

## Session 3

### By Colin McDougall Jr.

Colin McDougall Jr:

There used to be some bleachers right out behind us here. Saw those bleachers. You know, there were very few times, I don't know, 22 years ago, there were very few places on this campus where you could go for a nice, intimate, theological discussion with your girlfriend. And I remember that it was right out here that my wife and I had one of those discussions. These bleachers were perfectly situated for that.

Rebecca, do you remember that conversation? Would you just wave to the folks so they know who my wife is? God was calling her to Central America as a missionary. He was sending me to Africa. There was no doubt in my mind that God had the Daasanach for me. We were very clear with one another. There came a day when it was a summer before we were to be engaged, and she's going to Central America and I'm going to Africa.

And I'm thinking, this is fine for what we're dating, but this is going to go any further, we have to really decide where we're going to minister. And as for me, I'm going to the Daasanach. I just want to say, I think that takes a lot of integrity, that you'd be willing to follow Jesus first. And a great strength to our marriage, that we got married because we could serve the Lord Jesus Christ better together.

Rebecca is going to be speaking to the Biola businesswomen, and I know there's somebody going to introduce her, but I don't think anybody can introduce her better than me. So I'm just going to take a moment to do that. Paul said that his qualification as an apostle was the things that he suffered. Well, your speaker today lost her first baby when she was twelve thousand mile away from her mom. I was the only one who carried her out of the hospital.

The baby that lived, our firstborn Mary, was at death's door. We were two days into the wilderness. We still had two more days to get to Ileret. We didn't know what to do for her, there was no medicine. But God healed that little girl. And Rebecca didn't say, "Now turn around and take me back to the city." When Mary Catherine was well enough to travel, we went another two days into the wilderness where God was calling us. At one point, we lived for six months in a tent. The children were in a tent. We didn't even have a tent.

We were sleeping in the back of our truck and I was pouring concrete. So we used the truck to haul gravel during the daytime. We swept it out every evening and slept in it at night. The mosquitoes were so bad. It was a malaria season. We had a string mosquito net over the back of the truck. The wind would come up in the middle of the night and blow the mosquito net. And then when the wind died, we'd have to get up again and set it. For six months without a home. If Paul is right and our qualification as apostles, as missionaries, is the things that we suffered, ladies, I think your speaker this morning is going to be a qualified missionary.

I want to start today with a pop quiz. Tell me, since you've been studying the Bible, who in the whole Old Testament, just the Old Testament now, who in the whole Old Testament, the most

successful preacher, in fact, the most successful preacher of all time? In terms of conversions alone, who would you say is the most successful preacher in the Old Testament? Shout it out.

Jonah. Jonah. Jonah is the most successful preacher in the whole Testament in terms of conversions alone. He won a whole city in three days. What I love about Jonah, you get to the end, you find out that it was not only the whole city that was converted, but also all the animals. The most successful preacher of all time, Jonah, in terms of conversions alone.

Now think about the Old Testament now. The most unsuccessful, the least successful preacher in the Old Testament in terms of conversions alone? I'm loving it. Jeremiah. When I ask this question in churches, people don't get it right away. Jeremiah. Because not only did Jeremiah not win anybody, but when he preached, people did exactly the opposite. Whatever he told them, "this is from the Lord, do this," they would always do exactly the opposite. Not only did he not win anybody, but when they went to Egypt after he told them not to, they kidnapped him and he went.

Jonah, a man who didn't care a thing about the things of God, didn't care a thing about the people that God so loved. Jeremiah, who cared so much about the people of God that he was called the 'weeping prophet,' because he loved the people so much, but they wouldn't listen. So one last question in the pop quiz. In the day of Christ Jesus, when God shall judge the secrets of men by Christ Jesus according to my gospel, who would you rather be? Let's pray.

Father, would you pour out upon us your Spirit? Rent heaven, Father, that you would rent heaven and come down and that your glory would fill this place? That the joy of the Lord, that is our strength very near to us and that it could truly be said of this place, my house, a house of prayer for all nations. Let it be true of this place in Jesus name, Amen.

Jeremiah. My choice is Jeremiah. Jeremiah 9, starting in verse 23. Jeremiah 9 and 23 says, "Thus says the Lord: let not a wise man boast of his wisdom. Let not the mighty man boast of his might. Let not a rich man boast of his riches. But let him who boasts, boast of this, that he understands and knows me, that I am Jehovah who exercises lovingkindness, justice, and righteousness on the earth. For I delight in these things, declares the Lord."

Joy, my friends. Joy is found in the Lord Jesus, and in what Jesus enjoys. There is joy in nothing else. There is a lasting joy in nothing else. Joy is in Jesus and in what Jesus enjoys. These scriptures are telling us that the one who is very wealthy seeks to find his joy and wealth will be disappointed. The one who has great physical strength or political power and seeks to find his joy there, he'll be disappointed. Even the wise man who seeks joy and wisdom will be disappointed.

The one who's really looking for true joy, joy that's really got power to take you through life, joy is found in no one else but Jesus, our Lord, and in what Jesus enjoys. Lovingkindness, justice, righteousness on the earth. Because I delight in these things. Brothers and sisters, we got to get close to Jesus and find out what Jesus loves. And that's when we're loving Jesus and loving what he loves. That's where we're going to find joy, no matter what else happens to us in our lives.

When we're close to him and getting ever closer, when we're loving what he loves and enjoying what he joys in, that's where we'll find our true joy.

I really want us to spend some time in Luke chapter 15. Three parables. Luke, chapter 15. You know the three parables. I'm going to read this. I'm not going to try to tell the story. I'm just going to read you the story. Luke chapter 15.

"Now, all the tax gatherers and sinners were coming near to him to listen to him, and both the Pharisees and the scribes began to grumble, saying, this man receives sinners and eats with them. And he told them this parable, saying, what man among you, if he has 100 sheep and has lost one of them, that does not leave the 99 in the open pasture and go after that one which was lost, until he finds it? When he's found it, he lays it on his shoulders, rejoicing. When he comes home, he calls together his friends and his neighbors, saying to them, rejoice with me, for I found my sheep which was lost. I tell you that in the same way, there will be more joy in heaven over one sinner who repents than over 99 righteous persons who need no repentance.

"Or what woman, if she has ten silver coins and loses one coin, does not light a lamp and sweep the house and search carefully until she finds it. And when she has found it, she calls together her friends and neighbors, saying, 'Rejoice with me, for I found the coin which I had lost.' And in the same way, I tell you, there is joy in the presence of the angels of God over one sinner who repents."

"The joy in the presence of God." It's not just the angels who are rejoicing, but when he talks about the 'presence of God,' joy in the 'presence of God,' this is Jesus Christ Himself reveling in that salvation that he made available to us. And I just want to say, because this is my commitment to Him, I just want to say where that salvation is available and how. That Jesus Christ Himself, my Savior, my Captain, he gave his life for me and He died on the cross for my sins. And He was buried and He rose the third day. I'm not just saying that. This was attested, witnessed by six excellent witnesses. Simon Peter himself saw the grave. [Inaudible] attested that Jesus Christ had died in rose.

Jesus appeared to Simon. Then he appeared to the Twelve also. Men who knew Him, who couldn't be fooled. They touched Him. And then he appeared to over 500 witnesses at one time. Not a mass hallucination. Impossible that that could be. Jesus Christ showed Himself to 500 witnesses at one time. To James, the one who despised Him, his half-brother. And James was converted. Why? Because he saw Jesus Christ dead and risen from the grave.

And then all the apostles and last of all, Paul, missionary Paul, a complete 180 degree turn in his life. Why? Because he saw Jesus Christ raised from the dead. It is the truth. It's the Gospel truth. And everywhere I go, that's the only thing I preach. That's my commitment to You, Jesus.

Why deal with sinners, Jesus? "Because that's what I delight in. I'm all about saving. I'm all about looking for the lost. I'm all about redeeming them. When that happens, my angels get happy. They get happy because I'm happy." If we're going to have true joy in life, it's going to be because we enjoy the Lord Jesus and we enjoy what he enjoys. That's where the joy is.

Wow, this is so easy to preach with the Daasanach. They're shepherds. I'd have to spend the next 15 minutes explaining to you all about sheep, and that's what everybody does when they teach this passage. But to think about what it's like for a shepherd to leave the 99 and go and find the other sheep and bring him back, and for the joy in finding that want.

I remember a time when this happened to Rebecca and me, and I think it might speak deeply to some of the ladies who are here. We're on our way to our place where God had us planting the churches. And it's very inconvenient how that the unreached people live so far away from civilization. It was taking us normally about three and a half days to get from Nairobi to our place. And we were going back to Nairobi to re-supply, which we did every three times a year.

As we were going back to Nairobi to resupply, we managed to find a place with Christians who would welcome us in, and we stayed with them the night. And it happened that while we were at dinner, Rebecca realized that her diamond from her engagement ring was gone missing. We had just crossed 200 miles of wilderness off-road completely, and it was the best I could afford when I was at Biola.

But this is a small diamond. We had even gone swimming. We didn't know where this diamond could be. But the son, they literally did this, what this lady did, we offered a reward to the kids of the house if they could find this thing. And the lady moved the furniture and they swept the living room. We had already given up and gone to bed. They swept out their living room and

they found the diamond. And they came to us and we were asleep almost. And they came knocking.

They said, "Hey, look what we found!" The whole house woke up again and we're all happy together again. It's almost like you got to get back together again and now celebrate. "Look, this is the thing. It goes right there. Look, check it out." Men, we realize how long we sweat over these things, but it doesn't have the same meaning to us. I thought, "Oh, brother, I'm going to have to find another one."

Becca's going, "No, that's my diamond." And all the other missionary women understood this. The ring and the stone were carried by hand. The next person going anywhere was going to Australia. The ring and the diamond go to Australia, they come back to America, they get fixed, they're carried by hand the whole way, until three months later, Rebecca puts it back on her finger. And it's like everybody celebrating our engagement all over again.

There is great joy. Joy we don't understand. But one thing that we do understand about all of us, whether we love sheep or not, one thing we do understand about this is the one thing that all the parables have in common is something was lost, something very valuable to the person who lost it was lost. And we were so valuable to Jesus that when we came to be found again, he rejoiced in all the angels with Him. Friends, if we're going to have joy, it's got to be in Jesus Christ and what he enjoys. And he enjoys nothing more than finding the lost.

Most of our modern churches have this totally backwards gotten into the habit of rejoicing in the number in attendance today, instead of rejoicing in the one that's coming in that's being found.

But it just so happens that here on this campus today, there are 10 million evangelical Christians in the United States of America.

But it just happened that Jesus Christ gave this group of people, however many we are, the solemn responsibility of rejoicing with Him in that which was lost and now found out of the 10 million evangelical Christians, this group, among about ten other local churches, are able to hear the report of how of previously unreached people, the Daasanach. They might amount to 30 or 400 people, altogether spread out over three countries. In that corner, Sudan, Ethiopia, Kenya. That little corner there.

Who cares about them? Jesus cares about them. And Jesus chose this group to hear the news that his church now exists among the Daasanach. You have a solemn responsibility. Let me teach you a Daasanach word to say 'praise the Lord.' In Daasanach, you say, 'Hallelujah.' Jesus has saved another tribe. There's another tribe before the throne singing the praises of Jesus Christ today. Can you say?

Audience:

Hallelujah!

McDougall:

Every people, tribe, target, nation will be represented there. Can you say?

Audience:

Hallelujah!

McDougall:

There's no greater joy than the Lord Jesus Christ and what he enjoys. It's right we should rejoice with him. It's our responsibility. The angels are doing it. Praise God. We can do it too. And now the last the third parable preachers tend to try to tell it in their own words. How arrogant. Let's just read it. How about that?

"And he said, a certain man had two sons, and the younger of them said to his father, 'Father, give me the share of the estate that falls to me.' And he divided his wealth between them. And not many days later, the younger son gathered everything together and he went on a journey into a distant country. And there he squandered his estate with loose living. Now, when he had spent everything, a severe famine occurred in that country, and he began to be in need. And he went and attached himself to one of the citizens of that country. And he sent him into the fields to feed swine.

"He was longing to fill his stomach with the pods that the swine were eating, and no one was giving him anything. But when he came to his senses, he said, 'How many of my father's hired men have more than enough bread? But I'm dying here with hunger. I will get up and go to my father. I will say to him, 'Father, I have sinned against heaven and in your sight. I am no longer worthy to be called your son. Make me like one of your hired men.' He got up and he came to his

father. But while he was still a long way off, his father saw him and felt compassion for him and ran and embraced him and kissed him.

"And the son said to him, 'Father, I have sinned against heaven into your sight. I'm no longer worthy to be called your son. But the father said to his slaves, 'Quickly, bring the best robe and put it on him. Put a ring on his hand, put sandals on his feet, bring the fattened calf and kill it. Let's eat and be merry, for this son of mine was dead. He's come to life again, he was lost, has been found.' And they began to be merry."

"They began to be merry." What a great story. What a great story. But there's something about the story that's not right. And it's interesting that having told the story of the great joy, the great joy that the master finds in finding what was lost, he now tells a part of the story that adds a sort of dark tinge to it.

"Now, his older son was in the field and when he came and approached the house, he heard music and dancing and he summoned one of his servants and began inquiring what these might be. And he said to him, 'Your brother has come and your father has killed the fatten calf because he has received him back safe and sound.' But he became angry and was not willing to go in.

"And his father came out and began entreating him. And he answered and said to his father, 'Look, for so many years I've been serving you and I've never neglected a command of yours and yet you have never given me so much as a kid goat that I might be merry with my friends. But

when this son of yours came who has devoured your wealth with harlots, you killed the fat and calf for him.'

"And he said to him, 'My child, you have always been with me and all that is mine is yours. But we had to be merry and rejoice, for this brother of yours was dead and has begun to live. He was lost and has been found.'"

The point is, the parable isn't fair. It's not fair. When we read it, we think it's not fair. This kid gets to have his cake and eat it too. He goes out and does everything, whatever he wants. The other brother is there working hard, taking care of the estate, making sure everything is going right. The younger brother is going out there, doing having the time of his life. It's not fair that when he comes back there's a big party. That is not fair.

Has that unfairness ever gotten to you before? Did it be feeling like that? Why would this be?

The younger brother gets to eat his cake and have it too. Friends, are we still buying the lie that the world is eating cake? The only way this is unfair is if the world is really getting something good. If the world is really getting something good, then those people are to be envied who come to Christ at the end of their lives because they got to have all the good stuff that the world had to offer and then they got eternal salvation in Christ Jesus. Then we ought to envy them because we spent our college days in a place where you couldn't really drink and you couldn't really, you know. Do we buy the lie that the world is eating cake?

The father's point. Look at the way the father answers verse 31. "My child, you have always been with me. My child, you have always been with me." "Why is it better for you? It's better for you.

Your younger brother wasn't out there eating cake. Your brother was out there eating pig pods. He wasn't with me. The joy is here with me. And you were with me the whole time. This is where it is. We're happy that your brother came back because he was out there alone. Apart from me. And apart from me, there's no joy."

Can that penetrate our hearts today? Friend, if you are in Christ Jesus, if you are a Son of the Lamb, if you are in Christ Jesus, you are not the older brother. Do not identify with the older brother. You are not the older brother. This parable was spoken to the Pharisees. You are not the older brother. You're the younger brother. You're the one that Jesus Christ found eating pig pods. And it wouldn't matter whether you are eating pig pods or prime rib. When you are apart from the Father, you are to be pitied.

And I was there. And if you're in Christ Jesus, you were there. And when you came home and all things were put upon you, you received the baptism of the Holy Spirit. The Father put the ring on your finger, identifying you. This is my son. Everything that you needed in Christ Jesus, you received.

Then the angels rejoiced. There was joy in the presence of the Father. The presence of the father. Who are we speaking of here? The Lord Jesus Christ himself. Rejoice. That's one I bought. That's one I bought. There was joy we had to make merry, had to make merry. This son was lost and now found. There is no joy for the world except in Jesus. No joy, but in Jesus.

One more parable, and returning to Matthew chapter 13. Matthew 13, starting in verse 44. I've been told many times, "Colin, when you come to speak at a missions conference, you should talk about missions. Why don't you ever talk about missions?" Because the real mission is really just discipleship. Following Jesus and discipling others to follow Jesus. And we're doing that wherever we are and wherever God sends us, that's what we do. That booklet, TAMDISO was mentioned.

People say what's TAMDISO? What language is that? TAMDISO is just to help me remember, because I forget when I'm in the middle of it. My priorities in Christ Jesus as a missionary, tabernacle among them, making disciples, incorporating them into the church of Jesus Christ, sending them out. Wherever I am, I got to be about something. I got to be about one of those tasks, preferably all of them at once. That's just the joy of serving the Lord Jesus. That's what TAMDISO is about. Find out more about that by reading that booklet. It doesn't take long.

These parables, 44 to 46, I'm just going to read them. "The kingdom of heaven is like a treasure hidden in the field which a man found and hid, and from joy over it he goes and sells all that he has and buys that field again. The kingdom of heaven is like a merchant seeking fine pearls and finding one pearl of great value. He went and sold all he had and bought it."

A lot of people have a hard time understanding these two parables because they're thinking about them as being parallel. As though, you know, you've got the treasure in the field. That's the kingdom of heaven. And then you've got the pearl of great price. That's the kingdom of heaven. I just want you to notice here because this will help us a lot.

In verse 44, the kingdom of heaven is the treasure hidden in the field. Verse 45, "The kingdom of heaven is the merchant seeking fine pearls." If you just keep that straight, you realize these are not parallel parables, they're complementary. You see, in the first one, the kingdom of heaven is the treasure. In the second one, the kingdom of heaven is the merchant looking for the treasure.

The kingdom of heaven is a treasure hidden in a field which a man found and hid, and from joy over it he goes and sells all that he has and buys that field. Jesus speaking now before his crucifixion. Why? See, it doesn't make sense. Why? You're going through a field, you find a treasure in the field. What are you going to do? I find a treasure in the field, I think, well, I just put it in my pocket and I go home with it. Finders, keepers, right? Find a treasure hidden in the field. If you're going to bury it, bury it in your own field. Doesn't make sense.

Some guys, I read one guy who said, well, the treasure was too heavy. I'm thinking, if that's a problem, Jesus could have told this parable a different way. Finds a treasure, buries it in the same field and then goes and buys the field. What's the deal? Why would a guy do that? Why would a guy find a treasure, bury it and then go buy the field that he buried it in? Jesus Christ speaking now for joy.

Listen to that, joy over it. He goes and sells all that he has, buys the field. Brother, sister in Christ Jesus, you are the treasure. You are the treasure that he found. Jesus came into the world. He said, "The whole reason I came here was this: so I could seek and save the lost." You were the treasure Jesus found in the world, hid again in the world for joy over you, brother. For joy over you, sister. Jesus Christ gave everything.

Why? Why would he do that? Why wouldn't he just take you with him? Revelation chapter 4 and 5 makes it so clear. "There is a day coming when Jesus Christ the Lamb comes and takes the scroll with your name written on it." Nobody has the authority to take that scroll. Nobody has the authority to lose the seals of that scroll. The Lamb has the authority to take the scroll because he purchased with his blood from every people and tongue and tribe and nation.

And the reason that Jesus buried us in the field and came and gave his whole life as a ransom for us is so that one day He could stand before all creation and say, "I paid for that field. This is not stolen property. I paid full market value. I paid for that with my blood." And the angels, myriads of angels surrounding the throne and every creature, whether in heaven above or on earth below or in the sea, and all that are in them heard I say, "Blessing, honor, glory, power, be unto him that sits on the throne and into the lamb." He is worth because he purchased us with his blood. For joy over it, he sold all that he had, bought that field. You were the treasure. You are the treasure.

Friends, these parables, they're a compliment and they are a great love story. There is no love story like this story because we see again in verse 45, "The kingdom of heaven is a merchant seeking fine pearls." Now, the kingdom of heaven isn't that treasure that Jesus found. Now the kingdom of heaven is looking for pearls. And that was me. That's me outside of Christ.

I'm looking for pearls. I find one that I can afford, I'm going to buy it. I'm looking for something that's really a true value. I'm going through life. I think it's a neat car. I can't afford a good car. I

get the best one that I can. Got that one, I could afford it. Got that pearl. Now I'm going to be happy, see, because that's what I was missing. But now I'm going to be happy.

Now I got joy. Not happy. There's no joy there. You know what I really need is a sound system. I get a sound system that can knock your socks off. I'm going to be happy. I get the best one that I can afford. It's pretty good. Now I'm going to be happy. I got that one.

You know what would really complete the picture here? What would really make me happy is a nice young lady. I'm looking for a nice young lady. I find one. I don't know if she's going to like me. If she likes me, well, she likes me. So now I got that one. Now I got real joy. Don't got joy. I was a merchant looking for pearls.

Any pearl I could afford, I bought it. I said, Now I'm going to have joy. But one day I found a pearl that made me ashamed of these pearls. I found the pearl of great price. I thought, I'd been chasing after this. And Paul says, "When that hit me, I thought, it's garbage, throw it away. For the joy of knowing him." For the joy of knowing him. There was one pearl of great price. And do you remember, friends, you remember that day when you realized, "I'm the treasure"? Jesus gave his life for me. I'm the treasure, and Jesus is my pearl of great price. And that love story will never be broken. There are many love stories with unhappy endings, but that one that's for keeps. When Jesus marries, it's forever.

The pearl of great price is mine, and I'm his. I was bought, and now I'm rejoicing in the Lord Jesus Christ alone. No joy in anything else. Rejoicing in the Lord Jesus Christ alone and in what

he enjoys. And now that I realize that what he enjoys most is finding the lost, nothing thrills him more than that, then that's where I want to be.

And that is why I never recruit missionaries. I just don't recruit missionaries because you don't have to recruit missionaries. Would you like to know what the call to missions is, from somebody who's lived under that call? The call to missions isn't something driving you. It's not something pulling you. It's something bubbling in you. There is a joy about serving Jesus that says, I want to be in the middle of it, where's the middle people who have that bubbling in them are going to find themselves right in the middle of what Jesus is doing, joying with Him, begging Him, begging Him to let them into the middle of it.

You don't have to recruit missionaries. Missionaries have the joy bubbling in them, and they're asking, they're begging, "God, let me, let me. If only I could be one of those." There is a verse in Jude that speaks to me very deeply. It's when he's quoting Enoch's prophecy that comes from who knows where that says, behold the Lord's coming with 100 of his saints.

Now talking about the last days. Jesus on his white horse coming to punish iniquity and to convince all the ungodly among them of their ungodly deeds which they have ungodly committed. I love that. Jesus coming on his white horse to execute judgment. 10,000 saints.

Think about how many millions there are in heaven and only 100 saints coming with him. If he's speaking literally, there are 100 saints. How we think, I want to go. Jesus comes with his sword out of his mouth on his white horse. If there's only 100 spots, don't you want one? It says 110,

verse 3, "His people will be volunteers in the day of his glory." I believe that because I'm going to be one. What Jesus loves a whole lot more than judging sinners, what thrills Jesus a whole lot more than getting vengeance on the ungodly is saving reconciling man to His Father in his own body on the tree.

If we're going to find real joy, it's got to be in Jesus alone and in what Jesus enjoys. And if you could return to that market, if you could go back to the pearl market for one day, is there any way is there any way that you would take that pearl of great price and turn it back in and get what you had before.

Tomorrow I'm going to give an invitation like I've never given. I don't know how it's going to work out, really I don't. But the Lord just seemed to impress us on me. What we're asking for, we're asking of everyone, is that we just do one thing, pray. Beg the Lord to send workers into the harvest field. Would you just do that? Beg the Lord to send workers into the harvest field. And then would you be about the business of discipleship? You can be in the center of Jesus Christ will wherever you are, if you're making disciples.

But I just want to tell you that there have been in this university and other days, groups of people that gathered themselves together, that committed themselves together. They would pray each other to the mission field, people who were begging God to give them a chance to be in the middle of it. Think about this, 5000 people, groups in the world, and one of them, they don't have my name on them. They have the name of the Lamb on them. But one of those groups are there because I responded to Jesus call.

One of them is there because Rebecca was able to make that decision, determined that she was willing to sacrifice even her romance, even her children. Wouldn't you love that? Forever. Forever. There's one tribe of people that had a church planner that went out from Biola. Forever. When they sing their songs, when they sing their hymns before the throne in Daasanach, I will be singing with them, be one of them. Everything that we suffered was temporary, light, and not worthy to be compared. Let's pray.

Lord Jesus, we can't conceive that you would give us the opportunity to enter this yoke with you, that there's anything left to be filled up in the sufferings, the affliction of Christ Jesus. We can't imagine that. But we want to thank you that you considered this faithful and placeless in the ministry, that we might be considered worthy to suffer together with Him, and that we could enter into his yoke and that you could accomplish your purposes in the world through us. Thank you. We can never thank you enough.