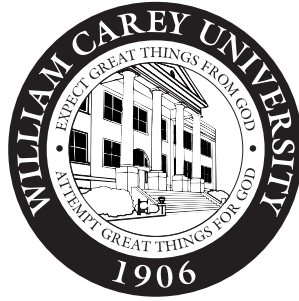


# *The* **CAREY PULPIT**

*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  
**William Carey University**  
Hattiesburg, Mississippi  
Vol. 30 • Fall 2010



This issue of *The Carey Pulpit* is devoted to Galatians, which is the topic of the Winter Bible Study. May the Lord use these sermon outlines to help you preach His word. 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. 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  
498 Tuscan Avenue  
Box 141  
Hattiesburg, MS 39401  
[scott.hummel@wmcarey.edu](mailto:scott.hummel@wmcarey.edu)

## Mississippi Baptist Convention

October 26-27, 2010

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

## WCU Homecoming

Friday and Saturday,  
April 15-16, 2011

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."

# Table of Contents

Education and Church Relations 2009-2010 Report.....Page 2

## **Sermon by Hardy R. Denham**

Director Emeritus, Church Relations • William Carey University

“What the Gospel Is All About” (*Galatians 1:3-5*).....Page 3

## **Sermon by David Spencer**

Pastor • First Baptist Church, Milton, FL

“Keep Your Eyes on Jesus!” (*Galatians 3:1-5*) .....Page 4

## **Sermon by Scott Hummel**

Vice President for Institutional Advancement and Church Relations • William Carey University

“A New Identity” (*Galatians 3:23-29*) .....Page 5

## **Sermon by Bill Patterson**

Director of Missions • Green Valley Baptist Association, Hendersonville, KY

“Life’s Unexpected Turns” (*Galatians 4:12-16*).....Page 6

## **Sermons by Kevin Shearer**

Pastor • 38th Avenue Baptist Church, Hattiesburg, MS

“Great Expectations” (*Galatians 4:4*).....Page 7

“Life in the Spirit” (*Galatians 5:16-26*) .....Page 8

## **Sermon by Brian Cleveland**

Instructor of Religion • William Carey University

“True Freedom” (*Galatians 5*).....Page 9

## **Sermon by Bill Patterson**

Director of Missions • Green Valley Baptist Association, Hendersonville, KY

“The Law of the Harvest” (*Galatians 6:7-10*) .....Page 10

## **Sermon by Franklin L. Kirksey**

Pastor • First Baptist Church, Spanish Fort, AL

“The Centerpiece of Christianity” (*Galatians 6:14*) .....Page 11

**William Carey University Scholarship Information 2010-2011.....Page 12**

# William Carey University

## Education and Church Relations 2009-2010 Report

Promoting and supporting Christian education is vital to Mississippi Baptists. At William Carey University we are unapologetic about our commitment to a biblical worldview and the integration of faith, learning, and living. As a missionary, linguist, botanist, and educator, our namesake, William Carey, modeled the power of integration in Christian education. Only through Christian education are our students able to reach their highest potential in scholarship, leadership, and service.

William Carey University had a busy and rewarding year, filled with new academic programs, missions, community service, and construction. With 3,255 students, William Carey had another record enrollment. Because of Carey's high quality and low cost, Carey has been recognized nationally as one of America's Best College Buys. The average ACT score for an incoming freshman to Carey was 23.6, which was two points higher than the national average and four points higher than the Mississippi average. Our students have excelled in the classroom and on the field. For example, the debate/forensics team won third place in the national tournament while the men and women's soccer teams as well as the softball team were nationally ranked in the NAIA.

In addition to our many undergraduate and graduate programs, we are focused on training men and women for church related vocations. We have 101 full-time church related vocations students. Under the leadership of Dr. Brian Cleveland, the Holloway Center for Bivocational Ministry has begun its work.

Carey has a global impact. We have established formal exchange relationships with two universities in China. As a part of the exchange, three Chinese professors taught at Carey while two Carey professors taught at Linyi Normal University during the spring. Carey students are studying around the world. Bible classes went to Italy and Greece, a missions class went to Peru, Spanish language students went to Spain, and music students with Carey Chorale went to Brazil to enrich their studies. The number of international students at Carey continues to grow with 78 students from 22 countries studying at Carey. Several of the international students have accepted Christ and then have taken the Gospel back to their countries.

With numerous building projects, the campus is being transformed. The new coast campus at Tradition was dedicated in August 2009 and is already at capacity. On the Hattiesburg campus, the Joe and Virginia Tatum Theatre has been completed. The academic and clinical wings of the medical school are complete with the administrative center due to be complete in December 2010. The College of Osteopathic Medicine opened this fall with 110 students who were selected from nearly 1,200 applicants. The opening of the medical school is one of the most historic achievements in the life of William Carey University.

For a second year in a row, the President's Higher Education Community Service Honor Roll recognized William Carey University for the thousands of hours of community service and missions volunteered by our students. Dr. Tommy King said, "As a Christian institution, it is incumbent upon us to follow the example of Jesus, whose life was a model of service." Service learning is embedded into many of our courses. For example, nursing students organize health fairs, and music therapy students spend extensive internship hours in hospitals and psychiatric facilities. Through student organizations, Carey students have tutored, given blood, and dispersed food and clothing. Sharing the Gospel is an integral part of our community service. In addition to 15 summer missionaries and one semester missionary, 41 students served on university sponsored mission trips to Seattle, Brazil, China, Mali, and Peru. As a result of these efforts, around 215 evangelistic contacts and 21 professions of faith were made.

William Carey University is dedicated to strengthening our relationship with Baptist churches, associations, and conventions. The *Carey Pulpit* continues to provide sermon outlines free of charge to all Mississippi Baptist Convention churches, associational missions directors, and others who request an issue. In September we hosted the Winter Bible Study preview, as we do each year. In February, Carey hosted the Messer Bible Conference which brought in convention speakers such as Johnny Hunt and Ergun Caner. In March, Dr. Jerry Barlow from NOBTS led a preaching conference for pastors. During Carey Day, our students preached, led music and gave testimonies in churches in Lebanon and Gulf Coast Baptist Associations. Campers on Mission and numerous associations have helped us renovate a home near the campus for furloughing missionary families. The missionary home is nearly complete.

Our achievements were possible due to your prayers and continued giving to the Cooperative Program. You are directly responsible for making a difference in the lives of our students, and through our students you are helping to fulfill the Great Commission. Thank you for your continued support of William Carey University and Christian higher education.

In His service,



Scott Hummel, Ph.D.

Vice President for Advancement and Church Relations

**WHAT THE GOSPEL IS ALL ABOUT**

Galatians 1:3-5

**Introduction:**

Robert Browning, at age five, found his father reading a book. When Robert asked what he was reading, the father responded, "The siege of Troy." "What's a siege, and what's a Troy?" young Browning asked. The father got up and began to arrange the furniture to simulate a city, and then he acted out the siege of Troy by Agamemnon and Menelaus in a way the boy could understand (Gilbert Highet, *Tarbell's Teacher's Guide*, Vol. 79, p. 103).

Paul explained the gospel in a way we can understand it. He did so because people in Galatia were confused about the gospel. Since confusion about the nature of the gospel exists today, we need to understand what the gospel is all about.

**I. The Gospel Is about Sacrifice (1:4a).**

- A. Christ's sacrifice was voluntary.
  1. When the cross is seen from the human perspective, it looks as if Christ's life was forcibly taken from Him.
  2. Yet, none of what happened to Him would have happened if He had not been willing. "He gave Himself...."
- B. Christ's sacrifice was vicarious.
  1. Vicarious means that it was done or experienced for others.
  2. Jesus died as our sin substitute. His death was for "our sins."

**II. The Gospel Is About Salvation (1:4b).**

- A. The reason for Jesus' death was our salvation, to deliver us. "Deliver" means to snatch or pluck from danger.
- B. People without Jesus Christ are in a state of danger.
  1. Paul referred to "the present evil age" or as John R. W. Stott put it,

"this present age of the evil one" (*Galatians*, p. 18).

2. Paul described the lost as people who are dead in sin, dominated by the present world order ("evil age") and the evil one, and doomed to an eternal Hell (Eph. 2:1-3).
- C. Only Jesus Christ can rescue the lost.
1. In June 1995 Capt. Scott O'Grady (USAF) was shot down over Bosnia. He was lost for days and near death, but he was rescued in an operation that involved 43 Marines, 40 aircraft, and one navy aircraft carrier with a crew of 2,000 ("*US News and World Report*;" 7/10/1995).
  2. Jesus Christ is the only One who can deliver us.

**III. The Gospel Is about Security (1:3).**

"Grace and peace" are more than just a greeting. They are "a succinct summary of the entire Christian message" (Timothy George, *Galatians, New American Commentary*, p. 85). They are the sum of Christian security.

- A. People look for security in this world. According to Abraham Maslov, security is the second most basic need in life. However, physical life doesn't come with a written warranty.
- B. Jesus Christ provides spiritual security.
  1. This security is found in the grace and peace God gives.
  2. Paul wrote about grace and peace in Rom. 5:1-2.

**Conclusion:**

Robert Browning's father explained the ancient siege of Troy to his five-year-old son in a way the boy could understand. Paul wrote about the gospel in a way each of us can understand.

The issue now: have you accepted the Christ of the gospel?

**KEEP YOUR EYES ON JESUS!**

**Galatians 3:1-5**

**Introduction:**

Paul is perplexed! Something awful has happened in the Galatian church! His language gets heated. The NIV says, "You foolish Galatians...who bewitched you?" J. B. Phillips says, "O you dear idiots of Galatia...surely you can't be so idiotic...."

The Holman Bible puts it like this, "You foolish Galatians...who hypnotized you?" In *The Message* Paul says, "You crazy Galatians! Have you taken leave of your senses?"

**I. What Had They Done? (3:3)**

- A. The cause of Paul's consternation was the fact that the Galatians were considering leaving the grace of the Lord Jesus Christ and the wonderful message of the Gospel for some "religion" of human effort and law-keeping.
- B. No right-thinking person would do such a thing. This was like saying, "Thanks, Jesus, for paying for my sins on Your cross, but I think I'll coast on into heaven by the power of my own flesh."

**II. What Had They Seen? (3:1)**

- A. Paul reminded the Galatians that he had clearly portrayed Jesus Christ as crucified. For Paul, the picture of Jesus' death on the cross for sinners was a captivating picture.
- B. The word *portrayed* meant to make a placard or sign.
  - 1. In that time a man might put up a sign in the market place that said, "I will no longer be responsible for my son's debts."
  - 2. On the cross of Christ, God wrote, "Through My Son's death your sins have been paid for."

**III. Where Did They Need to Focus? (3:2-5)**

Paul attempted to get the Galatians to focus on the crucified Christ by asking a series of questions.

- A. Did you receive the Spirit by observing the law?
  - 1. Paul has to remind the Galatians that the work of the Spirit in their lives was not God's reward for their law-keeping.
  - 2. The manifestations of the Spirit in their lives were freely given by God.
  - 3. For Paul it seemed foolish to go half-way by the power of the Spirit and then think you can make it the rest of the way by your own power. That's as foolish as flying half-way to Europe in a jet and then asking the pilot to open the hatch because you think you can flap the rest of the way there yourself.
- B. Have you suffered for nothing?
  - 1. They had come this far by faith and the grace of God.
  - 2. Had they forgotten that through suffering they found that grace was sufficient?
- C. Did God work His miracles in their lives because of their good works?
  - 1. Paul asked them to think back about what God had done in their lives— answered prayers, recovery, blessings, strength for challenges, etc.
  - 2. Did they now really think that they deserved any of this because of their hard work or their self-righteousness?

**Conclusion:**

There are still people who will thumb their noses at Jesus' atoning death on the cross and try to devise their own self-help religion. Many will also try to finish the race with their own works after receiving the grace of God for salvation. They attempt to keep their salvation by impressing God with their works. To all of us, Paul still says, "Keep your eyes on Jesus!"

## A NEW IDENTITY

Galatians 3:23-29

## Introduction:

Just as the morning sun pierced the horizon over Mt. Sinai, my class began to sing "Amazing Grace." To our surprise, several other groups, who had also hiked up the mountain in the night, joined in the familiar tune, each in their own language. At that moment, we Americans, Germans, Nigerians, and others became keenly aware of our unity in Christ. We spoke different languages, belonged to different political parties, and swore allegiance to different flags, but none of that mattered in comparison to our unity and identity in Christ. Our gender, education, income, race, and ideology may have identified and divided us before, but not in the midst of Christ. Because of our shared faith in Christ we were no longer "Jew or Greek, slave or free, male or female; for we were all one in Christ."

Paul describes the spiritual identity of the Galatians before and after their salvation in Christ.

## I. Old Identity (3:23-24).

- A. Throughout Galatians, Paul describes our old identity before faith: sinner (Gal. 2:17), cursed (Gal. 3:10), imprisoned (Gal. 3:23), enslaved (Gal. 4:3, 8), and walk in the flesh (Gal. 5:19-21).
- B. The role of the law changed with the coming of Christ.
  - 1. We were imprisoned and guarded under the law.
  - 2. The law was our disciplinarian.

## II. New Identity (3:25-27).

- A. The phrase "now that faith has come" marks our new spiritual identity in Christ.
- B. Throughout Galatians, Paul describes our new identity in Christ: justified (Gal. 2:16), blessed (Gal. 3:9), redeemed (Gal. 3:13), children of God (Gal. 3:26), adopted (Gal. 4:5), free (Gal. 5:1, 13), live by the Spirit (Gal. 5:16), and a new creation (Gal. 6:15).

## III. Shared Identity (3:28-29).

- A. Throughout history we have identified and distinguished ourselves by our nationality, gender, and social positions. For example, a morning orthodox Jewish prayer recognizes these identifications by thanking God for not having been made a gentile, a slave, or a woman.
- B. Paul cites baptism as the confession of our new and shared identity (Gal. 3:27; 1 Cor. 12:13).
- C. Paul emphasizes our shared identity in Christ by deemphasizing our human and social distinctions and identity (Col. 3:11).
- D. All our differences melt away in the face of our unity in Christ.
- E. We are all "one" in Christ.
- F. Understanding our new and shared identity in Christ guides us to our purpose and through conflicts.

## Conclusion:

One of the greatest and shortest sermons I ever heard was given by Harold at his baptism. He proclaimed, "You all know how I was, but Jesus saved me and changed me." Just weeks before his baptism, Harold was an alcoholic, homeless, and in trouble with the law. Christ had indeed transformed his life and had given him a new identity. After accepting Jesus, Harold stopped drinking, found a job, and led two others to Christ.

## Southern Baptist Convention

June 14-15, 2011 ♦ Phoenix, Arizona

www.sbc.net

## William Carey University Alumni

## Ice Cream Fellowship

Tuesday, June 14, 2011

8:00-9:00pm

Please RSVP to Ginger Toledo at 601.318.6561 or  
gtoledo@wmcarey.edu

LIFE'S UNEXPECTED TURNS

Galatians 4:12-16

**Introduction:**

Orville experienced an unexpected turn in life. After receiving a college degree in agronomy, he worked 40 years for a large farm. He came up with lighter and fluffier popcorn and developed a process for drying the corn so that almost every kernel popped.

After retirement Orville tried to sell his product. He and his partner knew they would be successful. However, even though he tried for several years, he failed to sell his Bow-Tie Popcorn. An advertising firm suggested they change the name and put Orville's full name and picture on the front of the box.

Orville had received kidding all his life about his name; nevertheless, he took the ad agency's recommendation. He sent a case of popcorn to a huge retail outlet and called on them a month later. Orville had his first sale. He signed every box of Orville Redenbacher's Gourmet Popcorn. The news media caught on to the story and people began to line up to buy it. It soon became a huge success. In retirement, life took an unexpected turn, but Orville made the most of it. You might say he took life's lemons and made lemonade.

**I. Life's Unexpected Turns May Not Be Pleasant (4:13-15).**

- A. Is "Every day with Jesus sweeter than the day before?" Not for Paul, nor for us.
- B. Paul was sick (vs. 13, 14). This word *astheneia* is also used for "illness" in Jn. 11:4; Acts 28:9; I Tim. 5:23; and Mt. 8:17. It may have been the ailment he called his "thorn in the flesh" (2 Cor. 12:7).
- C. Paul's illness was repulsive to the Galatians but they did not reject him (v. 14, literally, "you did not 'spit me out'").

**II. Life's Unexpected Turns Can Open New Doors (v. 15).**

- A. Unexpected turns send us where we would not have gone. Paul may not have gone to Galatia without his illness.
  - 1. Some scholars think his illness was malaria he contracted in the coastal lowlands of Pamphylia and which forced him into the central highlands of Galatia.
  - 2. I believe Paul's problem was a stoning that resulted in a severe concussion and affected his eyesight (v. 15; see also Gal. 6:11 where he writes with big letters, presumably due to poor eyesight). This caused him to go to Galatia for healing.
- B. Unexpected turns lead us to meet people we would not have met.

**III. Life's Unexpected Turns Are to Be Used to Share the Gospel (v. 13).**

- A. Paul used his illness to preach the Gospel (v. 13).
- B. We are to use our unexpected turns to advance the Gospel.

**Conclusion:**

Phineas T. Barnum coined a proverb in 1869, "Every cloud has a silver lining." There would be no silver lining, however, without the cloud. Unexpected turns in life are clouds for us. They come to each of us. The question is: will we find the silver lining and will we be true to share Christ despite the clouds?

Charles Spurgeon admitted he "never grew half so much as upon a bed of pain." Mother Theresa said, "You'll never know Jesus is all you need until Jesus is all you have."

God didn't answer Paul's prayer to remove the thorn in his flesh (2 Cor. 12:7), but instead told Paul his power is made perfect in weakness. Paul then determined to "delight in weaknesses, in insults, in hardships, in persecution, in difficulties (2 Cor. 12:10)." Through every turn in life, Paul faithfully shared Christ. Let us do likewise.



## GREAT EXPECTATIONS

## Galatians 4:4

## Introduction:

In his book, *Science Speaks*, Peter Stoner applies the modern science of probability to just eight prophecies regarding Christ. He says, "The chance that any man might have...fulfilled all eight prophecies is one in 10 to the 17th. That would be 1 in 100,000,000,000,000,000" (one hundred quadrillion). Stoner suggests "we take 10 to the 17th silver dollars and lay them on the face of Texas. They will cover all of the state two feet deep. Now mark one of these silver dollars and stir the whole mass thoroughly....Blindfold a man and tell him he can travel as far as he wishes, but he must pick up [that one marked silver dollar.] What chance would he have of getting the right one?" Stoner concludes, "Just the same chance that the prophets would have had of writing those eight prophecies and having them all come true in any one man, provided they wrote them in their own wisdom."

## I. The Explanation of Prophecy

- A. Every prophecy of God is fulfilled in the fullness of time.
  - 1. God does everything perfectly; He knows when it should happen.
  - 2. God does everything purposefully; He knows how it should happen.
- B. Every prophecy of God is fulfilled to show the faithfulness of God.
  - 1. God will not forsake us (Dt. 31:8, Josh. 1:5).
  - 2. God will not forget us (Ps. 98:3).

## II. The Exclamation of Prophecy

- A. His lineage
  - 1. Abraham – Gen. 12:3
  - 2. Isaac – Gen. 17:19
  - 3. Jacob – Num. 24:17
  - 4. Judah – Gen. 49:10
  - 5. David – 2 Sam. 7:13

## B. His Life

- 1. Born of a woman (Isa. 7:14)
- 2. Birthplace (Matt. 2:23)
- 3. Trip to Egypt (Hos. 11:1)
- 4. Prophet (Dt. 18:15)
- 5. Priest (Ps. 110:4)
- 6. King (Ps. 2:2, 6, 7)

## C. Life Circumstances

## III. The Exaltation through Prophecy

- A. These prophecies show God as truthful.
  - 1. God's word is settled (Ps. 119:89).
  - 2. God's word is sure (2 Pet. 1:19).
- B. These prophecies show God as triumphant in his love for us.
  - 1. He will love us freely (Hos. 14:4).
  - 2. He will love us fully (2 Pet. 1:3, 4).

## Conclusion:

Consider the year 1809. The international scene was tumultuous. Napoleon was sweeping through Austria on his bloody campaign. No one could imagine the significant births taking place that same year. For example, William Gladstone was born that year and became one of England's finest statesmen. That same year, Alfred Tennyson was born to an obscure minister and his wife. The child would one day greatly affect the literary world. On the American continent, Oliver Wendell Holmes was born in Cambridge, Massachusetts; and not far away in Boston, Edgar Allan Poe began his eventful, albeit tragic, life. It was also in the same year that a physician named Darwin and his wife named their child Charles Robert. And the same year produced the cries of a newborn infant in a rugged log cabin in Hardin County, Kentucky. The baby's name? Abraham Lincoln.

If there had been news broadcasts at that time, I'm certain these words would have been heard: "The destiny of the world is being shaped on an Austrian battlefield today." But history was actually being shaped in the cradles of England and America. Similarly, everyone thought taxation was the big news when Jesus was born; but a young, Jewish woman cradled the biggest news of all: the birth of the Savior.

LIFE IN THE SPIRIT

Galatians 5:16-26

**Introduction:**

Jesus promised us something great in John 10. He told us that he had come that we may have an abundant life. Every time I saw that car commercial that said, "Life is good; enjoy the ride!" I thought of John 10:10. God intends for us to enjoy life. Yet I know too many who are frustrated with life in the Spirit of God. They try, and try and try some more to do what they believe pleases God; but they walk away frustrated.

**I. It's Not about Works; It's about a Walk (5:16-21).**

- A. "Walk": a military term referring to "marching in step" and submitting to the authority of the commander.
- B. If you walk in the Spirit, the works of the flesh do not appear. God lets pressure come into your life to show you what is on the inside: the fruit of the Spirit or the fruit of the flesh.

**II. It's Not about Performing; It's about Producing (5:22-23).**

- A. We measure with the wrong standard—a metric ruler doesn't measure the same as a yard stick.
- B. Performance is not the standard we need. Even the devil is a good performer. He can preach, sing, witness and even pastor. (Mat. 7:21 ff.)
- C. The Spirit-filled life is about producing the qualities in v. 22-23.
  - 1. Grouped in three clusters: God-ward, man-ward, and inward.
  - 2. These three clusters show up at work, at play, at home and at worship.
  - 3. Some read these qualities and think they will look weak. Did Jesus look weak while he cleansed the temple or fed the multitudes?

**III. It's Not about Production; It's about the Power to Produce (5:25).**

- A. Misconceptions about the fruit of the Spirit:
  - 1. The performer's view: "I have to make it happen."
    - a. "If there is no patience, it's up to me to make patience appear."
    - b. "If there is no love, I have to force myself to love."
  - 2. The perfectionist's view: "All these qualities appear at once" (compare Ps. 1, "fruit in its season").
  - 3. The pleaser's view: "If they don't appear immediately, God won't love me and accept me."
- B. Some truth about the fruit of the Spirit:
  - 1. The Holy Spirit is the one who does it!
  - 2. Trying to make the fruit appear is about as productive as looking at a fig tree and convincing it to make figs.
- C. The secret:
  - 1. Walk in submission to the Holy Spirit.
  - 2. Wait in surrender to Him.
  - 3. Watch the work of the Spirit as you do the first two.

**Conclusion:**

Life in the Spirit is like the morning dew. You sleep at night, comfortable (hopefully) in your bed. You get up in the morning, go outside and see the glistening dew. You did nothing to cause that, but you get to enjoy its beauty and fresh smell. If you will walk in the Spirit, His fruit will appear. The abundant life will be yours. The contentment that comes with life in the Spirit will be yours.

## TRUE FREEDOM

## Galatians 5

**Introduction:**

There are many symbols of freedom in our nation: the Liberty Bell, the Statue of Liberty, the Alamo. Near the main entrance to the Alamo there is a portrait with the inscription:

"James Butler Bonham—no portrait of him exists. This is a portrait of his nephew, Major James Bonham, deceased, who greatly resembled his uncle. It is placed here by the family that people may know the appearance of the man who died for freedom."

The apostle Paul wrote much about true freedom in his letter to the Galatians. Let's see what he wrote that can help us have true freedom in our lives.

**I. Everyone Begins Life as a Slave, in Bondage to Sin (5:1b).**

- A. "Again:" people had been slaves in the past
- B. We are born slaves (Jn. 8:33-34).
- C. Slaves to sin have no choice.

What is a person to do? Is there any hope?

**II. Jesus Came to Set us Free (5:1a).**

- A. How? (Is. 61:1, Jn. 8:31-32)
  - 1. Believe
  - 2. Abide in His Word
  - 3. Be a disciple
  - 4. Know the truth

- B. We must choose freedom.

Almost as bad as being a slave to sin, never hearing about Jesus, is the person who is set free by Jesus but returns to slavery.

**III. Once Set Free in Christ, Do Not Return Again to Slavery (4:8-10).**

- A. Legalism
  - 1. Judaizers: Christians who had once been Pharisees (Acts 15). They

believed that for Gentiles to be saved, they had to trust in Jesus AND submit to Law of Moses (Col. 2:16 23; Rom. 14:1 4).

- 2. High cost of legalism: separates rather than unites; reduces the Christian life to a series of check boxes; causes bitterness and unforgiveness when those who do not keep your rules are blessed.

- B. Freedom in Christ: Does that mean we should jettison all rules of conduct?

- 1. Freedom from slavery to sin as well as legalism.
- 2. Freedom from sin and self allows us to live for others, not ourselves.

Pope John Paul II said, "Every generation of Americans needs to know that freedom consists not in doing what we like, but in having the right to do what we ought."

**Conclusion:**

Paul quoted the second of the Great Commandments here in Gal. 5:13-15: "You shall love your neighbor as yourself." You did not receive your freedom so you could take care of yourself only. Jesus came to serve us, so He made you free so you could serve others. Jesus came to save us, so He could work through us to see others saved (1 Cor. 10:23 24, 31-33; 1 Pet. 2:16).

That's how we avoid the two extremes: rigid legalism and lawless sinning. Though we are free, we voluntarily submit to Christ and become His servants. Jesus invites each one of us to bind ourselves in service to Him. He alone can free us from lawlessness and selfish sinning. He alone can liberate us from lifeless legalism.

Like James Butler Bonham in the Alamo, no portrait of Jesus exists. However, if we use our freedom to serve God, others will see our resemblance to our Savior and will be drawn closer to Him.

THE LAW OF THE HARVEST

Galatians 6:7-10

**Introduction:**

A woman bounced a \$63 check due to insufficient funds. She didn't pay the check despite two months of contacts by the merchant. Eventually the bill was turned over to a collection agency and she had to pay \$250 to cover the overdraft and clear her name. Psychologists call it "the law of natural consequences." Paul called it the law of the harvest.

**I. The Law of the Harvest: We Reap What We Sow (6:7-8).**

- A. Paul used the kind of farm terminology that would have been familiar to all the people of the rural Middle East. Most families in his day planted wheat or barley, hoed, watered, reaped, threshed, ground grain daily, and cooked bread from the ground grain. They knew the laws of the harvest.
- B. Paul pointed out that the same laws apply in the spiritual realm. He contrasted sowing to the flesh with sowing to the Spirit. Both yield a harvest.

**II. Corollary to the Law of the Harvest: We Reap Where We Sow (6:7-8).**

- A. The farmer does not plant in the north forty and expect to reap in the south forty. He reaps where he sows. So it is with Christians.
- B. We sow kindness in our homes, and we will reap kindness in our homes. Likewise, a man who "sows to his flesh will reap corruption from the flesh" (Gal. 6:8a). We must not be deceived into thinking the law will not apply to us (Gal. 6:7a).

**III. Corollary to the Law of the Harvest: We Reap More Than We Sow (6:7-8).**

- A. No farmer has ever planted the amount he expects to reap. The point of planting is to reap more than we sow. A single

kernel of corn yields a stalk of corn that has two ears and hundreds of kernels of corn.

- B. In the same way, if we consistently sow love in our churches, we will eventually reap an abundant harvest of love in our churches. But if we sow bickering and bitterness to the wind, what can we expect to reap but a whirlwind of the same (Hos. 8:7)?

**IV. Corollary to the Law of the Harvest: We Reap After We Sow (6: 9-10).**

- A. The farmer who plants in the spring does not reap until the fall. He exhibits patience and turns his attention to other things until the harvest time. So it is with the Christian.
- B. We plant the gospel but must water it and wait patiently until God brings the fruit to bear. We work hard teaching a Sunday school class but must exhibit patience until our labors begin to bear fruit. Paul stated, "So we must not get tired of doing good, for we will reap at the proper time if we do not give up" (Gal. 6:9).

**Conclusion:**

Horatio Bottomley was a well-known journalist and financier in England. Elected to Parliament, Bottomley disappointed his constituents and was finally convicted of corruption. In those days the prisoners sewed postal bags. A man visited Bottomley for the first time and was surprised to see his old friend stitching the leather bags. The man's first words were, "Bottomley, sewing?"

Bottomley still had his journalistic way of turning a phrase. He answered, "No, reaping." The law of the harvest is still true today: "Whatever a man sows he will also reap" (Gal. 6:7).

## THE CENTERPIECE OF CHRISTIANITY

Galatians 6:14

### Introduction:

Eric Metaxas shares the following in *Everything You Always Wanted to Know About God (but were afraid to ask)*:

“Q: But how is it that Christians have a monopoly on grace?

A: Christians don’t have a monopoly on grace....God has a monopoly on grace. But despite Christians’ often graceless behavior, Christian theology is the only theology that puts God’s grace at the center of everything.”

### I. The Veritable Paradox of the Cross

A. W. Tozer shares in *That Incredible Christian: How Heaven’s Children Live on Earth*, “At the heart of the Christian system lies the cross of Christ with its divine paradox. The power of Christianity appears in its antipathy toward, never in its agreement with, the ways of fallen men. The truth of the cross is revealed in its contradictions....The gospel is addressed not to reason but to faith. What can be proved requires no faith to accept. Faith rests upon the character of God, not upon the demonstrations of laboratory or logic.”

### II. The Vantage Points of the Cross

- A. The prophetic oracles before the crucifixion
  1. X-ray of the cross (Psalm 22)
  2. Picture of the cross (Isaiah 53, Acts 8:26-39)
- B. The personal observers during the crucifixion (Jn. 19:25-27)—some loved Him, some hated Him, some were indifferent, others were ignorant.
- C. The particular opinions after the crucifixion
  1. Embarrassment (1 Cor. 1:23b)
  2. Embracing the wisdom and power of God
  3. Embellishment to diminish its shame and severity

### III. The Vulgar Perception of the Cross

“Vulgar:” Latin for common, coarse, obscene, lacking taste or refinement. “Vulgate:” speech of the common people.

- A. Many mock the cross of Jesus Christ. Pop star Madonna reportedly said, “Crucifixes are sexy because there’s a naked man on them.”
- B. Others market the cross of Jesus Christ for material gain with no appreciation for its purpose.

### IV. The Victorious Purpose of the Cross (1 Cor. 15:3-4, Jn. 19:30, Heb. 10:10-14)

Some feel they are as good as others; therefore, they will go to heaven. However, unless we come in faith to the cross of Jesus Christ for His atoning sacrifice for sin, we will never go to heaven.

- A. At the cross of Jesus Christ we receive eternal salvation (Heb. 5:5-9).
- B. In the cross of Jesus Christ we receive personal liberation: from sin (Jn. 8:34), from self (Phil. 2:5-11), and from Satan (Heb. 2:14, Eph. 4:26-27, 1 Jn. 4:4).
- C. From the cross of Jesus Christ we receive spiritual education (Heb. 12:3-11, 1 Pet. 2:20-25).

### V. The Voluntary Pilgrimage of the Cross (Lk. 9:23, 1 Cor. 15:31, 1 Pet. 2:11-12)

### Conclusion:

Scottish theologian, George McLeod writes in *Only One Way Left*, “I am recovering the claim that Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves, on a town garbage heap; at a crossroads so cosmopolitan that they had to write the title in Hebrew, and in Latin and in Greek: . . . at the kind of place where cynics talk smut, the thieves curse and soldiers gamble. Because that is where church men ought to be and what church men ought to be about.”

The cross is the centerpiece of Christianity.

# 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

---

#### 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  
or call 407-679-4500 with questions about the accreditation of William Carey University.

**WILLIAM CAREY UNIVERSITY**  
WCU Box 141  
498 Tuscan Avenue  
Hattiesburg, Mississippi 39401

**NON-PROFIT  
ORGANIZATION  
U. S. Postage  
PAID  
Permit No. 937  
Jackson, MS**

