

“Missions”, Missions Conference March 1, 1991

By Dr. Frank Severin

Announcer:

You speak to us, Lord, about the opportunities in our world, Lord, that we might see the vision that you have for each of us and the place where we are here at Biola, and as we look toward the future, that you might direct us, Lord, in this time together. In Jesus' name, amen. Dr. Frank Severin of Send International, which is an organization particularly geared towards church planting and outreach and theological training in countries abroad, is our speaker for this morning. He is from Michigan and is a family man with four children, and we'd like to all give him a warm welcome from Biola.

Severin:

Thank you. [audience applause] [speaks to an unknown individual] You want me to go up here?

Okay.

Well, I appreciate all of you who have come to share in this session. And, yes, I do have four children. I wanted you to know that this little red spot on my nose wasn't because of domestic violence. My wife didn't hit me before I left. If any of you are wondering what happened, I was worshipping in Calvary Church in Santa Ana on Sunday, and they have a marvelous tradition there. In their prayer time, they invite the whole congregation to get down on their knees and pray. And so I wanted to do that, but you know, I'm about 6ft, and the aisles are narrow, and they have theater seats in the congregation. So I got down to pray, and I leaned hard on the seat. And you know what theater seats do when you lean hard on them? They flip up. Well, my face

flipped right into the back of the seats, and I could tell you I've been involved in spiritual warfare. But our time this morning, we want to take a look at our world.

You are privileged to live at a time in history which may be the most significant time. It may be the time that the Lord wraps up this period of grace. We have seen profound changes since 1989. Who of us could have believed or predicted what has happened in these last two years? We all stood and marveled when we saw the Berlin Wall come down. The changes that we've seen in what was then Eastern Europe, now called Central Europe, and the Soviet Union simply boggle our mind. I was reading a book put out in 1989 by Peter Drucker, who happens to be a management guru, but he was trying to write about the future, and he called it Future Realities. And in that book he said, "The great foreign policy question for the U.S. in the next century is not going to be Soviet-U.S. relationships. It's going to be the breakup of the Soviet empire." He said that in 1989. And today, as you open your newspaper, you see the realities of that almost every day. At the same time as we saw this great openness in Eastern Europe and the Soviet Union, we saw the tragedy of Tenement Square in China. What appeared to be a vast opening of a window in China seemed to suddenly slam shut.

But one thing that we're learning, and we ought to know in the reality of history, is that our God is sovereign. Our God is moving history to his conclusion, and even the wrath of man praises him. You know, it's amazing in Eastern Europe and the Soviet Union, after all those years of communism, what has communism done? I believe in a unique way, communism has prepared those people for the gospel. It's created a void, a void that doesn't have answers. And now there's openness. The director of our ministry in the Soviet Union, in Eastern Europe, coming back from

his last trip, said, "Don't pray for stability. Pray for continued instability." Because in the process of all that's happening, people are open such as we've never seen before. Just let me tell you a few things that have happened in the Soviet Union that are just hard to fathom. Maybe you've seen pictures of churches packed out with people standing outside in the snow in the middle of the winter with loudspeakers to hear the services. We had a church planting seminar invited by the Baptist Church of the Soviet Union, and there were 167 pastors there from all the different districts of that church.

All these pastors had to take a week off of work- because they all have to work, they cannot be full-time- to come to the seminar. And the pastors love to sing, and the seminar was held in a hotel, and they were singing in the seminar. And the manager of the hotel came up and said, "Would you pastors please come down every evening and sing in the lobby? Because our people love to hear these songs about Christianity." And one of the meetings of the seminar, a man came in the back of the room, and we were just starting the presentation, and he called out from the back of the room, he said, "I need to find God. Can you help me?" And the interpreter stopped the interpretation and went down, and the pastors prayed, and this man came to Christ. The following Sunday, one of our men was preaching at a church, and he got to his first point, point number one in the sermon, and a young man got up and came down the aisle, and he said, "I didn't know whether it was KGB or what was happening here." He came down the aisle and he fell on his knees in the front of the church.

And the interpreter stopped the interpretation and took the microphone and went down to him and asked him why he had come. He said, "I've come to repent, come to trust Christ." And

publicly and openly, before the congregation, he confessed his faith. And as he did, six other men came down. That was point number one in the sermon. And by the end of the sermon, after the sermon, others responded. But there's just a great spirit of openness as people are hungry to no reality. Just last week, we got the word from the chairman of the Church Association of the All Union Council of Evangelical Christian Baptist. That's the name that the Soviet government gave them. And the word was this: he had been invited by President Gorbachev to have a personal interview with Gorbachev. He said, "I didn't know what the president wanted." He said, "I went into that interview and I had an hour and a half opportunity to share the Gospel with President Gorbachev." He said, "The man was incredibly open." And he said, "I want you to go back and tell the Christians in North America to pray for the salvation of this man. He's in desperate straits."

God is creating a hunger and an openness through the wrath of men that only he can do. And how are we going to respond to it? Let me give you another illustration, this one from Bulgaria. Bulgaria was one of the most closed of the communist countries of the Eastern Bloc. And some of the Biola graduates from Talbot and Biola have been working in Eastern Europe doing theological education by extension. And Send had a missionary also who had been working and doing that kind of thing. And he said, "I used to go into Bulgaria, and this is the way we did it." He said, "We'd be given the name, a fictitious name of somebody, and we would be given a place in the capital city of Sofia, and we'd be told to go to the capital city and walk the streets until somebody would come alongside of us and say, 'I'm John', or whoever the name might be, and we'd know this is the person we're supposed to meet." And then he said, "We would walk and talk, and that's the way we'd do our theological education. Theological education by walking."

He said, "We couldn't go to the man's house. It was too dangerous. And we would just simply spend hours walking together, sharing in the Scriptures." And there were 40 of these men in Bulgaria during that time of great oppression that were studying the Scriptures that way. Now the window of opportunity has opened and those 40 men have been added to. There are 120 men in Bulgaria that want to study the Scriptures that have never had an opportunity. No Bible schools, no seminaries, nothing through the years. And they've joined together to form a board to start a school in Bulgaria. We want to be part of it. Opportunities that we couldn't dream about that God is putting in our lap. Even in China today, when you think about the closing of what appeared to be great openness in China. The intellectuals of China have become disillusioned with their own government. And there are many people who are working in China as professionals, not as missionaries. But they're reporting today that they have more opportunity of sharing their faith and seeing people come to faith in Jesus than in any other time in their years in China.

The wrath of man praising God. How are we going to respond to our generation? I want you to turn to Matthew, chapter nine. Matthew, chapter nine. Many of us are asking this question in the light of the opportunities, in the light of the realities, how should we then live? We just came through a war in the Middle East. A million men facing one another for battle in Abraham's homeland. We see our own Secretary of State traveling through the Middle East trying to set up a peace conference between the Jewish state Israel and the Arab countries. Anybody who is interested in studying biblical prophecy certainly must be saying, what is God doing? How shall we then live? Turn with me here to chapter nine, verse 35. Jesus went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom, and healing

every disease and sickness. And when he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Then he told his disciples, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send forth workers into his harvest field."

And he called his twelve disciples to him and gave them authority to drive out evil spirits and to heal every disease and sickness. And then in verse five, these twelve Jesus sent out with the following instructions. I would suggest if we're going to make an impact for our generation and develop a passion for our generation, I'm going to give you three areas that we need to think about carefully. The first one is this: the condition of mankind. The condition of mankind. And Jesus went through the towns and the villages, and when he saw the crowds, he had compassion on them, because they were harassed and helpless, like sheep without a shepherd. Let me ask you a question. How many of you really believe, in the depths of your heart, that men and women who have never trusted in Jesus Christ are lost? Lost. There was a survey done recently of evangelical colleges and seminaries. It's written up in a book called *Evangelicalism: The Coming Generation*. And in that survey, the author asked this question: Do you believe that personal faith in Jesus Christ is the only way of salvation except for those who have never heard? And over 30% of the students of evangelical schools and seminaries answered that question in the affirmative.

There is a creeping sense of universalism. Do we firmly believe that all men, regardless of their state, regardless of their opportunity, who have never put their faith and trust in Jesus Christ, are eternally lost? That will make a difference in how you view your world. Those who have never

heard are lost. It's not an easy question. How can a just God send anyone to Hell if they've never had an opportunity to respond to Christ? But the Bible gives us some pretty clear teaching with regard to the condition of mankind. I want you to turn with me to Romans, chapter one. Romans, chapter one. I think Romans is a great book for missions, because it lays a theological foundation for life and for outreach. And Paul is answering the question: What about the condition of mankind? And in Romans, chapter one, he begins a discourse that goes on and through chapter three on that question. Verse 18; Romans 1:18. "For the wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world, God's invisible qualities, his eternal power and divine nature, have been clearly seen being understood from what has been made, so that men are without excuse."

Paul says all men have the truth of creation. All men are responsible for realizing that there is a God who made this universe. And what has happened to man? They've turned from the Creator to the creature. And Paul describes a downward declension, not an evolution, but a devolution. And then he answers the question in chapter two. Listen to what he says in chapter two, verse twelve. "All who sin apart from the law will also perish apart from the law, and all who sin under the law will be judged by the law." Verse 14, "Indeed, when Gentiles who do not have the law do by nature things required of the law, they are a law themselves, even though they do not have the law. Since they show that the requirements of the law are written in their hearts, their conscience also bearing witness, and their thoughts now accusing, now even defending them."

Listen, God says, number two: every man has a conscience. And whether they are moral law keepers, or whether they are Gentiles who have never known the law of God, God's standard will judge them. They fall short, they're without excuse. Their conscience bears witness of their need. And then Paul concludes in chapter three, the great conclusion of this awesome doctrine. In chapter three, and we read the verses that we know so well: "All have sinned and come short of the glory of God." How many? How many have sinned? All. How many come sure the glory of God? All. Do you believe that men are eternally lost apart from Jesus Christ, even if they've never heard? Do you believe that Jesus is the only way to heaven? What did Jesus say? "I am the way, the truth, the life. No man comes to the Father but by me." Now, what would that do for us if we really believe it? The question is, what about somebody who really wants to know God? Aren't there people who really want to know God? In Scripture, we have two examples in the New Testament. One is the Ethiopian eunuch. He was on his way reading the Scriptures, and God sent Philip to open up the word of God to him. The other is Cornelius, a beautiful example, a Gentile God fearer.

What did God do for Cornelius? He told Cornelius to go find Peter. Here's what God says about how men will hear. What does Romans, chapter ten say? "How shall they hear without a preacher? And how shall they preach unless they be sent? For faith cometh by hearing, and hearing by the word of God." God's method of bringing salvation to people is through bringing a servant of God to tell them about Jesus. He declares it in Scripture. Is it possible that a person could be saved without ever hearing of Jesus? The Scriptures declare to us, the Scriptures declare to us, in every example of the Word, that faith comes by hearing. Let me tell you something. It may sound irreverent, but listen to it carefully. If men and women are lost- and they are- and if

men and women do not hear, it is not God's fault, for he's made every provision for them. If men and women are lost, and men and women do not hear, it's our fault, because responsibility lies with us. We have good news. We have truth. We have the Word of God. We have been sent, we have been told to go. And the problem of the lostness of the heathen is more of a problem of the obedience of the church. And I want to say to you, if you're going to have compassion for this generation, you're going to need to recapture an understanding of what lostness means: that men and women who have never heard of Jesus are eternally lost.

Now, I don't know about you, but I watch the news, and I've been watching the awful condition of the Kurds in northern Turkey, on that- northern Iraq, on the border there. And I moved, I hope I move with compassion for people who have no food, who are maybe dying of starvation because they're caught in a political vice. And I served in the Philippines, and I remember people coming by our door. And you can become indifferent to poverty, but you couldn't dare become indifferent to poverty. Women pregnant with child, pushing these little carts, homemade carts, down to a marketplace where they had to buy water, because there was no water in their squatters area, and push those carts back up the hill and watch the sweat come down their brow, and little kids going down the street collecting bottles out of garbage, or getting anything they could out of garbage, and coming knocking on your door. Yes, we ought to be moved with compassion for the world, but let me tell you something. There is a destiny of every mankind that's just as serious. For men and women and boys and girls that wear business suits and are affluent or poor or educated or religious, are going to go off the precipice into a Christless eternity.

And that doesn't seem to move us. Jesus looked at the multitudes, and he was moved with compassion, for they were sheep without a shepherd. Jesus' view of the lost, he tells us in the parables that he gave. You remember in Luke 15, there are three parables. There's the parable of the lost sheep. And what was the parable of the lost sheep? There were 99 in the fold, and one sheep got lost. And what did the shepherd do? The shepherd left the 99 and went to the one that was lost. What does Jesus try to tell us in that? Number one, the sheep was lost and was hopelessly lost. It couldn't find its way home. And there's not a man and woman in this world that will find their way home by themselves. The shepherd seeks the sheep, and the shepherd is so interested that he would leave 99 to go after only one. If there was only one lost person in the world, Jesus would go after them. But the realities of today are, most places that we work in, and many of the missions we work in here, like in Asia, the realities are there may be one sheep in the fold and 99 lost.

In Europe, same conditions. In the Muslim world, there aren't any in the fold in many areas. What would Jesus' attitude be toward those people? The shepherd will seek the lost. There's a second parable in there, it's the parable of the lost coin. The lady lost the coin. She didn't mean to lose it. She swept the house carefully until she found the coin. She gave every effort. What is Jesus teaching? There are people in the world today that are lost and don't know it. They're heedlessly lost. I want to share with you a story, a marvelous story of a ballerina in Japan. She is one of the most beautiful Japanese ladies that I know. And she wanted to learn English, because she thought she'd have a career in ballet that might take her abroad. And we had a church planting ministry going on in her neighborhood, and we put up a sign about an English class. And so she came to this English class. She didn't know she was lost. She had no idea that she

needed a savior. But in the process of time, the word of God got through to her. She saw that she was lost. She trusted the savior. Now she's married to one of our missionaries, and she's a missionary back in Japan.

But she was heedlessly lost. She didn't even know it, but she was lost. In the last parable is a parable of the prodigal son, purposely lost. He chose his own way. But even in that parable, what did the father do? The father prayed and waited and pleaded and looked for the coming home of the prodigal. What is Jesus' statement to us? Jesus was willing to expend every energy up to death to reach the lost. And he says to us, "As the Father has sent me, even so send I you." When I look at the country of Japan, which we're praying will have a revival that's never happened, and I stand on a hillside, I was standing with a pastor looking down into a valley. And I said to Pastor Moralka, "How many people in this valley?" He said, "4,000." "How many Christians do you think are in this valley?" And he started to count. He said, "Maybe 100." And I said, "Pastor Moralka, what will it take to reach Japanese for Christ?" And he turned to me and he said, "My people have everything. They don't need self help. They have a culture which is very disciplined and proud. They have a lifestyle that is nice and fine. They have no sense of need and no understanding of God." He said, "The only thing, the only thing that will reach my people, is for somebody to love them. They're lost and they don't know it."

Jesus saw the multitudes and he was moved with compassion on them, because they were sheep without a shepherd. We must believe what Acts 4:12 says: "Salvation is found in no one else, for there is no other name under Heaven given to men by which we must be saved." Yes, you and I have a unique opportunity in our generation to view the world in a different way, not just

numbers. When you see the figure: 2.2 billion people who have never heard of Jesus and don't have a church in their neighborhood, that rolls off our back. Try to think, though, that every one of those 2.2 billion is real. Real people. Real people. Mr. Sosa in the Philippines. Mr. Sosa was a schoolteacher. And Mr. Sosa used to come to our church. He was blind, almost blind.

And before he died, I asked him one day, I said, "Brother Sosa, tell me. Tell me how you came to faith." And he told me the story. He said, "In my town and where we live," he said, "I was hungry to know God." He said, "The Jehovah's Witness came to town. And I listened to them, and it didn't seem right." And he said, "The Mormons came to town. And I listened to them, and it didn't seem right." And then he said, "The Iglesia ni Cristo came to town. That's an indigenous sect. I listened to them, and it didn't seem right." And then he said, "You came to town. The other missionaries that came there first. And I came to the meetings, and it was right." And then he said to me this, I'll never forget it. It struck my heart. "Why did it take you so long? Why did it take you so long?" Let me tell you a little bit about Eastern Europe today and the Soviet Union. We have a window of opportunity, and everybody's rushing in. The cults are rushing in. We have a window of opportunity to proclaim Jesus Christ to people who are hungry.

And are we going to be able to mobilize the forces to do it quickly enough? I don't know, but God has given us this opportunity. The church in the Soviet Union is asking for church planters, can you believe this? To help start churches in cities of the Soviet Union that have 5,000 people with no evangelical church. In October, I'm going to be going to Siberia. They figured my first trip to the Soviet Union ought to be a good introduction, send me to Siberia. The reason for going to Siberia is that everybody goes to Moscow and Kiev. But there are churches in Siberia

that were started by Christians who were imprisoned, and they need encouragement and strengthening. We're going to have a pastor's conference in Siberia. Anybody want to join me and church plant in Siberia? God is saying today there's a day of opportunity, and we need to see people as he sees them. Then I want you to go back here to what Jesus said in Matthew, and we were looking at it. Jesus looked at the multitudes, and he had compassion on them, for they were sheep without a shepherd. He saw them as lost. He saw them with compassion.

We need to understand, for our generation, we need to have a view of the condition of mankind, number one. Number two, we need to have a view of the compassion of the Savior. May I say to you, I am totally ineffective in Christian ministry until my heart is broken. It's not an intellectual thing that will move me. How long has it been since you've wept for the lost? Since your heart has been broken? I remember one time when God moved in a special way in my life as a young missionary trying to serve the Filipino people. And I was asking the question, do I really love these people? Because I can't really serve them till I love them. And some people come to me and they say, "Frank, I don't know whether I should go to this culture or that culture, because I don't know whether I could really- What does it mean to be moved by the love of Christ?" It's not something you work up. We were sitting in the main park of Manila, a colleague of mine, the two of us are sitting there, and we're watching a Sunday afternoon as the crowds came into that park. And God moved on our hearts.

Two crazy missionaries in the city of Manila, suddenly crying. Crying out to God, 'Lord, what will it take? Do something.' God works when we're broken. We see so many images in our world today. We see pictures on TV, we see things, we're not even moved anymore. We see so much

horror around us that we become indifferent. Jesus looked at the multitude, and he was moved with compassion. Maybe we need to get alone and ask God to break our hearts. Stand before a huge temple in Qingshui, Taiwan, and watch the people come and bow to the idols. Clap the joss sticks. Burn their incense, and burn their money. God help me not to be a tourist, to run around taking pictures of beautiful temples when men and women are bowing to idols. Oh, God, what will it take for them to bow to King Jesus? It'll take some brokenhearted people who are willing to be spent, poured out that men and women might come to faith. I serve a mission that has 400 missionaries. And I look at our missionaries, and most of them are much, much better prepared than I was.

I watch them go. I want them to be successful. And I can tell you one thing that makes a difference of people who make an impact: it's people who are broken, people who love. I had some colleagues who really murdered the language- I mean, it was almost ridiculous- but who saw more people come to Christ than some of us who were fluent. And the difference was, people knew they loved them. Asians can read you like a book. The rest of the world can read us like a book. Jesus saw. He knew the condition of man, and he was moved with compassion. But there's a third element I want to show you, and that's Jesus didn't leave it there. He gave a command. Listen to his command in verse 37 of this chapter nine. Then he said to his disciples, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest field." And he called his twelve. In verse nine, he sent his twelve. Jesus' solution to the condition of man, Jesus' solution to his heart of compassion was to commission his followers to go. That was his solution.

He looked at the harvest, and what did he say? "Pray ye therefore, the Lord of the harvest to send forth labors into his harvest." May I submit to you the most dangerous thing you can do if you want to get involved in missions is to pray? You want to know how I knew that God wanted me to go to the Philippines as a missionary? How I knew that God wanted me to move out of the Philippines into some other area, back into administration? Administration is an awful word. If you can avoid it, avoid it at all costs. But the reality was that we walk with God and we wait on Him in prayer. I went to a prayer group at a Bible college and prayed for Asia. Why did I end up in Asia? Because I was praying for Asia. Jesus asked his disciples to pray to the Lord of the harvest to send forth labors. And as they prayed, they became the answer to their prayer. Because in the next chapter, he sent them out. Maybe some of you like to take on the world in prayer. And if you do, the world will take on you.

You'll become burdened, and you may end up being the answer. Jesus' answer to this world of need is workers who will go. And the way workers will go is if people pray. Let me tell you a true confession, okay? The hardest discipline in the Christian life is prayer. Now, I'm a Christian worker and happen to be a leader of a mission, and sometimes people think that, you know, we're made out of some kind of special stuff. We're not. We're just ordinary people. And I find in my life, the most difficult thing for me to do is to really intercede on the behalf of people before the Lord. There's an old gentleman in one of our churches in Japan who was 67 years of age. That's not really old, that's quite young, as a matter of fact. As I get there, it seems to be this gets younger all the time. But anyway, he was coming to the church every week, and he had blinders on. He couldn't understand the truth. And every week the missionary would say to him, "Mr.

Matsumoto, do you understand?" And every week Mr. Matsumoto would say, I need to seek more. I need to study more. I don't understand."

And another gentleman came to the Lord, and he was in a wheelchair, and he had been in the Japanese mafia. And in the Japanese church, they have a little custom that every believer has a job. So this gentleman who had been in the Japanese mafia came to the pastor and said, "Pastor, what is my job in the church?" And the pastor was trying to think real fast, 'What am I going to ask him to do? He's in a wheelchair.' So the pastor said, "Here's your job." He said, "I want you to be an intercessor for our church." He said, "I'd like to ask you to spend an hour a day praying for our church." And he said, "I want to give you a particular person to pray for, and that's Mr. Matsumoto, because he just can't seem to get through." This man in the wheelchair would come every day to the church, and they'd have to carry him upstairs into the auditorium. He felt this was his ministry. He could have prayed at home, but he wanted to show his commitment. So he came every day to the church, and they carried him up in the auditorium, and he'd spend his hour in prayer, and then he'd go home.

He started that in June. In August of that year, after a Sunday morning, Mr. Matsumoto came to the pastor and said, "Pastor, I believe. I want to be baptized." Folks, we serve a great God. We live in a supernatural world, and God moves as we wait upon Him. As you seek the Lord as to what your future is going to be, do it earnestly before God in prayer, and he'll answer you. He'll answer you. He'll show you. He'll show you in his way. Jesus saw the harvest. He knew the condition of mankind. He had compassion in his heart. And he gave his church a commission, a commission to pray and to go. Look with me and look to Luke, chapter ten for a minute. Luke,

chapter ten, same account. Luke, chapter ten, verse two. He told them, "The harvest is plentiful, but the workers are few. Ask the Lord of the harvest, therefore, to send out workers into his harvest. Go. I'm sending you." It's not just enough to pray. Those who pray need to be those who go. For Jesus' command to his church is, we are to be the vehicle through which he gets to the people.

He has no other way. We are his way to take his news to people who have never heard. That's his plan. That's why I said, "If people don't hear the Gospel, it's not God's fault." He has a plan. It's our fault, because we are his method. Jesus said before he went to heaven, "I'm coming back, but when I go you are to be my witnesses in Jerusalem, Judea, Samaria, to the ends of the Earth. He said that repentance and remission of sin should be preached in his name among all nations, and you're witnesses of these things. He said, "Go, make disciples of the nations, baptizing them and teaching them." The responsibility lies with us. Now you say, 'Where should I go, and how should I go?' From right where you are right now, may I make some suggestions about going? The first one is this: Don't wait until tomorrow. We go through a series of preparations. I went through college, and then I became a youth worker, worked for Youth for Christ, and I was with Youth for Christ for two years. And then I went to missionary internship.

I went to missionary internship for a year, and then I went to the Philippines, and then I went to language school for two years. And sometimes you wonder, 'Am I ever going to get to the end of all these preparations?' One step, two steps, three steps, four steps. And the tendency is to say, 'Well, when I get there, I will do it.' Look, folks, if you're not doing it today, you're not going to do it when you get there. The going begins right now. Going across the street, going to a friend,

praying begins right now. God uses people who are moving forward. He doesn't steer a ship that is stuck in the mud. We got to get going. And when I was in college, I used to make a little habit of saying, every time I heard a missionary speaker, I'd say, 'Lord, I volunteer.' You know how it goes. One week it's Africa, the next week it's Asia, and the next week it's someplace else, and you wonder, 'All this confusion, how am I ever going to know?' But God works as hearts are available, and we're taking steps. So the first step in going is to do something now.

But there's a second step. As you pray for the world, take every opportunity you can to make yourself aware of what's happening in the world. Summer missions is a great opportunity. 95% to 98% of all the missionaries that go for career with Send have gone someplace for a summer in short term, been exposed to the world. I encourage you to take some of the difficult money that you're working with in college and put it aside, if you can, to take an opportunity to go cross culturally, to sense what God could do for you. You may say, 'I can never do it.' That's what I said, 'I can never do it.' I had a list this long. The top of the list was, don't ask me to learn a foreign language. That was the top of my list. Now, maybe you don't have that problem, but I did. And I talked to people about Japan and China and Russia and Eastern Europe. And if you ever tried to spell in Polish, I mean, I'll just learn [break in audio] choice. I want you to listen to the words of Jesus, Matthew six. We had a tremendous message this morning.

"Do not lay up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal, but store up for yourselves treasures in Heaven, where moth and rust do not destroy, and where thieves do not break in and steal. For where your treasure is, there will your heart be also." Where's your treasure? In 1973, I stood in a little airport on the island of

Marinduque in the Philippines. I was at the end of my second term as a missionary, and God had allowed me to go through a deep period in my life when I had a disease. And the doctors in the Philippines said, "You better go back to the States." And I had just got to the place in ministry where I was being used effectively in evangelism to preach, open air, to Filipinos and see people come to Christ. I prayed that God would enable me to do that. And in 1973, I stood at that little airport and said goodbye. One of the toughest days of my life. Didn't know whether I'd ever get back. An attorney came to the airport, and he was there to say goodbye. And he shook my hand, and he said, "Frank, I want you to know something."

He said, "When you leave today, you're leaving as a great grandparent." And I said, "Attorney Soto, what do you mean?" He said, "You remember the day." He said, "You remember the day you walked by my office, and I invited you into my office?" Oh, I remembered that day. He invited me in, and first time in my life in my missionary career, someone asked me if they could have a Bible study. He was studying about the cults, and he had been influenced by Herbert W. Armstrong, and he had all kinds of questions, and all I thought he wanted to do was debate. But I said, "Yes Attorney, come over to my house, we'll have a Bible study." And he said, "I'll bring some friends." And so Saturday night came, and he came to my house with twelve friends, instant Bible study. And we were praying for a breakthrough in that town. And Attorney Soto and his wife came to Christ, and some of his friends came to Christ. And attorney Soto's life was so changed that he began to witness. And he had a niece whose name was Lourdes. And Lourdes was a beautiful young gal, but she had a difficult heart problem, and Lourdes came to Christ, and the Lord worked in her life in an amazing way.

And Lourdes had a friend whose name was Socrates. That's a great name. His father wanted him to be a lawyer, and he became a lawyer. But Lourdes led Socrates to Christ. Attorney Soto said to me, he said, "Frank, when you led me to Jesus, I became like your son." He said, "I led Lourdes to the Lord, she's like your grandchild. And Lourdes has led Soc to the Lord, and Soc is your greatgrandchild." And I left that airport and I said in my heart, 'God, if I never go back, it's been worth it, because I've invested in eternity something that will last.' Invest your life in something that while out last it. Where's your heart? Where's your treasure? Jesus said, "Where your treasure is, there will your heart be also." Jesus looked at the multitudes. He knew their condition. He was moved with compassion. And he sent his church to be the answer. How about you? Let's pray.

Father, the world out there, 2.2 billion people in our world who live in neighborhoods, communities, barrios, flavel, cities, who will never hear of Jesus unless somebody goes to tell them. Deliver us from thinking of them as numbers and help us to see them as people who are lost in Asia, in Europe, in Africa, in the Soviet Union, in these days of opportunities such as we've never known. Lord Jesus, send forth laborers into your harvest. And Lord Jesus, send me, for Jesus' sake. Amen.

May I just say to you, I want to be available. I'd be glad to talk to any of you at any time. I will be at this Send booth. I encourage you to talk to any of the missionaries at their booths. We want to help you to get involved in God's harvest in these great days. God bless you. [audience applause].