

The Gospel Versus Today's Pop Psychology

by Philip Powell

Philip Powell's sermon explores the contrast between the Gospel's principles and contemporary psychological approaches, emphasizing character and divine guidance.

Duration: 1:11:13

Scripture: Matthew 5:1-6

Topics: "Gods Will", "Christian Living"

Description

In this sermon, the preacher focuses on Romans chapter 12, verse 1, which instructs believers to present their bodies as a living sacrifice to God. He emphasizes that God has one will for His people, not multiple options. The preacher also discusses the importance of following Jesus and allowing Him to shape and mold us according to His plan. He then delves into the Beatitudes from Matthew 5, highlighting the attitudes and conduct that are pleasing to God, such as humility, purity of heart, and showing mercy. The sermon emphasizes the need for believers to align their lives with God's will and seek righteousness.

Transcript

And it's good to be with you. The Lord's good as me. Amen.

Let's bow our heads for a moment in a word of prayer, shall we? Amen. We thank you, Lord, for the direction of your Spirit. We recognize that unless we are led by the Spirit, then we do not even evidence the fact that we are the sons of God.

For they that are the sons of God are led by the Spirit of God. And we pray that tonight we may know the leadership and the government and the control of the Holy Spirit. In the things that are said, we thank you for leading us thus far.

We thank you for the singing and for the sense of your presence. And we pray that you will bless us tonight and do us good and set us on course for the glory of your great name. We believe that we are come to the kingdom for such a time as this.

We believe that the consummation of the ages is upon us. We believe that Jesus Christ is coming back very soon as the great Messiah of mankind. And we thank you, Lord.

We pray that we may be ready. And unto those who look for him shall he appear a second time without sin unto salvation. May that be so.

And help us in the ministry of your word tonight, we pray in Jesus' mighty name. Amen. Amen.

Praise the Lord. The topic that I will be addressing at St. Helen is something that God quickened to me some time ago when I was in the Far East ministering in Malaysia. And I began to see a picture of the church.

And it linked in with the ministry of Elijah and Elisha. So there we'll be talking about the ministry of the double portion. And the significance of that great statement that Jesus made where he said, Greater works than these shall ye do because I go to the Father.

And the whole thing linked up particularly with the light as it's symbolic of the church in the end time in Elisha. Now tonight I want to address more the aspect of the church as it's revealed in Joshua. And so I would direct your attention to Joshua chapter 5 verses 13 to 15.

And then we're going over to the New Testament to Matthew chapter 5, the great beatitude. Joshua chapter 5 verses 13 to 15. Now while you're looking up the scripture let me say this.

That what we are dealing with here are principles of victory. Victory in the Joshua setting over the enemies of the Lord in possessing the land. But the principles apply to victorious living in any area of our lives.

Whether it's in the personal area or in the family setting or in the church context or in taking our country for God. For that is what God ultimately wants us to do. And so you see the Holy Spirit is an ever ongoing spirit of revelation.

He is not static. He is always moving on. But he operates on the basis of clearly defined and well established principles.

The Bible is constantly calling us back to the old ways. Not in the sense of becoming antiquated or obsolete or becoming old fashioned. But rather in returning to the principle.

Billy Graham on one occasion was criticized by a modernist preacher. And the modernist preacher said, Billy you've taken the church back 50 years. Billy complained.

He said, I've been trying to take the church back 1900 years. And here I've only succeeded in taking it back 50 years. It's always back to Pentecost.

It's never on to Pentecost. It's always back to Pentecost because principles have been established. God works on the basis of clearly defined principles.

And so we're looking at that in the context of an unusual incident in the Old Testament. Joshua chapter 5 and verse 13 it says, And it came to pass when Joshua was by Jericho that he lifted up his eyes and looked. And behold a man stood opposite him with his sword drawn in his hand.

And Joshua went to him and said to him, Are you for us or for our adversary? And I like the answer. So he said no. You see clearly in the mind of Joshua there was only two alternatives.

Either he was for us or he was against us. He was for us or he was for them. But this person said it's neither of those two options.

There is a third option which you have not considered Joshua. And the third option is that it's not a question of whether I'm for you. But it's a question of whether you are for me.

Because if you don't mind I am in charge. Joshua give me the steering wheel. We're going on a journey and I'm in charge.

I want to take over the driving. So he said no. But as commander of the army of the Lord I have no choice.

And Joshua fell on his face to the earth and worshipped and said to him, What does my Lord say to his servants? Then the commander of the Lord's army said to Joshua, Take your sandal off your foot for the place where you stand is holy. And Joshua did so. Now back to this incident there are some very clearly established principles about coming to the point of conflict and crisis in our lives.

There has to be first and foremost a divine and supernatural leading to the place of contest and conflict. It's not by chance that we come to the place of conflict. But rather it's by the divine program.

It's by the divine leading. And this is clearly established first of all in the way that the tribes were set up in Israel. There was an unfolding and increasing revelation of the ways of God.

When Israel set out from Egypt, Judah led the way. Judah signifying praise. And Judah led the way into praise, into battle, into the wilderness.

But as God took them forward the Ark of the Covenant which previously went before God then established it central to the tribes of Israel. So that on the east you had Judah, Issachar and Zebulun. The south you had Reuben, Simeon and Gad.

This is all outlined in Numbers chapter 2. And you can have a cross reference to see how God brings a progressive revelation when you look at Exodus chapter 40. In the south there was Reuben, Simeon and Gad. The west there was Ephraim, Manasseh and Benjamin.

And on the north there was Dan, Asher and Naphtali. And right in the center was the Tabernacle. And right in the center of the Tabernacle was the Ark of the Covenant.

And the Ark of the Covenant symbolized the throne of God held up by the law of God, covered by the mercy of God. Hallelujah. You see, if the law is not covered by mercy it will stand up and judge us.

But God has established a propitiation the New Testament says. Christ is a mercy seat, that's that word, propitiated a covering. Hallelujah.

Christ becomes the great covering. And there between the outstretched wings of the cherubim was the Shekinah glory of God. So the Ark with the mercy seat, with the outstretched hands of the cherubim represents the throne of God.

That was central. So long as the presence of God is central, so long as the Tabernacle, the house of God is central, guidance is assured. But you take it out of that context and you've got problems.

And this is what the church has done down through the ages. It's replaced the glory of God with the glory of man. And so you have personalities.

And we come to hear, and no wonder, oh God bring us back to a realization that there are no superstars in the church of Jesus Christ. Not even Paul. Glory to God.

And when we keep that clearly established, then we are assured of the leadership of the pillar of cloud by night, pillar of fire by night, and the cloud by day. Why a cloud by day? Well, to protect us from the need of the sun. Why fire by night? Why to show us in the dark? Thank God.

And it always works, brothers and sisters. And so gradually, because God has established this divine principle. Now they could have got there much quicker.

In time they found the Ark withdrew from the ultimate. I've heard some people, well surely God's plan was to get the children of Israel in in 40 days. But it took them 40 years.

So the 40 years was His permissive will. Whereas God's plan, God's will was to get them. And then He set the pace.

Then He set the... God has a will for us. God knows all things. Where we fit in by our choice.

Now all of that is to... It led Joshua ultimately to the border of the promised land. Not only has there to be a supernatural... How do you overcome Jordan? Well, God says to the people, just march forward. Just go forward.

What is it? Mark chapter 11, verse... And you will say to this mountain, be removed. Notice the faith of God. Not your faith, but His faith.

Don't you start ordering mountains around. No, in the knowledge of God. Not my way, but yours.

And now, Joshua is facing his next great... Can you see it early in the morning? Rising up, he knows that if he's going to take the land... Hello? We all have a Jericho in our lives to conquer. We all have a Jericho in our mission to conquer. We all have a Jericho to conquer in our land.

How are we going to take it? Joshua knows that here is the key. He's got to take Jericho. But how will he do it? And here he is, early in the morning.

Jordan in the background. That's being dealt with. Jericho in the foreground is a big challenge.

And Joshua, right in between. J, Jordan. J, Joshua.

J, Jericho. And as the sun rises, Joshua looking out. He sees his great challenge.

What is he going to do? There is a missing element. Standing with a sword drawn. Joshua saw him with a sword in his hand.

John saw him with a sword out of his mouth. And each man, when they saw him, fell on their face. Joshua is a little impertinent to start off with because he doesn't recognize his identity.

And he goes up and he says, Are you for us or are you for them? And he said no. But as captain of the Lord told him. And I now come.

And then he said something which he had said to Moses out of the burning bush. Take off your shoes from off your feet. For the ground whereon you stand is holy ground.

Have you ever wondered why God told Moses he was a strange man? It had to do with custom. It had to do to a certain extent with culture. When I was a young fellow I used to go and preach in New York.

The beautiful church there was called the Rock Church. It was a Swedish church. And there was a brother there called John Vick.

I remember him telling me he just died about 94 years of age. Great preacher he was. I remember him telling me the story of an Indian lady who used to come and preach at the Rock Church.

She used to do some unusual things. Say some unusual things. And time after time John Vick said I will be sitting in that church and thinking what is this craziness.

And he said I was determined I'll cancel her out. I'll stop her. We won't have any more meetings.

And then suddenly he said something would happen. And as he was preaching she would go to take her shoe off. And then she would leave.

And his whole attitude would change. And he said he found out afterwards that she was associated with some Indian tribe. Whenever the great chief came into the presence of the ordinary people they would immediately.

And this woman had learned to recognize the presence of almighty God. And suddenly it became the great chief. Moses take your shoes off.

Joshua take your shoes off. And I meditated upon this. And I thought Lord what is it? What is the significance? Because 1 Corinthians chapter 10 tells us that everything that is written down in the Old Testament.

Hello. Is written down for our admonition. Upon whom the ends of the earth have come.

So there is symbolism here which has some spiritual significance. What is it? Well Psalm 60 and Psalm 108 says. Over Edom have I cast my shoe.

Moab is my wash box. Over Edom have I cast my shoe. The taking of the shoe was used symbolically of the right of possession.

In the time of Boaz and Ruth. Do you remember Ruth? The daughter of Naomi. Naomi had lost an inheritance.

And Boaz was the second next closest kinsman. Eliezer seemed to have the right to earn, to purchase back the possession. But he defaulted.

He didn't want to do it. And so Boaz took on the right of redemption. As the redeemer.

And in so doing when he was negotiating the inheritance. Symbolizing the right of possession. The Bible says in both New Testament and Old Testament in several places.

That our feet have to be shod with the gospel of peace. It doesn't say that our shoe has to be shod. The shoe is the symbol of human manufacture.

And we have to learn to discard it. In order to possess the land. The shoe was taken off so that the foot could be put on the neck of the enemy.

And God said to Joshua. Wear the sole of your foot. Not wear the sole of your shoe.

But wear the sole of your foot Fred. I have given it here. Romans tells us.

That very soon Satan will be trodden. Hallelujah. And so there is symbolism here.

But I could see all that. But I wanted to see more. And so I. Do you teach us to take our shoes off.

And the Lord in a very remarkable way. The Great Sermon on the Mount. And that's where I want to direct your thoughts.

Tonight. Matthew. Chapter 5. Verses 1 to 12.

I'm reading from the New King James. I trust that doesn't offend any. I think the Old King James is probably still the most accurate.

But the New King James is helpful in that it leads us to those. And the these. And the wherefores.

And the whyfores. And it's pretty accurate to the Old King James. Matthew chapter 5 and verse 1. It says.

And seeing the multitude. He went up on a mountain. When he was seated.

His disciples came to him. He opened his mouth. And taught them things.

And then you have. What we call. The Beatitude.

The Blessed Attitude. The first part. Of the Sermon on the Mount.

Incidentally. There are nine of them. Just like there are nine gifts of the Spirit.

Right. And there are nine fruits. Not fruit.

Fruit. It's not plural. It's fruit.

Singular. Galatians chapter 5 says. Now the fruit.

Not the fruit. But the fruit. Of the Spirit.

It doesn't say. The fruit of the Spirit are. It says.

The fruit of the Spirit is. What is the fruit of the Spirit? The fruit of the Spirit is love. Why? Because God is love.

Love is the nature of God. So when we are. linked to God.

There flows through us. His nature. Not in perfection.

But in degree. And in every increasing. Degree.

The fruit of the Spirit is. Love. Love manifests in joy.

Love manifests in peace. Love manifests in long suffering. Love manifests in faith.

Love manifests in all the wonderful. Fruits. Of the Spirit.

Christ. He is the vine. Not a pear tree.

He is the vine. And so when you think of the fruit of the vine. Hallelujah.

And there is the nature. Of himself. Flowing through them all.

So. The fruit of the Spirit is. The gifts of the Spirit are.

Why? Because the gifts. They are a flashing force. A manifestation.

Of the reality of. When the gifts of the Spirit. Are truly manifested.

That is why. I don't go along. With all of this.

I don't go along. With all of this. I don't go along.

With all of this. With all of this. I don't go along.

I don't go along. With all of this. I don't go along.

With all of this. I don't go along. With all of this.

I don't go along. The word of knowledge. The word of wisdom.

The mark of truth. The work of miracles. And the gifts of the universe.

Oh God, grant in your sovereignty that they may all be manifest in the church of Jesus Christ. There are nine trinities of the Spirit. There are nine gifts of the Spirit.

And there are nine blessed beatitudes. Interesting. A trinity of trinity.

Three of three. And here they are, nine of them. Three of them have to do with character.

Four of them have to do with conduct. And two of them have to do with consequences or cost. We'll read them, shall we? The first, blessed are the poor in spirit, for theirs is the kingdom of heaven.

That's character. The first deals with character. Because the most important thing is what I am.

Character is the only thing that you're going to take to heaven with you. Everything else you'll leave behind. But character, you take with you.

Character is what you are. It's different from what people think you are. That's reputation.

And some people, in clinging to their reputation, destroy their character. What does it matter what our reputation anyway? Our stinking reputation. The Bible says, he making himself of no reputation.

But he never destroyed his character. Character is what you are in the dark. Character is like a fence.

You can't strengthen it with whitewash. Nor can you destroy it with smear tactics. Character is what you are in the dark.

And the Bible deals with character. A lot of preaching today has to do with achievement. It's motivational stuff.

And certainly we need at times to be motivated. But Jesus primarily dealt with character. Because everything flows out of character.

And so he starts here with character. We'll look at this one in detail in a moment, because all I have time to deal with tonight in any detail will be the first two Beatitudes. And in them we see how we take our shoes off.

Because I've noticed something very remarkable. That most people have two feet. And at the end of their two feet, you have to take two shoes off.

Take off your shoes. For the ground on which you stand is holy. And in the first two Beatitudes, the Lord Jesus teaches his disciples how to take their shoes off.

The first is character, the second is conduct. Because conduct flows out of character. But then, having flowed out of character, it then establishes character.

And it's an ongoing cycle. And you see, the thing is a developing thing. Okay, the first, blessed are the poor in spirit, for there is the kingdom of heaven.

You see, we are dealing here with the rules or the laws of the church. Did you know that Jesus, who came to establish the church, that was one of his purposes, only spoke about the church twice? Matthew chapter 16 and Matthew chapter 18. But he spoke about the kingdom hundreds of times.

Why? Because you see, the church is built up, and it should be. But the kingdom is built in. Hallelujah.

And there are some who are attached to a church who have never known. I don't know, one of the greatest books I've ever read is a... Had to be a Welshman, didn't he? E. Stanley Jones wrote, at the age of 83, he wrote, *The Unshakable Kingdom and the Unchanging Person*. And he said some amazing things about the kingdom of God.

For example, he hits out at this prosperity stuff. And he says, look, he says, I don't want too much money, because that would lead me astray. Nor do I want too little money, because that will keep me where I'm apt to be thinking about getting money.

He says, so all I want is enough so that I can give my time to thinking about the kingdom. Hallelujah. Beautiful.

Beautiful stuff. And here Jesus is dealing with the laws of the kingdom. Hallelujah.

There's another difference. When the church invades you, you feel that you've been attacked, don't you? Ever known it? When a church leader comes round and... Ever been under attack? But I tell you what, when the kingdom invades you, you... The kingdom makes you... And Jesus teaches the laws of the kingdom. Starting with character, which actually is the principle of life.

It's life in the kingdom. And that flows on to conduct. Look at this one.

Blessed are those who mourn, for they shall be comforted. And we'll come back and look at it more. But then it goes on to the second character.

The three... The attitudes that deal with character are first, poverty of mind. Verse three. Then secondly, poverty of spirit rather.

Verse three. Then secondly, meekness of mind. Verse five.

You start off with the rule of the heavens, and you end up in possessing the earth. Hallelujah. Blessed are those who are poor in spirit, for theirs is the kingdom, or as Young's literal says, the rule of the heavens.

So once you establish rulership in the heavens, you then go on as a result of mourning. Blessed are those that mourn, for they shall be comforted. To inheriting the earth.

Blessed are the meek, for they shall inherit the earth. The third which deals with character is verse eight. It deals with purity of heart.

Blessed are the pure in heart, for they shall see God. That deals with the whole gamut of character of the kingdom. Poverty of spirit, meekness of mind, and purity of heart.

Hallelujah. You start off with a consideration of who you are, and you end up with a revelation of who he is. Blessed are the pure in heart, for they will see.

They will become visionary. Purity of heart opens your eyes. Jesus says, in one place, he says, you're a happy person if your eye is single.

Because then your whole body is full of light. In other words, there's no guile, there's no deceit. Blessed be the name of the Lord.

You're kings, and you stand there fearlessly. Praise the Lord. Hallelujah.

Blessed are the pure in heart, for they will become visionary. They will see the three great characters. Now, the ones that deal with conduct.

First of all, the conduct of mourning. Blessed are those that mourn, for they shall be comforted. And then, the conduct of desiring.

Verse six. Blessed are those who hunger and thirst, and you do. Mercy.

Blessed are the merciful, for they shall obtain mercy. And then, the action of peacemaking. Verse nine.

Blessed. Not those who talk about peace, but those who make peace. Who was the king who established peace? Lots of people think it was Solomon, but it wasn't.

David established peace. And he established peace by putting all... You don't have any peace. When a liquid is around, and sin is around, it has to be dealt with.

The idea of a peace... And you've got the League of Nations. He said, you think that I have come for peace? For he put the dirty... Hello. Areas of persecution... But when they're called to stand up... That's

another thing.

We have to learn to do both. Are those who are persecuted, for righteousness sake. And happy are those who are persecuted, for my name sake.

Beautiful, isn't it? Hallelujah. Now, remember this. That the Sermon on the Mount was given for the disciples.

It wasn't given for the world. Look at the setting. Matthew chapter 5, it says, And seeing the multitudes, he went up into a mountain.

This seems to be out of character. When Jesus looked at the multitudes, usually he saw the sick, and he went and healed them immediately. And here they are gathered.

He turned his back. Seems to be out of character. Did he not know their needs? Didn't he hear the cry of the leper deep in his heart for cleansing? Didn't he hear the sob of the blind man for his sight to be restored? And isn't he the Christ of God, the one who is able to heal and to restore? Then why? Why does he turn his back on the crowd and go up into a mountain? We have the answer in the words that follow.

And when he was sat down, his disciples gathered around him. And he opened his mouth and he taught them. Who? The disciples.

The crowd were eavesdroppers. They heard, but the message wasn't directed at them. The Sermon on the Mount is not a sermon for the nations.

It is a sermon for the people of God. And so, you see back in chapter 4 and verses 18 and 19, we read of Jesus walking by the lake of Galilee and seeing certain fishermen. And he starts to establish his kingdom, which is the kingdom of God on earth, the kingdom of heaven among men.

And he begins to call his disciples. And he says, follow me and I will make you. Our job is not to make ourselves.

Our job is to follow. It is his job to make us. Here we have the walk of discipleship.

What he is basically saying is imitate me. Watch me. See what I do.

You do the same. Hear what I say. You hear me.

When you do what I do, I will make you to become. And this is a great prayer. Follow me.

There is another walk in the scripture which God highlights in Genesis chapter 17 and verses 1 and 2 I think it is, where God appears to Abraham. And he said, come on Abe. Walk in front of me and be perfect.

Abraham, you have been following me for a long time. Jewish nation failed. You have been following me.

Good on you. Now Abraham. The walk of discipleship becomes now the walk of obedience.

Walk before me. I have got three boys. One is 25.

He is not married. One is 24 and he is married. And it is through him that I am now a grandfather.

I left New Zealand married to a mother. I am going to return married to a grandmother. And I have another son that is eight years of age.

And he is not married yet either. Particularly when I had my oldest two boys. You know, we used to let them play at times.

But when they played behind you. So you would say, David, Stephen. Come up here and walk in front of me because I want to watch what you are doing.

Abraham. Walk before me. But remember I have got my eyes on you.

There is another walk. And that is revealed in Genesis chapter 5 and verse 22. And Enoch walked with God.

That is the walk of communion. That is the walk of intimacy. That is the walk of fellowship.

Enoch walked with me. And Enoch walked with God for 300 years. Hallelujah.

And then one day God said to Enoch, we have been walking together for a long time. And he said, Enoch, what a beautiful picture of the rapture of the church. And God is calling a people out.

A people of intimacy. To be intimate with him. And one day we will be walking so closely.

A pure bride. And do not buy this idea. You know, evangelize the world before Christ.

No, God has marked the day. Hallelujah. In his calendar of sons.

I was in a conference. He is going to gather the grain into a sack. He is going to burn up the chaff.

I told the leadership there. I said, God, ever since I have been appointed. About Eli and his sons.

One of the leaders said to me, there you are, Phil. You are accusing us of sin in the camp. I said, make of it what you will.

So having called them. Follow me and I will. To the man.

And they followed him. Because he told them to follow him. And they sit down.

And it begins to unfold. And here very quickly. He teaches them to take off their shoes.

The first two, the attitude. The first. As we have said, deals with character.

And I like a combination of the amplified. And the young literal here. And it goes something like this.

Blessed are those who rate themselves insignificant. For theirs is the rule of the heavens. Shall I repeat it? Blessed are those who rate themselves insignificant.

For theirs is the rule of the heavens. There are two things that have invaded the church. In our generation.

The first has to do with self-assertion. There is an awful lot of talk about today about self-image. Self-respect.

Self-love. And people try to establish from the scriptures. That the Bible commands that we should love ourselves.

It doesn't. Love ourselves. It doesn't, friends.

The Bible accepts that as axiomatic. Jesus said you shall love your neighbor as yourself. But he never commanded people to love themselves.

Because we do love ourselves. You may say, well I know people who don't. Well, my dear friends, I would submit to you.

That their very attitude shows that they do really love themselves. No man yet needed his own self. That's a clear statement of Scripture.

We don't have to see. It invaded the church. And I see it.

I hear people preaching it. From Pentecostal platforms. All the time.

I see it in the city where I am. One of the big churches there. They're constantly talking about self-esteem.

But you see, I don't believe anybody should have a bad self-image. But to try and tell a person who has a poor self-image. That they should have a bad self-image.

Try to tell a person to pull himself up by his human strength. He can't do it. And he won't change on that basis.

That is philosophy. And philosophy deals with man in the center. But theology always goes right to the heart of God.

Between philosophy, psychology and theology. Theology always deals with God. First and foremostly.

And so the answer is always. Not for me to change my estimation of myself. And when I get a vision of God, it deals with all of that.

Hallelujah. Isaiah chapter 6 says. In the year that King Uzziah died.

What? He saw himself. He saw himself as a man of unclean lips. Dwelling in the midst of a people of unclean lips.

The gospel recognizes my lowest sense. And it comes down to my lowest state. And rescues me.

But it doesn't do it by changing my opinion of myself. It does it by giving me a vision of God. Hallelujah.

That's the gospel. And all of this other stuff is another gospel. And it's invaded the church.

Blessed are those who raise themselves in significance. As Jesus was going towards the cross. The disciples were jockeying with each other.

As to who was going to be the greatest in the kingdom. Is that right? And Peter. And John and James.

Were arguing the issue. And Jesus called them aside. And he said listen you.

It's not a question of who's the greatest. But it's a question of whether you're going to get in at all. And he took a child.

And he set the child in the midst. And he said unless you become as this little child. You won't even enter.

How do we get into the kingdom? By raising ourselves in significance. When we think we can do it. We're lost.

But when we know we can do it. And Jesus alone can do it. We're saved.

That's how it works. Blessed are those who raise themselves in significance. For there is the rule of the heaven.

Think of your own salvation. Isn't that how it happens? When you thought you could pay your way to heaven. Or think your way to heaven.

Or like the Irish. Fight your way to heaven. Or the Welsh.

Sing their way to heaven. You didn't get there. But when you recognize.

That you have nothing. Nothing in my hand I bring. Simply to your cross.

I cling. Naked come to you for dress. Helpless cling to you for grace.

Foul I see that fancy fly. Cleanse me savior. Or I die.

What have you done? You've raided yourself. In significance. And you're in the kingdom.

Blessed are those who raise themselves in significance. For there is the rule of the heaven. As I meditated further.

I began to realize that the kingdom is like a series. And all the time we are pursuing. The very knowledge and nature of God.

And we're trying to get closer. And as we got closer. For Paul says I have only one goal.

Church growth says you've got to set many goals. Fifty and then a hundred. And then two hundred.

And then four hundred. And then. Now God can do all that.

I don't. But Paul had only one goal. And he tells us what it is in Philippians chapter three.

Oh that I may know him. And the power of his resurrection. And the fellowship of his sufferings.

For whom I have suffered the loss of all things. And to counter but refuse that I may gain Christ. And be found in him not having my own right.

In Christ that I may know. One thing I do. Towards.

In Christ. And when I have Christ. But as I go closer.

A little door. And over it is written the word. Blessed are those.

Who raise themselves. In significance. For there is the kingdom of heaven.

And I raise myself again in significance. And I'm in. And I'm in another area.

And so I go on. And I go on. Because the kingdom.

Is an ever diminishing. Kingdom. Let there be the name.

He's teaching us to take off the shoes. You can't rely on yourself. And on God at the same time.

That's why this whole teaching. Of self esteem and self image. Is so powerful.

One of the greatest men I ever knew. Was a man called William F.T. Burton. Anybody heard of him?

William F.T. Burton came to our home in New Zealand.

When I was a boy of thirty years of age. He did a series of meetings. Every night he would preach for two hours.

He would stand up and preach for an hour. And then they'd sing a song. And take up an offering.

And then. He'd stand up again. And speak for another hour.

That was wonderful. But. The most moving thing was that.

As he stayed in our home. He told me stories. As a boy of thirty years.

And I wept. Of what God had done in his life. And through his life.

Back in the early 1900s. He went out with two colleagues. To what was then Belgium, Congo.

Which became ultimately. New Zealand. He landed on the coast of Africa.

With his colleagues. Trekked across the market. One of his colleagues.

Contracted black water fever. And they buried him there. In the market.

The two of them went on. James Salter. His other friend.

Left after a while. To set up the office in England. In Preston.

But William Ashley Burton stayed on. And after thirty years. William Ashley Burton left behind him.

A thousand churches. That was church growth. Before anybody heard about church growth.

That was something. Of the power of God. He tells us stories.

Where he would go down to villages. Where they'd never heard the gospel. At times he couldn't communicate.

For example. He didn't know their language. In one place.

As he went down. He saw a bent old man. There.

All said to him. Go and lay your hands on him. He went and laid his hands on him.

And the man straightened up. And they saw a manifestation. Of the power of God.
Which ultimately led. To the establishment. Of a church there.
He tells the story. Of how he went into one village. Or was going into one village.
When the villagers said. Don't go there. They're cannibals.
No white man has ever gone. And come out. Safe.
It was a man. Who was a trader. Who went in.
We told him not to go. But before. We warned him.
Of going. He sort of tapped his pocket. And he took out his revolver.
And said. I've got my little friend here. Don't worry.
But he went in. And we never saw him again. They killed him.
And boiled him. And ate him. They said to Willie Matthew Burton.
Please. White man. Don't go there.
Willie Matthew Burton. Took his new testament. Out of his pocket.
And he said. I've got my little friend here. Don't worry.
To the church. To the glory of God. There.
William S.P. Burton. They tell me. Had one motto in his life.
I am nothing. I have nothing. And I can do nothing.
Wow. That's a good selfie. You say.
I am nothing. Now send the next person. And say.
You are nothing. We are nothing. But he is.
He is. It's the principle of life. To rate themselves.
Insignificant. And then. The next one.
Blessed are those who mourn. For they shall be comforted. Out of the disposition.
Of rating ourselves insignificant. He leads us. To an action.
Which is the very action of Christ. Blessed are those who mourn. For they shall be comforted.
Now. What we have to remember. About these laws of the kingdom.
They are not natural laws. They are. They are spiritual laws.

This is. Has nothing to do with mourning. Over a loved one that is dying.
If it were that. Then you might as well say. Blessed are those who do not mourn.
For they do not need to be. Right? Blessed means happy. So.
Happy are those who mourn. For they shall be comforted. You might as well say.
Happy are those who do not mourn. For they do not need to be. Now.
We do mourn. At the death of a loved one. And sometimes.
Out of our mourning. We'll find comfort. But this says.
Every time we mourn. In the way that Christ. Blessed are those who mourn.
For they shall be comforted. So. What is he talking about? And what I have found.
In my life. Following the Lord Jesus. Is when you are faced.
With a dilemma like this. Or a question. You need to ask another question.
Where do we see this manifest. In the life of Christ? For he always. Exemplified his teaching.
Now. Jesus. Was historically.
Known as a man of sorrow. The history books of the day. Go on record.
As saying. That he was seldom seen to laugh. But he was often seen to weep.
Now. That doesn't mean. That he lacked joy.
I believe that Jesus. Was the most joyful person. That you could ever find.
In fact. Hebrews chapter 12. Verse 2. Tells us.
Who for the joy. That was set before him. Endured the crime.
So. It has nothing to do. With just the simply.
Natural thing. But it is to do. With a nature.
You see. In the Bible. We are told to put on.
The Lord Jesus Christ. And to make no room. For the faith.
Right. And so. What he is talking about here.
Is putting on. The very disposition. Of the Lord Jesus.
The first. The attitude. Where we take off.
Our first shoe. Is the shoe. Of self reliance.

The second shoe. That we have to take off. Is the shoe.
Of our own. Natural disposition. And we have to put on.
The Lord Jesus Christ. We are living. In the age.
Of the. Psychoanalysis. Of self reliance.
And. We are psychoanalyzed. By all sorts of people.
Including. So called. Psychoanalysts.
In the church. I remember reading a book. By.
Scottish name now. Tim LaHaye. Ever read it? Since I picked it up.
I thought. Boy. What's that going to do.
In the church. Because what it's done. Is turn preachers.
Into. Now. I. I believe.
There's a place. For that. Out in the world.
But certainly not in here. For what we do. We compartmentalize people.
And we put them. Into groups. You've heard all.
Of the four personalities. Have you? The penguins. And the choleric.
And the melancholic. And the phlegmatic. And I've heard.
Preachers. Preachers. Of this church.
If I heard. The general superintendent. Of the centers of God.
In Australia. Say. From the platform.
That he and his wife. When they sat on the plane. As people came in.
They were saying. And it all got into the church. Through.
The amway. System. Of selling.
And the church. Picked it up. And spread all over Australia.
And all over New Zealand. And what they didn't realize. Was that the origin of it.
Is in astrology. That's where it comes from. It comes right out of the world.
Of the occult. Now I don't know. Where Tim LaHaye got it.
It has to do. With the four. Actual signs.

And ultimately. Linked back to the four. Earth.

Air. Fire. And water.

And then they take it into. These four personalities. And each of these.

Links back to the. Those four elements. Of air.

Earth. Fire. And water.

And it spread right through the church. Right through the church. In Australia.

So much so. That it is now. Even influencing.

The so-called gifts of the spirit. And people are analyzed. About their gifts.

In regard. To their personality. Friends.

That it's all nonsense. It has nothing to do. With the kingdom of God.

It all. Is to do. With what I am.

What I may be. Or what I may not be. As a Welshman.

I hate to be compartmentalized. Anyway. I don't mind being mentalized.

But. Not compartmentalized. What is the kingdom? The kingdom message is.

That I do not achieve things. That. Out of the depth.

Or ability of my personality. But rather. I do it by the grace.

Which God has given me. And the gifting. Which he has allowed to me.

And so. What these people do. They say.

Abram did certain things. Because of his personality. Paul did certain things.

Because of his personality. Peter did certain things. Because of his personality.

No. They did. What they did.

By the energy and power. Of the Holy Spirit. Which cut across their personality.

They did it. Because they had put on. The Lord Jesus Christ.

Hallelujah. The message of the cross. Is a crucified message.

The message of the cross. The message of the cross. Is not the extension.

Of my personality. And finding my gift. Is through my personality.

But the message. Of the gospel. Within me.

Hallelujah. So we do not. Take any credit.
Or any glory. But all the glory. Goes back to him.
Blessed be. The name of the Lord. Blessed are those.
That mourn. Why? Because in that. We are putting on.
The nature. Of the Lord Jesus Christ. And I ask.
And here I come. And finish. I ask the Lord.
Lord. Show me. This very disposition.
Or expression of it. In yourself. And there are three times.
Where we read in scripture. That Jesus. Was broken.
In his spirit. And on two occasions. That he wept.
And on the third occasion. So intense. Was the mourning.
That he sweat as it were. Great drops of blood. Flowing down his ground.
The first is in. John. Chapter 11.
Verse 35. Where it says. The shortest verse in the Bible.
Jesus. Wept. Why did he weep? Because Lazarus had died.
A couple of verses earlier. He said. Lazarus is dead.
And I am glad. So he is not weeping. Because he is dead.
Was he weeping. To empathize. With the people.
Now. Because he is going to raise him. From the dead.
Why did he weep? A couple of verses earlier. We read. That Jesus said to Martha.
Roll the stone away. And she said. Lord.
He is stinking. He has been dead all day. Corruption has taken place.
Taken hold of the body. And we read. That as Jesus came.
He groaned. In his spirit. Do you know what that word.
Groaned. Actually. It is a picture.
Of a horse. Going into battle. And as those great horses.
Went into battle. They would snort. Their indignation.

Against the enemy. As they went into battle. Jesus groaned.
In his spirit. This is spiritual mourning. What is happening.
Corruption has fastened. Upon a body. And before.
The natural stone. Can be rolled away. The spiritual stone.
Has to be lifted. And Christ. Walked under that stone.
In intercession. And prayer. And in mourning.
So that. The corruption. Can be exposed.
To the day of life. To the light of day. And to the resurrection power.
I was sharing in ministry. With the late Dennis Clark. And as any of you know.
Dennis. Wonderful man. I consider him.
My mentor. Worked with him. Closely.
Here in Britain. He was an interdenominational. Preacher.
And we used to conduct. Framed Bible camps. Over the country.
And went to Israel. With him. On one occasion.
And I was sharing with him. In ministry. In Australia.
And God gave me this revelation. That I share with you now. That before.
Corruption can be dealt with. To the light of day. And that's in the church.
As well as in the world. And as we saw this. We began to pray.
And do you know. Out of that. Some amazing things happened.
In Australia. There came the Woodward Report. Which started to name.
People in higher office. That were into corruption. Out of that.
Came the arrest of Mr. Aja. The man that was in the drug scene. And shortly afterwards.
I came back from Australia. To Manchester. And I had a meeting.
With the then. Chief Constable of Manchester. James Anderson.
And we sat. I sat in his office. Right next to him.
And he. And he forced. And arrested Mr. Aja.
Somewhere up here. In Manchester. And I shared with him.

And I said. You know. You can't take a credit for that.
I said. There were a hundred people. Who got under that load.
And prayed. With such intensity. That something happened.
And I believe. Brothers and sisters. That we have to learn to mourn.
the church. Because of the hidden things. The corruption.
That has taken place. That it may be exposed. To the light of day.
And that mourn. For they shall be happy. The next.
Is in Luke. I think it's chapter 19. Where we read.
That Jesus comes down the mountain. The mount of Olivet. And as he comes down.
He looks at Jerusalem. And it says. As he looked at Jerusalem.
He wept. And he said. Oh Jerusalem.
Jerusalem. You that destroy. The prophets.
How oft would I have gathered you. As a hen gathers her brood. Under her wings.
But you would not. Therefore. Your house is left.
Unto you. Desolate. Until.
Hallelujah. Until. And so what is happening.
In his mourning. He is getting under the load. Of national rebellion.
And the disobedience. To the nation. And in the purpose of God.
He is lifting the nation. Back. Into the great program.
Of the almighty. Thank God. Jesus is the greatest.
God. And also. He did it.
Representatively. Of the church. And the final one.
Is in. Luke chapter 22. Where it says.
That he came. Into the place. Of great sorrow.
And. He sweat. As it were.
Great drops of blood. The word agony. Is used there.
And actually. In the literal. Greek language.

It signifies. The coming. To the place.
Of assembly. The gathering. Of forces.
And all hell. Is gathered. For this great occasion.
When. They are going to press. The precious.
Son of God. Into. Oblivion.
And. They are coming to that place. Of the assembling.
Of the forces. And he stretched. That literally means.
He stretched his body out. I don't know if he did it physically. I think he did.
I think he stretched himself out. Prosperous. But certainly.
Spiritually. He stretched. And extended.
Himself. Under a whole world. Of rebellion.
And lost. For redemption. Those who are willing.
To put off. Who they are. And what they are.
Making no provision. For the place. We praise you Lord.
For the solemnity. Of eternity. That has settled.
Upon us here. Lord. This burden.
Is not hard. To bear. Because it's you.
Bearing it. Not us. It's you.
Bearing it in us. But Lord. We want to put on.
The Lord. Jesus Christ. We want to be like you.
We pray that you will help us. For God only knows. How much this world needs us.
In it's lostness. In it's sinfulness. Oh Lord Jesus.
Thank you that you came. Thank you that you lived a perfect life. Thank you that you died.
That glorious death. And you rose again. In that mighty resurrection.
And Lord. We. Now.
Not because of any good in us. Or any ability within us. But because of your immensity.
We believe that. We can discard our own self reliance. And we can put on the Lord.

Jesus Christ. We pray that you will help us to do it. In the name of the Lord.

Jesus. Bless this people. I pray.

And give us further revelation. In the things of yourself. Thank you.

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