

The Holy Catholic Church

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Preacher: Rev. Murdo M Campbell

[0 : 00] Well, if we could, with the Lord's help and the Lord's enabling this evening, if we could turn back to that portion of Scripture that we read, Galatians chapter 3. Galatians chapter 3, and if we take as our text the words of verse 28.

Galatians 3, verse 28, where Paul writes, There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

There is neither Jew nor Greek, neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

Reverend Dr. Thomas Chalmers has often been referred to as Scotland's greatest 19th century churchman.

Scotland's greatest 19th century churchman. And he was given such a title because throughout his ministry, Chalmers was the kind of man who plowed all his energy and his efforts into social deprivation and schools.

[1 : 18] He also plowed his energy and his efforts into evangelism and church extension. In fact, it's said that Chalmers helped to establish and erect 220 new churches in Scotland and also more overseas.

Chalmers had a vision for the church, much like the vision that the Free Church is presenting and promoting today. Because as the Bible says, without vision, the people perish.

Without vision, the people perish. But for Thomas Chalmers, he's often remembered as one of the founding fathers of the Free Church. And he played this crucial role during the disruption in 1843, which is why, children, Thomas Chalmers was appointed the first moderator of the General Assembly of the Free Church.

So his name was Thomas Chalmers. He was the first moderator of the Free Church General Assembly. But you know, the thing is, Chalmers never viewed the Free Church as more important or more influential than any other church or any other denomination in Scotland or beyond.

Because not long after the disruption in 1843, Chalmers said these memorable words. He said, Who cares about the Free Church compared with the Christian good of the people of Scotland?

[2 : 43] Who cares for any church, he said, but as an instrument of Christian good? And you know, it's what he says. Who cares about the Free Church?

And it's so true. Who cares about the Free Church? Because as we're seeing this evening, the Free Church is only a tiny, a tiny part of the Holy Catholic Church.

The Free Church is only a tiny part of the Holy Catholic Church. And that's what we are being called to believe and to confess in the Apostles' Creed this evening.

So please say it with me if you have it in front of you, your Apostles' Creed. You should probably know it off by heart by now. But I'll forgive you because I don't know it off by heart either. So please say it with me if you have it in front of you.

I believe in God the Father Almighty, maker 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 buried.

[3 : 52] He descended into hell. The third day he rose again from the dead. He ascended into heaven and sitteth on the right hand of God the Father Almighty. From thence he shall come to judge the quick 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 body, and the life everlasting.

Amen. And so we're considering the next statement there in the Apostles' Creed, which is the Holy Catholic Church. I believe in the Holy Catholic Church.

Now, we have to remember that the word Catholic, another question, boys and girls, the word Catholic means universal. The word Catholic means worldwide.

So it's a universal, it's a worldwide church. And that's why I'd like us to think about this under three headings. I want us to look at this statement under the headings, a universal church, a united church, and an unfinished church.

[5 : 00] A universal church, a united church, and an unfinished church. So first of all, a universal church. We're taking as our text the words of Paul in verse 28, Galatians 3, 28.

So a universal church where Paul says, there is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

Now, if you remember last Lord's Day, we were all believing and confessing that we believe in ghosts. But only one ghost, which is the Holy Ghost. I believe in the Holy Ghost.

And as we said, the Holy Ghost, or the Holy Spirit, he plays a crucial role in the work of revelation and regeneration. The Holy Spirit plays a crucial role in both general revelation and also in special revelation.

General revelation, as we said, is where God reveals himself generally to everyone, everywhere. And he reveals himself by the power of the creation. And special revelation is where God reveals himself through the power of his word.

[6 : 12] Because it's the Holy Spirit. It's the Holy Spirit who makes God's word and also the preaching of God's word. It's the Spirit who makes God's word precious and powerful and even personal to us.

But we also said that the Holy Spirit plays a crucial role in the work of regeneration. Because it's the Holy Spirit who removes our heart of stone and gives to us a heart of flesh.

It's the Holy Spirit who works in us that new birth and a new beginning, where he brings us from death to life, from darkness to light, from the dungeon to liberty.

And he enables us to rest upon Jesus Christ and receive Jesus Christ for salvation. And so we saw last week that the Holy Spirit plays a crucial role, a crucial role in revelation and regeneration.

But what we ought to notice as we look at the creed is the order of the Apostles' Creed. Because as you can see there, it says, I believe in the Holy Ghost, and then it says, and the Holy Catholic Church.

[7 : 20] And the order is important to understand. Because salvation is through the work of the Holy Spirit and not through the church.

Salvation is through the work of the Spirit and not through the church. And I say this because for centuries, centuries, the Roman Catholic Church has deluded and deceived people into thinking that they are saved because they have been baptized into the church.

You know, we mentioned last Lord's Day when we were looking at John 3 that Jesus said to Nicodemus in John 3, you must, you must be born again. Because unless one is born of water and of the Spirit, you cannot enter the kingdom of God.

And of course, what many people wrongly conclude and even construe from that verse is that you need to be baptized in order to be saved. Because as they claim, they claim that when you're baptized, you are then associated and affiliated and even adopted into the church of Jesus Christ.

And for many people in the Roman Catholic Church, they believe that they're saved because they were baptized as a child. In fact, some misguided Protestants, some misguided Protestants in our congregations and even our communities, they sadly believe that they're saved because they were baptized as a child.

[8 : 47] But more so if you were baptized in the Roman Catholic Church. Because when you're baptized in the Roman Catholic Church, you're told that God gives you grace. So when you're baptized, God gives you grace, they're told.

And that grace, it guarantees the forgiveness of sins and righteousness before a holy God. Now, of course, you have to earn grace a bit more and you have to gain righteousness.

But at your baptism, you are given grace and you're guaranteed forgiveness and righteousness. Therefore, according to Roman Catholicism, if you're not baptized as a child, if you're not baptized by the Roman Catholic Church, you don't have grace.

You're not forgiven. You're not righteous. You're not part of the church. And in their eyes, the true church, the Roman Catholic Church. And so if you're outside the Roman Catholic Church, they say, then you're anathema.

You're condemned to hell. But of course, you know the gospel. You know your Bible. Nothing could be further from the truth.

[9 : 58] Because as we said many times before, baptism doesn't save you. It doesn't give you grace. It doesn't grant forgiveness. It doesn't guarantee your salvation. It's only faith alone, in Christ alone, that saves sinners.

And you become associated. You become affiliated. You become adopted into the church of Jesus Christ, not by your baptism, but by being born again of the Holy Spirit of God.

And you know, this is where the Protestant Church and the Roman Catholic Church part company. We part company on this statement in the Apostles' Creed, the Holy Catholic Church.

And you know, it's really interesting because both Roman Catholics and Protestants, Protestant, Evangelical, Reformed, born-again Christians, both camps, we both believe and we both confess these words, the Apostles' Creed.

But we part company with the Roman Catholic Church on this statement, the Holy Catholic Church. We part company not based upon our understanding of the person of Jesus Christ, but we part company on our understanding of the work of Jesus Christ.

[11 : 14] You know, we can affirm and agree and assert all the points of the Apostles' Creed with Roman Catholics on the part where Christ is born of the Virgin Mary, suffered under Pontius Pilate.

We agree with all that, apart from when it comes to this statement, the Holy Catholic Church. Because a Roman Catholic understanding of the church, as you know, it teaches that the Pope is the vicar of Christ.

He's the head of the church. And as the head of the church, he has papal infallibility. He can never be wrong. He has papal authority over Scripture, so he can interpret what Scripture says.

There's also the sacrifice of the Mass where they crucify Christ all over again. There's the absolution of the priest where the priest forgives your sin. There's also the misunderstandings about Mary. So it all boils down to the church.

And this is where they refer to themselves as the Holy Roman Catholic Church. They differentiate, they distinguish themselves from the Holy Catholic Church.

[12 : 21] They call themselves the Holy Roman Catholic Church. So they claim and confess that they're the Holy Roman Catholic Church.

And they do this because they assert and affirm that there's no salvation outside their church. If you belong to any other church, they say, you are anathema.

There's no salvation outside the Roman Catholic Church. But as we said, someone is associated and affiliated and adopted into the church of Jesus Christ not by baptism, but by being born again of the Spirit of God.

Because when you're born again, this is the wonder of it, when you're born again, you not only become part of a universal church, a universal church, you also become part of a united church, which is what I want us to see secondly.

So a universal church, which is worldwide, and a united church, which is what we see secondly. A united church. Paul says, there is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

[13 : 37] So if you're a Christian this evening, you're a Catholic. I'm a Catholic. Not a Roman Catholic, but I'm a Catholic. Because as we said, boys and girls, the word Catholic means universal.

It means worldwide. Therefore, the church of Jesus Christ is a Catholic church. It's a universal church. It's a worldwide church. But it's also a united church.

And what unites the holy Catholic church of Jesus Christ, what unites us with all Christians everywhere, is not that we've been baptized, but that we have all been born again of the Spirit of God.

That's what unites us. Now, as you know, words are important. And we've learned from this statement in the Apostle Creed that the word Catholic means universal.

But in the word church, boys and girls, the word church comes from a Greek word called ekklesia. and it means to be called out. So the word church means called out.

[14 : 43] And this is important because everyone who is part of the holy Catholic church of Jesus Christ, they're not only born again of the Spirit of God, they're also called out by the Spirit of God.

And this is what we often refer to as effectual calling. We call it effectual calling. And our catechism, it helpfully explains and expands upon what is meant by effectual calling.

And you know, my unconverted friend here or at home this evening, I want you to listen to this. See where you're at with this. Because effectual calling, it often takes place when you're reading the Bible or you're listening to sermons or someone is speaking to you about Christianity.

The catechism, in catechism number 31, it says that effectual calling is a work of God's Holy Spirit whereby He convinces you of your sin and misery.

He convinces you that you are a hell-deserving sinner. That's your state. Then He enlightens your mind in the knowledge of Christ. He makes you see that Jesus Christ is a wonderful Savior.

[15 : 58] Not only that you're a hell-deserving sinner, but that Jesus is a wonderful Savior. And then we're told that the Spirit renews your will. So He makes you willing. He makes you want to go to church.

He makes you want to read your Bible. He makes you want to listen to the sermon being preached. He makes you willing and wanting to be saved. And then He persuades you and enables you to embrace Jesus Christ as He is freely offered to you in the Gospel.

The Holy Spirit encourages you and enables you to rest upon Jesus and receive Jesus Christ for salvation. He encourages you and enables you to confess your sin and to commit your life to Jesus.

And that's what we mean by effectual calling. It's responding to the Gospel. It's being called out. And the amazing thing is that when you're called, when you're effectually called, you're effectually called out and called in.

You're called out and you're called in. That's how the Bible describes it. You're called out of the world and called into the church of Jesus Christ. You're called out of death in Adam and called into eternal life in Jesus Christ.

[17 : 15] You're called out of darkness and called into the marvelous light of the Gospel. You're called out of this dungeon of sin where you are shackled by it and you're free.

And you're called out of it and called in to the freedom and the fullness and the liberty that you find in Christ. My friend, you become part of the Holy Catholic Church of Jesus Christ when you are born again and when you are effectually called by the Holy Spirit.

And you know, with this, we're being actually reminded that the biblical understanding of church is that the church is not a building. It's a body of people.

The church is not a building. It's a body. The church is not a place. It's a people. It's a people who have been born again and effectually called out and called in by the Holy Spirit.

It's a people who are united in Christ and in union with Christ through the Holy Spirit. And you know, the thing is, anyone can be part of the Holy Catholic Church.

[18 : 31] You can be part of the Holy Catholic Church of Jesus Christ. And this is the amazing thing. And have never attended church. You can be part of the Holy Catholic Church and never have been baptized or professed your faith or become a member or sat at the Lord's table.

All we have to do is look at the thief on the cross. The thief on the cross who said to Jesus, Lord, remember me when you come into your kingdom. And the thing about that man was, he never attended church as far as we know.

He was never baptized as far as we know. He professed his faith in some way, but not as we would know it in coming to sit at the Lord's table. He never became a member in the free church or any church.

And yet he was part of the Holy Catholic Church of Jesus Christ through the work of the Holy Spirit in his heart and in his life. Now, let me qualify this by saying that although church is a people and not a place, a body, not a building, Scripture exhorts us and encourages us to attend church and to be active in the church.

You know, in the early church, there were many saints who were scattered due to persecution. And the writer to the Hebrews said to them, let us stir up one another to love and to good works by not neglecting to meet together, by not neglecting to meet together as is the habit of some.

[20 : 06] My friend, although church is a people, not a place, and it's a body, not a building, as you know, there is a blessing and there is a benefit to believers when the whole body of Christ gathers together in worship.

And you know, I think everyone here and even at home, those who are unable to come, they would agree that there's something special, there's something spiritual when we physically gather together in public worship.

There's a spiritual atmosphere. And I think you'd all agree there's an atmosphere where you know that the Lord is present. And you know, is that not the promise of the Lord, that where two or three gather in His name, He is there in the midst of them to bless them?

And that's not to say that the Lord isn't with you because you're watching at home this evening, not at all. But it ought to remind us and even reaffirm to us that family, or the church is a family, and friendship and fellowship, it is an integral and an important part of the life of the church and a congregation.

And lockdown, you know, lockdown reaffirmed this to us. Because in lockdown, we were all scattered, we were all separated, we were all isolating in our homes from one another. And for many, myself included, we all felt distant, we all felt detached from one another.

[21 : 35] And I believe that for many people who still haven't returned to church, they feel distant, they some maybe feel disconnected from the congregation, detached from the congregation. And you know, that's always what the devil wants, isn't it?

He wants us to feel distant, He wants us to feel disconnected, He wants us to feel detached from the congregation and from one another. But the thing is, whether we're here or at home, we are all one.

We are united in Christ, we are in union with Christ, we're all one, as Paul says, in Christ. And God willing, we'll consider this in more detail next Lord's Day when we come to the next statement, the communion of the saints.

We'll see the blessings and the benefits that flow to us from our union and our communion. But you know, going back to this feeling of detachment and distance and disconnect, you know, the devil wants us to feel like that, doesn't he?

He wants us to feel distant and detached and disconnected because he's the devil. He's the diabolos. He's the divider. And as the divider, the devil wants to create within the church all the time.

[22 : 45] He wants to create distance, between people. He wants to create detachment. He wants to create divisions. He wants to create dissension. He wants to create disruption and disunity and disagreements.

The devil wants to create segregation, separation, and schism. And as you know, sadly, far too often the devil succeeds. Far too often.

You look at church history, the devil has succeeded down throughout the centuries. And, you know, if I remember rightly, it was the late Reverend Callum Matheson who said that the divisions in the church are a blot on the landscape.

The divisions in the church are a blot on the landscape. And they are. There are divisions and disagreements within churches over the smallest of things.

But, you know, the promise of Jesus, despite our failures, the promise of Jesus is, I will build my church and the gates of hell will not prevail against it.

[23 : 47] And, you know, this statement here that we're looking at this evening in the Apostles' Creed, it's reminding us to remain committed. It's reminding us to remain committed to the holy Catholic Church.

Or, as Paul said, endeavor to keep the unity in the spirit of the bond of peace. Endeavor to keep the unity in the spirit of the bond of peace.

Because the thing is, many of the differences and the disagreements between denominations or churches or congregations, you know, many of them are secondary issues.

Many of them are secondary issues. You know, the primary issue, and we'd all agree this, if we're part of the Holy Catholic Church, we will all agree that the primary issue is that we're all saved.

We're all born again and effectually called by the Spirit of God. The primary issue is that we're all united in Christ, with union with Christ, all through the Holy Spirit.

[24 : 50] The primary issue is that we're all saved by grace alone, through faith alone, in Christ alone. My friend, everything else, everything else, and we might have issues about different things and different agreements about all this, that, and the next thing, but they're all secondary issues.

They're all secondary issues. So, regardless of what Bible version we read, whether we stand, sit, or kneel to pray, whether we use psalms or sing with hymns, whether we sing a cappella or use instruments, whether we're led by a presenter, a choir, or a band, whether our worship is in English, or Gaelic, or French, or Spanish, or Polish, or German, or Chinese, or Japanese, or Cantonese, or Afrikaans, or Swahili, whether our worship leader is dressed in liturgical vestments, or a clerical collar, or a shirt and tie, or an open neck shirt, whether he's a Baptist or a pedo-baptist, whether we believe in independent Episcopalian or Presbyterian church government, whether we're a Calvinist or even an Arminian, whether we're FC, Church of Scotland, FCC, FP, UFC, RP, APC, whatever P or whatever C we are, whoever we are, or wherever we are, the primary issue that Paul is stressing here in this verse is that we are all one in Christ Jesus.

The primary issue is that we're all one in Him. And our focus is Him. And the glory is for Him.

That's the primary issue. And you know, what I love about the Keswick Convention, we go there as a family every year, you know what I love about the Keswick Convention is that the words of our text this evening, all one in Christ Jesus, they are on banners all around the conference center.

All one in Christ Jesus. And it's true because when you meet people, the people you're sitting beside or worshiping beside or standing in a line beside, they're from all different parts of the country, even from different continents throughout the world.

[27 : 03] And we're all different in so many ways. We have so many different upbringings, so many different backgrounds. And yet, what unites us all is that we are all one in Christ Jesus.

It's all about Him. Him. We're all part of this Holy Catholic Church. We're all part of the Holy Catholic Church, which is what this statement in the Apostles' Creed is reminding us and reaffirming to us that the Holy Catholic Church of Jesus Christ is a universal church.

And it's a united church. You know, today, on the Lord's Day, from the rising of the sun, says the psalmist, to where it sets, His name is to be praised.

And in many ways, the Lord has been praised in so many different ways and so many different languages all over the world today. But we're all focusing on one person.

We're all one in Christ Jesus. We are a universal church. We are a united church. But lastly, we're also an unfinished church.

[28 : 12] We're an unfinished church. Which is what I wanted to see lastly. So the Holy Catholic Church is a universal church, a united church, but also an unfinished church.

An unfinished church. Paul says, there is neither Jew nor Greek. There is neither slave nor free. There is no male and female. For you are all one in Christ Jesus.

Now, we said earlier that words are important because from this statement in the Apostles' Creed, we've learned that the word Catholic means universal. Therefore, Barba's Free Church is part of the Holy Catholic Church.

We're not the Roman Catholic Church because we're not saved by baptism. We're the Holy Catholic Church because we've been born again by the Spirit of God and we have been effectually called by the Spirit of God.

We're Catholic. We're the church. We're called out. That's what the word church means, called out. But we're also described in this statement as holy.

[29 : 17] We are the Holy Catholic Church. It's not the perfect Catholic Church. It's the Holy Catholic Church. Which means that the Catholic Church, the universal church, the worldwide church that belongs to Jesus Christ, the worldwide church that has been redeemed by His precious blood, the church is holy not because of the people worshipping in it, but because of the person working in it.

The church is holy not because of the people worshipping in it, but because of the person working in it. And of course, it's the Holy Spirit who is at work in the church of Jesus Christ.

You know, that's why Paul often described the church as saints. He called them holy ones. You often see him writing all these letters to the churches, even to the church in Corinth that was a place filled with sin, and yet he regards them as saints.

They're the holy ones because the Holy Spirit is at work in their lives. That's the role and the responsibility of the Holy Spirit. He's to make us holy.

He's to sanctify us. And again, we'll look at this in more detail when we come to the statement of forgiveness of sins. But what I want us just to see in conclusion is that as the Holy Catholic Church, we're a universal church, we're a united church, because the work of the Holy Spirit is to make us holy.

[30 : 49] We're this unfinished church, he says. We are the holy Catholic Church. We're an unfinished church. And the work of the Holy Spirit, as we said, is to make us holy.

And Paul says this, we see it in his letter to the Philippians. He who began a good work in you will bring it on to completion at the day of Christ Jesus.

And the day of Christ Jesus, or the day of Jesus Christ, is when the church militant becomes the church triumphant. The day of Jesus Christ is when the church militant becomes the church triumphant.

The church militant is a term often used to describe the church here on earth, where, just like an army, our David will love this, just like an army, there are infantry divisions, there are brigades with regiments and units.

Just like an army, the church, where there are denominations and there are congregations all over the world. But we're all under the same banner. We're all under the same banner.

[31 : 58] We all work as part of the same army. And we all serve the same sovereign. We're all looking to the same king. We are the church militant. And as the church militant, you know that there is work to do and there is work to be done.

But at the day of Jesus Christ, the church militant will become the church triumphant. And you know, this is what John sees in his revelation of heaven. He saw the church triumphant.

He saw the church in all her glory. And he says in Revelation 7, I love these words in Revelation 7. He said, And they were from every nation, every tribe, every people, every language.

Maybe we should add there every denomination. And they were all standing before the throne and before the Lamb. Then one of the elders addressed me saying, who are these?

Who are these clothed in white robes? And where have they come from? And we're told that these are the ones. These are the ones coming out of the great tribulation.

[33 : 11] And they have washed their robes and they have made them white in the blood of the Lamb. Who are these? They're the holy Catholic Church who have been redeemed by the precious blood of Christ.

Therefore, we're told, they are before the throne of God and they serve Him day and night in His temple. And He who sits upon the throne will shelter them with His presence.

They shall neither hunger no more, neither thirst any more. For the sun shall not strike them with any scorching heat. For the Lamb in the midst of the throne will be their shepherd.

And He will guide them to springs of living water. And God will wipe away every tear from their eyes. That is the holy Catholic Church, the Church triumphant.

We are the Church militant. There is a work to do and a work to be done. But you know, the question we have to ask ourselves this evening is, well, am I part of this Church?

[34 : 16] Do I belong to this body and to this people? I might come into this building or watch at home, but am I part of this body?

Am I part of this people? Do I belong to the holy Catholic Church? Because as we said, the holy Catholic Church is a universal church. It's a united church.

And it's also an unfinished church. He has begun that good work and He promises to bring it on to completion at the day of Jesus Christ.

And so can you say this evening, I believe in the holy Catholic Church. I believe in the holy Catholic Church.

Well, may the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks to Thee this evening that we as Thy people, that we are part of the Church of Jesus Christ, that we are those who have been redeemed, redeemed by precious blood, blood that was poured out upon Calvary's cross.

[35 : 29] And we thank Thee, O Lord, that we have been brought into this great vine, that we're able to enjoy all the blessings and the benefits of communion with the saints. But Lord, we do pray, we do pray that as Thy church that we would see ourselves as not small in number, but a church that is worldwide, a church that has many branches and many differences, but we are all one.

All one in Christ, all looking to our King and our head, all singing the same song, that worthy is the Lamb who was slain. O Lord, forgive us, we pray, for our sins, our differences, and all that we do.

Lord, help us, we pray, to see none other, save Jesus only. Help us to love one another. Help us to bear one another's burdens. Help us to love the Christ in each other, because we have been redeemed by Him, and we all share the same Spirit.

We have been born again of the Spirit of God, washed in His blood, and made alive by the Spirit. Lord, do us good, we pray. Bless Thy truth to us. Help us in the week that lies ahead, that whatever is before us, whatever a day nor an hour will bring in our life, Lord, help us to trust in Thee, to know that Thou art the God who has begun a good work, and we'll bring it on to completion at the day of Jesus.

Hear us then, we pray. Keep us, we ask, for we ask it in Jesus' name, and for His sake. Amen. We're going to bring our service to a conclusion this evening by singing in Psalm 31.

[37 : 17] Psalm 31, page 243 in the Scottish Psalter. Psalm 31. We're singing from verse 21 down to the end of the psalm.

And as we said, all of our psalms this evening, they focus upon the theme of saints. So Psalm 31 from verse 21. All praise and thanks be to the Lord, for He hath magnified, His wondrous love to me within a city fortified.

For from thine eyes cut off I am, I in my haste hath said, My voice yet heardst thou, when to Thee with cries my moan I made. O love the Lord, all ye His saints, because the Lord doth guard the faithful, and He plenteously proud doers doth reward.

We'll sing down to the end of the psalm of Psalm 31, to God's praise. O praise and thanks be to the Lord, for He hath magnified, His wondrous love to me within a city fortified.

His wondrous love to me within a city fortified.

[38 : 54] For from thy night, the dawn I am, I in my haste ascend, my voice yet bearst thou went to Thee, with cries my moan I made.

O love the Lord, all ye His saints, because the Lord doth guard the faithful, and He plenteously, the doers doth reward.

Be all good, perish, and destroy, and to your heart shall stand.

O ye whose hope and confidence doth on the Lord defend.

Amen. The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen. Do you have answers, yeah?

[41 : 04] Do you have answers? Yes? We awake? Yeah? Okay, question one. What does Catholic mean? Universal. What does universal mean?

Worldwide. Worldwide. Worldwide. Okay, so you're part of the worldwide church. Isn't that amazing? Part of a worldwide church. What does church mean? Called out.

Well done. Called out of what? Out of darkness into the marvelous light of the gospel. Okay, here's your church history question. Who was the first moderator of the free church?

Thomas Chalmers. Who? Thomas Chalmers. Thomas Chalmers. Yeah, well done. Thomas Chalmers. Yeah, well done. Thomas Chalmers. Yeah. Well done. That's good.

So you'll get your sweeties at the door. Thank you. Thank you. Thank you. Thank you.