

**Calvary Chapel
Ft. Lauderdale
June 11, 2006**

Father, today we celebrate Your will and Your life. According to Your Word, it is perfect. It is acceptable and it is good, Your Word declares. We would pray, by Your strength to yield, that Your hand may make, fashion and mold our lives. For You Lord, we would to live. This we ask because we know it's a smart prayer to pray, in Jesus' name, amen.

“Just do it.” “Just do it.” You know, the old Nike sport ad line that since 1988 has been getting people going? It certainly has been responsible for, well, moving people out of complacency into activity. It caused me to consider, is that enough? What's that? Well, is it enough just to “do it,” just to go there? Or is there possibly a greater goal?

Here's why this was running through my mind. I know you know from time to time I'll go golfing. From time to time, I'll go fishing. But I don't think if anyone saw me golf or if anyone saw me fish they'd say, there's a golfer, there's a fisherman. No, no, no, no, no. Those words, I think they should be reserved for the likes of a Bernhard Langer, a Phil Mickelson, a Tom Mann or a Larry Nixon. You see, these guys are golfers. These guys are fishermen. They just don't do golf, they just don't go fishing. No. They are golfers; they are fishermen.

And I believe that's exactly what Christ had in mind when we read — it's Matthew chapter 5, drawing your attention to verse 13. “You are the salt of the earth. But if the salt loses its flavor, how should it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men? You are the light of the world, a city that's set on a hill cannot be hidden, nor do they light a lamp and put it under a basket, but on a lamp stand, and it gives light to all who are in the house.”

Verse 16, note this: “Let your light so shine before men that they may see your good works and glorify your Father in heaven.” Your attention, please — did you note the operative



word? You are the light of the world. You are the salt of the earth. He doesn't say, "Why don't you go do light?" He doesn't say, "Why don't you go do salt?" He said, "No, no, this is something that you already are."

So in the same way, my life, personally — well, I would prefer not to be — not to leave behind the name "Pastor Bob," as much as I would rather have it be "Christian Bob." And do you understand why? I have discovered — and I have to confess this — that I can do the pastorate, and as I'm doing the pastorate, every once in a while, if I'm not careful, I can actually do this thing without being very Christlike. How's that? Yeah. You see, it is for Bernhard, I know. It is for Larry, I'm certain. Not a matter of doing or going. It's instead a matter of being and living. I want to be a "be not" "do Christianity." I want to live the life, not just go to church.

And the difference? Well, the difference, I guess, in some ways can be illustrated in this way. I have a light, I have a salt shaker. The problem? I took the batteries out of the flashlight. I took the salt out of the shaker. Now, honestly, is it a salt shaker if it has no salt? Now, it's a shaker, but if no salt comes out, don't call it a salt shaker. Why? Well, because you can put anything in there. You could put sugar. You could put flour. Would it then be a flour shaker, a sugar shaker? A sugar shaker. No, no, no. This is supposed to shake out salt. But if there is no salt in it, it's not gonna flavor anything. In the same way, this is a flashlight. But without the batteries, it's a flash, no light.

Now, how good is a flashlight without the light? How good is a salt shaker without the salt? You say, Bob, come on. You're being elementary. Well, let me ask you this question. If, in fact, light is supposed to reveal and illuminate and accent and shine, if salt is supposed to change and enhance and flavor and preserve — let's link the light. Let's share, now, the salt with the word "Christian." Christians. What? What is it we have a reputation for? What is it we are known about? Christians sing. That's it. Christians sing. No. I was here for the worship service. Some of you didn't. Must not be singing.

Christians eat. Oh, yeah, yeah, yeah. Every once in a while people will call us not "Calvary Chapel" but "Calorie Chapel." Why? Well, because Christians are known for their food and fellowship, man. You got some nachos, find some Christians, you're gonna have a great old time.

No, no, no, no. That's not what He said either. Christians should be known for their — well, I want you to see it.

Leaving Matthew is John's gospel. John chapter 13, verse 34. Listen to what we read. Jesus once again declares, "A new commandment I give to you, that you love one another as I have loved you. That you last love one another. By this all will know you are My disciples, if you have love for one another." But that's it. In other words, if salt flavors, if light shines, Christians love. That's what we're supposed to do is love.

Now, you say, Bob, I missed it someplace. What do you mean? Well, it says it's a new commandment. But hasn't Jesus told us this before? I mean, didn't He say something about love before John chapter 13? Doesn't the Bible say something about love before John chapter 13? Oh, of course, and wise student you are. You see, the new commandment has everything to do with the new way we now know how to love. What's that? Jesus says this is what's new about this commandment to love one another. The new part? Love one another as I have loved you. Oh.

Before Christ, we didn't have an example of love. Before Christ, we didn't have an illustration of love. But with Christ, oh, wow. Laying down His life? Now we know exactly how we ought to love because this new commandment, based upon the how to do this new love has everything to do with — here's the word, listen, if you're a note taker — it has everything to do with compassion. Compassion. And here's why that's important. Compassion is an expression of love, and love — it needs to be seen, not just talked about. Oh, it's why we have a definition in the word of God — you're aware, first Corinthians chapter 13. Love is patient, love is kind, it doesn't boast, it doesn't envy, it's not seeking itself, it's not puffed up. I mean, there's a whole list of words to, in some way, define love. But to describe it? Yeah, to describe it, it's this word, once again, "compassion." Compassion. Compassion.

You see, it's a 16th-century French word. It comes from "compass." We know what direction we ought to go. There's a passion to get there, an enthusiasm, an actual movement. That's why movement — yeah. The old King James version Bible, not the New King James version Bible, actually employs the word — listen. You ready for this? "Bowels." Bowels? Movement? Bowels? What are you saying, Bob? Listen, I'm hoping not to be in any way rude or

rank or crude or course, but I want you to understand the heart of the word “compassion,” literally. Bowels?

Well, understand way back when, that’s where they felt movement. And one would assume that if, in fact, there’s something happening here, below my belt, it might mean there’s something happening here in my mind. There’s a connection. They would call the bowels the place where we, today, would certainly call the heart — the heart. Why then “bowels” and “heart?” Understand. Keep the connection. If, in fact, you feel this movement, you have got to do something. You have to go. Bob, please, be careful. Oh, sincerely. To not go is a mistake. And way back when, they so understood that.

If, in fact, you’re moved with compassion, you’re gonna do something. You’re not gonna feel the movement and just, well, stay in your seat. You better do something or there will be a mess. Bob, now you’ve gone too far. No, no, no, no. Please. I’m sharing this from the bowels. What’s that? You will hear in my heart today such compassion for this cause. Too much of the church is not moving. Too much of the church is stagnant. Too much of the church is just sitting still. And in that stillness you will find we are not going to certainly change the world. Our salt? The shaker’s empty. Our light? The batteries are out. Therefore, no power, no change. No. Let it not be. Instead let us see where Christ is moved with compassion. Oh, learn the lessons from Him. The first of three — compassion looks like — if you’re taking note — care for others. And I want you to see that. It’s Matthew’s gospel, the ninth chapter, back with me, starting in verse 35. Matthew 9 and (verse) 35. Watch this. “Then Jesus went about all the cities and villages, teaching in their synagogues, preaching the gospel of the kingdom and healing every sickness and every disease among the people.”

Now, verse 36 — watch this. “But, when He saw the multitudes, He was moved with compassion” — there’s that word — “for them because they were weary and scattered like sheep having no shepherd. Then He said to His disciples, ‘the harvest truly is plentiful, but the laborers are few; therefore, pray the Lord of the harvest to send out laborers into His harvest.’”

Your attention, please — come on back. Here’s what’s happening. Jesus, busy ministering — please. You’ve got to note this. He is preaching, but the Bible says He’s also teaching. The

Bible says that He's healing. And as the burden grows greater, He, recognizing how many needs, He turns to his disciples, "Guys, gang, listen. You've got to pray. Gotta pray? We need more helpers. We need more laborers. We need people who are willing to do the work. Well, there's teaching and there's preaching and there's healing, and yet these people are weary and they're scattered. Come on. You've got to pray."

Now, here's my question. Do you care enough about the person who needs a spiritual education, who has to hear the gospel, who is weary and scared? Do you care enough to pray, to just pray? If not, are you the kind of person who says, quite honestly, I've come here today to meet my needs? Someone else's need — I mean, you've got to love yourself first. Oh, please, don't — be careful. Buying into "pop" psychology today — you've got to love yourself — can I tell you? America loves itself a lot. Loving "self" is really not our problem. Oh, it's not. In fact, we so love ourselves, that too often there is somebody who has a need, and rather than caring enough to meet that need, sadly, we pass them by.

It couldn't have been more poignant, passing someone by — this is last week's Sun Sentinel. Maybe you saw the story. "Weary climber dies alone on Everest." David Sharp. He started with an expedition. Some of the guys went back. Now alone, trying to descend. Insufficient oxygen supply. And now alone. The article will inform you, over 40 climbers pass him by. Now, some of you may have heard, "still alive." Bob, you're behind. No, sorry. Did die. A man three days later survived. Then there have been some news reports that have mixed the two. But David's dead.

And the tragedy? Well, the tragedy went around the world because there were fellow climbers scratching their head saying, "I didn't know we started to behave that way, you know, see a fellow climber in the snow gloveless, in need of oxygen, radio, a commander. Hey, there's a man. He's in need. You're gonna have to pass him by. Based upon what other climbers tell me, he ain't gonna make it anyway. Move on." Really? Really?

Now, connect this. It's somebody with a tire out on the side of the road. Do you slow down these days? You actually stop and help out? Are they not your color? Is that the problem? Or they're not your class. That's the real problem. I mean ... Come on. Look at that thing. It's one of

those — it's a little tire. He put a little tire on and now the little tire busted. It's actually his own problem. Is that how callused, is that how cold we as a people have become?

Take this little test with me. Last time you were watching television or flipping the channels and it was one of those infomercials, you know, from a ministry, and it was the big bellies and the fly faces, and the kids all running around, how long did you watch? This is a little test. It's just one of those little tests. I want to just know how long you watch. You stay there and go, oh, man, I've got to pray, or do you just flip past? Guilty. I am. And here's why.

Most of the times I watch television, I'm trying to gather news. I don't watch television like some people watch it. I usually go to the tube for something. It's either a sport event — I'll watch the Heat game tonight — or it's an opportunity to gather news. But going with direction — I'm not trying to just be entertained because I'm going for direction. If I see that it's like no, no, no, no. I'm already helping Compassion kids. I don't have time for this. And I would imagine that if you're like me, all of heaven weeps. When do we pray for poor kids? Why don't we slow down our hurried prayer long enough to pray for the people who are caring for the poor kids?

Jesus sees all these needs in the world. He sees where He's scattered people that need feeding and teaching and healing and preaching. He stopped us for a second and He says, "Here's what we're gonna have to do. We're gonna have to pray." Why? I don't know the last time you were inconvenienced for someone else. I know how sacrificial that can be. Oh, oh.

Maybe it's Thursday night and I'm taking a red-eye back to make it here for the last day of school. And as I make my way to LAX, I'm already tired. It's been a busy week at a California conference, and I just want to sleep. I discover, however, our airline, they didn't have equipment. There's no plane in the stall waiting to receive its passengers, and so we wait. We're supposed to take off at 10 o'clock.

Now it's 10:30, quarter to 11, still no equipment. The senior officer — and I'm glad he's a senior officer. I know being a senior pastor, sometimes you have a little more "pull." He moved the entire group to another plane stall, and now we've got to wait another hour for the plane to be cleaned. I don't care if it's dirty, to be honest with you. I just want to get on the plane.

And so now I'm on the plane, and I've got my aisle seat because — I'm an "aisle seat" kind

of a guy, just to let you all know. The guy who sits next to me, he's happy and he's glad to have a seat. We begin a light conversation, and he falls immediately asleep, even before the plane is off the air, off the ground.

So he nestles up against my shoulder. And I can't sleep since he's on my shoulder. And as he really goes out ... on my shoulder. Now, I could easily go, "Hey, hey, get off of me, please. What are you doin'?" But I realize I'll be preaching this Sunday and it might seem much more compassionate if I just let him sleep, even though I may stay awake. Is that what I did? Here's what happened.

Saturday morning I'm in the living room and Christian's playing on the floor. He's got this LEGO Viking ship and he's catapulting balls into flying dragons. He's consumed. Diane's getting Kate ready for ballet, and she says to Christian, "Christian, do me a favor." Christian — "Yeah, uh" — and you can see there's an adjustment. "Could you make Kate's lunch because she's getting ready for ballet?" "Oh, sure, Mom. No problem." Christian, way to go. You just said "no problem" to Mom. You're gonna make Kate's — "Oh, yeah, yeah. I'm gonna help her. I mean, what would Jesus do?" And I said, "What would Jesus do? Son, I'm very, very proud of you." "Oh, don't be that proud, Dad. I wouldn't do it. It's what Jesus would do." Painfully honest. I said, "OK." He goes, "I don't want to make Kate's lunch, but Jesus wants me to, so I'm gonna do it."

And the same thing happened on the plane. I wanted to kick this guy off my shoulder. Get off. What is that? "Bing." Give me some water. This guy goobed on me. What is this? What would Jesus do? Would Jesus help pull up a little blanket on him, make sure he's warm, let him goob a little longer?

When morning dawns, he wakes up. I haven't slept. Hey, you really went out, didn't you? "Oh, I did, and it was quite a rest." Oh, good. "Well, you know — uh, oh, I'm so sorry. You know, two flights ago I actually nestled with a guy and hugged him real close. I felt bad when I woke up, and I feel bad now. What do you do? What do you — where are you flying?" I said, "Well, I'm a pastor to a Christian church, and that's why I let you goob on my arm, you know."

You say, Bob, there better be a point to this story. What would it have been like had I just shoved him off, had an attitude, was indignant, and he felt that and every once in a while just

gave him the brush? What if I kept on getting my arm back? He had the arm the entire flight. What if I kept on getting my — and then the next morning I go — he goes, so what do you do? Well, I'm a pastor to a Christian church and I want to make sure there's a wall between — no. That's the whole point I'm trying to make.

For some strange reason, the world is convinced that you have a wall up and are not meeting needs of those in life. All they need is a little extra care and comfort. And here, Christ is looking on the population of the planet and says, "There is so much teaching and so much preaching, people are weary and people are scattered, I would love to outreach. I don't have any laborers." And if, in fact, we're flippin' past the channels hoping to be entertained, he actually sees an opportunity to see what's happening on the other side of the planet, too often he won't even pray for the people who are doing the work. And I scratch my head and say, what is with us? Are we that consumed with what I want and with what I need that — you know what the real problem is? I think I know it because I think it's true with me.

If I stay on that channel and I watch those kids with the big bellies and the fly faces, it might just spoil my night. I might just have to pray a little longer and not feel so entertained in it. I might have to do something about it. And I think that may be the case here with us. Oh, I believe, though, that if I'm gonna be light, if I'm gonna be salt, then I have to care with some compassion. That's what I believe.

I also believe — number two, if you're taking note — that I need to be willing to heal the hurting. And let me show that to you. It's Matthew's gospel, the 14th chapter, drawing your attention this time, Matthew 14, to verse 1. Matthew 14 and (verse) 1. And at first you'll say, Bob, I think you picked the wrong spot because the story doesn't match. But you'll see how much it matches and how much it matters when we get to verse 14 of chapter 14.

Matthew 14 and (verse) 1. At the time, Herod ... heard the report about Jesus and said to his servants, this is John the Baptist. He's risen from the dead and, therefore, these powers are at work in him. For Herod had laid hold of John and bound him, put him in prison for the sake of Herodias, his brother Philip's wife, because John said to him, "It's not lawful for you to have her." And although he wanted to put him to death, he feared the multitude because they counted him

as a prophet. But when Herod's birthday was celebrated, the daughter of Herodias danced before him and pleased Herod. Therefore, he promised with an oath to give her whatever she might ask.

So she — verse 8 — having been prompted by her mother said, give me John the Baptist's head here on a platter. And the king was sorry, nevertheless, because of the oaths and because of those who sat with him. He commanded it to be given to her. So he sent and had John beheaded in prison, and his head was brought on a platter and given to the girl and she brought it to her mother.

The disciples came in, took the body, and buried it and went and told Jesus. When Jesus heard it, He departed from there by boat to a deserted place by Himself. But when the multitudes heard it, they followed Him on foot from the cities. And when Jesus went out, He saw a great multitude and He was — here it is — moved with compassion for them and He healed their sick. Your attention — did you see the connection? We have Jesus wanting to heal the sick. And the chapter begins with a very, very sick daughter requesting of her dad the head of a holy man.

You want to be salt; you want to be light. Do you know according to God's Word — in First Corinthians chapter 12, there are what's called — listen to this — gifts, g-i-f-t-s of healing. Gifts of healing. You see, as I read through the scriptures and I see the gifts given to the church, I fail to see a real healer. What's that? Someone who moves in miracles all the time in the church? What I instead see is the admonition unto us — if someone's sick — James chapter 5 — call the elders of the church. Listen again. Call the elders of the church, anoint that person with oil, and the prayer offered in faith will make the sick person well.

What I don't see in the New Testament is a healer that goes from stadium to stadium and enjoys the popularity of a miracle worker. Now, why do I say that? Here's why. Sick daughter, her request of her dad, sick people here. I mean, didn't you read the news? A week ago, a doctor from Chicago on vacation celebrating his 10-year anniversary. Obviously, he and his wife were at odds for him to take his sons and throw them off the 15th-floor balcony and then jump after them. His wife, looking on from a distance, sees the husband go out in his pajamas, looks down, sees the kids and the dad 15 floors below. It's a medical doctor, someone who is supposed to have

smarts. That's sick.

And I'm wondering, who has or had the word of healing for his heart that could have stopped the sickness? Uh, oh, we don't want to share with doctors. I mean, those guys are smart. They probably know a lot more about life than we do. I mean, there are some people that are real intellects and I know — no. Don't you get it? There are some real problem people out there, and we have words of healing because we have gifts of healing, and whether we miraculously move after a service with a group of elders giving glory to God or simply share a word in season that lifts the heart of the heavy hearted — I don't know.

If you really understand how holy this place is and how you, in his hand, can be an instrument of his great grace to somebody who, in the hallway, after the service, after a song, after a Bible study, and you find yourself — and now the opportunity — God knocks on your heart and says, I want you to encourage this person with — here's why I know this. I know that Ephesians 5 tells us that this word is like water that cleanses. I know how cleansing your hands, your body can keep you free of disease. I know that Jesus with the disciples wanted to wash their feet. He said they were already clean because the Word was spoken to them, but because they'd been walking through the world, they needed a foot washing.

Now, I know that in my life there's nothing more wonderful than coming into this house, going to my church, Calvary Chapel, Costa Mesa, hearing my pastor teach me, last Sunday morning, being refreshed, being restored in the word, and how oftentimes, just one sentence out of the entire sermon is the Word from heaven for me. For me. And that after the fact when I've received that Word I go, wow. I really heard the voice of the Lord and He strengthened me.

Now, connect this. Water of the word — in James chapter 3 — blessing, cursing out of the same mouth? No, no, no. Does saltwater flow from a fresh spring? Does fresh water come from salt? No, it doesn't. Well, He exhorts us to make sure that our words —our words, my words, your words — do you know how many hearts we can heal?

Now here's why that's so important. When it comes to poverty and it comes to conditions around this world — I don't know if you know, but there are so many people that don't have clean water. You say, Bob, I see the connection here between the spiritual and the financial, but,

please — oh, please. You need to know that some of the luxuries and freedoms that we have, some of the opportunities that we enjoy, flipping on a faucet and getting water to run. That's an amazing thing. How many people around the rest of the world — so, if, in fact, you flip on the channel and you see a kid and he's got that goob around his eyes, and it's because he hasn't been able to bathe properly, so now bacteria is growing on his body. And he will, along with 6 million other of his friends this year, go blind, just because they don't have clean water.

Well, know this — and here's the connection — clean water from this Word, gifting to somebody so they can see physically, so they can see spiritually, are both helping the kid that's around the world and helping the person who is hurting right here. It's something we can do. It's something that we can change. We can actually make a difference.

You say, oh, Bob, I don't know if I can afford to. I think I know where you are going with this Bible study. It's quite the guilt trip here. You're gonna tell us all about all the hurting people around the world, you'll end with a 6-minute video, and then we'll go right outside the hallway and see this big Compassion display and realize that for \$32 a month we can change the life of a small kid. That's exactly right. I can't afford to do that. Really? You can't afford to do that? You're poverty level, are you? Things are tight for me, Bob. Just move on. You already got my money in the Whole World Hears thing, OK? Whoa, wait a second. Can't afford to or can't afford not to? That's what you've heard me say.

And here's why, if, in fact, you're at poverty level — I don't know if you know what poverty level is in the United States of America. But the United States government says that you're at poverty level if you make less than \$10,000 a year. Now, if you make \$10,000 a year, that's \$25 a day. That's what it comes out to, right around there. Twenty-five bucks a day. If you make \$25 a day and you're at poverty here in the United States of America — and I remind you of this — 2.7 billion people, 2.7 billion people live at the \$2-a-day level, and 1.1 billion people — billion people — live at the \$10-a-day level ... At least if you have the \$25 a day, you go to the grocery store and there's something you can pick from.

The point that has to be heard is this. You say, "I'm in need." I say there's a greater need than your own. And if, in fact, you've been blessed to live in America, it's high time — it's so

important — that we have enough compassion welling in us that, first of all, we care, that you care. But second of all, you heal. And how do you heal? What you do is you say, hey, you know what? I understand if this Compassion group is a group that helps people with clean water, but at the same time, they have purpose to make sure that the love of Jesus Christ is declared, now I'm doing both.

And let me underline how important it is that we do both. If you give your money to United Way, well, that's a wonderful gesture. But making sure that kids get clean water and food is not enough. Why? We will all die. We're all gonna die. The wise man and the person in the church recognize the greater responsibility. If, in fact, food and water are a means — they are means in the church and for the church to get the gospel out. So if, in fact, they get the gospel out while giving someone a glass of water, I've accomplished both objectives. I can clean their soul, at the same time clean their body, at the same time refresh their physical condition. In Jesus' name, this is gonna make a great difference — listen — in the generation to come, whether it's here or there.

Jesus sees all the sick people. He's aware of the sick girl. He says, "Somebody's got to do something about sick people," and I say that you can, whether it's physically sick or whether it's spiritually sick. You have something that not everybody else has, and that's the Word of God, which is also the water of God to cleanse the soul, to make fresh the spirit, and to change the world around us.

Finally, number three, and then we'll bring it to a close. Go with me to Matthew, chapter 15, in verse 32. We know that compassion cares, compassion heals, and here compassion feeds. And, of course, that's spiritually and physically. But please note with me here "physically," Matthew 15 and (verse) 32. Now Jesus called His disciples to Himself and said, "I have compassion on the multitude because they have now continued with Me three days and have nothing to eat. And I don't want to send them away hungry, less they faint on the way." Then His disciples said to Him, "Well, where can we get enough bread in the wilderness to fill such a great multitude?" And Jesus said, "Well, how many loaves do you have?" And they said, "Well, seven and a few little fish."

So He commanded the multitude to sit down. He took the seven loaves and the fish, gave thanks, broke them, gave them to His disciples. The disciples gave to the multitude, they all ate and were filled.

They took up seven large baskets full of fragments that were left — now those who ate were 4,000 men besides women and children. He sent away the multitude, got in the boat, and came to the region of (Magadan). Your attention, please, feeding of the 4,000. Did you note that? This is not the feeding of the 5,000. That happens. But this is a different feeding. This is a feeding of 4,000. He knew what I know. Sometimes disciples need to learn a lesson, and sometimes it takes, well, hearing it twice. So Jesus is gonna feed the 4,000, He's gonna feed the 5,000, but the experience is the same. Follow me. Jesus says, "Hey, guys, come here a minute," and all the disciples go over. He goes, "These guys have been following Me now for a few days. They're really, really hungry. I don't want to send them away without feeding them. You guys got any ideas at all? I mean, do you guys have anything?" "Uh, well, what do we got? What do we got? Come here. Come here. OK. He's teaching us something. Guys, what are we supposed to be doin' here now? OK. Is this the boy and the lunch basket? No. This is the 4,000, not the 5,000. OK. So what do we got? We've got a few fish, we've got some loaves. Uh, Jesus, here's what we got, but it's not enough to feed these people." "Oh, no, no, no. It is. Here's what I need. Give Me what you have. Just give Me what you have, and I will make sure that you have enough, but at the same time, I'm gonna feed everyone who doesn't have enough."

Now, could there be anything more elementary than that? Listen again. Give me what you have, but trust me, because I'll make sure that you've got enough. There will also be leftovers, but at the same time, I'll make sure that those who don't have, have enough.

Now, here's the crazy thing, because — last time I walked up to the sound booth to get my microphone, Mike the sound man was standing there and he said, "I saw the Compassion signs. This means Compassion International?" I go, "Oh, yeah." He goes, "Oh, man, I'm gonna love this Bible study. I know it's gonna make me feel guilty." And I said, "Yeah, it will. Here's why. Guilt is good." "Bob, don't say that. I've seen a psychologist for years that tells me guilt is bad. I just need to get this guilt concept." "No, no, no. The guilt concept is a very good thing. It's God's way of

many times going hey, hey, hey. Hello. There are great needs out there and those needs can be met.”

And I promise you — and here’s what I said to Mike. “How long you’ve been caring for a kid?” He said, “Thirty-two bucks a month now for a year because you did this last year and I adopted a kid.” I said, “Let me ask you sincerely, because I’m gonna tell this to the church. You fall short 32 bucks a month every month in your bills, and you go, man, I can’t take it anymore. That \$32, it broke me.” He goes, “I’ve never missed it, never missed it once.”

Here’s my point. Do you actually think that God’s gonna take \$32 a month from you so He can have it, give it to a kid, and then you will starve? Ha, ha, ha. No. Here’s what’s gonna happen. If you walk out there and you grab a kid off the table, you take it home, you pray, what’s gonna happen? God’s gonna see your heart. You give Him what you have, 32. He’ll make sure you have your 32 bucks, and He’s gonna make sure a kid is taken care of in between that time.

You go, Bob, we did this last year and I’ve already got a kid. Let me ask you a question, same question I asked Mike. Do you miss the 32? Could you make it 64? Oh, Bob, how can I possibly do this. No. I don’t think you’re saying that. Here’s what I think instead. I think since you’ve become more responsible with your finances, God has blessed you even beyond what you thought you could do in the first place.

So when I see my daughter two weeks ago sit down to write her Compassion girl — and now they’ve become pen pals — and then she writes her back and she writes her back, Kaitlin has an understanding of what’s happening on the other side of the world. She has a gratitude for what she has, on top of being a minister to someone else.

I came home, I told you, from California. And what happened on our first night home, finally getting my own bed? The air conditioning went out. We don’t have air conditioning now. And I called a guy that I know, real nice, to come right over from the fellowship, and thank you, Larry, and thank you, Don, and your whole crew. But he said, “There’s nothing I can do. It’s Carrier. They’re closed on the weekend, and we’ve got to wait until Monday.” OK. And the kids, you know — Friday night and then last night, “Dad, it’s really hot.” I said, ‘Can I remind you guys, most of the world doesn’t have air conditioning, OK? Let me just remind you of that. So turning

on fans is a luxury. Would you like me to turn off the fan and see what it really feels like?” No.

Here’s what I encourage you to do. Go home, shut off the air and turn off the water. Live for a day without either. You know what will happen? I guarantee it. Next time you’re watching television and you flash past a channel and you see some kids with big bellies and fly faces, you’ll do something. I know what it feels like to be hot, to be inconvenienced.

Here’s what the Bible says. You don’t need to turn there, but I want you to just hear this. By this we know love because He laid down his life for us, and we also ought to lay down our lives for our brethren. But whoever has this world’s goods and sees his brother in need and shuts up his heart from him, how does the love of God abide in him?

My little children, let us not love in word or tongue, but in deed and truth. By this we will know that we are of truth. We shall assure our hearts before Him.

What does He say? He says whoever sees his brother in need and shuts up his heart — remember the word “heart?” Remember the word “compassion?” The word translated “bowels?” Whoever sees a brother and just shuts his bowels up? Spiritual constipation. What’s that? There are so many Christians that just come to church and they feed and they feed and they feed, and they get bigger and bigger and bigger, and there’s no opportunity to actually use your life for the glory of God. And right now you’re stuffed, you’re satisfied.

God says, “Please — it’s high time that you went in the direction of helping someone else, for if you don’t — and this is the last place I don’t need you to turn there, but listen to this, please. The sin of Sodom was this: pride, fullness of food, abundance of idleness ... They were haughty and created abomination before Me. Therefore, I took them away as I saw fit.” What’s that? We all think that the sin of Sodom was just homosexuality. Some have said that. Some believe that. In part, I think it’s true. But here in Ezekiel chapter 16 and verse 49, it says, “You want to know why I judged Sodom? Pride, fullness of food, a lot of free time, and they didn’t care about reaching out to the needy that were right outside their door. So here’s what I did.” God says, “I took them away as I saw fit.”

I’m gonna close with a little 5-minute video from Compassion International. And I really do pray that this moves you. I hope that this clip closes, you go outside, you grab a child off the

table and you go, God, I'm not only gonna spend this money, I'm gonna pray for this child and I'm gonna change my world one kid at a time. Let's take a look at that video.

(VIDEO PLAYED.)

Let's pray. Father, we come to You in Jesus' name, and now with the request, use my life like a salt, use my life like a light, and help me to make a difference in my world here locally, and in some kid's life globally. Lord, help me to see beyond my own back yard, and help me, Lord, to see that this world is why You sent Your Son, Jesus Christ. He bled and died that I might have life and with that life make a difference. In Jesus' name we pray, amen.

Shall we stand? Because we were all once kids, we certainly know we wouldn't want to be a child in that condition, and because so many of you are parents, you certainly wouldn't want to see any of your kids in that condition. You say, well, why doesn't God do something about all that, Bob? He has. He does. He is. It's us. And I would imagine for every need that's not met, there is someone who is not shaking their salt, someone who is not shining their light. Let us not be that one. Let us be those that are truly, truly willing and ready to make a difference.

Hey, if you need prayer as we close today, there will be counselors on both sides of this platform, and we're here to meet spiritual needs, physical needs, we're here to meet financial needs. Please let us know how we can help. But if, in fact, you're in the position today, by God's grace, you can head out that way and make a difference in someone's life, please, please, please do that. You won't regret it. I guarantee.

Pastor Clay, if you close us in song.

(SONG.)

Amen. God bless you guys. Have a great rest of your weekend.

(END OF TAPE.)