

## A Comprehensible Gospel is a Comprehensive One

**The good news, the word of God, is incomprehensible to those who are not willing to do the Father's will. That is, the good news is foolishness to those who are perishing, beyond the reach of the human heart, just as the incomprehensible mysteries are to the ones who *still do wrong* in Rev 22:11.** But to those who do right the incomprehensible mysteries of creation are revealed, for since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and divine nature, so that they are without excuse, because they knew of God, but they did not glorify Him as God, nor were they thankful, but became futile in their thoughts, and their foolish hearts were darkened. Professing to be wise, they became utter fools instead (2 Ths 1:8). They suppressed the truth about God, since what may be known about God has been made evident to them.

So they do wrong, because they think wrongly, because they suppressed the truth, and believed a lie instead. So they all are without excuse in the day of judgment (Heb 9:27). Rom 1:28 says that also people made themselves unclean, filthy (Rom 1:24-27). Since they did not like to retain God in their knowledge, God gave them over to a debased mind to do those things which made them unclean, or filthy still. Rom 1:29-32 is the state of the world today, which is under the wrath of God (Rom 1:18-21).

Rom 2:1-3 — This goes for all governmental authorities, judges, anyone— *whoever you are* Christian, Jew, Muslim (verses 6-11). What makes a person who does wrong become filthy is Rom 1:26. Rev 22:11 describes the fate of all who do wrong and become filthy still. Rev 22:11 says *unjust*, like the judge in Rom 2:1, or whoever judges wrongly or unjustly. This person's eternal fate is to be unjust still. The one who is filthy will continue to be filthy throughout eternity.

But the ones who, like in Rom 1 and 2, do not succumb to becoming unjust and filthy, they are those of the nations who do good or righteous according to the standard in Gen 3:16-19; 9:1-7; also in Rom 2:14,15.

The holy are the chosen ones who are willing to do the will of God. They heard the good news and understood it, and were set apart for God's Son as a wife (Rev 21:9,12). In Rev 21:24 we see the holy ones, and those who kept the standard God made for the nations of the world. Both have eternal life in their own realm or kingdom (Rev 22:2). The sons of God and the sons of men both are given eternal life (Rom 2:7) — those who do good. And to those who do evil (Rom 2:8-9; Rev 22:11), tribulation and anguish still (Verse 9). Verse 7 — eternal life to those who do good. But they *do good* by patient continuance, seeking honor, glory, and immortality as Rom 2:15-16 says.

Rev 21:24 are the people of the nations who abided in the everlasting covenant by the knowledge of good and evil (Gen 3:16-19; 9:1-7). Rom 2:14-16 — The whole world's population for 6000 years will be divided up between those who did good and those who did evil, and those who were chosen by God to be the wife of His Son Yahshua — the twelve tribes in Rev 21:9,12.

It was Satan who deceived them (Rev 20:10,3). He was shut up in verses 1-2 by the work of the Spirit in the holy ones who were chosen out of the world (Heb 10:13) to be the wife of the Lamb of God (who took away the sins of the world for all who could understand the message and receive it as good news). Rom 2:16 — Judgment is formed in Rev 20:13 according to who had done good or evil (Ecc 12:14), according to the knowledge each person had been given by God (1 Cor 1:18).

2 Cor 2:15-16 — The good news is only good to those who can comprehend its value for them, and can comprehend the value of the Savior. Those who are made holy in Rev 22:11 are those who interpreted the aroma of the news they heard as *good*. One interpreted the messengers as an aroma of death. To another they were an aroma of life (Jn 13:20; Lk 10:16; Mt 10:40-41; Rom 10:14-17). Who is worthy of such a responsibility, or qualified, or even capable, or sufficient for such a thing?

2 Cor 2:17 says that more and more men began to infiltrate the existing communities and preached only for money and material gain. Their news was not sufficient to impart Messiah to anyone. No one was forgiven; no one was joined to Messiah after that. They took over the existing churches (Rev 2:4). The holy ones vanished off the face of the earth, waiting in heaven for the restoration of all things. These false preachers were well received

by those who had a stained garment (2 Cor 3,4,13-15; Rev 2:2).

The works of the Ephesians in the past was that they could test the spirits of these men who claimed authority over them, but when they left their first love, they received these men more and more. When this lack of love permeated the whole Edah and surrounding towns, more and more men were received as Joel 1:4 — as locusts, waves of them coming in to finally leave the land bare with no minchah to be offered — just dead works.

To *comprehend* is to see the nature, significance, or meaning of the gospel, to grasp mentally, spiritually, and emotionally, and with the will, attaining to the knowledge of its value. The gospel is capable of being understood only by the ones who are willing to do the will of God (Jn 7:17). Only they can be drawn to Messiah (Jn 6:44) and taught by God (Jn 6:45). They are the only ones who care that God did what He did (Jn 3:16-19). Those who do not believe this good news after hearing it (Rom 10:17) are already judged and condemned.

The good news must be made comprehensible by *us* who have understood the news we received as *good*. What is incomprehensible must be made comprehensible. The good news must be comprehensive. This is by those who have comprehended it. We are the ones who must present it in the way that makes it capable of being understood, or grasped (Acts 20:20-30), attained, or understood to the full revelation of Messiah Yahshua to make the good confession of Rom 10:9-10. So that the blood of any man may not be upon us, we must, by the Holy Spirit of truth, convey the good news in a way that is comprehensible — a finished or highly detailed layout, as a polished arrow (Isa 49:2) in metaphor — since the good news is beyond ordinary comprehension, or is unfathomable to the human mind alone, as 1 Cor 1:18 says, at least to those who are perishing.

1 Cor 1:18 — The word or message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God, as Rom 1:16. Luke 9:56 — The Son of Man did not come to destroy men's lives, but to save them (Jn 3:17). Since the world is already condemned, He came to save those who are in the world (Acts 2:39-41; James 4:4; 1 John 2:15; John 12:25-26).

The word *perish* in 1 Cor 1:18 is the same as *destroy* in Luke 9:56 (Strong's 622) — to lay waste, and to miss the whole scope of life (which is the Creator). Men who are unjust and filthy are in the state of perishing, if there is no turning around in their lives through comprehending the good news. They destroy the life which can be theirs, if they cannot receive faith by hearing the good news of Messiah. The good news prevents one from failing and missing the true end and scope of life, which is God. But who are His people? Mt 1:21 — His people are those who have understood the comprehensive gospel, for it was made comprehensive to them (Jn 7:17-18).

Rom 1:20 is the Word comprehended, since creation is comprehensible to all mankind. His eternal powers and divine nature have been made intelligible and clearly discernible, and understood in and through things that have been made — His handiwork — so men are without excuse. So the gospel must be such that man will have no excuse for rejecting it. 1 Tim 2:4 — *who wishes all men to be saved and come to the knowledge of the truth* (verses 5-7).

After we heard the good news and made the confession of Rom 10:9-17, we now are taught by God (1 Jn 2:20, 27) so that when He appears, we may have confidence and not shrink away from Him in shame at His coming (verse 28).

1 Tim 2:4 — He wants us to perceive, recognize, discern, know precisely and correctly the truth (2 Ths 2:13-15). Men must have this gospel preached to them, that is, from a messenger as John 7:18, who does not speak from his own ingenuity to win honor for himself, seeking his own glory, but seeking the glory of the One who sent him in truth, so that nothing would hinder the message from its total worth of revealing the glory and worth of Yahshua. In that way the gospel can do its primary work, being the power of God to save one in order for him to come to the knowledge of the truth — primarily to the point of absolute surrender as Lk 14:26-33; Mt 10:37-38; Mk 8:35; 10:28-30.

Irrefutable,  
Incontestable,  
Indisputable,

## Comprehensible GOSPEL.

The gospel must be put in such a way as John 12:45, through a sent one, verses 46-50, so that it's comprehensible (capable of being understood, intelligible, conceivable) to the lowly, poor, uneducated. Luke 6:20 — Blessed are you poor and lowly, and afflicted, destitute of wealth or influence, position and honors, for the Kingdom of God is yours. If not, we are proud and arrogant, and guilty of the blood of mankind. Everything we print, or mostly everything, should be on a third-grade level. Can we stoop to this level?

Comprehensive gospel — we have heard it from the beginning — which means the gospel is to be told in such a way that its message covers the matter under consideration, completely accounting for, or comprehending, all, or virtually all, considerations, inclusive, and having the power of God in it so others can grasp or understand, comprehend it to their own salvation. Rom 1:16 — That is the power of God working through it to impart the faith to obey its demands, as Mt 10:28-30, as John 3:36 says in the Greek. To *obey the Son* is to have the faith to obey Him by the power of God contained in the comprehensive gospel, and that gospel is preached unabashedly.

The comprehensive gospel is a finished, highly-detailed layout to show how one can have eternal life (Acts 13:46-48). Peter, with many other words, detailed the commandments that our Master Yahshua commissioned His apostles to layout before the nations. This sermon in Acts 2:40 was finished, highly-detailed, polished arrow. The Greek text, brought out in the Amplified Bible, shows this testimony of Peter in admonishment, exhortation, with much continuous speaking and warning, reproving, advising, encouraging, in showing them the way out from this crooked and perverse religious system and society. Then after their baptism they were devoted to the apostles' teachings, the koinonia of the Kingdom of God in Jerusalem, Breaking of Bread, and prayer (minchah), as 1 Tim 2:4; 2 Ths 2:13-16; Acts 19:20.

The WORD (3056) *logos* — the Holy Spirit utters the spoken *logos* (1 Pet 4:11). This word is the comprehensible way of salvation and of growth in the Messiah. The word meant here that through men and women who heard the word of their salvation, that same salvation was being imparted to others and in the Body (Eph 4:15). The word (*logos*) meant the transmission of thought, communication, explanation, and an utterance from the mouth of Messiah (Rom 10:17) — discourse, divine revelation, an oracle, divine declaration (Heb 4:12; 1 Cor 2:13). This word in Acts 19:20 concerned the attainment through Messiah Yahshua (Mt 1:21) of eternal salvation in the Kingdom of God. The community of the redeemed (Acts 2:42) was the result of this word by Peter and the rest of the apostles and disciples. So in Acts 19:20 the word spread and intensified, prevailing mightily. Paul, in Acts 19:8, spoke boldly, persuading with argument and pleadings about the attainment through Messiah Yahshua of eternal salvation in the Kingdom of God, the community of the redeemed, which is the Body of Messiah on earth, in different places or locations (1 Tim 2:8; 1 Cor 1:2). Then after, as 1 Ths 2:11, through exhortation of the word of God (*logos*), he stimulated and encouraged them, charging them to do as verse 12 says. They received this not as the word of man, but of God Himself (verse 13).

Consider the example of the gospel in 1 Ths 1:8-9: *in every place ... the entry (reception) we had with you* (Lk 10:16; Jn 13:20; 12:48; 17:18). You can see the difference — believe, belief, confession — Rom 10:9-10 as Jn 12:42-45. Verse 45 is also the way sent ones are to be accepted. If they receive the one who is sent, they receive the one who sent him.

The reason the word had so much effect was Acts 1:4,5,8. The power of the Holy Spirit was to come upon them first. He transferred the power, and authority, and responsibility to His disciples by baptizing them in the same Spirit that had authorized His ministry. We may say in Jn 20:22 they received the Holy Spirit, but not yet the power of the Holy Spirit, without which there is no ministry of the Spirit. Lk 24:49 — the promise is the enabling power of the Holy Spirit who moves and works through vessels of honor (Jn 12:26, as 7:18), carrying out the commission of Mt 28:19-20; Isa 49:6; Acts 1:8. They were not to begin their mission until they received the promise of the power of His Spirit (Lk 24:49). The promise of the Father upon them, the promise of power (Acts 4:33), was the Spirit upon them, and great grace upon the people. Delegated authority to the apostles gave them the faith to do the work by the Spirit.