

# The Way Of God

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Preacher: David Antwi

[ 0 : 00 ] Hallelujah. We thank God you've tuned into this message by David Entry at Caris Church. No hand can help you with the fulfillment of your destiny but the Word of God. May God's hand align you further into your destiny through this word.

Acts chapter 18. Let me read from 18 to 23. And Paul, Paul after this, tarried there yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him, Priscilla and Aquila, having shone his head in Sincrea, for he had a vow. And he came to Ephesus and left them there.

But he himself entered into the synagogue and reasoned with the Jews. When they desired him to tarry longer time with them, he consented not, but bade them farewell, saying, I must by all means keep the feasts that cometh in Jerusalem.

But I will return again unto you, if God will. And he sailed from Ephesus. And when he had landed in Caesarea, and gone up and saluted the church, he went down to Antioch.

And after he had spent some time there, he departed and went over all the country of Galatia and Phrygia, in order, strengthening all the disciples.

[ 1 : 48 ] And the Lord, here ends the reading of God's word. Amen. Please, let's pray. Father, thank you for bringing us to this particular moment, where your word can be taught and the scriptures can be explained to us.

We pray that, as the scriptures are explained, grant me all trans, that I will speak with boldness and clarity the mysteries of the kingdom and the mysteries of Christ.

And open our understanding, O God, that we will be able to attend, understand your word, and attend to the words spoken through the influence of the Spirit.

That none will live here the same. None listening will be the same. Let the revelation of Christ, don't. Let the testimony of Christ be made clear and manifested to all who hear.

To the glory of your name, in Jesus' name, Amen. We saw how Paul had a vision because he was afraid.

[ 2 : 51 ] And in the vision, in the vision, the Lord told him not to fear because he had mad people in the city. And because of that, we noticed that Paul stayed about 18, he stayed 18 months in Corinth.

Corinth, which was a very interesting, polluted, wicked, bad city. God said, I have many people there.

And Paul stayed there. Opposition came, but no one was able to harm Paul because that's exactly what Paul said. And that brought us to what God did in Corinth with Paul.

And the Bible says that in the verse 16, it says that, and verse 16 says that, and the judge threw them out of court and the people caught Sustanus and beat him.

And Gallio, he was a good man. You might think he's a bad man. Well, Gallio was a very good man from history. His brother said he's an epitome of a very good man. But he didn't want to bother himself with this whole religious issues.

[ 4 : 16 ] So they beat Sustanus. And the Bible said in verse 18, as we saw, and Paul, after this, tarried there yet a good while.

He didn't leave town. He still stayed there. In other places, they arise, attack him, and leaves. But here, God said no one will be able to do you harm. Even though they arose and tried to attack him, brought him to the court.

The governor threw the case out. And Paul stayed, the Bible said, a great while. So Paul stayed there yet a great while. And then left the brethren.

And sailed from there to Syria. Because now, that was this, this is the beginning of the second missionary journey.

Okay, sorry. This is the ending of the second missionary journey. So the first missionary journey was when Acts chapter 13, they were sent out. And then they came back to Antioch, brought them news.

[ 5 : 15 ] And then the second missionary journey started when Barnabas and Saul went their separate ways. So in Acts chapter 15, verse 40, the brethren commended Paul and Silas.

And then Paul chose Silas and departed, being commended by their brethren. So that is the commencement. That was the commencement of the second missionary journey.

All right. And then they got, in chapter 16, they got Timothy. And Timothy traveled with them. And then they wanted to go to Galatia, the Bithynia. But the Spirit would not allow them.

And then at night, a vision came. Verse 10, they concluded that God wanted them to preach the gospel at Macedonia. Then they went to Philippi.

From Philippi, after the incident that happened, they were put in prison. And the jailer, at midnight, they prayed and praised. And there was an earthquake.

[ 6 : 13 ] And the foundation of the prison was shaken. The doors were opened. The chains fell. And the jailer got converted. So the jailer became a believer in his household in the verse 31, 32.

And then afterwards, Paul, the magistrates came. They said, let him go. But Paul said, no, you two are public. Beat us publicly. Come and apologize to us publicly.

And so they came. And after they apologized, they asked them, can you leave the city? So they drove them out. So that's how Paul left Philippi. Then he went to Thessalonica.

And then when he went to Thessalonica, he risen in the synagogue with the Jews. And then the Jews became jealous, stared up, opposition against him. And he left there, went to Berea, as I narrated all.

So that was the second missionary journey. Went to Berea. And then from Berea, Athens. And then, so that is this whole from Athens, Corinth. So it seems like Corinth was their last stop.

[ 7 : 15 ] So went to Corinth. And after all that has happened in Corinth, they begged him, they asked him to stay. He stayed a little bit, but he left from Corinth. Now he was making his way back.

All right. So let's see the journey. So the second missionary journey from Corinth, you see, it says, the Bible says that in the verse 18, he sailed from thence to Syria.

And then within Priscilla and Aquila, having shone their head, his head in Sincrea. So he went to Sincrea. Now, this is very interesting.

It's something small that was thrown in there. But it's very interesting. Give us New King James. It says that, sailed from Syria and Priscilla and Aquila with him and had his hair cut off at Sincrea. Why? He said, he told us why. For he had taken a... What's that? And the Bible didn't comment too much about that. He had taken a vow.

[ 8 : 21 ] What kind of vow is that? He had his hair cut off. In Acts chapter 21, verse 23 and 24, something similar happened there. Therefore, do what we tell you.

That's the brethren instructing Paul. Do what we tell you. We have four men who have... That's interesting, isn't it? What is this vow taking?

We have four men who have taken a vow. Now, look at the next verse. It said, take them and be purified with them and pay their expenses so that they may...

What kind of vow is this that makes people shave their hair? Whilst on the flip side, something didn't have to shave his hair to maintain the Nazarite vow.

So, in Acts chapter, back to 21 again, Acts 21, verse 24, it said, pay their expenses so that they may shave their heads and that all may know that those things which they were informed concerning you are nothing, but that you yourself also work orderly and keep the law.

[ 9 : 42 ] Okay, so this has to do with keeping the law. So, now, were they introducing keeping the law back into the church by telling the chief apostle who clearly made us know that we are not saved by works, but we are saved by grace, and you don't need to keep law in order to be saved.

So, what's going on here? Now, there's something in my studies I stumbled, I noticed. Look at the verse 24 again. The verse 24, I didn't actually go into the Greek, but I just want to draw your attention.

It says that they may shave their heads. And when you look at Acts 18, 18, what Paul did over there, Acts 18, 18, Prisca and Kyla were with him.

He had his hair cut off. I submit to you, there was a different Greek word, I didn't go into the Greek word, used for the hair cut off and in 21, shaving the hair.

So, Paul had his hair cut off, but in chapter 21, verse 24, they shaved their hair, the hair. Now, some things had to be unshaved.

[10:56] Now, in Numbers chapter 6, verse 1, 2, 3, 4, 5, 6. I think that if you read it in the NIV, it might be a bit simpler.

So, the Lord said to Moses, yes, let's go on. Speak to the Israelites and say to them, if a man or a woman wants to make a special vow, a vow of separation to the Lord as, you know, something was a Nazarite.

As a Nazarite, the next verse, he must abstain from wine and other fermented drinks and must not drink vinegar made from wine or from other fermented drinks.

He must not drink grape juice or eat grapes or raisins. As long as he's a Nazarite, he must not eat anything that comes from the grapevine nor even the seeds or skins.

During, watch this, this is a very interesting point. During the entire period of his vow, so it's no entire lifestyle. It's like when we are doing January 1st.

[12:15] It's a certain period that people dedicate to God. So, during the entire period of his vow of separation, no razor may be used, may be used on his head.

He must be holy until the period of his separation to the Lord is over. He must let the hair of his head grow long.

Look at the next verse. Throughout the period of his separation to the Lord, he must not go near a dead body. So, he started adding.

So, that's why Samson shouldn't have tempered with the dead animal. It's called a Nazarite vow. But a Nazarite vow is not an entire life.

Samson was a unique person. So, from his conception, God said he must be a Nazarite throughout his life. But the Jews had this, or the Hebrews, or the Israelites, had this custom where somebody, like when we are doing fasting, like some of you, you do regular fasting, we decide to abstain from a lot of things just to dedicate ourselves for that period unto God.

[13:37] And so, that is how it was in those days. But how about the hair? Look at the verse 18. The verse 18 says that. Let's go to the verse 13. Verse 13.

Now, this is the law for the Nazarite when the period of his separation is over. You see that? So, the period of separation, there are things you don't touch.

You don't cut your hair. So, you just dedicate yourself entirely to God. It's an extreme vow for an extreme devotion to God, which was a very noble thing to do.

So, it says that now, when the period is over, when the Nazarite period is over, it says that he is to be brought to the entrance of the tent of meeting.

And what happens? There he is to present his offerings to the Lord. A year old male lamb without defect for a burnt offering.

[14:32] A year old ill lamb without defect for a sin offering. A ram without defect for a fellowship offering. That means that if you are going to do this Nazarite, you must have some money. So, what was the...

If you don't have money, and you have gone through the Nazarite vow, how are you going to end? That means that you had this custom where if somebody is poor, but does go through a Nazarite vow or a special vow, separation to God, somebody who is financially comfortable or able can sponsor.

Do you remember they said Paul should pay the expenses? Because there are four men who are taking a vow. They are about to end the vow. Paul, join them for the ending of the vow so you can sponsor them and you to go with them so that the Jews won't think that you are so anti-Jewish.

You are so anti-law. Because they've heard so many negative things about you. You don't regard the law. You don't care about the transition. And let them know it's not like that. By the mere fact that those who are coming to an end of their separation, you actually join them, sponsor them, and cut your hair.

So, in the numbers, it says that that's what you are supposed to bring. Look at the next verse. Verse 15. Together with their grain offerings and drink offerings, and a basket of bread made without yeast cake, made of fine flour mixed with, this is serious matter, and we're first spread with oil.

[16:16] Let's go to the verse there. It says, The priest is to present them before the Lord and make the sin offering and the burnt offering. Verse 17.

He is to present the basket of unliving bread and is to sacrifice the ram as a fellowship offering to the Lord together with his grain offering and drink offering. These are all the things just to end the special vow.

Now, look at verse 18. Then at the entrance of the tent of the meeting, the Nazarite must shave off the hair that is dedicated.

And he is to take the hair and put it in the fire that is under the sacrifice of the fellowship offering. These are rituals.

But it's not evil. It's very, so, now this is called the Nazarite vow. And so that is what, in Acts chapter 21, verse 23 and 24, Paul was instructed by the brethren that since you've been doing this missionary trip and you've been away from everybody for so long, you've been so long in Gentile territories.

[17:27] People have heard that now, you don't even believe in Judaism. You don't believe in anything Jewish. You don't believe. So for them to know that you are not wrong, it's not like you are enforcing and endorsing Judaism onto Gentiles.

Whilst these people are going to do these rituals, that is not against the law. Judge them. Sponsor them. Pay their expenses. So you see where the, the expense was not for haircut.

That is an expensive venture. But these people may not have the money. So he said, Paul, now that you have to, he says that, where are we now?

Verse 24, yeah. Pay their expenses. And that, that, oh, okay. Yeah. Pay their expenses so that they may shave their heads. Now, that's the Nazarite vow.

You shave your head. But there was another special vow, which is not a Nazarite vow. The Nazarite vow must only happen in Jerusalem. The special vows can happen anyway.

[18:31] It doesn't have to be in Jerusalem. That special vow is a vow of thanksgiving. When someone, you cut, that's not shaving your hair. That's what Paul did in Acts chapter 18, verse 18.

In Acts chapter 18, verse 18, Paul cut off his hair at Sincria. Because of a vow he has taken. So that's not in Jerusalem. In Sincria, Sincria was actually one of the territories where the church was doing well, where Phoebe was.

In Romans chapter 16, verse 1, Phoebe was a deaconess in the church, a servant in the church of Sincria. So, Paul cut his hair at Sincria just because of a vow.

What kind of vow is that? A vow of dedication. A vow of separation. A vow to just dedicate yourself and praise God. I believe that he did that because of how God has been so favorable to him in Corinth.

All the way, God showed that I'm with you. I have people, and he spent a long time there. Look at what happened at court. The people who brought him to court ended up being beaten. Court has been so good.

[19:35] This is your postcard, God. It's so nice. It's so nice. So, Paul took a vow as praise. It wasn't practicing Judaism or forcing the Lord.

That was the law into the church. He was just personally trying to express his deep satisfaction. Now, how do you know that it wasn't a Nazarite vow?

It wasn't a Nazarite vow because it wasn't in Jerusalem. And then number two, he had to, in this particular instance, he had to cut off his hair, not shave his hair. Not shave.

Shave is cutting off his hair. And just so you know, in 1 Corinthians, you know, there was a place, I think chapter 6, I missed my...

You know the place where Paul said, a woman must cover her hair. And if she doesn't want to cover her hair, no, he said, it shouldn't shave, her hair should not be shaved. But, she'll cover her hair.

[20:35] But, if she's ashamed, she doesn't want to shave, she should cover. If she wants to, if she doesn't cover, then she should be shaved. Now, shaving the hair was not restricted to only Jerusalem.

That was not a Nazarite vow. Do you understand? 1 Corinthians chapter 11, yeah. For a woman is not to cover, is not to... For if a woman is not covered, let her also...

If a woman does not cover her head, she should have her hair cut off. This is not a Nazarite one. That means that maybe you want to also go into that extreme sacrifice or vow of sacrificial

thanksgiving to God.

Does that make sense? So, just have to elaborate so we understand when Paul had to cut his hair, it wasn't some rituals he was going through, but it was...

There's an understanding behind it. All right. So, let's go back to the text. Acts chapter 18. So, Paul had to get his hair cut in Sincrea for he had a vow. Verse 19 says that and he came to Ephesus.

[ 21 : 44 ] So, verse 19 says that he came to Ephesus and left them there. Left who? Priscilla and Aquila. Left them there.

But he himself entered into the synagogue and reasoned with the Jews. So, Paul entered the synagogue and reasoned as we always saw.

That's what Paul has been doing. Reasoning with the Jews. Reasoning had to do with putting facts together and then think, putting thoughts through, passing your, taking your thoughts through facts. So, he reasoned with the Jews. So, he saw that after he left Corinth and he was heading to Jerusalem, he went through Syria, right? Then from Syria, he went through, he had actually been through Sincrea already and then went through Syria and then, he came to Ephesus and left them there and then verse 20 says that and when they desired him to stay longer, a longer time with them, he consented or he didn't want to stay longer in Ephesus.

Why? Because the next verse says that he wanted, but Bede Mephel, he said bye-bye to them, Bede Mephel were saying, I must by all means keep the feasts that cometh in Jerusalem.

[ 23 : 01 ] So, you see, his face was set like a flame because, he's talking about the Feast of Pentacles, there's a feast coming and he wanted to be in Jerusalem for the feasts. So, he didn't want to stay any longer anywhere.

Even though at Ephesus, the brethren wanted him to stay longer, he said, no, I can't stay longer. I have to go because I want to be in Jerusalem for the feast.

But, he said, I will return again unto you. I like that phrase there. I'll return again unto you. Oh, I can't hear you. I'll return again unto you.

If God will. Or some are not saying it. I'll return again unto you. If God will. If God wills. Years ago, I was studying my Bible and I stumbled and I came across James chapter 4, verse 15, sorry.

James chapter 4, verse 15. And he says that for, please give us a new King James. Let's go to verse 14, to verse 15.

[ 24 : 02 ] It says, whereas you do not know what will happen tomorrow, for what is your life? it is even a vapor that appears for a little time and then vanishes away.

Don't be making promises for the future as though you have control over the future. Don't, don't approach tomorrow like you are in command of tomorrow.

That's what he's saying. Say, your life is like a vapor. What is your life? What is your life? You can plan to be somewhere and end up somewhere else. One of the things that we always have to be thankful to God for is when he spares you from being at A&E.;

Because A&E; means A and E. What is A&E;? Or maybe you have not thought about it. That's one of the things I just don't like and I pray, God, please keep me away from A&E.;

Keep me away from accident and emergency. Accidents are accidents. No one plans for an accident. No, not at all. Emergencies disrupt your plan, your schedule.

[ 25 : 17 ] Accidents and emergencies. So, it says, because of unforeseen accidents and emergencies, do not just talk. James chapter 4 verse 14.

Do not just be making promises about tomorrow. He said, then don't just say tomorrow I will do this, this will happen tomorrow. He said, instead, you ought to say no.

So, just to let you in on my secret, I discovered that phone keypad, or is it keypad, you know, the type to type on phone, it's got shortcuts.

So, some of the shortcuts I've done on my phone is GW. I'm learning what the Bible says, I'm putting it into practice. Paul, he said, if God wills, I'll come back.

Next Sunday, I know I'll see you here. God will be. Tomorrow, you'll be at work. God will be. 2026 will be a good year for you.

[ 26 : 33 ] God will be. God will be. God will be. 1 Corinthians chapter 4 verse 19. 1 Corinthians chapter 4.

He said, but I will come to you shortly. If the Lord wills. Paul was telling I'll come to you shortly, but he said, if the Lord wills.

I want to encourage you, Christian brother, Christian sister, learn how to punctuate your promises or your statements about tomorrow with God willing or if God wills or sometimes also learn how to render appreciation to God when something has happened favorably to you.

You add by God's grace. I have been able to finish my course by God's grace. I have been able to travel and come back by God's grace.

So if you are going to tell somebody, when I travel and come back, we will do it. You say, God will or if God wills. When you are able to go and come and finish doing what you said you would do, what do you say?

[ 27 : 49 ] By God's grace. Hallelujah. So I have BGG, short, fast, I want to call it, short cuts.

BGG, by God's grace. 1 Corinthians 16, 7, for I will not see you now by the way, but I trust to tarry a while with you if God permits, if the law permits.

That's Paul. I want to stay a little long with you if God permits. It's in scripture, but if you are not careful, you will notice it and just be saying, I will see you tomorrow.

I will be there tomorrow. I will be there. I will be there. Please, please, please, please, please. I will be there. Will you be there?

I will be there. God willing. When courage people are talking, people must realize that, ah, you are one of them. How do they know? Because you keep saying about future, God willing.

[ 28 : 54 ] God willing. God willing. God willing. Maybe those of you who have sent text to you or something, go back. you will see, I keep using God willing. I have been using it for the past five years and more.

When I saw it in scripture, I said, hey, God, maybe that's why he spares me from, hey? You will not be at the A&E; God willing.

Hallelujah. Amen. Hebrews 6, verse 3, and he said, this will we do if God permits. If God permits.

Even talking about teachings, steady, he said, if God permits, we will do. Praise God. So Paul said, all right, let's look at the text, let's go back to the text.

Is somebody learning something? And so he told them that, verse 21 says that he bid them farewell, saying, I must by all means keep the feasts that cometh in Jerusalem, but I will return again unto you, if God will.

[ 30 : 05 ] And he sailed from Ephesus. And when he had landed in Caesarea and gone up, he saluted the church, gone up and saluted the church, he went down to Antioch.

That's where he started his journey. So you see, he went, you can tell the journey, he went from Ephesus, he went, he traveled back to Caesarea from Ephesus, and when he went to Caesarea, he went, Caesarea is in Philippi, or Caesarea is in Philippi, he went, and then he saluted the church, he went to greet the church.

So he went down, so look at that text again, in verse 22, verse 22 says that, and when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch.

That is the end of the second missionary journey. So when you hear theologians, theological circles, people say his missionary journey, that's what it is, he traveled on missions and came back. So second missionary journey, and that he came back to Antioch. Now look at the next verse, 23, and after he had spent some time there, where is the day? after he had spent some time in Antioch, he departed, that's the third missionary journey beginning.

[ 31 : 28 ] He departed and went over all the country of Galatia. You remember Acts chapter 16, they tried to preach in Galatia, the Holy Spirit forbade them. In their second missionary journey, they attempted, after they were come to Mysia, they asked, they, after they have come to Mysia, they tried to go into Bithynia, but their Spirit did not permit them.

The next verse, the next verse, and passing by Mysia, they came down to Troas. Let's go on please. I think we should start from the verse 6.

Is the verse 6 I was looking for? Verse 6. Now, when they had gone through Phrygia and the regions of Galatia, they, they were strong ways, they were forbidden by the Holy Spirit to preach the word of God in Asia.

Now, look at the verse 23 of chapter 18. The verse 23 said, and after he had spent some time there, he departed and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

That means one way or the other, they managed to get their wealth there, and now he went back there, Phrygia and Galatia, to go and strengthen their disciples, just like we saw in Acts chapter 14,

verse 22, he was consolidating, confirming the souls of the disciples and exhorting them to continue in faith, in the faith.

[ 33 : 02 ] And so, Paul had this habit of not just, I taught you that, not just do evangelism and moving away, but do evangelism and making sure their souls are established.

that is why church is important. You don't win souls, so anyone who tells you I don't have to be in a church doesn't understand the ways of God, doesn't understand the ways of God at all.

It doesn't matter how religious you are, the ways of the church, of God, sorry, the way of God is the church path. What is the church for? For disciple making, for soul, consolidating the souls of the saints, confirming the souls of the saints, so they can continue in the faith.

It takes a certain church koinonia, interactions, fellowship with other believers, because it's a body, the body doesn't have only one member.

God didn't call us to be by ourselves, he called us to be part of the body. So every believer is of a necessity required by heaven, designed actually, designed by heaven according to God's ways.

[ 34 : 19 ] Somebody say God's ways. Say God's ways. According to God's ways, God has designed by his eternal plan, eternal agenda, eternal programming, according to his ways, that everybody who gets born again is automatically baptized into the body.

Now, the body life must be that of koinonia, that of fellowship, that of interaction, and studying of the scripture. So let's look at the text again.

It says that, and after he spent some time, he went strengthening all the disciples. Verse 24 says that, now, getting interesting now.

Now, a certain Jew named Apollos, born at Alexandria. To be born at Alexandria, Alexandria was the second largest city in those times.

Very important city. He was born there, that was where he was raised. An eloquent man, and guess what? Mighty in the scriptures. He used, I believe, he came to Ephesus.

[ 35 : 38 ] Apollos came to Ephesus. What was the qualifications of Apollos? He was a Jew. He was born in Alexandria. He was an eloquent man, and he was mighty in scriptures.

The last bit is what changes the story. Mighty in scriptures. He was Jew, born in, so it was kind of, it was a big privilege to be a Jew, and be born in Alexandria.

Born in Azalea, so he had Alexandria passport. Yeah. If you had Alexandria passport, it was easy to travel around.

When you get to the passport control, you don't go to others. Let's look at this gentleman. He came to Ephesus. Now look at the next verse. The Bible says that, watch, this is very important.

this man had been instructed in the way of the Lord. And being fervent in the spirit, he spoke and taught accurately the things of the Lord.

[ 36 : 42 ] It's not Judaism. He taught the things of the Lord talking about the Lord Jesus Christ. He had the doctrine about Jesus right in a certain sense.

to a very larger state. Because he taught, the Bible says that, let's go back. This man being instructed, sorry, let's go first.

I'm reading from the screen. This man being instructed in the way of the Lord and being fervent, let's all say fervent in spirit. Fervent in spirit means this guy is a very passionate person.

Fervent in spirit. Apollos was a man mighty in scriptures and he was fervent in spirit. He had been, instructed in the, somebody has taught him.

Somebody has taught him the ways of God and he was mighty in scripture. Because of his scriptural understanding and his scriptural fervency, when they taught him about the ways of the Lord, he was able to catch it with fire.

[ 37 : 43 ] And guess what? He was, and he taught accurately the things of God, though he knew only the baptism of John. You know, John came to introduce Jesus and John's baptism was a baptism of repentance, pointing to Jesus.

And John says that he who sent me, I did not know him, but he who sent me to baptize with water told me, upon whom you see the spirit descend, the same is he who baptizes with the Holy Spirit and fire.

He said, John the Baptist, in John chapter 1, verse 29, he said, John saw him coming the next day, he said, behold the Lamb of God. John the Baptist's theology about Jesus was accurate. So, anyone who knows, is a follower of John the Baptist, and who has studied into John the Baptist, will have an accurate understanding of Jesus Christ.

But, knowing, having accurate understanding of the historic Jesus, who has been prophesied from scripture, doesn't mean you know the ways.

That's where we are going. So, let's look at the text again. This man had been instructed in the way of the Lord, and being fervent in spirit, he spoke and taught accurately the things of the Lord, though he knew only the baptism of John.

[ 39 : 01 ] The next verse says that, so he began to speak boldly in the synagogue. This guy was very fervent, passionate, and he was speaking boldly in the synagogue, boldly about Jesus, about the ways of God.

What John are talking about? This is Jesus, boldly. But when Aquila and Priscilla heard him, they felt, hmm, this guy is good, but, hmm, they took him aside and explained to him the way of God more happier.

He taught the way of the Lord accurately, but they took him aside and taught him and explained to him the way of God more accurately.

Can we talk about the way of God? God's ways. God's ways. You don't ever mention it. God's ways. When we talk about the way of God here, the man was talking healthy theology, healthy doctrine, theology, but he didn't have understanding of the mystery behind the theology.

What's the mystery? The mystery of the church. So he was, he's a person who has been to Bible school, but he doesn't commit to church. He does his Bible study every day, he reads his Bible, he prays, Lord, I love you, he gives to the poor, he donates to projects, but he doesn't, he's not committed to any church because he doesn't understand the ways of God more accurately.

[ 40 : 43 ] The ways of God, before I even go into that, remember the early church in Acts chapter 9, they were called, verse 2, they were called the way. In Acts of God, he asked letters from him, from the high priest, from him to the synagogues of Damascus, so if he found any who were of God.

Do you see that? The way, this is talking about the Christians. Christianity in those days were more referred to as the way more than Christians. In the Bible, in the book of Acts, Christianity or the believers were referred to more as the people of the way than Christians.

In Acts chapter 19, verse 9, 19, but when some were hardened and did not believe, they spoke evil of the way.

Do you see that? They spoke evil of the way before the multitude. They are talking evil of the work of God, the church of God, the ways of God before the way. Look at verse 23. Acts chapter 9, verse 23.

It says that, and about that time there arose great commotion about the way. You remember John chapter 14, verse 6, Jesus said, I am the way.

[ 42 : 10 ] The way. So the church in the early days, in the book of Acts, was also known as the way. Acts chapter 22, verse 4. We just, this is Paul's testimony.

He said, I persecuted the way to the death. Let's look at New American Standard Version, how he puts it there, English Standard Version, and then Amplified.

I persecuted this way to the death. And you see, the way is written, it's talking is now, I persecuted this way. English Standard Version, I persecuted this way to death, Amplified Version, I persecuted and pursued the followers of this way to death.

The church, the work of God, Christianity was called the way. Let's look at the last two scriptures in Acts chapter 24, verse 14.

Acts chapter 24, I think we should all read this together because it's not new King James Version. Let's all read, let's go. Which they call a sect.

[ 43 : 19 ] So I worship the God of my fathers, believing all things which are written in the law and in the prophets. It says that according to, I confess according to the way which they call sect.

They were branding the church because they didn't understand God's ways. Now, let me explain what God's, the church, this whole church thing is about.

This whole church thing is about God read. It's not deep, but it can sound deep.

By the grace of God. Watch this, this is very important. When God created man, I've been saying this for many years, the reason why God created man is so he can put himself into man.

Not so that man can marry. Not so that man can enjoy life and buy cars, live, no, no, no. He created the heavens and the earth and he created man.

[ 44 : 27 ] For man's main reason, he said, let us create man in our own image, after our likeness. So, he created man like him because his plan was to put himself into man so man will become

God's habitation on earth.

Now, this is important. This is the foundation of Christianity. That is the way. So, you can have theology, but if you are not careful, you might not understand the way. Now, so, God's plan was to put himself, or let me use this term, dispense.

Dispense himself. So, as I am teaching, if I stay true to the true gospel, what it is, it creates the room in people's hearts for God to dispense himself as grace into people.

So, God's plan is through redemption, through redemption to dispense or input himself into human beings and to seal it by the Holy Spirit.

So, when you are born again, what it really means to be born again is that God is in you. Christ is in, that is what makes you a Christian, not your behavior.

[ 45 : 47 ] Christ is in you. So, if I see him and he's a believer, Christ is also in him. Because not only I, it's a corporate body.

So, we become one body of Christ. And the rest of our lives, what the church work is supposed to be spent on doing as believers is to be building one another up.

Building one another. So, I was having a conversation with the pastors recently, and I told them that I am a body builder. That's my job.

That's my life. I'm a body builder. I build the body of Christ. I build the body of Christ. I do not lift weights. I lift people. Hallelujah!

I am a body builder. I do not lift weights. I lift people. I build the body of Christ. I am committed to the body of Christ. I build a body.

[ 46 : 46 ] In Ephesians chapter 4 verse 29, in Ephesians chapter 4 verse 29, it tells us that let no corrupt word proceed out of your mouth, but that which is good and necessary for edification, that word edification is for building.

I believe NIV might use that word, but it's for building NIV, for building others. We are here to build one another up. Build one another up.

Build one another up. Spend your Christian life. If you understand the ways of God, you will be committed to building others up. 1 Corinthians chapter 8 verse 1.

Thank you, Jesus. 1 Corinthians chapter 8 verse 1. It says that love, knowledge, perhaps, give us the King James.

I think King James may use the, let's see. See, anytime you see edify, he's talking about building.

So, okay, NIV uses it, but love build, you cannot build others outside of love.

[ 47 : 54 ] Love builds up. Let's all say love builds up. Say it again. love builds up. 1 Corinthians chapter 14 verse 26. I just want to show you these things quickly. 1 Corinthians chapter 14 verse 26 says that, how is it, what then shall we say, brethren, when you come together, everyone has a hymn, or a word of instruction, a revelation, a tongue, or an interpretation.

All things must be done for the strengthening of the church. The original word that translates strengthening is for the, did you see that? for building up all things.

Let all things be done for building up. Building what? Building the body. Because the church is a body. We are one body.

Listen, we are not individuals who have assembled. So even when we close and you are at home, you are still part of this body. Every Christian anywhere in the world, including those who have died and those who are yet to be born, we are part of one body.

We are part of, and that is God's eternal economy, that we being the body are a house. 1

Corinthians chapter 3, verse 9, it talks about how we are God's house boundary.

[ 49 : 10 ] It says that for you are, we are God's fellow workers, you are God's house boundary, you are God's building. Verse 10, it says that me as a wise master builder, wise master builder, I stand before you brothers and sisters as a builder in charis.

Why? If you understand the ways of God, nothing will discourage or move you away from your primary commitment of building the body of Christ.

There are some things you might do and say that will end up tearing the body. Build the body. God's ways.

You can, there are people who understand, they know theology, but they don't know the ways of God accurately. God's plan is to work himself into us and when you become born again through the rest of your life, he keeps spreading from your spirit into your soul.

Himself, God is in you, spreading, spreading, becoming one body and the more he's spreading in us, the more we listen, we all with unveiled faces. 2 Corinthians chapter 3, verse 18, we all with unveiled faces, beholding us in a glass, are being transformed into the same image from glory to glory.

[ 50 : 32 ] And so, I want you to understand and appreciate that when we talk about the ways of God, we are talking about God's redemption or God's plan of dispensing himself into us through redemption. We are talking about the believers becoming partakers of the life of God.

Can you imagine that me, I share in God's life? You, you share in God's life? How much money can you give to do to get that? And not just that, we enjoy God.

We are meant to enjoy, the ways of God is made for us to be part of one another. I'm not only united with my wife, I'm also united with Christ and because of that, since you are born again and you are united with Christ, I'm automatically united with you.

We are one, one, one body, united together. In Christ! That's what is called a church. United together in Christ.

And we are brought into the church to build up the body of Christ, to bear, watch this, we are brought together, God has allowed us to be together to build up his body so that we become the testimony of Christ.

[ 51 : 42 ] That's God's ways. God, somebody say God's ways. God's ways. So, Apollos understood John, but he didn't have a full understanding of God's ways. So, they took him aside and schooled him properly.

And you know, as I ran up, look, let's run out of this main text. Do you know what happened? So, when he desired to cross to Asia, and the brethren wrote, okay, he desired to travel, to go away, Asia.

The brethren wrote, exhorting the disciples to receive him. And when he arrived, he greatly helped those who had believed through grace. There are people who have actually accepted the thing. But when he came, because this guy was mighty in scriptures, and now has been taught accurately the ways of God, he greatly helped them. And that is my life assignment. I pray that God help me to greatly help those who have believed in grace.

Wherever I find myself, let me be a bodybuilder that will help those who have believed in grace. Not just like a super, a special, a special celebrity, Christian celebrity to come and do something for you.

[ 52 : 51 ] No, I want God to use me to invite, to draw you into the ways of God, so you can enjoy God, be filled with God, grow up in God, be a blessing to the body, so you can be a bodybuilder.

The ways of God. God's ways. God's ways. Apollos helped them greatly at what happened. And he, you see, this guy was so passionate, he vigorously refuted the Jews publicly, showing from the scripture, from the scriptures that Jesus is the Christ.

So now, besides being great benefit to the body, he was also able to stand face to face with those out there. Because he was mighty in scripture.

And they didn't have to prove from common sense. Our message is not based on common sense. Our message is based on scripture. Jesus opened their eyes that they may understand the scripture.

Acts chapter 8 verse 35. He said, do you understand what you read? He said, how do you understand? And then he explained from the same scripture. He explained Jesus to him, Acts chapter 8 verse 35. From the same scripture.

[ 54 : 03 ] He went into the synagogues. Paul went to the synagogue and risen with them from scripture. Acts chapter 17 verse 3 and chapter 18 verse 5. From scripture. He risen with them from scripture. Jesus said, you said to the scriptures.

John chapter 5 verse 39. You said to the scriptures, thinking that in them you have eternal life. And these are there that testify of me. The scriptures are testifying of Jesus Christ. And in the book of Luke chapter 24 verse 27, it says that, and throughout all scripture, Bible talk about John, Luke chapter, he said that, and Luke chapter verse 27, I mean, I said verse 27 please.

Verse 27. Luke 24 verse, and beginning as Moses and all the prophets, he expounded to them in all the scriptures.

The things concerning himself. And 32 says that, did our hearts not, look at verse 32, look at verse 32. He said, and they said, did our hearts not bend in us while he talked with us on the road and while he opened the scripture.

Apollos proved to them from scripture. Listen, the quality of your teaching life, the quality of your understanding of the ways of God is based on how you understand Christ from scripture.

[ 55 : 19 ] Not from what the man of God says. But from scripture. Because the man of God's job is supposed to, oh, let me say this and then. The scripture is so, when you, lamp posts, we have quite a few of them in UK.

Is it called lamp posts? Street lights. Somebody, what's he supposed to do? The light, right in the way, so you can see where you are going.

So one person can use it as that. And another, a drunker too, can use it as a support. As a support. The purpose of scripture is not for me to find something to say and use the scripture to support what I'm saying.

The purpose of scripture is supposed to pave it, show clearly, people can see. So my job is to open the scripture. So God, as I open the scripture, I trust God to open your understanding.

That, so an open understanding with open scripture makes clear accurately the ways of God. The ways of God.

[ 56 : 23 ] Next week, you will see how Apollos, because of the previous work he did, don't forget, this is Corinth. Apollos, it says that Paul, Apollos, Paul says that some of you say in Corinth, some of you say I'm of Paul.

Other side, I'm of Apollos. But who is Paul? Who is Apollos? Apollos planted, or what? Paul wanted. You will see that Apollos was so fervent, it now, it became people were so much into Apollos, they even forgot about the real, the real deal of the ways of God.

We'll get into that next week, and you'll see the impact of Apollos' previous lives. Paul met some people in the upper coast of Ephesus chapter 19, and he asked them, when he saw them, he saw that they are, they are a kind of believers that, what kind of believers are this.

They lack the enjoyment of God. I'll go with that next week. Did you receive something? Thank you for listening to this message by David Entry.

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[ 57 : 37 ] Don't forget to like and share the message. Be blessed.