

The Purpose of the Four Gospels

The Gospels are recorded in what we know as the Bible or the Holy Scriptures, the book that only the Holy Ones read. They are set apart by God just for them to read and to understand by receiving revelation in order to proclaim the Good News of God's salvation to the world. The four Gospels are preserved materials for us to learn and know, to understand by revelation so as to speak to others who do not know God or obey His Son (Acts 5:32; Jn 3:36).

These accounts of the life, works, and words of Yahshua are *preaching materials* regarding the redemptive work of God in Messiah. They are the Good News from God that is manifested in the life, ministry, death, burial, resurrection, and ascension of Messiah, as we proclaim on Shabbat Eve and First Day Eve.

The reason for the Gospels having been preserved after the eye-witnesses to His life, words, works, death, and resurrection had all died is for the *restoration of all things* (Mt 17:11-12; Mk 9:11-12). The *preserved seed* of Rom 9:29 would be able to speak the words and life once more upon the Earth. In the first century of the Edah errors of doctrine and practice began almost as soon as it began, and by the second century we see the letter of James written to an apostate twelve-tribed nation. Fifty or sixty years earlier in Acts 26:6-8 they were all serving and speaking by the grace and strength God supplied (1 Pet 4:11). They knew the words of Yahshua in Jn 15:5-8, which was recorded later for us, just as the Old Testament was for the first-century Edah (Rom 15:4; 1 Cor 10:11).

But we are the generation of Ps 102:18, not they, as Paul may have even thought himself. He thought that Acts 26:7 would bring about Rom 11:15, as Acts 26:8 says, as well as Isa 49:6-8. The witness of the kingdom to come (Mt 24:14) brings about the promise to Abraham (Gen 15:18).

The Bible and the Gospels present a kind of literature that is different from other ancient or modern writings. The Gospels are not biographies of Messiah seeking to develop a full-orbed understanding of His life, friendship, family, or mental and psychological dimensions. They are

also not histories of heroic deeds or collections of His famous sayings, although these kinds of things are found in them. These accounts of His life and works and words are *preaching materials*. An example is “Breakfast by the Sea” (Jn 21), which we tell sometimes on First Day Eve to prove by the Holy Spirit that He did all that is recorded, and that He died and rose and ascended as the Scriptures say.

1 Cor 15:1 — “Now, brothers, I want to remind you of the gospel I preached to you, which you received and on which you have taken your stand. By this gospel you are saved, *if* you hold firmly to the word I preached to you. Otherwise, you have believed in vain” (Jn 2:23-24). 1 Cor 15:3-4 emphasizes “according to the Scriptures” (Gal 1:6-10; 1 Cor 2:2; 2 Cor 11:2; 13:5).

So, according to Rom 10:17, the Gospel is put into *words* formulated by revelation from the Scriptures, and they are preached and heard (Rom 10:8-17; Jn 13:20; Mt 10:41). Our children and guests must *hear* in order to receive us and the revelation we have also received. Rom 10:9 — So, by reading these accounts in the Bible about Messiah’s return to the Earth, and the Kingdom Age, and then the next night the accounts of His resurrection, true revelation of faith comes to them, without which no one can be saved (Rom 10:8-17), for faith comes by *hearing* (Jn 6:44).