

The All-Inclusive Gospel, Part 2

(Working Together)

We have a part in the presentation of the gospel and our Father has His part: both have to *work perfectly together* (Lk 10:21,22). We have to do our part and He has to do His part. He can't do His part, unless we do our part. *We work together* (2 Cor 6:1). That's why Paul said we're *co-workers* with Him.

Certainly, He gives us His Holy Spirit who teaches us all His commandments. We are taught, just like our children are taught by Yahweh. We are being taught now through the *anointing* which he has given us.

What is His part? Without His part, our part is *useless*. Yes, He'll reveal Himself to people through the gospel, as long as they're hearing the truth from a *righteous person*. Lk 10:22 — So to whom is He *willing* to reveal Himself? Jn 7:17 — He reveals Himself to the one who is *willing to do His will*.

There are the two parts needed in presenting the gospel. On one hand, you have the *preacher* (the revealer) who presents Messiah (the power of God is upon him since he is *righteous*) to the one who *wants* to do His will. And then, on the other hand, you have the *One* who *wants to reveal Himself* to the person who is *willing to do His will* (Lk 10:22). You can't have one without the other. If you're NOT WILLING to do His will, He'll never *reveal* Himself to you. Our Father knows whether you're willing to do His will or not.

We can work together: our part and His part work together — *in one accord*. *Together* means: *one accord*. Together — *to gather* into one, to make one, complete, no dissension, no division: *together*. If we're not *for* Him, we're *against* Him. If we're not *gathering*, we're *scattering*. Lk 10:21 says He can't reveal Himself to the astute (the clever, the wise) — those who have an *opinion of themselves* that they are *that way*. It would go against His *righteousness* if He did reveal Himself to such people. You've got to be like *children*.

Doing our Part

He will do His part only when we can do our part. We can't do our part unless we understand and know and comprehend the *full measure of the gospel*. That is the good news from the beginning to the end, from Genesis to Revelations, from Rom 1:16 to 2:16. From Rom 1:16 to 2:16. From Rom 1:16 to 2:16... (repeated many more times). Do you have it? Rom 1:16 to 2:16... (repeated many more times again). You understand? Do you have it now in your head? You've got it in your mind? We've got to understand it. The *nations* have to *understand* it. That's what *understanding* means. We have to have understanding — *TO KNOW, TO TAKE IT IN* — Rom 1:16 to 2:16. Will we ever forget that?

So what does Rom 1:16 say? That begins the good news. Then 2:16 ends it with the Judgment. In between chapters 1 & 2, the *nations* come to know how they *veered off course* and in judgment ended up going to the *Second Death*. We have to understand everything (every detail) between Rom 1:16 and 2:16. That's how you write your parents. You say this is what we've learned, what we believe. You don't have to come down on them and condemn them. Just say this is what we've come to understand. I was going to go to the Second Death myself.

When people live according to their *conscience*, according to the *Second Covenant* and all that it teaches us there in Rom 1 & 2, then people are going to be convicted because they'll know they are going to the Second Death. How many people are in that *narrow way of conscience* that haven't yet veered off course, who haven't sent their children to college or university which teaches them that there is no God? So many think they are living by their conscience when they do this? Very few are left. They make white collar crooks out of them.

Conception

So He'll do His part only when we can do our part: THEN *conception* is possible. You know what *conception* is? The *conception* is what takes place *within* a person's heart. A *conception* happens. You know what that means? Like the conception of Miriam. The Holy Spirit *came upon* Miriam and she conceived something in her. We conceive the same Spirit. Conception is possible. *It's just as great of a miracle* as when the Holy Spirit overshadowed Miriam and planted a seed in her (the human spirit and the Holy Spirit together). The same

miracle happens *in us*. It's called: *conception*. Did Miriam *feel* that conception when it went into her womb? It's not necessary that we *feel* that conception. It's a *miracle* that happens — a spiritual thing takes place, that comes on us.

We have the power to be the *agents* our Father uses in order to bring that about. Because our Master says, "If they receive you, they will receive Me. If they receive Me, they receive My Father." That's the miracle of *reconciliation* through a person, a human being who has the gospel. We can be God's agents on earth to accomplish His will. But that person has to be *righteous* doesn't he? He has to be *without deceit*, with *no falsehood* in him (**not working for himself or for his own glory**). *This is what makes conception possible.*

Comprehension

The one who hears the gospel must obtain comprehension or the seed of God cannot be planted in him (the Holy Spirit to be planted in that person's heart). You can't do it by reading the Bible, can you? You can't do it by listening to Billy Graham can you? Or a radio or a television preacher? It's got to be a *live person* with the Holy Spirit (he must be righteous, without sin). He has to be forgiven, cleansed — a pure vessel for our Father. There can be *no deceit* in him. He's not working for his own glory or his own purpose, but for the glory of the One who sent him. That's why it says if you receive a prophet or a righteous man, you'll receive *his reward*.

Comprehension must be possible. It's not possible except through a righteous person. The gospel must be comprehensible, that is: all-embracing, or all-inclusive, thorough (understand the word *thorough*). It includes that He died and rose again and what He was saying on the road to Emmaus to His two disciples. He was explaining to them all that the scriptures declared about Messiah and what the gospel is — that you have to give up all your own possessions in order to be a disciple.

If you don't have a place to give up all your possessions then you haven't received the sent one. The sent one is from a *place* where you can give up all your own possessions in order to be baptized into that Body. So you haven't received eternal life if this is not possible. He said, "Command them all that I have commanded you... I've commanded you to give up all your own possessions; now you command others to give up all their own possessions." Our Master knew

when a person believed he would bring with him whatever he had and would lay this down at the feet of the disciples so that *distribution* could be made.

Birthed into Life

This is *koinonia* (contribution, participation, distribution, joint-participation). It has to be *joint*.

Koinonia means: joint. It doesn't mean giving up all your possessions by yourself *somewhere*. That's not obeying His commands. You can't do it that way: the *new life* (of a disciple) could never result from that. It's got to be *joint-participation*. That's what believing in the gospel brings about. *Koinonia* means: together, for a purpose — all working together for a common goal. The giving up of our possessions works towards the building up of the kingdom. The wealth that you've given up is *spread abroad*. Whatever has been *contributed*, now becomes a *commonwealth* to all.

We have to make Christians understand this. When they say, "If I give up all my possessions I'd starve to death," or "If I gave up my job, I couldn't support my family." They're not understanding, are they? We have to be able to give them the proper understanding. That's how it was *in the beginning*. All the people came and brought their possessions in, like Abraham did into the new land, for the *distribution* for all. That's pretty evident in Acts 2 and 4.