

Apostles' Creed - (The Holy Catholic Church)

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: 05 February 2015

Preacher: David Antwi

[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 believe in Jesus. I believe in Jesus. I will say it again, I believe in Jesus. I believe in Jesus. Shout it louder, I believe in Jesus. I believe in Jesus.

We are Christians because we are believers. Hallelujah. The validity of your Christianity has everything to do with your belief. If you were born into what is politically or sociologically classified as a Christian family, even though you were born into that family, you are not a Christian until you believe.

Because what makes a person a Christian is your belief. What you believe. I like what he said. He said to the man, believest thou this?

That I, the son of man, am able to do this? And the blind man said, yea, Lord. And he said, be it unto you, according to your faith. In the book of John, he says, for as many as believed in him, to them he gave the right to become the sons of God.

[1 : 24] So our sonship is predicated on our belief. Our sonship. You can't be a son outside of your belief. Praise the Lord.

So it's so necessary to know what we believe in which makes us who we are. Number one, the apostles' creed.

The church came together because after a while, the initial belief was, if you want to be born, if you want to be a Christian, you want to be born again, they ask you, do you believe in Christ?

Jesus Christ as Lord, God's Son, and Lord and Savior. If you believe that Jesus is the Christ, Lord and Savior, he said, I believe, to get you baptized. And you are a Christian.

That starts to imply you believe in the Father, God, the Father, you believe in the Holy Spirit, and all that. But as time went on, so that was the summary of the Christian faith. It's actually a belief in Jesus.

[2 : 22] Belief in Jesus, that word he is. Not that he just existed. Because even Islam believes Jesus existed. So believing Jesus existed doesn't matter.

Demons know it. And they even tremble upon that belief. All right, so believing Jesus existed is not a problem. It doesn't make any difference. It's just intelligence to do that.

If you have any sense of understanding or any amount of intelligence, history proves that there was once upon a time a historic Jesus. So you'd be very imbecile to think that, no, I don't accept it.

Then it's your own problem. Because you can't change history. So someone believing in Jesus or believe Jesus existed doesn't make a difference. But then believing that he is the Son of God, the Messiah, and the Lord, that's a whole different bargain.

So that was the foundation of the Christian faith. And so after a while, they had to come up with, the early church had to come up with the foundations of Christian belief, which they call the Credo, which is the Apostles' Creed.

[3 : 29] That's what I've been explaining and teaching on. So we start with, I believe in God, the Father Almighty, creator of heaven and the earth, and in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Spirit, 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 is seated at the right hand of God, the Father Almighty. From then he shall come to judge the living and the dead.

I believe in the Holy Ghost. Someone say, I believe in the Holy Ghost. I believe in the Holy Ghost. Say it louder. I believe in the Holy Ghost. I believe you can even say it better. I believe in the Holy Ghost.

Do this for me. Lift up your right hand and say, I believe in the Holy Spirit. I believe in the Holy Spirit. Say it again. I believe in the Holy Spirit. It's so important. I believe in the Holy Spirit. But that's not all we believe.

The first set of belief is the Trinitarian confession. So the Father, the Son, and the Holy Spirit. But that's not all we believe. Because if you believe in the Father, you must believe in the Son.

[4 : 42] If you believe in the Son, you must believe in the Holy Spirit. And if you believe in the Holy Spirit, then the other things you also end up invariably believing in. Does that make sense?

So what are the other things we believe in? I believe in the Holy Ghost. The Holy Catholic Church. Let's all say that together. The Holy Catholic Church.

Please say it louder. The Holy Catholic Church. For the last time, louder. The Holy Catholic Church. Three main words that I want to focus on. Holy Catholic Church.

First of all, let me talk about the Church. Let's all say the Church. The Greek word translated Church is Ecclesia.

Ecclesia. Ecclesia. Ecclesia. Which, remember the Holy Ghost. The Greek word that was translated, the Holy Ghost, is Paraclete.

[5 : 43] So para and then the Keleu. Klet. Kletos. Paracletos. And Ecclesia. Ecclesia comes from the root word Keleu. Keleu has to do with call.

Paraclete. Call alongside. Parallel. Para. Along. And then Keleu. Call. In the same way, Ecclesia. Called out.

So Moses was drawn. He was drawn out of water. The Church was called. That's a very important thing you have to understand. The Church was called out. Of something.

Right. Called out of water. First of all, we have been. The Bible says we are a chosen generation. A royal priesthood. Peculiar people. Called out.

To show forth the. First Peter chapter 2. Verse 8 and 9. Verse 9 in particular. To show forth the praises of him. Who has called us. Out of darkness.

[6 : 40] First Peter chapter 2. But you are a chosen generation. What are we? A chosen generation. What are we? A chosen generation. Very important thing. Do you understand? We are chosen.

We are a chosen generation. And then it goes on to say that. A royal priesthood. What are we? A combination of two ways. Royalty.

And priesthood. So we are not just priests. But we are kings and priests. Royal priesthood. A priest represents. Man before God.

Goes to God. And talks to God. Deals with God. And that's why. The earth will be in trouble. Without the church. We are a royal. And then that's why. You don't.

Once you are a member of the church. Body of Christ. You can go to God by yourself. You don't need. Another priest to stand. Because you are a priest yourself. You are a priest yourself.

[7 : 35] So you can go there yourself. Alright. So we are a royal priesthood. And it goes on to say that. We are a peculiar people. We are a holy nation. I like that. Remember that holy. We will come back to that.

Because the holy catholic church. We are a holy nation. And his own. Special people. When you read. I think that King James. He said we are a peculiar people.

We are different. So why do they always want us to fit in amongst them? We are different. We are different.

So. We are a peculiar people. The world cannot understand us. They don't have to. We don't have to make us. Make them accept us.

We don't have to try and fit in. Bible says. Jesus said. You are in the world. But you are not of the world. Because he said. You are a peculiar people.

[8 : 31] Say peculiar. Say peculiar. We are a peculiar people. Unique. Different. Let's see how the Amplified Bible puts it. We are a peculiar people.

Called for. To show. A dedicated nation. God's own. Purchased. Special people. We are so special to God.

He bought us. Yeah. He bought us. Hallelujah. With his blood. So back to King James. He says that. A peculiar people. So we are a chosen generation. A royal priesthood. A holy nation.

A peculiar people. That you should show from the praises of him. Who has called you out. Did you see that? Say we are called out. We are called out. Called out from where?

Darkness. Into where? This marvelous. This marvelous amazing life. Marvelous. Right. He called us out. Ecclesia. We have been called out. So first of all.

[9 : 31] We have been called out of darkness. Satan doesn't have authority over us. Unlike other people. Because we have been called out. We are out. Now number two.

We are not just out of darkness. But we are. We have been distinguished from the rest of humanity. We are a special race. We are a special group of people.

We are a special breed of people. We are a different class of people. Do you know what makes us different? The Christ in you. Now. How different are we?

What makes the church different? I want to take my time to talk about this. What makes the church different is not our color. Not our socioeconomic background. Not our social class education.

Or gender. It has not got to do with anything physical. That is why we are a heterogeneous organization. A heterogeneous. Different, different people.

[10 : 30] Different all kinds of background. Yet we are one. It's gloriously heterogeneous. The church. Means that different, different, different people.

And yet beautifully one. Different background. It's amazing. We actually reflect what is called the universe.

Diversity in unity. Unity and diversity at the same time. We are diverse. But we are united. So now what makes us the church?

This is very important. Right. I just want to throw this in. For someone to know this. What makes us the church is God. Watch this. God takes himself.

And takes fallen humanity. And mixes. Or he mixes himself. M-I-X-E-S. Mix. He mixes himself.

[11 : 28] Or the better word is. He fuses himself. Or another word is. He mingles himself with us. So we are not just ordinary. We are God men.

Does that make any sense? That's what the church is. So the church is God and man mingle together to become one organic union.

I'll explain what I mean by organic union. Organic in the sense that it's not static. Anything organic has life. And the life grows. All right. So by the end of this service.

Someone else is going to be born again. So his initial. Once a person becomes born again. Automatically he's become part of that union. That church. And so it's organic.

We share one life. We have one shared life. Which is the life of God. God himself. So it's not like you are a Christian. You are a Christian.

[12 : 31] You are on your own. But Christianity has to do with God himself mingled with humanity to form one body. One entity.

One organic body. That's Christianity. Or that is the church. So the church is a serious thing. The church is actually. That's why it's called the body of Christ. Right? That's the church.

So it's not one person. It's not two people. But God himself. Mingled himself. God has mingled himself. Or mixed himself. Or fused himself into humanity. And we have become one unit.

Such that. Watch this. This is the beautiful thing about the church. Such that you can't separate God from us. You can't separate us from God. Romans chapter 8 verse 38 says that.

For I am persuaded that neither death nor life or angels or principle. Or powers or power or things or principles. Verse 39. Another heart nor death or anything created shall be able to separate us from the love which is in Christ Jesus.

[13 : 32] We are united. It's just like. Why as. So ecclesia. We are called out. Of the rest of humanity to be separated unto him.

That's who we are. That's what the church is called out for. Now. The word ecclesia. Initially. Initially. Ecclesia. Initially. Wasn't. A religious terminology.

In. Greek times. It was. Just a normal political terminology. Like the way we have House of Commons. Elected representative. Out of the. And they sit.

They sit. It's a special. They sit. That's. It's called assembly. They come together to make legislations. Make decisions. And change stuff. Alright. So. That. That is called an assembly.

Of a special people. In the. In. In. In. In Greek times. That was. What the word ecclesia was used for. They are called out of the people. And they are a special assembly.

[14 : 32] Who meets with a special function. And they are very unique. So the church. That is what. When the church was formed. Or when the church was born. That is the word that was used for the church.

Alright. So we are actually. Kind of like parliamentarians. In. In. Matthew chapter 16. From verse 13 down. Jesus asked them. Who do men say I am. And then in verse 16.

Peter said. You are the son of the living God. You are Christ. The son of the living God. And then. In the verse 17. Matthew chapter 16. In the verse 17. Jesus said to Peter. Blessed are you.

Simon by Judah. For flesh and blood has not revealed this. Unto you. This to you. But my father who is in it. Verse 18. Then Jesus begins to say. Watch this. He said. I say unto you. That you are Peter. And upon this rock.

What is this rock? What you just said. Alright. It is a foundation. Upon this rock. I will build my church. That is the first time Jesus mentioned the word church. I will build my church. Say my church. Who is the builder of the church?

[15 : 30] Okay. We have to establish that. It is very important. Jesus. The church is for Jesus. It does not belong to any pastor. And he is the builder of the church. So he said. I will build my church.

It is not our plans. And our techniques. Our musical concerts that build church. Okay. Praise and worship can't build church. Praise and worship just hosts.

Invites his presence. And then when he comes. He knows how to get people who are looking for him. Who has already been working on their hearts. You didn't come because I preach well.

You came because you are looking for God. He's been working on your heart. God has been working on your heart. This one. I said. Okay. I'm going to go by myself. No. He didn't decide. Something. Bible said.

It is God who is at work in you. Both to will and to do. Of his good pleasure. So you can't do it by yourself. You. He must work it in you. Shout hallelujah. Hallelujah. Do you know why? Because you don't have what it takes to be attracted to God.

[16 : 28] You in yourself cannot. Cannot be attracted to God. He said. No one can come to me. Except it's been given to him from above. You can't. So anytime we do anything godly.

It's God who initially inspires it. He's the father. Father means that he's the initiator. He starts it. He starts anything. All good and perfect gifts come from above.

The father of lights. In whom there's no variableness or shadow of telling. James chapter 1 verse 17. So it's very important. Jesus said that upon this rock I'll build my church. And then watch this.

After saying that upon this rock I'll build my church. In Matthew chapter 16 verse 17 and 18. He said upon this rock I'll build my church. And the gates of hell shall not prevail against it.

And the gates of hell shall not prevail against it. Let's go to the verse 18. He said upon this rock I'll build my church. And the gates of hell shall not. You see hell is not a threat to the church.

[17 : 26] As long as we are living based on our purpose. If we live what we are supposed to be doing. And we do what people expect us to do. Then gates of hell will prevail against us.

But if we live based on what God has called the church to do. And we begin to allow the Holy Ghost to do his work. Gates of hell cannot.

It doesn't have what it takes. It's above Satan's pay grade. To prevail against the church. Not even attack. Prevail. Do you know what it means to prevail? Like be able to have successfully stand against.

Or come against. So if we are pushing the gates. Talking about not hell itself. Even its gates. The defenses of hell cannot be strong enough to hinder us.

When we begin to make moves. We are like a bulldozer clearing everything in our path. Shout hallelujah. That's why we are better together as a church. He said upon this rock I'll build my church.

[18 : 24] And the gates of hell shall not prevail against it. Then he went on to say that. And I will give you the keys of the kingdom of heaven. And whatever you bind on earth is bound in heaven.

And whatever you lose on earth is loose. Give us the amplifier. Let's see how I put it on the screen. Amplify. I'll give you the keys of the kingdom. Say keys. Keys. Plural. Say keys.

Keys. So praise and worship is a key. Yes. Yes. So you can use praise and worship key. But if you leave other keys. Some doors will open. You only open the door that make praise and worship.

Some people are praying. They are using the key of prayer and fasting. But they have left the key of prosperity. Which is given on the side. Expecting that prayer. Key of prayer and fasting will do everything.

Now. So I'll give you the keys. All right. But I'll give you the keys of the kingdom of heaven. And what. Say whatever. Whatever. Say whatever. Whatever. Whatever you bind.

[19 : 19] In other words. Declare to be improper and unlawful on earth. Must be what is already bound in heaven. And whatever. You lose. On earth. Or declare on earth.

On earth. Must be what is already. Loosed in heaven. Right. So we. We enforce what heaven is saying. Amen. We are heaven's enforcement agents. On earth.

So wherever you go. Where you find sickness. Jesus said that. These are the signs that will follow those who believe. In my name. They shall cast out devils. Because you.

We. The gates of hell cannot prevail against the church. They shall. They shall. They shall speak with new tongues. And. They will lay their hands on. If they lay their hands on the sick. They shall recover. Praise the Lord.

We. We carry that. Not. This is not the job of pastor. Can I tell you the true job of a pastor? Can I tell you that? Yeah. The true job of the pastor. Is to study. To show himself approval to God. A workman.

[20 : 14] What's a workman? You have to break the work. And teach the word. He says that. All those who labor. He said. Let the. First Timothy chapter 5 verse 17. He said. Let them be worthy of double honor.

All right. Especially. So. Let the elders who rule well. Be counted double of worthy. Especially. Those who labor. In the word of doctrine. It's a labor. You have to labor in the word of doctrine. That's what the pastor's.

So the pastor's job is not necessary to be laying hands casting out devils. That's your job. That's your job. The pastor must show you in the scriptures. Where he says you can cast out the devil.

Then you believe in the scriptures. Then go and activate it. And go and act on it. Wow. Your colleague at work comes to tell you. I. I feel. I can't sleep. Anytime I go to. He don't say. I wish my pastor is here.

What are you doing there? What are you doing there? That's why God placed you there. Yeah. Hold on. Let me call my pastor. Pastor. I have a colleague here. He said I can't sleep. A pastor's job is to teach. Read your Bible. He says to teach.

[21 : 10] Equip. That's the word. Equip. Equip. Equip. Yes. That's one of the responsibilities of a pastor. He said must be apt. Able to teach. If you are not able to teach. Don't go into ministry.

Yes. One of the qualifications of a bishop. First Timothy. Yeah. Chapter 3. It's one of the qualifications of a bishop. That which is a pastor. Episcopos. That's the Greek word. Episcopos.

Which is the same as poimen. Which is pastor. All right. So. You are supposed to be able to teach. Pastors are to teach. Now. In 2 Timothy. Is it 2 Timothy? It talks about how. Yeah. All scripture. 2 Timothy.

Chapter 3. Verse 16. All scripture is given. By the inspiration of God. And it's profitable for doctrine. Did you see that? The first thing. For teaching. Doctrine is teaching.

Right. The scripture is for teaching. It's not for someone to put under their pillow. It's for teaching. Okay. So it's profitable for teaching. It's profitable for what? Reproof.

[22 : 04] It's profitable for correction. It's profitable for instruction. Now. Before I go further. In Acts chapter 2 verse 41. It talks about how they continued in the apostles doctrine.

Apostles might be teaching some stuff. In the scriptures. In the scriptures. Especially. Particularly in the New Testament. We have what we call. By theologians call. The didactic sections of the New Testament.

And then the narrative sections. For instance. Matthew, Mark, Luke and John. Matthew, Mark, Luke and John. They are called the gospels. And Acts. They are called the gospels. In effect. When you look at America. They are just narrating events.

That have happened already. So they are historical. In their approach. They are narrating. They are narrating. And this one did this. And this one did this. They are telling the story. But right after Acts.

We enter into the didactic. They are giving instructions. So a chunk portion of the New Testament. Is about instructions. What you should do. What you shouldn't do. How you should do. How you should fellowship. It is all about instructions.

[22 : 59] And so that is what. The man of God is supposed to be doing. All scripture is given. By the inspiration of God. And it is profitable. For doctrine. Reproof. Correction. And instruction. In righteousness.

Guess what. Go to the next verse. That. The man of God may be complete. Totally equipped. For every good work. Right. So. It is necessary. So you will be equipped. He told Timothy.

Steady. To show yourself approved. Now that word steady there. It means. Be diligent. To show yourself approved. A workman. That needs not to be ashamed. Rightly dividing.

Pastor. Your job. Your job is rightly divided. That means that you can wrongly divide scriptures. How can you rightly divide scriptures. If you are not studying scripture. I said it's on TV.

Even it is a problem. It's an emergency for a Christian. It is a problem. If a minister of the gospel. Hasn't read your Bible for a week. Even for a day is not good.

[23 : 53] But a week. It's an emergency. Because. Okay. Okay. What are you going to teach? Your job is not to be laying hands. That's not a fundamental assignment. A fundamental is to teach God's word.

That's why we come to church. Not for music. To break the scriptures. So someone is thoroughly equipped. You go out. You know who you are. You know what Christ has made you. You know your place in God's document.

Shout yes. Sit down. Pastor. Sit down. Settle down. And read the scriptures. Steady to teach the people. Don't waste their head. Don't waste their time.

Talk the scriptures. After someone giving you a year of his or her head. They must. Even if they leave your church. They must know they have learned something.

When Jesus. People were leaving Jesus in John chapter 6. And he asked them. Will you also go? They said. Where are we going? In John chapter 6. I think verse 58 or something. He said.

[24 : 51] Where are we going? You have got the words of eternal. That would be said. You have got the food for us to eat. You've got the words. The words of eternal. The words you speak to us. I was like. You could speak.

And people were wondering. From when get this man all this wisdom? He read the scriptures in the synagogue. And all eyes were on him. Because there's also a difference between going to study theology.

And being called. And having an encounter with God. And God showing you things in his word. And you teaching his people from. When you do that. You teach his people the word from your inner man.

What he's doing is. He's spirit to spirit. You are feeding their spirits. So the church. Ecclesia. I was. I knew that definitely.

I was going to talk about. The communion of saints. The church. Ecclesia. First of all. So it's that. I believe. In the. The holy catholic church. The church is ecclesia.

[25 : 45] Called out people. We are peculiar people. Has that been established? Yeah. And then. The next. Word. In that phrase. Is. I believe. In the. Holy.

Catholic church. But before I go to the. Catholic church. Let me talk about the. Holy church. Someone say holy. Holy. Say holy. Holy. Every.

True member of a church. You know. How the Bible describes them. Every true believer. True saint. Saint. Hagioi. Which comes from the Greek word.

Hagios. Which is holy. So saints. Are people who are. Holied. They've been. Holied. Or. Sanctified. I like the way Hebrews puts it.

Hebrews says. Both. Those who are sanctified. I think Hebrews chapter. 2. Verse 12. 11 or 12. I like the way he puts it. Both those of us who are sanctified.

[26 : 40] And he who sanctifies. Are of one. For both he who sanctifies. And those who are being. Sanctified. Are all. God of one. For which reason. It's not a shame to call us brothers.

Because we have one essence. One substance. The church is God himself. Mixing himself. So we are. One life. We share one life. One substance with Christ. But we are being sanctified. Now he calls us.

Bible said. Holy church. We are a peculiar people. A holy nation. A holy nation. 1 Peter chapter 2. So then. Why holy? God's standards are so high.

So in effect. You can be called holy. According to God's standard. Because when we look at. Even the way you look at things. Just your thinking. Just this morning. Even in church. When the word of God was going on.

Certain thoughts that have passed through your mind. And yet. We are operating by the highest standard of God. So it's not that. Those behave better than us. We behave far better. But even the.

[27 : 32] Our better behavior. Doesn't come anywhere. To the standard we are supposed to be at. Does that make sense? So now. The church is. Holy. Why? So then. It's not you who make the church holy.

You are coming into the church. Doesn't make the church holy. So then. What makes the church holy? Because we all understand that. The church is not made up of holy people. Oh sorry. I made a mistake. Is there a holy. Someone holy.

Very holy. Through and through. In our midst. The church is not made up of holy people. Right? The church is. The church is the only organization. You have to be a sinner to enjoy. To enter. It's the only organization.

You have to be a sinner to enter. Your basis of admission is that. I was once a sinner. I'm a sinner now. Jesus. I'm a sinner. I need your help. Jesus. Those. Jesus said. Those who don't have sin. They don't need me.

But those who. He said. I came. I came for the people. I came for. When they. They went to store the woman. He said. I didn't come to condemn. The Pharisees would not accept him. Because. Jesus said.

[28 : 29] He who is not sick. Does not need a physician. But who is sick. Needs a doctor. So then. He said. I came for those who need me. Those who know their problem. Is really a problem. The problem of sin.

The Pharisees. They think. They are. They are all that. And a bag of chips. So. Jesus put them aside. He said. Those who want to receive. Hallelujah. So. He came to save sinners. Bible says that.

Christ died for sinners. This is a true and a faithful saying. That Christ died for sinners. Of whom I am chief. I'm Paul talking. First Timothy chapter one. I think verse.

Somewhere verse 13 or 14 or 14. So this is a faithful saying. If you say it. You have said the right thing. It's a faithful saying. And worthy of all. Everyone must accept this one. That Christ died.

Came into the world. To save who? Sinners. To save who? Sinners. So if you are not a sinner. You can't join the church. He came to save sinners. Not to continue sinning.

[29 : 25] Right. So he came to save sinners. And Paul said. Of whom I am chief. Chief. He said. Chief sinner. So a church is a very interesting organization. So what makes us holy then?

Why do we say that? Why did the early church say the church is holy? They said the church is holy. Because we are a peculiar organization. Separated unto God.

First Peter chapter two verse nine. Said for you are a chosen generation. A royal priesthood. A holy nation. Did you see that? A holy nation. And God's own special people.

King James said. A peculiar people. So we are set apart. The new. The Amplified Bible says that. You are set apart. Something says that.

You are God's own special people. That you may be set for. That you may set for the wonderful deeds. To display that. Okay. So we are special people of God.

[30 : 21] He set us. A dedicated nation. We are dedicated unto God. So that is what gives us a qualification that we are holy. But in itself that's not what makes us holy.

It's the Holy Spirit in us or Jesus Christ. What is the church? The church is the body of Christ. So in Ephesians chapter one verse 23. He said. And he gave him to be the head of the body.

Which is the church. Right. Ephesians 1.23. He gave him. Which is the. Verse 22. He said. But 22 talks about how. And he put all things on it. And he gave him to be the head of all things to the church.

And then go to. Which is his body. So the church is the body of Christ. All right. So now watch this. Why is the church holy? Is the Christ in the church that makes the church holy? Not the people who join the church.

Because if you find a holy church. The one is that don't join it. Because if you join it. You will spoil it. Because of who you are. Right. So the church is holy.

[31 : 18] Why is the church holy? Because of Christ. Now as I said earlier. What is the church? The church is. God mingling. Mixing himself with man. To become one entity.

How do we define the boundaries of the church? The church you belong. Does not make you Christian. Now that leads me to my last point. The holy Catholic church. So what is the meaning of the Catholic church?

The Catholic church is the universal. The other word for Catholic there. Is universal church. So when you watch the Apostles' Creed. Or listen to the Apostles' Creed. In some other renditions.

They rendered it the holy universal church. Not the Catholic church. So the Catholic church is not talking about the Roman Catholic church. All right. But this is talking about the universal church.

To throw a little bit more light on this. When we talk about the universal church. We talk about the universal church. St. Augustine. One of the scholars of the church. Early church. Made a statement. He distinguished between the visible church and an invisible church.

[32 : 19] And in that time. And it created a little bit of controversy or disagreement. But there's a level of truth in what he said. Universal church has.

We have the invisible and the visible church. Which all make the. What is the visible church? The visible church is what we can all see. So like Sunday morning. Or church registry.

Can tell the members of the church. Right. Now we can tell you are in church. So you are a member of the church. Maybe you can even come forward and say. I want to be born again. And I'm born. And I'm born again. And we can tell you are one of us.

That's the visible church. As for the visible church. It's obvious for everyone to see. Maybe even by your actions. It tells us that you are a member of the church. But the invisible church is the one no one can see.

Jesus said it's not all who say Lord, Lord. And so then. There is the possibility that. In a huge church. In a huge congregation. Or a small congregation. Or in the body of Christ. There are people who are. Who are on church.

[33 : 15] They have registered. They have been registered as church members. They have church certificates and everything. Membership certificates and everything. But actually. They are not. They are not members of the true church. Does that make sense?

They are not. So. The. The. Visible church. Contains the invisible church. What do I mean? As we have gathered here. There is a great likelihood.

That not everyone. Is. A member of the body of Christ. But the person may be a member of a local church. That we can see you. Because you are here. Are we not here together?

Yeah. Yeah. We are all here together. So that's the visible church. But there are some people. Who are part of the visible church. But they are not part of the invisible church. But if you are in the invisible church. We will still find you in the visible church.

Yeah. You can't say I'm a Christian. I can't go to church. We see you in the invisible church. Does that make sense? Now. What is the church? This is very important. I said the church is God in man. But how do you define the invisible church?

[34 : 10] It is Christ in you. Christ in me. Christ in him. Christ in her. Christ in them. Christ in us. That is the church. The definition of a church is Christ in you.

So if Christ is not in you. You are not. It doesn't matter how well you dress. It doesn't matter how much you believe in the Bible. If Christ is not to you. You are not a member of the church. They are.

So now. There are other places where people have gathered. People may gather. Some people may gather. Initially when the church started to spread. The authorities of the church were now.

Let's define. Some people said we have gathered here. Are they a church? What constitutes a church? So it became a problem in the early church. Not in the early church. In the medieval periods. It became a problem because they have to define.

If this person said they have gathered here. They are having church. Are they really having church? And so. Some denominations. Listen to this. You will be interested in this. In certain denominations. The fact that you have gathered. You are praying.

[35 : 08] You are clapping. They don't classify you as a church. In certain denominations. They classify a church as a place where the bishop is. So if a bishop is not there.

It is not a church. In certain denominations. In times of old. Some still hold to that. In certain denominations. There must be an ordained priest. If there is no ordained priest there.

It is not a church. But in truth to the. Being true to the scriptures. Where. Jesus said wherever two or three are gathered in my name. There I am. If he is there. The church is there. Do you understand that?

So the church has. Watch it. The church is. The visible church. Has to do with the meeting place. A meeting place of. Christians. Believers.

Calling on the name of Jesus. Who is in their midst. That is the visible church. The invisible church is. Is personal. In your heart. If you are really born again. It is always important.

[36 : 03] To know that. The church is where. We are gathered. In the presence of. The holy saints. All right. So I have underscored. I have explained. What the church is. I have explained. Why the church is holy.

And I have explained. What it means by. The church is catholic. So he says that. I believe. Watch this. I believe in the universal. The holy universal church.

So the church is in London. The church. Part of the church is in America. Part of the church is. Because we are one. It's the holy. It's the universal church. Bible says in the book of. Let's look at my scripture now.

Let's. One scripture. Then I close on that. So 1 Corinthians chapter 12. From verse 12 to 14. 1 Corinthians chapter 12. Verse 12 to 14.

14. Bible says. Talks about. In 1 Peter chapter 3. Verse 15. I suppose. It talks about. Be prepared to give an answer. To anyone who asks you. Over the hope that is in you. 1 Peter chapter 3.

[36 : 58] Verse 15. I suppose so. Yeah. So always be ready. To give a defense. To everyone. Who asks you. A reason for the hope. That is in you. Imagine. To tell them something sensible.

Tell people something sensible. What does it? 1 Corinthians chapter 12. Verse 12. Okay. We have to look at it. For as the body is one. And has many members. But all the members.

Of that one body. Being many. Are one body. So also is Christ. Now. He is using. He is using the human body. Okay. To reflect the body of Christ.

So human body. You can know that we have a lot of body parts. Different. Different parts. So many parts. Eyes. Skin. Ear. Hair. Legs.

Toes. Nails. We have so many parts. Body parts. All right. So he said that. But all these parts belong to one body. Even soul. So he said. So. Soul also is Christ.

[37 : 55] Go to the next verse. Verse 13. For. By one spirit. We are all baptized into one body. I can't wait to get to the next. The next. Teaching.

The communion of saints. Baptized into one body. Whether. Jew or Greek. That's racial boundaries. Don't matter here. All right. Whether. Whether. Slave of. Social boundaries.

So there's no social class in church. There's no racial class in church. We are all one. Whatever. All. And have all been made to drink. Into the spirit. As soon as you are born again.

The Holy Spirit puts you in the body of Christ. We are all baptized by one spirit. Into. Into one body. To all of us. Whether you are in China. Whether you are in America. Whether you are in Asia.

Whether you are in Brazil. Whether you are in Russia. Whether you are in United Kingdom. We are all one body. Amen. Hallelujah. Someone shout hallelujah. Hallelujah. That is called.

[38 : 48] The mystical body. And I will explain it better next week. In conclusion. What I've been trying to establish. Is that. I believe. You must believe. That there are Christians. All over the world.

You may not know them. But they are still there. And guess what. We are all one. We thank God for using the 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 karis.org Remember to stay connected with us. On Facebook. Instagram. YouTube. And Twitter. For regular updates.

On what God is doing here. At Karis Ministries. Stay blessed.