

The Gospel That Is Committed to the Bride's Trust

by Philip Powell

The sermon emphasizes the church's vital role as the bride of Christ in preaching the true gospel and warns against the dangers of perverted Christianity.

Duration: 1:13:54

Scripture: Habakkuk 2:4, Matthew 28:19-20, Mark 16:15, Luke 4:18-19, Acts 1:8, Romans 1:16, Revelation 22:17

Topics: "Church Ministry", "Gospel Preaching"

Description

In this sermon, the preacher discusses the nature, power, and appeal of the gospel in the context of the bride of Christ. The preacher emphasizes that the preaching of the gospel has been entrusted to the bride, which is the true church. The preacher highlights the verses Revelation 22:17, Romans 1:16, and Luke 4:18-19 to support this idea. The sermon emphasizes that while angels bring messages, they do not preach the gospel, as it is the responsibility of the bride to do so.

Transcript

Okay, well you all have your notes, and our topic today is the gospel committed to the bride's charge. Now, you know that in a marriage arrangement, if it works successfully, if the bridegroom takes over the work of the bride, you've got problems. And likewise, if the bride takes over the work of the bridegroom totally, the responsibility and so on, you've got problems.

Now, when we're thinking in terms of the fact that the Church, the true Church, is the real bride of the Lord Jesus Christ, then He is the bridegroom, and we are the bride. And He has entrusted certain things to our charge. It's His responsibility, and He is the overall Lord, but He has committed certain things to the charge of the bride.

And He will not replace the bride in that activity. Now, it's important for us to see that. So He has entrusted the preaching of the gospel to the bride.

He has not entrusted it to angels. Now, He could have done it that way. See, God can do anything, in a sense, but He has limited Himself to certain things.

And so angels do not preach the gospel. They bring messages, but they do not preach the gospel. But He has entrusted the preaching of the gospel to the bride.

And so that is the theme that we are adopting today. The gospel committed to the bride's charge. Now, it has a certain thing about it.

It has a nature, it has a power, and it has an appeal. And those are the three things that I want to address today. The nature of the gospel, the power of the gospel, and the appeal of the gospel.

And I wanted to see it in the context of the activity of the bride, because we're dealing with the whole issue of the bride of Christ in all of these messages. So I want you to look at some verses of scripture with me today as a starting point. First of all, there is Revelation chapter 22 and verse 17.

Now, we'll look at these in more depth as we go on, but I just want to announce these verses at this stage. Revelation chapter 22 and verse 17 says, And the Spirit and the bride say, what? Come. And let him who hears say, come.

And let him who thirsts, come. And whosoever desires, or whoever in this version it says desires, let him take the water of life freely. Okay, then Romans chapter 1 and verse 16.

Romans chapter 1 verse 16, Paul says, For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first, and also for the Greek. For in it the righteousness of God is revealed from faith to faith, as it is written, the just shall live by faith. And the other verses that I want to draw to your attention are from Luke chapter 4, where we'll spend quite a lot of time this afternoon, but in particular right now just verses 18 and 19.

The Spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor. He has sent me to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty those who are oppressed, to preach the acceptable year of the Lord. Okay, now let me quickly recap on where we've been so far with our series of talks.

We have been dealing with the church as the bride of Christ, the pure bride of the Lord Jesus Christ. And in our first message, which is available on tape, we dealt with the topic when God calls for a drought in the church. Now I believe that's where the church is at the moment.

You may disagree with me, but I believe that generally that is where the church is at the moment. God has actually called for a drought in the church. We're in that situation.

If you actually examine the church in Western civilization, there is very little kingdom growth, real kingdom growth today. It's only transfer growth. You're finding that one church down the road seems to blossom, but another several churches up the road diminish.

Now that's no real benefit to the kingdom. The Western church, largely speaking, you may disagree with this, but this is how I see it. The Western church is engaged in rearranging the deck chairs as the Titanic is sinking.

Largely speaking. Now that is not so in the church in Asia, or in China, or in certain parts in Latin America and so on. There is incredible growth there.

God is meeting those people in a marvelous way. I go, I've been to Singapore many, many times, and there are 20% of the university population in Singapore that is Christian. 20%.

There is something like 16 to 17% of the total population in Singapore that is Christian. Now that's a Buddhist nation. And yet they are turning to Christ by the thousands.

The same type of thing is happening in Malaysia. The same certain thing is happening also, incidentally, I believe, among the Maori people in New Zealand. I believe that it's happening to a certain extent in the Pacific Islands, among the people there.

It seems as though for the Anglo-Saxon, white, Western type of Christianity that there is very little growth, very little kingdom growth. And the big time operators are kidding themselves. They're traveling the world as big operators claim, many of them, to be apostles.

Now actually an apostle shouldn't be at the top. An apostle should be at the bottom. Right? Ephesians chapter 220 talks about the apostles as the foundation.

You're not a foundation if you're at the top. You're a foundation at the bottom, right? Get the point? And it says we're built upon. Now personally I think Ephesians 220 refers only and exclusively to the apostles of the New Testament and the prophets of the Old Testament.

And in essence what it's saying there when it talks about being built upon the apostles and prophets, it's not new apostles of every generation which is the modern idea that is put forward, but rather it's something that has been laid permanently and it really highlights the Scriptures. Because we've got the Scriptures through the Old Testament prophets and the New Testament apostles. Is that right? And it says Jesus Christ is the chief cornerstone.

So we're not built upon personalities but we're built upon their declarations in the Word and the only personality that we are built upon is Jesus. So we're not built upon the Old Testament prophets as personalities nor are we built upon the New Testament apostles as personalities only in their declarations. But we are built upon one personality, hallelujah, and his name is Jesus Christ.

And nobody can or dare try to replace him. And very often because they do try, God calls for a drought in the church. Now we've dealt with that and we've dealt with it in different ways and it's on the tape.

So that's the first. Then the second, we have said, will the true bride please step forward? Okay, you're going to a room and all the girls are looking beautiful and dressed up, but you know when the bride arrives, don't you? You can tell the bride, right? You can always tell the bride. And the real bride is sort of characterized by certain things and we dealt with those in regard to the church.

The true bride is characterized by four things. By life, a genuine life, not hype, but a genuine life. There's so much hype in Western Christianity today.

I don't know if you saw that terrible feature of Benny Hinn on television this week. That was sad, very, very sad. And you know, this is the problem with people like Benny Hinn because when he's challenged and he says he'll change, the next thing you find that he hasn't changed at all.

And even the media is picking that up. And he's raking in two million dollars, American dollars, mind you, a month. Okay, hype.

And I don't know who that old man was on the television, I don't know who he was, but he said, oh God, save us from all this hype. And here's a chap who takes his coat off and throws it at somebody and

somebody falls over and the heavyweight champion, he zaps him and he says he's healed. Well, we'll see, we'll see.

I have a feeling that that's going to be the knockout blow for Benny Hinn, not for the world champion. I'll tell you why. Because there is so much of this hype that is going on.

And brothers and sisters, Christianity is not made up of that. Christianity is made up of a genuine life right down there where the rubber hits the road and we've got to have that genuine life. Then holiness.

That's the second characteristic. Then a sense of unity. Now I'm not talking about uniformity there, the tape deals with it.

I'm talking about a life principle, unity. We illustrated about the unity in the Father and the Son and the Holy Spirit, so it is there. That is a characteristic of the bride.

And then the fourth thing is a love of the truth. Okay, hello. I believe God's going to bring his church back to a real love of the truth.

Amen? Amen. And we're going to have some old-time Pentecostal preachers coming back into vogue again and preaching the truth that the people want. Now, the third thing that we deal with is it's clean-up time in the church.

Christ is returning for a pure bride, that's our third message. Better get our act together. And we refer there to moral falls and cover-ups.

Now the moral fall is bad enough, but when the church engages in a cover-up, that is very, very serious. And it's happening all of the time, and I believe it's got to stop. And I believe that God is calling for the thing to be exposed.

It's not just the fall in itself, but it's the hypocrisy that's associated with it, which is such a sad thing. We don't have to say any more about that. We've said quite a lot.

The fourth thing is the leadership. Is that the doctrine of the Nicolaitans? And I have suggested that it is. Now we've got to get back to the fact that God's people are all one.

We're all at the same level. We have different callings, but we are all the same. I'm no better than anybody else, and nobody else is any better than me.

I am equal, and you are equal. And I believe we need to see that, and we've got to get away from this business of ministers lording it over God's heritage. Leaders who cannot be challenged are not worthy of the position.

You know, Jesus gave an incredible illustration of this in Matthew 20, verses 25 to 27, where you can get home, you can look at the Scripture, but as he was going in the way, and remember he was going to the cross. He was going to Calvary. And as he was going in the way, these apostles of his were talking about who was going to be greatest.

Now I don't know if he overheard their conversation, or if by the Spirit he knew what they were talking about. But he said, listen you chaps, you've got it all wrong. He said, you are being influenced by the attitude of the world, where they are always vying for first place.

And he said, but let me tell you this. He that is going to be first in the kingdom has got to become servant. And it's the servant attitude which brings promotion.

And that has to be all the way through. And so he said, you don't know what spirit you are of, when they talked about calling fire down in judgment, let's judge the nations. And many of the modern day preachers are wanting to do that.

They want to bring in judgment and all this sort of thing. So you don't know what spirit you are of. He said, you've got to get your act together.

And you've got to realize my nature and my character. And he said, the Son of Man did not come to be minister to, but he came to minister and to give his life a ransom. And he said, he that is going to be the chiefest, has to be the lowest, has to be the servant.

And we need to get back to that basic fact. Okay, we dealt with that. Then number five, we dealt with perverted Christianity as being Satan's ultimate weapon.

If the devil can pervert the message, then he's done everything. And this is what is largely happening. And the message that is sounding out in many pulpits, even in some of the biggest pulpits of the biggest churches in the world, is a corrupted message.

Now the devil doesn't mind if people gather to hear that corrupted message, because that message does not have power within itself. And so we have to examine this great issue of perverted Christianity. Then we dealt with the Song of the Bride, and we've suggested that it's not rock music.

And you know all about that. Then we dealt with brides and goats, end time parables. Last week we dealt with the millennium and God's covenant with the Jews.

Now what we're doing in this next three messages, where we're dealing with the gospel, and the messages are basically the one today, where we're dealing with the gospel that's committed to the bride's charge. Then next Sunday we're going to deal with Don't Replace the Bridegroom with the Bride. And then the following Sunday, which might be our last for a while, the gospel versus today's pop psychology.

Self-esteem, self-love, self-image is part of another gospel. What we have done is we have turned the penitent form into the counsellor's couch. And everybody becomes a counsellor.

Now people need counselling. But I tell you what, unless you lead them to the one who is the wonderful counsellor, you'll keep on counselling them. And this is what is happening.

And it becomes a trick of the devil. Lots of ministers that have failed morally, have failed because they've gone too much into that area. Now I've been in the ministry for 30 years.

And I could have fallen foul of some of the tricks. But by God's grace I've been kept away from that danger. Because I believe that the gospel is the power in itself.

Now I'm not against counselling, but I am against too much counselling. And the whole emphasis has come onto counselling. And it's man-related instead of God-ward.

And everybody's falling for the trick. And really what has to happen is somebody's got to thunder out the message somehow to arrest the trend. We're always grabbing, you know, what appeals to the world.

And we can get crowds on that basis. I see it regularly on church placards around Hamilton. You know, come to church and have fun.

Well, you know, church is not for fun. Now we enjoy it, I know, I know. And certainly it's not a morbid place.

But gradually the whole thing is shifting. You know, the thing that causes me to laugh, actually. Perhaps you'll think I'm naughty by saying this.

But, you know, they talk about healing and they say, healing teams will be operating this afternoon. Well, you know, I can understand medical teams operating in a theatre. Are you with me? But the very term is, you know, I mean it conjures up all sorts of... crazy ideas.

Of course Christ is a healer. But are we going to have healing teams? You know, what is it all about? It's not New Testament. There's a man in the world, a very famous preacher, who is noted for signs and wonders.

And I tell you, most of them, in my opinion, are phony. I tell you why. Because in his lessons in a very notable university in America, he taught people how to perform signs and wonders.

Now, can you imagine? I ask you, can you imagine the Apostle Paul and Peter saying, now next week we're going to put on a seminar on how to heal people. How to perform miracles. It's nonsense.

And what has happened, through this methodology, a false manifestation has come into the church. And I believe it's got to be purged out. I'm sorry if I offend people, but I'd sooner offend people than offend God Almighty.

And I believe it's got to be purged out before we see a genuine manifestation of the power of God. Before we see real revival. Now, the newest thing in is laughing.

And it's no laughing matter, folks. Pardon me if I get annoyed. But I tell you what it is.

I'm all for, you know, holy laughter. I've got no problem with that. But when it's orchestrated from the platform, started in South Africa, went to America, picked up by Benny Hinn and was popularized through him, and now the thing is spreading across the world.

I don't accept it. I don't accept it. It's just like crying.

We are emotional people. And so we get into a group like that, and you start to stir the thing up, and the thing spreads like wildfire. And all sorts of wrong living and wrong conduct springs out of that.

And they try and build it on Scriptures which are nonsensical. They say, you know, what is it? Pardon? A merry heart. Do it good like a medicine.

Sure. But you don't make your heart merry by just laughing. Your heart becomes merry because it's in tune with the infinite God.

And then a laughter springs out of it. They've reversed the process. The whole thing is nonsensical.

And they say, well, Abram laughed. Yes, he did in private. He laughed when God gave him a revelation.

And I've laughed many times. Hallelujah. And I've cried many times when God Almighty has imparted something to me.

And there in my own situation, suddenly as a revelation comes from God, and God said to Abram, Sarah's going to give birth. And he said, she's 90. But it was a laugh of faith because he saw that God was able to do the impossible.

Hallelujah. And he was rebuked. She was rebuked because it was a laugh of unbelief.

And you've got the two. They both laughed. That's right.

And most of the people who are laughing today are simply laughing out of copying others. That's all it is. And we need to face these issues, brothers and sisters.

Okay, so what we're doing now, in coming back to this whole thing, we're really returning to the number five, which is perverted Christianity. And here, what I want to do is look now, particularly at Luke chapter four. Luke chapter four.

And we'll read from verse 14. Then Jesus returned in the power of the spirit to Galilee, and news of him went out to all the surrounding region, and he taught in their synagogues, being glorified by all. So he came to Nazareth, where he had been brought up.

And as his custom was, he went into the synagogue on the Sabbath day and stood up to read. And he was handed the book of the prophet Isaiah. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he has anointed me to preach the gospel to the poor.

He has sent me to heal the brokenhearted, to preach. Now notice the word of preach appears twice here. In verse 18, he has anointed me to preach the gospel.

Yet in the actual Greek language, and I've given you a bit of a word study to help you there, the word preach and gospel is the same word. In other words, it doesn't appear twice. So really what he could have said was, because he has anointed me to gospel the poor.

Or he could have just put it the other way, he has anointed me to preach to the poor. Because the word that is translated preach and gospel here is a very interesting Greek word from which we get the word evangel. And the idea is that both the messenger and the message are wrapped up together.

They are an integral part of the one thing. So that the declaration is linked with the gospel. Now some people say, I don't preach the gospel, I live the gospel.

Now we certainly have to live correctly. But it is impossible if you have the gospel not to preach the gospel. The two things are interwoven.

The very act of preaching in this sense means that you are preaching the correct message. You see what I'm saying? That it deals with the very nature of the message. And it is involved in a public declaration.

I believe that people get saved through the preaching of the gospel. Right? So that when the gospel is preached in truth, it has saving content within it. So if a man gets up on the platform and he brings a few stories together and tells a few jokes and everybody goes away laughing, he hasn't preached.

The message itself determines whether the man has preached or not. Now there's another word that is used, preached here, lower down. Because he has anointed me to preach the gospel, so that's the word from which we get the word evangel.

He has sent me to heal the broken hearted, to preach. Now it's a different word. To preach deliverance.

And here the word actually means to act as a herald. Like the town crier who used to go out and say, Oh yay, oh yay, oh yay! And immediately you know that a very important announcement is going to be made. It is announcing something.

And this word is also used here. Now the word gospel is a very powerful word. The actual term the gospel appears 94 times in the Bible.

95 I think total. 94 in the New Testament and once in the Old Testament but not in the King James but rather in the modern King James the word gospel is used. When you come to the actual term gospel it appears similarly but just once more 95.

So in other words it conveys the idea that gospel is the gospel. Right? There is no other. It is the gospel.

And when we say the you know we're using the definite article and we're iterating something and we're saying right that's the gospel. It's the message. There is no other message.

Now the first time it appears in the King James is actually here. Where he says because he has anointed me to preach the gospel to the poor. It appears in Mark and Matthew and Luke and so on and John but in sequence, in time sequence.

This is the first time it appears you know you have to study all the gospels to get the timing of the events. And this is the first time it appears. And so it's very significant.

And it's linked back to the only other time where it could have been legitimately translated in the Old Testament the gospel. Which is in Isaiah chapter 61. Now in Isaiah chapter 61 and verse 1 we have the announcement where it says the spirit of the Lord God is upon me because the Lord has anointed me and the old King James says to preach good tidings unto the meek.

He has sent me to bind up the broken hearted to proclaim liberty to the captives and the opening of the prison to them that are bound. The modern King James uses the word preach the gospel. It says the spirit of the Lord Jehovah is on me and I've given you these in your notes.

Bottom of page 1. The spirit of the Lord Jehovah is on me because the Lord has anointed me to preach and the modern King James says the gospel to the poor. He has sent me to bind up the broken hearted or proclaim liberty to the captives and the opening of the prison to those who are bound. Luke 4.18 says the spirit of the Lord is upon me because he has anointed me almost identical to the modern King James from Isaiah.

Because he has anointed me to preach the gospel to the poor he has sent me to heal the broken hearted to preach deliverance to the captives and recovering of sight to them that are blind to set at liberty them that are bruised. So the basic essence of the gospel that Jesus brought is that it is good tidings or good news. Hallelujah.

We've got the best news around folks. Hallelujah. So why change it? No other message is able to save New Zealand.

Let the heritage party stand forward and stand for righteousness and I certainly believe they should do that. Let any political party stand up with its manifesto and certainly we should support moral sense. But my dear friend there is nothing that is going to save New Zealand except the power of the gospel.

The gospel. And that is not entrusted to a political party that is entrusted to the church. Hallelujah.

If God had called me into politics I would have gone into politics. But God has called me to a higher calling and it's the calling of the preaching of the gospel of Jesus Christ. And brothers and sisters it's going to break forth one of these days and there's going to be a declaration of the power of the gospel like we have never ever seen it before for many years.

And may God grant that He will speed that day. I like the way E. Stanley Jones puts this. He says the gospel is not good news.

The gospel is good news. And we're constantly putting forward our views. They say that may be your view but this is my view.

Listen I am not giving you a view I am giving you a news. It is the gospel. And the gospel is good news.

It's good tidings. And so once you see this you begin to see the nature of the gospel. So basically what I'm saying in concluding here there are other things that I could say but I'll probably be sidetracked and I won't get through.

So let me say this that basically the gospel deals with both the message and the method. Right? When we talk about preaching that is the only way that the gospel will really get out. We may have our little skits.

They're good. They're good to attract people and arouse interest. We may have our music.

Very good. Very important providing it's the right sort of music. I'm all for the Maori type of music and the island type of music and I go to Hawaii and when I go there they sing to me their beautiful welcome song which is almost as good as the Maori welcome song.

I love that sort of music. Music? Beautiful. Wonderful.

But music doesn't save. The drama doesn't save. It's the announcing the preaching of the good news of Jesus Christ.

Hallelujah. So with that in mind I want us to look at three things which I have listed there for you. First of all the nature of the gospel that is entrusted to the bride.

Then secondly the power of the gospel that is extended to the bride. And thirdly the call of the gospel that is echoed by the bride. And I want you to take you to these three passages of Scripture.

These three classic passages of Scripture. First of all Romans chapter one. OK.

Where Paul actually in his epistle he defines the gospel. He tells us he defines man's condition. He tells us that man is a sinner.

What all this business about you know self-esteem and all that. Paul deals with that right at the start and he says you're all sinners. So get that clear.

You're all down there. That's where you are. It's not a question of building up your self-esteem.

It's a question of recognizing that you're a sinner that you're heading for hell that you're wretched, vile, undone. Nothing could be good about that but thank God the saving grace of Jesus reaches down and rescues us. Hallelujah.

And so trying to improve my self-image is like pulling myself up with my shoestrings. I can't do it. It's an impossibility.

But what I do is have a good image of God. I get Him clear in my focus and His saving grace. The cross and the message of the cross.

And there I go and I'm emancipated for all eternity by one look at Jesus. Hallelujah. That's the gospel friends.

That's the gospel. Blessed be the name of the Lord. And so Paul deals with all of that.

He deals with our wretchedness our undoneness our religiousness everything and he says look that's where you are for all have sinned and come short of the glory of God. But he says something has been committed to me. And this is what he says in Romans chapter 1 verse 16 which we've read he says and I'm not ashamed of it.

Fancy being ashamed of the gospel the only thing that can save. He says I'm not ashamed of it. I'm not ashamed.

What are you not ashamed of Paul? I'm not ashamed of what? The gospel of Christ. Now get that clear. It is the gospel of the bridegroom.

It's not the gospel of the bride. The bride does not preach herself. This is the problem.

We'll deal with that next week more in more detail. But that's where we've gone off tangent. And so everybody's talking about the church.

The church is important in regard to getting our doctrine straight. And the church is important in its function and activity. But we don't preach the church.

We preach the gospel of Jesus Christ. Hallelujah. It's the gospel of the bridegroom.

Okay. And we've got to get that clear. Now this term gospel of Christ appears 12 times in the New Testament.

Romans chapter 1 verse 16 says for I am not ashamed of the gospel of Christ. Romans 15 9 says through mighty signs and wonders by the power of the Spirit of God so that from Jerusalem and round about and to Elycium I have fully that's almost as bad as those Mary names isn't it? I have fully preached the gospel what has he preached? The gospel of Christ. Romans 15 29 and I am sure that when I come to you I shall come in the fullness of the blessing of the gospel of Christ.

And down right through I've given you all the references there. 1 Thessalonians is the last one. 3 2 and it says and sent Timotheus our brother and minister of God and our faithful our fellow laborer in the gospel of Christ to establish you and to comfort you concerning your faith.

Now basically when the term the gospel of Christ is used the emphasis frequently is on the blessing and the benefit that comes through it. Now thank God there is a blessing and a benefit that comes through the gospel. Jesus said his first announcement I have been anointed by God to preach what? The good news hallelujah to the poor and everything that he lists there is a benefit and a blessing.

And so here in the blessing of the gospel we are dealing with the gospel of Christ. No other gospel will bless only the gospel of Christ. The next thing I want you to notice in what Paul says he says I'm not ashamed of the gospel of Christ for why? Because it is what? The power of God.

Now just as the gospel of Christ as a term appears twelve times so now the term the gospel of God appears seven times. And every time it appears is very significant. The first time is in Romans chapter 1 verse 1 where Paul says I am a servant of Jesus Christ.

Now actually that word is in the Greek dualos which means a bond slave. He says I am a bond slave of Jesus Christ. He doesn't start off by saying I am the great apostle who has planted so many churches and travelled the world and I've got my multi-million dollars behind me to prove that I'm a good fellow.

He says I am a bond slave of Jesus Christ. A bond slave. I am joined to him by a bondage that nothing can break.

I am a bond slave of Jesus Christ. And then he goes on to say called to be an apostle. Now I've got no problem with the idea that some apostles and some are prophets and some are pastors and some are teachers and some are evangelists.

But all I'm concerned about is look let's get it in context. Why are they there? They are there for the building up of the saints. They are not there to line their pockets with millions of dollars.

They are there to build up the saints. I am sick and tired of men who pray their ministry for mammon. And I don't say that with any sense of what's the word I'm looking for? Pardon? Jealousy.

No, thanks brother. I don't. God has blessed us incredibly.

We have a lovely home which God provided in a miraculous way. Far beyond our natural reach. Far beyond our expectancy.

And God has supplied all our needs all through life. He has never ever let me down. Hallelujah.

People have let me down and I've probably let people down as well because we're human. But He has never let me down. So I don't say it with any sense of jealousy or envy or any of that.

But I am sick and tired of the fact that men are making a prosperity doctrine and in so doing they are destroying the gospel of Jesus Christ. Now I don't for one minute doubt that God can bless people. And when God blesses people financially, He blesses them so that they can bless others.

But money in itself is not a blessing. It's what you do with it that counts. Men who have been incredibly wealthy have not been able to sleep at night.

I remember as a young fellow reading about a man who was a multimillionaire and he wrote, I am the most miserable devil in the world. Some years ago we heard of a man who was one of the wealthiest men in the world and he was incubated because he was so scared of, I forget his name now, but he was scared of viruses and disease and all that sort of thing. He died worse than a pauper.

Nobody close to him. And yet he had his multiplied millions because money in itself is not a blessing. It's how you use it.

What you put it to. And so on. And we need to get that absolutely clear.

Paul says, I am called to be an apostle. And there are some who tout themselves as apostles who are not even called into the ministry of Jesus Christ. Because the message they declare is not a genuine message.

And brothers and sisters, God is bringing us back to the reality of the gospel of Jesus Christ. Hallelujah. So Paul says, I am the bond slave.

I am called to be an apostle. And I am separated unto the gospel of God. Not the gospel of any man or any woman.

Some are separated to the gospel of Catherine Kuhlman. And some are separated to the gospel of William Branham. And some are separated to the gospel of this one and the gospel of that one.

But Paul says, I am separated to the gospel of God. God forbid that anybody should ever be separated to the gospel of Philip Powell. Because Philip Powell hasn't got a gospel other than as it is the gospel of my God.

Hallelujah. The gospel of God. And so I put everybody and everyone in that category.

Romans 15, 16 says that I should be the minister of Jesus Christ to the Gentiles. Ministering the gospel of God. That the offering up of the Gentiles might be acceptable being sanctified by the Holy Ghost.

2 Corinthians 11, 7. Have I committed an offense in abasing myself that you might be exalted because I have preached to you the gospel of God freely? In other words, I haven't charged for it. 1 Thessalonians 2. But even after that we had suffered before and were shamefully entreated, as you know, at Philippi, we were bold in our God to speak unto you the gospel of God. So Paul is saying, it doesn't matter what situation I find myself in.

He says, I know how to be abased and I know how to abound. Those are not the issues. The issues is that I have separated myself to an unchangeable gospel.

It is the gospel of God. Hallelujah. And whenever that term gospel of God appears, it carries with it the idea frequently of suffering or of judgment.

So when we talk about the gospel of Christ, frequently the implication is the blessing or benefit. When we talk about the gospel of God, frequently the implication or the context relates to suffering or judgment. For example, 1 Peter 4.17 says, for the time is come that judgment must begin at the, I believe it's arrived, must begin at the house of God and if it first begin at us what shall be the end of them that obey not the gospel of God? Okay? So frequently that is it.

Because why? Whenever you talk about God there should be a sense of awe. When you talk about Christ you're talking about the anointed one. And there's a sense of blessing and appreciation.

When you talk about God there is a sense of awe. So it's both the gospel of Christ and it is the gospel of God. But then, notice what Paul says further.

I'm not ashamed of the gospel of Christ because it is the power of God unto salvation to everyone that believes, to the Jew first and also to the Greek. For therein is revealed the righteousness. What does it say? For therein is revealed Where is it? For in it the righteousness of God is revealed from face to face as it is written the just shall live by faith. So the gospel is not only the gospel of Christ with its benefits and blessings and the gospel of God with its sense of being there, available in the time of suffering or bringing the sense of judgment.

But in the outworking it is the revealed righteousness of God. That is its power so that it changes internally. And this is why Paul on three occasions could say of this gospel, which is the gospel of Christ and the gospel of God, he could say it is my gospel.

Now it is not mine in the sense that I own it, but it is mine in the sense that it owns me. So that it has totally consumed the apostle to the extent that everything he is and everything he has and his whole declaration is now taken up with that gospel of Christ and that gospel of God. Look at the three verses, Romans two sixteen in the day when God should judge the secrets of men by Jesus Christ according to my gospel.

He has personalized it now. Romans sixteen twenty five. Now to him that is of power to establish you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery which was kept secret since the world began.

Second Timothy two eight. Remember that Jesus Christ of the seed of David was raised up from the dead according to my gospel. Now the problem is many people replace the gospel of Christ and the gospel of God with their gospel and that becomes a travesty.

What has happened here in this case is the reverse. The gospel of Christ and the gospel of God are so taken over Paul that he says that gospel is my gospel and I ain't got no other message. Hallelujah.

It's total and complete. So in summary the suggestion is one of identification not of possession or ownership regarding the gospel of Christ and God. It has so consumed Paul that he is totally identified with it and he calls it my gospel.

Now notice how the process works. Romans one seven. It's from faith to faith for the just to live by faith.

So gradually God is building into us his character and with the building in of his character he brings his faith so that it goes from faith to faith and by God's grace brothers and sisters I'm not going to replace that with a man made gospel and many of the preachers in our pulpits today have done just that. They have thrown that out and they have brought this in and they wonder why the thing doesn't go and the thing doesn't succeed. It seems to but ultimately, ultimately when the crunch is on and believe you me the crunch is coming there will come a shaking which they will not be able to stand because the only thing that will stand is the gospel of God.

Now what time have we got? Okay. How long have I been going? Too long? Not long. Thanks.

New marriage can come regularly. Get some more will you? Okay. These pucky hearts can only take so much.

Good. Okay. So we're dealing with the nature of the gospel that is entrusted to the bride.

It's the gospel of Christ it's the gospel of God and it is my gospel. It must become personal. Now I want to talk about the power of the gospel that is extended to the bride and here we go back to Luke chapter four and in the interest of time I won't read it all but you know the setting.

It's very difficult to trace near Jerusalem where he is baptized and having been baptized by John in the Jordan he then goes to keep a feast and after that he returns to Capernaum after before that of course he is tempted by the devil in the wilderness and so the whole sequence of events he comes down into Capernaum and then he goes to his hometown Nazareth and he goes into the synagogue on the Sabbath day and in all probability Jesus frequented that synagogue regularly and he is recognized as what they call a reader in the synagogue and so when he walks in he is recognized as a person who has the right to walk to the front and read the scriptures and the clerk sitting there looks around the congregation, observes Jesus of Nazareth and nods to him and he walks forward and he takes up the scroll. Now usually in the reading in the synagogue there was a reading of the law and the prophets. The law came first so there is an idea that possibly Jesus arrived a little bit late for that service.

And he walks in which you know sometimes happens to us doesn't it? And he walks in just at the time of the reading of the second scripture the prophets and so they delivered to him the scroll. Now it's a wound up piece of parchment like this and it says he took it and he found the place where it is written. Now it's not certain whether it was the actual reading of the day or not.

With the reading of the law they had to read it in sequence. It was marked Sabbath by Sabbath and they read this and then the next Sabbath they would read the next section and the next Sabbath the next section. But that was not always the case with the prophets.

The person who came forward could choose sometimes the place. And so we're not certain here whether in fact it was Jesus' actual selection or whether it was in chronological order in sequence. If it was in chronological order it shows the great timing of God almighty.

And I believe that God is capable of arranging that. If not, it shows the sensitive spirit of Jesus that he knows what is happening and what is about to happen. Anyway, whichever case there's marvelous truth.

And he finds the place where it is written and he stands up there and he begins to read. The spirit of the Lord is upon me because he has anointed me to preach the gospel to the poor. Now, the gospel I want to talk about the power of the gospel and I want you to see it in various settings here.

First of all the power of the gospel is a power of total integration. Now I'll explain that. You see, what's happening society is falling apart, right? But society is falling apart only because people are falling apart.

The basic building block of society is the family. And the family is falling apart. But the basic building block of the family is the individual.

And the individual is falling apart. The only thing that can bring it together is the power of the gospel. Because the gospel has a power to integrate, to build things in, to bring it together.

And Jesus not only announced it but he's a demonstration of it. For you see, here he has been brought up in Nazareth. He has worked as a carpenter.

But then he goes up and he is baptized by John. And now the spirit comes upon him and his mission in life has begun. But before he goes forth, he goes and he faces temptation.

And until you have been through temptation, you can't really preach the power of an integrated gospel. And Jesus goes for 40 days and 40 nights. Notice how he stands together.

For his gospel, what he is and what he declares is able to keep in the face and in the front of all temptation. The three basic temptations of Satan in the wilderness deal with man in his basic makeup. What are we? We are body, soul, and spirit.

The first temptation deals with the body. Here's a stone. Turn it into what do you call this stuff? Mollenberg.

I've got my Mollenberg. And boy, Jesus could have done with some Mollenberg then, couldn't he? 40 days and 40 nights without eating anything. And the appeal basically is to the physical.

The appeal is to the body. Turn that stone into bread if you are the son of God. We are sons of God.

In fact, they're going further than that now, and they're saying we're little gods. Utter nonsense. That's the temptation of Satan in the garden.

Become like God. We are gods. We can do everything.

We are king's kids. We can order everything around. We can speak to our wallets and say, wallet, get full of finance.

If you are the son of God, talk to your wallet and make a million dollars appear there. And they're doing it. They're trying to do it, but they're doing it on a con.

They're doing it on a trick. They have fallen foul of the first temptation. The very first temptation.

And so their gospel is not integrated because they are not integrated. Or take the next one. If you are the son of God, cast yourself down from the pinnacle of the temple, for it is written he will give his angels charge over you.

You're not only body, but your soul. And in your soul, you want the spectacular. You want the sensational.

You want people to bow down and worship you. You want people to see you perform miracles. You want people to see you throwing your yellow coat and people falling over or standing up and going and everybody falls over.

You will become a son of wonder. You will become a sensationalist. And everybody will go after you.

And they will pour two million dollars into your coffers every month. If you are what you claim to be, then do it. And Jesus said, it is written, you shall not tempt the Lord your God.

He's an integrated man. And he stands there and Satan shows him all the powers of the world in a moment of time and he flashes before him. It doesn't show him all the problems of the world.

Just the glory. And he says, you can have it. And Jesus didn't dispute his right to give it.

For he is the God of this age. But he says, you shall worship the Lord your God and him only shall you serve. Hallelujah.

He's an integrated person. And as a result, he can bring an integrated gospel. You see, before we can really preach the gospel, we have to be authenticated by God.

And God says, this is my beloved son in whom I am well pleased. And we have to be tried by Satan. And once we've been authenticated by God and tried by Satan, it doesn't matter about popular opinion.

It doesn't matter whether we're authenticated or even accepted by man. But when we've been authenticated by God, can we be tested by the devil? Then we are ready. And friends, this is the wonder of the gospel of Jesus Christ.

You see, this is the difference between the gospel and the church. If the church invades you, you feel that you've been under attack. But if the kingdom of God invades you, you feel that you're intact.

That's the difference. Hallelujah. It's the world of difference.

It's all the difference in the world. And Jesus Christ goes down there as a totally integrated person and he brings a totally integrated message. Jonathan's been listening to the tales of Narnia.

C.F. Lewis. It's a beautiful illustration of what the gospel is all about. What's it called? The Lion, the Witch and the Wardrobe.

And C.F. Lewis is a brilliant and incredible writer. And he tells a story there of Edmund who goes in behind the wardrobe and goes into this land of Narnia and there comes the White Witch and she says to him, What do you want? What do you like better than anything else? And he says, What was it? Turkish delight! And so, abracadabra, and he has his Turkish delight. And he delights in it, no doubt.

But it has a magic about it and it brings a sour taste in the end and all he can think about from then on is Turkish delight. And it seems to me that the devil has come to many a person and he has said, Here you what you want? He said, I want a million dollars. I want to be powerful.

I want to be popular. Here you are. You have it.

And when he's bitten it, the magic of it all it keeps coming back and it's a sour taste in his mouth and it keeps on recurring. But Jesus turned his back on the Turkish delight. Hallelujah! And he said, No, thank you.

I've got a greater delight. I delight in the law of the Lord and in His law will I meditate day and night. And poor Edmund was the one that almost took them into ruin because he took what the White Witch gave him.

Turkish delight. The gospel that we preach is a gospel that holds the personality together. One man has said that if you can't stand anything that the world has thrown at you you haven't really had the kingdom yet invade you.

That's true. E. Stanley Jones talks about the person falling apart. He said, You may not fall apart outwardly, but you will fall apart inwardly.

For you see, the kingdom is reality. It's not fiction. It's real.

Here he gives a powerful illustration. He said, A mathematician in India told us that he had learned three things from the study of mathematics. First, that you must be completely honest in mathematics.

If you are going to get mathematical results, you cannot play any tricks. You must be completely honest in motive and method or you will get no results. Second, you must be faithful in the little things.

If you are going to be ruler over the much, you must prove it in stages then you get to the final result. You cannot jump from the beginning to the end without patiently verifying it as you go. And third, he says, This is the third thing I've discovered.

If you have a problem then you know that just behind the problem is the answer. For if there were no answer, there would be no problem. So the answer is enfolded in the problem.

And then E. Stanley Jones says this, God mathematizes in nature and in the kingdom. You must be completely honest when you come to both. You must be faithful in the little to be ruler over the much.

And you must have the spirit of expectancy in the problem and in the answer. That's beautiful. We face problems, don't we? But that's good because enfolded in the problem is the answer.

And when the kingdom of God has invaded you to that extent and made you totally and ruthlessly honest and faithful to a degree in the little things and given you expectancy saying, Well Lord, I've got a problem today but I think it's come because I know there's an answer. You are that answer and you go forward in the strength of the kingdom. This is the power of the kingdom in integration.

This is the power of the gospel. The kingdom person can withstand everything that the world throws at him. And so Jesus came down from his baptism and from his temptation to his announcement there in Nazareth.

Some years ago I wrote something and I just found it recently. Let me read it to you. Everything to do with the initiation of the gospel is suggestive of joy and happiness.

When Jesus Christ was born the angels rejoiced, right? Our Lord chose to perform his first miracle at a wedding and that was to turn the common water of everyday experience into the wine of his blessing and provision. Similarly in this connection it is interesting to note the locality which Jesus chose for the opening of his ministry. John the Baptist for his austere ministry chose the lonely waste by the dead sea as the scene of his preaching.

Jesus on the other hand with his message of hope and salvation chose one of the most fertile areas in Palestine. Of Capernaum it is said by one writer that it rose under the gentle declivities of hills that encircled an earthly paradise. The writer goes on there were no such trees and no such gardens anywhere in Palestine as in the land of Gennesareth.

The very name means garden of abundance and the numberless flowers blossom over a little plain which is in sight like unto an emerald. And so Jesus as an integrated person chose even the location of his declaration. And he says I have come to preach the good news.

The good news to the poor. Okay but then not only is it a gospel of total integration it is a gospel of wondrous emancipation. For he says I have come to preach the gospel to the poor and then he begins to lift all of the needs that are known to mankind.

He says I have come to preach first of all the gospel to the poor. So he highlights the problem of poverty. Then he says I have come to heal the broken hearted.

So he focuses in on sorrow. Then he says I have come to set at release those who are captive. So he speaks of captivity.

Then he says I have come to heal the blind. He talks of blindness. Then he says I have come to heal the bruised.

Then he says I have come to preach the acceptable year of the Lord. His gospel stretches to everyone. With the acceptable year of the Lord he deals with rejection and thank God his gospel is a glorious gospel of total emancipation.

It wasn't only integral to himself but it was out there to others. He deals not only with the ego but he deals with the you go. Okay where do you go? He deals with that.

So it's everything but it starts inside because as Paul says the gospel of God is a gospel which works in righteousness. It starts in righteousness. It puts you right.

What is righteousness? It's simply being right. Hallelujah. And all of us are wrong apart from the gospel but he puts us right.

And so it becomes me being integrated and when I am integrated then thank God I can bring emancipation to others. You can be emancipated when I am integrated but there are many who are trying to preach a message which has never affected them and so they're not integrated and they never bring any emancipation. It has to be both.

It has to be inside and it has to be outside. Hallelujah. The gospel of God.

The gospel of Christ. My gospel is a powerful gospel. Hallelujah.

It is the power of God. But not only that you see it doesn't only deal with the practical bondages but it deals with the hidden bondages. The practical bondages of poverty, sorrow captivity, blindness, bruising, rejection.

But it deals with the hidden bondages and if you go on in the passage verses 22-32 it deals with the bondage of flattery. Oh how many people have fallen foul of that one. This is one of the arguments I had with my colleagues in Australia.

They were saying of men he is the best preacher that has ever come to Australia. I said what in the world, how do you know he's the best preacher that's come to Australia? Have you ever, have you heard all preachers that come to Australia? How can you say that? One person who wanted to flatterize me said that I was the eighth best preacher in the world. Laughter Laughter He was trying to flatter me.

Laughter That means I thought I was better than the one that they said that was best that came to Australia. Laughter So I said to them look this is crazy, it's inferring, it's really an inverted form of self

flattery. They're saying they're in a position to know who's the best preacher.

What utter nonsense. What utter nonsense. Paul never said I'm the best preacher.

He said I am the least of the saints. And he said I'm not worthy even to be called. But he said his grace.

Hallelujah. And here this gospel deals with these hidden bondages. The bondage of flattering.

As Jesus stood there and announced his program. It says they marvel at his greatest work. Wow.

But he didn't commit himself to them because he knows what is in man. And notice the turn very quickly. Notice the turn.

He starts to deal with pride and arrogance. For the gospel deals with pride and arrogance. Hallelujah.

I think God can use an impertinent person. I've had a bit of a cheek in my time. But I don't think God can ever use an arrogant person.

And there's a difference. People who swagger. As if they own everything.

People who come onto platforms. Ushered in. As if they're God.

And never meet with the people. And go off. As if they have no time.

They're not manifesting the spirit of Christ. And in my book they're none of his. Unless they manifest the spirit of Christ.

For the gospel deals with the hidden bondages. The bondage of pride and arrogance. The bondage of elitism and racism and prejudice.

He said to them. You're going to say to me very soon. Physician heal yourself.

You're going to say what you've done up at Capernaum do here in your own midst. In our midst. But I tell you a prophet is not without honour.

Saved in his own company. And listen. He said there were lots of widow women in Israel.

But God didn't send Elijah to one of them. He sent Elijah to a Gentile nation. To the woman of Zarephath.

Right out of Israel. And listen. He said there were a lot of lepers in Israel.

In the ministry of Elijah. But not one of them was healed. Except a Gentile.

He said you better deal with your racism. And your elitism. And the idea that you are better than anybody else.

For the gospel. My gospel. Hallelujah.

Deals with the hidden bondages. Flattery. Pride and arrogance.

Elitism. And racism. It deals with prejudice.

Oh. How harmful that is. It deals with hatred.

And violence. For in the end they are so incensed against him. Before they were going to flatter him.

But now. And I've seen that happen in my own case as well. I tell you what.

The person who said I was the 8th best preacher in the world. I don't know what he'd be saying about me right now. Because that's how it goes.

But Jesus didn't commit himself to them. For he knows what is in the heart of man. And they rise up.

And now hatred and violence. And they catch hold of him. In the synagogue.

In the church. In the congregation. Some of you have been badly treated.

But nobody was as badly treated as him. And they dragged him out. But his gospel deals with everything.

Hallelujah. His gospel deals with everything. And they dragged him out to the hill.

And they were about to cast him down. But the gospel of Christ is the power of God. And he just walks up.

And walks through the midst of them. Why? Because his hour was not yet come. Glory to God.

This gospel deals with every bondage. Finally it's the gospel of glorious demonstration. Read on.

And you'll find straight afterwards he goes into Capernaum. And there's a person with a withered heart. And he calls him forth.

Stand forth. And now the power of the gospel in a new dimension. Having integrated the person.

And having reached out to touch others in their bondages. It now touches the physical. And brothers and sisters I believe with all my heart that when we get our house in order we will see such stupendous miracles that we have never seen before.

They will be genuine supernatural miracles of God. And I cry with all my heart. Oh God give us that.

For the glory of your name. But I think sometimes you expect us to do a bit of cleaning up. Before that happens.

Finally I want you to look at the call of the gospel that is echoed by the bride. And here we go to Revelation 22 16 and 17. Let me quote it quickly.

And the spirit and the bride say come. And let him the furious say come. And let him that is athirst come.

And whosoever will let him come. The call of the gospel that is echoed by the bride. The bride should echo the call of the spirit.

We shouldn't be preaching our own message. We should be preaching what he prompts us to preach. Notice it doesn't say and the bride and the spirit say.

But it says and the spirit and the bride say. It starts with the spirit. And the church simply echoes what the spirit is sounding for.

Oh God make me an echoing board. Oh God make me an amplifier. Nothing else.

May I simply declare what the spirit is sounding. And what the spirit is sounding is to the people around. Come.

Come. The bride should influence her latest recruits. The spirit and the bride say come and let him that heareth say come.

And so as we gather people we should so mold them that they are echoing the same message. Influencing the latest recruit. The bride should seek to awaken a thirst for God.

And let him that is athirst come. For nobody will come unless they are thirsty. And it's only our message that is going to create that thirst.

And that hunger. Because Christ has committed it to us. Hallelujah.

We should create a thirst for God. If these meetings have meant anything and they haven't been well attended but we've been encouraged. Don't feel that we're depressed.

I believe God wanted us to do it and I believe the message is going to go out far and wide. I have no doubt about that. But I believe it will have failed if it hasn't quickened the thirst for God within us.

A thirst for the word of God. A thirst for the truth of God. And saying to hoot and to boot with the stuff that doesn't preach the word.

And let's get back to preaching the word for the glory of God. Finally the bride should offer water impartially. Not just to the rich.

Not just to the poor. Not just to the party. Not just to this one or to that one.

But the water is available impartially. Hallelujah. Hallelujah.

The bride should offer the water impartially and to whoever will. Glory to God. Revelation chapter 2 and here I finish with a somber note.

It's the latest message of God to man. People say they've got a later message. Don't believe it.

If any man adds to this, God will add to him. The plagues that are written. If any man takes from this, God will take from him.

His name written in the book of life. So much for extra biblical revelation. No.

This is God's last message to man. And Revelation chapter 22 is the last chapter in the last book of the Bible. And so the appeal of the bride is set in stark contrast to the ominous warning of verses 10 and 12 which preceded.

And I can remember my dear old dad who's 83 years of age now saying to me so many times you know I'm finding as you get older that you've forgotten what you say and you tend to say it again and again and again and again and as you get closer to 100 you seem to say it more times and I've heard my dad say it so many times that he said when I got saved down there in the little valleys of Wales he said I walked into a hall and I heard and he told me the name of the person every time he tells me the story and he said he preached on let him that is filthy be filthy still and let him that is righteous be righteous still and he said that night I felt so filthy I surrendered my life to Christ and he's been following Christ for over 60 years and he's

been cleaning ever since that night when he felt filthy but mark my words there's coming a time when that statement of Revelation 22 verses 10 to 12 will be fulfilled and men that are unrighteous will be unrighteous forever and men that are righteous will be righteous forever and I know which side I want to be on by the grace of God and so the message of the bride must be the message of the spirit and the bride says come for there is no other way to be emancipated than through this glorious gospel that we have and hold and declare hallelujah let's bow in prayer we thank the awe of eternity gripping us oh lord this message not because of my words but because it's yours lord oh god oh god oh god we cry to you for New Zealand this land which had so much liberty at one time and now so many things have come in some blame it on this and on that and on the other and lord we don't want to just identify areas of problem but we want to see answers we want your gospel to go out we want to hear that clarion call and lord if you want to use us to some extent we are available but if you want to bypass us and use someone else we are happy so long as the message goes out oh god and people hear that message and they are changed by the power of God oh granted lord we pray in Jesus name

Audio: <https://sermonindex1.b-cdn.net/12/SID12079.mp3>

Source: <https://sermonindex.net/speakers/philip-powell/the-gospel-that-is-committed-to-the-brides-trust/>

Grow in Your Walk with Christ

Listen and read messages that will stir your heart for Christ and point you to deeper repentance and devotion.

- 50,000+ Sermons from speakers past and present
- 3,900+ Classic Christian Books freely readable online
- 1,200+ Bible Translations and Commentaries
- Over 450k forum posts — Join our vibrant online Christian forum

www.sermonindex.net