

# Are You Pregnant?

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I Timothy 2

*"I urge then, first of all, that requests, prayers, intercessions, and thanksgiving be made for everyone, for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good and pleases God our Savior, who wants all men to be saved and to come to knowledge of the truth. For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men. The testimony given in its proper time, and for this purpose I was appointed a herald and an apostle. (I am telling the truth, I am not lying), and a teacher of the true faith to the Gentiles. I want men everywhere to lift up holy hands in prayer without anger or disputing."*

Recently I noticed on the internet an article on the question of whether prayer makes any difference if a person is sick and he prays, or someone else prays for him. The end result was that the medical people said there was no evidence that when you get people to pray for you that there is any difference in terms of the restoration of your health. As I thought about that I really was not greatly impressed, because my feeling was it really was not scientific in any measure. Because the scientific experiment is carefully controlled. And, we could take the same thing and say, "does my Ford automobile need liquid in order to run?" Well it depends on which kind of liquid you put in it as to whether it runs or not. And so, if we're going to talk about prayer we need to think about the conditions that make the experiment legitimate and that enable us to get an honest conclusion from the experiment. Now the Bible places plenty of emphasis on prayer. But when it does, you will notice that almost everywhere there are references to prayer there are references to conditions that must be met.

I've been reading more and more John 14-17. Because, you are aware, John 17 (Jesus' own prayer) and 14-16 as he talks with these he loves so much as he's going to leave them in a few minutes. He talks to them about his relationship to them and their future. And a key part of that message is prayer. That's one of the things that he has to encourage them. He says, "if you ask anything in my name, I'll give it." And He says, "my Father loves me and if you ask Him anything in my name, He will give it." So the promise that's given in there is an incredible promise but it is carefully conditioned. You will notice that its conditioned in two ways. The promise is made to an unusual group. Its not a big group, its a small group. But its a group who has for three years left everything in their existence, except Jesus, to follow him. They've left their families, they've left their homes, they've left their businesses. They've staked everything on Christ. Its to that kind of person that Jesus is making those kind of promises. Then you will notice as a further condition. You have to ask in his name. You know, there's some things its sorta hard to ask in the name of Jesus. You take him in his humility; you take him in his willingness to be crucified; you take him in

his selflessness. If you're gonna ask anything in Jesus' name it cannot be tainted in any measure, consciously, with any self-centeredness. It's gotta be self-forgetfulness when you ask in His name. So, you will notice Scripture lays conditions. This is simply one of the passages that can be used to illustrate that.

I notice that the Bible (and I think I can say this) makes prayer not only important but makes prayer the decisive element in terms of the things of God. I've come to love those three words in that story of Saul of Tarsus. You will remember he was on his way to Damascus to persecute and to kill Christians and suddenly he is confronted by a heavenly light and there he's face-to-face with Jesus. The one who he hates and despises. Jesus looks at him and says, "Saul, Saul." (Always love the fact that God calls our names twice. So we know who he's talking to.) "Saul, Saul, why do you persecute me?" And Paul said, "I'm not persecuting you; I'm persecuting those followers of yours." He said, "When you touch them, you touch me." (There's more in there than most of us realize. We'll come back to that.) Then the angel comes to Ananias and says, "I want you to go visit this guy Saul of Tarsus." Ananias was terrified. He thought, this man's come to kill us and I go to visit him? The angel said, "behold he prays." I doubt if that was the first prayer, if you take the generic use of the term prayer, in Paul's life. He was a pharisee. He prayed regularly and consistently, but God said now to Ananias, "Behold he prays." The people who did the experiment on sickness and whether prayer helps, I don't think they took those kind of considerations, took them into their concerns.

You will notice in this passage to Timothy that Paul says, "I urge then, first of all that requests, prayer, and intercession, and thanksgiving be made for everyone" And then in the conclusion he says, "I want men everywhere to lift up holy hands in prayer without anger and doubting." And then you find passages, we won't attempt to go through them all, where at the end of the Thessalonian letter - perhaps the first letter he wrote to a group of believers, a church - he said, "You are to rejoice evermore, you're to pray without ceasing and in everything you are to give thanks."

I notice when I read the epistles of Paul, always, everywhere, without ceasing, constantly, it is as if Paul doesn't do anything else and doesn't think anybody else ought to do anything else, except live in prayer. The Bible is clear when we ask him for things, that he's going to do it on his terms, not on ours. You can count on it, that God, in answering my prayers or yours, is not going to surrender his deity and sovereignty to us. We may want to play God in certain circumstances and tell him what he ought to do. But he's not going to play that game with us. He's not going to let me be God. 'Cause I really am not and never will be. He's going to keep his position with us. He will not surrender his fatherly responsibility for his creation. And so, he'll play no part in our desire to be god. You'll notice that even Jesus, who is the eternal son, the second person of the trinity, who has left Heaven, who has given up all that comes with his position at the right hand of the father. Emptied himself. Becomes one of us, when he prays about what he wants He then says, "not my will but thine be done." Now you say, if he's only gonna answer our prayers on our conditions, if its

going to be his will, then let him do what he wants to do. Now, if we take that attitude, we will make a great mistake and it will represent a vast misunderstanding of what the scripture says about prayer.

If you look at the Bible and look at it whole and the way it deals with prayer, across its Biblical distance, you will find that one of the things that the Bible doesn't do that we do, it doesn't separate the secular from the spiritual. So that Biblically prayer is not something over here in a corner of your life and then you do these other things. And this is something you do to please God and keep straight with Him, but it really doesn't have a great deal to do with the rest of the things in your life. We traditionally, in the church, have made a mistake at this point in terms of systematic theology. I was fascinated to see that Augustine who didn't know Hebrew and was not too good in Greek but perhaps the greatest Latin scholar that ever lived, that he never could read the Old Testament and couldn't read it too comfortably in the Septuagint, the Greek. So, he read the Latin translation of the Old Testament. And there's an interesting shift in a major story between the Hebrew text, the Greek text and the Latin text. In the Hebrew text, when God came to Moses at the burning bush, Moses said, "who am I to do this, I'm not a speaker?" And then he said, "who am I gonna tell sent me? Where am I going to get credentials for this job?" He said, "the elders are going to ask me what your name is." God said, "ok, you tell them that I am who I am, I am that I am. Tell them, the I Am sent you." You know, I'm convinced that in that line where it says I am that I am. The "that" is the equivalent of a quotation mark. God says to Moses, "I'm I Am." That fits Jesus on numbers of occasions. He just says, "I Am." That's what he said when they came to arrest him. They had shudders down their spine. Because many of them knew that was the name of God. But when the greeks translated that, instead of saying, "I am that I am." They translated "I am He who is." Tell him, the "he who is sent you." There's an interesting shift there. You see the I Am is in the first person. He who is is in the third person. Most christians, most of the time, live with God in the third person. We say, "its time for my quiet time." So we say God...I just want to tell you there is no way you can get the omnipresent one in the third person, except in a theoretical discussion about Him. You and I may not be aware of it but He is the most real presence in this room right now. He is more present than you and I are. We may not recognize it. You cannot find a place where he is not. You know, my wife used to ask me when we first were married she would ask me, "how did you do?" Because her reputation was hanging on it. And then over time, she got more spiritual and she'd say, "Did anything happen?" But you know later she would turn to me when I came back and she would look at me and say, "did he come?" Now she wasn't saying he had never been there, she was saying, did he come in manifest presence. That's what we need. Somewhere we need to get him into the first person. Where when you and I talk with each other, there he is. When he's part of every discussion we have, everything that we do. All the totality of our life.

I think that's the reason Paul writes the way he does, about constantly, ...this kind of thing. There are three figures in the scripture that are used to describe our relationship to God. One is that we are before the judge the king. That's a citizens relationship in the kingdom.

The second figure is that we are children of the father. The third is that we are a spouse, his wife, his bride. The judge goes home at night and you can forget about him. The father comes home at night. If it's bride and groom, it's rather difficult to get a separation where you don't think perpetually in terms of the other person. It's interesting, since Elsie's ascension, I find myself using the pronoun "we." I can't get rid of it. After 59 years you don't talk about "I" you talk about "we". That's the way it's supposed to be between you, me and Christ.

In this sense, prayer is not so much an act that you do that's religious. It's a matter of perpetual communion and fellowship with God. A way of life more than something you do. The big question about prayer is not so much "how to?", but "who?". Because it's a relationship with Him.

Now I'm aware that the Bible develops special language for prayer. Technical language for prayer. You will notice in this Timothy passage. Lift up requests, prayers, intercessions, thanksgiving. Four Greek words are used there. One has the basic idea of "to ask" one of them has the idea of meeting so you get something, present a case to get something. One of them is simply the word, the Greek term used, .. And one of them is "eucharist."

You know as well as I that in the Gospel of John, you get those priceless passages where Jesus talks to his father, now you get an opening of the heart of God in Jesus in the Gospel of John that I don't find in the synoptics. There it's telling you that he prayed, but in John you get these conversations between Jesus and his father. And one of the things I notice is that he never uses any of those four words that Paul uses here. I remember when I turned to John 17, Jesus' high priestly prayer, and looked for what word is in the Greek text behind our NIV translation, "that Jesus lifted his eyes to Heaven and prayed." The Greek word is not "prayed." He lifted his eyes and said. Because he hadn't shifted in what he was doing from before he lifted his, to after he lifted his eyes. He lived in a state of relationship with him. Then I realized that that matched the Book of Genesis. Because in the Book of Genesis you do get the word pray or prayer. You know what the book of Genesis is about? It's about conversations between God and Abraham. And the key word in Genesis, and he said. You get it in Genesis 1. And He said, "and there was light." You get it in Genesis 1. And he said, and another part of the creation comes into existence. When God speaks, something happened. When you find the passages where Abraham responds to God the same word is used. When you come to the story of Abimelech where Abraham had lied about his wife, in chapter 20 of Genesis. And Abimelech is under the curse that God had put to protect Sarah. How crucial it was that she be protected. Abimelech knows he's under a curse. God says to Abimelech, you be good to Abraham. He will pray for you. Now pen this down in your minds. You get established here the prime verb for praying. "To interpose." And so do you know what God said to Abimelech, "be good to him, he's a prophet. He will interpose himself between you and me and the curse will be removed. "That's where you begin to get the Biblical use of the word pray in the Old Testament. And the common word in the OT is the noun form of that word. So you see, inherent within the concept here, is

that it's your concern for somebody else that ought to be at the soul of your prayer life. It ought to be your concern for him, it ought to be your concern for others, and you ought to be the last consideration in your prayers. When we live in conditional dialogue with God, with anybody, we get to know how the other person thinks. Elsie and I lived together long enough, she read my mind. There were many times we didn't need to speak to each other. She knew how I was responding. I know how she was responding. There were those moments that she told me exactly what she thought. I understood more clearly on something. Over the years, when she would tell me about that. I knew how she was reacting to things. The wonderful thing I like about perpetual communion is when it's not planned and unstructured, the other person relaxes, and you get a window into the other person that you never get in formal relationships. Now I don't know whether I'm right or not, but let me remind you of a Biblical story. 24 years after God had promised Abraham he would have a son. His line would give to us our Savior Jesus. The blessing of the world would come through that son's lineage. 24 years later, Abraham is sitting outside his tent, in the heat of the day in what shade he could get. Something inside says this is important. He gets up. Will you come in? Let us prepare some food for you? As they eat, one of these says to him, "next year this time, the promise I made to you will be fulfilled and the Messianic line for the salvation of the world will be on its way. Then they finished their meal and walked to the edge of the camp. Once they get to the edge of the camp, tummies full, God says to himself, "shall I hide from Abraham where I'm going and what I'm about to do?" You've got to remember that the old testament and New Testament calls Abraham the friend of God. But I want to tell you, in the Old Testament, the word which are translated friend, the Hebrew word, the lover. This is a little more intimate than friend. God's walking, "this bird loves me...shall I share with him my problem? I've got some cities down here that I may have to destroy." The one who's talking has just put in place the plan for the redemption of the world. Cause the one who's talking, is the Redeemer. The one who said to Timothy, God's purposes are that all man should be saved. He wants all persons to be saved. But I've got a problem. I've got these apostate, wicked, cities I've got to deal with. And he said, "yes, I will share with Abraham." I think what we have here is an elaboration of Genesis 12. Because in Genesis 12 God said to Abraham, "I'll give you seed and through that seed the world will be redeemed. It's through your seed." As I read that and read this passage in Genesis 28. My feeling is what God is saying is, we're in partnership, because you're my friend and my business I want to become your business. And to where your business becomes my business. And together we will move so a lost creation can be redeemed. So God chooses Abraham as a partner. And so you find Abraham saying, "if there are 50 people down there? Lord, what about 40?" He knows he's talking to the Judge of all the earth. Hesitant? I'm sure he was. But now the concern. "What if there are 30." The first illustration of prayer that we get, is intercession for lost mankind. God's concern did become Abraham's concern. And I think that's behind Abraham's willingness to sacrifice his son. Let me say this, see if this makes sense to you, there's an amazing assumption in what I've just said. That something can happen in a human being's heart that will make a difference in some other human being's possibilities. Now there's nothing that can happen in you that can predetermine what will happen in another person. But the

assumption that lies behind all this on prayer.

All of this Biblical stuff about prayer that its possible for something to happen in me that will change somebody else's possibilities redemptively. And so he says to Abimelech,..he will pray for you and your situation will be different because he prayed for you. Now there are stacks of illustrations of this in the Scriptures. We don't have time to go through. Moses, when Miriam and Aaron got out of order and Miriam got leprosy. It was what Moses did that meant the deliverance of Miriam. When the fire was burning in Numbers 11, it was what Moses did that led to God stopping the fire that was running. You remember Samuel who said to the people of Israel, God forbid that I should sin against you in ceasing to pray for you. Its not only that something can happen inside one human being that changes another person's circumstances. But that one human being can sin by not doing what he ought to do so that that other person has the opportunity for grace and mercy. Now I don't know about you but that's become a very moving part of my own personal life. Is there somebody out there whose chance is determined by my faithfulness in prayer for that person. Moses, after he received the 10 commandments and comes down the mountain to find the golden calf. That's story has always intrigued me. I never felt I've begun to probe the depths of all that's there. But you will remember God says to Moses, "leave me alone. Get out of my way. And let me wipe em' out. And I'll take you. What I intended to do through Abraham, I will do through you and make you the most significant name in human history." Now you can do what you please with that. The theologians have problems there. I don't know what to do with all the questions that can be raised either. When God says to a man, leave me alone. Then that's the underscoring of what I've been saying. Its possible for something to happen in your heart that will change someone else's possibilities and circumstances. That's at the heart of Biblical prayer. You'll remember how Moses responded, "God, you've got a name, you made a promise to Abraham." You'll notice there's no self interest in Moses. He's not interested in becoming great. If you're going to wipe anybody's name out, wipe mine first. That, next to Jesus, is the passage in Scripture that speaks to me most strongly about prayer. Have I come to the place where somebody else's well being is more important than my own? Or am I just praying that God in his infinite mercy and grace might do something nice for somebody else.

In that passage you will notice that Moses is a mediator. You will notice in this Timothy passage, where he speaks and says God our SAVior wants all men to bes ave and come to a knowledge of the truth. For there is one God and one mediator between God and Man, the man Jesus Christ.

I think what we have here is that God's pattern is a mediatorial pattern. You'll notice in 1 Timothy, Jesus is a mediator between us. But you will remember this is an old Biblical theme. At the Tower of Babel, God says, "what will I do with a world that I've lost a foothold in? How do I get back in my own world?" And he starts with Abraham. But his purpose is not just Israel, his purpose is all mankind. He uses the part, to get to the whole. By the time you come to the end of Deuteronomy, the parts not even good enough. And so he says, the

remnant, a part within the part. And then you get to Isaiah and Ezekiel, "if I could just find one person." And in Isaiah he says, I couldn't find one, so I had to become one. And you get the man, Christ Jesus. Its a man, its one of us. Christ became one of us.

Now, our salvation is in him. But how does it come? There is no salvation in Israel. Except that it comes through Israel. And there's no salvation in the church except that it comes through the church. And that's Jesus Christ himself. So you will remember to the 12, when he sent them out, "boys its gonna be rough." But when they reject you, they reject me. When they miss you, they miss me. If they accept you, they get me. And if they get me, they get my father. And Sunday evening after the resurrection to those in the upper room. "As the father has sent me, I am sending you." There is that meditorial sent-one. For the first time, I understood why the old testament prophets were not sent to Egypt. Only one was sent to Babylon. None of them were sent to Assyria. The prophets were not sent to the world. The prophets were sent to Jerusalem. If Jerusalem is right the world has a hope. If Jerusalem is wrong, the world has no hope. Have you got any pagan friends, are you a born again believer. There hope rests in you and in me. That's the reason we have to be clean. God works mediatorially. That explains our interest in revival and the burden on our hearts that cause us to say. "God, we need to have the pipes unplugged so that your power can flow through and get to a world that's in need."

I think we can think today that 100 years ago would've been much more difficult to think. There has been more research on the doctrine of the trinity in the last 50 years than in the preceding 1,000. So we're paying some attention to the trinity. Do you know it means, that now for the first time, we can understand what a person really is. Cause are you aware, that the English word person - personhood, personality - you know where we got them? We got them from the third and fourth century discussions of who Jesus was. We don't know who God is unless you know who Jesus is and you don't know your neighbor unless you know who Jesus is. You see he's the normal person. Now this where my friends who are sociologists and anthropologists. They've got a problem. They've got a false model. I meet a guy who's never seen an automobile. Do I take him to a junk yard? No I take him to a show room. You know where the show room is? God our Savior wants all men to be saved and come to a knowledge of the truth, for there is one God and one mediator between God and man. The man Christ Jesus. And so Paul could say, by one man sin came into the world and by one man we saw what it was supposed to be all about. And there is the natural person. To be a person means you're not complete. This is the difference between a self and a person. Social scientists when they write and when they want to soften what they're saying about us, they move from self to person. Persons never come alone. There's never been one. Because the model is in the triune God-head. And they're interrelated very intimately. In fact, Father is not all there is of God. But all there is of God are in the Father. The son is not all there is of God but all there is of God are in the son. The spirit is not all there is of God, but when you meet the spirit you meet the father and the son. They say when you meet one you have met them all.

Jesus said I and the Father are one. Let me mention something that has come to move me rather deeply. Every person that you've ever met began his existence in somebody else's body. Persons don't choose to exist. Life is always given. Only one exception, the Father who gave life to the son. From the Father and Son the spirit precedes. So from Adam and Eve came all of us. You came out of somebody's body. Our origin is 9 months in the middle of somebody else. I've come to believe that a better biblical figure than I thought. Let me give you my biblical data on that. For years, I was moved by a line from Paul in his Galatian letter. He came to Galatia and there were many who found Christ. The church was born in Galatia. As he moved on in his ministry and he began to get negative words from Galatia. Finally, he knew it was bad enough that he had to write to them. And he used some of the strongest language used about any believers in scriptures. You've fallen out of grace. You're not trusting in works, not just in Christ alone. You began in the spirit now are you going to be made perfect in the flesh? Why did you turn? My little children (4:19), for whom I travail in birth again until Christ be formed in you. I want you to notice the language. Why don't you straighten out? He says, "I'm in birth pains over you." I'm in labor. I'm a man, so I don't know much about that. He's using that figure to say, I'm in travail so that you can be set free gain. Paul never had a new testament. So where did he get his ideas. He got his ideas out of the Old Testament. Now do you remember this passage from Moses? They had the golden calf they got that half straightened out. Israel now starts the journey to Canaan. And as they start there's a mixed multitude with him. They were having second thoughts about going with these people. The Hebrews themselves began to say, we're fed up on manna. We would like a little meat. Moses looks out and every man is standing in the doorway of his tent and all the Hebrews are weeping. Moses says, I've had enough. He turns to God and says, "Did I conceive these people. Did I give them birth?" Those are the Hebrew words. Different words. "Do I have to bear this burden?" And seven times the verb or the noun of bear is used in that brief paragraph. Now what does a woman do with the fetus? She bears it in her body. Now Moses says, do I have to bear this people in my soul? I want to give you a postscript on that. You know, God said to Moses, "you've got a problem carrying all these people? Pick out 70 guys and bring them out to the tent of meeting and I'll take the spirit that I put on you and I'll put it on those 70." That's the second time in Scripture the Spirit is referred to as resting on people. The first time the spirit is its on Bezalel who built the tabernacle. I was always annoyed about that. I wanted the first passage about the Spirit to be ring the bell evangelism, something gloriously spiritual. But, the first time the spirit comes on a man is to build a building for Yahweh to live in. The spirit's purpose is to find a dwelling place among us for God. The first time its a physical building and the second time its Hebrew hearts. We've had a lot of discussions in the last 50 years and century on what it means to be filled with the Spirit. And what are the marks of being filled with the Spirit? I'm ready to start with what's implicit in this passage. That the first mark, he's more concerned about somebody else than he is himself. You didn't get that way naturally or through religiosity. Only God can turn a bird like me to where I care more about somebody else than I do about myself. Only grace can do that. I can't prove it. In my mind, I'm convinced, the Biblical passage in Paul's mind when he writes to the Galatians. I think he was thinking about this passage in Numbers 11. That raises an

interesting question. I was asked as I came in, what's the title of your message today. Really what I want to say my title is, "Are you pregnant?" Because I think that's the questions. Are you pregnant? I noticed something, that a woman can't impregnate herself. No creature, can impregnate himself or herself with the burden in the heart of God. Only the Holy Spirit can impregnate you or me with what causes Christ to intercede and spirit to groan with groaning that are unutterable before the throne of God. Only the spirit can put those groanings in your soul or mine. That's the reason I need to be very careful in differentiating in what's my work and what's his. If its mine, it will be sand. If its his. It will be eternal lives.

As you go through the history of the church who are the people who have counted? They are the people who have had burdens. John Knox..something happened in Scotland. It was incredible. Where did it come from? You had a man who said, "give me Scotland or I die." Life on the line. But give me Scotland or I die.

I stood in Macau at a roman Catholic cemetery and looked at the grave of Robert Morrison. I've been to a few sacred places in the world but that one moved me the most. That one moved me the most. Because I know something of the life of Robert Morrison. Gave him the burden of China. They booted him out. But the burden didn't go. So he went to Macau, portuguese colony. Periodically he'd go back to China and try to stay. But they'd boot him out. He ended up working for the East India Company. He made his living during the day, that way. At night he translated the Bible into Chinese. When he died in Macau, there was no place to bury him. Macau was either pagan or catholic. The Catholics weren't about to permit a protestant like Robert Morrison. So, for two weeks his body was kept, rejected all his life, rejected in death. I stood there, I had just been Canton, Quinshiu, they had just opened four churches. That was 1982. I sat in a service with 200-300 people. 60% were under 30 years of age, born under Mao. I said to the pastor, these kids how'd they come to know Christ born under Mao. He said, "their children of believers or else they're friends of children of believers or there friends of friends of children of believers." I can see a chinese christain father and mother, close the shutters, lock the doors, pull a stone up from the floor and pull a chinese bible out. And say to their children, "this is who we are." Robert Morrison was pregnant. Our problem is, too many abortions. Or else too many miscarriages. A pastor gets in a tough spot.. And you have a miscarriage. He may belong right where he is. I'm convinced of the health and welfare on any organization tends to rise or fall in one heart. There may be a group of hearts around it. But there's a key. In a family, it will be the same way, the husband and the wife. What happens in those hearts, the bearing there. In an organization, if the leadership is mixed in its purity, it will affect everything in the organization and we get miscarriages and abortions. The key is what causes that. As best I can see, its always when self interest gets ahead of the will and desire of Christ. You know who I think is the only really fulfilled person in the world. The person who has come to the place , where for him or for her, where the will of God is the most delightful prospect that the person can have. I think that's involved in, "whatsoever you ask in my name." The greatest most exhilarating emotion I have ever had, was when in

some small way that I got an indication that God had been able to use even a person like me for his glory. That's fulfillment and total satisfaction. Jesus says, "that's where I'd like for all of you to live."

That's what I felt led to share with you today. I want to ask if there have been any abortions or miscarriages in your life? God can forgive that just like anything else. But if there have been, let him give you a vision of finding what his burden is for you. And then you enter into that. It's changed my feeling about a lot of things. There was a time as a pastor, evangelist, college president, or as a seminary professor with students, I'd get a concern about somebody and want to bear him in prayer. And I'd feel like I'm beginning to get religious. And feel a little nice. But you know all that's changed. I found now, when I begin to feel any deep concern about another, I begin to say, Lord, is this what comes out of your heart? And you let me share it? And instead of feeling some accomplishment, you say, God here I am, open and give! And the burdens become incredible treasures to bear with Christ for his world.

Shall we bow our heads together?

We have a world like Sodom and Gomorrah, Lord. And we think you're saying, should I share with my friends what my burden is? God, get our hearts open? To where we recognise your voice and our part in that burden. We can't carry it all. And we can carry a portion. And you are very wise in how you give out the portions. But let every person in this conference before he or she leaves, be very clear as to what the burden is that you want that person to bear. And we will give you praise in Christ's name. Amen.