

# Can Suffering Be Part Of God's Will?

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 19 April 2026

Preacher: David Antwi

[ 0 : 00 ] Hallelujah! And thank you for tuning into this message by David Entry at Karish Church.! As we journey in this season of great awakening, may God pour fresh life into you through His! and align you more deeply with His purpose.

Acts chapter 21, we want to read from 1 to 14. And it came to pass that after we were gotten from them and had launched, we came with a straight course unto Kos, and the day following unto Rhodes, and from thence unto Patara.

And finding a ship sailing over unto Phoenicia, we went aboard and set forth. Now, when we had discovered Cyprus, we left it on the left hand and sailed into Syria and landed at Tyre. From there, the ship was to unlaid her bedding. And finding disciples, we tarried there seven days, who said unto Paul through the Spirit that he should not go unto Jerusalem.

And when we had accomplished those days, we departed and went our way. And they all brought us our way with the wives and children till we were out of the city. And we kneeled down at the shore and prayed.

And when we had taken our leave one of another, we took ship and they returned home again. And when we had finished our course from Tyre, we came to Ptolemaeus and saluted the brethren and abode with them one day. And the next day, we that were of Paul's company departed and came to Caesarea. And we entered into the house of Philip the Evangelist, which was one of the seven and abode with him. And the same man had four daughters, virgins, which did prophesy. And as we tarried there many days, there came down from Judea a certain prophet named Agabus. And when he was come unto us, he took Paul's girdle and bound his own hands and feet and said, That saith the Holy Ghost. So shall the Jews at Jerusalem bind the man that owneth this girdle and shall deliver him into the hands of the Gentiles. And when we heard these things, both we and they of that place besought him not to go up to Jerusalem. Then Paul answered,

[ 2 : 46 ] What meaneth he to weep and to break my heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. And when he would not be persuaded, we ceased saying, The will of the Lord be done. Here ends the reading of God's word. Father, thank you so much for gathering us together and allowing us to be in this fellowship and to be exposed to the teaching of your word. We pray that as your word is taught, give us clarity and illumination. May the words of my mouth and the meditation of my heart be acceptable to you. Holy Spirit, use me as a vessel and as an agent and as a channel to communicate the truths of the gospel to the hearts of your precious people.

Let sicknesses be healed. Let confusion be despaired. Let discouragement be gone. Let faith be built up.

Let the gospel be heard. Let sin be crushed and overcome. In the name of Jesus Christ, let the sinner be saved. And let your name be glorified. Let your people be built by the word of your grace. To your glory in Jesus' name.

Amen. Praise the Lord. Now, we have seen, for those of you who are listening for the first time, or in the congregation for the first time, we have been talking about Paul's missionary journey. And we spent a bit of time talking about his work in Ephesus. And now he's finished with the church of Ephesus. He spoke to them how to immune the church and prepare the church for the challenges ahead.

Now he's finished with them. So in the latter parts of chapter 20, verse 36 says that, And when he had that spoken, he knelt down and prayed with them all. And they all wept so and fell on Paul's neck and kissed him.

[ 4 : 51 ] Sorrowing most of all for the words which he speak, that they should see his face no more. And they accompanied him onto the ship. So they took him to the ship like an airport.

Don't stand. There were no planes. So to the ship, they bided him farewell. Bye. We might not see your face again because you said it. And so it was a very difficult departure, but it was a necessary departure.

Why wouldn't Paul just stay there? Because Ephesus was not a poor territory. Why wouldn't he just stay there and do the work? Because the work is the work. Unless they are human beings, they are actually happy to have him there.

They were sad to see him go. So why wouldn't he stay there? Now, I said a few weeks ago, when we go to chapter 19, when Paul was in verse 21, he purposed in his spirit. The scripture says after these things were ended, Paul purposed in his spirit when he had passed through Macedonia and Achaia to go to Jerusalem, saying, I must be there and I must see Rome. So he had purposed. It was his determination.

And I explained why he wanted to be in Jerusalem. One of the reasons was that he wanted to see the brethren, the apostles there, and to have fellowship with them. Because he's been traveling, doing the work of God in the territories outside of Judea. And now he really wanted to go and meet the brethren there, James, Peter. These are senior brethren. He wanted to go and spend time with them.

[ 6 : 35 ] And also, number two, I said that he wanted to send a pure gospel to Jerusalem. Because Jerusalem was the hub and the main spot for the Jewish tradition. You know, it's very likely for the tradition of the Jews to heavily infiltrate the church or the gospel. So Paul was called with a unique assignment.

There was a time he had to rebuke and correct Peter. Because Peter was playing kind of the hypocrite. Because he didn't want the Jews who have come from Jerusalem. He didn't want them in the book of Galatians.

He didn't want them to notice that he was having fellowship with the Gentiles. So Bible says that he played the hypocrisy. And Paul had to rebuke Peter before all of them.

Because the Gentiles are not different. Well, this is very important. The Gentiles are not different from the Jews when it comes to God's New Testament economy.

When it comes to the work of God, we are all one. So in Galatians, he was playing the hypocrisy. And Paul said he had to correct Peter. And then you remember in Acts chapter 15, some Judaizers came from Jerusalem to Antioch. And they're telling them, unless you believe in the law of Moses and are circumcised after the custom of the Jews, you cannot be saved. And it brought a whole confusion. So they had to go to Jerusalem to go and settle this matter. Because the problem was coming from Jerusalem. It wasn't Antioch. It's coming from Jerusalem. These Judaizers, they're believers. But they hadn't gotten a proper perspective of Christianity. They are infiltrating Christianity with tradition and religion.

[ 8 : 25 ] And it has a way of downgrading the effectiveness of the gospel. When religion heavily infiltrates or Christianity, at best, is just left to be a religion. You know, it's a relationship with God. And it's very dynamic based on the gospel of grace. So Paul had a concern about the homeland. That's where Christianity started from Judea, Jerusalem. The Holy Ghost came on the day of Pentecost in Jerusalem.

So he had to go there. So that's one of the reasons why he had to go there. And also, it was necessary for him to go and clarify the gospel there. Because God has given him, this is very important, God had given Paul an unusual understanding and insight into, permit me to keep using this word, the economy of God. That means that God's program of redemption and salvation. Okay, so recently I was teaching somewhere and I was letting them know that in the Old Testament, the congregation of the Jews was called the church in the wilderness.

So the church in the Old Testament. So it tells you how God governs his own people, which is theocracy. Theocracy. God governs all people by appointing prophets, priests, and kings. Now, when you come into the New Testament, the New Testament church is the house of God, according to Titus and Timothy particularly. It's the house of God. It's the pillar and the grounds of the truth. So the church is the house of God. The church is the people of God. And the church, according to Ephesians, this is why I said this is important. Ephesians chapter 2 verse 14, Paul said that there is no distinction between the Jew and the Greek. He says that for Christ himself is our peace, who has made both, that both is Jews and Greeks. He has made both one and has broken down the wall of separation. Now, Jews were not supposed to be having fellowship with Gentiles when it comes to worship. Gentiles, even if they are proselytes and they want to come in. In the

temple, we have the holies of holies, the inner court and the outer court. The holies of holies, only high priest goes there once a year. The inner court is where others can be. But the outer court is Gentiles. You can't come into the inner court. So there is a little wall. And in those days, Joseph was one of the historians, Jewish historians. He's not religious, but he's a historian. He said, there's this inscription on the walls that goes something like this. If you are Gentile and you cross this little wall, you become responsible for your death.

And the Roman authorities knew that. So even the Roman authorities have sanctioned it. If you cross it as a Gentile, you are supposed to die. And that's how particular the Jews were about their religion.

A Gentile cannot go into the temple or you can't cross that partition. So physically, it was there. Then Paul writes and says that Jesus Christ himself is a peace who has taken away the middle wall of separation between Gentiles and the Jews. And he says that he's done this so that verse 16, that he might reconcile both to God. Who are they both? The Jews and how? In one body, via the cross. So when we come into the cross, there's no discrimination, no racial discrimination, no gender discrimination, no social class discrimination, no discrimination. Once we are in the cross, he said we are all one in Christ. Now, Paul had to make sure that Jews in Jerusalem get this very well because by culture and by tradition, they can't fellowship with Gentiles. But the church is supposed to be a place of fellowship. Well, you don't say only Jews sit here and Greeks sit here, non-Jews, then Gentiles sit here. Or if you are Jew, you are. No, in the church, there is no demarcation. So can you imagine if you are Jew, very traditional, you have problems. Sometimes you might see a Gentile sit here and you'll be distracted throughout the service. Because you are not used to that. And if you go back home and your mother say, where are you? I went to church. Or your family, your wife, your husband,

[12:55] I went and they don't do church. You went to church and you went to sit next to a Gentile, you are unclean. So it's just, they've grown up like that. And it didn't start maybe a year or two for generations, for generations. And now God is bringing the two together. You know that God himself is going to have a problem with these Jews. And so the message, Paul really wanted to go to Jerusalem to help refine the understanding. It's not like they all don't understand. They got it, but it must be echoed and hammered and hammered and hammered in. He wanted to go there. So Romans chapter 15 verse 25 in the King James, I like the way the King James, he says that, but now I go on to Jerusalem to minister to the saints. New King James. So he said, but now I go to Jerusalem to minister to the saints. I'm going to minister to them. Minister there is in two ways, really wanted to share the gospel and his heart with them. Peter, them, they've got it right, but we need reinforcement. So that was one of the reasons why he really wanted to go to Jerusalem.

Number one, to have fellowship with the brethren. Number two, to go and minister the gospel, secure the pure gospel. Because you remember, the only thing that will protect the future of the church is being commended to the word of his grace. All right. Not the word of the law, the word of his grace. So he knew he had to do some work there. And number three, also to send arms. So he went to the Gentile territories. I think first Corinthians chapter 16 verse one, two, three will tell you something like that. First Corinthians chapter 16, Paul was telling now concerning collections for the saints, as I have given orders to the church in Galatia, so much you do. Okay. And he said that the first day of the week, take the collection so that when I come, I don't have, because they used to collect the horses. And when I come, whoever you approve by your letters, I will send to bear your gift to Jerusalem. All right. So he was collecting gifts from the various churches to send to Jerusalem. In Romans chapter 15 verse 26, he says that there's not, that's a very interesting one. For it pleased those from Macedonia and Achaia to make a certain contribution for the poor among the saints who are at. Now look at the next verse. I find it very interesting. It says that it pleased them indeed and their debtors. For if the Gentiles have been partakers of their spiritual things, their duty is also to minister to them material things. So he's saying that this whole blessings that have come to us, it started from Jerusalem, it started from the Jews. And look at how we are benefiting in God. Is there anything wrong? If we feel, if you have been a blessing to us spiritually, we also have to be blessing to you materially. So the Gentiles, some of them even have this philosophy, this mindset. And that's why he said the believers in Macedonia.

So Paul was collecting all these gifts and he was sending to, so he was bringing arms to his people. Paul was bringing arms. So number one, he was going for fellowship. Number two, he was going to

minister or going to help make sure the gospel is not polluted. And number three, to also go and send arms. So these are the three key reasons why Paul had to go to Jerusalem, right? It's very important.

And now I also want to draw your attention to some facts here. The Jews had quite a few festivals, which God gave them, but there are three main festivals, three big festivals or feasts. So the first one is Passover, which actually is what we call Easter. All right. It's Passover. Then 50 days after Passover is Pentecost. So 50 days after Passover is Pentecost. Then after Pentecost, somewhere towards autumn, we have the tabernacles. So the festival of Passover, festival of Pentecost and festival of tabernacles in the Hebrew is Pentecost. Now, why did I say this? This is important because these are major feasts, which means every Jewish man, you are supposed to travel to Jerusalem if you can, at least once a year for one of these, if you can attend all the three, because so at the time of these feasts, Jerusalem is packed with large crowds. And guess what? Around that time, you know, they were under Roman rule. Okay. And Roman rule, when Jews have come from the diaspora, there's, you know, the first, when people are in the festive mood, people can be so excited. And then some people can team up to fight against these Romans. So because there are more people coming, the Roman authority has to boost security. And security is always heightened around that time. So any little commotion or any little trouble, soldiers are already there. All right. So around the time of

[18:09] Passover, that's when Jesus was crucified, Passover. And then Pentecost, that's when the Holy Ghost came. That's why Bible says on the day of Pentecost, there are so many people. So because they traveled, when they heard the gospel, some stayed and others went back with their gospel according to Acts chapter 11 from verse, I think 19, 20, somewhere there. So the Feast of Pentecost was so important. And Paul was making sure he gets there by Pentecost. If you remember Acts chapter 20, verse 16, he said that he wanted to be in Jerusalem to spend Pentecost in Jerusalem. Paul was determined that he will be there by Jerusalem because around that time, there are more people and he wanted to preach to the Jews.

Paul had a heart for the Jews. In Romans chapter 10, verse 1, 2, and 3, Paul said that, brethren, my heart desire and prayer to God for Israel is that they may be saved. So besides the fact that he wanted the gospel to be refined in Jerusalem, he also wanted to take advantage of the Jews from the diaspora who have come in to preach to them like the day of Pentecost.

So he says that, my heart is that they will be saved. Look at the next verse. For I bear them witness that they have the zeal of God, but not according to knowledge.

Instead of looking for God's righteousness, they seek the righteousness that comes from man.

Okay, verse 3. Instead of seeking the righteousness of God, they are ignorant of it and seek to establish their own righteousness. That is, this law, things, and legal things, even though God gave them the law.

Now they have taken it too far, thinking that that is what they can do to please God. So he felt like I need to preach to them. Romans chapter 9, verse 1. Look at chapter 9, verse 1. It says that, I tell you the truth in Christ. I'm not lying. My conscience best me witness the Holy Spirit.

[19:58] Verse 2. That I greatly sorrow and continually grieve in my heart. For what? For I could wish that I myself were a curse from Christ for my brethren, my countrymen.

According to the flesh. That's the Jew. He said, even if it means me being lost, for them to be saved. See the kind of heart he had for the Jews? And so when the Jews are gathering, he had to be there.

He could go there at any time, but Pentecost was a good time. Why? Out of the three festivals, Pentecost was more towards the summer. So traveling to Jerusalem was more convenient.

So there were more people in Jerusalem around Pentecost. So you get more crowd than any other festival. Are you getting there? That's why he really wanted to get there for Pentecost.

Now, having understood this background, we look at the text again. The text says that when they left Melitus, it came to pass, after we had gone from them and had launched, we came with a straight course onto Kos.

[21:03] And the day following, two roads. And from there to Patara. So you can see, they were just moving. They were moving from place where they were on their way to Jerusalem. But there were these small little ships that cannot travel on the high seas.

They just traveled. They are not very big ships. So they just moved from coast to coast because it's easier for them. They don't go on the high seas. So that's the kind of ship they were using. And

verse 2 says that, And finding a ship sailing over onto Phoenicia, we went aboard and set forth. Now, verse 3. And when we had discovered Cyprus, we left it on the left and sailed onto Syria and landed at Tyre. For there the ship was to unlaid her bed.

Now, the ship had to discharge its cargo at Tyre. And it was going to take about a week. So wherever they find themselves, the next thing they look for is believers.

Other brethren. Because their Christian life is lived in the context of fellowship. I'll say that then. Their Christian life is lived only effectively in the context of fellowship.

[ 22 : 12 ] So when they got to Tyre, the ship had to offload its cargo or its luggage. So they came off. And finding disciples, there's no record that Paul had been to Tyre to preach.

He hadn't been to Tyre. But there are believers there. It could be from the day of Pentacles or when the gospel was spreading. Now, I want you to understand this, brothers and sisters. Listen to this. Not everything has been recorded in the Bible.

So a lot of things that happened around that time were not recorded. Bartholomew and some of the disciples, did they vanish? No, they were dead. They were also busy. But a lot of things were not recorded. So the point I want to make is there were other places that the gospel were going to which were not recorded because the focus was on Paul's missionary journey.

God narrowed the focus on, it used to be on Peter, then he came on Paul and Barnabas, then he came on Paul and Silas, and then on Paul and his team to the end of the book of Acts. But a lot more happened during those periods.

So the firm believers, disciples entire, who preached to them, somebody must have done it. They were there because you can't be born again without hearing the gospel. So somebody sent the gospel there.

[ 23 : 22 ] So we tarried there seven days. No, it took seven days for the sheep to be prepared and to live again. So we tarried there seven days. Who said to Paul through the spirit?

These are the believers they found there. They are kind of some good Christians. The Holy Ghost was on them too. So they said to Paul through the spirit that he should not go up to... You see how? The reason why I came to Tyre is because I'm on my way to Jerusalem. Then I get to you guys. We do small church, and you are telling me, don't go. I shouldn't go. I should stay here. Not because they wanted him to say, but what is interesting is they spoke to Paul through the spirit.

Shall we all say that? Through the spirit. Through the spirit. Please say it again. So it wasn't like their own imagination. Now, remember, listen to what the Bible didn't say.

It didn't say, the spirit spoke to Paul by then. The spirit was not telling Paul not to go to Jerusalem, but they knew by the spirit that this guy's going to Jerusalem is going to be a problem.

[ 24 : 26 ] So the spirit was not preventing Paul from going to Jerusalem. He was actually preparing Paul for going to Jerusalem. So the spirit, because Paul had already said, you remember in Melitus, he said to them in chapter 20, verse 22, that he's going to Jerusalem.

Now I go bound in the spirit unto Jerusalem, not knowing the things that were before me. Verse 23 says, except that everywhere I get, in every city, except in every city.

What do you mean by every city? Every city. The spirit has been saying in every city that didn't say don't go. He said, bones and affliction are waiting for you. Yeah. He's just preparing that when you go, this is what is happening.

Is it not the same thing? Jesus Christ said, I'm going to Jerusalem and I'll be arrested. And Peter said, no, no, no, no, no, no. You can't go. You can't go to be killed. And he said, Satan, get behind me.

I have to go. Because part of God's plan, it is the will of God. Jesus said, Father, if it is possible, let this camp come past. But nevertheless, not as I will, but as you will.

[ 25 : 32 ] So let your will be done. It was the will of God. I'm talking about, is there even a space for suffering in the will of God? Is there a space for suffering? So it says that, if it's your will, let it be done.

And then Jesus went to Jerusalem and they caught him, they beat him, they killed him. Now, Paul was also like Jesus. He said, I'm going to Jerusalem.

And the spirit has been saying, as you go, bones and afflictions are waiting. And Paul, but none of these things move me. I'm going anyway. I'm going. So it wasn't some theological school of thought believed that Paul disobeyed the Holy Spirit because he shouldn't have gone.

No, the Holy Spirit never said, don't go. But people who were working with the Holy Spirit could pick up the signals, could pick up divine intel, supernatural intelligence, that as you go to Jerusalem, this was what was ahead.

Is it not the same thing that Jesus said, if I go? Now, so see this. Let's go back to the text. Their believers told him not to go, but I think it just didn't take them serious. He didn't.

[ 26 : 40 ] So, verse 4 says that, and finding some disciples with tarry seven days, who said to Paul through the spirit that he should not go up to Jerusalem. Verse 5 says that, and when we had accomplished those days, we departed and went our way.

And they all brought us on our way, the believers, with their wives and children till we were out of the city and we knelt down at the shore and prayed.

That's so beautiful. It's normal when people, you laugh. In fact, the original Greek word that says that we departed, it's like we were torn from them. They wouldn't let them go.

Oh, no, you can't go. So, you have to practically yank yourself away. Like when you take your child to nursery. You know, for the first time and the child doesn't want to go.

Mommy, mommy. They have to whisk the child. Come baby, don't cry. It was like they didn't want them to go. So, they had to actually tear themselves away from them to go. And can you imagine they knew that Jerusalem is not a good idea.

[ 27 : 41 ] Jerusalem is not a good idea. So, well, they all accompanied them to the airport. All of them. See, Christianity is such a beautiful family life. All for one, one for all.

They all followed him with their wives and children and they, they are not going to have service. Some of us to even come for service a lot of ways. This one, they're just going to see. They're just going to see Paul off.

They all went and then they knelt down. Everybody does that. Go and see Paul. But not everybody prays. It's only believers. They pray, they knelt down and pray at the shore.

And then, bye. Brother Saul, bye. And so, the six is that and when we are taking our leave, one of another, we took ship and they return home again.

And when we had finished our course from Tyre, we came to Ptolemias and saluted the brethren. Another set of believers there. We saluted the brethren. When you look at the verse four, again, it says that finding disciples, that means they sought for them.

[ 28 : 45 ] They searched for them. They looked for the believers in town. So, they saw the believers and then Bible said they found some. In the verse six again, taking our leave, return, and then verse seven, finished our course.

When we came to Ptolemias, saluted the brethren and abode there, spent one day with them.

Verse eight says that, and the next day, we that were of Paul's company departed and came onto Caesarea.

And we entered into the house of Philip the Evangelist, the only person the scripture calls the evangelist, Philip. Now, Jesus had a disciple called Philip, all right, in John chapter 12, verse 21, 22. Some people came to Philip, they said, some Greeks, they said they want to see Jesus. So, that's one of the twelve, but this is not the one of the twelve because look at the Acts again. Acts chapter 21, verse eight, we came to Philip the Evangelist, which was one of the seven, not one of the twelve.

Which seven are we talking about? Acts chapter six, when they appointed the deacons, all right, in the verse five, said the same pleased the multitude, the same pleased the whole multitude and they chose Stephen, the one they killed, that was Martai, the first Martai, full of faith and the Holy Ghost.

[ 29 : 55 ] Philip, now this is the same Philip who, in Acts chapter eight, verse five, went down to Samaria and preached there and then, after the revival in Samaria, he ministered to the Ethiopian enoch and when he finished with the Ethiopian enoch, Azotus, he got vanished in the, verse 40, then Philip was found at Azotus, Azotus, and passing through, he preached in all the cities till he came to Caesarea, so that's where he settled.

It's this Philip we are talking about, not Philip the apostle, but after the apostle we didn't even know much about him, but this Philip, that's why I said the evangelist, one of the seven, okay, and guess what, this guy, this is the beauty, I'm believing God for that kind of, he saved God so much now, even his daughters, his daughters were powerful girls, the same man had four daughters, veggies, which did prophesy, hallelujah, they prophesy, they were not prophetesses, please, but they prophesy, they were able to speak forth the word of God, speak it forth, Philip, may God help us to

be like Philip's, where our work with God doesn't just stay with us but translates into the quality of the kind of Christian children we are raising, mom, dad, your greatest heart beats in your work with God besides your salvation should be that your children will be strong Christians, strong Christians, strong Christians, not just academics, not just some top lawyers, top judges, top doctors, top politicians, all those things, there are people who are also practicing it, but there's one thing that a parent should desire, that my children, not just my child, my children, Philip had four virgin daughters who did prophecy, and as we tarried there many days, there came down from Judea a certain prophet, see this one was a prophet, those ones could prophesy, but they didn't make them prophets, who was a prophet and his name was Agabus, when he came, he took, the King James says that, a girdle, what is a man doing with a girdle? No, it's a belt, okay, don't say Paul has been wearing girdle, it's a belt, the new King James who put it, probably, he took Paul's belt, so all King James used girdle, doesn't mean girdle, took Paul's belt, bound his own hands and feet, and said, that says the Holy Spirit, so shall the Jews at Jerusalem bind the man who owns this belt, and deliver him onto the hands of the Gentiles, so everybody knew Paul's belt, and so, the owner of this belt, said those days, prophets have, what we call some typological type of prophecy, in the Old Testament, sometimes, they will not just speak for, they will dramatize it, they will act it, like Hosea was asked to go and marry Goma, marry a prostitute, just to show that God has married Israel, who is a prostitute, now, Isaiah, Isaiah's, the name of his children were prophetic names, so he named his children to make a statement, God said, name this child this way, so typological prophecy was not just new, it was also in the Old Testament, I've forgotten the name of the prophet who actually ripped his garment to signify the kingdom Israel, after the death of Solomon, the kingdom of Israel will be torn into two, so his ripping of his garment was a symbol, he was dramatizing the prophecy, like, so you come to church and watch a prophetic drama, you understand that, yeah, dramatizing it, so, Agabus came and dramatized the prophecy, he took the belt, bound his own hands and feet and said, this is what's going to happen to the owner of this belt, and when they all heard it, they were very worried, okay, so, he says that, now, when we heard these things, we, Luke adding himself, Luke, the one who penned down, he said, we are the companions of Paul, we were both, we and those of that place, plead, we started now telling Paul, you know, Paul, you can go, sometimes when you have loved ones, they can love you out of trouble or out of your destiny thinking that they want you to get into trouble, so, these guys were so concerned about Saul, now, they wanted to love him out, said, [ 34 : 35 ] Paul, you can go, Paul, you can, please, in 5 verse, they used the word, they pleaded with him not to go to Jerusalem, I've told you why he was going, they pleaded with him not to go, because a seasoned prophet has come to prophesy that this was, he didn't say, God said, don't go, I told you, God was not preventing him, God was preparing him for what was ahead, so that it's not anything new, he knew that that was going to happen, then, as they pleaded with him, Paul turned on them, he said, why are you doing this to break my heart, what do you mean by weeping and breaking my heart, no, you can't discourage me, for I am ready not only to be bound, but also to die in Jerusalem, not by accident, to die for the name of the Lord Jesus, Paul, he said, don't think that it is never in the will of God that sometimes suffering might come, sometimes suffering is actually the will of God, you have to go through something, sometimes what you are going through is necessary, now,

Paul was going to Jerusalem, he remembers how he was at Jerusalem, and there's a young man called Stephen, he preached and they killed him and he was monitoring overseeing the execution of Stephen, he knew that he was preaching, now he has understood the gospel, Paul was well educated, he was well trained in the Torah, he's been able to connect all the dots of the word of God, so he was going there for a purpose, I don't care if I die, I don't care if I perish, I perish, I'm going for the assignment, I'm going for the course of Christ, I'm going for the mission of Christ, so Paul said, I'm going, stop breaking my heart, I'm not only ready to suffer, I'm ready to die for this mission, then when they heard it, this is nice, they respected him, when they heard it, so when he will not be persuaded, we ceased saying, the will of the Lord be done, the will of the Lord be done, the will of the Lord be done, so is suffering also part of God's will, sometimes, yes, sometimes, yes, sometimes, yes, the will of the Lord be done, he was going at the optimum season, so he can preach the gospel, he can fellowship, can send the aid to the believers who were impoverished because of poverty in Jerusalem, he was going to help them, he was going to fellowship, he was going to share the gospel to all those who have traveled to that place, and he was going to also

sustain the purity of the gospel, it was a necessary mission, and he knew he had to go to Jerusalem, and he knew it was the will of God, it's the will of God for him, he knew suffering was ahead, but that's the will of God, so be it, now watch this, it is not wise to look for suffering, you know, going around,

I said, let's suffer, I'm looking for suffering, so that, no, because to show how I love Jesus, no, but we have to have this disposition of heart that I want to do whatever it takes to obey God, even if it means suffering, I want to do it, even if it means suffering, I obey God, it's the will of God, sometimes, certain suffering might be part of God's plan, certain things we might go through might be, it's not only the devil who comes to afflict us, sometimes, God will allow some things to happen because it is his plan, it is his will, one day, years ago, I heard a preacher say this, he blessed me, about Job, that Job went through all this because God wanted the devil to know there are people on earth who can serve God not just for material possession, the devil says because you have given him this, you have given him, take all these things away and you'll catch, he said really, I want to show you that there are human beings who can serve me, not for gain, but they serve me because they love me, so Job was a statement from God to the devil, he allowed the devil to go, do whatever you do, by the end of the day you will realize that you are wrong, you will realize that there are quality people who don't worship purely because of what they are getting from me, but purely because of what they are willing to give to me, suffering can sometimes be part of the package, don't run away from suffering as long as it's in the will of God, as long as you are in the will of God, don't be afraid that what if I don't get married, what if I don't get married, what if I don't get married, so you develop all kinds of reasons why you should move in the direction you know doesn't honor God and glorify his name, suffering can sometimes come because, watch this, simply because you are in the will of God, not because you are doing something wrong, suffering can sometimes come simply because you are in the will of God, do you want to be in the will of God, it will land you in a good place, but sometimes, suffering might come as a part of it, did you receive something? Hallelujah! May God help us to be like the Phillips, may God help us to be like Paul, whose mission and desire and objective is to do what pleases God, is to build a church, is to preach the gospel, is to do the work of God at whatever cost, thank you for listening to this message by David Entry, we trust you've been encouraged, strengthened and enlightened by the word, stay connected by following David Entry on social media, including Instagram and LinkedIn, you can also listen to more messages on all major streaming platforms and the Carish Church app, don't forget to like, share and be blessed.