

COPING WITH THE EDGE OF NIGHT!

Weekly Bible Study

DON'T LET IT GET THE BEST OF YOU MINI-SERIES

Scripture Lesson

Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus (Phil. 4:6-7, KJV).

I. Introduction:

A. Narrative-When Momma's Stories Came On

1. There was a time when daytime television had its own rhythm. Before streaming, before DVRs, before anybody could watch an entire season on demand, America scheduled its afternoons around what our mothers and grandmothers simply called "their stories."

2. The music would rise, the announcer's voice would settle over the room, and familiar titles would carry viewers into another world: Days of Our Lives, As the World Turns, All My Children, and The Edge of Night. Their worlds were filled with romance and rivalry, secrets and sorrow, courtroom drama and family crisis. Every episode ended with something unresolved, because the storytellers knew how to leave people suspended between what had happened and what might happen next.

3. My mother had standards about what her children could watch. There were some programs she would permit, and there were other programs she decided were not for us. When it was time for her stories to come on, she sent us out of the room with the big color television and into our room with the little black-and-white television. Mama enjoyed the picture in color; we received

our childhood programming in shades of gray. We did not negotiate. We did not appeal. We left the room.

4. But one day Mama went grocery shopping. The house was quiet, the big color television was available, and curiosity got the best of us. We watched the forbidden program. We watched *The Edge of Night*! We saw the suspense, heard the secrets, felt the danger, and discovered why the program could hold grown people's attention. For a few minutes, we had crossed the line from the little black-and-white set into Mama's full-color world.

5. When Mama came home, our youngest brother, Ron, could not hold the secret. Ron spilled the beans. He told her exactly what we had done. There was no need for an investigation, no need to question witnesses, and no need to dust the television for fingerprints. Ron gave a full confession and included the names of his accomplices.

6. Mama then told us why she did not want us watching *The Edge of Night*. She said, in her own tongue talking special way, "When you get older, you will have to learn how to cope with the edge of night for yourselves." As a child, that explanation made no sense. I thought *The Edge of Night* was just the title of a television show. I did not know that it was also a description of a season in life.

7. But when I became a young adult, Mama's words came back with meaning. I learned that everybody eventually reaches a place where daylight seems to be disappearing. There are moments when certainty fades, familiar shapes become difficult to recognize, and the future looks darker than the past. Night does not always arrive at sunset. Sometimes it arrives with a telephone call, a diagnosis, a betrayal, a financial reversal, an empty chair, a troubled child, a private fear, or a prayer that seems unanswered.

8. The edge of night is that dangerous border between what you know and what you cannot see. It is the hour when faith must live without visible evidence, peace must stand while pressure is mounting, and the believer must decide whether anxiety will become the narrator of the story. Night itself is difficult, but the edge of night can be worse because it announces that something is changing and you do not yet know how dark it may become.

9. Philippians 4:6–7 was written for that borderland. Paul does not speak as a spectator sitting safely outside trouble. He writes as a prisoner whose future is uncertain. Yet from confinement he gives free people a strategy for freedom. He shows us how to face pressure without letting pressure possess us, how to acknowledge need without surrendering to panic, and how to enter the night with a peace that does not depend upon daylight.

B. Inclusion - So what does the EDGE OF NIGHT look like you asks?

- The edge of night is when you smile in public while your soul is weeping in private.
- It is when the telephone rings late and fear answers before you do.
- It is when the doctor uses a word you cannot pronounce, but you understand that your life may never be the same.
- It is when the money is running out while the month keeps running on.
- It is when you have prayed for change, but the situation appears to be getting worse.
- It is when the person you trusted becomes the person who wounded you.
- It is when grief turns an ordinary room into a museum of bad memories.
- It is when your child is grown enough to make decisions but not wise enough to avoid disaster.
- It is when night is approaching, but God is teaching you that darkness may limit your sight without limiting His sovereignty.

1. If we are not careful, the edge of night can get the best of us. It can make us panic instead of pray, assume instead of ask, retreat instead of reach, and surrender our minds before the battle has even begun.

2. Paul therefore gives the church more than a comforting quotation. He gives us a Spirit-inspired practice for surviving darkness without becoming dark.

C. Analysis of the Text

1. Chapter 1 declares that chains cannot stop the gospel. Chapter 2 reveals the humility of Christ, who made Himself of no reputation and became obedient unto death. Chapter 3 teaches believers to count former gains as loss for the excellency of knowing Christ and to press toward the mark. Chapter 4 calls the church to stand fast, reconcile broken fellowship, rejoice in the Lord, replace anxiety with prayer, discipline its thinking, practice the truth, and learn contentment.

2. The letter's great paradox is that a confined apostle teaches a free church how to live unconfined. Paul's body is guarded by soldiers, but his spirit is guarded by peace. Rome may control the room he occupies, but Rome cannot control the Christ who occupies him. Therefore Philippians is not positive thinking from a comfortable man. It is resurrection thinking from a suffering saint.

3. The immediate setting begins with Paul's command to rejoice always (4:4), to let a forbearing and gracious spirit be known to all people (4:5), and to live in the awareness that "the Lord is at hand." The command concerning anxiety is therefore surrounded by the Lord's nearness. Paul is not asking believers to manufacture calm in God's absence; he is calling them to practice prayer in God's presence.

4. The KJV word "**careful**" here does not mean thoughtful, responsible, or appropriately concerned. It carries the older sense of being full of care, anxious, divided, pulled apart by apprehension. The Greek verb *merimnaō* describes the mind being drawn in competing directions. Paul is not condemning planning, compassion, medical care, wise counsel, or responsible action. He is forbidding anxiety from becoming the governing authority of the inner life. "**For nothing**" makes the command comprehensive: no circumstance is qualified to dethrone Christ and rule the believer's heart.

5. The contrast is deliberate: nothing is to be treated as a license for anxiety, but everything is to be treated as a good reason for prayer. The verse does not say that everything is good. It says that everything can be brought to God. There is no fear too small, no crisis too bad, no grief too old, and no question too deep for the throne of grace. The believer's answer to the total reach of anxiety is the total reach of prayer.

6. **“Prayer”** (*proseuchē*) is the broad word for approaching God in reverence, communion, and worship. **“Supplication”** (*deēsis*) is the earnest appeal that rises from a definite need. Get this, prayer remembers who God is; supplication tells Him where it hurts. Prayer lifts the eyes toward His character; supplication opens the hands around our necessity. Together they teach us that coping is not pretending we have no need, it is carrying our real need into the presence of the real God.

7. Thanksgiving is not decorative language added to make prayer sound spiritual. It is the posture that remembers God’s past faithfulness while asking for His present help. Gratitude refuses to let the current crisis erase the record of grace. It does not thank God for evil as evil; it thanks God that evil cannot cancel His character, exhaust His resources, or separate His people from His love. Thanksgiving moves the believer from “What if everything goes wrong?” to “What has God already shown me about who He is?”

8. God is omniscient; our requests do not provide Him new information. Making them known changes the position of the burden. We name the need before God, surrender our demand to control the outcome, and place the matter under His wisdom. The noun translated **“requests”** emphasizes definite petitions. Paul is not commending vague religious speech. He invites believers to say what they need, ask in submission to God’s will, and trust the Father with both the request and the response.

9. Verse 7 begins with the result. Paul does not say, “And you will always receive the exact outcome you requested.” He promises **“the peace of God.”** This is peace that comes from God, reflects God’s own untroubled sovereignty, and is secured through reconciliation in Christ. Sometimes God changes the circumstance; always He is able to change the believer’s relationship to the circumstance. The answer may be yes, no, wait, or something wiser than we imagined, but peace is available before the situation is explained.

10. God’s peace transcends calculation. It does not always make sense to observers because it is not produced by favorable conditions. It is possible to explain peace when the test is negative, the account is full, the family is united, and the future is clear. The peace Paul describes stands when the facts still hurt.

It is not irrational; it is supra-rational. It goes beyond what human analysis can manufacture because its source is greater than the mind that tries to analyze it.

11. The verb translated **“keep”** (*phroureō*) is a military word: to guard, protect, or hold under watch like a garrison. Philippi was a Roman colony acquainted with soldiers and civic security. Paul creates a striking picture: peace puts on armor. The believer who prays is not promised a life without invasion attempts; the believer is promised a divine sentry over the inner gates. **“Hearts”** points to the center of the inner person: desire, will, affection, and thought, while **“minds”** includes the thoughts, designs, and mental conclusions produced within. God’s peace guards both what we feel and what we formulate.

D. Parallel-Here’s the truth and it’s my prayer that you can handle it.

1. As believers, we will face the Edge of Night, when life becomes dark, trouble draws near, and answers are difficult to see. But we cope with it by turning every worry into prayer and trusting God to guard our hearts with His peace.
2. As believers, we will face the Edge of Night, when fear whispers that the worst is about to happen. But we cope with it by refusing to panic, presenting our requests to God, and thanking Him before the answer arrives.
3. As believers, we will face the Edge of Night, when anxiety attacks our minds and uncertainty troubles our hearts. But we cope with it by praying about everything and allowing the peace of God to protect us from what we cannot control.
4. As believers, we will face the Edge of Night, when the darkness around us attempts to create darkness within us. But we cope with it by releasing our burdens to God and receiving a peace that surpasses all understanding.
5. As believers, we will face the Edge of Night, when problems multiply, pressure intensifies, and peace appears impossible. But we cope with it by replacing worry with prayer, fear with faith, and complaining with thanksgiving.
6. As believers, we will face the Edge of Night, when we do not know what tomorrow holds or how tonight will end. But we cope with it by

placing the unknown into the hands of the God who knows everything.

7. As believers, we will face the Edge of Night, when our circumstances tell us to be afraid. But we cope with it by allowing prayer to change the atmosphere of our hearts before God changes the circumstances of our lives.
8. As believers, we will face the Edge of Night, when the enemy attempts to disturb our hearts and dominate our thoughts. But we cope with it by trusting the peace of God to stand guard over our hearts and minds through Christ Jesus.
9. As believers, we will face the Edge of Night, when we cannot explain what is happening, understand why it is happening, or determine when it will end. But we cope with it by trusting a peace that does not require an explanation.
10. As believers, we will face the Edge of Night, but we never face it alone. We cope with it by praying faithfully, thanking God continually, trusting Christ completely, and resting in the promise that God's peace will keep us until morning comes!

E. Proposition: So then, when carefully studied this passage gives us who are in Christ the victory over the Edge of Night. What does the text us that we should do?

II. RELEASE IT

A. Practical Idea - You cannot hold the hand of God and keep a death grip on the burden at the same time. What you refuse to release will eventually begin to rule. The edge of night gets the best of us when we keep rehearsing what God has invited us to let go of. Please hear this word, RELEASE IT!

B. Principle from the Passage

1. Paul begins, ***“Be careful for nothing.”*** Grammatically, the command confronts an ongoing pattern of anxious preoccupation. The apostle does not tell the Philippians that there is nothing to be concerned about; he tells

them that nothing should be allowed to turn concern into controlling anxiety. Their situation included opposition (1:28–30), internal tension (4:2–3), financial need (4:10–19), concern for Paul and Epaphroditus (2:25–30), and uncertainty about Paul’s trial. Still, anxiety was not to occupy the throne.

2. Before Paul tells them what to do with their requests, he tells them what to stop doing with their worries. Release is not denial. Biblical surrender names the burden honestly and transfers the right of final control to God. First Peter 5:7 says, ***“Casting all your care upon him; for he careth for you.”*** The word picture is decisive action: throw the weight onto the One strong enough to carry it. We release the burden not because it is light, but because God is strong; not because it is unimportant, but because we are important to Him.

C. Practical Application: RELEASE IT!

- Release the problem you cannot solve to the God who cannot fail.
- Release the person you cannot control to the Savior who can change a heart.
- Release the outcome you cannot predict to the Lord who already occupies tomorrow.
- Release the diagnosis, but remain faithful to wise treatment and care.
- Release the bill, then obey God in stewardship and take the next responsible step.
- Release the child, but keep covering that child in prayer and truth.
- Release the betrayal so bitterness does not make a permanent home in you.
- Release the regret; repentance should produce transformation, not lifelong self-torture.
- Release the timetable; God’s delay is not proof of God’s desertion.
- Release the need to know every detail before you decide to trust God.
- Release the version of your future that requires everything to happen your way.
- Release the midnight imagination that keeps writing endings God never authorized.

- Release the pressure to appear strong; grace works beautifully through admitted weakness.
- Release the offense before it occupies more space in you than the offender deserves.
- Release it at the altar and when worry tries to pick it up again, release it again!

1. Here is the practice: write the burden in one clear sentence. Read it aloud to God. Beneath it write, "This matter belongs to the Lord; my next act of obedience belongs to me."

2. Then identify the one obedient action you can take today and refuse to carry the part only God can control. Surrender is not inactivity; it is action without the illusion of sovereignty.

D. Doctrinal Principle: The Providence of God

1. The radical Christian conviction beneath release is divine providence: God continually preserves, governs, and directs His creation toward His holy purposes. Providence does not mean that everything that happens is good; it means that nothing that happens places the believer outside God's knowledge, presence, or redemptive capacity. Romans 8:28 does not call all things good, it declares that God works in all things for good to those who love Him and are called according to His purpose.

2. Release is possible because history is not loose in the universe; it is held in the hands of God.

E. Biblical Illustration:

1. In 1 Samuel 1, Hannah carries years of grief, provocation, and unanswered longing into the house of the Lord. She pours out her soul, makes her petition, and leaves before the answer arrives. Verse 18 says her countenance was no more sad.

2. Nothing visible had changed, she was not yet pregnant, Peninnah had not apologized, and Eli had not performed a miracle. But Hannah had released the burden in the presence of God. Later, when

Samuel was born, she released the gift back to the Giver. Hannah teaches us that surrender can change your face before God changes your facts.

F. Practical Illustration:

1. This may sound crazy, but when I'm at the airport I people watch. I love being at the baggage claim. I saw this man once pulling up to the airport with a huge heavy suitcase. He was struggling with it. At the ticket counter the suitcase is weighed, tagged, and placed on the conveyor. He let that huge heavy thing go!

2. Now imagine this dude climbing over the counter, grabbing the suitcase back, dragging it through security, wrestling it down the jetway, and trying to hold it during the flight. That would be just as crazy as the day is long. You see once released the airline has accepted responsibility for carrying what the passenger checked in.

3. Here's the point, many believers pray, attach God's name to the burden, and then pull it back off the conveyor belt before leaving the altar. Release means you keep the claim ticket, but stop trying to carry what you have checked into His care. He's got it covered so let it go!

G. Moment of Meditation: In what ways are you like the man at the airport with his huge piece of luggage? Are you willing right now to trust God with it and release it to Him?

III. REQUEST IT

A. Practical Idea-Worry is a conversation you keep having with yourself; prayer is the conversation you choose to have with God. If the issue is large enough to disturb your peace, it is large enough to become a request. Do not just think about it learn how to REQUEST IT!

B. Principle

1. Paul replaces anxious activity with a fourfold movement: ***“in every thing,” “by prayer,” “and supplication,” “with thanksgiving,” let definite “requests”*** be made known to God. The replacement matters. Scripture does not command an empty mind; it redirects an occupied mind.

2. Anxiety loops inward, but prayer reaches upward. Anxiety generalizes “Everything is going wrong” but supplication specifies “Father, this is the need.” Anxiety forgets yesterday, but thanksgiving remembers grace. Anxiety demands control, but a request humbly submits desire to the Father.

3. The text says ***“unto God.”*** Prayer is more than verbalizing stress; it is consciously bringing the matter into the presence of the Father. God already knows the need, but He invites relationship. Petition is not a mechanism for manipulating divine will.

4. Now here’s the best part, ***“with thanksgiving.”*** The term used here by Paul is ***eucharisteo***. It means to speak well about grace. Get this, the more you brag the better you feel!

5. Prayer with thanksgiving is the privilege by which children speak honestly to a Father whose wisdom is perfect, whose love is proven at Calvary, and whose power has no boundary. With thanksgiving added to a petition life's pressure becomes easier to deal with.

C. Practical Application: In this stead, Turn Pressure into Prayer.....

- When fear says, “What if?” answer with, “Father, I ask.”
- Tell God what happened, what it did to you, what you need, and what you are afraid may happen next.

- Ask for wisdom before asking for escape; sometimes God delivers us from it, and sometimes He develops us through it.
- Ask for courage to obey while you wait for clarity.
- Ask for clean motives so the request seeks God's glory and not only personal comfort.
- Add thanksgiving by naming three previous places where God carried you.
- Pray Scripture back to God not to remind Him of His Word, but to remind your soul of His faithful character.
- Turn the 2:00 a.m. awakening into a sanctuary; if anxiety woke you, let prayer with the Holy Ghost keep you company.
- Put the phone down before panic sends a message that wisdom would never write.
- Make your request, then become quiet enough for the Holy Spirit to stand in the gap for the request.
- Do not measure prayer by emotional volume; a whispered prayer reaches the same throne as a loud one does.
- Keep praying without making worry your evidence that God has not heard you.
- End every petition with surrendered confidence: "Nevertheless, not my will, but thine, be done."
 1. A practical pattern is P-R-A-Y:
 2. PRAISE God for who He is;
 3. RELEASE the burden you are carrying;
 4. ASK specifically for what you need;
 5. YIELD the outcome to His wisdom. Then add thanksgiving before the answer comes. Thanksgiving in advance says, "God, I do not know what You will do, but I know who You have always been."

E. Doctrinal Principle:

1. Christian prayer rests on two doctrines: God is our Father, and Jesus Christ is our Mediator. We do not approach an indifferent force; by adoption we cry, ***“Abba, Father”*** (Romans 8:15).

2. We do not approach God on the strength of our performance; we come boldly unto the throne of grace through our great High Priest (Hebrews 4:14–16). Prayer is not convincing a reluctant God to care.

3. At the cross, God has already demonstrated the depth of His love; through Christ, believers have access to the Father by one Spirit (Ephesians 2:18). Therefore request is not presumption it is the blood-bought privilege of the redeemed.

F. Biblical Illustration:

1. In 2 Chronicles 20, a great multitude comes against Judah. Jehoshaphat fears, but fear does not get the final word: he ***“set himself to seek the LORD.”*** Before the assembled nation he admits, ***“We have no might against this great company ... neither know we what to do: but our eyes are upon thee”*** (v. 12).

2. The request is honest, specific, complete, and surrendered. God answers that the battle belongs to Him. Judah goes out with singers before soldiers, thanking God before victory is visible. Their request does not deny the army; it relocates confidence from their strength to God’s sovereignty.

F. Practical Illustration:

1. My friend Carolyn is the Supervisor of the 911 Dispatch Center in Beaumont. One day she told me something that I will never forget. She said “Pastor, when a person calls 911, the dispatcher does not need a sermon. The dispatcher needs the caller to state the emergency, give the location, answer the questions, and follow the instructions.”

2. That’s how prayer works! Tell God what you need. Tell the Lord what is going on and let Him do the rest because He will not fail you!

3. Here’s what the Bible says about it.....

- **Jeremiah 33:3**

“Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not.”

- **Psalms 34:17**

“The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.”

- **Isaiah 65:24**

“And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”

- **Matthew 7:7–8**

“Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”

- **Mark 11:24**

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.”

- **John 14:13–14**

“And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.”

- **John 15:7**

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

- **1 John 5:14–15**

“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.”

IV. RECEIVE IT

A. Practical Idea - God's peace is not the trophy handed out after the storm; it is the guard assigned while the storm is still raging. Stop waiting for everything around you to settle before you permit your soul to rest. RECEIVE IT!

B. Principle

1. The conjunction **“And”** introduces the promised result of thankful prayer: **“the peace of God ... shall keep your hearts and minds through Christ Jesus.”** Paul promises peace, not complete explanation. This peace **“passeth all understanding”**; it exceeds the mind’s capacity to generate or fully account for it. The future verb **“shall keep”** is not passive sentiment. God’s peace will act like a garrison, standing watch over the believer’s inner life.

2. The location is decisive: **“through Christ Jesus,”** or in union with Him. Peace is not received by pretending pain is unreal. It is received by resting in the crucified and risen Christ whose lordship is more real than pain. The guarding covers both **“hearts”** and **“minds”** the source of inner life and the thoughts that arise from it.

3. The edge of night often attacks twice: first through what happens, then through what our minds say the event means. God’s peace guards the wound and the interpretation of the wound.

C. Practical Application: Live With His Peace By Receiving His Peace As Your Portion

- Receive peace before you receive an explanation.
- Receive peace that lets you breathe without pretending the burden is small.
- Receive peace that keeps one painful chapter from becoming the title of your entire life.
- Receive peace that prevents an anxious heart from making an impulsive decision.
- Receive peace that gives you permission to sleep while God remains awake.
- Receive peace that guards your mouth from saying what fear drafted.
- Receive peace that guards your imagination from rehearsing disasters that have not happened.

- Receive peace that allows you to forgive without calling the offense acceptable.
- Receive peace that enables you to serve while your own answer is still pending.
- Receive peace that can sit in a hospital room and still confess, “God is here.”
- Receive peace that does not need everybody else to understand why you still have joy.
- Receive peace by disciplining your thoughts with Philippians 4:8 after praying Philippians 4:6.
- Receive peace by practicing Philippians 4:9 do the truth you have learned, received, heard, and seen.
- Receive peace as a present grace, and thank God that night has borders it cannot cross.

D. Doctrinal Principle: Peace **WITH** God Produces the Peace **OF** God

1. The Greek term for peace is *irene* and it does not peace the absence of chaos, but more so the presence of Christ. With this in mind, the peace of God rests upon having peace with God in justification. Romans 5:1 declares, ***“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”***

2. The cross has ended the believer’s hostility with God; Christ has borne sin’s judgment and reconciled us to the Father. Because our ultimate standing is secure in Christ, temporal circumstances cannot have the final word over us. The peace of God is not self-hypnosis. It is the inward fruit of an objective gospel reality: I belong to Christ, Christ belongs to the Father, and nothing can separate me from His love.

E. Biblical Illustration:

1. In Mark 4:35-41, a violent storm fills the boat with water while Jesus sleeps on a pillow. The disciples interpret His sleep as indifference: “Master, carest thou not that we perish?” Jesus rises, rebukes the wind, and commands

the sea, ***“Peace, be still.”*** But the deeper revelation is that the peace was in the boat before the weather became peaceful.

2. The sleeping Christ was not unaware; He was unafraid. The disciples had the presence of the Lord but had not yet learned to receive the peace of the Lord. When Christ is in the vessel, the storm may frighten you, but it cannot cancel His destination: ***“Let us pass over unto the other side.”***

F. Practical Illustration:

1. Not long ago I noticed something that caught my attention. My cheap headphone set did not cancel out the noise I heard from the outside. So my kids bought me some BEATS! It changed everything for me! You see, they detect the surrounding noise and generate a counter-signal that keeps the roar from dominating what I actually hear. When I’m on the plane the engines are still loud, the plane is still moving and the engine is still operating, and turbulence may still occur but my BEATS make the adjustment.

2. This is how God’s peace works! It does not always silence the circumstance immediately. It introduces a stronger word into the soul: “I am with thee.” The medical report may still exist, the meeting may still be scheduled, the grief may still be real, and the answer may still be pending. But the roar no longer has exclusive access to your mind. The promises of God speak louder than the predictions of fear.

V. CONCLUSION AND CELEBRATION:

A. One of the documented storylines from The Edge of Night aired in 1980 and centered on Draper Scott.....

1. Draper had been unjustly convicted of murder and was being transported in handcuffs when the train crashed and began sinking into an overflowing river. It’s exactly why my mother didn’t want us to see it. Nevertheless, inside that wreckage, another prisoner named Sam made a costly decision. Sam released Draper from the handcuffs so Draper could climb through a broken window and go for help.

2. The episode’s surviving summary says that Sam then fastened himself back to a dead passenger. Draper looked back and the train

exploded. That is an edge-of-night scene if there ever was one: darkness, water, wreckage, confinement, injustice, terror, and a ticking moment before destruction. Draper could not save himself while he remained bound. Somebody had to unlock the chains. Somebody had to make freedom possible. Somebody stayed in the place of death so another person could climb out alive.

3. At Calvary, the innocent One took the place of the guilty. He was bound so we could be loosed. He stayed under the sentence of death so we could walk out into everlasting life. On Friday, Jesus faced the edge of night. The sun refused to shine from the sixth hour to the ninth hour. Darkness covered the land. He carried our sins in His own body on the tree. He cried, "My God, my God, why hast thou forsaken me?" He bowed His head and gave up the ghost. They took Him down, wrapped Him, and laid Him in a borrowed tomb. Friday looked like the light of the world had gone out.

5. But night has an edge, it has a boundary, a limit, a place where it must stop! Early Sunday morning, the brightness of eternity broke into the darkness of the grave. Jesus got up with all power in His hands. The stone was rolled away, the tomb was emptied, death was defeated, hell was frustrated, the grave was robbed, and the captives were set free!

6. That is why the edge of night cannot get the best of us. We release it because Jesus carried the heaviest burden. We request it because His blood has opened the way to the Father. We receive it because the risen Christ has given us peace that the world cannot give and the world cannot take away!