

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Act 27, verse 1 through 28. Verse 10. These are the words of gone. And when it was decided that we should sail to Italy, they delivered paul and some other prisoners to one named Julius a centurion of the agustin regiment. So entering a ship of adrometium. We put to c meaning to sail along the coasts of asia.

Arousarchus in Macedonian of Thessalonica was with us and the day next day we landed at Sardin. And Julius treated paul kindly. And gave him liberty to go to his friends and receive care. When we had put to see from there, we sailed under the shelter of cyprus because the winds were contrary.

And when we sailed over the sea which is alsolesia and pamphilia, we came to Myra a city of lizia. There the centurion found in alexandrian, ship sailing to Italy and he put us on board. And when we had sailed slowly, Many days and arrived with difficulty offnitis, the wind not permitting us to proceed.

We sailed under the shelter of crete off, Salmane, passing it with difficulty, we came to a place called Fair Havens near the city of laissea. Now, when much time had been spent, And sailing was now dangerous because the fast was already over, paul advised them saying, Man, i perceive that this voyage will end with disaster and much lost, not only of the cargo and ship but also of our lives.

Nevertheless the centurion was more persuaded by the helmsman and the owner of the ship then by the things spoken by paul. And because the harbor was not suitable to winter in the majority advised to set sail from there. Also, if, by any means they could reach Phoenix, a harbor of crete, opening toward the southwest and northwest and winter there, When the south wind blew softly, supposing that they had obtained their desire putting out to sea, they sailed close by crete.

But not long after a tempestuous headwind arose called eurocliden. So when the ship was caught and could not head into the wind, we let her drive. And running under the shelter of an island called clada. We secured the skiff with difficulty. When they had taken it on board, they used cables to undergird the ship.

And fearing less they should run aground on the service ends, they struck sale and so were driven And because we were exceedingly tempest, tossed, the next day, they lightened the ship on the third day. We threw the ship's tackle overboard with our own and Now, when neither son nor stars appeared for many days and no small tempest beat on us, all hope that we would be saved was finally given up.

But after long abstinence from food, then paul stood in the midst of them and said men, you should have listened to me. And not have sailed from crete and incurred, this disaster and loss. And now i urge you to take heart. For there will be no loss of life among you but only of the ship.

For their stood by me this night and angel of the god to whom i belong. And whom i serve saying, Do not be afraid. Paul. You must be brought before, caesar. And indeed, god has granted you. All those who sail with you. Therefore, take heart men. For, i believe god.

That it will be just as it was told me. However, We must run aground on a certain island. Now, when the 14th night had come as we were driven up and down in the Adriatic, sea about midnight, the sailor's, since that, they were drawing near some land and they took soundings and found it to be 25ths.

And when they had gone a little further, they took soundings again and found it to be 15 fathoms. Then fearing lest we should run aground on the rocks. They dropped four anchors from the stern and prayed for the day to come. And as the sailors were seeking to escape from the ship when they had let down the stiff into the sea under pretense of putting out anchors from the prowl.

Paul said to the centurion and a soldiers. Unless these men stay in the ship, you cannot be saved. Then the soldiers cut away the ropes of the skiff and let it fall off. And as day was about to dawn, paul implored them all to take food saying, today is the 14th day.

You have waited and continued without food and eaten nothing. Therefore, i urge you to take nourishment for this is for your survival. Since not, a hair will fall from the head of any of you. And when he had said these things he took bread. And gave thanks to god in the presence of them all.

And when he had broken it, he began to eat. Then they were all encouraged and all sorts of food themselves. And in all we were 276 persons on the ship. So when they had eaten enough, they lightened the ship and throughout the wheat into the sea. When it was day, they did not recognize the land.

But they observed obey with a beach onto which they planned to run the ship if possible. They let go the anchors and left them in the sea. Meanwhile, loosing the rudder ropes and they hoisted the main sail to the wind and made for sure. But striking a place where two seas met they ran the ship of ground and the prouse stuck fast and remained immovable.

But the stern was being broken up by the violence of the waves. And the soldiers plan was to kill the prisoners, lest any of them should swim away and escape But the centurion wanting To say, paul. Kept them from their purpose, and commanded that, those who could swim should jump overboard first and get to land and the rest, some on boards.

And some on parts of the ship, And so it was that they all escaped safely to land. Now when they had escaped, then they found out that the island was called malta. And the natives showed us unusual, kindness for they kindle. The fire and made us all welcome because of the rain that was falling then because of the clock cold But when paul had gathered a bundle of sticks and laid them on the fire, a viper came out because of the heat and fastened on his hand.

So in the native saw the creature hanging from his hand, they said to one another, no doubt. This man is a murderer him though. He is escaped the sea yet. Justice does not a lot of live. But he shook off the creature into the fire and suffered no harm.

However, they were expecting that he would swell up or suddenly fall down dead. But after they had looked for a long time. And saw no harm come to him. They changed their minds and said that he was a god. And that region there was an estate of the leading citizen of the island.

His name was Publius who received us and entertained us courteously for three days? And it happened that the father of Publius lay sick of a fever and dysentery. Paul went into him. And prayed and he laid his hands on him. And healed him. So when this was done the rest of those on the island who had diseases also came and were healed.

They also honored us in many ways. And when we departed, they provided such things as we were necessary. Oh man, this ends this reading of God's inspired and inherent word. We rejoice to know that he adds his blessing to the preaching of it. Please be seated.

Sometimes there are dramatic moments in your life. The Lord, uh, brings from time to time. Dramatic tension into our lives for Paul. There was one dramatic tension that he never had taken away. He was given a thorn in the flesh. He knew deeply his weakness from it, he prayed that it would be taken away, but the Lord had given him that particular.

One always to remind him that God's grace has made perfect and weakness at other times. The Lord does. Bring us through things. Just to show how faithful His word is. Uh we've seen often, as we have read through the Old Testament together, how the nation of Israel, the not first, the family and then the nation from whom and through whom, the Christ would come according to the flesh.

It often seemed like it hung by a thread. But the Lord often gives us for life to hang by a thread. So that we can see if the thread by which it hangs is the promise of God. In the Lord Jesus Christ, the infinite tensile strength that holds us.

Will never break. We'll never snap. And we'll be all the more impressed with the faithfulness of God's word to us and the wisdom in which God orders all things and the power with which he carries it about. And so we have something of that nature here as we have noted really all the way back to where Paul was saying he didn't know what awaited him in Jerusalem.

But that there were sufferings and chains and he gets to the sufferings and chains in Jerusalem and then the Lord tells him in chapter 23 and verse 11. And he gives him a command that we all need to obey with respect to the doctrine that is driving the passage before us be of good cheer.

Paul one of those commands the very simple straightforward obviously right. And if we could trust by the spirit of God how life transforming, it would be. Excuse me, be of good cheer, Paul 4. As you have testified for me in Jerusalem. So you must also bear witness in Rome.

We have many reasons to be of good cheer from the scriptures. We know that God works all things together for good, for those who love him. Why because how did we come to love him by his calling us according to his purpose? It's the only way a man comes to love him.

And of course, God will work all things together for the good of a man that he's determined to conform to the image of Christ, whatever comes between being called, or even an eternity before that being elected, and then called and being conformed to the image of Christ delighting in God, like, Jesus delights in God, knowing the love of God and loving God with her separate reciprocal.

Love the way, Jesus knows the love of God, and loves God with reciprocal. Love, surely. Anything that comes in between is worth it. If that is where it's going. And that is where it's going. Put off and we end up walking by sight instead of by faith. Walking by how things seem to our eyes and to our senses and to our anxieties to be going, rather than, by according to how the word of God says.

It's going because that's what faith does. Faith doesn't take a blind leap. And say, well, it is completely irrational to believe that things are actually going well and for my good. So, I'll believe that since it's a rational and I'll call it faith. No. Faith takes what the word of God says.

And it says, That is infinitely. More sure. Than anything else. So, whatever site seems to say, I'm gonna believe. God. That it was that it is. Uh, it will be as was spoken to me. And so we come to chapter 27, And a little bit into chapter 28 and we see God, creating a dramatic tension by apparently endangering the promise in chapter 23 and verse 11.

He's in danger from from shipwreck, and he's in danger from soldiers, that want to execute him, so that none of the prisoners can get away and he's in danger from venomous snakes.

But the word of God. The word of God has determined has promised. That he would testify for the Lord Jesus. And wrong. Now, you may not have you don't have? Let me change that to one of certainty. Lest you think you do have? And you don't have particular promises from God.

About how long you will live. Or what you will get to do. And yet you do have promises that go beyond this life. Where death joins. Conversion and the resurrection. In sanctifying you? Isn't that amazing? But God has done to your death if you're a Christian. Your conversion was the time at which you were given a new nature.

Sanctified positionally, no longer. Were you in the flesh, you became you became to be in the spirit even though the flesh remained in you you are not in it, you were in Christ. And so there's that first, great moment of positional sanctification and then at the last, your your bodies will be made to match at the resurrection, your bodies will be made to match.

Christ's glorious body. That final moment in which you're finally fully conformed to the image of the Lord Jesus Christ. And in between there's a moment at which your soul is made perfectly to match the Lord. Jesus Christ. And what is that moment? It's the moment of your death. And so what have you to fear?

What have you to fear dear Christian? Even if God hasn't told you, you must make it to Nashville on testify for the Lord Jesus there. Not the Nashville is under Rome, Rome is probably Well, I won't make any comments about national.

But this is then a passage about living by faith. Living by faith in this world so long as the Lord keeps us here. You know that if you are still alive, now the Lord has work for you to do. To die will begin as we have just heard, but if we are to live, it means useful service.

For the good of God's people unto the glory of God, that's the dilemma for Paul and Philippians, isn't it? He knows what has been done to death and he can't wait to be present with the Lord and fully conformed to Christ in his soul. He says, as far as self-interest goes, that would be better by far.

And yeah, it's better for God's people's sake. That he would remain. This is why you're still alive. Wouldn't. Wouldn't it be a fulfillment? Of all that the Lord has promised to you in Jesus Christ. For him to take you now. To put an end to your sinning, which you hate the most, or should and you're suffering, which you, and he also dislike and can't wait for to come to an end.

And yet it is good for his glory. And for his people that you would, Continue. So how how are we to live by faith? Well, much of the first point has Has been swallowed up already living by faith as those who are protected by God. And then, living by faith, as those who are heard by

god and living by faith as those who are employed by god, or if you prefer Trusting praying and working.

Trusting praying and working living by faith as those who are protected by god, the apostle gives us a window into how he is thinking. As he does so intentionally to all of his shipmates, he has Careful motives and how he speaks to them and how he prays and how he conducts himself.

But we are blessed to hear this, this description of god that he gives in verse 23. He says for their stood by me this night and angel of And this is one of his titles for god. And the thought to be, if you're a christian, One of your favorite titles, for god.

The god to whom. I belong. The god to whom i belong. Not just that he made me but he made me for himself. He made me in his image. He made me to have that knowing and being known that is is a a bursting into creation and into time of a fellowship that exists within the godhead itself between the father and the son and the holy spirit and he made me so that i might know him but i sinned against the knowledge of him I didn't want to live for the glory of god.

I didn't want to live for the enjoyment of god. I wanted to believe the lie of the devil that i could be like, god not imaging him and knowing him and enjoying him. But getting to have the whole world to do whatever i thought was good. And trying to stop the whole world from doing whatever, i thought was evil.

So that my relationship to the knowledge of good and evil would be like god's relationship. To the knowledge of good and evil. And after, We had repelled against him in the way of lucifer and Babylon and sodom, and babble and a Syria and philistia, and that's just the list from the Isaiah reading.

He still. Called his. Elect. Those whom he would bring to hear of the lord jesus, those whom, he would bring to trust in the lord jesus, those whom he would bring to be servants of the lord. Jesus, go back and read some time. The first two verses of Isaiah, 14 that we heard this morning.

Remembering that jesus is capital. I israel and that we are brought up and we are so happy. We are so happy to be his bond servants to be ruled, but the greatest benevolence in the greatest authority that there ever can be. Even after that. Even after we had sinned against him in our first father, adam.

And each of you did in your first father, Adam, And after you have sit, you had sinned against him with the nature that you've got from Adam. He gave his son to be another Adam. He gave his son to be the servant the israel. That's what the back third of the book of Isaiah is all about that.

That ethnic israel had failed to be And so now you can come to god. Through faith in jesus christ, jesus, who shed his blood, who suffered the wrath, that all of our sins, the the suffered, the wrath that our sins deserve and who died? The death? That was the wages the penalty for our sin.

Jesus, who so, completely paid the penalty. That anyone who trusts in him is fully and only in the favor of god so that there is no condemnation against you at all already. If you are believing in jesus christ and joined to jesus christ. Well, how much does god love?

His son? And when will the love for his son? Be interrupted? What can separate god's love from his son? Well, if you are in his son, nothing can separate. God's love from you either.

Because you are in Jesus and this he has done for you. He has joined you to his son and indwelt.

You, by his spirit who makes you not only to believe in Jesus Christ. But to call God, you're abba. To speak of him, not a reverently, the Lord, Jesus never spoke irreverently of his father, or lightly of his father. Once But to speak of him with the same intimacy as Jesus Christ himself.

The spirit who has Jesus, grew and wisdom, and in favor with God was teaching him. Those things in his humanity teaches our own hearts, to say that about our father, Now, for those who you of you, Who believe? This has been thrilling just to recount. What's behind being able to say The God to whom I belong.

And if it has not thrilled your heart, If you've not been identified with being taught by the spirit to trust only in Jesus Christ and rejoice over the removal of all your sin. Then will you not now hear? That he calls to all people everywhere. To turn from your sin.

To give up being your own God, to give up being your own purpose, to give up me and your own pleasure. And find in Jesus Christ. The living God, who not only has paid the penalty. For your having done all those things up until this point in your life.

But who will be? Your God, your purpose, your power, your pleasure. Who will take you as his own to whom you will be united for the rest of this life and forever. In whom there will never again. Be condemnation. From God for your sin and whom you can never be even ever so slightly separated, From the love of God for you.

That is in Christ, Jesus. And so, what a marvelous way to describe God the God. To whom. I belong. And of course, implied in this passage. Is that he rules? Overall things. Is the God to whom I belong and we haven't even covered the second half there and whom I worship.

There are different New Testament words for serve. This one comes from the same root as an English word that you would know is liturgy. And you can hear already, what kind of service especially is here. It's not just describing the set times of worship that private worship in his word and prayer.

The family worship in his word and prayer. And singing, don't forget to sing in your private worship too. And the public worship that we are participating in now. But the God unto whom my whole living is as offering my body as a living sacrifice. So that what I do when I'm acting upon his world in my work is shaped by the same mind and heart as what I do when I'm acting upon him directly in the worship.

And so he describes God as someone who has redeemed him so that he would belong to him so that his whole life would be a worshiping of him. And if you know that about God, Then you trust what he says in his word. And you trust him in what he's doing in his world.

You trust what he says in his word. Now, listen to the way that he speaks. In verse 25. Therefore, take heart men. For, I believe God. That it will be just as it was told me. Some of you, I know have relatives. Who. And Uh, we all know people who have difficulty with is the Bible true?

Is the Bible accurate? But we get to the certainty of the accuracy of the word of God. Not by examining the manuscript history and seeing how far and how close to original documents we can have and not by what councils of men have said, although we're thankful for when the elders that Christ calls in his church, do his do their job and guard.

The flock from wrong documents that are falsely. Claiming to be the word of god. But we trust that the god who created me and the god who redeemed, me and the god who brought me to him himself as his own and the god who has made my whole life, a service unto him, as worship that he will give his word and he will preserve his word.

And so, it's in his providence. That the And yes, they have been kept well. And you can use that and defense to those who are unbelieving attackers. It's in his providence that we have more documentary support for the bible than for any other ancient book and that's in his providence that you can read early church fathers.

Well not that early we wouldn't think of three or four hundred years of short but that you can read early church fathers that that say Yeah, we know that there are variance out there, but the original is an emphasis And you can go compare it there so that we have a strong confidence.

But the confidence isn't in the copies that remain. It's in the god. Who did that in his providents? Paul's confidence wasn't. And that he was sure that he saw an angel. His confidence was. In the god to whom he belongs. And therefore is What he knows about his god?

And has belonging to him. That makes him sure of the angel and sure of the angels worked. I believe god. That it will be just as it was told me. And so you open your bible. And you read the scripture. And you believe god. That it was just as was told you.

In these. Breathe. Outwards. Of god. Faith believes. Faith believes god's word, faith believes. Or trusts god, and his work in the world, it believes that everything Comes. In god's providence. Believes that everything comes in god's providence. And so it's not just that You know, paul is handed over to a new centurion named Julius and Almost miraculously you would say or an unbeliever might say or A.

Uh, less than as careful as he meant to preacher might say. The miraculously Julius. Is kind to paul in verse 3 and give some liberty to go to his friends and receive care. Well, yes. Julius was kind, but that was because god was being kind of all. God gave him favor.

In the new centurion's eyes. And all the way through. If if the, if the sea roars and rages and and threatens to drown, you all that comes in the providence of god too. The sea might not seem very kind, but god is still Being. Kind. How much easier it is.

To suffer whether it's illness or cancer injury or economic ruin or the persecution of men or the betrayal of a near friend. If you know that god to whom you belong and who you worship is being kind to you in the providence, Is using it as one of the steps and one of the means by which he brings you at last and to full conformity, With the lord jesus christ.

And so paul is able to shake off a snake into the fire. Because he knows it. He's going to get to Caesar. And testify before, Caesar But paul also receives The kindness of the maltese. He's, he's now been used to heal them all. As kindness from god and so forth.

Now, when faith believes god's word and trusts god in all of his work, that doesn't mean that faith does not itself work. We're going to come to that. We've got a whole point for it. But at this point, i don't want any of you to have this. This view of god's providential care in your life as something that would excuse, something that really comes from our flesh.

Doesn't it the, the laziness, the lack of love for god and love for others, that makes good. Use of the means that he has given us. In this world sometimes that masquerades its faith, but that's not faith. That's not trusting. The god, he has designed his world in a particular way and

given us minds to learn and understand and be curious and given us hands and feet to work and responds and more on that.

More on that later. Living by faith as those protected by god. And it frees you to love your neighbor, doesn't it? Because now you're not living for your neighbor's, praise Which often? Makes you to put being liked by him over actually doing him good. Many of us have very near neighbors called our children.

And we constantly have to put. Doing them good as a higher priority. Than being liked by them. And the answer that we will give about the cake or the cookie, or the popsicle, or the video game, or the going over to the friend's house or the standing up later or the whatever it is.

Knowing that the lord to whom we belong and the lord whom we worship is doing everything, he said in his word, and as the one who is sovereignly at work and everything that happens in his world, That frees me to love my neighbor. I'm neither afraid. Uh, neither pandering for His esteem, nor am i?

Afraid of what he might do to me or what he might think of me. How many, how many of us? How many times? I'm in there with you, too. Have had a moment in which we could do the most loving thing in the world for our neighbor. Tell him.

Tell him about the god to whom we belong and whom we worship. And because We were afraid of what he might think of us. We failed to love him. In that moment. But what we need then don't we as to walk by faith and not by sight. To walk in the knowledge that that god is doing, according to his word and that he is at work in his world which frees me from being afraid of what's going to happen.

So that i may love god. And my neighbor. Let's try at least to Get 3.2. Living by faith as those heard by god. Now, i think the first few times i read this in my life. That when paul got up,

Oh, it's right where we were. That when paul got up in verse 21, It says paul stood. In the midst of them and said men, you should have listened to me. That it was like and i told you so moment. Like if you had just listened to me, then we wouldn't be in this pickle now.

So make sure you listen to me this time. And they're actually maybe. Some of that but much more than that. I think there's a comparison here. Between the men who didn't listen to him in the god, who did Paul gave a suggestion. He's well traveled. He knows what's dangerous on the sea.

We don't know if he gave the centurion his sailing credentials. Uh, but yeah, you can hardly blame for a centurion going with the helmsman and the boat owner. It seems like they would be very vested in whether the, the boat makes it very experience. But what paul is about to say, is, There's a god to whom i prayed and i didn't just pray for myself.

Because when he answered, He said you must be brought for four, caesar and indeed god has granted you Bequeathed lavished upon you. The the word is in response to to the kind of pleading that is usually a pleading for forgiveness, a begging for a mercy.

And so there is behind the second half of verse 24. That paul has been pleading for his shipmates. For the sailors who. He's gotten to know at least well enough that he he knows that's not anchors. Are going to let down from the prowl. You know, that's the lifeboat and they're trying to escape.

For the other prisoners. Among whom apparently, there are likely to be murderers. Because when he gets bit by the snake, the maltese think, oh well we know what this one's on trial for And indeed, the prisoners, who are being sent to caesar? Largely would be for greater crimes, wouldn't they?

But he prays for all of them he even gives us a number rather luke does. And The the meticulous recording way that the holy spirit tends to use our dear brother, luke 276 of them, And paul has been praying, that not one of them would be lost. Faith lives a life of prayer.

If you know that you belong to this god and you live your life as worship to god, and then that is punctuated, by times of consecrated set, aside worship unto god. And, you know, that men do not always listen to you. And any of you who have lived in proximity to humans for more than three seconds, no, that men do not always listen to you.

I know you don't remember when you were a baby, making your first cries wondering why the whole world didn't understand you And while your poor perplexed parents, you have no clue what you're actually asking for aren't doing the thing that you're so clearly to telling them you need done.

But we grow up and people become more sophisticated. But still. How often they don't? Listen. Which you always have the ear of god. This is why it's such an abomination. To pray to a saint. In order to price someone that have to be able to hear you. They have to have the wisdom to know what to do about it.

They have to have the power to do the thing that they know what to do about it prayers and act of worship in which you confess the one to whom you are praying to be omniscient and on the present and omnipotent. And you rejoice to belong to such a god.

Prayer is the breathing. Of the human life. Sorry. Of the believers life. Faith lives a life of prayer. He always hears and a life of thanksgiving. Every time you come to god. And pray to him. What has he been doing since the last time? You came to god and prayed to him.

Well, he's just been doing every single thing that is good and perfect for you. Because of the father of lights. From whom comes down everything, good, everything, perfect. Nothing ever, gets missed. And there's not even any interruption. There's not a shadow or a shift nothing ever flickers over the goodness of god to you.

It comes and such a strong steady stream. Which means that prayer really is an act of worship and fellowship. God has chosen to act in response to birds but he doesn't need our help. He's already doing everything good and everything, perfect. If God already knows why pray. What a?

What a question. Because it honors him as god to pray. And because he has given us the honor, Of participating in his work. By him being glorified as the one, who is the hearer and answerer of prayer. As we sing. In the psalm and pray in the psalm. So faith lives a life of prayer it prays for the fulfillment of god's word, that paul is praying.

Uh, that he would make it to Rome but he's also praying for what we're going to see. At the end of the book of acts. Um, The end of the book of acts. Where the gospel goes out to all the nations and they will hear it. He says. At the end.

We should pray for the fulfillment of god's word. We pray for earthly providence. Give us this day, our daily bread. We pray in in the in the micro help me forgive others. And forgive my sins as one who is a forgiver of others. And of course that is asking that we would have cleansing of

conscience from the sins that we have committed most recently not as if there were any sins that weren't atoned for by the lord Jesus but it's also asking that we would remain forgiving people.

That that too would come from God. And so there's prayer for the micro the now, the today, the since the last time I prayed, and then there's prayer for the macro, For the big picture. How would be thy name? Thy kingdom, cometh thy will be done. Yours is the glory With is the glory forever.

When faith praise for neighbors. And even enemies.

Indubitably. There were some on that boat. That. That Paul was praying for. They had given up all hope. Men who have given up. All hope aren't always kind to other men. The Paul provoked. And more. Everywhere that that he went. And yet, he prayed for every last one of them, he prayed for their lives.

And how can we think? God has granted you all those who sail with you just means Their earthly life. Have you read the man's letters? Have you read the way that he prays for people. The priorities. In his prayer for people to know, the hope of God's calling to know the length and width and height and depth of the love of God that is in Christ Jesus.

Do you not think that? Shipwrecking them on an island. They would end up having to spend a total of four months with Paul. And be miraculously delivered from the sea. And then watch as a whole island of people who are miraculously Delivered. From illness. Do not think that that is.

God, answering a prayer. That all these souls would be saved. Not just, Granted a reprieve that they might exist on earth a little bit longer.

It's really not enough for an entire sermon. Left. But basically faith lives as those employed by God. What Paul prays for from From. According to God's purposes and God's plan and God's word. He labored for He speaks to them about the God to whom he belongs. He speaks to them about the God.

Unto whom Paul's life has lived as worshiped. When he's urging them to take nourishment. He leads the he makes sure. Everyone is there. He gives. Thanks in the presence of all. He prays for he goes in and he prays for Paul's dad. And not only does. Does he work in evangelism and in prayer evangelistic prayer?

He works hard at other things, he Uh, this is pulling in the point from earlier. He knows. That in God's providence. If it's the wrong time to sail, you don't say, well, God rules over everything, let's say and see what happens. He knows that in God's providence. If you are going to have a life struggle in the morning, you don't say, well, let's keep fasting for one more day.

Now, you take nourishment. Um, When you get to chapter 28 and the Maltese are running around and making a fire for their guests who also is running around. The the guy who just got shipwrecked, Is old, has been repeatedly beaten his whole life, so his body hardly works anymore.

Had to swim to shore or drift on a piece of wood. And he's running around getting sticks. Putting them on the fire. Working hard, using God's means and God's world to good to his neighbor. That's what faith does. It's God's world. You know, work hard To honor him. How I live?

I'm going to make good use of the wisdom. He gives us an understanding his world. I'm going to serve my neighbor with these hands. That believe that god made that neighbor. In in his image. So, Very briefly in conclusion. The maltese looked at paul. And looked at paul and looked at paul.

You remember kids? What they expected him to do. Either to swell up. Or to just drop down dead. Did he? No, what do they think? He must be a god. But you know what, Paul shows us That even better than living in this world as a god. In the way that the world does.

That's the way of the world to want to live in this world as a god, It is much better. To live in this world. As one who belongs. To the one true God. God, give you to trust. God, give you to pray. God, give you to labor. Because, you know, You know, that he protects you and he hears you and he employs you Oh man, let's pray.

Oh, help us, lord. We do believe we have come through. The righteousness and sacrifice of jesus. Your word is precious to us. We love to gather to you for worship. But then we start to consider what it would be like to live consistently by faith. And we come crying to you.

That by the That we believe, but by your spirit and so help our unbelief by your same spirit. So that we would be those who trust you and know you protect us. And we would be those who call upon you and know that you hear us. And that we would be those who labor for you.

And know that you employ us. We thank you that jesus has secured. That our faith one day shall be perfected. And so, we ask all these things in his name. Amen.