

“Take Heart”: How to Sabbath in the Storm

Introduction

The Text

¹ And when it was decided that we should sail for Italy, they delivered Paul and some other prisoners to a centurion of the Augustan Cohort named Julius. ² And embarking in a ship of Adramyttium, which was about to sail to the ports along the coast of Asia, we put to sea, accompanied by Aristarchus, a Macedonian from Thessalonica. ³ The next day we put in at Sidon. And Julius treated Paul kindly and gave him leave to go to his friends and be cared for. ⁴ And putting out to sea from there we sailed under the lee of Cyprus, because the winds were against us. ⁵ And when we had sailed across the open sea along the coast of Cilicia and Pamphylia, we came to Myra in Lycia. ⁶ There the centurion found a ship of Alexandria sailing for Italy and put us on board. ⁷ We sailed slowly for a number of days and arrived with difficulty off Cnidus, and as the wind did not allow us to go farther, we sailed under the lee of Crete off Salmone. ⁸ Coasting along it with difficulty, we came to a place called Fair Havens, near which was the city of Lasea.

⁹ Since much time had passed, and the voyage was now dangerous because even the Fast was already over, Paul advised them, ¹⁰ saying, “Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives.” ¹¹ But the centurion paid more attention to the pilot and to the owner of the ship than to what Paul said. ¹² And because the harbor was not suitable to spend the winter in, the majority decided to put out to sea from there, on the chance that somehow they could reach Phoenix, a harbor of Crete, facing both southwest and northwest, and spend the winter there.

¹³ Now when the south wind blew gently, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete, close to the shore. ¹⁴ But soon a tempestuous wind, called the northeaster, struck down from the land. ¹⁵ And when the ship was caught and could not face the wind, we gave way to it and were driven along. ¹⁶ Running under the lee of a small island called Cauda, we managed with difficulty to secure the ship’s boat. ¹⁷ After hoisting it up, they used supports to undergird the ship. Then, fearing that they would run aground on the Syrtis, they lowered the gear, and thus they were driven along. ¹⁸ Since we were violently storm-tossed, they began the next day to jettison the cargo. ¹⁹ And on the third day they threw the ship’s tackle overboard with their own hands. ²⁰ When neither sun nor stars appeared for many days, and no small tempest lay on us, all hope of our being saved was at last abandoned.

²¹ Since they had been without food for a long time, Paul stood up among them and said, “Men, you should have listened to me and not have set sail from Crete and incurred this injury and loss. ²² Yet now I urge you to take heart, for there will be no loss of life among you, but only of the ship. ²³ For this very night there stood before me an angel of the God to whom I belong and whom I worship, ²⁴ and he said, ‘Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.’ ²⁵ So take heart, men, for I have faith in God that it will be exactly as I have been told. ²⁶ But we must run aground on some island.”

²⁷ When the fourteenth night had come, as we were being driven across the Adriatic Sea, about midnight the sailors suspected that they were nearing land. ²⁸ So they took a sounding and found twenty fathoms. A little farther on they took a sounding again and found fifteen fathoms. ²⁹ And fearing that we might run on the rocks, they let down four anchors from the stern and prayed for day to come. ³⁰ And as

the sailors were seeking to escape from the ship, and had lowered the ship's boat into the sea under pretense of laying out anchors from the bow,³¹ Paul said to the centurion and the soldiers, "Unless these men stay in the ship, you cannot be saved."³² Then the soldiers cut away the ropes of the ship's boat and let it go.

³³ As day was about to dawn, Paul urged them all to take some food, saying, "Today is the fourteenth day that you have continued in suspense and without food, having taken nothing."³⁴ Therefore I urge you to take some food. For it will give you strength, for not a hair is to perish from the head of any of you."³⁵ And when he had said these things, he took bread, and giving thanks to God in the presence of all he broke it and began to eat.³⁶ Then they all were encouraged and ate some food themselves.³⁷ (We were in all 276 persons in the ship.)³⁸ And when they had eaten enough, they lightened the ship, throwing out the wheat into the sea.

³⁹ Now when it was day, they did not recognize the land, but they noticed a bay with a beach, on which they planned if possible to run the ship ashore.⁴⁰ So they cast off the anchors and left them in the sea, at the same time loosening the ropes that tied the rudders. Then hoisting the foresail to the wind they made for the beach.⁴¹ But striking a reef, they ran the vessel aground. The bow stuck and remained immovable, and the stern was being broken up by the surf.⁴² The soldiers' plan was to kill the prisoners, lest any should swim away and escape.⁴³ But the centurion, wishing to save Paul, kept them from carrying out their plan. He ordered those who could swim to jump overboard first and make for the land,⁴⁴ and the rest on planks or on pieces of the ship. And so it was that all were brought safely to land. (Acts 27:1–44)

Beginning at the End

A. There's obviously a lot here. I plan to spend about four weeks on it.

1. This first sermon will be an overview of sorts—looking at this idea of the storm and how we get through.
2. And then, in subsequent weeks, we'll look at certain tensions that arise in the narrative here and the truths that emerge from them.

B. To get us started with this morning's message I actually want to begin at the end. I want to fast forward ahead for a moment and zoom in on that little scene near the end of our text there in [vv. 35-36](#) in particular. You saw it, didn't you?

1. Even though everything around these guys is going down—they are literally in a sinking ship—somehow still they are able to sit around and enjoy a good meal together: "³⁵ [Paul] took bread, and giving thanks to God in the presence of all he broke it and began to eat.³⁶ Then they all were encouraged and ate some food themselves."

 - a. They are either crazy and in complete denial of reality around them
 - b. or they've discovered some key that unlocks the door to internal peace even when externally things are going nuts.

2. Obviously, I think it's the latter. They're not crazy. They've made a discovery.
 - a. And it's enabled them to be calm even in the midst of the chaos.
 - b. Or as I put it in the subtitle of this morning's sermon, they are able to sabbath even in the storm.

3. And I just want to know: What's the key? How do they do it?
 - a. How do they find this kind of peace on the near side of God's provision.
 - i. Do you know what I mean by that?

Peace on the Near Side of Provision?!

- A. Do you want to know how I typically handle storms in my life?
 1. I act like the only way I'll get peace again is if and when I get through it.
 2. Once the storm has subsided and I can put my feet on solid ground again, then I can finally have some peace.
 3. I'll have peace on the far side of God's provision, after he's rescued me and all is good.
 - a. But until then, when I'm in the middle of it? When I'm still stuck on a ship in a storm at sea? That's when it's just scramble mode. Anxiety. Panic. Fret. I've got figure this thing out. I've got to get through.
 - b. And then maybe, after it settles, I can have some peace.
- B. And I assume I'm not alone in this. It's hard, right?
 1. And, even more, I know that this is probably how many of us are feeling even right now—adrift in the currents, tossed by the waves, driven by the wind. It feels like you're trying to live life on a sinking ship.
 - a. Your job—it feels like a sinking ship.
 - b. Your health—it feels like a sinking ship.
 - c. Your relationships—they feel like a sinking ship.
 - d. Trying to parent your kids—it feels like a sinking ship.
- C. I don't know what it may be for you, but likely you've got something that feels like it's threatening to go under in your life right now.
 1. And the last thing you're expecting to find in the midst of that is some calm, some internal stillness, some peace.
 - a. And yet that's what God wants for you—not on the far side of his provision, but on the near side of it . . . not after you make it through the storm, but right there in the middle of it.
- D. So what I want to do this morning is just board this ship with the Apostle Paul and these prisoners and soldiers and sailors and try to figure it out. Where does that kind of peace come from?
 1. As we journey along with them here, we'll make our way through three headings in particular: (1) The Chaos ([vv. 1-20](#)); (2) The Comfort ([vv. 21-32](#)); and (3) The Calm ([vv. 33-44](#)).

(1) The Chaos (vv. 1-20)

All Hope Abandoned

- A. My only aim with this first point is to just make sure we see the chaos here, that we're clear on just how wild this situation is that Paul finds himself in.
- B. You remember, perhaps . . .
 - 1. Back in [Acts 19:21](#), the Holy Spirit impresses upon Paul this fact: "I must . . . see Rome."
 - 2. And then later in [Acts 23:11](#), when Paul is in a world of trouble with the Jews there in Jerusalem, Jesus himself reassures him: "Take courage, for as you have testified to the facts about me in Jerusalem, so you must testify also in Rome."
 - a. So he knows God's got him going to Rome.
 - b. And here now, in our text, it's finally happening!
 - i. He boards this ship with other prisoners, along with soldiers and sailors, to go to Rome . . .
 - ii. . . and from that point, everything seems to just dissolve into chaos!
- C. I suppose you could say, at first, it seems to start off somewhat mild.
 - 1. They leave from Caesarea there and are looking to sail up the Mediterranean coast stopping at ports along the way. There's minor setbacks, but nothing that seems too concerning.
 - a. So Luke writes in [v. 4](#) that "the winds were against us."
 - b. Then in [v. 7](#): "We sailed slowly for a number of days and arrived with difficulty off Cnidus, and as the wind did not allow us to go farther, we sailed under the lee of Crete off Salmone."
 - c. Then [v. 8](#): "[W]ith difficulty, we came to a place called Fair Havens . . ."
- D. Because of this, the opening stretch of the trip took more time than anticipated. The winter months were approaching—months when the sea would be too treacherous and unfit for sailing.
 - 1. Paul, having actually been in a few shipwrecks prior to this (cf. [2 Cor 11:25](#)), could see the writing on the wall. In [v. 10](#), he speaks up with a warning: "Sirs, I perceive that the voyage will be with injury and much loss, not only of the cargo and the ship, but also of our lives."
 - a. But they don't pay him any mind. He's just a prisoner after all.
 - b. They're determined to get to a harbor more suitable to spend the winter in.
 - i. So they push on towards "Phoenix, a harbor of Crete" ([v. 12](#)).
- E. And it's here where things really start to unravel.

1. We read of a “tempestuous wind” (v. 14) that pushed them out away from the land into the open sea.
 2. They “gave way to it and were driven along” (v. 15).
 3. They were “violently storm-tossed” (v. 18).
 4. So much so that, just as Paul had predicted, they found themselves with no choice but to “jettison the cargo” (v. 18) and the “tackle” (v. 19). They’re taking on water. They’ve got to lighten the load.
 5. And then, after all this, the bleakest of all statements is made there in v. 20: “When neither sun nor stars appeared for many days, and no small tempest lay on us, all hope of our being saved was at last abandoned.”
- F. Now, pause on that for a moment. Really, I’ve just been recounting all of this to bring us along to this point. It’s dark, it’s stormy, it seems like it’s all over. There’s no more reason to hope.
1. And I just want to ask: Have you ever felt like that? Are you feeling like that in some ways even now—maybe for some of the reasons I mentioned in the beginning, or for something else?
 - a. Obviously, that’s how these guys felt here in the beginning section of our text!
 - b. So how do they go from this to that scene we saw at the end of it—where they’re hanging with Paul, sharing a meal, talking about being encouraged? They’ve got calm in the chaos, sabbath in the storm, peace before provision . . . how?!
 - c. It all hinges on what takes place in the middle, in those few verses in between . . .

(2) The Comfort (vv. 21-32)

“Take Heart”

- A. It’s here in the middle that Paul comes in and he says to them what? “[T]ake heart . . .” He would say that to you in your despair this morning. “[T]ake heart . . .” In the Gk. it’s the word *euthumeō*: cheer up, keep your courage, take heart.
1. If you noticed, he says it twice there—first in v. 22 and then again in v. 25. “[T]ake heart . . .” “[T]ake heart . . .”
 2. But in between those two exhortations he provides the grounds for it all, the reason you can and should and must “take heart”—even when all around your soul gives way.
 - a. Drop your anchor here and you’ll find stability no matter how fierce the storm that howls about you.
- B. Well, what does he say exactly? Look at it starting back up in v. 21: “²¹Since they had been without food for a long time, Paul stood up among them and said, ‘Men, you should have listened to me and not have set sail from Crete and incurred this injury and loss. ²²Yet now I urge you to take heart, for there will be no loss of life among you, but only of the ship. ²³For this very night there stood before

me an angel of the God to whom I belong and whom I worship,²⁴ and he said, “Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.”²⁵ So take heart, men, for I have faith in God that it will be exactly as I have been told” (vv. 21-25).

Two Aspects

- A. There are two aspects to this comfort here that I want to bring out now. And I think together these really form the essence of that key that unlocks the calm and the peace we see in the next section.

Aspect #1: Belonging

- A. I wonder if you noticed this. I remember, the first time I read it, it just leapt out from the page at me. Did you see how Paul speaks of himself here? “For this very night there stood before me an angel of the God to whom I belong . . .” (v. 23).
1. I belong to God. I am his. That’s the bedrock beneath Paul’s feet as it were. That’s why he can still have such an incredible sense of security and stability—even in the most chaotic of times . . . even when he’s stuck in the black out at sea.
 - a. There may not be a sun to light the way nor stars to navigate by.
 - b. But this truth remains fixed as a lamp in his heart: “I am God’s”—“the God to whom I belong . . .”
 - i. If we really get this, then we’re well on our way to that calm in the chaos.
- B. But it’s a long road sometimes to getting it, or receiving it, or even wanting to receive it.
1. I’m aware that we may initially recoil at such a thing. The God to whom I “belong”? It sounds offensive. It feels dehumanizing, humiliating, subjugating. It conjures up notions of the slave trade and things. “What am I, your property?”
 2. But that is not the kind of belonging we’re talking about here.
 - a. It’s not exploitative or oppressive.
 - b. It’s kind and covering and self-giving.
- C. And I think this really comes out when we consider how we came to be God’s in the first place. He didn’t purchase us with money or stuff. He did so with the blood of his only beloved Son.
1. So Paul says in Acts 20:28: “[God] obtained [Gk. = purchased] [the church] with his own blood.”
 2. Peter puts it this way in 1 Pet 1:18-19: “¹⁸ [Y]ou were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold,¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot.”
 3. John sees the 24 elders around the throne in heaven singing a new song to the Lamb: “Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation . . .” (Rev. 5:9).

D. This is how we come to belong to him.

1. He doesn't come to rob, pillage, and exploit you. He comes to be robbed, pillaged, and exploited for you on that cross.
2. He doesn't take your life. He gives you his.
 - a. He doesn't purchase you to get from you, he purchases you to put you back together, to care for you, to hold you close now and forever.
 - b. And that's why life—even the hard stuff of life—it just hits you so differently when you know you're in his hands.

E. What if you truly believed you belonged to the God of the universe—that he loved you, that he's laid his hands on you, that he was willing to shed his blood to get you in his arms . . . that he now calls you a sheep in his fold, a son or daughter in his family, his bride and the apple of his eye?

1. Would you really go on from this fact and then freak out about anything—if you really believed that?
 - a. This is what made Paul untouchable—whether by sword or by storm. It didn't matter. You couldn't shake him. Why? This!

F. It's like he says in [Rom. 8](#): “³¹ If God is for us, who can be against us? ³² He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? ³³ Who shall bring any charge against God's elect? It is God who justifies. ³⁴ Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. ³⁵ Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? ³⁶ As it is written, 'For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.' ³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, ³⁹ nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord” (vv. 31-39).

1. I don't care if the storm is howling. I don't care if the ship is sinking.
2. I belong to the God who is over it all. It's going to be okay. Even if I go under, it's going to be okay. To quote Monty Python: “It's just a flesh wound.”
 - a. [Rom. 14:8](#): “[I]f we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's.” He's got us!

G. This first aspect really just dovetails right into the second . . .

Aspect #2: Destiny

A. We see this with what the angel says to Paul there in [v. 24](#): “Do not be afraid, Paul; you must stand before Caesar. And behold, God has granted you all those who sail with you.”

- B. It's a wonderful thing, what God is getting across to him here.
1. It's not just that God has laid hold of him by grace.
 2. It's that God also has laid out a plan for him and his life. And that plan will be fulfilled. He's God after all.
 - a. So there's not just Belonging here. There's a sense of Destiny.
 - b. The God who purchased you has a purpose for you. And a little storm at sea can't derail that.
- C. You remember what I mentioned briefly earlier. God had long been telling Paul he was to get to Rome and witness for him there, to bring the gospel to the people there.
1. If you noticed, the same word—both in the English on top and the Greek underneath—showed up in both verses I referenced: “must” = Gk. *dei*.
 - a. Acts 19:21, the Holy Spirit says: “I must [Gk. *dei*] . . . see Rome.”
 - b. Acts 23:11, Jesus says: “[Y]ou must [Gk. *dei*] testify also in Rome.”
 2. And then here, when it looks like all hope of this ever actually happening is lost, an angel now comes with the very same message yet again: “Do not be afraid, Paul; you must [Gk. *dei*] stand before Caesar” (Acts 27:24).
- D. When you see this word, especially in the Gospel of Luke and book of Acts, it's often referring, as it is here, to the divine and, therefore, sovereign plan of God. If he has planned it, it must happen. That's the idea.
1. That's why Paul doesn't need to be afraid. That's why these folks can all take heart.
 - a. If God says Paul needs to testify in Rome, if God says he's going to preserve these prisoners and soldiers and sailors, then that is what God will do.
 - b. It “must” be so.
- E. If, in the first case with Belonging, we are saying that God has gotten his hands on you. Now, in this second case with Destiny, we are saying he will never let you go. He won't drop you. He won't fumble the ball.
1. I watched the 49ers and Seahawks game last Sunday. I've never so many costly fumbles. At one point the Seahawks fumbled in their own end zone and it was recovered by the niners for a touchdown that took them all of a few seconds to achieve.
 2. Listen, God doesn't fumble the ball. He doesn't do that with you. His ball security is unparalleled.
 - a. Like Jesus says in John 10—after talking about how he lays down his life to lay hold of the sheep, he goes on from there to say therefore: “I give them eternal life, and they will never perish, and no one will snatch them out of my hand” (v. 28).

- b. Or as Paul puts it in [Phil. 1:6](#): “I am sure of this, that he who began a good work in you will bring it to completion at the day of Jesus Christ.”
- F. What if you believed that? That whatever came your way couldn’t stop God’s good purpose for your life but could only move it further along?
 - 1. God uses the persecution in Jerusalem to get Paul to Caesarea.
 - 2. And he uses the trials in Caesarea to get Paul on this ship.
 - 3. And he uses the storm on this ship to get Paul to Rome.
 - a. Even the hard stuff he turns for good. Even when it seems like he’s fumbled, he’s still carrying that ball towards the line.
 - i. Again, what if you believed that?
 - ii. Wouldn’t that change the way you experienced the storm?
- G. And with this, we start to move towards the third heading . . .

(3) The Calm (vv. 33-44)

It’s Not Automatic

- A. After each of the two aspects I asked that question: What if you actually believed this?
 - 1. And I did that because I want to emphasize the fact that this connection between the comfort that comes in to us from God and the calm that we can personally experience, it isn’t automatic. It doesn’t just happen for us.
 - a. God may try to comfort us. But we have to receive it, embrace it, believe it, or it will be of no use to us, it will have no effect on us.

Two Ways

- A. In our story, did you notice: these words of comfort from Paul in [vv. 21-25](#), they really don’t benefit these guys on board until way down in [v. 36](#), which, as Luke tells us, comes some 14 days later ([vv. 27, 33](#))? Did you see that?! It’s fascinating, and quite revealing.
- B. This comes out in at least two different ways . . .

Way #1: Taking Food

- A. You remember, back up [v. 21](#) Luke says that part of the reason Paul was trying to encourage them is “[s]ince they had been without food for a long time . . .”
 - 1. They were so worked up and worried that they weren’t eating. It wasn’t healthy.
 - 2. And Paul was trying to settle them down in the love of Jesus so they could stop and get some nourishment.

- B. But then, down in vv. 33-34, we realize that, even though 14 days had passed, still nothing's changed. " ³³ As day was about to dawn, Paul urged them all to take some food, saying, 'Today is the fourteenth day that you have continued in suspense and without food, having taken nothing. ³⁴ Therefore I urge you to take some food. For it will give you strength, for not a hair is to perish from the head of any of you.'"
1. He reiterates essentially the same promise, and makes plain the fact that they hadn't yet truly received it.
 - a. For if they had, they would have been able to stop and eat.
 - b. But as it is they'd still been scrambling about the ship, too busy trying to save themselves.
- C. Have you ever been so worked up and worried about something going on in your life that you've even forgotten to stop and eat?
1. It happens to me. Sometimes, if I'm honest, this happens to me on sermon prep days. Sometimes that could be just because I'm in a great flow with the Lord and I'm really enjoying it. But a lot of times it's because I'm anxious and I feel like I can't rest until it's done. Then I feel okay, then I can eat.
 - a. Do you ever get like that?
 2. That's how these guys were. They still hadn't eaten. Even though they had received the promise, the comfort, 14 days earlier—they still didn't really believe it.

Way #2: Taking Heart

- A. You remember, back up in vv. 21-25, as I mentioned, twice Paul exhorts them: "[T]ake heart [Gk. euthumeō]"
- B. Well, it seems clear to this point, even 14 days later, they had not yet done so. It's only down in v. 36 that we finally see it.
1. There, in fact, under the English is the adjectival form of this same Greek word. As Luke tells us: "Then they were all encouraged [Gk. euthumos = they 'took heart'] and ate some food themselves."
 - a. There it is! At last, God's truth is met with their trust. And they can eat.
 - b. There's the calm in the chaos, the sabbath in the storm, the peace on the near side of provision.

Two Fronts

- A. I said back at the beginning that that's what God wants for us. And that's what we want, right?

1. But I think, if we're going to get there, then we have wrestle with the Lord and his promises and things on at least two fronts . . .

Front #1: Faith

- A. That's what I've been talking about to this point. You've got to wrestle with the question: Do I really believe this? Belonging, Destiny, because of Jesus . . . that sort of a thing.
 1. That's why Paul is able to have peace. As he puts it in v. 25: "So take heart, men, for I have faith in God that it will be exactly as I have been told." Do you?
- B. But there is something else to consider that I haven't specifically mentioned to this point . . .

Front #2: Surrender

- A. Sometimes the most challenging thing in all this isn't believing that God can take a hard thing and spin it towards a happy ending, it's accepting that this is the story he's writing for you. Do you know what I mean?
 1. I know that your plan for me is good and won't fail.
 2. But what about my plan? What if your plan and all this hard stuff doesn't line up with my plan?
- B. That's where the rub is a lot of times. It's not so much about Faith as much as it is about Surrender.
 1. "I get it, you can use my singleness for your glory and my good, as I learn to be satisfied with you as my Bridegroom. But I don't want to be single for the rest of my life. So, if you won't provide that guy for me, I'll go out and get him myself."
 2. "I know, you can use my financial struggles for your glory and my good, as I learn to trust you as my Provider. But I don't want to wait on you anymore. I'm going to go make that money in whatever way I can."
 3. "Okay sure, you can use this relational conflict for your glory and my good, as I learn to bless and love even my enemies. But I don't want to. I don't want to deal with this. If you won't get these people out of my life, I'll do it myself. I'll build the wall, I'll cut them off."
- C. "This isn't supposed to be my story. I know you may be up to good in the storm, but I don't want the storm. So I'm going to get myself out of it. I'm going to take the helm. I'm going to pilot this thing into the kind of story I want."
 1. You do that and you'll never find the kind of peace I'm talking about.
 2. Because you're not God. And you can't captain things rightly.
 - a. These guys in our text tried to go with their gut, they ignored Paul back at the beginning, and look where it got them.
 - b. Now they're taking on water, and they're still at it. Scrambling around. Stressed out of their mind. Not eating or sleeping. Because it's on them and they've got to get it fixed, get it right, get this thing turned around.

- c. Peace finally comes when they don't just have Faith. They have Surrender: "If this is what you're writing, God, I'm here for it. You don't belong to me, I belong to you. I'm sorry for flipping that around. Not my will but yours be done."

"On the Night When He Was Betrayed"

- A. You know, as Paul is taking bread, giving thanks, breaking it, and distributing it to others (v. 35), I couldn't help but think of another meal, right?
 - 1. " ²³ [T]he Lord Jesus on the night when he was betrayed took bread, ²⁴ and when he had given thanks, he broke it . . ." and he gave it to his disciples (1 Cor. 11:23-24).
 - a. I'm not saying Paul is leading the group in a communion meal here (most commentators say that's likely not the case).
 - b. I'm just saying he learned this way of life from his Savior who's gone before him.
 - 2. When did Jesus share this meal with his friends? "On the night when he was betrayed . . ." That's when he took up the bread and gave thanks and enjoyed good food and fellowship.
 - a. He wasn't too stressed to eat. He wasn't thrown into a panic in light of the agony that was just hours away. "I can't eat, I can't drink, I can't stop. Leave me alone guys. Something horrible is brewing and I've got to figure out how to fix it."
 - b. No. He was able to stay calm in the chaos, to Sabbath in the storm, to have peace on the near side of his Father's provision . . . why?
 - i. Because he knew the provision was coming. He believed and he surrendered. And, of course, in due time . . . it came!

- B. And as it came for him, so it will come for his people.

One Application Point

- A. So I've got one seemingly simple application point for you this week. I think you're going to like it: Enjoy a good meal with some good friends. Stop and sabbath a bit. Let it linger into the night.
 - 1. Don't wait until you get all your stuff in line. Don't worry about the wind howling outside your window. Don't obsess so much over the waves. Don't fret about what tomorrow may bring.
 - 2. Take heart. God has you. He's going to keep you. He's going to carry you across that line. It's going to be okay.
- B. "And so it was that all were brought safely to land." (v. 44).