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The
Carey
Pulpit



I am very aff. y yours
W. Carey

William Carey University
Hattiesburg Biloxi New Orleans



In support of this year's topic of the Winter Bible Study, the sermon outlines in this issue of *The Carey Pulpit* are focused on the chapters in the Gospel of Luke which pertain to the passion and resurrection of Christ. I pray that they help you in your Bible study and sermon preparation. *The Carey Pulpit* goes out to pastors across Mississippi and to alumni and friends across the country.

William Carey University is proud to carry the name of William Carey who was born in Paulerspury, England in 1761. As a child he was fascinated by the world around him, and he spent much time in the garden and scavenging the fields collecting different plants. He was inspired by the adventures of Captain Cook and dreamt of traveling to far off lands. However, he appeared destined to live his life as a poor cobbler—a shoemaker. While apprenticing as a shoemaker, he encountered John War, a “dissenter,” who led him to accept Christ as his personal savior. William Carey became a bi-vocational pastor and demonstrated his talent for learning biblical languages. To help lay the theological foundations for the missionary movement, Carey wrote *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens* and worked with other area pastors to establish the Baptist Missionary Society. In 1793 Carey and his family sailed for India, where they would spend the rest of their lives devoted to the Gospel. When Carey answered the call to become a missionary in India, God honored and enhanced all his gifts and talents by transforming the poor shoemaker from England into a linguist, scientist, professor, and social reformer. Carey and his associates evangelized, established Serampore College, and translated the Bible into 40 languages. The “Father of Modern Missions” died in 1834 after helping to start the modern missionary movement.

The spring 2013 issue will recognize the essential work and ministry of bivocational and small church pastors by including sermons from bivocational and small church pastors. The Biovocational and Small Church Leadership Network National Celebration will be held at William Carey University on April 18-20, 2013.

Past and current volumes of *The Carey Pulpit* are posted on the university website, so you will have access to an ever increasing number of sermon outlines. The web address is www.wmcarey.edu/pulpit. If you would like to receive sermon outlines by email, please send your email address to 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.

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The pulpit shown on the cover is a late 19th century line drawing of William Carey's pulpit that now sits in the Carey Library and Research Center (CLRC), Serampore College, India.

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William Carey University

Education and Church Relations 2011-2012 Report

William Carey University had its earliest origins in Poplarville, Mississippi, when W.I. Thames opened Pearl River Boarding School in 1892. It offered “elementary, preparatory, and some college work.” After a devastating fire in 1905, the school was relocated to Hattiesburg and renamed South Mississippi College. Another fire destroyed the school in 1910, and in 1911 it reopened as Mississippi Woman’s college as offered to the Mississippi Baptist Convention, becoming the second institution of higher learning owned by Mississippi Baptists. In 1953 the college became co-educational, and the name was changed to William Carey College. After being approved as a Level 5 institution in 2006, the name became William Carey University. WCU now offers 25 undergraduate majors, 28 minors, 13 concentrations, and 13 graduate degrees, including the Doctor of Osteopathic Medicine, the Doctor of Philosophy in Nursing Education, and the Doctor of Education in Higher Education.

CAREY IS GROWING

- The record enrollment for fall 2011 was 3,759 with students from 30 states and 135 international students from 35 countries.
- Our student/faculty ratio is 14:1.
- Enrollment increased 3.2% over last year and increased 37% over the past five years.
- The College of Osteopathic Medicine (WCUCOM) began its first year in fall 2010 with a full class of 108 medical students. Over 300 medical students are currently enrolled. The first class is engaged in clinical rotations around the state.
- Enrollment at the Tradition campus for fall 2011 was 938, another enrollment record.
- McMillan Hall, which houses Information Technology, the campus post office, and the bookstore, is being expanded to double its size.
- New academic programs were added: Ph.D. in Nursing Education, Ed.D. in Higher Education, Master of Education in Educational Leadership, Bachelor of Science in Criminal Justice, and Bachelor of Arts in Intercultural Studies (missions preparation).
- Two new sports were added: men’s and women’s track and field.
- The Student Foundation was formed by students to raise scholarship funds for other students. It has raised over \$17,000 and awarded their first scholarship this year.
- A record number of students graduated, with a fourth straight year of over 1000 graduates.
- The 1st annual Scholarship Endowment Dinner with Senator Trent Lott was held September 1, 2011 and raised over \$355,000 for scholarships.
- The 2nd annual Scholarship Endowment Dinner with Governor Phil Bryant will be held August 21, 2012.
- WCU underwent a rebranding which involved refining athletic and university logos.

CAREY IS COMMITTED

- WCU published two editions of the Carey Pulpit which provides sermon outlines.
- WCU collaborated with Jones Baptist Association for Carey Day during which 13 Carey students preached, gave testimonies, or led music during worship services.
- The WCU School of Nursing in New Orleans participated in a project involving free eye exams and glasses for local underprivileged children.
- More than 350 local students and 75 teachers and chaperones attended the 2012 Young Authors Celebration hosted by the School of Education.
- The BSU participated in projects to beautify local neighborhoods and tutor.
- Nineteen students served as summer missionaries in six states and six countries.
- WCU students participated in international mission trips to Chile, China, Dominican Republic, England, Honduras, India, Italy, and Peru.
- WCU’s BSU raised \$10,769 for summer missions.
- WCU’s BSU ministries saw 21 professions of faith.
- Through FCA 17 WCU athletes have made professions of faith.
- Nearly 700 participated in the first annual GC Night: A Night for the Great Commission.
- WCU had 99 Church Related Vocation students.

- Over 135,000 hours of community service was provided by 1690 WCU students.

CAREY IS EXCELLING

- The average ACT score for incoming freshmen is 22.8, which is four points higher than the Mississippi average and two points higher than the national average.
- WCU was named a College of Distinction, an honor held by only three schools in Mississippi.
- WCU is a Best College Buy for its high academic standards but below average costs.
- President Tommy King was elected to serve on the National Council of Presidents of the National Association of Intercollegiate Athletics.
- Drs. Lori Watkins, Karen Juneau, and Garry Breland published books.
- The speech and debate team won second place in the national debate tournament.
- WCU softball was named #1 NAIA Scholar Team in the country, and women's tennis was named #5 NAIA Scholar Team in the country.
- All 12 sports qualified for Southern States Athletic Conference post-season play.
- Five teams placed in the NAIA Top 25 in the nation. Softball placed third; men's soccer 7th, women's tennis 12th; women's soccer 13th; and men's tennis placed 15th in the nation.
- Baseball Coach Bobby Halford picked up his 900th win.
- Basketball Coach Steve Knight has become the basketball coach with the most wins at any one institution in Mississippi.

CAREY IS GLOBAL

- WCU maintains its relationship with the Texas Tech University Center in Seville, Spain.
- A teacher/student exchange program with Linyi University brought Chinese professors and students to Hattiesburg, and Carey students and faculty to China.
- The Study, Travel, and Excavation Program took students to Greece, Jordan, and Israel.
- Twelve students and faculty led a mission trip to Serampore, India where they ministered in the church established by William Carey and taught in Serampore College, which was founded by William Carey.
- One hundred thirty-five international students from 35 countries attend WCU.

CAREY IS CELEBRATING

- August 17, 2011 was the 250th anniversary of William Carey's birth (August 17, 1761).
- Special editions of both the *Carey Magazine* and the *Carey Pulpit* were published to celebrate the 250th anniversary of the birth of our namesake.
- In 2011 Drs. Crockett, Noonkester, and Brooke presented at a conference at Serampore College, the college founded by William Carey.
- In the spring of 2012 twelve students and two faculty led a mission trip to Serampore, India.
- A life-size statue of William Carey was placed on the campus in fall 2011.
- WCU co-hosted an IMB missionary appointment service in November 2011.
- Rev. David Gamston, the pastor of Carey Baptist Church in Moulton, England, presented the Carey lecture.
- The Hattiesburg campus hosted the traveling exhibit, *Manifold Greatness: The Creation and Afterlife of the King James Bible* in celebration of the 400th anniversary of the first printing of the King James Bible in 1611.
- Professors who have left a legacy of learning were honored and scholarships were established in their names. The professors honored were Drs. William Clawson, Obra Quave, Milton Wheeler, and Gene Winters.

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.

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.

THE PEACEABLE KINGDOM

Luke 19:28-44

Introduction:

Edward Hicks (1780-1849) painted a series of paintings entitled "The Peaceable Kingdom." Hicks, a Quaker during the American colonial period, was inspired by the words of Isaiah 11:6, "The wolf shall also dwell with the lamb, and the leopard shall lie down with the child and the calf and the young lion and the fatling together, and a little child shall lead them" (NIV). Hicks used these words as a border for these paintings.

Jesus' entry into Jerusalem contains several biblical allusions which give us insight to the meaning of this event and the nature of His kingdom. The donkey is a key to understanding the meaning of this event.

I. Jesus Established a Kingdom of Peace (Luke 19:28-44).

- A. The event is truly a royal entry following the pattern of the kings of the Old Testament. In Luke 19:30, Jesus specifically mentions that "no one has ever ridden" this animal. The king's mule was an animal that only the king rode and had not been ridden or was ever ridden by anyone but the king.
- B. The entry into Jerusalem is a fulfillment of Zechariah 9:9, "Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your King comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey" (NIV). The purpose of the coming of this king is stated in verse 10, "He will proclaim peace to the nations." In the ancient Near East, the animal ridden by a king was an indication of his purpose. Horses were used for warfare and were not normally ridden for any other purpose. So if a king approached a city on a horse, it indicated his intentions to attack. However, when the king was

coronated, he approached a city on a donkey. So Jesus enters Jerusalem in such a way as to fulfill prophecy and to demonstrate His intention to establish a kingdom of peace.

- C. At the birth of Jesus, the angels proclaimed the good news that Jesus, the Messiah, would bring peace on earth (Luke 2:14). As citizens of the kingdom of God, Christians should live at peace with one another (1 Cor. 7:15).

II. Citizens of the Kingdom of God Are Peacemakers (Matt. 5:9).

- A. Blessed are the peacemakers (Matt. 5:9).
- B. Called to peace (Col. 3:15).
- C. Live in peace (Rom. 12:17-18).
- D. Pursue peace (Heb. 12:14-15).

Conclusion:

Jesus came to establish a peaceable kingdom, and, as his subjects, we are to be a peaceable people. However, most of us know that we are not really peaceable people by nature. Therefore, we need to follow Paul's instructions to the Galatians and live by the Spirit, allowing the Spirit to nourish the fruit of the Spirit within us. "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (Gal. 5:22-23a). There is one fruit of the Spirit, and all of these elements are integral parts of that fruit.

Will you submit to God's Spirit today and allow the Spirit to transform you into a member of Christ's peaceable kingdom? If you have already committed your life to be a member of Christ's peaceable kingdom, will you allow Him to do whatever is necessary to transform you into a person of peace, committed to living at peace with everyone?

LIVING VICTORIOUSLY

Luke 21:34-36

Introduction:

We all want to have our lives glorify the Lord and thus live victoriously for Him. The words, "Well done, my good and faithful servant," are words believers long to hear when they get to heaven. But exactly how can we live this victorious life? Let's look at Scripture to get our answer.

I. Examine Ourselves (21:34a, 36a).

- A. In verse 34a Jesus says, "Be on your guard" so that sin does not enter into your life.
- B. In verse 36a Scripture tells us again, "Be alert at all times," repeating the need to eliminate sin from our lives.
- C. 1 Cor. 11:28 also exhorts Christians to examine themselves to make sure there is no known sin in their lives.

II. Eliminate Sin (21:34).

- A. This verse gets specific and lists several sins in particular.
- B. It mentions "carousing" and "drunkenness."
- C. Then this verse exhorts us to eliminate "the worries of life."
- D. Any worry or distraction in life that gets our eyes off Jesus is a sin, and we need to get rid of it from our lives.

III. Exalt Prayer (21:36).

- A. The verse says, "Praying that you may have strength."
- B. Prayer is to be integrated into everything we do (Rom. 12:12, Phil. 4:6, 1 Thess. 5:17).
- C. We gain strength to overcome sin in our lives by having a healthy prayer life.

Conclusion:

So, to live victoriously for Christ requires us to do three things. First, we must take an honest look at our lives and examine ourselves to see if there is anything we need to change—see if there is any sin in our lives. Second, we must confess any sin to Jesus and forsake it for good. And third, we can only live the Christian life by having a consistent prayer life. We do not have the strength in ourselves to live victoriously in Christ. Our strength comes from a minute-to-minute steady, consistent prayer life with our Lord and Savior Jesus Christ.

Mississippi Baptist Convention

October 30-31, 2012

www.mbc.org



WCU Alumni Reception

October 30, 2012, 5:00 p.m.

First Baptist Church, Jackson

Southern Baptist Convention

June 12-13, 2013

Houston, Texas



WCU Alumni Reception

Tuesday, June 12

For more information or to RSVP:
601-318-6561 or ccofield@wmcarey.edu

**JESUS CAN CHANGE THE WAY
YOU LOOK AT LIFE**

Luke 24:13-35

Introduction:

In Archibald McLeish’s play, *J.B.*, the struggles of Biblical Job are placed in a modern setting. J.B. and his wife Sarah experience massive family tragedies. At the end of the play, Sarah embraces J.B. and says:

Blow on the coal of the heart.
The candles in the churches are out.
The lights have gone out in the sky.
Blow on the coal of the heart
And we’ll see by and by....

That is the way it was for the two disciples walking the Emmaus Road on resurrection Sunday.

I. The Disillusionment of the Disciples.

- A. The two were disillusioned because they thought Jesus was dead.
 - 1. They were talking about what had happened (Jesus’ death) in a negative way. They saw it as a disaster.
 - 2. Their faces were downcast. “Sadness was written across their faces” (TLB).
- B. Christians are often disillusioned about life. Their attitude is “color me grey,” and they act down in the mouth. Why?
 - 1. We forget the truth we know. Martin Luther’s wife (dressed in black) asked him, “Why can’t I dress as if God is dead when you act that way?”
 - 2. We forsake the fellowship of believers. These two were leaving Jerusalem where the other disciples were.

II. The Dialogue with the Disciples.

- A. Jesus came to them on the road (24:15). Three of the greatest words in the New Testament are “then Jesus came” (John 11:17).
- B. Jesus entered into their grief. He didn’t stand aloof. Instead, He showed an interest in their predicament.

- C. Jesus opened the Scriptures.
 - 1. He took “Moses and the prophets” (a reference to the O.T.) and showed them the truth about Himself (15:27).
 - 2. Later the two said, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” (15:32).
 - 3. The Scriptures give us light (Ps. 119:130).

III. The Discovery by the Disciples.

- A. The discovery was made when they invited Jesus in.
 - 1. Notice two factors about their discovery.
 - a. First, their insistence. When they arrived in Emmaus, they “constrained” Jesus to come into the house (15:29).
 - b. Second, their identification. Jesus was a stranger to them until He broke the bread. The guest became the host.
 - 2. They rediscovered hope when they realized Jesus was alive. That’s what disillusioned people need to do.
- B. The discovery was shared with others. The disciples returned to Jerusalem and shared their discovery with other believers.

Conclusion:

In the play, Sarah embraces J.B. and says, “We will see by and by.” Jesus came to the disciples on the Emmaus Road, and He enabled them to see. He changed their outlook on life. Perhaps we need to allow Him to do that for us now.

IT STARTS IN THE HEART

Luke 24:13-35

Introduction:

I once heard a song that asked the questions, "Where do broken hearts go? Can they find their way home?" These two disciples' hearts may not have been broken, but they were certainly burdened and blinded. Experience the encounter with Jesus and how he impacted their belief and behavior. If you are experiencing a lack of trust and triumph in your love and loyalty, let's give Jesus a chance. He is the greatest heart specialist I know. It doesn't matter the kind of heart because He's the King of Hearts.

I. When Jesus Joined the Disciples, They Had Burdened Hearts (24:13-24).

- A. Their burdened hearts affected their determination.
 - 1. They were downcast in spirit.
 - 2. Their disappointment and dejection showed up in their disposition.
- B. Their burdened hearts affected their destination.
 - 1. They were going in the wrong direction; all the action was to happen in Jerusalem (Acts 1:4).
 - 2. When you give up, there is nothing to live up to.

II. When Jesus Taught Them, They Had Burning Hearts (24:25-32).

- A. Through firm yet patient explanation, Jesus helped them understand God's redemptive purposes.
- B. From Moses to the prophets, Jesus interpreted for them the things concerning Himself and what He had to suffer.

III. When Jesus Revealed Himself to the Disciples, They Had Believing Hearts (24:31-34).

- A. They got up that very hour and returned to Jerusalem.
 - 1. Vision activates faith.
 - 2. It is not hard to follow God when you believe God.
- B. Their confusion was converted into clarity and a powerful witness. Belief brings boldness to our witness of Jesus.

Conclusion:

We can learn so much from this encounter, but let's limit our focus to a simple insight: Jesus goes to out-of-the-way places for little-known or unknown people so that they can know Him. When things aren't going right in your life and you have lost your zest and zeal, maybe it is time for a check-up to see if you are really connected and corrected from the heart. Have you been blinded to what the Lord Jesus is asking you to do? Are you so loaded down with the cares and conveniences of this world that you don't even recognize or realize the powerful witness we are called to give a lost and lifeless world? Is it okay for Jesus to stop by for an examination and explanation of the condition of your heart? When things seem cold and callous, maybe it is more about your heart than your head. Remember, it starts in the heart.

**Bivocational and Small Church
Leadership Network
National Celebration**

**April 18-20, 2013
William Carey University**

WHY I BELIEVE IN THE RESURRECTION

Luke 24:26-43

Introduction:

Several years after the phenomenon of the Da Vinci Code, a book entitled *The Jesus Family Tomb* and a documentary by James Cameron entitled "The Lost Tomb of Jesus" claimed that the tomb of Jesus had been discovered. Even before Joe Zias, former curator of archaeology at the Israeli Antiquities Authority, described it as a "hyped up film which is intellectually and scientifically dishonest" and Jodi Magness, an archaeologist at the University of North Carolina argued that the filmmakers "have set it up as if it's a legitimate academic debate, when the vast majority of scholars who specialize in archeology of this period have flatly rejected this," I knew it was false because I have personally encountered the resurrected Christ. Nevertheless, the stakes are high because without the resurrection, Christianity collapses (1 Cor. 15:14-17). Therefore, an investigation into the testimony surrounding the resurrection of Jesus is warranted.

I. Testimony of Biology.

- A. Resurrection is impossible.
 - 1. Resuscitation, not resurrection, is possible.
 - 2. We are "destined to die once and after that to face judgment" (Heb. 9:27).
- B. With God all things are possible (Matt. 19:26b).
 - 1. Valley of dry bones (Ezek. 37:1).
 - 2. It was impossible for Jesus to be held in the power of death (Acts 2:24).

II. Testimony of the Empty Tomb.

- A. "He is not here, for He has risen, just as He said" (Matt. 28:6).
- B. An empty tomb does not prove resurrection.
- C. Producing Jesus' body would have destroyed Christianity, and the Pharisees made every effort to disprove the resurrection to no avail.

III. Testimony of the Witnesses.

- A. Scriptural witnesses (Luke 24:45-27).
- B. Personal witnesses.
 - 1. At the empty tomb (John 20:1-3).
 - 2. To Mary Magdalene in the garden (John 20:11-18).
 - 3. To other women (Luke 24:10).
 - 4. To the two on the road to Emmaus (Luke 24:13-35).
 - 5. To Peter (Luke 24:34).
 - 6. To ten disciples in the upper room (Luke 24:36-43).
 - 7. To eleven disciples in the upper room (John 20:26-29).
 - 8. To seven disciples fishing (John 21:1-14).
 - 9. To the five hundred (1 Cor. 15:16).
 - 10. To James (1 Cor. 15:17).
 - 11. The ascension (Luke 24:50-53; Acts 1:6-11).
 - 12. To Paul (Acts 9:1-19).

IV. Testimony of Transformation.

- A. Thomas: Doubt to faith (John 20:24-29).
- B. Peter: Fear to courage (John 18:15-27; 21:15-19).
- C. Paul: Persecution to proclamation (Acts 9:1-22).
- D. The best evidence is our transformed lives.

V. Testimony of Hope.

- A. Victory in the resurrection (1 Cor. 15: 51-58).
- B. Hope in the resurrection (1 Pet. 1:3).

Conclusion:

The words of the hymn "He Lives" powerfully proclaim that the best evidence for the resurrection is not 2000 years old, but exists today.

*I serve a risen Savior, He's in the world today
I know that he is living, whatever men may say...
He lives, He lives, Christ Jesus lives today!
You ask me how I know he lives,
He lives within my heart.*

THE BELIEF OF A THIEF

Luke 23:39-43

Introduction:

The belief of a thief is interesting to consider. It may surprise you to know that both of the thieves in our passage were believers. One believed a lie, and the other came to believe the truth, but both believed. Each of the Synoptic Gospels provides information about the thieves crucified on either side of our Lord Jesus Christ (Matt. 27:38-44, Mark 15:27-28, and Luke 23:39-43). We will observe three points from our text.

I. There Is a Grief Deserved.

- A. Dr. Luke writes in Luke 23:39-41, "Then one of the criminals who were hanged blasphemed Him, saying, 'If You are the Christ, save Yourself and us.' But the other, answering, rebuked him, saying, 'Do you not even fear God, seeing you are under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong'" (NKJV).
- B. Please note this thief asked the other, "Do you not even fear God . . .?" (Luke 23:40) The fear of God is the first step toward repentance and faith. This thief admits his guilt and accepts the grief of crucifixion as deserved. He further acknowledges the innocence of Jesus. From Heb. 7:20-28 we learn about the saving ability of the sinless Son of God.

II. There Is a Belief Declared.

- A. We read in Luke 23:42, "Then he said to Jesus, 'Lord, remember me when You come into Your kingdom.'" The chorus to the song "Do Lord" comes to mind: "Do Lord, O do Lord / O do remember me / Do Lord, O do Lord / O do remember me / Do Lord, O do Lord / O do remember me / Way beyond the blue."

- B. From the statement of the thief we see his belief in the resurrection. This thief said, "Lord, remember me when You come into your kingdom." Please note he said, "When You come." There was no doubt or unbelief. John stresses the importance of belief in John 3:16-21 and 1 John 5:10-13.

III. There Is a Relief Delivered.

- A. From Luke 23:43 we read, "And Jesus said to him, 'Assuredly, I say to you, today you will be with Me in Paradise.'" Jesus tells about a man named Lazarus who found relief in "Abraham's bosom" (Luke 16:19-31).
- B. However, here Jesus mentions "Paradise," as we read in 2 Cor. 12:3-4 and Rev 2:7.

Conclusion:

Charles Haddon Spurgeon (1834-1892) delivered a message titled, "The Believing Thief," on Sunday, April 7, 1889, at the Metropolitan Tabernacle, Newington. In it he explains, "I conclude by again saying that this is not an exceptional case. . . . I pray you, therefore, if any of you have not yet trusted in my Lord Jesus, come and trust in him now. Trust him wholly; trust him only; trust him at once. Then will you sing with me—

*The dying thief rejoiced to see
That fountain in his day,
And there have I, though vile as he,
Washed all my sins away."*

When you think someone is hopeless, remember the belief of a thief.

THE PETER PRINCIPLE

Luke 22:31-32

Introduction:

Dr. Robert Lightner of Dallas Theological Seminary was once in a small plane that flipped on takeoff injuring him beyond recognition. When asked about the ordeal, he commented, "I learned things I didn't know I needed to learn."

In this text we are going to see Christ Jesus set the scene for Peter and the others to learn things they did not know they needed to learn. Learn with me as we discover what I have called "The Peter Principle."

I. Announcement of an Evil Plot: Satan Has Desired You (22:31).

- A. "Desire" here means "to claim for one's self, to claim back, or to repossess."
- B. This definition applies to the principle of legal rights.
 - 1. If you hold the title to something, you have the legal right to whatever that is.
 - 2. Satan once had the legal right before God to claim Peter and the rest of us (Eph. 2:1-3).
 - 3. By being reborn, we left Satan's family and joined God's family.
- C. Satan already had Judas; now he wanted the rest of them. "You" in this phrase is second person plural, indicating that Jesus is speaking to Simon while including the other disciples. In the same way, he wants you and me.
- D. Satan's purpose in seeking to reclaim us is to sift us, to shake us (22:31c).

II. News of an Eclipsing Power: The Power of Prayer (22:32a).

- A. Jesus recognized a need and asked specifically for that need.
- B. Jesus prayed that Peter's faith would not fail or be covered up by his troubles. When our troubles loom large, we need prayer warriors to lift us up and encourage us (Heb. 10:25).

III. Encouraging Purpose: Strengthen Your Brothers (22:32).

- A. The King James Version reads, "When you are converted," meaning "return," not in relation to salvation, but in coming back to where you were, to where you belong.
- B. Just as Jesus told Peter to strengthen his brothers, we are to bear burdens (Gal. 6:2) and encourage others (Heb. 3:12-13).

Conclusion:

Oswald Chambers said, "God can never make me wine if I object to the fingers he uses to crush me. If God would only crush me with his own fingers and say, 'Now, my son, I am going to make you broken bread and poured-out wine in a particular way, and everyone will know what I am doing.' But when he uses someone who is not a Christian... or some set of circumstances that I said I would never submit to, and begins to make these the crushers, I object."

"I must never choose the... things God will use to make me broken bread and poured-out wine. His own Son did not choose. God chose for his Son that he should have a devil in his company for three years."

"Let God do as he likes. If you are ever going to be wine to drink, you must be crushed."

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'NEATH THE OLD OLIVE TREES

Luke 22:39-46

Introduction:

B. B. McKinney wrote a great old hymn that I remember from childhood. The chorus is "'Neath the old olive trees, 'Neath the old olive trees, Went the Savior alone on His knees: 'Not My will, Thine be done,' cried the Father's own Son, As He knelt 'neath the old olive trees."

To sing that great, old hymn is to get a sense of the agony, the loneliness, and the setting of Jesus' prayer in Gethsemane.

I. 'Neath the Old Olive Trees Was a Regular Place of Prayer for Jesus (22:39).

- A. Verse 39 says that Jesus went there "as usual." Garden space was limited in Jerusalem, but some wealthy people bought spaces on the Mount of Olives. Apparently, some friend had given Jesus the key to his garden.
- B. Prayer was very important to our Savior, as it has been important to the saints through the years. D. L. Moody said, "Every great movement of God can be traced to a kneeling figure."

II. 'Neath the Old Olive Trees a Lonely Man Prayed on That Night (22:41).

- A. Jesus took the eleven with Him to the garden and asked them to pray for themselves because temptation was coming!
- B. Then Jesus went a little bit deeper into the garden to pray alone. During this long, remarkable time of prayer, Jesus occasionally got up to check on His disciples. He urged them to wake up and pray because He knew how intense the spiritual warfare would be.

III. 'Neath the Old Olive Trees Jesus Prayed for the Father's Will (22:42).

- A. Jesus' great prayer concern was how this mission of redeeming lost sinners was to be accomplished. There is no other scene like this in history. This is the very hinge

and turning point of Jesus' life. When I read it, I feel that I need to take off my shoes because I am on holy ground.

- B. To what lengths will the Son of God go to save us from sin? Will He just try to teach us the way we ought to live? Will He simply accept the rejection of His life and words, return to heaven and say, "Well, Father, I tried; but they wouldn't listen."
- C. Just what does it take to save sinners like us? The Father said that it takes a perfect, spotless, obedient, sinless life offered as a bloody sacrifice. When men and women identify by faith with this sacrificial Lamb of God, they are saved!

IV. 'Neath the Old Olive Trees Jesus Prayed a Prayer of Agony (22:44).

- A. Luke says that Jesus was in anguish during His prayers. The word for anguish pictures a battle where a man is straining every nerve and muscle. The weight of our sin was crushing Him. 'Neath the old olive trees a strange thing could be seen: large, thick drops of nearly coagulated blood were oozing from Jesus' sweat glands.
- B. How do you feel about this awful picture of Jesus 'neath the old olive trees? Someone said that this was a poor way for the Son of God to face death. Someone said that history is full of cases of men and women bravely facing death. Yes, but I tell you that this was no ordinary death. This death is about more than pain, whippings, and nails. This death is about the judgment of a Holy God upon the sin of the world.

Conclusion:

As you think about what happened 'neath the old olive trees, do you now see the necessity of the cross? Have you been searching for another way to God? There is no other way. Is it time you said, "Not my will, but Thine be done"?

THE PASSION OF THE CROSS

Luke 22:39-46

Introduction:

Before we can understand the passion of the cross, we need to understand what the cross is.

Today the cross is glorified, and almost worshiped by some. Some would say the following about the cross:

- That would look great on a necklace.
- That would be a cool tattoo.
- That would make an amazing pair of earrings.
- Let's put one on top of the steeple.
- Let's stand one in the front yard.
- Oh, my mom has one hanging on the wall.
- Let's put one on our car, our business cards, or a greeting card.
- Let's use it on our website.

I don't want you to get the wrong idea. I love the cross; I honor the cross; and I am thankful for the cross. As the old hymn says, "At the cross, at the cross where I first saw the light, and the burden of my heart rolled way. It was there by faith I received my sight, and now I am happy all the day." To know the saving grace of God, we need to know the passion behind the cross. We can understand this in three areas.

I. The Passion of the Father (John 3:16, Rom. 5:8).

- A. We see the Father's passion in the gift that He gave. He willingly gave His own son because of His love for us.
- B. We see the Father's passion in His resolution. God saw what would happen to Jesus before He formed the world, and yet He did it anyway. Imagine knowing that He would place the weight of the world on His own Son. He could have chosen not to do it, but He was resolved to make a way for our redemption.

II. The Passion of the Son (Luke 19:10, Matt. 26, Mark 14, Luke 22, John 18).

- A. Jesus' passion was focused. The cross was His life's focus, His reason for being on earth. Everything that He did in life was working to that one end.
- B. Jesus' passion was committed. In the Garden of Gethsemane, Jesus showed His commitment. He prayed that the Father's will be done even though He did not really want to endure what was to come.

III. The Passion of the Believer (Rom. 12:1, Matt. 5:44, Matt. 28:18-20).

- A. Knowing the passion of the Father and knowing the passion of the Son will always invoke passion in a true believer. When we understand the love that has been given to us, it compels us to devote our lives more to Him.
- B. What does this passion look like in a believer?
 - 1. It looks like love. It is easy to love those who love us, but loving like Jesus did means loving the unlovable. This is the love of Christ, "Greater love has no man than this: to lay down his life for another" (John 15:13).
 - 2. It looks like the Great Commission. This may mean going, spending, sending, or doing any number of things to spread the gospel. The short answer is it looks just like Jesus!

Conclusion:

Have you realized the passion of the cross? Have you fully considered what the Father and the Son have done for you? You will not know the true passion of the believer until you experience your own "Gethsemane moment," that moment when you, just as Jesus did, surrender your will to the will of the Father, and you say, "Not my will, but Yours be done."

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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.

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