

# “Either a Sheep or a Goat” // Matthew 25:31–46 // *Listen 4*

Matthew 25. **Do you know how to listen?** That has been the question Jesus has been asking through these parables in **Matthew**.

Matthew explains that Jesus spoke to them in parables “*so that*” **those who weren’t genuinely listening** would miss what he was saying.

- One of our campus pastors told me a **story about taking an exam in college...**
- (All these stories about a campus pastor not listening are all the same guy. I won’t tell you what his initials are... I think his long hair covers his ears)
- **That’s what is happening in these parables.** If you have ears to hear, there’s a lot of wisdom to gain. But if you are not *listening*, the meaning will go right over you.

**Matthew 25 contains 3 parables. We are going to press in mostly** on the 3<sup>rd</sup> one, but all 3 make a similar point.

This chapter occurs **right before the crucifixion**. Jesus knows he is about to die, after which he’ll ascend to heaven and his disciples will see him no more.

**But in these 3 parables he is encouraging them that the day is coming when he will return—this time, not as a baby in a Manger—but as the Judge of all men.**

The point of these 3 parables is that they should be prepared for that. **Each of the 3** builds on the one before.<sup>1</sup>

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<sup>1</sup> James Montgomery Boice, “Unprofitable Servants and Unprofitable Goats,” in *The Parables of Jesus* (Chicago: Moody Press, 1983), pp. 199–207

- **The first parable is** about 10 maidens who are supposed to be part of big marriage party, but they don’t know when they are going to get picked up. The groom, who is the head of the marriage party, just tells them to make sure they are ready. **Five of them are wise**, Jesus says, so they pack their bags and keep their lamps filled with oil so that whenever he comes they will be ready to go. Five are foolish, however, and they think, “*You know, he probably won’t come tonight; I’m tired (or, it’s rainy)—no need to go out and get oil for my lamp tonight. I’ll just stay home and watch TV.*” (Unfortunately, there was no Amazon Prime Now; if so, they could have their oil delivered in 2 hours, and this whole dilemma could have been avoided; and but unfortunately that hadn’t been invented yet, so they sat at home unprepared and sure enough, that very night, the Master came. He took the ones who were packed and ready and left the ones who weren’t and they completely missed the party.

**The point is that Jesus is coming back and he wants us to be ready.** But what does that look like?

- **Well, the second parable explains that. It is about a Master** who went on a trip and left various amounts of money with 3 of his servants—To one he gave 5 talents; to the other he gave 2; to the third he gave 1. Each talent was worth about \$15K in today’s currency, so we’re dealing with substantial amounts of money. Well, the first two of them invest the money and get a return; but the third was scared he’d lose it in the market so he buried it and waited for the master to get back. When the Master returned, he rewarded the two that invested their talents and multiplied them, but the one who buried his talent out of fear he called “wicked.”

**IOW, what it means to be ready is to leverage whatever God has given you for his kingdom.** He has given you a certain amount of time, talents, and treasure, and he is going to hold you responsible to use them for the kingdom.

### But we still might be asking: What does this look like in action?

What does it actually look like to invest your talents for the Kingdom?

Well, that's why Jesus tells the 3<sup>rd</sup> parable. In this parable Jesus gets at the essence of what it means to be his follower in this day and age.

Let me ask you to consider: *How do you define the essence of being a Christian?* What determines whether you really are one or aren't? I've told you that for many Christians it seems like Christianity means not much more than believing the right things and obeying a few moral laws. But is that really it?

- Francis Chan, in a book called *Crazy Love*, says: "Just to read the Bible, attend Church, and avoid 'big' sins—is this really the passionate, whole hearted life of discipleship Jesus was calling us to?"<sup>2</sup>
- I've compared most Christians view of what it means to follow Jesus to a dog that used to live at the house I lived in in college...

This third parable explains how Jesus defines "a Christian." It is the culmination of the other 2 parables, showing us what it looks like to live with your lamp trimmed and your bag packed, and what it looks like to invest your talents in a way that pleases the Master.

Mathew 25:31-46

<sup>31</sup> "When the Son of Man comes in his glory, and all the angels with him, then he will sit on his glorious throne. <sup>32</sup> All the nations will be gathered before him, and he will separate them one from another, just as a shepherd separates the sheep from the goats. First, notice the authoritative position Jesus has put himself in. This is no longer a Man of Sorrows, born in a manger, meek and lowly, riding on a donkey. This is the Son of Man in his glory, sitting on the throne of the Universe, with authority over heaven and hell.

<sup>2</sup> Francois Fenelon, *The Seeking Heart* (Quoted in Francis Chan, *Crazy Love*, 19)

<sup>33</sup> He will put the sheep on his right and the goats on the left. <sup>34</sup> Then the King will say to those on his right, 'Come, you who are blessed by my Father; inherit the kingdom prepared for you from the foundation of the world.'

<sup>35</sup> "'For I was hungry and you gave me something to eat; I was thirsty and you gave me something to drink; I was a stranger and you took me in; <sup>36</sup> I was naked and you clothed me; I was sick and you took care of me; I was in prison and you visited me.'

<sup>37</sup> "Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? (I don't remember that and I feel like I would remember it). <sup>38</sup> When did we see you a stranger and take you in, or naked and we clothed you? <sup>39</sup> When did we see you sick, or in prison, and visit you?'

<sup>40</sup> "And the King will answer them, 'Truly I tell you, whatever you did for one of the least of *these brothers and sisters of mine*, you did for me.'

**Who exactly is Jesus talking about here?** Some want to equate these people with all poor everywhere, and certainly God wants us to care for all the poor, which I'll show you in a minute—but specifically here in this parable, he is talking about *poor Christians*. "*These brothers and sisters of mine*." Whenever Jesus uses that language of family in Matthew he's always talking about his followers.<sup>3</sup>

Furthermore, that term "**least of these**" is a common one in Matthew, and Jesus also always uses that to refer to his disciples.<sup>4</sup>

<sup>3</sup> Matthew 12:50

<sup>4</sup> \*Little ones superlative. **Matt 18:6, 10, 14**. Cf. **10:42**, "And whoever gives one of these little ones even a cup of cold water because he is a disciple, truly, I say to you, he will by no means lose his reward." See Craig Blomberg, "Who Really Are the Sheep and the Goats?," in *Preaching the Parables* (Grand Rapids: Baker, 2004), pp. 205–15.

So, **it's pretty clear he's talking specifically** about suffering Christians.

**Take a minute to let it sink in what Jesus is saying.** When you do kindness to one of Jesus's brethren in need, Jesus considers it as if done to him. When you ignore a follower of Jesus in need, or persecute a follower of Jesus, Jesus takes that personally, too. **On the road to Damascus**, when Jesus confronted the Apostle Paul, who was at the time persecuting the church, "Saul, Saul, why are you persecuting *me*?"<sup>5</sup>

It's amazing. He takes the suffering of his people *personal*. **I think of it like this:** You know who I have a hard time not 'hating'? People who are mean to my kids. I feel like I am a really patient person, but if I see you being unkind to my kid... on the other hand, **if you really want to get on my good side**, be nice to my kids.

**I have a pastor friend who talks about his 10-year-old kid playing little league baseball and the jerk pitcher** for the other team threw the ball at his kid on the plate and hit him. Well, the umpire doesn't do anything about it, and tried to say that my friend's kid was leaning too far into the plate which is why he got hit. Well, my friend wanted to go ballistic on the umpire because it was obviously a biased call but, everybody knew him as a pastor and he didn't want to make a scene (my dilemma), but he wanted to defend his kid, so as he was trying to figure out what to do, this other woman, whom he didn't know that well, but recognized went to their church, jumped up, grabbed the fence, started shaking it and screaming at the umpire with all the language appropriate for a moment like that. My friend said, "I didn't know that woman but right then and there I determined that I loved her. When you stand up for my kid you stand up for me."

That's how God feels about others who are good to us. **Doing something for one of his children is like doing it for him.**

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<sup>5</sup> Acts 9:4-5

<sup>41</sup> "Then he will also say to those on the left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels!' <sup>42</sup> For I was hungry and you gave me nothing to eat; I was thirsty and you gave me nothing to drink; <sup>43</sup> I was a stranger and you didn't take me in; I was naked and you didn't clothe me, sick and in prison and you didn't take care of me.'

<sup>44</sup> "Then they too will answer, 'Lord, ~~when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and not help you?'~~

- **When were you naked?** I feel like I'd remember that, Lord.
- **And hungry?** What did you like to eat? Are you hungry now? One of the angels want to go out and get the Lord a hamburger and a Coke?
- **And, you were in prison?** What were you in for? Couldn't you just have done 'walk through walls' thing and gotten out?<sup>6</sup>

<sup>45</sup> "Then he will answer them, 'I tell you, whatever you did not do for one of the least of these, you did not do for me.'

<sup>46</sup> "And they will go away into eternal punishment, but the righteous into eternal life."

**3 important questions this parable answers:**

### 1. Who will go to heaven?

This parable is more than a **little alarming to me** because it shows us that not everyone who considers themselves a Christian will go to heaven. The sheep and the goats in this parable all seem to recognize the Lordship of Jesus. No one here is like, "**Whoa, who are you?** Where is Buddha?" Or "I didn't even think there was a God!"

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<sup>6</sup> Keith Green, "The Sheep and the Goats"

- **All of the maidens in the first parable** consider themselves friends of the bridegroom, and **all of the servants in the parable of the talents** consider themselves in the employ of the Master.
- This judgment does not separate Christians from the rest of the world; it separates genuine Christians from imposters.

**And make no mistake about it**—we’re not dealing here with simply “loss of reward.” We’re talking about heaven and hell.

- Jesus ends the parable of the maidens by saying: “...and the door was shut.”<sup>11</sup> Later the rest of the maidens also came and said, ‘Master, master, open up for us!’<sup>12</sup> “He replied, ‘Truly I tell you, I don’t know you!’” (Matt 25:10–12)
- He ends the account of the 3 servants with talents by saying:<sup>26</sup> “His master replied to him, ‘You evil, lazy servant!...’<sup>30</sup> throw this good-for-nothing servant into the outer darkness, where there will be weeping and gnashing of teeth.” (Matt 25:26–30)
- To the goats in the last parable he says,<sup>41</sup> “Then he will also say to those on the left, ‘Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels!’” (Matt 25:41)
- **I don’t think that could get any clearer:** we are talking about heaven and hell. **There are a lot of people in church who think they are Christians that are tragically mistaken.**

You say, “Well, what exactly is the difference between those who go to heaven and hell?”

- Evidently, it had **little to do with they believed** or how much they went to church. Those things are not cited here.
  - **The only difference in the sheep and the goats** is what they did or did not *do*: whether or not they were **actively, tangibly engaged** in the mission of God and specifically generous toward the poor, particularly poor believers.
- Apart from that, **all our religious activity is useless.**
  - In **Isaiah 56 and 58**, God said to Israel, “you’re fasting, you’re doing all your religious exercises... those things mean nothing if you ignore the poor. It means nothing. You claim to know me, but you poor a deaf ear to the poor. You don’t know me.”

- **Proverbs 21:13** he says, “You pray a lot, but you shut your ears to the poor, your prayers don’t matter. You’ve got nothing before God.”

You say, “**Well, doesn’t the Bible teach that salvation is by faith alone**, through grace alone? Isn’t this a **contradiction?**”

**No, it’s not.** What it is showing you is that **real faith—the kind of faith that saves you—is more than just intellectual assent** and church attendance. Saving faith transforms you from the inside out, you demonstrate that by engaging in the mission of God.

- **James, Jesus’s half-brother**, would say it this way: “**Faith without works is dead.**” (James 2:17)
- IOW, intellectual beliefs without a change of heart that results in good works is like a body with no life in it.

**This where it helps to reflect on the fact that the ones Jesus specifically identifies with are Christians**—particularly Christians who are suffering because of their commitment to the message—because that is why they are hungry, imprisoned, and needy.

- He is saying, “*If you believe this message at all, of course you are going to be moved to action by the stories of those who are suffering for their commitment to this message.*”

*Let me show you another place in Matthew where Jesus says the same thing, because it may help you grasp what Jesus is saying:*

**Matt 10**, Jesus sends out his disciples on their first mission as his representatives, to preach what he preached and heal like he healed. He tells them they are **going to be dependent on the hospitality of the villagers** wherever they ministered.

- **And he said**, “**Anyone who welcomes you welcomes me, and anyone who welcomes me welcomes the one who sent me...**” Matt 10:42
- In the ancient world, **taking someone into your home was a sign of friendship, intimacy, and support** for what the person stood

for. **So, Jesus equates the welcome of his representatives with acceptance of their message.**

**He's saying the same thing in Matthew 25.** If you really believe my gospel, how can you not be moved by the suffering of those who are suffering because they are commitment to my message?<sup>7</sup>

He is **NOT saying that we will be saved** by our giving to the poor; he's saying that **if we are really saved** we will show that by our kindness and generosity to others, particularly those who represent Jesus himself.

James says it this way: **"Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the world." (James 1:27)**

- What is pure religion? Church attendance? Bible knowledge?
- **The sign of genuine, saving faith is a passionate commitment to loving God, the people of God, and the mission of God.**
- *You see, there are 2 ways to tell what you believe*—what your mouth says, and what your life says. **One of those 2 is more reliable than the other.** One of them never lies. What your life says is **always a better indicator** of what you actually believe than what your mouth says.
- **The question is not what you mouth says you believe**—the question is, "What does your life say?"

Which leads me to #2:

## 2. Is it possible to be a lukewarm Christian?

**Lukewarm Christians are Christians** who sit in churches, believe the message, but are not really sold out to Jesus and not meaningfully engaged in his mission. *(It comes from Rev 3, where Jesus criticized a*

*church for being full of believers who were neither hot nor cold—not cold, dead, unbelieving, but not on fire for Jesus either.* Jesus said, "I like hot coffee and cold brew, but room temp coffee or room temp milk I want to spew out of my mouth.")

Jesus is describing these same kind of Christian in these 3 parables. They **consider themselves Christians**, but they don't live in a way anticipating the Master's return.

- **Like the maidens, they consider themselves Christians**, but they don't live as though they are going to give an account to him. They are only thinking about how to make things comfortable in the present moment, not how to be faithful in their assignment to God.
- **Like the wicked servant**, they have never considered why God gave them the talents, treasures, and time that he did and invested that for the kingdom.
- **Like the goats**, (BTW, I don't mean GOAT, LeBron or Jordan, or Celine Dion) they are not meaningfully engaged in the mission of God or leveraging their resources to care for the poor or extend the mission of God.

**What bothered me this week as I read these parables:** there is **no middle ground**. You are either a sheep or a goat. You are either committed to the mission, all-in for Jesus, using your resources for the Kingdom, or you are not. You are either praised for your commitment and welcomed into the kingdom or condemned and left out of it. **No middle-ground**. And **that puts the lukewarm Christian in a very precarious position**.

**I've told you before that one of the things** in these parables that has always gripped me is how in the parable of the Master who left his servants with the differing amounts of talents, he called the one who didn't invest his talent but buried it and sat on it **"wicked."** I've thought, "What wicked thing had he done?" He didn't steal it, gamble it, spend it on prostitutes and drugs. He gave it back!

<sup>7</sup> Matthew 23:8; Acts 9:4–5. Craig Blomberg, "Who Really Are the Sheep and the Goats?," in *Preaching the Parables* (Grand Rapids: Baker, 2004), pp. 205–15.

- **It shows you that there is more than one way to be wicked.** You can be wicked by ignoring the 10 commandments, or wicked by failing to invest your life for the kingdom.
- **The first makes you wicked by the sin of commission**—you commit sins. The second makes you wicked by omission, failing to invest your life.

**We preach about the first a lot,** but what about the latter? **Have you offered your life,** your talents?

- Young—blank check?
- Talents/time?
- If you are a Senior Adult...
- Would we look at your giving and say that you are ‘all-in’ with the mission of God?

**Are you a lukewarm Christian?** Francis Chan in his book *Crazy Love* gives the profile of the lukewarm Christian, which you could say come straight from these parables. **These people are all fairly regular in church,** but (COME UP ONE AT A TIME)

- Lukewarm people don’t really want to be saved from their sin; they want only to be saved from the penalty of their sin. (*not concerned to keep themselves unspotted from the world*)
- Lukewarm people “love” God, but not with all their heart, soul and strength.
  - Not enough really to be committed to avoiding sin
  - He’s a useful fire escape they employ, not a God they worship.
- Lukewarm people are moved by stories about people who do radical things for Christ, yet they do not do radical things themselves. (Lukewarm people call “radical” what Jesus expects of all his followers.)
- Lukewarm people equate their partially sanitized lives with holiness.
  - But **they couldn’t be more wrong, because Jesus didn’t call us to sanitation,** he called us to discipleship. To be a follower of Jesus doesn’t mean you live a sanitized life, but that you get

your hands dirty by bringing help, healing and salvation to people like he did.

- My friend David Platt says, *“In the church today we tend to disinfect people rather than disciple them. We define holiness by what Christians avoid rather than being like Jesus.”*<sup>8</sup>
- Lukewarm people rarely share their faith with their neighbors, coworkers, or friends.
  - They do not want to be rejected, nor do they want to make people uncomfortable by talking about private issues of religion. That’s because they just don’t believe the message that strongly.
  - Like Spurgeon said, *“You are either a missionary or an impostor!”*
- Lukewarm people think about life on earth much more often than eternity in heaven.
- Lukewarm people love their luxuries and rarely give to the poor in a truly sacrificial way.
- Lukewarm people do not live by faith, their lives are structured so they never have to.
  - They are **like the servant who sits on his talent** in fear rather than investing it in faith. They are all about security and not about risk for the Kingdom.
    - **There is risk involved in the Kingdom**—always!
    - *“If you’re not in a place where you feel desperate for the Spirit of God, then there’s no way you are on the front lines of the mission. When we are on the front lines we feel desperately our need for God’s help.”*<sup>9</sup>
- Lukewarm people give God the leftovers—not their first and best.
  - **The prophet Malachi** talked about a bunch of priests who gave to God, but kept the best, spotless animals for themselves and passed on to God the less desirable animals. But they assumed God was pleased because they had at least

<sup>8</sup> David Platt, message on Matthew 28:18–20 given at student conference in Texas.

<sup>9</sup> David Platt

sacrificed *something*. **Yet God described** this practice as *evil*. (Malachi 1:8)

- Not merely inadequate; from God's point of view, but evil.
- If your giving does not represent your first and your best, it is evil to God. So, **keep your lunch money; God deserves our first and best**.
- **Stop calling your complacency and apathy** "a busy schedule" or "bills" or "forgetfulness." Call it what it is: *evil*.<sup>10</sup>

**Don't want to give you the wrong idea. We all struggle with commitment...** seasons where we falter.

But the question is: **Are you engaged in the mission of God? Is your Christianity more of a belief thing, and morality thing**, or are you engaged personally in the mission of God? With your time, treasures and talents?

**Listen: "Don't hide behind 'not feeling called.'"**

- Many of us use "Well, I don't feel particularly called to get involved in any ministry" as a means of avoiding action. Did you hear God calling you to watch TV yesterday? Or to go on your last vacation? Or exercise this morning? Probably not, but you still did it. The point isn't that vacations or exercise are wrong, but that we are quick to rationalize our entertainment and priorities yet are slow to commit to serving God."<sup>11</sup>

**"Don't write this off by saying that you 'can't afford it.'"**

- Do you realize that if you make **\$4,000 a month**, you automatically make 100x more than the average person on this planet?
- **Which is more messed up – that we have so much compared to everyone else, or that we don't think we're rich?** That on any given

day we might flippantly call ourselves "broke" or "poor"? We are neither of those things. We are rich. Filthy rich.<sup>12</sup>

- **How can we have so much but be doing so little** to relieve suffering and still call ourselves followers of Jesus?
  - You know, *we marvel at men 200 years ago who were seemingly preaching the Word of God yet owned slaves. We think "of course they shouldn't have had those slaves, not if they really believed this gospel." I wonder if 200 years from now if they will look back at us, and say "How could they say they follow Jesus, and claim to believe the gospel, and have so much stuff and do so little with it?"*

**This is deadly serious.**

- We talk a lot about the rest of the world going to hell; maybe we should **ask if some of us** are.
- An old Scottish pastor named **Robert Murray M'Cheyne** told his congregation concerning this passage: "I am concerned for the poor but more for you. I know not what Christ will say to you in the great day... I fear there are many hearing me who may know well that they are not Christians because they do not love to give. To give largely and liberally, not grudgingly at all, requires a new heart; an old heart would rather part with its life-blood than its money. Oh, my friends! Enjoy your money; make the most of it; give none away; enjoy it quickly for I can tell you, you will be beggars throughout eternity."<sup>13</sup>

**The sign of genuine, saving faith** is a passionate commitment to God, people of God, and the mission of God.

**There are 2 ways for us to tell what you believe**—what your mouth says, and what your life says, and **what your life says** is always a better indicator of what you actually believe than what your life says.

<sup>10</sup> Chan, 91.

<sup>11</sup> Chan, 169.

<sup>12</sup> Chan, 89.

<sup>13</sup> Chan, 89–90. David Platt: "Maybe we should not just be concerned about other people going to hell; maybe we should be concerned about ourselves going there."

So the question is not what you mouth says you believe—the question is, “What does your life say?”

So, let’s ask our 3<sup>rd</sup> question:

3. “Who might be the least of these my brothers whom we should be serving today?”

- **Persecuted believers around the world**
  - We live mostly isolated from this in the U.S., but by just about every measure persecution of believers is as bad today as it has been at any point in history.
  - In 2017, **3,066** Christians were killed specifically because of their faith; nearly **that many** either abducted or raped for that reason. **793** churches were attacked, including some in Indonesia this week!
  - 2017, they say, was the worst year for persecution in history!
  - We work with **Open Doors**, a mission group that is on the ground in more than 60 of the worst countries worldwide. Get familiar and get involved
- **Poor believers around the world**
  - **Many believers in places** around the world live on basic subsistence.
  - Why we partner with **Compassion**—connects you to impoverished children.
    - Not just charity, but a community building program.
    - Works with local churches providing education, medicine, sometimes food, job training and spiritual development.
  - We have a guy considering the residency who grew up as an orphan in Compassion in the DR.
- **Neglected believers in our own community.** We could start with what James said: Widows and orphans. Older people.
  - Foster kids: KJ story: This is what we want!
  - **Prison ministry**—you could get involved there!
  - ServeRDU (Aug 12–18)
- In light of our **discussion the other day**, I’d also mention that one of the ways we in the majority community can heed Jesus’s

instructions in Matthew 25 is by being committed to justice for anyone in our community who is not treated equally as under the law or doesn’t have access to the same opportunities and privileges that we do! Can’t call ourselves followers and not use resources to fight injustice even if it doesn’t affect us.

- **Refugees and immigrants** (let me be clear: political questions vs. gospel ones)?

(MUSIC)

- *And I’d add in... “future brethren of Jesus.”*
  - **He has others he wants to save.**
  - **If we believe the gospel**, how can we not be actively and sacrificially engaged as a church in getting the gospel to the nations?
  - Not too long ago a **study showed that the average American congregation** spent no more than 7% of its annual budget on anything apart from ministry within its four walls. Of that 7%, slightly less than half (3%) ever left the US. Of that half, only 1/3 (1%) went to meeting people’s physical needs. **IOW, roughly one penny on every dollar of American Christian giving to the local church directly implements Jesus’ vision in this parable across national boundaries.**
  - One of **reasons I am getting involved in SBC**
    - —we want to see a leaner, more efficient structure in getting people to the nations.
    - **Carey**: Holding the rope

2 very practical steps:

- Go on a **mission trip. See it for yourself!** Sign up on our website.
- The **second is partner with Compassion**, which I want to tell you about in a minute.

*BUT BEFORE I get to that, let me make sure you consider the most important question...*



## Which category will you be in? The sheep or the goats?

- There are **2 ways for us to tell what you believe**—what your mouth says, and what your life says. One of them is more reliable than the other. **The question is not what you mouth says you believe—what does your life say? Your life never lies.**
- Are you concerned for the poor? Particularly those who are part of the family of God? Are you involved?
- The Bible teaches that **justification by faith** alone. That means you trust Christ as your Savior, but also that you demonstrate that trust in him and love for him through a life spent loving those that Jesus loves. Only those who do this will go with Jesus in the final judgment.
- **Not everyone goes to heaven.** The late R.C. Sproul said that most Americans today believe in “justification by death alone” which means that all you have to do to get to heaven is die. Everyone who dies automatically goes.
- According to this parable, that’s not true. You must trust Christ and surrender to service in his kingdom and actually get involved. **Are you?**

Bow heads... Pray. (Invitation)

**Now, as I mentioned, very practical, actionable way**—for those of you looking for a way to get immediately involved: *Compassion*.

- Card: what Compassion does
- **My family has 4**—one paired for each kid, we have been on several mission trips with them. Edwar, Grismaily,
- Gone 2x on mission trip; planning a 3<sup>rd</sup>

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