



The Carey Pulpit

*Let us hear the conclusion of
the whole matter: Fear God
and keep His commandments,
For this is man's all.*

Ecclesiastes 12:13

*I am very aff. yours
W. Carey*

William Carey University

Hattiesburg Biloxi New Orleans



This issue of *The Carey Pulpit* is devoted to Ecclesiastes, 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 sermon outlines quarterly 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. If you would like to receive the sermon outlines by email as well, 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.

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

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.

Mississippi Baptist Convention

November 1-2, 2011

www.mbc.org



WCU Alumni Reception

November 1, 2011, 5:00 pm

First Baptist Church, Jackson
Chapel Parlor

RSVP: 601-318-6561 or ccofield@wmcarey.edu

WCU Homecoming

Friday and Saturday,
April 20-21, 2012

For more information, call
1.800.962.5991, ext. 6561

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William Carey University

Education and Church Relations 2010-2011 Report

When the Mississippi Baptist Convention accepted the debt-free gift of Mississippi Woman's College from a group of Hattiesburg churches in 1911, it became 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 23 undergraduate majors, 27 minors, 12 concentrations, and nine graduate degrees, including the Doctor of Osteopathic Medicine.

CAREY IS GROWING

- The record enrollment for fall 2010 was 3,639 with students from 30 states and 105 international students from 33 countries.
- Our student/faculty ratio is 14:1.
- Enrollment increased 12.3% over last year and increased 45% 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. The second class of 108 began this fall 2011.
- The three-building complex of the WCUCOM was completed to provide state-of-the-art facilities for the medical school.
- A new baseball field house and batting cages were completed this year, along with a field house for tennis and soccer.
- The former maintenance building was remodeled into a fitness and recreation center.
- The Joe and Virginia Tatum Theatre hosted its first production in the fall of 2010.
- Twenty acres and over 100 parking spaces were added to the Tradition campus to accommodate its record enrollment of nearly 1,000 students.
- New academic programs were added: a Bachelor of Science in career and technical education, a Master of Arts in English, a Master of Education in mathematics, and a specialist in higher education leadership.
- Three new sports were added: men's and women's cross country and women's golf.

- The Student Foundation was formed by students to raise scholarship funds for other students. They raised over \$14,000 and will award their first scholarship this year.
- A record number of students graduated, with a second straight year of over 1,000 graduates.
- The restricted endowment increased by over \$1 million.
- The first annual Scholarship Endowment Dinner was held September 1, 2011.

CAREY IS COMMITTED

- WCU published the *Carey Pulpit*, with the spring 2011 edition featuring missions-related outlines in honor of the 250th anniversary of William Carey's birth.
- WCU hosted a Winter Bible Study Conference, the HeartSong Music and Worship Arts Camp, and the Mississippi Baptist Youth Choir and Orchestra Camp.
- WCU collaborated with George-Greene and Perry Associations for Carey Days, during which Carey students preached, gave testimonies, and led music during worship services.
- In conjunction with Campers on Mission and numerous associations, a home near the campus was renovated for furloughing missionary families.
- The WCU-Tradition Campus collected 5,600 pounds of food for local pantries.
- 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 2011 Young Authors Celebration hosted by the School of Education.
- The Quality of Life Project ministered to elderly with special needs.
- Nursing students participated in a medical mission trip to Honduras.
- The BSU participated in projects to beautify local neighborhoods and tutor disadvantaged children.
- Nineteen students served as summer missionaries in five states and seven countries.

- WCU students participated in mission trips to the Mississippi Delta, Seattle, Peru, China, Kenya, Mali, and Italy.
- WCU's ministries saw 120 professions of faith and five church plants.
- WCU had 84 church related vocation students, and 45 more are exploring a call to ministry.

CAREY IS EXCELLING

- The average ACT score for incoming freshmen is 23.8, an increase over last year 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. Distinctive characteristics include engaging students, providing outstanding teaching, offering vibrant communities, and producing successful outcomes.
- WCU was named a Best College Buy for its high academic standards but below average costs.
- The speech and debate team won second place in the Pi Kappa Delta 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.
- Four teams placed in the NAIA Top 25 in the nation. Softball placed third; women's tennis 12th; women's soccer 13th; and men's tennis placed 15th.

CAREY IS GLOBAL

- WCU maintains its relationship with the Texas Tech University Center in Seville, Spain.
- A teacher/student exchange program with Linyi Normal University brought Chinese professors and students to Hattiesburg, and Carey students and faculty to China.
- The Study, Travel, and Excavation Program took students to Jordan and Israel.
- The freshman and sophomore Carey Scholars took a Heritage Tour of England, visiting "Carey Country" and London.

CAREY IS CELEBRATING

- August 17, 2011 is 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.
- Drs. Crockett, Noonkester, and Brooke visited India in March to attend a conference at Serampore College, the college founded by William Carey.
- A life-size statue of William Carey will be placed on the campus this fall.
- Several events are planned in honor of this anniversary, including a Carey birthday party, an art exhibit, and an IMB missionary appointment service on November 16, 2011.

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 CHIEF END OF MAN

Ecclesiastes 12:13

Introduction:

This verse is the summary determination of the Preacher (Qoheleth 1:1), the sum and substance of the entire book of Ecclesiastes. Indeed, the whole of Scripture regarding the purpose of man is condensed into these few words. It is for this purpose that man was created and placed in this world; this is his real object, the chief good and end which we are to all seek: "Fear God and keep His commandments."

The Preacher (presumably Solomon) had experienced it all. He had contemplated the beauty of the natural but temporal world, diligently sought worldly wisdom and knowledge, and had drunk deeply from the broken cistern of earthly pleasures, possessions, and accomplishments. All these produced only injustice, greed, frustration, and discontentment. They are "vanity of vanities! All is vanity." They are "striving after the wind," nothingness and futility; these cannot satisfy, for God has "put eternity into man's heart" (3:11).

What can fill this great vacuum created by God in man's heart? Only this one thing, concludes the Preacher: "Fear God and keep His commandments." And herein God is most glorified, and man is most satisfied.

I. The Fear of God: Tremble in Awe.

- A. To fear God is to tremble before Him, for the Lord God Omnipotent reigns, is exalted above His creation, and is infinitely holy (Ps. 99:1-3). We dare not saunter into His holy presence, lest we be consumed (Heb. 12:28-29).
- B. Proper fear of the Lord elicits reverence and awe in the assembly of the saints (Ps. 89:7), for none can stand before Him by his own merit (Ps. 76:7, Rom. 5:1-2).
- C. The fear of the Lord enables us to:
 - 1. Judge righteously (2 Chron. 19:6-7), gain true wisdom (Ps. 111:10), attain accurate knowledge (Prov. 1:7), and hate that which is evil (Prov. 8:13).

- 2. Prolong our days (Prov. 10:27) and live with confidence (Prov. 14:26). The fear of God delivers the soul from every other fear and from all anxiety.
- 3. Drink from the Fountain of Life (Prov. 14:27), be content and satisfied (Prov. 15:16, 19:23), and live an honorable life (Prov. 22:4).
- D. In a word, to tremble in awe and reverence before the Majesty and Holiness of Almighty God is life and joy, health and peace.

II. The Service of God: Obey With Gladness.

- A. To keep the commandments of God is the outward demonstration of the inward fear of the Lord. Hence, keeping His commandments is inseparably connected with the fear of the Lord.
- B. God delights in obedience above sacrifice (1 Sam. 15:22).
- C. An infinitely beneficent God has every right to expect that we serve and obey Him with joy and gladness of heart (Deut. 28:47-48, Ps. 100:2, Acts 2:46).
- D. When we obey Him with gladness, God becomes an enemy to our enemies (Exod. 23:22), blesses us (Deut. 11:27), deals mercifully with us (Exod. 20:6), causes us to prosper (Ps. 1:1-6), manifests Himself to us (John. 14:26), and makes His abode in us (John 14:23).

Conclusion:

In this—the fear of God and obedience to His will—lies all that holds any permanent value for man. All else is vanity and will pass away, but this carries with it an eternal weight of glory. This is the chief end, chief honor, and chief happiness of man. For when we walk thus before God, He is most glorified, and we are most satisfied. This is the purpose for which we were created.

THE CLUTTERED LIFE**Ecclesiastes 2:1-17****Introduction:**

Immanuel Kant said, "Give a man everything he desires, and yet at this very moment he will feel that everything is not everything." What gives us contentment? The world promises that contentment will be ours when we have everything. Is that true? Or have we believed a lie? When we adopt the world's philosophy, the result is a cluttered life.

I. The Characteristics of a Cluttered Life (2:4, 9, 10).

- A. Busyness—results in neglected relationships with spouse, family, friends, and God.
- B. A search for more—the constant pursuit of attention, power, or wealth.
- C. A lack of discipline—causes a cluttered life to spin out of control.

II. The Cause of the Cluttered Life (2:1-17).

- A. An examination of the heart reveals the reason for the calamity.
 1. The author in this passage uses the pronoun "I" 28 times and "me, mine, and myself" 25 times.
 2. Selfishness controls the cluttered life.
- B. The speech of the cluttered life reveals selfishness.
 1. Their redundant vocabulary (I and me) reveals the controlling factor in their lives.
 2. The heart is filled with selfishness.
 3. God is pushed out of His rightful place. The cluttered life leaves little or no room for God.

III. The Consequences of the Cluttered Life (2:11).

- A. The consequences of such a pursuit lead to destruction. It may take years, and it may go undetected by others, but the demise is certain.

B. A disease festers because of this lifestyle.

1. Consumerism can become just as addictive as alcoholism.
2. The problem involves the undisciplined craving that results in addiction.
3. The demise begins not with possessions, but when possessions control us.

IV. The Cure for the Cluttered Life.

- A. Guard your heart by practicing solitude. Richard Foster has observed: "In contemporary society, our adversary majors in three things: noise, hurry and crowds. If he can keep us engaged in 'muchness' and 'manyness,' he will rest satisfied."
- B. Guard your heart by practicing stewardship.
 1. The world wants us to believe that we own everything, or at least that we can own everything.
 2. The truth is that God owns it all.
 - a) We are his managers.
 - b) A steward manages the assets for the owner until the owner wants it back.
 3. We may possess much, but we own nothing.
- C. Guard your heart by practicing service.
 1. We are not to service ourselves with the possessions we store up.
 2. The major purpose for life is not to accumulate wealth.
 3. We are to use our resources to glorify God and reach others for him.

Conclusion:

Clutter in our lives is a result of a heart problem—a heart that is not content. Unless you solve the heart problem, the clutter will continue to follow you. Allow Jesus to give you true contentment and remove the clutter from your life.

CONTENT IN A DISCONTENT WORLD

Ecclesiastes

Introduction:

Even in economically difficult times, we live in one of the most prosperous countries in one of the most prosperous periods in history, yet many are miserable as they are trying to “keep up with the Joneses.” The author of Ecclesiastes was discontent and searching for contentment, meaning, and significance. He searched in a variety of areas, including riches, pleasure, wisdom, and work, but found that they all were unsatisfying.

I. Discontent with Stuff.

- A. Pleasure, riches, and work are meaningless (2:1-11).
 - 1. The author of Ecclesiastes pursued pleasure and riches but only found meaninglessness.
 - 2. The pursuit accomplished as much as “chasing after the wind.”

Illustration: When my oldest daughter was young, we would picnic among the trees and watch my daughter chase after the squirrels. They would play with her and let her get close. My daughter was sure she could catch one as it would stop and tease her, but when she got too close, it would dart a little further away. It was an endless cycle until my daughter exhausted herself. Her chasing after the squirrels was as fruitful as chasing after the wind.

- B. Work leads to discontent (4:4-8).
 - 1. The author pursued meaning through achievements and work but only found envy and discontent.
 - 2. The pursuit only led to discontent.

Illustration: According to *US News and World Report* (July 27, 1992), for Americans with household incomes under \$25,000, it would take \$54,000 a year to fulfill the

American dream. Those who make \$100,000 crave an average of \$192,000. In other words, the American dream requires about twice as much as we have.

II. Content with God.

- A. With God one finds happiness and contentment (2:24-26).
- B. What God gives endures (3:12-14).
- C. Enjoy the life God has given (8:15).
- D. Contentment in God, not circumstances (Phil. 4:11-12).
- E. Godliness with contentment is great gain (1 Tim. 6:6-9).

Illustration: Benjamin Franklin said, “Discontentment makes a rich man poor, but contentment makes a poor man rich.”

III. Purpose and Meaning with God.

- A. Obedience and the fear of the Lord lead to meaning and purpose (12:13-14).
- B. To live is Christ (Phil. 1:21-26).

Conclusion:

Only by God’s grace and in pursuit of a relationship with Him do we find contentment, meaning, and purpose.

Southern Baptist Convention

June 19-20, 2012 ♦ New Orleans, LA

www.sbc.net

William Carey University Alumni

Ice Cream Fellowship

Tuesday, June 19, 2012

8:00-9:00pm

Please RSVP to Cindy Cofield at 601.318.6561 or ccofield@wmcarey.edu

VERRIGHTEOUS?**Ecclesiastes 7:16-20****Introduction:**

As a professor, I often advised students to find balance. They should not study so much that they neglect their relationships; however, they should not so enjoy their social lives that they neglect their studies. To be healthy physically, we have to find balance: not too much sugar, but not too little; not too much water, but not too little.

We all recognize the importance of balance and moderation, but the author of Ecclesiastes surprisingly tells us not to be overrighteous. How can we be overly righteous, and how can sin in moderation be acceptable?

I. Do Not Be Overwicked (7:17).

- A. Throughout the Bible we are warned to avoid sin, not only because of the consequences, but because it displeases God.
- B. God punishes and judges those who are sinful.

II. Do Not Be Overrighteous (7:16, 20).

- A. The overrighteous are arrogant.
 1. There is not a righteous man on earth (Eccles. 7:20, Rom. 3:10).
 2. It is an arrogant presumption to view ourselves as better than others or to think that we could stand before a holy God in our own righteousness.
- B. The overrighteous are judgmental.
 1. What room does overrighteousness leave for grace?
 2. What room does justice leave for forgiveness?
 3. The prodigal son's older brother's overrighteousness (Luke 15:11-32) prevented him from rejoicing in his brother's repentance and return.
- C. The overrighteous are legalistic.
 1. Overrighteousness is more concerned with rules than relationships.

2. The church in Ephesus was commended for its hard work, good deeds, and intolerance of wicked men, but was ultimately condemned because tragically it had "lost its first love" (Rev. 2:1-5).

- D. Overrighteousness leads to self ruin (Eccles. 7:16).

Illustration: One of the best examples of the destruction of overrighteousness and law's inability to accept grace is the novel and play *Les Miserables*. Jean Valjean is a criminal who, because he is shown grace by a priest, is transformed into an honorable and gracious man. However, he is relentlessly pursued by the police officer Javert who only lives by the law and cannot believe in the injustice of forgiveness. When Jean Valjean is given the opportunity to kill Javert and end Javert's unending pursuit, he shows Javert grace and lets him go. Javert's inability to accept forgiveness and his inner struggle with the demands of law lead him to commit suicide.

III. Do Fear the Lord (7:18-19).

- A. The fear of the Lord:
 1. Recognizes the chasm between a perfect, holy God and frail, sinful humanity.
 2. Holds us accountable when no one sees our righteousness or wickedness.
 3. Holds on to the goal of righteousness without letting go of the humility of our wickedness.
 4. Leads to wisdom and spiritual health.
- B. The fear of the Lord refocuses us on relationship with God and not primarily on rules.

Conclusion:

The good news of the Gospel is not a new set of rules, but grace and forgiveness. Unfortunately, we are often tempted to substitute religious rules in place of a relationship with God. May our search for righteousness not turn into overrighteousness and blind us to grace.

IS LIFE WORTH LIVING?

Ecclesiastes 1:1-12:14

Introduction:

Dr. Charles W. Pope, former pastor of the First Baptist Church, Jefferson City, Tennessee, explains, "Solomon has often been regarded as a man who had a good beginning but made a poor ending in life. He is usually thought of as a public man who suffered a moral and spiritual collapse in old age. Few people seem to realize that Solomon started out to make a scientific test of human life to see what in life is worth living for, but that in his old age he fell victim to one of his own tests. We read in 1 Kings: 'But Solomon loved many strange women, and he had seven hundred wives, and his wives turned away his heart.'"

I. The Firm and Fiery Voice of the Preacher (1:1).

- A. Solomon begins the book of Ecclesiastes with these words, "The words of the Preacher, the son of David, king of Jerusalem" (1:1). This is the voice of experience.
- B. Wisdom is derived two ways: live and learn, or learn and live. The book of Ecclesiastes primarily reflects the first perspective of "live and learn," while the book of Proverbs reflects the opposite perspective of "learn and live."

II. The Fun and Futile Venture of the Preacher (1:2-11:8).

- A. Fun means "pleasant diversion or amusement; highly enjoyable recreation." A tee shirt carried the following message: "Sworn to fun / Loyal to none."
- B. Anyone who denies that sin is fun is being dishonest. We read in Heb. 11:24-26, "By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward."

- C. Although we find the phrase "attained to greatness" (Eccles. 1:16), we also find the phrase "grasping for the wind" (Eccles. 1:17; 2:11; 2:26). The author of Ecclesiastes uses the word "vanity" numerous times. Vanity is the futile emptiness of trying to be happy apart from God.

III. The Faith and Family Values of the Preacher (11:9-12:14).

- A. Solomon disregarded the clear prohibition against multiplying wives (Deut. 17:17). No doubt, Solomon enjoyed the luscious taste of forbidden fruit. However, after some time, through bitter tears of regret, Solomon warns against following his example. Remember, Solomon's 700 wives and 300 concubines turned his heart away from God (1 Kings 11:3-4).
- B. Solomon's request for wisdom pleased God (1 Kings 3:5-15). The danger is that we, like Solomon, might fail to use the wisdom God grants to us as believers (James 1:5).

Conclusion:

"The unexamined life is not worth living," said Socrates. Dr. Warren W. Wiersbe adds, "Yet, few people sit down to weigh the values that control their decisions and directions. Many people today are slaves of 'things' and as a result do not experience real Christian joy."

Under the Lordship of Jesus Christ, may we answer in the affirmative the perennial question, "Is life worth living?"

CHASING THE WIND

Ecclesiastes 2:1-26

Introduction:

Since most verses in Ecclesiastes describe life as meaningless, the inclusion of the book in the Bible is sometimes questioned. Why is a book written predominantly from a flawed worldview given a place in God's Word? One answer could be to highlight the mistakes of a wise and powerful king. Consequently, as we read the words of Ecclesiastes, traditionally thought to be written by King Solomon, we have the opportunity to be taught by a man who had thoroughly examined all aspects of life and discovered that finding happiness apart from God is as senseless as trying to catch the wind.

The teacher makes his bleak observations from the perspective of "under the sun" (2:11). In other words, a godless worldview led the writer to hopelessness. To the contrary, a godly worldview gave the writer hope amidst the emptiness of life. Accordingly, in the second chapter of Ecclesiastes, we find four meaningless pursuits. Then, the author shares the key to contentment.

I. Amusements: The Emptiness of Sensual Pleasures (2:1-3).

- A. Pleasure was tested to see if it provided enjoyment, but it failed to deliver lasting gratification.
- B. Laughter just led to silliness.
- C. Wine did not provide the pleasure expected.

II. Assets: The Insignificance of Numerous Possessions (2:4-11).

- A. He owned many houses, gardens, lakes, slaves, and livestock.
- B. Gold and silver afforded him many entertainers and concubines.
- C. Every desire was granted, but, in retrospect, he considered it all futile.

III. Acumen: The Limits of Human Wisdom (2:12-17).

- A. Wisdom is to be valued over foolishness.
- B. The wise and the foolish both die.
- C. Wisdom cannot stop troubles from occurring.

IV. Accomplishments: The Frustration of Tireless Work (2:18-23).

- A. Successors, whether wise or foolish, will enjoy the results of the strenuous labor of others.
- B. People who follow in our footsteps benefit from our labor, but they will not appreciate all the effort exerted to provide what they enjoy.
- C. Since hard work brings pain during the day and restlessness at night, working seems fruitless.

V. Assurance: The Satisfaction of Godly Commitment (2:24-26).

- A. The blessings of life are gifts from God.
- B. Enjoyment cannot be experienced apart from God.
- C. God blesses those who please him, but all of the work of those in sin is meaningless.

Conclusion:

What will matter 100 years from today? Paul answered this question when he wrote to Timothy, "Instruct those who are rich in this present world not to be conceited or to fix their hope on the uncertainty of riches, but on God, who richly supplies us with all things to enjoy. Instruct them to do good, to be rich in good works, to be generous and ready to share, storing up for themselves the treasure of a good foundation for the future, so that they may take hold of that which is life indeed" (1 Tim. 6:17-19). Ecclesiastes was written before Jesus came and exemplified God's unconditional love by dying on the cross for the forgiveness of sin and rising again to give mankind the hope of "life indeed." Are you chasing the wind like the writer of Ecclesiastes, or are you following in the footsteps of Jesus?

HAS YOUR FLOOR FALLEN IN, AND DOES YOUR HOUSE LEAK?

Ecclesiastes 10:18

Introduction:

In the many years God has allowed me to preach the gospel, I have visited many homes. Some of those homes were mansions; some were middle-class homes; some were shacks. Some were well-cared for, true examples of diligence; and some were not. Not long ago, I had to climb a staircase in one house. I made it halfway up when one of the stairs—one of the rickety stairs that awaited me—one of the old, old stairs that I faced—snapped in two and left me hanging. I was reminded of our verse: “Because of laziness the building decays, and through idleness of hands the house leaks.” Today we are going to look at three kinds of houses. We will see what kind of shape the house is in, how it got that way, and hopefully find a way to repair it, if it needs repairing.

I. Three Kinds of Houses

- A. This could be a literal house.
- B. This could be the church family (Eph. 2:19-21).
- C. This could be you (2 Cor. 5:1-5).

II. What Causes the Decaying Floor and Leaky Roof? Laziness and Idleness of Hands.

- A. One kind of laziness is neglect.
 1. Maybe you are too busy.
 2. Maybe you are overworked and tired.
 3. Maybe you are too consumed with “fun things” to think about trivial things like maintenance.
- B. Another kind of laziness is procrastination.
 1. Procrastination can cause real problems.

Illustration: A farm boy accidentally overturned his wagonload of corn in the road. A neighbor came to investigate. “Hey, Willis,” he called out, “Forget your troubles for a spell and come on in and have dinner with us. Then I’ll help you get the wagon up.” “That’s mighty nice of you,” Willis answered, “But I don’t think Pa would like me to.” “Aw, come on, son!” the neighbor insisted. “Well, okay,” the boy finally

agreed. “But Pa won’t like it.” After a hearty dinner, Willis thanked his host. “I feel a lot better now, but I just know Pa is going to be real upset.” “Don’t be foolish!” exclaimed the neighbor. “By the way, where is he?” “Under the wagon.”

2. Did you leave your prayer life under the wagon? Your Bible study?
- C. The final kind of laziness can be the most sinister: idleness of hands.
 1. The writer of Hebrews tells us to “lay aside every weight and the sin which so easily ensnares us” (12:1).
 2. Those hands are made to be used. Use them to build up your house, to maintain it.
 3. Idle hands are a picture of letting sin poke holes in your spiritual house.

III. How to Repair Your House.

- A. Sometimes you can and should repair the house by yourself. Paul told the Galatians, “Each one shall bear his own load” (Gal. 6:5). Some repairs only need your personal attention to take care of them. It may take some time, but your knowledge gleaned from the Lord and his word will be enough.
- B. Sometimes you need to call a friend (Pro. 27:10; Gal. 6:2).
- C. Sometimes you need a team to help you. God gives you men and women in the church to be your team. Call on them.
- D. Always use the “blueprints” from God’s word and His Son, the master builder. He is the one who tells you the right way to keep your house in good shape.

Conclusion:

Gloria Pitzer has written a telling poem:

*Procrastination is my sin
It brings me naught but sorrow.
I know that I should stop it
In fact, I will...tomorrow.*

WHY WE NEED EACH OTHER
Ecclesiastes 4:9-12

Introduction:

I hear people say every day that they don't need the church. "I can worship God at home, in my boat, or on the golf course. I don't need anyone." John Donne said, "No man is an island." The Bible has a great deal to say about how we deal with one another. The New Testament alone refers to "one another" more than 24 times. In business, we need each other: some make; some buy; some sell. We need bosses and laborers. In families, we need mothers and fathers. In sports, we put people with different skills at different positions. Paul uses the illustration of the body to convey this point. The various parts of our body are very different, yet they work together as the whole body. We need each other so that we can do more than we could alone. Together our burdens become lighter, our joys more intense, and together we dare things we would never do alone. Many times it may seem you are flying solo when in fact God uses your individual efforts and weaves them together into the Kingdom of God. Why do we need each other? I want to show you four things in our text that being together allows us to do.

I. Being Together Produces Fruitfulness (4:9).

- A. Two can simply get more done than one. This is as true in the spiritual realm as it is in the physical. Together, we can do so much more.
- B. Illustration: the Cooperative Program.

II. Being Together Prevents Us from Falling (4:10).

- A. When we are together, we are accountable to each other. That positive peer pressure and support can keep us from falling or help us get up after we fall.
- B. Illustration: Alcoholics Anonymous.

III. Being Together Promotes Fellowship (4:11).

- A. Loneliness is something most of us struggle with at some point in life. We can keep one another "warm" as we practice Christian fellowship and friendship.
- B. Illustration: a coal in a fire.

IV. Being Together Protects Us in the Fight (4:12).

- A. When trouble arose back in your school days, you would want the biggest kids on your side of the dispute.
- B. The larger army has the advantage.

Conclusion:

Yes, we need each other for strength, encouragement, and friendship. You might protest, "I don't have many friends." In that case, I would encourage you to examine what kind of friend you are. Before you can get along with others, you must be right with God. We do need each other, but most of all, we need the Lord, the friend who sticks closer than a brother.

**IMB Missionary
Appointment Service**

Wednesday, November 16, 2011
7:00 pm
Temple Baptist Church
Hattiesburg, Mississippi

For more information,
call Pam Shearer at 601-318-6107.

Scholarship for Church-Related Vocations Students William Carey University 2011-2012

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

2011-2012

FIRST-TIME FRESHMAN AND FIRST-TIME INTERNATIONAL STUDENT SCHOLARSHIPS

	<u>ACT Composite</u>	<u>On-Campus</u>	<u>Off-Campus</u>
Trustee Scholarship	28 – above Recipients must maintain an overall GPA of 3.2.	\$6,600	\$4,500
Presidential Scholarship	25 – 27 Recipients must maintain an overall GPA of 3.0.	\$5,600	\$4,000
Academic Scholarship	21 – 24 Recipients must maintain an overall GPA of 2.75.	\$4,500	\$2,900
Opportunity Scholarship	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>
Presidential Scholarship	3.5 – above Recipients must maintain an overall GPA of 3.0.	\$5,600	\$4,000
Academic Scholarship	3.0 – 3.49 Recipients must maintain an overall GPA of 2.75.	\$4,500	\$2,900
Opportunity Scholarship	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.
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WCU Box 141
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