

# Standing Alone For God

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[0:00] Welcome and thank you for joining this message by David Entry at Caris Church.! In this season of great awakening, may God pour out his spirit through his word, refreshing your heart and awakening you to his will.

They delivered Paul and certain other prisoners onto one named Julius, a centurion of Augustus Band. And entering into a ship of Adrymatium, we launched meaning to sail by the coasts of Asia. One Aristarchus, a Macedonian of Thessalonica, being with us. And the next day, we touched at Sidon. And Julius cautiously entreated Paul and gave him liberty to go onto his friends to refresh himself.

And when we had launched from thence, we sailed under Cyprus because the winds were contrary. And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia. And there, the centurion found a ship of Alexandria sailing into Italy and he put us therein. And when we had sailed slowly many days, and skies were come over against Nidus, the wind not suffering us, we sailed under crates over against Salmon.

[2:02] And hardly passing it, came into a place which is called the Fair Havens. Now, whereunto was the city of Lycia.

Now, when much time was spent and when sailing was now dangerous because the fast had now already passed, Paul admonished them and said unto them, says, I perceive that this voyage shall be with hurts and much damage.

Not only of the laden and sheep, but also of our lives. Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul.

And because the heaven was not commodious to wintering, the more paths advised to depart thence also.

If by any means they might attain to Phoenix and there to winter, which is an heaven of great, and lieth towards the southwest and northwest.

[3:18] Here ends the reading of God's word. Father, thank you for bringing us together for your word. We pray that you grant us an unhindered access by your spirit into avenues of your word which can only be granted by the spirit.

I pray and submit myself under your influence that let my speaking be your speaking. As your word is taught, let Christ be revealed. Let your power be released to heal the sick, to save the lost, to break chains, to deliver captives, to open the eyes of the blind, and to give us illumination and insights into your purpose and the mystery of the gospel.

We thank you in Jesus name. Amen. Please be seated. Hallelujah! So, in our last session we saw how Paul, from Acts chapter 21, he was no more a free man.

a freed man. In Acts chapter 21, as soon as he got to Jerusalem, even though he had said he was going to Jerusalem from there to Rome, he got to Jerusalem. He was in custody for the rest of his time. So as I explained, he was under close protection by the Roman authorities, not because they wanted to punish him, but because they are protecting him from the Jews who wanted to kill him. But something interesting happened from chapter 21 all throughout to the end.

You see Paul, one trial after the other, and yet never acquitted. And the trial never ended because Paul was innocent, and yet they won't let him go. So we saw how before Felix, Paul was left bound, even though Felix didn't have any reason to keep him in prison, apart from what the Jews were complaining about. And then he left him bound. Paul appears before Festus.

[5:36] Festus couldn't have any case against him. Paul appears before Agrippa, and Agrippa also couldn't come to a conclusion because Paul was innocent. And they concluded that had it not been for his request to go to Caesar, they would have set him free. But since he had requested

to go to Caesar, and we all know why he requested to go to Caesar, since he has requested to go to Caesar, he must be sent to Caesar. So now that leads us in the chapter 27, when the Bible says that, when it was decided that we should. Now, there's a word that's very interesting. It should have read, when it was decided that Paul should go to Rome. Okay. But he said we, as though they made a decision for the author also, who was Luke. But the last time we heard of Luke, using the we language, was in Acts chapter 21, verse 17 and 18, from 18, we hear about him again. He said, when we had come to Jerusalem, the brethren received us gladly. And on the following day, Paul, so it is a we, Paul went with us to James. So now he began to focus on Paul, but we were still with him to James. And to see the elders. Then Paul was advised to go into the temple. So Paul went to the temple, not with Luke and the others, but with some four guys who were going to the Nazarenes, if you remember.

And that was the last time Luke added himself to the team of Paul's companions. Probably because when Paul went into the temple, he was arrested. And Luke was not arrested. And he was kept in detention.

Luke was not. And then, if you remember, Paul was transported from Jerusalem to Caesarea, where the seat of the governor was by Caesarea, because he realized that the guys wanted to kill him. So he got the intelligence and got 470 soldiers to transport Paul from Jerusalem, and 200 took him to Caesarea. So obviously, Luke was not part of that team. But I believe that Luke managed to move himself from Jerusalem to also find an accommodation in Caesarea. Because Paul was, his final journey to Rome was from Caesarea. Luke, we didn't see him traveling to Caesarea. It was only Paul who was taken to Caesarea. But I think, you know, that's a loyal guy. He moved from where he was, Jerusalem, and relocated to Caesarea, lived in Caesarea. For all that period of two years, Paul was in Caesarea. Luke was also there.

So now, in chapter 27, verse 1, it said, when it was decided that we... Now, usually, when a prisoner was being sent to Rome, you are sent alone. You don't have anyone. Unless under extreme situations, they may allow a slave to serve the prisoner, maybe for health reasons. But Paul was allowed two companions to join the ship. So the other guy who also went was Aristarchus, one guy from Macedonia, who he mentioned. He said, so entering a ship of Adramyttium, can you change to a new living translation? Okay. Aristarchus, a Macedonian from Thessalonica, was also with us. We left on a ship whose home port was Adramyttium on the northwest coast of the province of Asia and was scheduled to make several stops at ports along the coast of the province. Now, this ship was not a big ship.

[9:42] It's a smaller ship, and they don't take it to the high seas, because the high seas are rough. So it moves from coast to coast. But that's not the main point. The main point is that that time, sailing at that time of the year was a bad idea. You don't sail. And remember, Paul had been a traveler for a long time. So he was an experienced traveler, sailing from port to port, from coast to coast, preaching the gospel. So he was an experienced traveler. He knew the seas. And now they are going to put him on a trip that was not the best. Well, looking at the text again, it says that, so now, Luke was part of his companions, Luke and Aristarchus. They were part of those who traveled with him.

And back to verse 1, I'm reading from King James. And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners onto one named Julius, a centurion of Augustus' band. In Acts chapter 10, verse 1, you hear about a centurion called Cornelius. So they have centurions, and he was a centurion of the Italian band. This one was Augustus' band. And it's believed that he was actually in charge of transporting prisoners from different parts of the empire to the imperial capital for trial before Caesar. And one of the things you should always remember, according to Acts chapter 12, verse 19, remember when Peter was brought out of prison, and when Herod had sought for him, that's talking about Peter, and found him not, he examined the keepers and commanded that they should be put to death. And he went down to Caesarea from there. So when you are in charge of a prisoner, and the prisoner escapes, the punishment due for the prisoner will be given to you.

That's why in Acts chapter 16, when there was an earthquake after praise and worship, or praise and prayer in the prison, and the doors were opened. Verse 27, in Acts chapter 17, when the keeper of the prison awakened out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself, supposing the prisoners had been fled. Why was he going to kill himself? Because these prisoners, not everyone, all the prisoners, their punishment will be given

to you. He better kills himself before he goes to torture and eventually kill him. So it was the Roman rule in that time. If a prisoner escapes under your care, you are going to replace the prisoner for whatever charges it was. So there's this centurion who was in charge of the prisoners called Julius. Now, usually I believe that Festus, who handed over the prisoners to him, would have given him some briefing. So definitely, Festus would have told him about Paul. And so he would have had some briefing about Paul, that he's not really supposed to be a prisoner. So be careful about him and treat him well. So in the verse 3, the Bible tells us that Julius, the next day we touched in Sidon. That's from where they sailed, from Caesarea. The next day they got to Sidon. And Julius cautiously entreated Paul and gave him liberty to go on to his friends to refresh himself. Now that phrase, to refresh himself, some theologians believe he had some health situations. You know, so he had to go for some treatments. So he was allowed to be given the attention he needed, even though he had a medical doctor on board with him, Luke. Right? But the key point is that he was treated fairly and kindly. He wasn't treated just like a prisoner. He was treated like someone who had some liberties. If you remember Acts chapter 24, verse 23. So he comes, that's talking about Felix. He commanded the centurion to keep Paul and to let him have liberty. And told him not to forbid any of his friends to provide for or visit him. Because they knew Paul was not guilty. You know, so I believe it's a similar liberties that Paul was given. When they got to Sidon, he was given liberties to go to town and they know that he would not escape there.

Now, before we go to the verse 4, I want to draw your attention to something. That many people sometimes, those who usually don't want to believe in the Bible, will ask this question. What if the Bible is not true? Or what proof can you give that the Bible is true?

They always ask that question. That is not somebody who has just written. It's like, when you look at the text very carefully from chapter 21, Paul was not necessarily preaching Jesus as it were. But there was something very essential, which I mentioned last week. He was a witness.

[14 : 59] Not necessarily a preacher, but he was a witness in someone whose entire life is telling the story or is living. So he said, as I quoted last week, you shall be witnesses. Acts chapter 1 verse 8. You shall be witnesses unto me in Jerusalem, in Judea, in Samaria, and to the uttermost parts of the world.

So now they are going towards the uttermost parts of the world. And Paul was going to be a witness. What is interesting is you won't see, or let me put it this way, the details, the details, the names of like the ship that came from, yes, Adramathium. How does NIV put it? Does NIV put it different? Okay, the Adramathium is the same. A ship from Adramathium. Adramathium. It's almost like reading Leviticus. So many names and stuff. The details were so much. Now, anytime you take a historic document, its authenticity is judged by two important facts. Number one is judged by the accurate transmission over the years. So whoever, sometimes it is rewritten, transcribed, or sent. The accurate transmission over the years, you will check if the documents we have now, so maybe the earliest documents, if they are saying the same thing, if the transmission is accurate, then one, it gives you some authenticity of the document that is not different from years ago when it was first written. Now, interesting thing about the New Testament is there are so many, not tens, not hundreds, but practically thousands, of manuscripts. So it was rewritten different. So let's say all of us here, after preaching, you all record it. Everybody has recorded it. And you shared it on your status, so many statuses.

Now, it would be very difficult in a year's time for one person to amend it and then make it the main thing. After some people will say, no, but this is different from what is here. Now, the New Testament have got so many manuscripts.

It was rewritten so many times that there are so many thousands of manuscripts about the same thing. So, even the earliest ones are quite not only one. So after Paul wrote it, it was rewritten and spread amongst the people.

[17 : 43] So, the point I'm making here is that when you take what we have now and you look for the earliest manuscript, the earliest record, some of them you can realize that just practically scholars, those who have the job of checking the authenticity and the historicity of everything written, they have concluded that if there is any change, it's about just two percent. Sometimes just textual and something. But majority of the document is so accurate.

That gives us, in fact, in the field of academia, the New Testament, watch this, this is very important. The New Testament is the most accurate historic document we have now. The New Testament.

So, historians just handling it not from a religious standpoint, but from purely academic standpoint, historic standpoint. There's no document of antiquity which has such accuracy and more manuscripts and accuracy like the New Testament.

So, if you're asking, is it accurate what we have? Is it the same as what they had 2,000 years ago? Yes. Not just by Christians, by those who are experts in checking the documents.

Do you understand what I mean? So, that is one thing that shows the historicity or the accurate account of a historical document. Number two is the author. Whoever wrote what he wrote had the accurate information when he was writing and was true to what he wrote.

[19 : 22] Does that make sense? So, now, as it has been transferred and translated over the years or it has journeyed over the years, is accurate transmission. And then number two, the original author, when he was writing it, was the person who wrote it.

Did he know the accurate facts? Was he exposed to the accurate facts? Number one. And two, was he loyal, true to the facts he wrote? Now, these are very important things.

And now, in the New Testament, particularly in the book of Acts, as we are reading, listen, the book of Acts is, okay, the New Testament has five history books. History is all narrating. They are called narratives, telling us stories that have happened already.

So, Matthew was telling us something that has happened. Mark, something that happened. Luke, something that happened. John, something that happened. And then Acts, these are all history. So, they are just narrating what has happened. That's why I'm saying that their authenticity is par excellence.

Now, Luke, the author of the book of Acts, gave us so many details. He gave us so many facts that will help us to actually check.

[20 : 33] If you want to check if it's true, there are facts you can check against. Number one, geographical facts. The names he mentioned were the actual places or the figments of his imagination.

You can go to, if you take modern day map and you compare it to the things that he's written, you realize that when he said there was a bay, there was a bay.

When he said there was an island, there was an island. Everything geographically is so accurate, you can't deny, not even in modern times, is so accurate, you can take the map of what Luke wrote, go to the Mediterranean territory, and trace everything, and you realize that nothing was fictitious.

So, number one, the geographical facts are important to know. The islands, the ports, the harbors, the quicksand, the bay. In actual fact, there is a bay in Malta currently, which is named after Paul. It's called St. Paul's Bay. That's where they landed after the shipwreck, currently in Malta. It's called St. Paul's Bay. So then, the geographical facts. Now, we also have the nautical facts.

[21 : 46] When we talk about nautical facts, in those days, Luke is writing 276 people on the ship. Was there a nautical possibility in those days that a ship can carry 276 people?

The information he wrote about ships moving from one place to the other. Those, in our modern days, when we look back at history, all those nautical information he was given, was that nautical possibility at that time?

You know, he didn't talk about submarines. So, if he had said that there was a submarine, you realize, no one used submarine. If he had spoken about aircraft carriers, then you know that, no, there's something not right here.

Because it's not a nautical fact. At that time, they didn't have aircraft carriers. But everything nautically he submitted was right. The maritime travels were all accurate based on what he said. If you check these facts, they are historically accurate. And then, number three, the third fact that you can check. So, you can check geographical facts. You can check nautical facts.

[22 : 52] And the third fact is the meteorological facts. Weather conditions. He spoke about weather conditions. That there were some strong winds. Around the time of the year, if you go to the Mediterranean Sea at the moment, everything is said about the weather conditions.

When you go, it hasn't changed. So, actually, this is interesting. You can do weather forecast. But if you want to embark on a maritime journey or on a voyage in these morning days around that territory, you better check what Luke said.

Even if you check what Luke said, it can advise you about the meteorological conditions in that territory around the time of the year. Does that make sense?

So, these are facts that you don't have to be religious to know because these are scientific facts. So, geographical facts, nautical facts, meteorological facts. And so, there are so many things that the Bible has written because it has historic dimension.

The history of the scripture, you can check all these things and realize that actually it's true. The names that he mentions, those people, did they ever exist? Those places, did they ever?

[24:06] The history of the Bible is unimpeachable. Now, that leads me to the next point. So, is it about history lessons?

No. This is not history lessons. Neither is it geographical lessons or lessons to point us to archaeology. So, why did he write this in such detailed manner? Because there are facts to learn from the book of Acts chapter 27.

That is actually in the New Testament, the most comprehensive ship voyage recorded in the New Testament. Acts chapter 27.

It was a very interesting journey. So, now, let's go back to the text. There are a few things we will have to learn from the text which I will bring your attention to. Some truths that we have to learn.

Number one. The verse four.

It says that. And when we had launched from thence, we sailed under Cyprus. We still have Cyprus. So, from Caesarea, Paul is arrested and placed on a ship sailing to Rome.

[25:09] They got to Sidon by the coast. Those little tiny ships cannot go in the high seas. And guess what? They are going over there. You can't take that tiny ship. You will die.

And even the bigger ships, because the weather conditions were so bad, they had to go from coast to coast. Travel around the coast and take cover around these areas.

All right. Now, from verse four, it says that they sailed under Cyprus. They didn't go over Cyprus. They went because they had to go through the coast of Cilicia.

And I think Pamphylia is somewhere here. So, they sailed around the coast of Cilicia and Pamphylia and eventually came to Lycia or Myra, which is a city in Lycia.

And when they had launched from thence, we sailed under Cyprus because the winds were contrary. All right. What does that mean? The winds were against the voyage.

[26:10] Okay. The winds were contrary. And when we sailed over the sea of Cilicia and Pamphylia, we came to Myra, a city of Lycia.

It's all there. Sometimes you go to the cities, the names have changed because things have changed. But the geography hasn't changed. It's the same geography. And we got to Myra. And the centurion found a ship of Alexandria sailing into Italy. And he put us there. Now, this is very important. There was a ship coming from Egypt, Alexandria, transport.

Well, this is very important. Transporting cargo, particularly wheat, food, to Rome. So, it was a business ship.

And sometimes, some scholars believe that some of the ships, the Roman government used to have these spy ships. So, they put prisoners on it.

[27:07] But it goes around to come and go and spy around the empire, making sure that everybody is behaving well. But here, it says there was a ship from Alexandria. But it had wheat.

Now, that information is very important. We will understand it later. So, the centurion found that she put us on. And when we had sailed slowly many days.

Why slowly? Because the weather was not good. So, they sailed slowly many days. And scars were come over against Nidus. The wind not suffering us, we sailed under crates over against Samoni.

That's crates. All right. So, the wind did not permit them. They would have gone, but they had to come this way. And then settled in a place called Fair Havens.

It's interesting. These are all geographical facts. And it says that, And hardly passing it, came into a place which is called the Fair Havens. Now, whereunto was the city of Lysia.

[28:12] Verse 9. Now, when much time was spent, and when sailing was now dangerous. And around this time, you're talking about between, actually, in that territory, from mid-September to mid-November, it's bad time to sail.

Because the weather is very bad. Like, you want to go to the Philippines for holiday at some times. Those days are not good. You know, I hear that sometimes.

Hurricanes. Or you want to go to the Caribbean at certain times for holiday. It's not a good idea. Because that's when the hurricanes are coming. Now, at that time, sailing on the seas was not good.

Because that were rough times to sail on the seas. And that was between mid-September to mid-November. You don't, it's not good.

It's not advisable to sail. But business must still carry on. So, we are going to learn something about human beings. Human beings. We have to learn about human beings.

[29:18] We have to learn about God. And we have to learn about the man of God. About from this. It's not history. It's just the truth we have to learn about human beings.

God and who? The man of God. That's not a good idea. And when my time was spent, and when sailing was now dangerous.

Because the fast was now already passed. What does that mean? Yom Kippur. Talking about, normally it should be towards the end of October. So, in Numbers chapter 29, verse 7.

The 10th day of the 7th month. You're supposed to do some fasting. And then when you end. So, that fasting has ended. And that, according to the Jewish calendar, is not July. The Jewish calendar is you're talking about around October.

Okay. So, it's good to have some timelines. Right. So, he's talking about around that time, the fasting has ended. Verse 9 again. Fast was now already.

[30:17] Paul admonished them. This is not the time. He, I found out that it wasn't because he heard from the Holy Spirit. They were sharing opinions. And he brought his opinion.

His idea. Because he was an experienced traveler. He was an experienced traveler. So, Paul. Time has spent. And Sally was now there.

Paul admonished them. Verse 10. Admonished them. And said to them. Says. I perceive that. This voyage will be with hurt and much damage. Not only of the laden and the sheep.

Because you guys are thinking about the cargo. You want to make money because you have to send food. If you stay. Watch this. If you stay in fair havens for the winter. The goods are likely to perish.

And we don't want the goods to. There's meat inside. And we don't want the goods to perish. So, we got to move out of here.

[31:17] So, he says. I perceive that the voyage will be of much damage. Not only to the laden and the sheep. But also to our lives. The next verse is that. Nevertheless. The centurion.

Believed. The master. That's the captain. And the owner. So, we had the owner of the sheep there. He's making. He has to make some money. And the captain.

I'm sure he just have to just. Let's get on with business. We'll manage it. More than those things which were said by Paul. So, the centurion. He was the one in charge now. He had to make a decision.

He listened to the owner of the sheep. He listened to the captain. And they all said. No, we can't. It's fine. Paul said. I can tell. This thing is not going to be good. It's going to cost us a lot.

However. Watch this. This is more important. Nevertheless. The centurion believed the master and the owner of the sheep. More than those things which Paul had spoken. Look at the next verse.

[32:12] And because the heaven was not commodious. What does that mean? To winter in. It was not conducive. If you want to spend winter. Not in this heaven.

It's bad. It's very uncomfortable to spend winter there. So, all of them. Watch this. Because it was not commodious to winter in. There. There what? I can't hear you.

I can't hear you. I can't hear you. Something was trending. Secular popularity.

Or popular opinion. You can put it. The popular opinion was not in favor of what Paul was trying to suggest.

Secular majority said. Majority. That's democracy now. It is undemocratic for us to listen to Paul. So, majority.

[33:08] Bible says that. More. Majority advised to set sail from there also. If by any means. No, we can reach Phoenix.

Phoenix is just about 40 miles. Guys, we got to go. So, everybody was only three people. Paul, Aristarchus, and Luke. I believe they will be on Paul's side.

They were in the minority. They lost the vote. One of the things you have to learn about human beings. That the fact that more people are saying it doesn't mean it's right. The fact that more people said, oh yeah, oh yeah.

Oh, it doesn't mean. Didn't it happen with Jesus? It was the majority who said, let's kill him. Paul, it was the majority who wanted to kill him. When you study the scripture very carefully. In fact, popular

opinion was against the church to the extent that to be a Christian in those days, it was called *contramundo*.

*Contramundo*. Contra against the norms. Because the Christian life is not what everybody wants. The majority wants.

[34 : 16] So, majority said, come on, let's go. Many people. Don't tell me many people are saying it. Is that the purpose of God? Is that in line with what God is saying?

*Ecclesia reformata, simpia reformanda, secundum verbum de*. On the basis of the word of God. The reforms must be purely based on not tradition, not on popular opinion, not on current affairs, not for political correctness.

But purely based on the *verbum de*. The word of God. Majority were saying, let's go. Let's go. Let's be careful what is trending on social media. Having more followers mean that you follow Christ. Years ago, I stumbled across this truth. It was so nice that not all sound, sounding arguments are sound.

The argument might sound, sound, but it doesn't mean it is sound. Sometimes when you watch some of these talk shows, you can tell sometimes it's just popular opinion that is prevailing.

[35 : 32] Paul was against all. He was on one side and popular opinion was on the other side. The secular majority was on the other side.

Sometimes, the key point here, sometimes you must know the nature of men and be prepared to stand alone with God. Be prepared to stand alone.

Be prepared to stand alone. Be prepared to stand alone. Be prepared to stand alone. Paul was in prison alone when he was arrested in Jerusalem. Jesus Christ was arrested.

There were 13 of them praying in the garden. They took him alone. John, on the Isle of Patrons, he said, I was there alone. Sometimes being alone doesn't mean God has abandoned you.

Some of you, since you became Christians, sometimes you can tell how much you've been ostracized. Usually by family members. Many times when a person becomes Christian, he feels the music of the family.

[36 : 35] Isolation. Your friends who ostracize you, who isolate you, will exclude you. Or, in our modern day, it's called cancel culture. You face cancel culture because you choose to stand with God.

If you are looking for revival, be ready to be *contra mundus*. And be ready to stand alone with God. Be ready. If it happens, even if cancel culture comes, be ready.

So now let's look at the text. And then it says that. So many were saying that. Let's try. Let's try. Let's try. Let's go to Phoenix and winter in Phoenix.

But not in fair havens. Even though he says it's fair. It's not a fair place for winter. Let's go to the haven in Crete. And which lies towards the southwest and the northwest.

Let's go there. It's not too far. We can manage. We can. There are many. The majority said, let's go. So the centurion said, all right, let's go. Now look at what happened.

[37 : 39] The next verse. And when the south wind blew softly, supposing they had obtained their purpose, losing thence, they sailed close to Crete.

They could tell us, okay, it's work. It's work. It's work. Let's go. It's work. It's work. Hey, don't leave church. It's work for you. It's work for you.

It looks like so far, missing and staying away for a long time. Yeah, watch it online. It looks like staying away from church is working. No, listen, it doesn't work.

It doesn't work for any Christian God is with. It doesn't work. Being outside of church, being away from church, it doesn't work. Because the New Testament doesn't know anything like an isolated Christian.

So, they said, well, so when they started sailing, the winds were soft, blew. It sounds very interesting.

[38 : 39] It blew softly. It sounds very deceptive wind. Satan was behind it. Beside all the meteorological situation, I believe Satan was also behind it, just to let them go.

Sometimes, the way you are, you need somebody to be a bit firm on your Christian life. You need it. You just, it's just in your interest.

You need a pastor who is a discipler. You need a system that can make you, it will make you do what you have to do. No pastor does well when he's soft on himself.

No pastor, no businessman will do well when you are soft on yourself. You take holidays regularly at the start time of your business. Sometimes, for months or years.

But ministry is more demanding than industry. Many people don't know that. Ministry. To pastor a church of 100 people is very difficult.

[39:41] It's a difficult thing. That's why you have to do it by grace. So, when people leave departments, they leave some departments and they leave church, they don't know that potentially your marriage is being sustained by the community.

The community. Even not just the preaching. The community. Because we are a big family. And everybody, when you leave, no one knows what this guy, based on his father's history, what will do. It's not every church you should leave home. Don't leave. Tell your son not to run away. Tell your daughter not to run away. The pastor might be some overbearing.

But with your kind of history and where you seem, you are likely to be going into a commodious environment. You need some toughness around your spiritual journey.

Around your spiritual. Because you are too soft on yourself. Am I preaching at all? When you watch the history, it's not a history lesson.

[40:48] It's about human nature. Human nature. Their interest will trump their sensibility. They'll risk everything because that's where their interest is.

The majority said, let's go. Because, but the owner too had to listen because the, the, yeah.

Commercial interest. Thank you. Commercial interest.

Commercial interest. And the centurions took for political interest because everybody said, let's go. So Paul had to stand alone with his team. But with God. But with God.

The point here is, number one, that the truth about the human nature. You can see it in this. And then, just to throw it in quickly. They started offloading and doing several things to save the ship. They did everything. When human beings are under pressure, it will shock you the things they're able to do. To the extent that they even threw a lot of things overboard. Things they needed.

[41:46] They needed their lives more than those things. The way sometimes we can be so attached to material things. Time comes. Years ago, I read this somewhere. That people spend all their energy and their life making money.

And then afterwards, spend all their money to restore their health. Sometimes, your family is more important than that other job.

Before you accept it, don't just chase money. Don't just chase money. Oh, look at your children. They are too young for you to accept this job. That takes you around the world every time. You have about four of them. Four children under four.

You want to be traveling around the world. Around the world. Around the world. Don't let us be deceived by the soft south wind.

[42:50] I think we should title today's message the soft south wind. Did you receive something? Lord. Let's give Jesus praise.

Hallelujah. We're so glad you joined us for this message by David Entry. We pray the word has inspired and strengthened you.

You can connect with David Entry on Instagram, LinkedIn, and other social platforms. And you can listen to more messages on all major streaming platforms on the Karish Church app.

Remember to like, share, and spread the blessing. Thank you.