcome evil.
- B. Jesus was not a revolutionary, but he was radical. He came not so much to destroy and rebuild, but to create an alternative. Through the resurrection life of Christ, we are God's alternative for this world, offering a life-transforming, death-conquering, living hope in Christ.

III. God's Presence Underscores an Undying Love (28:18-20).

- A. Matthew's gospel ends with the Great Commission as a call to create a new world, a new humanity, and a new community.
- B. The commission is a call for faithful proclamation and sacrificial service in the name of Christ to the world. We proclaim the love of God through our witness to the resurrected Christ who died for us and through our servant ministry to this world. The victory of love is anchored in the continual presence of a loving God who as Immanuel will be with us throughout history.

Conclusion:

Have faith, hope, and love died in you? Faith, hope, and love remain with us today as we live in the light of our risen Lord, Immanuel, God with us. "And lo I am with you even until the end of the age" (Matthew 28:20).

THE SPIRITUALITY OF JESUS: A GUIDE FOR TODAY

Matthew 6:9-13

Introduction:

Tremendous interest exists in the topic of spirituality, even if many are not so interested in the church. People want to feel spiritually alive and healthy. They seek advice or direction for this spiritual thirst even when they have little, if any, interest in theological underpinnings or worship styles. Where can we find a sound model for true spirituality? We can find it in the life of Jesus.

In this text we see some principles for understanding the foundations of the spirituality of Jesus. A summary is given of the most important aspects of our communication and walk with God. Jesus gives it to us in a concise fashion here by emphasizing the major themes that should characterize our walk and talk with God.

I. Reverence for God (6:9).

- A. God is not totally like us. He is separate from us, different from us. God is beyond our human ability to understand and comprehend in scope and character.
- B. Too many people have too small a view of God. People want a God they can manage, a God they can fully understand. Such a God is too small. We must maintain the sense of mystery about God. He is higher than us, different from us and worthy of our worship, reverence, and awe.

II. Commitment to God's Vision for This World, God's Kingdom (6:10).

- A. Three aspects of the human spiritual quest—our search to understand God, our desire to experience the presence of God, and our commitment to God's vision for this world—must be held in balance.
- B. Without an experiential sense of the presence of God, our thoughts about God become too distanced from the human need to experience God rather than simply hear ideas about God.

III. Dependence Upon God's Provision: Seeing Life As a Gift From God (6:11).

- A. This request likely referred to the food needed for daily survival. Life's most basic needs ultimately come from the hands of a gracious God and are to be received with an attitude of thanksgiving and appreciation.
- B. As an application of this verse, we can understand that we need God's sustenance of life. We need God to supply that which makes life worth living.

IV. Reciprocal Forgiveness: A Practical Measure of Our Spiritual Life (6:12).

- A. Jesus calls us to recognize that we are unlikely to relate to God better than we relate to the people around us with whom we live.
- B. Many have a form of spirituality or experiences that they claim as religious, but they never integrate those experiences into their daily life in productive and impacting ways. They end up with Sundays that have nothing to do with Mondays. Jesus won't allow this hollow spirituality. He demands a spirituality that is in touch with everyday life.

Conclusion:

Do you desire a deeper spirituality? Most of us do. Then listen to these themes from the teachings of Jesus. We need reverence for God, a commitment to God's vision for this world, an understanding of life as a gift from God sustained at its depths by God. We need to practice our spirituality in our relationships with others, and we need to have an intense desire to be found faithful to God. This path will lead to a spirituality that won't disappoint.

Scholarship for Church-Related Vocations Students William Carey College 2004-2005

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 minimum of 18 and a high school transcript, or a minimum cumulative GPA of 2.0 on 15 semester hours from a college.
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. Make application to the college and application for scholarships and grants.
6. Meet all admission requirements to the college.

General Scholarships William Carey College 2004-2005

First-Time Freshmen and First-Time International Student Scholarships

	<u>ACT Composite</u>	<u>On-Campus</u>	<u>Off-Campus</u>
Trustee Scholarship	29 – above	\$6,000	\$4,000
Recipients must maintain an overall GPA of 3.25 and participate in the college honors program.			
Presidential Scholarship	25 - 28	\$5,000	\$3,500
Recipients must maintain an overall GPA of 3.0.			
Academic Scholarship	20 - 24	\$4,000	\$2,500
Recipients must maintain an overall GPA of 2.75.			
Opportunity Scholarship	18 - 19	\$3,000	\$1,500
Recipients must maintain an overall GPA of 2.5.			

Transfer Scholarships

	<u>Cumulative GPA</u>	<u>On-Campus</u>	<u>Off-Campus</u>
Presidential Scholarship	3.5 – above	\$5,000	\$3,500
Recipients must maintain an overall GPA of 3.0.			
Academic Scholarship	3.0 – 3.49	\$4,000	\$2,500
Recipients must maintain an overall GPA of 2.75.			
Opportunity Scholarship	2.5 – 2.99	\$3,000	\$1,500
Recipients must maintain an overall GPA of 2.5.			



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