



TRUTH TALK

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

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The Lord is My Portion
Day of Prayer, Part One
TWFL Radio Station Log

The Lord Is My Portion!

Psalm 119:54-64

Stanza 8

*You are my portion, O LORD;
I have said that I would keep Your words.*

*I entreated Your favor with my whole heart;
be merciful to me according to Your word.*

*I thought about my ways, and turned my feet to Your
testimonies.*

*I made haste, and did not delay to keep Your
commandments.*

*The cords of the wicked have bound me,
but I have not forgotten Your law.*

*At midnight I will rise to give thanks to You,
because of Your righteous judgments.*

*I am a companion of all who fear You,
and of those who keep Your precepts.*

*The earth, O LORD, is full of Your mercy;
teach me Your statutes.*

In the opening stanza, the psalmist declared his determination to live a committed, consistent life in obedience to God's Word. In the second stanza, he identified that which would guide his steps in the way of blessing – the Word of God. However, as we traced his steps through the next several stanzas, we learned

that walking in the way of the Word is easier said than done. The psalmist faced external opposition from those walking against the Word, as well as internal failure to live consistently and obediently on the path, due to the weaknesses of his own sinful nature. Perhaps most sobering of all, the afflictions that threatened to drive the psalmist away from his chosen path made it appear that even God had conspired against him to frustrate his efforts to walk in the way of the Word.

What would keep the man of God in the way of the Word? At the heart of this penetrating question lies the issue of belief. Would the psalmist believe God, based solely on His Word, in spite of everything that seemed to be contrary – or would our psalmist live only by what he could see? The answer to this question shaped everything about his life and established the direction of his future walk.

His decision and determination to walk in this way would be tested from every direction. It would be tested by external opposition, internal weakness, and even divinely permitted affliction. Not only would his decision and determination be tested, it would be exposed in every conceivable circumstance in life for the benefit of the reader who likewise chooses to walk that same path. Finally, this psalm reminds the reader that this commitment is required for the entirety of one's life – for all of one's days and in all of one's ways – and not just for a convenient season in life.

In the final verse of the previous stanza (v. 56) the psalmist gave testimony that, in spite of the obstacles encountered on the way, he remained committed to the path and was, in fact, walking obediently before the Lord. His desire had become a reality!

Walking the way of the Word is truly a long walk in the right direction. But what is at the end of this difficult path? What is its reward? The eighth stanza reveals the reward – the Lord is the portion of all who walk in this way. Not only will a man find blessing on the path, he will enjoy intimate and personal access to the source of those blessings, the Lord Himself. Here is the blessing that first motivated our psalmist to set out on the path. Here is why those men who first caught his eye could be called “blessed.”

As the psalmist, in the fifth stanza, contemplates what God has done for him in answering his prayer for enlightenment and enablement, he rejoices in what he has come to understand – that the Lord is his portion. This realization changed

everything for the psalmist. It set the mood for his continued journey and his confident commitment to obey in the face of testing. Earlier he promised this obedience, but failed in some way. Now, with wisdom gained from that failure, he has experienced both forgiveness and enablement from the Lord and has again been tested in some way. But this time, he gives thankful testimony to having remained faithful to the way of the Word. His testimony in this stanza unfolds along four distinct lines.

I. His Portion is the Lord (vv. 57-58)

You are my portion, O LORD; I have said that I would keep Your words. I entreated Your favor with my whole heart; be merciful to me according to Your word.

Interestingly, nothing has changed circumstantially for the psalmist. He is facing the same kind of persecution he faced earlier on the path (see stanza two).

...his perspective on what constitutes blessings has shifted from possessions, provision, and protection, to the Lord Himself...

However, internally, everything has changed! Perhaps the most striking change is his concept of fullness or blessing. Now his perspective on what constitutes blessings has shifted from possessions, provision, and protection, to the Lord Himself being the full substance and content of his blessing. God became his ultimate prize!

His Prize. In the opening statement of this stanza, he articulates the substances of his whole desire – You, Lord, are all that I want! You are my portion! This statement is couched in a levitical formula familiar to the original readers of this psalm. Moses recorded that God had given each tribe a specific portion of the Promised Land prior to them entering in to possess it. Each family within the tribe was allotted a personal share of this portion, which remained that family’s inheritance forever. However, the priestly tribe of Levi received no allotment of land. Instead, God Himself was to be their portion. On the surface, it seemed this tribe received nothing, but in reality, they received the richest portion of all the tribes. In essence, they got everything when the Lord was their portion.

The significance of having a “portion” was that one’s living and one’s wealth would, for the most part, come from what he could produce or grow on his

portion of land. The use to which his portion was put generated his income, possessions, wealth, and status. However, the tribe that received no earthly portion received, instead, the Lord, who had given the portions. He was their special portion, and all of their needs would be supplied by Him directly. And, the blessing that would come from Him would far exceed any earthly blessing derived from a piece of land. In other words, even if one appeared to have nothing, to possess the Lord was to have it all! Here the psalmist has come to understand this incredible truth and is giving both affirmation and testimony to the Lord being the sum total of all he possesses. In this portion, he will cast his life's lot.

Because of this, he looked back and reaffirmed his initial promise in the first stanza - I said I would keep Your words! In light of what the psalmist now knows, he points to his past promise to keep all of the divine statements (words), be they commandments, statutes, ordinances, precepts, testimonies, or judgments. Interestingly, the rest of the stanza utilizes almost all of the different terms for God's Word found in this psalm.

And, his promised obedience remains unconditional. He has attached no conditions or expectations on his part for his obedience. His obedience flowed out of his realization that he had been given the greatest blessing imaginable. What blessing could God give in the future that would be greater than the one He had already given the psalmist? The blessing of having God as his portion in the present is the ultimate motivation for his obedient walk. In other words, the psalmist is not obeying in order to obtain the Lord as his portion, but because he already possesses the Lord as his portion. The motivation for his righteous living is gratitude rather than compensation.

His Pursuit. Since God is all the psalmist needs and wants, His Word is very important. And the reason for keeping the Word is not merely to gain some earthly blessing or provision, but rather to experience a personal intimacy with the Lord, who is his possession. What good is having this great privilege if the Lord is not available or accessible on a personal level? The psalmist speaks of his earnest pursuit of God's face. The term

The reason for keeping the Word is...to experience a personal intimacy with the Lord...

“favor” is the Hebrew term for face, and it speaks of the man of God’s earnest pursuit to be in the Lord’s presence and to experience God’s loyal love (hesed).

But what gives our psalmist such bold confidence? Certainly not his present circumstances, which would lead an ordinary man to conclude God had turned away His face. However, the psalmist looks beyond his circumstances that are his temporary lot to the portion that he has been given eternally and draws an important conclusion. The Lord, who is his portion, has made promises to him in His Word. And these promises can be depended on for living in the present, no matter how bleak the circumstances might be. And, because the circumstances are, in fact, so bleak, the psalmist boldly appeals to the One who is his portion to act mercifully in loyal love toward His servant, in full measure of what He has promised in His Word to those who have promised to keep His words.

One commentator observed, “Thus in the opening verses of the stanza, the psalmist lets us into his private ponderings and to the conclusions he has drawn from what he has pondered. But – his ponderings must produce action, and that is what follows.”

II. His Practice is Obedience

You are my portion, O LORD; I have said that I would keep Your words. I entreated Your favor with my whole heart; be merciful to me according to Your word. I thought about my ways, and turned my feet to Your testimonies. I made haste, and did not delay to keep Your commandments. The cords of the wicked have bound me, but I have not forgotten Your law.

His Commitment. In light of his joyful proclamation to the Lord, the psalmist hastens to recount his personal promise to obey all that God has said. The language he uses indicates his desire for God’s favor and is based on his personal commitment to please the Lord, whose favor he seeks. His commitment is both personal and permanent. He has given his own word about God’s words. And the promise he made was intended to be the permanent pattern of his life. His expression, “I have said,” employs a perfect tense verb, indicating that this promise is a settled matter in his life. Not only has he personally promised permanent obedience, he has also promised plenary (full) obedience to all of God’s words. The term “words” (v. 57) is plural and speaks to all the different aspects of God’s revealed Word. Be it precept, judgment, testimony, statute,

command, testimony, promise, or Torah, the psalmist rearticulates his permanent commitment to fully obey all that God has said. But, as we have seen, the desire to obey is one thing; to actually obey is another matter entirely. Intended obedience must become rendered obedience, and this will demand his full attention. And, in light of his desire to receive and fully experience God's promised favor, the psalmist determines to pursue a lifelong obedience with his whole heart (v. 58). But, what will such obedience require?

His Consideration. In the opening verses of this stanza (vv 57-58), the psalmist let us into his private ponderings and to the conclusions he has drawn from what he has pondered. He has pondered both the character and promises of God, and this has caused him to consider carefully his own ways. In other words, the obedience the psalmist has committed to render has come out of careful and intentional consideration. It is a thoughtful obedience. A literal rendition of the text expresses the idea of a carefully planned out path. And in light of his careful consideration, the psalmist has turned his steps to God's testimonies. What God has said about life is now guiding the steps of His servant. Not only is his obedience thoughtful and intentional, it is immediate. Once he had recognized and understood God's commandments, he responded immediately without delay. The term "delay" evokes an ancient memory of another pilgrim on the pathway whose failure to respond thoughtfully and immediately to the revealed will of God led to devastation and disgrace. Lot lingered and delayed his departure from Sodom until he finally yielded reluctant obedience to the angels sent to rescue him from God's impending wrath. This is not the case with the psalmist. He hastened and did not delay to give thoughtful and immediate obedience to what God has commanded. And finally, his obedience was successfully tested in the furnace of affliction and persecution (v. 61). The psalmist is all too familiar with the many snares and traps laid against him by the enemies that surround him. He had met these enemies earlier in his journey, and now he encounters them here. How would he respond? Would he retaliate? Would he run from them in fear? To what would he resort? Here is his confident answer, "I have not forgotten Your law!" The term "law" here is the word "torah" which speaks to the instructive nature of God's Word. What will enable the psalmist to recognize and avoid the traps and snares that have been cunningly set for his destruction? God's Torah will instruct and guide

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him safely through the danger. God's revelation will bring freedom in a dangerous place for those who receive and heed the instruction it provides. On the other hand, those who reject its counsel will be ensnared and entangled by evil. The psalmist has carefully considered God's testimonies and has rendered thoughtful, immediate, and tested obedience to God's Word. And his obedience has directed him to a place where he encounters likeminded pilgrims heading in the same direction as they travel the way of the Word.

His Companions. For the first time in the psalm, we are introduced to others who are walking the path the psalmist has chosen. He describes these companions as "friends" yoked together with him in a common cause as they traveled the path together. Who are these "yokefellows," and what criteria does the psalmist use in evaluating who he will yoke up with as he travels the path? His companions are described as those who fear God. Fearing God begins with a right understanding of God's nature that results in giving God His proper place in one's life. However, the psalmist has a means of validating and verifying a person's claim to fear God. Such a person will diligently and consistently keep God's precepts. Fear of God is verified by fidelity to what God has stated as His clear and permanent will. Centuries later, Jesus would expose the false claims of those who called Him "Lord," but who had no interest in doing what He had commanded.

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Obedience characterizes the life of any person who truly fears God. Walking the way of the Word is ultimately an obedient walk. While it is important to remember that obedience does not produce the fear of God, nor is it its source, it is most certainly its result, and therefore it is the sure evidence that the fear of God is indeed present in a person's life. And, like the psalmist, we must carefully seek out such people and join them on the path. Bridges, in his commentary on this psalm, expresses it thus:

"The calls of duty, or the leadings of providence, may indeed unavoidably connect us with those who 'have no fear of God before their eyes.' Nor should we repel them, by religiously affecting a sullen or discourteous habit (1 Peter 3.8). But such men, whatever be their attractions, will not be the companions of our choice. Fellowship

with them is to ‘remove the ancient landmark;’ to forget the broad lines of separation between us and them; and to venture into the most hazardous atmosphere.”

III. His Promise to be Grateful

At midnight I will rise to give thanks to You, because of Your righteous judgments.

The Circumstances and Context of His Promise. As the psalmist ponders his way and recognizes the difficult path ahead due to the affliction that wicked men are determined to bring upon him, he commits to rising up in the night and giving thankful praise to God. Rather than rising in the night out of worry, fear, or even despair, he commits to use those occasions as an opportunity to express confident thanksgiving to God for leading him safely in the way. This reminds every reader that the righteous path will not always be an easy path to walk. In fact, there will be many occasions on the journey when one will awaken in the night on account of the difficulty or the pain of the affliction. This will be the “portion” or “lot” of every pilgrim at some stage of his journey. What will be his response on those difficult occasions? He will give thanks and render praise to God who has directed his steps to that difficult place. It is also worth noting that the psalmist is making this commitment prior to encountering these difficult moments. In the midst of the trial is not the time to formulate a plan for a response. Such plans must be laid well in advance. Let it be the firm and decided commitment of every pilgrim to render thanks and respond in praise to God upon encountering difficulty and affliction as he walks the way of the Word. And such promises are not based on empty speculation. They are grounded and established on the righteous character of God.

The Content and Cause of His Promise. On what grounds did the psalmist commit to giving thankful praise to God in the midst of difficulty? Simply put, on God’s established record of making righteous judgments or decisions. Whereas he was afflicted by the unrighteous deeds of men on earth, the psalmist looked to the divine record of God’s perfect and righteous dealings with men on the earth, and what he saw produced confident and thankful praise. God’s dealings with men are never unrighteous or unwise, and this aids the psalmist to put his own experiences in proper perspective to God, who is his portion. Circumstances that would otherwise be grounds for fear and complaint are now viewed as opportunities to celebrate the faithfulness of God in all of life, even the darkest parts of the path.

IV. His Prayer for Instruction

The earth, O LORD, is full of Your mercy; teach me Your statutes.

His Realization. What has the psalmist learned through his ponderings? He has learned to look at his earthly lot with new eyes. Since the Lord is his portion, the entire earth is filled with evidence of God's mercy. And since he has asked God for this mercy (v. 58), God has given him an earth full of evidence that such mercy is indeed his for the asking! The rain falling on both the just and unjust is evidence of God's mercy. All of nature trumpets forth the glorious mercy of God upon undeserving men. The psalmist is surrounded by men who are persecuting him because they despise God, and yet God's response is to continue to let them live and enjoy the warmth of the sun, be cooled by the breeze, eat from the fruit of the ground, be refreshed by rain, and a host of other mercies too numerous to name. Bridges graphically reminds us that "the psalmist sees evidence of the fullness of God's mercy everywhere he looks! The whole earth is full of it! Man's body functions due to it. And he is not consumed by God when he uses that body to disobey God because of that mercy!" And beyond this, these mercies are new and fresh every morning! When the psalmist went to God for mercy, he went to the right source!

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However, most pilgrims do not see life in this way. Their eyes do not see the incredible wealth that is theirs when the Lord is their portion. In fact, many pilgrims would gladly exchange this portion for a more tangible earthly lot. Many pilgrims repeat the error of Esau and exchange their portion for a bowl of earthly stew. What will keep the man of God from making this mistake when the path is dark and his portion seems so barren to the earthly eye? There is only one thing - divine instruction.

His Request. The psalmist has recognized his true treasure in the portion he has been given. But he also has recognized his propensity to lose sight of the true value of his portion apart from divine instruction. To see life in this way and to experience God's loyal mercy instead of the snare of the wicked will require divine guidance to instruct his feet, and it is for this that he cries out, "Teach me your

statutes!” “Teach me” has been a repeated request for the psalmist, and it must be our repeated request, as well. And the subject matter the psalmist desired to be taught was the permanent declarations of God. God has set forth His will and ways in permanent, unalterable declarations and has made this valuable instruction available in inspired revelation. The psalmist pleads for more than just possession of the revelation; he pleads for understanding, and this understanding only comes as God Himself teaches His faithful servant who is striving to walk obediently to the revelation he already possesses.

You and I are pilgrims on this same path. We, too, can say, “The Lord is our portion!” But, does that portion at times seem too little, too meager? Does it fail to satisfy your heart? When we fail to prize our portion or to despise it as too “heavenly” oriented to be of any “earthly” good, we are lost before we begin. What will open our eyes to our true wealth? What will cause us to see beyond the immediate difficulty of our circumstances to our true state as possessor and inheritors of God? The earth itself, when viewed from God’s perspective, is but one evidence of the mercy we seek. It is full of divine mercy on every hand – an abundance of mercy falls down from every mountain and flows to the lowest valley. And we would see that this mercy is ours, had we but eyes to see and ears to hear the instruction God has placed in His Word. We would do well to meditate on Bridges’ conclusion to this stanza:

“Have we heard of this mercy of God? And do we feel the need of it for ourselves – for every moment? Then let us apply to the throne of grace in the free and open way of acceptance and access. Him that cometh to me, I will in no wise cast out.” (John 6:37)



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DAY OF PRAYER

Part One

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

SH: With me in the studio is Dr. Les Ollila, Chancellor of Northland Baptist Bible College, who co-hosts The Word For Life broadcast with me. In the studio this morning we have a number of guests who are here to talk with us about an exciting topic. We have Jerry Hairgrove, who serves as the Director of Extension Ministries on the campus of Northland Baptist Bible College. Jerry, you've been a pastor and a youth pastor, and you've been in ministry and involved in local church ministry for how long?

JH: Thirty-one years.

SH: Thirty-one years! You've been in Michigan, is that right?

JH: Yes. We were in West Virginia for eleven years, and then we were in the Flint, Michigan, area for ten years, and we've been at Northland for about ten years.

SH: And then, Dr. Wynne Kimbrough is here. Wynne, you serve as the Vice President for Student Affairs at Northland.

WK: That's right.

SH: And you also are the pastor of Grace Baptist Church in Kingsford, Michigan. How long have you been the pastor there?

WK: I was involved in starting a church plant there about eleven years ago, and so we've been there since that time.

SH: And then we have Megan Herron. Megan is a junior at Northland Baptist Bible College. She grew up on the campus, since her dad, Marty, was the

Camp Director. He now pastors a church in Guam. What's the name of the church out there?

MH: Harvest Baptist Church.

SH: Well, we're glad that you're here. You're here today because we want to talk about an event that took place just a few days ago on the Northland campus. And Doc, maybe you could take a minute and tell us a little about that special day.

LO: We had a Day of Prayer on campus. The students hear "Day of Prayer," and I think instantly in their minds they say, "Oh no! I have trouble praying ten minutes!" The way we structured the Day of Prayer was that we broke it up into three major divisions. The first division was adoration. That's where we rejoice in the awesomeness of God. The second division was agreement. That's where we agree with God about what sin is. The third division was asking. We broke the day into those three areas, as we used to do in our youth ministry years ago. Dr. Olson has had a growing passion for prayer, and I believe it is going to impact all of our lives. This day was a special day that we'd set aside, and through some of the testimonies, we'll hear how the day progressed. I know some students that went into the day with apprehension, came out of it with rejoicing.

SH: So this was a day totally given to prayer, with no activities other than just the basic necessities of life... the whole day was designated to these three aspects of prayer that you're talking about. Adoration, and agreement with God...and maybe you can talk a little bit about that in a minute...and then the last thing was asking.

LO: Asking was in two divisions...intercession for others and petition for self.

SH: So, if one of our listeners who's perhaps driving to work today were to take this thought and say, "This would be a good thing to do in my ministry or in my church," how could they use this? Jerry, I know you've been involved as a youth pastor and with youth, how would you take this concept and put it to work in a youth group?

JH: When we had the Day of Prayer, it caused me to think back forty-five years to when I was a boy in our local church having an all-night prayer meeting. I think of the passion of pouring out of our hearts before God, understanding and refocusing on why it is we pray, thinking about our total dependency upon God, and who it is we're praying to. That's why it was so refreshing. I rejoice in my heart that a generation today can go back and see that it's all about God, not about us, but all about God...just a time of prayer. My wife grew up in Dr. Ollila's youth group a number of years ago, and he would get the youth together and announce the Day of Prayer. At that time, all the youth were in public schools and were just learning and growing as Christians on their own. They would be hungry for the local church, hungry for the youth meetings, hungry for Bible time. And so when he'd announce the Day of Prayer, they wanted to come together. They needed that time of interaction and encouragement.

SH: So would you do this on a Saturday, Doc?

LO: Yes, we'd do it on a Saturday. We'd meet about 8:00 Saturday morning, and we would go into early to mid-afternoon. We would have the adoration segment at 8:30. I'd send them apart for thirty minutes alone with assigned readings from Isaiah, Revelation, Psalms...passages of adoration...then we'd bring them back and they would tell what they discovered about God during that time. Then we would sing songs of adoration. Then we would break up into groups of five to eight and pray those adorations to the Lord, praising Him for those adorations. Then we would go into the next phase of agreement with God. That is really confession. That's what the word means. And then I would have passages from Psalm 32, Psalm 51, Psalm 139...passages that would show people being brought to a point of agreement with God. We would go to Nehemiah, Ezra...these leaders would confess personal and national sin. Daniel, chapter 9, where there would be personal, national sin confessed. And then we would bring them back in, we'd sing songs of agreement and then we would pray. We'd formulate lists. I would write on the overhead projector. And then we would again break up and pray. And then we went to the last phase...how do you formulate a prayer list...how do you keep a prayer journal. We would end the day with that.

JH: One thing I noticed when we had the Day of Prayer in the youth group and on the Northland campus recently was a refreshing renewal in the students' minds that prayer is not a ritual. Prayer is based on relationships. And when we would have the time of worship through song, they're thinking, "I'm singing a prayer unto the Lord." And when we would focus on various passages of Scripture, you know some of them are thinking, "I thought prayer was a list rather than a relationship until now... singing and worshiping and saying back to the Lord His Scripture and His truths. Wow! What an exciting time!" We saw young people go back to their daily routines and responsibilities encouraged. That's what prayer is all about.

SH: Amen. It's interesting that you are talking about this, because Megan was sharing a little bit with me before the broadcast about what the Day of Prayer meant to her. Megan, I think our listeners would love to hear your perspective on this, as a student. Why don't you share some of the things you were telling me earlier.

MH: I've heard many positive comments from the students. Personally, first of all it was just a day of reflection, and I prayed that God would change my heart and He would break me and show me what needed to change in my life. At times during the day that wasn't very comfortable, but I knew it was needed, and I really felt the spiritual warfare going on. By afternoon, I felt worn out, but it was refreshing. Also, it was a time of remorse, in a sense, and being burdened for the people, the unsaved, for my home in Guam, and for my unsaved classmates. It's amazing how, when I was seeking God in loving faith, He put that love in my heart for people in my path that don't know the Lord. And also it was a day of refreshment, like Mr. Hairgrove was saying. I truly saw the sweetness of prayer and how I can go to God any time and pour out my heart to Him. Even though it was incredible, it didn't have to be just one day of prayer. It can keep going on, and every day can be a time of walking with the Lord, letting Him teach me to pray.

SH: Let me ask you this. Dr. Ollila said at the beginning that a lot of times young people think about prayer and say, "I can't even pray ten minutes." How do you feel after you prayed the whole day?

MH: Well, you think you'll be so worn out and not want to do it anymore, but the truth was I didn't want to stop. We were able to go back to our rooms with our roommates and pray and talk about what God had done in our lives, and it really gave us a thirst for more.

SH: Dr. Kimbrough, I know you were very instrumental in planning this day, and I know a day like this didn't just happen without planning. You had a theme out of Daniel. If you would take a few minutes, tell us about the theme, and walk us through what you did. How did you put this together?

WK: Well, actually I just worked with two other men...Dr. Von and Keven Brownfield. It started as a real burden for the need for us to have a Day of Prayer. I personally was thrilled, because it was an entire day from 8:00 to 5:00, and basically all activities of Northland shut down in order to be able to do this. I think the Lord was honored. There was activity that was just put aside to make prayer a priority. We wanted to have a theme, and Ken Brill came up with Daniel, chapter 9. It was a thrill. We started the day with everyone doing their personal devotions on their own, but from the same passage in Daniel, chapter 9. At the end of reading through the chapter, there was a time of answering questions. What was so important about Daniel setting his face to seek the Lord? What about the elements in chapter 9 that are about finding sin? What are the attributes of God in the book of Daniel, and what are some of the ways we can imitate Daniel in our prayer life? So it started with our own understanding that this is a biblical pattern, and as Dr. Ollila mentioned a moment ago, the elements of those three areas were woven throughout the entire day in different categories.

SH: Let me interrupt you here, Wynn. We're going to do a second show on this subject, because it's such an interesting topic and there is so much to talk about. I want to really get into some of the details. Let me ask you, as a pastor, how would you see this working in a local church?

WK: I thought about that and wondered if this is something we can do in a local church today. This is a busy, hurried world, with so much to do, and everyone's going a lot of different places, a lot of activity. As Jerry mentioned, is this something that could still be pulled off today? I really would like to see the day when our church and others would take the challenge of doing

something like this. It's possible to have a Day of Prayer for those who can make it. Plan ahead, set up a time, and let people participate in it. Then have it organized and designed for whoever shows up, is able to work through those elements, and is really seeking the face of God. I think it's possible, and I think it's pleasing to the Lord for us to look at making this a priority and finding a way to do it.

SH: It would change our churches, wouldn't it?

WK: It changes our lives to begin with.

SH: This has been a delightful and a painful discussion. Both words are important in that sentence. Painful says that I'm sitting here convicted about the lack of prayerlessness in my own life and in our church. And as a pastor, I'm sitting here and the wheels of my mind are just spinning saying "how can we bring this into the church?" And even if we can't do it on a large scale, how can we bring it into a men's group. How can we bring it into our ladies' Bible fellowship. How can we bring it in to our youth group. How can we bring it in to our choir. How can we bring it in to our senior ministry. Many of our listeners are involved teaching Sunday School and in the AWANA programs of their churches, and they're involved even in other ways. What could the Lord do if He could take some of our listeners and stir them for this, and they could go back to their churches and want to implement this. So our next broadcast is going to get into details. The time has just flown today, and I want to say thank you to our listeners for the privilege of coming into your lives with the Word. Doc and I don't take that lightly, and we appreciate your prayers. Many of you have written, called, and e-mailed. We'd love to hear from you.



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 - Sunday 2:00 PM
- Winston Salem- WTRU 830 AM
 - Sunday 2:00 PM

OHIO

- Lima - WCBV 105.9 FM
 - Monday-Friday 3:00 PM

UTAH

- Salt Lake City - KUTR 820 AM
 - Sunday 2:00 PM

WISCONSIN

- Milwaukee - WVCY 107.7 FM
- Sheboygan - WVCY 94.9 FM
 - Sunday 9:30 AM
 - Mon/Wed/Fri 6:15 AM

AFRICA

- Kitwe, Zambia - Faith FM
 - Coming Soon!

SATELLITE (USA)

- Sirius Channel 161
 - Sunday 2:00 PM EST

CARIBBEAN

- Grenada - 94.5 FM/1400 AM
 - Monday-Friday 6:45 AM
- Antigua - CRL 1160 AM
 - Thurs-Sat 6:45 AM

PACIFIC

- Guam - KHMG 88.1 FM
 - Sat. 5 PM / Sun. 2 PM
 - Mon/Wed/Fri 5:00 AM, 9:45 AM, & 7:15 PM

ABIDING RADIO

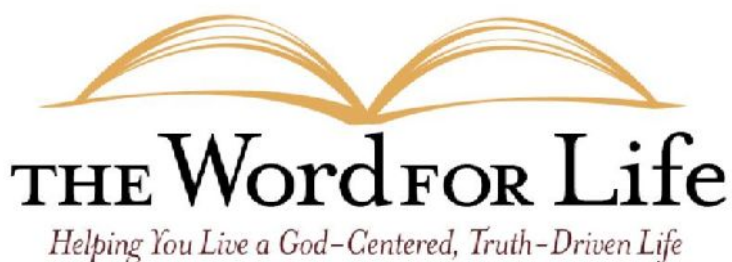


24 / 7 Conservative Christian Music www.abidingradio.com

Looking for good conservative Christian music? Visit us at www.abidingradio.com to listen to a constant stream of God-Honoring music. It is free! You can also select an all-instrumental channel in addition to our main vocal / instrumental stream. Here are some testimonies from some of our listeners.

“Thank you so much for you music ministry! My husband is in Baghdad Iraq, and is able to hear your station. He really enjoys it. He said it allows him to fall asleep peacefully which is not easy there! Thank you again and God bless !” - *Beth*

“I just stumbled on your station earlier this afternoon and am totally inspired by the choice and quality of the selections. Thank you so much for this ministry. I will be informing others of this, you can be sure.” - *Pastor Scott*



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