

# TRUTH TALK

A PUBLICATION OF THE WORD FOR LIFE


Helping you live a God-centered, truth-driven life

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Praying Under Pressure  
Day of Prayer, Part Three  
*TWFL* Radio Station Log





**THE Word FOR Life**  
*Helping You Live a God-Centered, Truth-Driven Life*

***TRUTH TALK***

IS

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## Praying Under Pressure

Psalm 119 Stanza 10- Verses 73-80

*Your hands have made me and fashioned me; give me understanding, that I may learn Your commandments.*

*Those who fear You will be glad when they see me, because I have hoped in Your word.*

*I know, O LORD, that Your judgments are right, and that in faithfulness You have afflicted me.*

*Let, I pray, Your merciful kindness be for my comfort, according to Your word to Your servant.*

*Let Your tender mercies come to me, that I may live; for Your law is my delight.*

*Let the proud be ashamed, for they treated me wrongfully with falsehood; but I will meditate on Your precepts.*

*Let those who fear You turn to me, those who know Your testimonies.*

*Let my heart be blameless regarding Your statutes, that I may not be ashamed.*

In this stanza, the psalmist has advanced in his walk to the place where he knows and recognizes what he was unable to grasp earlier in his journey – that life in God’s will is often filled with affliction and difficulty. It has been this way from the very start of his journey, when he first determined to walk in the way of the Word (v. 5). As a young man, he observed the good hand of God’s blessing on the lives of certain *blessed* men. Further observation led him to rightly conclude that this was so because these men consistently walked blamelessly before God (v. 1). Their blameless walk involved obedience to God’s law (v. 1), observance of God’s testimonies (v. 2), a whole-hearted seeking after God (v. 2), and a consistent avoidance of unrighteousness in all walks of life (v. 3). Such a life could only be cultivated and maintained through steadfast adherence to God’s Word (vv. 9-16). However, as the psalmist set out on his journey, almost immediately he ran into

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difficulty, opposition, failure, and affliction. By the third stanza, his feet have stumbled, and his face is pressed down into the dust of his own failure (v. 25). And from that point till this, he has been constantly assailed by difficulty and affliction on the path he has set out to walk.

This is often the experience of all of God’s children who set out to follow the psalmist in the way of the Word. Sometimes we naively assume that, because we have turned from our own wicked way to follow the way of His Word, somehow our journey will be easy and painless. Sadly, many pilgrims have been diverted from the path of righteousness and disillusioned with the way of the Word because of the ongoing affliction and difficulty they encounter all throughout the journey. It is precisely this danger that the psalmist addresses in this tenth stanza.

He has advanced now to almost the halfway point in his journey, and still he is encountering difficulty and affliction. However, instead of finding him face down in the dust of yet another failed attempt, we see he is not only surviving these bumps in the road, he is thriving because of them! And his mature experience has given him a desire to be an encouragement and an example to other righteous pilgrims following him on the path (vv. 74, 79). In other words, he has come to realize that in affliction, he has a God-given opportunity to model the kind of example that first drew his attention to the path back in the first stanza of the psalm (vv. 1-4). This is surely in line with God's full purpose for our psalmist – to set him in a place where he can display the wisdom of a life ordered by and conformed to God's commandments. Set in the dark sky of suffering and surrounded by a constellation of affliction, his life

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George Zemek in his commentary notes that the misery of the psalmist continues. But in this stanza we see his maturity rather than his failure or his complaint. And his deep desire is not mere relief from distress, but to experience personally and powerfully the rich mercy of God. He has obviously grown confident in

Yahweh, so that now in the midst of affliction, he anticipates the mercy of God. He is doing what the Apostle Peter later encouraged all believers to do . . . *Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator (1 Peter 4:19).*

But for this, he will need wisdom. And so in this stanza, he does what James urges all of us to do when we need wisdom – he asked for it from God, Who grants

wisdom liberally to all those who ask Him (James 1:5).

This verbal structure of this stanza reveals the psalmist engaging in the language of heartfelt prayer to the One Who made everything, knows everything, and controls everything. How does the psalmist pray? What does he pray for? And perhaps most importantly, how are we to pray when we find ourselves in his place as our own spiritual journey unfolds? In short, this stanza teaches us how to pray properly and effectively when we are burdened down by the pressures of life.

### **I. Pray for More Spiritual Maturity (vv. 73, 80)\***

What we pray for in the midst of a trial is a powerful revealer of how far we have progressed spiritually in our walk in the way of the Word. Earlier, the psalmist prayed for relief from trials and removal of affliction. However, he has progressed spiritually on the path of life, and his spiritual maturity is evidenced by what he asks for in this present time of affliction. Now, instead of

immediately asking God for relief, he pleads for wisdom (v. 73).

More importantly, he asks God to conform his life to the wisdom he anticipates God giving him from the Word (v. 80). What do you pray for in a trial? Do you pray for more wisdom from God? Is your primary concern that God rescue you from the difficulty of the trial or the pain of affliction – or, are you more concerned that God use the trial and affliction as an instrument to conform your life to His Word?

*A. Pray for greater understanding of God's Word (v. 73)  
Your hands have made me and fashioned me; give me understanding, that I may learn Your commandments.*

The first thing the psalmist asks from God is wisdom. The term he uses reveals his desire for discernment or for practical perception for everyday life, in order that he might fulfill God's plan for his life. This is not the first time, nor will it be the last time he voices this request (vv. 27, 34, 125, 144, 169). Practical spiritual discernment is an absolute prerequisite

for living a life that pleases God, and He delights to grant such requests when we pray them (James 1:5).

Nor is the psalmist going to the wrong source for the wisdom he needs. He asks for it from the One Whose hands made and fashioned him. He prays to the One Who made the heavens as the work of His fingers (Psalm 8:3) and Who made man and crowned him with glory and majesty and set him in his own place to rule over all God created. Just as God set the moon and the stars in their proper place, He set Man in his appointed place (Psalm 8:4-6). Clearly God possesses wisdom great enough to create both the universe and the psalmist. Recognition of God's power over his life and intimate knowledge of his constitution bring the psalmist into God's presence to ask Him for more of that wisdom.

But why does he want this wisdom? Is it to find a way to remove him from a painful place?

Or is it to discover a way of relief from his affliction? His motive is neither relief from distress or removal of affliction. Rather, the psalmist desires wisdom, that he

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might learn God's commandments! In other words, the psalmist is asking God for more understanding of what He has commanded in order that his life might align with God's moral and

ethical expectations in the midst of trial and affliction! How different is the prayer of a mature pilgrim from that of one just starting on the journey. Nor is this alignment limited to external rote obedience of direct commands written in God's Word. He desires total life conformity in order that he might measure up to all of God's expectations for a pilgrim – and for this he prays.

***B. Pray for total life conformity to God's Word (v. 80)***

*Let my heart be blameless regarding Your statutes, that I may not be ashamed.*

The psalmist focuses his prayer on his deep desire for internal conformity to God's will. He will not be content with just external conformity to God's stated commandments. In other words, he does not want merely to be compliant in life; rather, he desires internal conformity in order that he might please God by means of a blameless heart. The term "heart" in Scripture means more than the physical organ that pumps blood through our bodies. It has reference to our inner man. It represents our mind, our emotions, and our will. It is in these areas that the psalmist is asking God to conform him in order that he might be blameless. And blameless in this context has to do with an unreserved, unwavering conformity to God's will, as expressed in His permanent statements. Integrity in our outer life springs from a heart made right by God and kept right before Him by means of adhering to His Word. Such a life is desired by this

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pilgrim in order that he might not experience shame at the end of his journey. And, if affliction and trial are the means by which an all-wise God brings about such life conformity, the psalmist is now ready to endure with gladness and to trust his soul to the One Who fashioned his body and knows his heart!

## II. Pray for Believers Around and Behind You (vv. 74, 79)

Having prayed for his own heart and life, the psalmist next directs his prayer to seek the benefit and well-being of other believers. The objects of his prayer in these verses are those who fear God appropriately. And what he prays for is that the

consistency and conformity of his life to God's Word be a visual testimony and a vocal encouragement to fellow pilgrims who are walking the way of the Word.

### A. Pray to be a Visual Testimony to other Believers (v. 74)

*Let those who fear You be glad  
when they see me, because I have  
hoped in Your word.*

An important mark of spiritual maturity in a believer is his compelling concern for other believers over his own concerns while in the midst of a crisis or trial. Any pastor can attest to this dynamic among mature and immature believers. When facing a trial or affliction, invariably the immature believer will fixate his attention, his praying, and his concerns around his own needs and his own desperate desire for relief or deliverance. However, a mature believer has an even greater desire. Though he does desire relief and deliverance, he desires something even more – to be used by God as a testimony to other believers of God’s trustworthiness.

The psalmist prays specifically that God would cause other believers to be glad when they see him enduring this trial or

affliction. His prayer is not that God would hide his affliction, but that He would bring the psalmist, in his affliction, to a visible place where others would see his suffering. And what he desires from God is an enablement to be a visible testimony through continued confidence in God’s Word. It is precisely this point that separates the mature from the immature believer. When we face trials and we abandon God’s Word, we demonstrate our spiritual imma-

**The testimony of a mature believer under pressure will be a source of joy and encouragement to other believers when they encounter the same trial or affliction in their own journey.**

turity to all who observe. However, when we endure and wait patiently for God’s deliverance and we continue to obey heartily the commandments of God and cling confidently to the promises in the Word of God, we testify visibly to our spiritual maturity.

And this testimony will cause other pilgrims on the path to be glad. The testimony of a mature believer under pressure will be a source of joy and encouragement to other believers when they encounter the same trial or afflict-

tion in their own journey. When in difficulty, a mature Christian asks God to enable him to cause others to look to God with even greater confidence and joy.

***B. Pray to be a Vocal Testimony to other Believers (v. 79)***

*Let those who fear You turn to me, those who know Your testimonies.*

The text here should read “Let those who fear You return to me that they might know your testimonies.” A defense for this translation can be found in Zemek’s commentary on this verse. Again the psalmist prays for other faithful believers. He prays that, in spite of his plight and the unjust accusations heaped on him by wicked men (v. 78), God would cause the righteous to return to him. The reason he desires this from God is not merely to receive comfort from other believers or to be vindicated by them in the eyes of his enemies, but rather that they would know the reliability of God’s testimonies. Zemek states it well when he observes, “By both life and lip, this disciple wanted to convey to the covenant community the

sustaining power of God’s sufficient revelation for real life.”

**III. Pray about the Trial Itself (vv. 75, 78)**

Throughout his journey, the psalmist has encountered trials. This is the lot of all pilgrims who chose to walk in the way of the Word. Sometimes the trials have come from his own sinful disobedience (v. 29). Other times, the trial comes at the hand of God’s enemies (vv. 23, 42, 50, 61). However, in this stanza, the psalmist acknowledges that all affliction ultimately comes from God’s own good hand and is designed by God to produce good in the life of His pilgrim-servant (vv. 67, 71). This, too, is a mark of spiritual maturity in the life and journey of a pilgrim. How do we view affliction when it comes? Do we accept it thankfully from the hand of God? Do we submit to it, that He might perfect us by it? Or do we grumble and murmur against God? Do we challenge His goodness or question His love? A mature pilgrim recognizes the source and purpose of affliction in his life and prays for

God's protection throughout his time of suffering.

***A. Recognize and Accept the Divine Source of the Trial (v. 75)***

*I know, O LORD, that Your judgments are right, and that in faithfulness You have afflicted me.*

Immediately the psalmist affirms what he knows without question – that God's decisions about his life are right. In other words, the psalmist is affirming that, in all that is happening to him, God has not made a mistake. His rulings and decisions regarding the psalmist's affairs and experiences are perfectly right. God has been neither malevolent nor mistaken. This is an Old Testament rendition of what Paul said centuries later in Romans 8:28, when he affirmed to the Roman Christians that God was working all things that happened to them to bring about His purpose for good in them. Nor is the psalmist content to state this as an abstract theological truth. He testifies personally in his own life experience that God has afflicted

**He testifies personally in his own life experience that God has afflicted him in faithfulness.**

him in faithfulness. In other words, God has not acted unjustly or in breach of His character or His covenant in allowing this affliction to touch the psalmist. Rather, this affliction has come precisely because God is acting faithfully and lovingly for the

good of His servant, and not capriciously. The term *affliction* is used in Deuteronomy to describe God's testing of His people in order to humble them and to teach them (Dt. 8:1-20).

Old Testament commentator, K. Delitzsch, stated it this way, "He knows that God has humbled him, being faithful in His intentions toward him; for it is just in the school of affliction that one first learns rightly to estimate the worth of His Word and comes to feel its power."

***B. Pray for Protection during the Trial (v. 78)***

*Let the proud be ashamed, for they treated me wrongfully with falsehood; but I will meditate on Your precepts.*

Praying for one's oppressors is difficult under any circumstances. However, it is especially difficult when the oppression has been done arrogantly and openly before others and has resulted in real detriment to one's relationships or reputation. However, as the psalmist notes, such praying is yet another mark of spiritual maturity in the life of a pilgrim. The psalmist begins by voicing his request to God, Who knows the truth. He cries out to God and pleads that God would bring these proud men to shame. He appeals directly to the justice of God in light of the injustice that has been done against him.

Not only does he appeal for a just God to render justice, he presents his reason for asking God to act in this way on his behalf. It is because the proud have treated him wrongfully by means of some falsehood. It could be that they have spread falsehood about him that has blemished his reputation with others. Or, it could be that they have actually subverted him

from the path by deceiving him with a lie. Jeremiah speaks to this very issue when he warns, *To turn aside the justice due a man before the face of the Most High, or subvert a man in his cause -- the Lord does not approve* (Lam 3:35-36). This is most likely what happened in the case of our pilgrim. The proud subverted his cause and ruined his chance of getting justice in some important matter. If our pilgrim is indeed Daniel, as argued in the introduction of this series, there are ample examples where

**...our psalmist demonstrates his spiritual maturity by meditating instead on God's precepts.**

proud and arrogant men used trickery and deception to subvert his cause in the eyes of the king. In such cases, immature believers often allow bitterness and sinful anger to dominate

their thoughts and eventually their deeds. However, our psalmist demonstrates his spiritual maturity by meditating instead on God's precepts. His constant meditation on God and His Words, instead of the proud and their words, led him to a spiritual stability that resulted in spiritual activity lived out in his

daily responses as life unfolded around him.

But – what will help us to respond in this way in the midst of personal affliction? Waiting on God and trusting Him to do the right thing is difficult. Especially when what He decides is not what we wished for, or when He decides to act is much later than we expected.

What will produce the stability of heart and head that is so desperately needed in time of crisis, especially when that crisis is the result of the falsehood of wicked enemies? Believers facing such times require unusual and an abundant measure of God's enabling grace. And his petition for this grace lies at the heart of the psalmist's prayer.

#### **IV. Pray for Grace and Growth in this time of Need (vv. 76, 77)**

Perhaps no other aspect of a trial or a time of affliction is harder to bear than the sense of aloneness that often pervades the deepest and hardest part of the trial. There are times when even the most spiritual of God's servants felt alone and abandoned by God to

his fate. To some degree or another, every genuine believer has at one time or another uttered his own version of Christ's cry on the cross, "Why have You abandoned me?" To whom we choose to turn when we feel alone and abandoned by everyone, including God, ultimately determines the final outcome of the trial or time of affliction.

Solomon exhorted his son to "trust in the Lord with all his heart" and warned him "to lean not on your own understanding." How often we turn away from trusting God when we feel He has let us down or left us alone to face some trial or difficulty of life. While circumstances may make it seem that God has forgotten us, a mature believer sees through the appearance to the reality that God is an ever-present help in time of trouble! Mature believers learn to pray for specific expressions of God's presence when they find themselves tempted to think God has disappeared from the scene of their life.

#### ***A. Pray for Divine Comfort (v. 76)***

*Let, I pray, Your merciful kindness be for my comfort, according to Your word to Your servant.*

This verse stands at the heart of the stanza and represents the third of seven passionate pleas uttered by the psalmist in the midst of his current crisis. What he begs for is sustaining grace. The grace that will sustain him is actually the loyal love of the God Who seems absent in the present crisis. Nothing short of God's loyal kindness will comfort and support our pilgrim in this difficult place on the path.

However, he appeals confidently because, even though God appears to be absent, there is divine assurance of His presence and of His grace and loyal kindness. That assurance comes in all that God has promised in His Word. And the psalmist is not content to call upon those promises in general theological truths; rather, he boldly seizes the promises for his very own! It is God's Word to His

servant that emboldens the psalmist to pray confidently and passionately for God's promised help in his time of trouble. Yet, the psalmist dares to ask for something more!

**It is God's Word to His servant that emboldens the psalmist to pray confidently and passionately for God's promised help in his time of trouble.**

**B. Pray for Divine Compassion (v. 77)**  
*Let Your tender mercies come to me, that I may live; for Your law is my delight.*

Not only does the psalmist ask God to comfort him with sustaining grace

sourced in His loyal love for the psalmist, he asks for tangible expressions of that kindness to come to him in the form of tender mercies. The term used by the psalmist for "tender mercies" has reference to the idea of compassion. Compassion, or mercy, is an emotion sourced in love that one feels toward a helpless individual. It is more than pity. It is a desire to come alongside such a person with protection or provision. It is what Jesus called for in His followers when He stated, "Blessed are the merciful." It is

what a parent feels for a helpless child. It is what the Good Samaritan felt toward the injured Jew on the Jericho Road. It is mercy that gets involved in the plight of another. And the psalmist pleads with God to send him an abundance of these tender mercies in order that he might live.

The term “live” here is referring to the concept of reviving or revitalizing something that is about to perish. The psalmist is beseeching God to send His tender mercies that, by them, he might be revitalized for the next portion of the journey. And he is bold to ask this of God because of his past history with God and His Word. God’s instruction has been a source of intense delight. The psalmist uses the plural form for the term “delight,” indicating that God’s instruction has been a source of full and complete joy to his heart and life. In light of his

constant and authentic rejoicing in God’s law, the psalmist now asks the God of that Law to delight in him and to cause him to rejoice with joy unspeakable and full of glory!

## Conclusion

On occasion we, like the psalmist, will need to pray like this. When those occasions come, proper praying comes as a result of spiritual maturity. And, such maturity comes to our lives through constant personal delight in the law of the Lord. Our delight in this law when the path is smooth and sunny will stand us in good stead when the path leads us through the valley of affliction and the darkness of trials. Only when our delight is in the law of the Lord day and night will we be like a firmly-planted tree when the storms of life assail us.

\*The main and sub-points of this outline can be found in George Zemek’s commentary, *The Word of God in the Child of God*, p. 194.



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# DAY OF PRAYER

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## *Part Three*

*Join Pastor Sam Horn (SH) and Dr. Les Ollila (LO) for a discussion that originally aired on THE WORD FOR LIFE.*

SH: We want to welcome you back to another Word for Life program, and with me in the studio is Dr. Les Ollila, Chancellor at Northland Baptist Bible College and co-host on the show. We have been talking all week with several individuals that some of you, by this time, must feel are friends. I would like to introduce them to you. First, we have with us Megan Herron, a junior at Northland. Megan is the daughter of Marty Herron, who pastors Harvest Baptist Church on the island of Guam. Also with us is Jerry Hairgrove, who for years was in different pastoral ministries, and now for the last number of years has been the Director of Extension Ministries at Northland. And then we have with us Dr. Wynne Kimbrough, who pastors Grace Baptist Church in

Kingsford, Michigan and also serves as the Vice President for Student Affairs. We've been talking to these folks about an unusual and refreshing event that took place on our campus, which was a Day of Prayer. For the last two broadcasts, we have discussed the nature of that day. Part of our goal in bringing these broadcasts on this topic is to encourage those of you listening to consider how you can do this in your life, with your family, maybe in your home, maybe in some venue of ministry that God has given you – possibly in a Sunday school class or a Bible study. Maybe you're a pastor listening, and this might be something you'd want to consider for a Sunday evening service or a Saturday morning format with your church body. Certainly there are many different ways to do this.

JH: A Day of Prayer is something that we did in our church in West Virginia. Instead of just preparing for another special meeting, another time of services, the folks that were really burdened said, "Pastor, how is this going to be different? We were looking at the context of the gospel and the disciples not having seen the evident power of God working in their lives and how they wanted to see God at work." At this particular time we realized...this kind of revival cometh not but by prayer and fasting.

We did our Day of Prayer Saturday afternoon, and it extended on into the evening. If we understand who we're talking to, who we're making the requests of...it's not just a checklist of here's what we want, here's what we need. But it's, "God we're coming to You and You alone. We are dependent upon You." And if we don't have the evident working power of God, it's going to be just another service, another meeting, another gathering, but

**“God,  
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not an outpouring of God’s power.

SH: How did the people respond?

JH: They responded well. They started with thinking it was going to be just another cottage prayer meeting, but we set the tone as Dr. Ollila has lain out. The Sunday night prior to this, we announced our Day of Prayer, and the Lord so stirred our hearts that we told the people that it was not going to be just another meeting. We've had meetings, we've had the special services and

gatherings, but we wanted an evident working of God. So the people gathered together wondering what was going to be different. It’s crying out and acknowledging we need God.

WK: I know Dr. Ollila has said this, and I agree; if you have a Day of Prayer in your youth group, have a slogan of “no pizza, no party, and no pop...just prayer in God's power.” I think that demonstration of commitment,

intensity, and persistence in prayer, whether it is your own personal time with the Lord or a Day of Prayer, shouldn't be the ritual of, "I have this block of time and this is the only time I can spend with God. If I miss it, then I'm not right with God, or if I miss it, I didn't really pray." But it's the ongoing relationship part of prayer that Dr. Ollila and others have mentioned, and how it can easily become part of daily living a life of prayer.

JH: What helped me was the time that I found my prayer life had degenerated into a ritualism and routine, and almost what I call a checklist. You want to have accountability, you want to have structure, but it was just, "Okay, prayer time." Check it off.

SH: Checking off the boxes.

JH: Checking the boxes, and I found myself sometimes thinking, "Oh, I didn't have my prayer time this morning. Okay, God, I'll get with You tomorrow." The Holy Spirit so convicted me...wait a minute! This is the God that I love and adore. This is

the God that gives me so great salvation in Jesus Christ. I'd never say to one I love, like my wife, and tell her, "Honey, I'll tell you what. I didn't have time to talk to you today, so I'll catch you tomorrow." Instead of saying, "How about now?" Why don't we maintain that ongoing relationship and that conversation with God?

SH: You mentioned something, Megan, about learning that.

MH: Dr. Ollila had told me a while back that my spiritual goals cannot become the source of my guilt. A lot of times, as Mr. Hairgrove was saying, how in the morning I felt if I didn't get my ten or fifteen minutes of prayer time...I knew I could talk to God the rest of the day...but I felt ashamed to talk to Him because I didn't get time with Him in the morning. God my Father, longs to hear me come to Him. And He doesn't mind if I messed up... you know, not ten minutes. And so I come to Him and talk to Him throughout the day. In the mornings as I sing and just think about God, that's praying. It's just like a friend. I'm walking with a

friend the whole day, and I'm not embarrassed or ashamed to tell Him how I feel or what I'm thinking. That's a relationship. That's what Christianity is.

SH: Doc, you spent a lot of time in our last broadcast on agreeing with God about our life in terms of going through the "put on" and "put off" lists, but you also spent time prepping us in the beginning of our first session, talking about the adoration part. How can we incorporate that? Give us practical ideas about how to do the adoration part in our lives.

LO: Well, your alarm goes off at 5:30 or 6:00 in the morning, and as soon as you become aware of a new day...I'm not implying that when the alarm goes off it will all happen at one time...but the minute we become aware of a new day, our hearts can be lifted up in adoration to Him. You get in the shower and you sing "Holy, Holy, Holy," or "How Great Thou Art." Well, that is praying because

you're taking attributes of God and, lifting up your heart in adoration to Him. That is the first part of the model prayer, "Our Father, which art in heaven, hallowed be Thy name." And because we're not on our knees or because we're not lying flat, we think we're not praying. What is on our hearts before we go to bed will be there when we wake up.

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That's why it's important to be meditating on His character. Dr. Kimbrough may want to comment on how he introduces a new attribute for the students to meditate on for each week, because that

becomes a lifelong meditation. What we have to realize is that our singing is important. We could have thirty minutes of praying in before we ever get down to the breakfast table by the fact that, while we are in preparation for the day, our hearts are in tune, worshiping and praising Him for who He is.

SH: Let me ask you, Wynn, how do you introduce a name of God and one of His attributes to the

students? Some of our listeners may be thinking, “What are attributes? What are you talking about when you say attributes of God?” Give us some examples of this.

WK: Thankfully, today there are a lot of lists available that take the Hebrew names of God and give us an understanding of what they mean. We take a look at a passage and recognize a name of God and then we try to build a biography of God...this is what my God is like. So, if we were just looking at a theology book and transferring this to our lives, we would see that God is love, God is powerful, God is omniscient, God knows everything, God is everywhere present – all at the same time. Those are the familiar attributes, but just taking the names of God and seeing how God reveals Himself in Scripture has added a real meaning to my life.

SH: God is my Rock, God is my Shield, God is my Banner, God is

my Fortress, God is my Health...

WK: As believers, we want to say we want to know God. I think that's our heart's desire. But all of this brings us to a new understanding that God is very, very much real and alive, and this has a personal application in my life. And so talking about this frees me from the guilt that I didn't pray in a particular way, and so, therefore, God hasn't heard me. Then, after all of that, we really are in a place where we can do the asking because we know what God is like. Toward the end of the prayer time, we prayed about our nation. Then we took time and prayed for our world and spreading the gospel.

**...taking the names of God and seeing how God reveals Himself in Scripture has added a real meaning to my life.**

SH: We want to come back to that. Before we get into the asking part, I have one other question for you, Doc, because I've been in settings where you've done this, and I know it's been very, very influential in my own life. But you have a little thing called thirty seconds with God...starting your

day with God. Can you comment on that a little bit?

LO: It is thanking God for who He is, and then committing your day to Him, committing your way to Him, and praising Him for who He is. It's a waking thought as you say, "Lord, thank You for this day. I commit my mind, I commit my way to You, I commit my life to You today, and I will walk in praising You for Your glory." It's just very brief.

SH: Thirty seconds with God. Your first waking moment, and your first conscious moment. Wynne, tell us about asking, the third element - Adoration, and then agreeing with God, and now asking. Tell us about the asking part.

WK: Well, again, we all can do this in our own personal lives. We pray for nation. We see the spiritual condition and the depravity, and so we just ask the Lord to send a genuine revival nationwide. We believe God can

do that. Then we pray for the world and missionaries and the spreading of the gospel. Probably one of the most convicting times for me in the Day of Prayer is bearing the burdens of others. We have asked our students to tell us of those relatives or friends who need Christ as their Savior. Also we ask about any emergency crises that people are going through. I was praying with Dr. Ollila at that time, and while we

**"Lord, thank You for this day. I commit my mind, I commit my way to You, I commit my life to You today, and I will walk praising You for Your glory."**

were praying, we saw the names of people and their relatives who need Christ as their Savior, and it brought brokenness to our hearts. We wept together for people that we didn't know. We saw the burden that the students carry with them. We asked God

to intervene in the lives of these people.

SH: It's a powerful way to bind the church together, isn't it?

MH: It really was, even for the students later. Someone told me

that this was the most unifying thing for our student body.

JH: It was very confidence building, because they would focus on the works of God. The confidence of hearing someone's loved one saved, and then hearing the testimony of how someone's unsaved loved one trusted Christ. Great confidence demonstrated in the wonderful power and work of God in their lives.

SH: Well, we want to take the time to thank our listeners for allowing us to share all of this with you. This has been a dynamic thing in our lives, and I am looking forward to seeing the Lord use this broadcast and the others on this topic to re-energize our thinking. I think sometimes we look at something like this and we long for it, but it's just too hard. We just don't think it could ever happen today.



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# THE Word FOR Life

*Helping You Live a God-Centered, Truth-Driven Life*


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Following is a testimony from one of our listeners:

“I just wanted to say, that your program is an inspiration to me every morning before I go out to work. Please continue to spread God’s Word through this ministry.

May God continue to bless Mr. Horn and Mr. Ollila and their families and this ministry broadcast.”

Melanie



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