

# *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)*



**William Carey University**  
**Hattiesburg, Mississippi**  
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William Carey University is pleased to expand *The Carey Pulpit*, a collection of sermon outlines, by offering the outlines in print and online. In addition to the two published volumes we mail out each year, we will email four sermon outlines each month and post them on our web page. Past and current volumes of *The Carey Pulpit* will be posted on the web page, so you will have access to an ever increasing number of sermon outlines. The web address is [www.wmcarey.edu/pulpit](http://www.wmcarey.edu/pulpit). If you would like to receive the monthly email with the sermon outlines, please send your email address to [scott.hummel@wmcarey.edu](mailto:scott.hummel@wmcarey.edu).

I invite you to submit sermon outlines for *The Carey Pulpit* and to encourage others to submit outlines. The sermons can be focused on a single passage, topic, holiday, or event. The Book of Galatians is the topic for the 2011 Winter Bible Study, so sermons pertaining to Galatians will be published in the fall 2010 edition. Mail or email your sermon outlines to the address or email listed below.

Dr. Scott Hummel  
Vice President for Institutional Advancement and Church Relations  
William Carey University  
Box 141  
498 Tuscan Avenue  
Hattiesburg, MS 39401  
[scott.hummel@wmcarey.edu](mailto:scott.hummel@wmcarey.edu)

## **Winter Bible Study: Galatians**

**Thursday, September 23, 2010**

**8:30 a.m. – 12:00 p.m.**

**Kresge Room, Thomas Business Building  
William Carey University**

*For more information, call  
1.800.962.5991, ext. 6115*

## **WCU Homecoming**

**Friday and Saturday,  
April 16-17, 2010**

*For more information, call  
1.800.962.5991, ext. 6561*

Known as "the Carey Lectern," the hand-carved pulpit shown on the cover stands in Westminster Abbey in London. It was presented to the abbey by the Baptist Missionary Society of Great Britain in 1949 to commemorate the 150th anniversary of the BMS, which William Carey helped to establish. The lectern was donated as a tribute to the preaching ministry of Carey. The words of Carey's motto, "Expect great things from God," are seen by the speaker on the back of the top portion. "Attempt great things for God," is visible to the audience on the front. A dedication plaque at the base of the lectern states, "The gift of the Baptist Missionary Society in honour of William Carey, 1761-1834, missionary in India, translator of the Bible."

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WHAT MATTERS MOST

Mark 10:17-22

**Introduction:**

In the beginning of the invitation, a pastor called upon those present that day to place their trust in the Lord. His request was simple and easy to comprehend. Yet, it poses a challenge greater than any we face. Our commitment to this challenge is essential for having continued fellowship with Christ. It is a commitment that must be renewed daily and takes a lifetime to fulfill.

Jesus encountered a man who trusted in the things of this world more than he did in Him. In his pursuit to learn the truth, the man asked all the right questions. Regrettably, he came to value all the wrong conclusions. What happened on that eventful day?

**I. The Truth Desired (10:17-22)**

- A. In verse 17, we are introduced to a man who was wealthy, young (Matt. 19:16-22) and powerful (Luke 18:18-24). By the world's standards, he had it all. Yet, he was not content. Unlike the Pharisees (10:2), the rich man's purpose was not to test Jesus. He was eager to learn. His eagerness was demonstrated by his running, bowing, and addressing Jesus as "Good Teacher."
- B. The man's questions reveal much about him. He wanted to have eternal life. Yet, he asked what he must do. Rather than looking to Jesus in faith, he was searching for some other means to obtain eternal life.
- C. The rich man would soon learn that the only means to salvation was faith in Jesus. Jesus said, "I am the way, the truth and the life. No man comes to the Father but through me. "

**II. The Truth Proclaimed (10:19-21)**

- A. Jesus responded to the rich man by quoting commandments that emphasized a person's relationship to

other people. Jesus had a reason for addressing these commandments. He knew that to be right with God meant to be right with one's neighbor.

- B. Jesus' response disappointed the rich man. He said he had kept the commandments from birth. His response was more naïve than dishonest. If he had actually done this, why was he seeking Jesus?
- C. By coming to Jesus, he acknowledged a lack of fulfillment and contentment in his life. A life without Christ is a discontented life.
- D. Jesus told the man to sell all he had, give it to the poor and to follow Him. Jesus was not condemning wealth nor praising poverty. He simply challenged the man to remove any obstacle holding him back from faithfully following Christ.

**III. The Truth Rejected (10:22)**

- A. The rich man's retreat was in distinct contrast to his approach. What made the difference? He learned both the nature and the price of what he needed.
- B. This contrast is seen in many realms of our life today. We enter into something with great anticipation and excitement. Later, upon learning the high cost of commitment necessary, we back away.
- C. By rejecting Christ that day, he missed the greatest treasure of all!
- D. Remember one faint ray of hope in the rich man's sorrowful retreat. Though he did not follow Jesus that day, perhaps he did at a later time.

**Conclusion:**

Do you know what matters most? Are you eager to follow Christ today? How do you respond to Christ's leadership in your life? Learn from the mistake of the rich man. Depend upon Christ. He will never fail you.

**THE BIG GAME**

Ephesians 4:1-13

**Introduction:**

For some people, there are only two seasons per year: football season and the rest. The apostle Paul often compared the Christian life to sporting events and training. We are locked in a battle, but it's more than a game. Each day we wake up, we contribute to our team's victory, or, by failing to do what we should, we hinder our team, which is the church. What can we learn from Ephesians 4 about what we ought to do and how?

**I. Get with the Program (4:1-2).**

- A. When new members of an NFL team show up, the team showcases its history to them. They want the players to work hard to help the team win, for the sake of team tradition.
- B. Paul reminds us that we do not exist for our own purpose or glory, but for God's purposes and His glory. We live to bring honor to Him who called us. Football players do it by their strength, speed, and athletic ability. We do it with humility, meekness, patience, and endurance, just as Jesus did.

**II. Guard the Unity (4:3-6).**

- A. Every football team is made up of different groups of players, each with its own assistant coach. But they all belong to the same team. When they win, they all win, and when they lose, they all lose.
- B. The church is the same. We are many different groups, but only one team. When one wins, we all win. When one suffers, we all suffer (I Cor. 12:26). We must learn to work together, and to guard the team against divisions, finger-pointing, and blaming.

**III. Get in the Game (4:7-12).**

- A. At a football game, the crowd sees the coaches on the sidelines orchestrating the game by sending in the players and

calling the plays. Regretfully, we sometimes bring that mentality to worship and to the work of the church. We think everyone in the pews is the audience, the people up front are the players, and the Holy Spirit is the coach.

- B. When we worship or do the work of the church, we have an audience of one, God Himself. We do everything for Him. We are not the audience, but the players. We perform for God alone. Our ministers are the coaches; they lead us to worship and to perform the work of the church.
- C. The job of people in 4:11 is to prepare us for work of service, so the body of Christ might be built up. If we will not do the work, the body will not grow. We are not a football team, limited to eleven men on the field. We need everyone to get in the game. It's time for every Christian to get off the bench and play their part.

**IV. Go for the Win (4:13).**

- A. Good football teams are not made up of quitters. They will play hard all the way until the end. They work hard in practice and in the weight room, so they can reach their full potential and perhaps win a trophy.
- B. We cannot be quitters either, nor let up until the final whistle blows. Hebrews 10:24 says we need to push each other to do more, to reach our potential. True followers of Jesus push each other for the glory of God. We push each other to work for a crown of eternal life that will never rust.

**Conclusion:**

It is so easy to talk a good game when we sit in the pews. Jesus wants disciples who will be bold and lay it all on the line for Him. Are you ready? Will you give it all for the Savior who gave His all for you?

**THE BATTLE FOR PURITY:  
YOU AND GOD**

Psalm 19:12-14

**Introduction:**

In response to a question regarding the different meanings of a traffic light's three colors, the popular theologian, Dennis the Menace, correctly indicated that the red light meant "Stop!" and the green light permitted drivers to "Go!" Then Dennis quickly added, "Yellow means hurry up, you might just make it."

In verses 7-10 of Psalm 19, the psalmist eloquently described the value of God's word, the law, for giving instruction for proper living. In verse 11, he declared that by God's word, we are warned. Although we are given a caution light, we often ignore the warnings. Eventually, we tend to become colorblind to the impurities that pervade society and influence our decisions, viewpoints, and actions. Yellow becomes like green and encourages us to "keep on trucking" until we reach the point that red and green are interchangeable according to our own whims and desires.

Recognizing the dangers and difficulties associated with a sinful lifestyle, the psalmist offered a prayer for God to help him win the battle for purity in his life. Incorporating this color-coded prayer into your prayer life will serve as a guide for establishing and maintaining purity before God.

The first light is yellow: "Lord, slow me down and...."

**I. Pardon Me from the Blindness to my Sin (19:12).**

- A. Concerned that sin could escape one's notice or knowledge, the psalmist asked in rhetorical fashion, "Who can discern his errors?" (NIV, NASB) or "How can I know all the sins lurking in my heart?" (NLT).
  - 1. The answer to the question would be "no one can..." (TEV) apart from a relationship with God.

- 2. The psalmist was not in denial regarding sin. Rather, he made an honest appeal to God who looks beyond the exterior to the depths of one's heart (1 Samuel 16:7) for guidance.
- B. The psalmist sought a pardon from "hidden faults" or "secret sins."
  - 1. The psalmist knew that ignorance was not a valid defense and that inadvertent, or nondeliberate, sins required atonement (Lev.4:2-35).
  - 2. Rather than try to play a game of "Hide and Seek" from God, the psalmist made an earnest attempt to be obedient by humbly asking God to reveal sin (Psalm 139:23-24) and to "pardon me from the blindness to my sin."

The red light means "stop," and thus the psalmist prayed... "Lord, ...."

**II. Protect Me from the Boldness of my Sin (19:13ab)**

- A. The psalmist prayed that he be "kept back" from intentional and willful sinning.
  - 1. The word translated "presumptuous/willful" is used to denote godless, arrogant, rebellious man.
  - 2. "Lord, protect me from my bold, presumptuous, rebellious march into wickedness and ungodliness."
- B. The psalmist prayed that these presumptuous sins would "not rule over me."
  - 1. Specifically, the psalmist wanted the Lord to take away his bent to sinning so that sin would not dictate his life and have dominion over him.
  - 2. Like the psalmist, all of us should pray that the red light would be placed in a prominent place where we will see it and be "kept back" from presumptuous, willful, and intentional sin.



The green light concludes the prayer on a positive note. "Lord, pardon me from the blindness of my sin. Protect me from the boldness of my sin and...."

**III. Prepare Me to be Blameless Before You (19:13c-14).**

- A. The psalmist desired to be complete in his relationship with God.
  - 1. Once pardoned from "hidden faults" and protected ("kept back") from "presumptuous/willful sins," the psalmist knew he would be postured for a pure relationship with God.
  - 2. "Upright" (KJV), "blameless" (NASB/NIV), and "perfect" (TEV) translate a Hebrew word meaning "complete/whole." (cf. Noah and Job).
- B. The psalmist desired for his every action, attitude, word, and deed to be "acceptable" or "pleasing" to God.

**Conclusion:**

Winning the battle for purity cannot be accomplished apart from a proper relationship with God. Such a relationship begins with an honest acknowledgement of your sinfulness, an earnest desire to change from your present approach to living, and the decision to submit in total obedience to the Lord, your refuge/rock and your redeemer.

**THE BATTLE FOR PURITY:  
YOUR THOUGHTS**

Psalm 139:23-24 & Proverbs 23:7a

**Introduction:**

"Aw, it doesn't matter so much what a person thinks as long as he doesn't do anything illegal," argued an unthinking college student in an attempt to justify his habit of reading pornographic material. Our focal scriptures inform us that this student was wrong. One's thoughts do matter, and the battle for purity must encompass the area of our thoughts.

Please remember that the battle for purity generally will be won or lost in the area of your thinking. Thus, the prayer of the psalmist recorded in Psalm 139:23-24 serves as a guide for positive and pure patterns of thought.

The psalmist asked God to...

**I. Explore the Source of my Thoughts (139:23).**

- A. The psalmist desired God to search the root of his thoughts.
  - 1. A feature common in the Psalms is parallelism in which the second line of a phrase serves to echo or reinforce the first. In this verse, the two lines equate one's heart with one's thoughts.
  - 2. The psalmist understood the truth conveyed by Proverbs 27:19 ("As water reflects a face, so a man's heart reflects the man.") and Proverbs 23:7a ("As a man thinketh in his heart so is he.").
  - 3. The college student who tried to justify his pornographic habit was wrong. What you think about is important, and the source of your thoughts (good or bad) is your heart.
- B. The psalmist also desired God to "test" the fruit of his thoughts.

*Continued on page 6.*

**Mississippi Baptist Convention**

October 26-27, 2010

[www.mcb.org](http://www.mcb.org)



**WCU Alumni Dinner and Fellowship**

October 26, 2010, 5:00 pm

First Baptist Church, Jackson  
Fellowship Hall West

RSVP: 601-318-6561 or [gtoledo@wmcarey.edu](mailto:gtoledo@wmcarey.edu)

*Continued from page 5...*

1. What a person thinks matters to God. Proverbs 15:26 reminds us, “The thoughts of the wicked are an abomination to God.” The word translated “abomination” generally is regarded as the strongest word for that which God dislikes.
2. What about the fruit that you are producing with your thoughts? Is the fruit developing nicely or is it rotten and putrid? Likely, many of us would squirm in discomfort when viewing the root and fruit of our thoughts through the looking glass of values that God places on our thinking.

The psalmist also asked God to...

## **II. Examine the Course of my Thoughts (139:24a).**

- A. Similar to the patient desiring a doctor to diagnose symptoms, determine the ailment, and prescribe treatment, the psalmist wanted God to discern (“see”) the course of life (“way”) to which his thoughts were leading him.
- B. The psalmist did not wish to conform to the way of the world.
  1. The Hebrew word translated “wicked” (KJV), “offensive” (NIV), or “evil” (TEV) reflects “hurt” or “pain” and represents the way of destruction.
  2. A person cannot continue to think below the level of honesty, decency, and Christian love over a period of time without speaking and acting below such levels.

In light of his request for God to explore the source of his thoughts and to examine the course of his thoughts, the psalmist further prayed that God would help him...

## **III. Exchange the Force of my Thoughts (139:24b).**

- A. In direct contrast to the “hurtful way” (NASB) or way of pain mentioned earlier, the psalmist asked God to “lead me in the way everlasting.”
  1. “Lead me” indicates total submission to God.
  2. “Everlasting way” represents life and fellowship with God and depicts the blessed destination of one whose life is lived yielded completely to God.
- B. This prayer by the psalmist was a prayer for correction and direction.

### **Conclusion:**

Knowing that your heart is the wellspring of life and must be guarded carefully, consistently, and continuously, ask the Lord to create in you a clean heart and to renew a right spirit within you. Earnestly and honestly pray, “O God, explore my heart—the source of my thinking. Examine the course of my life that is projected through my thoughts. Please lead me to exchange the force of my thoughts so I can fight and win the battle for purity.”

**Southern Baptist Convention**

**June 15-16, 2010 ♦ Orlando, Florida**

[www.sbc.net](http://www.sbc.net)

**William Carey University Alumni**

**Ice Cream Fellowship**

**Tuesday, June 15, 2010**

**8:00-9:00pm**

Please RSVP to Ginger Toledo at 601.318.6561 or [gtoledo@wmcarey.edu](mailto:gtoledo@wmcarey.edu)



**THE RICH MAN AND LAZARUS:  
A PARABLE ABOUT LOST OPPORTUNITY**

Luke 16:19-31

**Introduction:**

The TV version of *Saving Private Ryan* was one of the greatest movies I have ever seen. I was especially moved by Captain Miller's (Tom Hanks) final words to Private Ryan. You will remember that the entire squad had sacrificed their lives trying to find Ryan. With his final words, he said, "James, earn this. Earn it!" Many years later Pvt. Ryan, now 70+ years old, stood over Capt. Miller's grave, and said, "Every day I think about what you said to me that day on the bridge. And I've tried to live my life the best I could. I hope that was enough. I hope that at least in your eyes, I've earned what all of you have done for me."

How are you doing so far? Are you living worthy or wasting opportunity?

Death ends many opportunities life provides:

**I. Wasted Opportunity to Help Himself**

- A. The man refused to listen to "Moses and the Prophets." Although God supplied him with truth, he refused to listen.
- B. People equated riches and health with righteousness, and poverty and sickness with unrighteousness.
- C. Jesus is teaching His disciples not to assume that people who had money and health were righteous, nor were they to assume that poor, sick people were unrighteous.
- D. Lazarus was righteous because he depended on God. The rich man was unrighteous because he depended on his wealth.

**II. Wasted Opportunity to Help His Family**

The passage informs us that this man had five brothers.

- A. Notice his concern:
  1. "I beg you to allow Lazarus to go warn my brothers..." (v. 27).
  2. "...so they will not also come to this place of torment" (v. 28).
- B. As sincere as his concern was, it was too late. He had wasted the opportunity to have a spiritual impact on his family.
- C. What about you? What family members do you need to warn?

**III. Wasted Opportunity to Help Others**

- A. How wealthy was this man?
  1. We only know him by the fact that he was rich—we do not even know his name.
  2. We know he dressed in the finest clothes.
  3. We know he "feasted lavishly every day" (v. 19).
  4. We know his property was enclosed and had a large gate.
- B. How well did he use his resources?
  1. This man was wealthy enough that the scraps that fell from his table could have fed Lazarus; however, Lazarus starved to death outside the gate of the rich man.
  2. This man could have afforded to give Lazarus clothes—but he didn't.
  3. This man could have afforded to buy ointment and provide medical care for Lazarus—but he didn't.
  4. The rich man could have built a home to care for poor, sick people—but he didn't.

**Conclusion:**

Your life is an opportunity. Once you are dead, all opportunity ends. Live in such a way that at the end of your life, you will be able to say, "I hope that at least in your eyes, Jesus, I've earned what all You have done for me."

**SOUP FOR YOUR SOUL**

Genesis 25:27-34

**Introduction:**

Would you sell your degree for a bowl of soup? Would you sell your car for a donut? Would you sell your son for a promotion? Of course not, but some students endanger their education to play one more game, some parents sacrifice their families to get ahead, and some spouses trade their marriages for an affair. The story of Esau gives us insight into our real value systems and our choices.

**I. A Natural Appetite (25:27-30)**

- A. Esau, the first born of the twins, was his father Isaac’s favorite son. Isaac loved the taste of wild game, and Esau was a skilled hunter. While hunting, Esau worked up a tremendous appetite. When he came home, he was not just hungry, he was “famished” (25:29-30).
- B. Hunger is natural and healthy. Everyone has to eat and there is nothing wrong with soup. Our bodies naturally crave what is necessary for life. We need sleep, so we get sleepy. We need water, so we get thirsty.
- C. Unfortunately, even what is natural and good can be distorted and turned into sin when we become a slave to our appetites.

**II. A Lost Perspective (25:31-33)**

- A. Hunger is powerful, and Esau allowed his hunger to distort his view of reality.
  - 1. Esau proclaimed he was “about to die” (25:32). If Esau were really about to die from starvation, he would not have gotten up and left right after eating. He greatly exaggerated his need to satisfy his immediate desire. Like Esau, our appetites can fog our thinking.
  - 2. Esau’s focus on immediate gratification distorted his focus on the future and the truly valuable things in his life.

B. Esau not only overvalued the bowl of soup before him, he devalued his birthright and its future privileges when he exclaimed, “What good is the birthright to me?” (25:32).

- 1. It is irrational to sell a highly valuable birthright for a cheap bowl of soup.
- 2. If the choice had been between having the soup or birthright immediately, then it would have been easy to compare the values and choose the birthright. However, Esau was faced with the soup now or the birthright later.
- 3. Unfortunately, too many people make similar choices when faced with cheap but immediate gratification and valuable but delayed gratification.

C. Esau’s choice of soup over his birthright demonstrated his value system. He valued the immediate gratification over a delayed benefit. Esau was driven by his passions instead of his purpose. The problem was not eating the soup—it was what he was willing to pay for it.

**III. A Terrible Consequence**

- A. Esau sold his birthright for a cheap bowl of soup, which was probably gone in five minutes because he “despised his birthright” (25:34).
- B. Esau did not say he despised his birthright but he acted as if he did by selling it so cheaply.
- C. Hebrews 12:16-17 describes Esau as godless for his choice. It further describes Esau crying to regain his inheritance, but he was rejected and it was lost forever.

**Conclusion:**

Every day we are faced with choices which reveal our value system. The toughest choices are not always between good and bad but between more and less valuable. Let us stay true to our “inheritance” and our purpose.

**DON'T FALL OUT ALONG THE WAY**

Genesis 45:1-24

**Introduction:**

How many movements have fizzled and died because its members grew "weary in well doing" and "gave up the ghost?" How many churches have been born out of a church fight? How often is God's kingdom crippled and the cause of Christ hampered by disagreement and discord?

This is not a special sermon for a special occasion, but an everyday sermon for any occasion. This warning is appropriate any Sunday and in any church.

*See that you fall not out along the way.*

**I. Because of Who You Are.**

You are a child of the King, an heir of God, a priest unto God. *Act like it.*

Joseph's family was torn by strife, jealousy, bitterness. They were a mixed up family. Children of four different mothers, two of them the housemaids. The story of their family sounds like a modern soap opera. But they were all sons of the same father. They all had the same blood flowing through their veins. So are we.

I shall always remember when growing up that I was constantly warned not to do anything that would embarrass my parents or bring shame on the family name. Christians should be careful to heed this advice.

*See that you fall not out along the way because of who you are.*

**II. Because of the Message You Have.**

- A. Joseph is alive. "Joseph made himself known to his brethren." Then Joseph said to his brethren, I am Joseph" (Gen. 45: 1, 3).
- B. Joseph is Lord. "God has made me lord of all Egypt" (Gen. 45: 9).

- C. Joseph wants you. "Come down to me" (Gen. 45: 9).

This is the essence of the Christian gospel: Jesus is alive, Jesus is Lord, Jesus wants you to come to Him.

The word "gospel" means "good news." But it means more than that; it actually means good news that comes in the face of bad news, good news on the heels of bad news. That's why Rom. 6:23 is such a perfect summary of the gospel. "For the wages of sin is death (bad news), BUT the gift of God is eternal life through Jesus Christ our Lord" (good news).

*See that you fall not out along the way because of the message you have.*

**III. Because of the Wonderful Things That God Has in Store for Those Who Come to Him.**

- A. "You shall dwell in the land of Goshen" (Gen. 45:10). The land of Goshen is that fertile delta that lies between the tributaries of the Nile just before it empties into the Mediterranean. Unlike the rest of Egypt, the land of Goshen always had enough moisture to produce a crop. Goshen represents the best that this world has to offer.
- B. "There I will provide for you" (Gen. 45: 11). "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:33).
- C. "You shall be near me" (Gen. 45: 10). All the best that this world has to offer, and heaven to boot.

*See that you fall not out along the way because of the wonderful things that God has in store for you.*

**Conclusion:**

Will we dishonor the name of our father? Will we turn from sharing the gospel? Will we squander all of the blessings of God, by "falling out along the way?"

**THE BATTLE PLAN—PART ONE**

2 Chronicles 20:1-19

**Introduction:**

Over and over again we face difficult people and we encounter crisis situations. While our life situations rarely rise to the level of war or even battles, we often encounter enemies and face spiritual battles. Every good soldier realizes the importance of having a battle plan. Chapter 20 of 2 Chronicles is an example of the absolute trust we can place in God no matter how bad our situation appears to us. King Jehoshaphat was diligent in his faithfulness, and the children of Israel followed his battle plan to God and to victory.

Jehoshaphat lived and ruled in a way that sought the favor of God in every part of his life. This two part sermon will reveal a six-step battle plan you should use for dealing with difficult people and crisis situations in every area and phase of your life.

**Step 1—Seek God’s Help (20:1-4).**

The first step in Jehoshaphat’s battle plan was to seek God’s help. Talking to God and communicating our need for his help not only alerts Him (He already knows) but it focuses our hearts on His strength and not our enemies. Don’t discount the significance of this step.

- A. **Seek God First**  
Scripture reveals that Jehoshaphat began the process of seeking God immediately. Too often when we face an enemy, we look first for an earthly ally. God should be our first and last choice when facing crisis situations and difficult people.
- B. **Seek God Fasting**  
Jehoshaphat called all of Judah to fast as they sought God’s help.
- C. **Seek God Together**  
Jehoshaphat called the entire nation to seek God together. He didn’t just call the leaders or those closest to him. He wanted everybody seeking God together.

**Step 2—Tell God your Situation (20:5-12).**

The second step in Jehoshaphat’s battle plan is to tell God your situation. When facing a vast army (enemy or difficult situation), it is important to communicate to God the details of the situation from your point of view. Jehoshaphat was crystal clear in his description.

- A. **Compete disclosure of the details helps to clarify desperation, dependency and desire.**
  1. We must be desperate for the help that only God can give.
  2. We must be dependent on God for the help we need.
  3. We must desire for God to rescue us for His glory.
- B. **Jehoshaphat may not have known what to do but he knew who to turn to!**

**Step 3—Hear God’s Answer (20:13-19).**

Jehoshaphat gathered every Judean man, woman, and child in to seek God’s help in worship. God chose to speak through one man. He often does. Jahaziel, with the Spirit’s help, gave God’s answer.

- A. **God uses His Spirit to speak truth to us through others. We must listen for God’s answer.**
- B. **Worship is the appropriate response to God when we hear His answer to our situation.**

**Conclusion:**

When we face an enemy, it is important to have the appropriate response. King Jehoshaphat’s battle plan did not include human strategy or man-made weapons. He trusted God as the only ally he and the people of Judah needed. The next time you are faced with a difficult person or crisis situation, begin using the first three steps in Jehoshaphat’s battle plan before you try earthly strategies.



## THE BATTLE PLAN—PART TWO

2 Chronicles 20:15-30

### Introduction:

Jehoshaphat and the children of Israel were in a crisis situation. The armies of three countries had combined their forces and were coming to fight Jehoshaphat and his army. Since fighting was not an option, and neither was losing or surrender, the people came together at the invitation of the King to seek God. After telling God the details of their situation, the King was honest before God in front of his people when he said, "We don't know what to do but our eyes are on you" (vs. 12). God spoke a clear message through Jahaziel telling the King and the people exactly what to do. God said, "The battle is not yours but mine" (vs. 15). What a great God we have! What a great God we can depend on to fight our battles for us! We pick up the story in verse 15 of 2 Chronicles 20 where God is speaking through Jahaziel to the King and the people.

### Step 4—Follow God's Instruction (20:15-21).

When God speaks, not only are we to listen but we are to exercise obedience without delay. Step four of our battle plan is to follow God's instruction. "Go out and face them tomorrow, and the Lord will be with you." "Early in the morning they left" (vs. 17, 20).

#### A. Good soldiers follow orders.

What God says, we must do. Where God sends, we must go. Trusting God when facing difficult people and crisis situations requires us to follow every detail of God's instructions. When we deviate from His plan, we put ourselves and others at great risk. Throughout scripture, God has spoken clearly but man has too often ignored God's instructions and gone his own way. "There is a way that seems right to a man, but its end is the way to death" (Proverbs 14:12).

B. Obedience leads to victory and life. We can choose to follow God's instructions and inherit life or follow our own understanding and walk down the path that leads to death. Let us join with the children of Israel in saying, "The LORD our God we will serve, and His voice we will obey" (Joshua 24:24).

### Step 5—Enjoy God's Victory (20:22-27).

When we allow God to fight our battles, victory is a sure thing. Victory celebrations are common in our day but too often they are shallow and self-centered. When God fights the battle for us, our victory celebration must be focused on Him first.

### Step 6—Receive God's Peace (20:28-30).

Conflict, enemies, battles, difficult people, crisis situations—how often do we face them and how often do we seek God first? There is no peace when battles are raging around us. How do we receive God's peace? First, we must seek God's help in every situation no matter how simple or complex. God's help is the first step to receiving God's peace.

### Conclusion:

Man will always face battles. They may not be part of wars between nations, but battles exist in everyday life. From 2 Chronicles 20, God has given a battle plan that is appropriate and applicable for every battle that a person may face. Whether dealing with a crisis situation or difficult person, this battle plan will lead to victory and peace. "Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge Him, and He will make straight your paths" (Proverbs 3:5, 6). God will give peace on every side (2 Chronicles 20:30)!



# Scholarship for Church-Related Vocations Students William Carey University 2010-2011

*The church-related vocations scholarship could provide up to \$6,300 per year for eligible on-campus residents. Commuting students could be eligible for up to \$4,700 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 20 and a high school transcript, or a minimum cumulative GPA of 2.0 on 12 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 university and application for scholarships and grants.
6. Meet all admission requirements to the university.

In order to maintain a church-related vocations scholarship, a student must:

1. Maintain a minimum cumulative GPA of 2.0.
2. Complete service and ministry requirements of the university.

*Southern Baptist CRV 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 University.*

# General Scholarships

## William Carey University

### 2010-2011

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#### FIRST-TIME FRESHMAN AND FIRST-TIME INTERNATIONAL STUDENT SCHOLARSHIPS

	<u>ACT Composite</u>	<u>On-Campus</u>	<u>Off-Campus</u>
<b>Trustee Scholarship</b>	28 – above Recipients must maintain an overall GPA of 3.2.	\$6,600	\$4,500
<b>Presidential Scholarship</b>	25 – 27 Recipients must maintain an overall GPA of 3.0.	\$5,600	\$4,000
<b>Academic Scholarship</b>	21 – 24 Recipients must maintain an overall GPA of 2.75.	\$4,500	\$2,900
<b>Opportunity Scholarship</b>	20 Recipients must maintain an overall GPA of 2.5.	\$3,500	\$1,900

#### TRANSFER SCHOLARSHIPS

	<u>Cumulative GPA</u>	<u>On-Campus</u>	<u>Off-Campus</u>
<b>Presidential Scholarship</b>	3.5 – above Recipients must maintain an overall GPA of 3.0.	\$5,600	\$4,000
<b>Academic Scholarship</b>	3.0 – 3.49 Recipients must maintain an overall GPA of 2.75.	\$4,500	\$2,900
<b>Opportunity Scholarship</b>	2.5 – 2.99 Recipients must maintain an overall GPA of 2.5.	\$3,500	\$1,900

William Carey University is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools to award bachelor, master, specialist, and the doctor of osteopathic medicine degrees.  
Contact the Commission on Colleges at 1866 Southern Lane, Decatur, GA 30033-4097  
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**WILLIAM CAREY UNIVERSITY**  
WCU Box 141  
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