

Missions Conference Pt. 1 | 3 John

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Date: 14 September 2021

[0 : 00] Take your Bibles and open them, please, to the book of 3 John. You don't hear much from 3 John. It's one of those overlooked books.

Thank you, Pastor, for allowing me to come and, Church, for being here. I can't see you. Is that on purpose? A good-looking crowd, what I can see.

I was in a church not too often, long ago, up in the border of Ohio and West Virginia, almost heaven. And it was during the COVID pandemic.

And so everybody had a mask on in church. And I told them, I said, you're a good-looking crowd, at least the half that I can see. I bring greetings from my sandbox sweetheart, my wife.

We didn't meet when she was 6 years old in the sandbox. Folks ask me, you went to school together?

[1 : 14] No, same town. You high school sweethearts? No, go lower than that. I have known my wife since she was 6 years old.

And we had been married as of June the 16th, 48 years. You ought to write her a letter and congratulate her for putting up with me for that long.

And you'll get to know why I say that in just a little bit. Thank you for praying for my son. It has been a burden to me over the last almost three months now.

He was on the doorstep. One of his lungs collapsed. And it encourages me to know that God's people who don't know me and don't know him would take the time and pray for him.

He does know and he will be told later that people around the world have been praying for him. I get comments from Gizifecheta in Romania.

[2 : 22] I get comments from Brother Belaciu in Romania. I get comments from Nina Oglevchuk in Shepetivka, Ukraine.

From Central America, from the Far East, and from all over America, people are praying for my son. I appreciate that. God is good. And he has done a wonderful work in bringing him back to us.

He's still not where he needs to be, but continue to pray. He's a whole lot further than where he was. I work with, I spent 17 years just kind of reviewing me.

You're in 3 John, right? Chapter 1, by the way. I spent 17 years pastoring a military work in Germany, Baumholder, Germany.

And if any of you know anything about a military work, you know that it's a rotating ministry. We took the church and about 50 members.

[3 : 34] Our high day was 238. We averaged for about five years 190. And then the use of the military in Germany was no longer needed at the extent it was.

The wall came down, praise the Lord. And so they started closing bases. And they didn't close our base, but they closed a big part of our base. At one unit, I had five, six families from that unit.

They packed the unit up in mass and moved them back to America in mass. It wasn't lose one here. I lost six families and one fell swoop. That does a dent on the church.

We remained until God moved us to Jacksonville, Florida. Not my choice, his choice. You know, I come from northern California.

He mentioned Chico, California. I come from northern California, mountains all around, four seasons. We get to watch the leaves turn and fall off and then grow back again.

[4 : 36] And God planted me in Jacksonville, Florida, two seasons. Hot, not quite as hot. And green and not quite as green. And flat.

There are some hilly parts in the panhandle of Florida. They're going from Pensacola. I'm sorry, from Tallahassee to Pensacola that are hilly. And they call those mountains.

Okay. Then in 2004, I took a trip to Romania with my friend Walter Stevens. And some of you may have heard of Walter Stevens, may have met Brother Walter.

I'm sorry about that. Brother Walter is an American gypsy. And he took me to meet some of his gypsy friends in Romania.

And God broke my heart. Which is gypsy for mine eye affecteth my heart. And what I saw broke my heart.

[5 : 40] And God began to move. And after a number of years traveling back and forth to Romania, God broke my heart enough that I'd said, Walter, let's do something about this.

And we, in January of 2015, we began Rome Outreach Missions Association, affectionately known as Roma.

And I've been working three, four times a year, every year, except the last couple, in Romania, Hungary, and since 2018, Ukraine.

That's my back story. God called me to preach. And I pastored. Now I'm in missions. And so I'm going to preach, if that's okay with you all.

All right. So 3 John. We're going to begin at verse number five. I'm going to ask you to do something. If you don't mind, I'm going to ask you to stand as we read the word of God. I do this because if you've read the book of Nehemiah, you know that they built a pulpit of wood.

[6 : 46] He opened the book and everybody stood in reverence to the word of God. Did you know that book you hold in your hands, God holds in higher esteem in his own name? I think we ought to honor it a little bit more.

Don't you? Verse number five. My beloved, thou dost faithfully whatsoever thou dost to brethren and to strangers, which have borne witness of thy charity before the church, whom, if thou bring forward on their journey after a godly sort, thou shalt do well.

Because that, for his name's sake, they went forth taking nothing of the Gentiles. We therefore ought to receive such that we might be fellow helpers of the truth.

Father, we thank you for the time that we've had, the testimonies, the presentations that we've heard, the songs that we've sung, the prayers that we've made, the offerings we've given.

Now, Father, it's time to pay attention to the word of God. And, Father, as best I know how, I yield myself to thee and ask you, Father, to fill me and use me.

[8 : 02] I do not necessarily want to preach a great sermon. What I do want, Father, is to be a help and a blessing, a source of challenge and encouragement to these precious folks here.

If there's any, Father, in our midst, and it may be so, in our midst that do not know the Lord Jesus as their hope of heaven, I pray, Father, that the Holy Spirit would take something that I've said, drill it home to their hearts, and they'd see their need of salvation in Jesus Christ.

They'd recognize that they are the mission field. And then, Father, I pray that you'd bless them. Then those of us that are here that know Christ, I pray that you'd order our steps in your word.

Bless and guide in all things, we pray. In that name, that precious name that's above every name, the name of our Savior, the Lord Jesus. Amen.

Amen. Thank you. You may be seated. Just a little note, if you'll take and at some point look it up, in Haggai chapter 1 and verse number 13, it connects the message and the messenger together.

[9 : 17] Here in this passage of Scripture, John, the beloved, is writing to a church that has had some issues, some problems, in how they deal with visitors.

There's one man in the church that takes it upon himself to be the judge, jury, and executioner for everything. I mean, he lifts himself up.

His name is Gaius. He lifts himself up and looks down on everybody. And then he commends the church because those that have been coming through, strangers that have come through bearing the gospel message, it's clear in the passage of Scripture, if you read it carefully, that he's commending this church for the reception of those that are serving the Lord and giving out the truth.

Look at what it says in verse number 7. It says, because that for his namesake, they went forth taking nothing of the Gentiles, ye therefore ought to receive such that we might be fellow helpers of the truth.

You heard from a missionary in Nepal. You heard from a couple that is going to China.

[10 : 39] You heard from a young man that's going off to Colombia. They are those that are on their journey carrying the gospel message.

They are the messengers carrying the gospel message to somewhere in the world. And we ought to be those that help them in their journey.

If you want to write a title, you can write this down, helping them on their journey. That's what I want to speak to you about. You become fellow helpers of the truth when you encourage in word and in deed.

When you take somebody who's down and out, somebody who's having struggles, somebody who's having a difficult time, and you encourage them. Did you know that those of us in full-time Christian service are human beings?

You didn't know that, did you? You thought that we walked in the air on cloud nine all the time. You didn't realize that sometimes we get a little low.

[11 : 41] I have struggled the last two and a half months. If ever I've had a struggle in my faith, it's been these last two and a half months when my son has been laying in a hospital and I'm looking up at God and saying, God, would you get him up?

God, would you get him up? And nothing happens. He gets worse. And I look up, are you hearing me, God? Are you hearing me? You know what helps? Is somebody called and said, you know, we're behind you.

We're praying for your son. We're praying for you and your family. When you get behind somebody that's having a difficult time and you encourage them, you are being fellow helpers of the truth.

You are a fellow helper of the truth when you encourage in word and in deed those who are trying to spread the truth. We're fellow helpers of the truth when we contribute to their, here it is, this is a mission conference, this has to come out, when you contribute to their financial need.

You know what would be great if God would just rain down dollar bills or pesos or baht or euro down from heaven.

[12 : 58] You wouldn't have to raise the porch. You just go and there it is. Like manna on the ground. But it doesn't work that way. You are.

It does come from God through the church to the world. Your fellow helpers of the truth when we intercede earnestly on their behalf.

So he tells to these, he speaks to this church and he says, we therefore ought to be, ought to receive such that we might be fellow helpers of the truth.

Helping them, what? Helping them on their journey. Helping them get where they go, where they're going, where God has called them. Helping them not only get there, but stay there.

You know, one of the problems with missions and churches is we go out of our way to get somebody to the field and then we abandon them when they're on the field.

[14 : 08] I know missionaries that have gone to the field and had to leave because the financial support was no longer there and churches got them to the field and then just said, well, we have a new pastor.

Sorry. And the new pastor has looked at the missions program. Can't do that here.

Has looked at the missions program and we want to take a different direction. You know what that means to a missionary? That means they're losing support from that church. It may be \$50, it may be \$100, I have a church that supports me for \$25.

Praise the Lord for \$25. But when that's taken away, there's \$25 less. Helping them on their journey.

You say, what is this all about? Well, if you take your Bibles and just go to, we're going to travel a little bit tonight, if that's okay with you all. In Acts, I'm sorry, in 1 Corinthians chapter 16 and look at verse number 6.

[15 : 17] I see it's behind me already. It was not there yet. There we go. He says in verse number 6, he says, it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

Bring me on my journey. Helping them on their journey. You know, I think it might be a little difficult for me to get this across to you.

After all, you have a mission board down the hall. This is a missions, I like to put it this way, this is a missions-hearted church. You know, I don't like the idea, well, it's a missions-minded church.

I don't want their mind, I want their heart. This is a missions-hearted church. So some of the things I'm going to say, you're going to say, yeah, well, we know that.

We're deeply involved in mission. I think every missionary that stood up here that you introduced is out of this church. Am I correct? Oh, that's too bad.

[16 : 30] You can get your heart right. Hey, by the way, do you know Jimmy and Tracy Magaha? I sent them to the field. Amen. Amen.

They're great missionaries. They are great people. She's a nut. Can she sing? Amen. When you get back to the field, tell them, Brother Clark said hey.

So let's look at this through the eyes of Scripture. I think we ought to do that, right? Through the eyes of Scripture. You're going to find that I'm annoying when I preach.

I annoy myself. I must annoy somebody else. First of all, this idea of being a helper has a biblical pattern. Okay? Number one, if you're doing outlines and stuff, I do outlines.

If you're doing outlines, it has, one, it has a biblical pattern. You see it here in chapter 16, verse number six, you see this idea.

[17 : 33] Look at 2 Corinthians chapter number one and look at verse 16. It says, and to pass by you into Macedonia and to come again out of Macedonia onto you and of you to be brought on my way toward Judea.

Romans chapter number 15. Romans chapter 15. And verse number 24.

If you're waiting for the spitting and slobbering, it'll come in just a little bit. Okay? Whensower I take my journey into Spain, I will come to you for I trust to see you in my journey and to be brought on my way thitherward by you if first I be somewhat filled with your company.

So it has this biblical pattern of churches helping missionaries. And by the way, that's what Paul was. We look at Paul what is there possible. He was a missionary.

How do I know? Look at your inspired book of maps. It's Paul's missionary journey, right? I know the maps aren't inspired. I understand that. But Paul was a missionary and he's traveling and he's saying to this church, I'm looking forward to coming through you and as I do, you might help me on or bring me on my journey.

[19 : 10] And that's what churches are supposed to be doing. That's what ascending church and we'll talk about this a little bit more on Saturday. That's what ascending church is supposed to be doing. Helping them get from point A to point B.

That's what supporting churches are supposed to do is being helping them on their journey as they travel from the United States or from this city to wherever God has them going in the world.

And we have a biblical pattern. Number two, I want you to notice also that it has a biblical proportion or a biblical portion. We're going to go two places.

One in the New Testament and one in the Old Testament. In the New Testament, if you'll go to Philippians chapter 4 verses 16, 17, and 18. Philippians chapter 4. And ye Philippians know also that in the beginning of the gospel when I departed from Macedonia, no church communicated to me as concerning giving and receiving but ye only.

By the way, that doesn't mean they called and talked to him about giving and receiving. The idea of communicating means they entered into the idea of giving and receiving. No church.

[20 : 20] Isn't that amazing? The apostle Paul established the church there in Philippi. He had other churches that he was involved in, but none of those other churches took it upon themselves to help the apostle Paul.

He said, no church communicated with me as concerning giving and receiving but ye only. For even in Thessalonica, this is interesting, even in Thessalonica you sent once and again unto my necessity.

Understand this. It wasn't like we, you know, today what you want to do, you want to give, you can go to your bank app or to PayPal and you can send money and it's there right away.

You want to know what's going on in the mission field? You email the missionary or you text the missionary or you get on Facebook Messenger and you message the missionary and he says, oh yeah, we're doing fine.

You get it immediately and you say, okay, well let's help him out and you go and you drop some money into his account and there it is. It wasn't like that in those days. They had to travel and he, and by the way, Paul didn't get on his motorcycle or get in an airplane and fly from Thessalonica down to Corinth.

[21 : 45] Didn't do that. They had to travel. It took some time to travel. Down to Philippi, I'm sorry, not Corinth. It didn't, it took some time but he says, ye sent, what, once and again unto my necessity.

So at least twice they sent something to help. How did they know? Somebody had to tell them. They didn't, they didn't televise the services. Somebody had to tell them.

Somebody had to travel. They had to travel with it. They had to travel back. They had to travel with it. It took time and understand this, the church at Thessalonica was established within a two or three month period.

Remember, he was only preached three Sabbaths in the synagogue and then he went to the rest and then he was run out of town. So the best commentators say, and we don't always believe what the commentators say, but the best commentators say that he was probably two to three months at most in the church at, in the city of Thessalonica.

And yet in that time, this church in Philippi sent once and again onto his necessity. Wow. So it has a biblical proportion. He says, and not because I desire a gift.

[23 : 08] Listen to this carefully, missionaries, as you go out on deputation. Okay? Not because I desire a gift, but I desire fruit that will abound to your account. You know, it's not about the money, fellas.

It's about the souls. When he says, fruit that will abound to your account, that's what he's talking about, the souls. It's not about, the money's just a means to help you to live on the field.

It's not about the money. It's about the souls. It's about the partnership with the churches that you enter in. It's about the partnership that you have with the churches that take you on and support you.

It's about getting rewards, fruit to their account, not about the money. We'd be a whole lot better off if we'd remember that.

So it has a, and I love it, he says, but I have all and abound. I am full. Have been received of Epaphroditus, things that were sent from you, an odor of a sweet smell, a sacrifice, acceptable, well-pleasing to God.

[24 : 18] So it has a biblical proportion, whatever God lays on your heart to give. Notice there was no amount there. Then I want you to go into the Old Testament.

Not only a biblical proportion in the New Testament or a portion in the New Testament, but a biblical portion, tongue-tied, a biblical portion in the Old Testament as well.

Go to the book of Ezra, if you will. Ezra chapter 1. We're going to look at two verses. Ezra chapter 1.

And look at, let's start verse number 3. Okay? Now understand the story. Ezra is being sent back to Jerusalem to build the base for the tabernacle.

I'm sorry, the temple. He's going back to rebuild the, help me with it, the house of God. Hey, let me come down here just a second.

[25 : 23] You know what we're doing when we go to the mission field and win souls to Jesus Christ. We're building the, help me with it, the house of God.

The house of God is not a building. The house of God is the people of God. And so as we see people get saved, we're building the house of God.

These missionaries are going to be building the house of God. Let me look back here where you're going. The loonies, they're going loony. Indonesia.

They're going to go build the house of God in Indonesia. Brother is going to go build the house of God in China. They're going to go build the house of God. He's been working at building the house of God in Nepal.

He's going to be building the house of God in Colombia. They're going to build the house of God. Now, with that in mind, look at Ezra chapter 1, look at verse number 3.

[26 : 26] Who is there among you of all his people, his God with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel.

He is the God, which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver and with gold and with goods and with beasts beside the freewill offering for the house of God which is in Jerusalem.

You know what that tells me? That tells me that the missionaries that are going out, they're going to go build the house of God and those that are still here are supposed to help them build the house of God.

How? With silver, with gold, with goods, with beasts. In other words, your mission's offering. You're building the house of, you're helping them build the house of God by your giving of your financial things, your physical things, your earthly things.

Look again, verse number five, then rose up the chief of the fathers of Judah and Benjamin and the priest and the Levites with all them whose spirit God had raised to go up to build the house of the Lord which is in Jerusalem.

[27 : 54] And verse six, and all they that were about them strengthened their hands with vessels of silver, with gold, with goods, with beasts, and with precious things.

Besides that, that was willingly offered. There's a key there. Some go, some give. But the giving is willing.

Your pastor can stand up here and he can legislate certain things in the church. He has the authority. He has the authority to say who preaches from the pulpit.

He has the authority to say what time services. It's not, he can say we're having services at such, he has the authority to do that. But he doesn't have the authority to tell you what to give in missions.

He doesn't have, he can give out the faith promise cards all he wants. But he doesn't have the authority to tell you what to put on that card. Or even to put anything on that card. You know who has the authority?

[29 : 06] Him. Him. And when you do it, you do it, you do it willingly. It's not by compulsion.

You do it willingly. You do it because you want to help them on their journey. You do it because God has touched your heart to be involved in missions and this is one way you can be involved in missions.

You either go or you give or you pray or you do all three. But you're helping them on their journey with what you give to missions.

It's willing. That's why it's interesting that Paul says that I receive of Epaphroditus things which are sent from you, an odor of a sweet smell, a sacrifice, acceptable, well-pleasing to God.

You know where that comes from? The book of Leviticus and the offerings. You know, how many have read the book? It's boring. Repeat, repeat, repeat, repeat.

[30 : 08] You speed read through that. But as you read through it, there are some of those offerings that are compulsory. They're a mandatory. The sin offering, the trespass offering, you must give those.

There are some that are free will offerings. Those are, there's a way you do it, but you can choose to or not.

And those that are free will offerings, there's a statement that goes along with every one of those free will offerings and it's almost the same statement that you find in Philippians chapter 4.

It's an odor of a sweet smell, a sacrifice, acceptable, well-pleasing to God. You know what?

God is pleased when you give willingly. You say, well, I give my tithe. You don't give your tithe. It's already His. You just return your tithe.

[31 : 10] If all you do is tithe, you're not giving. I know you hate me for that, don't you? So it has a biblical proportion.

It has a biblical principle, by the way, as well. Everything's Bible. In Luke chapter 6, verse number 38, how many know that verse? Give and it shall be given unto you.

Good measure, pressed down, shaken together, running over, shall men give in to your bosom. It's interesting. How many of you have done a study of the English language?

Anybody? How many of you love English? You went to college and said, I'm going to take several classes in English. I only took English classes because they were required and I began with English 100, bonehead English.

But I learned this. When you have a sentence that has no subject, then the subject is an understood you. And if you have a subject that's an understood you, that sentence is not just a simple sentence.

[32 : 21] It's an imperative, or if you will, it's a command. And so in this passage of scripture, it says, give and it shall be given unto you. There is no subject here.

It is an understood subject. You give and it shall be given unto you. Good measure. Who gives first? You give first. God gives second. But God gives in proportion to what you give.

Pressed down, shaking together, running over. I drink coffee. How many of you drink coffee? How many are saved, sanctified and filled with the juice of the bean? Whenever I go to Europe, I always bring back German coffee.

I learned when I lived in Germany to drink German coffee. I loved the Jakobschronik. It comes in 500 gram bricks. Freeze dried.

It's packed solid. I have a jar that sits on my kitchen counter. And it'll hold one of those 500 gram bricks. So I take and when that jar is empty, I take my brick of coffee, I open it up and I pour it in and it's full but I still have coffee here.

[33 : 37] So what do I do? I take that jar and I tap it on the counter a couple of times. I shake it together and it settles and I can add more. God says in that passage of scripture, he takes what you give, he taps it on the counter if you will, he shakes it down and he returns to you what you gave plus whatever he can stuff in there.

And it doesn't just what he stuffs in there, he says running over shall men give into your bosom. I've never heard the statement and we, there are some statements that I heard, I've been in the ministry 34 years, been saved 40 something years.

There are statements I heard all through my Christian life that sometimes that statement again, one of those is you cannot out give God. And guess what?

As much as you've heard that statement it's absolutely true, you cannot out give God. That verse is proof. You cannot out give God.

If that verse is true, then the whole, if the whole Bible is true, that verse is true. So we have a biblical principle, we have a biblical portion, we have a biblical, what was the first one, biblical pattern.

[35 : 01] But let me just finish up and I'll be done in just a second. or more. We have a biblical plan. Second Corinthians.

Chapter number eight. How many of you know this chapter? Anybody preach missions before? You ought to know this chapter. This is where we draw the idea of faith promise missionary giving.

Or some people call it grace giving. Understand this, this is not directed towards missions. The principle, the plan, the idea is, but this is actually directed toward giving to help the poor Christians that were undergoing difficulties in Jerusalem.

He was taking an offering to carry it to Jerusalem to help the poor Christians that were being persecuted in Jerusalem that were going through difficult times. and this was to help them.

But the principle is the same. The idea is that you make a promise to give out of what you have. It comes around, you give, and God replaces that.

[36 : 13] By faith, you give, and God promises he'll return that back to you. You know how it works? Check out the story of the widow's mite. Not the widow's mite, the widow's meal in Kings.

The widow of Zarephath. So it has a biblical plan. Look at what it says. Moreover, brethren, we do you to widow the grace of God bestowed on the churches of Macedonia.

How then a great trial of affliction, the abundance of their joy, their deep poverty abounded under the riches of liberality. Mark that verse. That is one of the most amazing verses in the word of God.

Look at the verse. And I cannot read that verse without making a comment on it. I'm sorry. But look at the verse. He says, how then in a great trial of affliction, what's the next?

The abundance of their joy. Now, I don't know about you, maybe you're more spiritual than me. Somehow, affliction and joy don't fit together in my thinking.

[37 : 31] Somehow, affliction and woe is me fits together in my thinking. But here, he says, through the great trial of affliction, not just joy, but the abundance of their joy.

Wow. affliction, joy. Then notice next, and their deep poverty, they weren't just struggling, they had deep poverty, abounded onto the riches of their liberality.

That doesn't mean there were liberals. That doesn't mean they voted for Biden. sorry. It means their freedom in giving, their liberality.

So they had deep poverty, and it abounded to their liberality. They had great trial of affliction, and it abounded to an abundance of joy. I cannot get over that verse.

Too bad we haven't learned to live in verses like that. for to their power, I bear record, yea, beyond their power, they were willing of themselves, praying us with much entreaty, that we would receive the gift and take upon us the fellowship of the ministering to the saints.

[39 : 00] And this they did, not as we hoped, but first gave their own selves unto the Lord, and unto us by the will of God. In so much that we desire Titus, that as he had begun, so he would also finish in you the same grace also.

Therefore, as ye abound in everything, in faith, and in utterance, and in knowledge, and in all diligence, and in your love to us, see that you abound in this grace also.

I speak not by commandment, but by the occasion of the forwardness of others, and to prove the sincerity of your love. For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

And herein I give my advice, for it is expedient for you who have begun also to be forward a year ago, now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have.

You know, some will take that and say, well, it was beyond their power, so they prayed and asked God to give them money to give, that's not what the verse says. It says they had, they gave and trusted God to give back to them.

[40 : 21] That's faith promise. That's saying, God, I will give a certain amount of what I have to missions to help send them on their journey, to help them on their journey and trusting you to replace that so that I can go ahead and live on.

and by the way, the principle is that when you do, he will. You with me so far? So, that is said and done.

What are you going to do about missions? You got a card. I grabbed one too, not that I'm going to fill it out for here.

I do this in my church. By the way, every missionary ought to be a giving missionary. That's free. So, here it is.

Here's what I think you ought to do with this. This is what I think you ought to do with this. I don't know what he thinks you ought to do with it. He can come after me and correct me if he wants.

[41 : 31] This is what I think you ought to do with this. I think you ought to get it at an old fashioned altar. You ought to lay this down at an old fashioned altar and say, God, what do you want me to do? How do you want me to fill this out?

Do I give my last handful of meal? Do I give my last drops of oil? God, what do you want me to do with this? How do you want me to fill it out? And you can do that tonight.

You can do it tomorrow night. Sunday they'll collect these cards. And I would recommend you do this until you get an answer from God.

Somebody said, well, you use the widow of Zarephath. How do you know she got an answer from God? Because it says in there he commanded her to sustain Elijah.

you? I believe this. I believe if you ask God what he wants you to do, I believe he'll tell you. Ask in faith. Nothing wavering.

[42 : 36] And he'll tell you what he wants you to do. And when it's clear to you what he wants you to do, fill out the card and thank him for his guidance. And Sunday when they pass the plate around, put the card in the offering plate, and then begin your giving or increase or continue your giving to faith promise missions.

Heavenly Father, I've done what you've asked me to do. I have no idea what expectations were.

I do know this. I expect you to lead me and I believe you did. Now, Father, I expect you to speak to God's people. I expect you to speak to their heart.

How do I, why do I, because I know you. I know that if folks are really looking for your guidance, that you'll give it. You've never let this preacher down.

You've never let me down in my own giving. You've never let me down in my life. You've never let me down in leading me from place to place, from ministry to ministry. You have always been there.

[43 : 50] You've always guided me. And Father, I know that you love these people. They're your people, and I know that you'll guide them if they're willing to let you. So if I pray, Father, that they would take what they've heard tonight, not a great message, but a Bible message, they'll take what they've heard tonight and bring it to the throne of grace and seek your guidance in what they're personally, individually going to do in helping these missionaries on their journey.

Bless now during this invitation time, we pray in Jesus' name. Amen. Amen. As we continue to pray and the piano plays, I'd encourage you to do exactly what he just said.

Take your faith promise card, maybe come to an altar, ask him to give you guidance. Third John told us that a healthy relationship of loving the truth would give us a friendship with people taking the gospel.

So maybe ask God what he would have for you to do in that area. But let's ask God to give us guidance based upon the word of God that we heard preached tonight. Take time to pray there in your seat here at the altar.

When you're done praying, we'll stand in the same with Stephen.