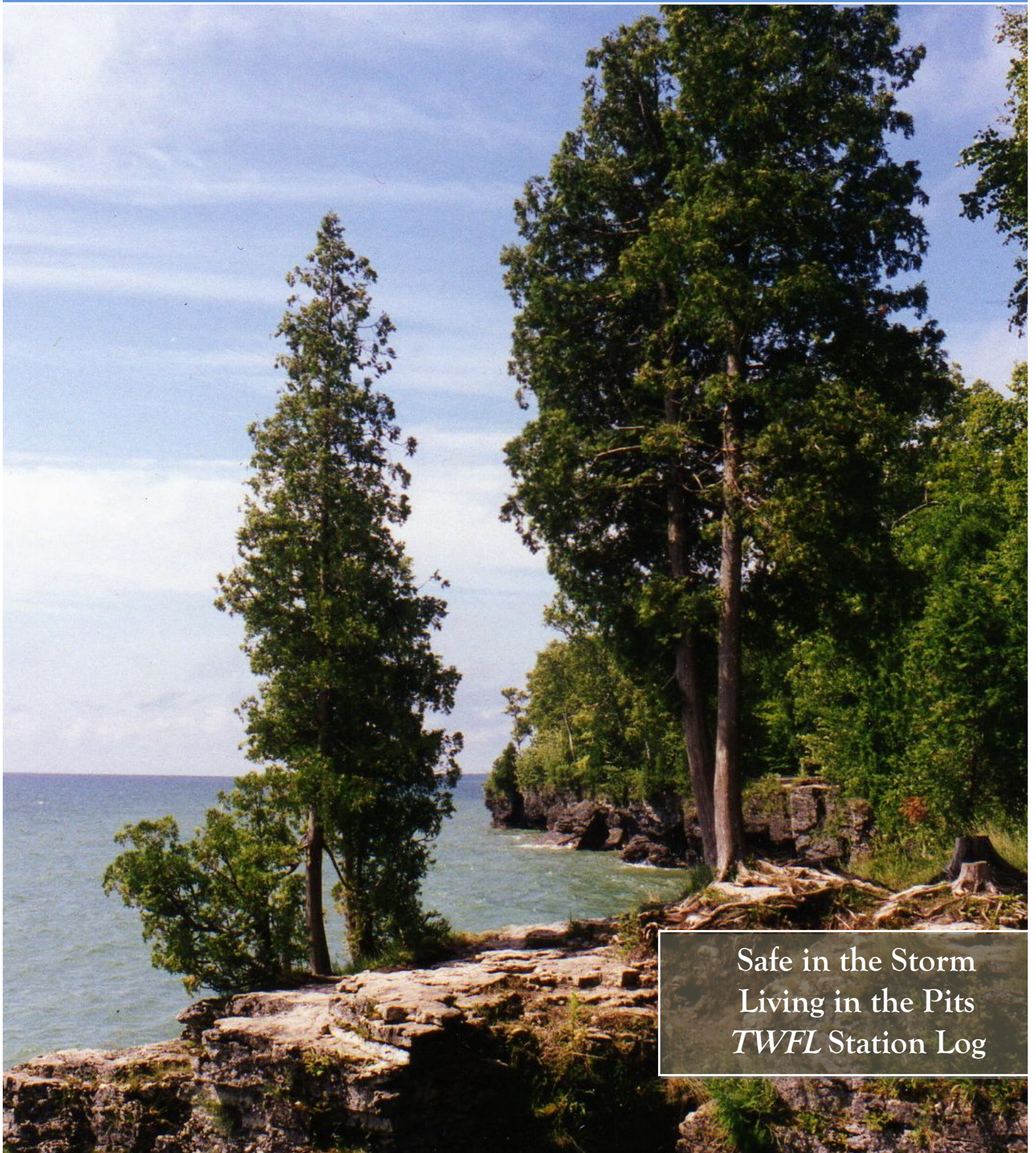


# TRUTH TALK

A PUBLICATION OF THE WORD FOR LIFE

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

June/July 2009



Safe in the Storm  
Living in the Pits  
*TWFL* Station Log

# Truth Talk

## Truth Talk

Psalm 119 – The Word for Life!

### *Safe in the Storm*

Stanza 12 — Verses 89-96

*Forever, O LORD, Your word is settled in heaven.*

*Your faithfulness endures to all generations; You established the earth, and it abides.*

*They continue this day according to Your ordinances, for all are Your servants.*

*Unless Your law had been my delight, I would then have perished in my affliction.*

*I will never forget Your precepts, for by them You have given me life.*

*I am Yours, save me; for I have sought Your precepts.*

*The wicked wait for me to destroy me, but I will consider Your testimonies.*

*I have seen the consummation of all perfection, but Your commandment is exceedingly broad.*

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*Cover Photo: Cave Point in Door County, Wisconsin, Richard Melzer, Photographer*

# TRUTH TALK

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## *Safe in the Storm*

In the last stanza, we walked with the psalmist through perhaps the darkest part of the path thus far on his pilgrimage. We listened in to the cry of his soul as the little boat of his life was ravaged by the fierce storm of persecution and affliction. During this “dark night of the soul,” our psalmist cried out to God but received no immediate answer. In fact, to the psalmist, it appeared as though God not only was not listening, even worse, He had abandoned His servant to the mercies of the storm itself. In one anguished metaphor, the psalmist opened a window revealing the unstated desperation, agony, and loneliness that sometimes comes to those who pursue God, Who for a time remains hidden as well as silent. Even God’s providence seemed to have turned against our man. Confused, alone, and desperate, the psalmist told the Lord he felt like a forgotten wineskin that over time had become dry and brittle.

One wise commentator observed that the first eleven stanzas of the

psalm lead us down a path that is progressively more difficult and dark, until at last we wonder whether the psalmist is right in asking God if he has been forgotten and abandoned. We can almost hear his question: “Has the Lord brought me thus far only to abandon me?” The same commentator noted that the answer comes in stanza twelve, and the rest of the stanzas in the psalm develop the concept that comforted the psalmist during his soul’s dark night: “His Word is reliable, and He will complete His work in me!”

When the psalmist arrives at the twelfth stanza (vv. 89-96), he has reached the nadir of his experience, and he has survived! He has not perished at the hands of the insolent, wicked men who have plotted against him at every turn of the path. Instead, he has emerged even more committed to walking the way of the Word, that he might please the God Who gave that Word. In fact, it is

precisely his unshakeable confidence in the Word that has helped him remain faithful to the God, Who for a time remained unseen and unheard.

Where did our pilgrim friend find solid ground on which to plant his feet in the midst of the storm? What strong anchor held his soul secure as the waves threatened to inundate his little boat? What hiding place made him safe and secure? And perhaps more importantly, where can we find such help in our own struggles?

Swiftly comes the answer. “Forever, O LORD, Your word is settled in heaven. Your faithfulness endures to all generations!” It is Yahweh Himself that is his security and stability. This comes as no surprise to any true child of God. After all, we all recognize that God is our refuge and strength. We know Him to be a very present help in time of trouble. But – what do we do when we can’t find our way to Him in the storm? When He is silent no

matter how loud or long we cry? When He is absent no matter how hard we look, or how often we come seeking His comfort and help. In short, if God is our refuge and our strength, then we must have some sure way of accessing that ground when we most need it. In other words, we must be able to find our way to God in the midst of the stormy waves at 2:00 a.m. on Thursday and not just from the safety of our pew on Sunday! Where is that

**It is Yahweh  
Himself  
that is  
his security  
and  
stability.**

access, and how do we procure it for our own in time of need? The psalmist unfolds the answer in his own testimony articulated in the eight verses that comprise this stanza.

### **We See Solid Ground by Remembering God’s Character (vv. 89-91)**

*Forever, O LORD, Your word is settled in heaven. Your faithfulness endures to all generations; You established the earth, and it abides. They continue this day according to*

*Your ordinances, for all are Your servants.*

Forever! The language of the psalmist points to something that is fixed and unalterable.

Unchangeable, no matter who or what comes with the determined intention of bringing about a change or a reversal. Firm. Strong. Lasting. And what is this forever thing? God's Word! In the midst of a life that is being blown about by the winds of persecution, the psalmist sees solid ground and seizes this ground in an unbreakable grip. God's Word is forever fixed in Heaven. It is unalterable, unchangeable, always the same. And therefore it is an anchor that can secure the soul even in the most violent storm. God has spoken in the past, and what He has said is unchangeable. And because it has this forever quality, God's Word is supremely reliable ground on which to stand in the midst of crisis, especially one as devastating as that of our pilgrim.

But what makes the Word of God such sure ground? What gives it this kind of reliability? What

makes it forever settled in heaven? The answer might seem almost too simple at first blush. However, upon further reflection, the psalmist's statement takes on a level of profundity that is actually enhanced by its simplicity. What gives God's Word its "forever-fixed-in-heaven" nature is its source. God. In other words, the reason God's Word has this quality is because of Who God is and what He is like. And the quality that the psalmist immediately points to is the one we most need in a crisis – His faithfulness. Our pilgrim observes that God's faithfulness continues from generation to generation. There never has been a generation, from Adam's to our own, where God has been unfaithful to His character, His Word, His promises, or His people. From generation to generation, since the creation of the world, God's faithfulness has continued.

This is important, because in the midst of a crisis, when we are overwhelmed by the darkness of the night around us, we actually wonder about this very thing – the

faithfulness of God in general and to us, in particular. God's everlasting faithfulness is the ground on which His Word is forever fixed! So, given the importance of this ground, how do we verify that God has indeed been faithful? The evidence the psalmist presents in verse 90 is God's creation.

Here is the progression thus far in the stanza. God's Word is firmly settled in heaven. God's faithfulness has been evidenced continually from generation to generation. God's creation has been permanently established and it stands. The terms here speak of the earth as something that God ordained, and from that time to this it has remained in place exactly as God planned and ordained it to be. And this is exactly what the psalmist points to by describing the creation (earth) as servants of God (v. 92). In other words, all of creation has and continues to do exactly what

God ordained it to do. It works and has been sustained exactly as God planned and according to His purpose. Creation was created by God's powerful Word. It is being sustained by God's faithful Word. And it functions and operates according to God's authoritative Word.

Creation, therefore, is a visible and undeniable evidence that God is indeed faithful, and that His

**Creation, therefore, is a visible and undeniable evidence that God is indeed faithful, and that His faithfulness endures from generation to generation.**

faithfulness endures from generation to generation. As long as there is a creation, there is a Faithful One who is sustaining that creation by the Word of His power (Hebrews 1:3). And the place that reveals this Faithful One is the authoritative

Word He revealed that is forever fixed in heaven! A more theologically complex way of stating this truth would be: God's special revelation is grounded on God's character. God's general revelation affirms and confirms God's character. But, in order to know the nature of His character, we must rest on God's special

revelation, the Bible, especially when it evaluates our character, as that character is revealed by our circumstances.

### **We Reach Solid Ground by Reviewing Our Character through the Lens of Circumstance (v. 92)**

*Unless Your law had been my delight, I would then have perished in my affliction.*

As our pilgrim reviewed his circumstances, he observed he would have perished but for one thing – his personal commitment to God’s instruction (law). The terms he used are graphic and powerful. The term “perish” is used in Job 6:18 to describe the horrible fate of caravans that turn aside from the road in the desert to paths that lead them nowhere but to the barren wasteland, where all are brought to destruction. The term “affliction” portrays an abject

**Centuries later, our pilgrim has found that God’s faithfulness in that promise had indeed been true from that generation to his own.**

humiliation, or devastation, that comes when a person has been reduced to nothing in the sight of his enemies. This would have been his fate but for one thing – his delight in God’s law. Escape from the snares craftily set to entrap him came about as our pilgrim was guided and instructed by God’s law! Years earlier, Moses had reminded Israel that the book God had given would be their wisdom (Dt. 4:5-6).

Centuries later, our pilgrim has found that God’s faithfulness in that promise had indeed been true from that generation to his own. And in light of his own personal experience of God’s faithfulness, our pilgrim renews his commitment to remain faithful to the God Who had given such a wonderfully reliable Word!

### **We Remain on Solid Ground by Recommitting to Godly Character (vv. 93-94)**

*I will never forget Your precepts, for by them You have given me*

*life. I am Yours, save me; for I have sought Your precepts.*

As our pilgrim slowly gains stable spiritual footing, he looks back on all that he has reviewed regarding God's faithfulness and as revealed by God's faithful Word, and he cries out, "I will never forget your precepts!" The term "forget," as we have already observed in this psalm, does not mean just that the psalmist will retain a mental knowledge of the content of God's precepts.

Rather, in using this term, the psalmist is committing himself to the ethical and moral expectations of those Divine precepts.

More than just knowing what God expects, the psalmist recommits himself to his original quest – to walk in the way of God's Word! To live according to its mandates. To measure up to its expectations. To be guided by its instruction. To wait confidently for its promises. To never abandon in conduct or in character all that God's Word reveals as God's desire for His children. And the

**More than just knowing what God expects, the psalmist recommits himself to his original quest – to walk in the way of God's Word!**

reason our pilgrim is so ready to recommit to the way of life revealed by God's precepts is that by them, God gave him life spiritually in the first place. In this, he is not arguing that his spiritual life (salvation) was earned by keeping these precepts. Rather, he is arguing that through this Word (precepts) and genuine belief in what it teaches, God granted him spiritual life (cf. Rom 1:16; 10:17).

This commitment becomes the ground for a solid conviction on the part of the psalmist – "I am Yours!" (v. 94). His heart for God's ordinances revealed the psalmist's true

paternity. He belonged to God. His love for and relationship to God's "forever-settled-in-heaven-Word" revealed conclusively the psalmist's identity as truly belonging to God. And this identity becomes the basis for a strong cry – "Save me!!" Interestingly, though he grounds his cry in his confirmed relationship to God ("I am

Yours”), that is not all he appeals to when he cries for deliverance. He grounds the front end of his cry for help on his relationship to God. But the back end of his cry is firmly established in his consistent walk of obedience before God (v. 94b).

Our pilgrim can cry for help and argue that God should give it on more than just the fact that God is faithful and His Word is reliable. He can give an important additional reason for why God should deliver him and act on his behalf. “Because I have sought your precepts.” He has made variations of this argument before, and he uses it again here because, frankly, it is powerful. Why should God deliver him? Because of how he has used the life God has given him thus far in his journey. Rather than squander his life and energy on worthless things or, worse, sinful things, our pilgrim has diligently invested himself in seeking to learn, understand, and do God’s precepts. No wonder he can cry so boldly and confidently for God to deliver him!

Just as creation has been faithfully serving God and God has faithfully preserved it (vv. 89-91), the psalmist has also faithfully served God by seeking and doing His precepts. Consequently, he can expectantly appeal to God to do for him as He has done for creation for all of these years. And at the heart of his appeal is his relationship to God through His Word. Which brings us to the final observation our psalmist makes as he regains his footing once again on the solid ground of the pathway of God’s Word.

### **We Rest on Solid Ground by Recognizing the Character of God’s Word (vv. 95-96)**

*The wicked wait for me to destroy me, but I will consider Your testimonies. I have seen the consummation of all perfection, but Your commandment is exceedingly broad.*

Our pilgrim closes this stanza by observing that his circumstances have not changed at all. The wicked almost destroyed him (v. 92), and they have not given up in their attempts (v. 95). Like fierce

predatory beasts, they patiently stalk their prey waiting for an opportune moment to pounce and destroy him. Knowing this makes his response even more amazing. Rather than focus attention on discovering their plans and identities, our pilgrim focuses all of his attention to God's stated reminders of how life will unfold when certain actions are taken by His children. "I will consider thy testimonies." This speaks of much more than a casual glance or mindless hearing of those testimonies. "To consider" means to study, like Ezra did as a prepared scribe in the Law of Moses (Ezra 7:10). It means to meditate on these testimonies day and night like the psalmist spoke of doing in Psalm 1:2. Rather than react in fear to what the wicked were plotting, our pilgrim meditated on what God said life would be like for those who lived according to His precepts and were guided and directed in their responses and in their ways by His testimonies. In other words,

**Rather than react in fear to what the wicked were plotting, our pilgrim meditated on what God said life would be like for those who lived according to His precepts...**

God's Word provides solid and stable ground in the midst of a fallen and depraved society. It also provides solid and stable ground for people living in a finite and limited society. The psalmist ends this stanza by noting that he has seen the end of perfection (v. 96). This means that as he looks at life and sees the very best that exists in creation or among men, it is inherently limited. He has seen and observed the limitations of all earthly perfections. If our pilgrim is indeed Daniel of old, think of the perfections of human wisdom and culture that existed all around him in ancient Babylon. Babylonian culture was legendary for the wisdom of its wise men, the Chaldeans. Yet Daniel saw the limitation of that wisdom in the inability of those wise men to interpret the King's dream (Daniel 2). Daniel saw the awesome power and might of Nebuchadnezzar to conquer and rule the world of his day come to a humiliating halt as the king

spent seven years in shocking madness (Daniel 4). He saw the awesome wonder of the hanging gardens of the city and the massive impregnable walls of that city, and they were brought to nothing in one night by the Persian invasion. Truly he had seen all earthly perfections and discovered their limits. But, there was one thing that was broader than all earthly wisdoms – a wisdom from above that is exceedingly broad! A perfect wisdom not bound by the limitations of all earthly wisdom – the commandment of God! A Word forever settled in heaven and therefore not limited by the same constraints that bound the wisdom of fallen men.

And it was this wisdom to which our psalmist attached himself. By

it he would chose to live and be instructed. To it he would flee for protection. Under it he would rest and find shelter in the storm. In it he would find life and joy. From it he would gain strength for another day's journey.

To this book we must also flee. In this book we must also rest. It will be our wisdom as well. And in its instruction we will find all that we need for life and godliness, no matter how dark the night or how violent the storm may be that assails us on the journey. We stand on solid ground when we stand on a Word from God that is forever settled in heaven. Because it is so, it is a secure standing place for us during our pilgrimage on earth.



*Dr. Sam Horn is the featured teacher and Host of The Word For Life, Senior Pastor of Brookside Baptist Church in Brookfield, Wisconsin, and Vice President of Ministerial Training at Northland Baptist Bible College, in Dunbar, Wisconsin.*

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**A Big Thank You** to everyone who responded to the survey in our last issue. We appreciate you! Congratulations to Kathy in North Carolina, who was the winner of the Ipod!

# LIVING IN THE PITS

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## *Life is a Vapor – Part 3*

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

SH: We're here again in the studio this morning, Doc, getting ready for our program, The Word For Life radio broadcast. I hope you had a good week so far. We are continuing our discussion on "Life is a Vapor." This has turned out to be a very interesting topic...looking at the brevity of life, as you pointed out some days ago, and as we looked at in James 4:14. Life is a vapor, and it appears for a little while and vanishes away. You've been talking to us about a young man out of the Old Testament who took his vanishing vapor and made it count. God had some great things ahead for this young man...Joseph...but in order to get there, you pointed out to us that there were some life patterns that he had developed and some temptations that he had to overcome. It's very interesting

that he overcame many of these things in his youth.

LO: First we see that Joseph overcame the temptation to conform to wicked brothers. That's always a peer pressure issue. Peer pressure is no longer just a teen thing. We face a lot of peer pressure as adults. A lot of the people who are compromising their own personal standards have done so because of peer pressure. Then Joseph overcame the temptation to conceal. He was very quick to reveal to someone who could help when he saw people destroying their lives. He did not contend. He overcame that temptation. He just trusted God, and then he did not complain. He really developed a rejoicing mentality. And it's interesting that God gave Joseph children after his second prison experience. He named the first

one Manasseh, which means “forgetting,” because “God has caused me to forget all of the hardships.” The second one was named Ephraim, which means “fruitful.” A lesson for life is that you cannot be fruitful if you cannot forget some hard things. Some people live in bitterness, and many people in Joseph’s condition would live in bitterness. I know people who are living in bitterness over far less difficult situations than this. And so he overcame some mighty powerful things.

SH: And the bitterness that Joseph had to overcome would literally have derailed everything that God had for him, wouldn’t it?

LO: Everything. Joseph certainly would not have survived the temptation he was about to face in Egypt.

SH: Tell us a little about that temptation.

LO: In Genesis 39 it says, “And it came to pass after these things...” these things, talking about Joseph being sold, transported to Egypt, becoming a servant there, and then put in prison. So he was there literally as a slave... “and it came to pass after these things, that his master’s wife cast her eyes upon Joseph and said lie with me.” Was she saying to Joseph, “I haven’t lied in a long time. Let’s go downtown, and so you lie about your age and I’ll lie about my weight?” I don’t think so. When you look at the context, she was talking about something that was extremely difficult at that age. Keep in mind there was parental absence and this was a very permissive setting.

**...the bitterness that Joseph had to overcome would literally have derailed everything that God had for him...**

SH: Doc, as you’ve been talking, I have been looking at that same passage. I’ve got my Bible open. Joseph was a slave. Why would this woman, who was at the top of the social structure of Egypt, go after a slave, when she could have had

anybody she wanted. Why Joseph?

LO: When you read Chapter 39, Joseph went down as a slave because his character was so strong. He was put in a pit. In fact, I laugh sometimes. I used to preach a message on “The Pits.” You remember Erma Bombeck had a book, “If Life is a Bowl of Cherries, Why Am I Always in the Pits?” And so, I preached on the pits in the Bible...the pit of Daniel, the pit of Jeremiah, the pit of Joseph, and the pit of Paul when he was put in the pit, and ultimately, the pit of Christ, when he was lowered down into the pit in Caiaphas’ house the night of His crucifixion.

SH: There are some wonderful things that came out of those pits. What you’re saying is...what went into the pit that created what came out of it. Is that right?

LO: Right. Character goes in, character emerges out. So now Joseph reaches popularity, he reaches prominence, he becomes very high in position, was given power. And by the way, these

things are a perfect setup for a fall. Today you see a man becoming unfaithful to his wife...maybe he has been promoted to prominence in the corporation, and he begins to forget where he came from. And he has power, he has prominence, position, and in today’s society, a very permissive society in the context. Joseph was in that permissive society as a seventeen-year-old boy with parental absence, and to complicate it, he had an excellent physique. The Word says there, “He was a goodly person and well favored.” The same thing was said about Rachel...a beautiful body. There were many things that made Joseph very attractive to this woman...even the character that he exuded. That’s one of the dangers of leadership. Those who do not have these characteristics are attracted to godly people who are in prominent places of leadership. Joseph, even though he was a slave, was in a very strong position of prominence.

SH: So what I’m hearing you say, Doc, is that the successes of life set us up for the failures that Satan

would desire to bring about if there isn't goodly, godly character that is built into us early on in our lives.

LO: Absolutely! The ego doesn't care what feeds it. If I am not satisfied in my relationship to God, my ego doesn't care what feeds it. The ego is a responder. And if I do not have inward character, my ego is fed and I will respond to what's feeding it.

SH: And that's why this is so crucial. I'm so glad that you repeated at the beginning of this broadcast all of the things that Joseph had to overcome, and also the patterns that were set. That's why life patterns are so crucial. Maybe you could take a moment here and just talk a little bit about the importance of life patterns.

LO: We saw those in Joseph early on in life, and now we see these patterns put to the ultimate test when she said, "Come lie with

me," but he refused. We said in the last broadcast that Joseph had conviction before he faced the crisis. He knew what patterns were in his life before he got to this point. He had conviction before crisis, and what we want to highlight in this broadcast is the second point of how Joseph survived. He had a holy fear of God and a fervent love for God. That pattern he had in his life from childhood. He had a great awareness of God's presence. Joseph had

**Joseph had a great awareness of his accountability to God. So he had a holy fear of God, and he had a fervent love for God. These are two great protections that were in Joseph's life.**

a great awareness of his accountability to God. So he had a holy fear of God, and he had a fervent love for God. These are two great protections that were in Joseph's life, because when the temptation came, he said, "There is none greater in this house than I. He hath not kept anything back from me but thee. Thou art his wife. How can I do this great wickedness and sin against God." Joseph knew no one else would see. So what else preserved him

beside his root beliefs...the fact that he had a holy fear of God and a fervent love for God. He would not want to disappoint God, because he knew that love and that fear. And that love for God comes out of the Word of God, the worship of God, and manifesting the works of God. Those are the three things that we need to keep in our minds. The Word of God has to go in, the worship of God has to live out in our hearts as we read and see the characteristics of God, and then reviewing the works of God is very humbling. We should all do that in our lives. How is God working in my life?

SH: While you were talking about verse 9, my mind was going to the end of that verse, because it ends differently than I would have expected. Joseph starts off by saying, "There's nobody greater in his house. My master's done this for me, and you belong to him, and how can I do this great sin"....and I'm

listening for 'and how can I do this great sin against him (the master)' and really Joseph goes right past that to God... "how can I do this great sin against God." Joseph really did have a fear of God. This is what it looks like in everyday life, isn't it? It's Joseph living every day of his life realizing that God, not just people, but God is watching.

LO: Right. It says in Proverbs that the fear of God is to hate evil. A loving of evil is a manifestation that I don't have the fear of God. The greatest protection I have is to develop the fear of God and the awareness of God's presence, because it will cause me to hate evil. Joseph was not tempted

**This is what it looks like in everyday life...it's Joseph living every day of his life realizing that God, not just people, but God is watching.**

because he saw that evil which he hated. He hated it in his brothers, and he hated any potential of it coming into his own life. He hated what he saw here. This was not a temptation to him, because he thought, "No, I see God far greater than I see this temptation."

And that's where the love for God has to be so important for us.

SH: You talked about the three things that brought about this fear of God in Joseph...the Word of God in him, and the worship of God, and the works of God. Can you talk a little about those for us?

LO: Yes. These three things have to be in our lives every day. The Scripture is given by inspiration and is profitable to us for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Our day has to begin with that. Our day has to end with that. And then the worship of God is the lifting up of our hearts in awe to Him because we see Who He is, which causes us to see who we are, and we magnify His grace at work in us. Anything we are is by God's grace. We take the attributes of God and magnify Him by singing praises unto Him. Then

**...the worship of God is the lifting up of our hearts in awe to Him because we see Who He is, which causes us to see who we are, and we magnify His grace at work in us.**

there is the review of the works of God. Joseph had seen how God worked in the past. Even as a young man, he saw how God worked in bringing judgment in his family. He saw how God worked in the many problems of life that he had faced up to that point. We can review the works of God. We have a whole Bible, for one thing. And then we have the history of our lives since our birth and how God has worked in our lives. And that's humbling.

SH: This is a way to overcome...Joseph had every reason to become bitter. When he looked back over the history of his seventeen years, there were probably many, many points in that history that, if we had been

writing the story and those things had happened to us, we would have put them in the "things I don't like" column. And yet he comes away having rejoiced over what God had done. I think your point is important...that this

is tied to the remembering of

God's works. Joseph was sold into slavery. His brothers literally wanted to kill him, and would have killed him had not his oldest brother intervened. And every time Joseph did right, the Scriptures are incredibly silent about God speaking to him. I'm sure there were many times where Joseph cried out to God, and God, for all apparent purposes, didn't answer. How does remembering the works of God help us when God seems silent about the difficult times in our life?

LO: He knew overall, in spite of circumstances, that God is in control. That's a comforting fact to all of us. Nothing gets out of God's control. And Joseph said that clearly at the end when he was dealing with his brothers, "You meant it for evil. God meant it for good." Satan's ploy is to get us to question the

goodness of God. It didn't work with Joseph, but it does work for a lot of people today. One little negative thing happens, and we question the goodness of God. And that's where bitterness begins. I lose my whole anchor point if I don't believe God is good. In other words, I think that God has favorites, and I'm not one of them. That's a good downward slide to get into the doldrums.

SH: And that's where remembering the works of God in our own personal lives comes into play.

LO: When David put down the bear and the lion, and later when he was going against Goliath, the work of God in the past gave him confidence for the present situation.



*Dr. Sam Horn, Host of The Word For Life, and the Senior Pastor of Brookside Baptist Church in Brookfield, Wisconsin.*



*Dr. Les Ollila, Co-host of The Word For Life, and the Chancellor of Northland Baptist Bible College in Dunbar, Wisconsin.*

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  - Sunday 2:30 PM
  - Monday-Friday 4:07 PM

## NORTH CAROLINA

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- Raleigh Durham - WDRU 1030 AM
  - Sunday 2:00 PM
- Winston Salem- WTRU 830 AM
  - Sunday 2:00 PM

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## AFRICA


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