

# The Apostles Creed : I Believe (The Faith)

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Date: 04 November 2014

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[ 0 : 00 ] Thank you for choosing to listen to today's message by Rev. Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. I thank you for the privilege to hear your word. We pray that you deposit yourself into us. Speak to us. As your word comes, convict the sinning.

As your word comes, save the lost. As your word comes, heal the sick. As your word comes, give us a supply of your spirit that none of us will live here the same. And none of us after this message will be the same wherever we are, whether in this building or any part of the world.

We thank you. We give you praise in Jesus' name. And all shall say amen. And all shall say amen.

All right. Quickly, I'm going to talk about I believe.

Let's all say I believe. I believe. Say I believe. I believe. All into brackets. The faith. Praise God. So the Apostles' Creed is very, very important. It wasn't written by the apostles.

[ 1 : 04 ] But it was the set of beliefs of the apostles. Remember in Acts chapter 2 verse 41 it says, And they continued in the apostles' doctrines.

Right. So whatever we are doing today, if it cannot be traceable to the apostles, it's not Christianity. It's apostolic succession. So it's transferred from the...

Jesus gave it to the apostles. Gave them the authority to teach these things and transfer it. In fact, Jesus told them, whatever I've told you, teach and observe. It says that go into the world.

In Matthew chapter 28 verse 19, it says that all power in heaven and earth is given to me. It says, therefore go and make disciples of all nations. Baptizing them in the name of the Father, the Son, and the Holy Spirit.

Look at verse 20. Teaching them to observe all that I have commanded you. All right. So Christianity is a set of teachings, a set of beliefs to the extent that belief and faith is so essential in Christianity.

[ 2 : 04 ] Christianity is called the faith. Now, before I go there, let's look at the apostles' creed. Creed, the Latin word translated creed, is credo. Credo, C-R-E-D-O, which means I believe.

So that's the title of my message actually. You can't choose to call it credo. Credo is I believe. So creed comes, stems from the Latin word credo, which means I believe. When we talk about the apostles' creed, let's say from the screen.

I believe in God, the Father Almighty, creator of heaven and earth, and in Jesus Christ, his only son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and was buried.

He descended into hell. The third day he rose again from the dead. He ascended into heaven, and he seated at the right hand of God the Father Almighty.

From thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the dead, and the life everlasting.

[ 3 : 15 ] The most important aspect of what I want us to know is, it starts, how does the apostles' creed start? I believe. One more time. I believe. So, before we even go to what you believe in, we need to start with I believe.

I believe, which is called the faith. When you read Acts chapter 6. Acts chapter 6, verse 7. There's an interesting statement there. It says that the word of God spread, and the number of the disciples multiplied greatly in Jerusalem, and a great many of the priests were obedient to what?

The faith. Did you realize that? They're obedient to their faith. Their faith. It's not, they worked, it's different from that they worked in faith. Alright? The faith there is the summary of the things we

believe in.

It's called in theological circles, the symbols of Christianity. So, when we hear the symbols of Christianity, the symbols of the Christian faith, it's not talking about the cross.

Symbols here is not just the cross or signs and things like that. Symbols here is the summary of the things we believe. The essential summary.

[ 4 : 29 ] The essential aspect of the things we believe. It is, you can call it the pendulum of the doctrines. Pendulum of the doctrines. In other words, every aspect of the important things.

When we talk about pendulum, it's like normally you go to a court, or the lawyers, they have a whole, or prime minister is going to give a speech. There's a whole bundle of things here. The job of his lawyer is just to tell him the essential parts, the summary.

Every other thing is important, but, you know, every volume, the summary of it. So, the pendulum of doctrine is what we call the creed. The pendulum of doctrine is what we call the faith.

Does that make sense? The symbols of Christianity. That's the pendulum of our doctrine. The pendulum, the symbols of the things we believe in is the faith.

Now, in Acts chapter 14, verse 22, you see it there. Over and over, strengthening the souls of the disciples, exhorting them to continue in what?

[ 5 : 26 ] Let's all read it together. Strengthening the souls of the disciples, exhorting them to continue in the faith. So, he calls Christianity, the scriptures call, the faith.

The faith. Let's not say the faith. The faith. That means that the things, the set of things we believe in. So, you cannot be a Christian without a set of things you believe in. Christianity starts from there. So, in the past, can never have first communion in the Catholic Church or some of the established churches without going through what is called catechism. Catechism. They teach you the set of things that we believe.

Before, they can confirm that now you are a bona fide communion eater. It's called catechism. So, we have the catechists. The catechist's job is to transfer and make sure you get the set of the things we believe in.

That is what keeps the church going. That is what keeps a person a strong Christian. Because in the time, see, it's not about miracles. Miracles are necessary. We should find out in a minute.

[ 6 : 26 ] Miracles are necessary. But what are miracles without a set of beliefs? Because people can do miracles. The devil can also work miracles. When Moses went to Pharaoh and he threw his rod on the floor and he turned into a snake.

Ha ha. The magician said, ha ha ha. You're joking. They also did it. But the point here is that miracles, people do miracles. But the fact that people do miracles is not a sign that they are of God. So, it's very important. Instead of chasing miracles, we should chase after God. Now, how do I chase after God? A God I don't know. And so, that is why Christianity is basically called the faith. Someone say the faith. The faith. Shall I believe? I believe. Shall I believe? In 1 Timothy chapter 6 verse 10 and 21. It mentions the same. 1 Timothy chapter 6 verse 10 and verse 21.

For the love of money is the root of all kinds of evil. For which some have been straight from what? The faith. The strength. Not from walking in faith. But the faith itself.

[ 7 : 27 ] The faith. As now. The faith. So important. Christianity is called the faith. Look at verse 21. The faith. Verse 21. By professing it, some have been straight concerning the faith.

So, you can stray from the faith. You can miss the faith. That means that you've missed the set of doctrines and the set of things that make us Christians. That we hold dear in Christianity.

Now, there are different, a lot of denominations. Several Christian denominations. Some believe in covering the hair. When you're praying as a woman. Some don't believe. Some believe in that.

Some believe in baptizing infants.

Some like us don't believe in baptizing infants. And all kinds of things. But you know what? What makes them Christians like us is the set of faith. The faith.

So, Catholics. Right. Catholics. Are you in the faith? Are you a believer? But Catholics are believers. Catholics are. What makes a person a believer is not the church you attend.

[ 8 : 22 ] What makes a person a believer is the set of things you believe in. It's a believer. So, before you talk about a believer, what do you believe? The Christian faith is the faith. Titus chapter 1. Verse 1.

Look at that. Verse 1 and verse 4. Titus chapter 1. Verse 1 and verse 4. What does it say? Paul. A born servant of God.

An apostle of Jesus Christ. According to the faith of God's elect. The faith of God's elect. Verse 4. Look at verse 4. To Titus. A true son in our common faith.

Did you realize that the word faith is used as a noun? As a noun. Which means the Christian life. The same way as the way. The faith.

So, when you hear the word the faith, we are talking about the symbols of Christianity. The set of things we believe in. Now, before we go further to talk about the things we believe in, I need to take my time and explain this whole issue of faith.

[9:22] Someone say faith. Faith. In theological circles or in the circles of studies, there's something called epistemology.

E-P-I-S-T-E. Epistem. S-T-E-M. Then you can add a logic. Okay. Epistem. It stems out from the Greek word epistemi.

Epistemi. Which has to do with wisdom. Knowledge. Sense. Okay. So, it says that I pray that you'll be filled with all. Ephesians chapter 1. You'll be giving. God will give you the spirit of wisdom. The epistemi.

All right. But then, epistemology is the way of knowing. Way of. Let's all say way of knowing. Way of knowing. So, how do you know that when you touch this and this, when you touch fire, it burns you? How did you know? Now, if you try it and it burns you, you know it. Okay. So, you tell someone based on what you know. How did you know this? How did you know epistemology?

[10:18] It's the way knowledge is transferred and developed. How we get to know things as human beings. It's so important. That is what philosophy and higher levels of studies are about.

So, most of the time, PhD has a lot to do. It's research. And you find out. You do a research. You do a research. And you do a research. And you come out with a discovery. Or you find out something. It's all epistemology.

Okay. So, epistemologically speaking, people tend to say that faith is opposite to science. Because they conclude that when you have faith, faith is not.

Science is different from faith. Or faith is not science. Faith is not based on facts. Faith is based on mental projections and beliefs. But I want to submit to someone.

When we say, I believe, it's not something just ethereal. Something without facts. It's not actually. It's not unscientific. So, when we talk about epistemology, way of knowing, there are three ways of knowing.

[11:15] Number one is reason. Let's all say reason. Reason. Say it again. Say reason. Reason. Reason is what we got rationalism from. Rationalism is a system of belief which believes that every truth has to do with what I know.

So, if I don't know, it's not true. So, rationalism is not concrete. Rationalism is not holistic. Because it's not everything you know that is. Right? So, but rational.

To be rational. That means using your mind. That is what is affecting a lot of people. When they study to a certain level, they think they are so intelligent. They think they are so sensible.

So, then they begin to explain things away because of the way their mind operates. Rationalism. It is necessary because you can't be irrational and have a successful living. There is rationale behind what you do.

The rationale behind that the child is hungry. And when you know that rational is if your child is hungry, feed the child. Now, if you want to work against rational and be irrational, if the child is hungry, you will leave the child to starve.

[12:16] So, rationale is one of the ways of knowing. And then besides rationale, we have sensory perception or sense perception. Say sense perception. What is sense perception?

The things we know by virtue of our senses. What you see, what you hear, what you feel or touch, what you taste, what you smell. Okay.

The five natural senses. They help us to also know things. They help us in our development of the things we know. How do you know it's cold?

Someone tells you you may not believe it. Just step out. You will find out. So, if you come and tell me it's cold out there, it's not because you are holding a thermometer. It's because of the feelings you've had. All right.

So, we know things through sense perception. So, that usually people put the two together, rationale and sense perception to form or to say that is science.

[13:10] And they believe that you are either living by science or you are living by faith. So, they assume that when we say we believe, it's irrational. It's not factual. My assignment is to let you know that when you say I believe, it's not empty belief.

It's scientific. It's factual. It's sensible. Now, in science, there's something called induction and deduction. Or in epistemology, there's something called induction and deduction.

All right. Through our sensory perception, when I touch this, maybe you may not have never known. You never know that this is hot. I never know. When I touch it, how do I know it's hot?

Because I touch it. I felt it. All right. So, I deduce from touching it to know that it's hot. The human beings, through our sense perception, we collect information. We make deductions.

And we usually put it in a computer or a system. And then we organize them. And the computer then, through what we have put in it, makes inductions. You deduce from what your sensory perception.

[14:11] And then by virtue of your reasoning, you make inductions. You find out, you begin to project that because it's A plus B. Okay. Watch this.

Every father is a man. True or false. So, deduction is every father is a male. Induction is Pastor Frank is a father.

Yeah. So, by induction, it means he's a male. That's science. That's how you do things. So, but many people believe or many people in certain levels of studies, they purport and assume that the fact that you walk by faith, the fact that you are a man of faith or you are a woman of faith, you are not operating by reason.

So, they believe that it's either through sensory perception, which is also empirical. Okay. Or what people, the empiricist.

Empiricist is someone who have to find out by experiment. So, empiricism or rationalism. Time will say, okay, if I don't, I've not really personally touched it or experienced it like Thomas.

[15:13] He said, I need to see him touching to believe. That is, that's empiricism and rationalism is what I know. If it's all, it's not based on what I know, it's not true. But we find out that there is another level of knowledge which the normal people don't know, which is, it comes through faith.

But one thing about faith is it goes higher than just reason and perception. Are you getting one? So, when we say faith, we are not saying that it destroys reason, takes reason out, or faith is opposite to reason.

When people say faith is opposite to reason, do you know what they are talking about? They are talking about credulity. I would explain what credulity means, that believing something without any, just no reason behind it.

You just, that's credulity. Okay? So, faith is not credulity. Faith has set of facts. That's what they say, I believe in. Faith has set of facts.

And superstition is just project that some strange things will happen, it cannot be explained, it doesn't matter. So, oh, that's superstition. Faith is no superstition. Faith, what does Bible say about faith?

[16:15] Hebrews chapter 11 verse 1. Now, faith is the substance of things hoped for. The evidence. So, faith is an evidence. It's an evidence. It's not just a mental projection.

It's not just superstition. It's not just incredulity. Faith is a substance. Faith is factual. Substance is factual. Faith is a substance.

Faith is a substance. Faith is a substance. Faith is a substance. Faith is a substance. But substance is not based. It's that we walk by faith and not by sight. Okay? So, the fact that it's not based on sensory perception doesn't mean it's not substantial.

In 2 Corinthians 5 verse 7. For we walk by faith, not by sight. It doesn't mean that we don't have facts. We don't have substance. It just means that it's not just operating on just the level of sensory perception.

It goes higher than that. It goes higher than that. It goes higher than that. It goes higher than that. Now, when it comes to reason, so long as faith is concerned, in Romans chapter 1 verse 20, it talks about how the invisible attributes of God, since the creation of the world, his invisible attributes are clearly seen.

[17:24] So what? There is a God, and you can't claim reason tells you there is a God. Reason, if you can think a little bit further, and to be very, very factual, you want to deal with the facts, you will know.

Reason will tell you there is a God. Because there is always some, the scientists are still looking for the God. They are still looking for it. They believe, they've come to a place, they believe there is something.

But they don't want to call it God. They don't want to call it God. But there is. There is God. So, upon their research and research and research, they end up in a place where they find out that there is still something.

There is something that goes beyond just human knowledge, or where the human being can contact. Praise God. Where human intelligence, it goes beyond limits of human grasp, human mind. So, Bible says that God has not left himself without a witness. From creation, if you look at things, everything we see, it's pointing to the fact that there is God. There is one.

[18:23] However, Bible says in 1 Corinthians 2, verse 14. 1 Corinthians 2, verse 14. Bible says that the kind of man cannot understand the things of the spirit, the things of God.

But the natural man, see, sensory perception. Okay? In the human realm, there are some levels we cannot, we can't get it. So, faith goes beyond just reason and sensory perception.

It goes beyond that and enters into another level of knowledge called revelation. Revelation.

Revelation. Someone say revelation. So, it says that the natural man does not receive the things of the spirit of God, for they are foolishness to him.

Nor can he know them. He cannot know them. It doesn't matter how much he tries to study. He cannot know them. Why? Because they are spiritually designed.

Not naturally. Not intellectually designed. They are spiritually designed. You cannot use your natural senses to pick up God. You can't.

[19:27] You can't. It doesn't matter how well you train your brains. You can be a very intelligent, well, one of the highest trained and learned people, but still miss God.

Because the natural man, look at how Paul's efficiency of that three verse three. I like that.

Efficiency of that three verse three. Paul said, how did he receive the things he knew?

How did he receive the things he knew? How did he receive the things he knew? By revelation.

How that by revelation. God made known to me the mystery.

As I have briefly written already. The mystery. The things I am communicating. I didn't receive them through natural senses. Or through natural deductions or inductions. I received them by revelation.

Look at verse four. I received them by revelation. By which, when you read, you will understand my knowledge in the mystery of God. He knew some things. But I didn't know them through schooling.

Or through just non-natural ways.

[20:23] He knew them by revelation. Before you get into faith. Before your faith takes you to the next level of knowing. You must make sure the faith must be built on facts. The normal facts everyone knows.

Because if it's not factual, it's not faith. Because faith is the substance of things hoped for. Someone say hallelujah. Hallelujah. Someone say hallelujah. Hallelujah. So then, for faith to be faith.

When you say I believe. There are three aspects of faith. That makes the faith faith. That makes your believing. Because the believing must not be an empty belief. It must be a factual belief.

So what are the facts? Come on. Come on. Listen to this. If God. Jesus came on earth as God. God came on earth. Became a human being. And we could tell. He spoke what no one could say.

No one can fault the truth. There was no contradiction in everything he said. He was so. History proved that whatever he said was impeccable. Was accurate. Was accurate.

[21:22] Was. So if this person. Who doesn't have any fault. Who every sin he said. No one can impeach what he said. If he says. That. If you believe what. If everything he said is God.

And he tells you something. For that which human beings may not. May not know that there is heaven. Then you might as well believe him. Oh you didn't get it. You might as well believe him.

Right. So then. There's a set of things we believe in.

There are three aspects of our belief. Every belief must pass this test. That makes it Christian faith.

Number one. There is this Latin word. Which is. N-O-T-A-E.

Which at the other time I told you is called. Noticia. Okay. It's either noticia. Or notai. Notai. What's notai? Watch this. Notai is a set of data.

So when you say you believe. What is the content of what you believe in. You can't just go and say I believe. So the facts. You must have. Belief must have content. Belief must have content.

[ 22 : 17 ] So when we say we believe. The Christian faith. Is not based on something ethereal. Or something abstract. Something that is not factual. It's factual. When I say I believe in God.

I can prove. It's factual. Do you understand what I'm saying? I believe Jesus died for me. He did. He actually did. He did.

He died. He was a sinless man. And he died. And when he died. He said this is why I came to die. For you. It's factual. So then. The Christian faith.

Must have certain factual contents. If you have been. Ah. If you have been. Believing God for healing. If you be. You must know that God is a healer. The first.

Why do you believe that God. Because he has healed people already. Does he still heal. Maybe. He healed in the past. Does he still heal. If for you to have faith. That he will heal you. You must believe that he still heals.

[ 23 : 10 ] So the facts. The content of that faith. Is that. He still heals. If he doesn't still heal. That the content. The fact. The data. The noticia. Is faulty. It makes the faith. Unstable.

And it's not true faith. Because faith is substance. And does he still heal. Yes. We see him healing every day. And so then that one. That means that if you are unwell. You can release your faith.

To be healed. Because it's factual. So. Noticia. Let me give you a scripture. I think I wrote a scripture. First Corinthians chapter 15 verse 3. First Corinthians chapter 15 verse 3 and 4. It talks about.

For I deliver to you first of all. That which I also received. Watch this. That Christ died for our sins. These are facts. Christ died for our sins.

According to the scriptures. Go to the next verse. And that he was buried. And that he rose again. These are facts. When he rose. People saw him. People saw him.

[ 24 : 02 ] It's factual. He rose again. On the third day. According to the scriptures. These are the facts. These are facts. So faith is factual. Faith is scientific.

Faith is not against science. Faith is not unscientific. Faith is scientific. Faith is factual. Hallelujah. Number two. So number one.

Is the content. The data in faith. Is what makes faith. Faith. Is what I call. Noti. Or noticia. Noti. Now the second one. Is ascensus. Ascensus.

A-W-A-N-S-U-S. Ascensus. Hallelujah. Someone getting something. So. Ascensus. What's ascensus? It's ascents. I agree.

I agree. Ascensus. Is giving ascents. That. Okay. That's true. I agree. I agree. So the content. Watch this. The content of faith.

[ 24 : 57 ] Is that. God. There's God. There's God. Because you can't say. I believe in. Believe in what? You know. Something. So faith must have content. And what we believe in. I believe in God. The Father Almighty. And all that.

I'm going to explain. But the first thing is. We. Our belief is pointed to something. Which is a fact. Now. Secondly. You know we believe in God. But some people don't believe in God. That's what makes us different.

What makes me different from the one who doesn't believe in God. Even though he still believes in something. What makes us different. Is that I believe in God. He said. I don't believe in God.

So. I. My in. In God. Is facts. And then. I believe. I ascended. To it. That is true. Does that make sense? Some of us. Before you become born again. You are going to church. Your parents took you to church.

And all that. You believe in God. You believe Moses lived. You believe Jesus died. You believe all that. But so what? According to James chapter 2. Or verse 19. He said. If you believe it.

[ 25 : 50 ] Yes. You've done well. Demons also believe. Because it's a fact. So. You believe that there is one God. You. You do well. Even demons believe. And they. Take it further.

They tremble. So. So. The fact that you believe. You see. I accept. The fact that you learn. An assent. To the fact. Doesn't mean that. It's really Christian. You can believe in the sense.

Of the things that we believe in. But it doesn't make you Christian. Most of us. Used to go to church. Or were in church. For a long time. But we're still not. Genuine Christians. We're just. Nominal Christians. I accept that they say.

So. So well. But in terms of trouble. Where I grew up. In terms of trouble. People go. To the fetish priest. Even though they believe. God is a healer. They still go to the fetish priest. To go and look for their healing.

Hello. And so. And so. He says that. That believing is good. But it's not enough. In other words. Assenting to it. Is good. But it's not enough. What's the test? So first one. Is the content. [ 26 : 45 ] The data. Which is noticia. Or notia. The second one. Is ascensors. Which is assent. Or agreement. The third one. Is the Fodukia. F-O-D-U-K-I-A.

Or C-I-A. However you want to put it. Fodukia. Someone say Fodukia. Say Fodukia. What's Fodukia? Fodukia is. Now I release. My love.

And my passion. And everything in me. To come in alignment. With the things I believe in. That's what actually makes you a Christian. So you have the content. You have the ascent. But. You must now.

Because I said demons believe it. So if you also believe. It doesn't make any much difference. You have to take it further. By beginning to act on it. Commit your. That's why when we come to church. We worship.

That's why we come to church. Because we actually believe. And we worship. That's why we give. We put our faith into action. Because we actually accept it. Now. If that child is yours.

[ 27 : 38 ] You don't have a problem. Giving that child your name. But if you are not sure. Now you want. You want to make sure. You do paternity test. And you do. Oh yeah. But if you know it's yours. You know. And you believe.

And accept it's yours. And then begin to. But if you. Maybe I think it's mine. But I can't be bothered. And you're just living anyhow. You're not a father. You may be a biological father. But you are not a true.

You are an absentee father. You understand? So the point here is that. Yes. I have the content. So in those days. Before anyone. Now watch. Let me conclude. Those days. Before anyone. Became a Christian.

Or got baptized. In the apostolic times. They ask you a few questions. They ask you. Do you believe that Jesus? Do you believe that Jesus died? Do you believe? If you say yes. I believe. And are you ready to commit yourself to it? That's the.

Sorry. Yeah. The. Fuduki aspect. Committing yourself to it. Alright. Are you ready to commit yourself. Your passion. Your love to it. And you say yes. Then they will take you. And baptize you. You are not a Christian. So.

[ 28 : 31 ] It's factual. There are certain facts. We believe in. It has content. Hallelujah. Hallelujah. So. Then when they say. Faith.

Is this guy. Yes. Faith. Faith is not reason. They miss it. Because they don't know. It's not the kind of Christian faith. We are talking about. Because Christian faith. Is. Is the faith. And it has content. It has.

It's built of facts. It's built of sensibility. On sensibility. And as well. On a higher knowledge. Which is revelation. Which ordinary men don't have. That's what we believe in. We thank God for using a servant.

Reverend Dr. David Entry. To share this awesome word. If this message has blessed you in any way. Please spread the word. By sharing it. And send us an email. To amen. At caries.

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