

NOVEMBER 12, 2024

THE GOSPELS AND THE ACTS OF THE APOSTLES

Good Afternoon Everyone! **Let's Pray!**

Last week, we covered the Inter-Testamental Period of the Bible – the so-called 400+ years between the Old Testament/Covenant and the New Testament/Covenant. Today, we will cover the Gospels of Matthew, Mark, Luke, and John, as well as the Acts of the Apostles, which has 29 chapters, not 28.

At this point, I want to thank Pastor Fred R. Coulter, a fellow Caravanner as we have both been on Caravan to Midnight with John B. Wells! With his permission, I will be quoting from his faithful version of the Bible - **The Holy Bible In Its Original Order – A New Translation with Commentary, Second Edition.**

I also will be using William MacDonald's **Believer's Bible Commentary** and **The Eerdmans Bible Dictionary** as well for this series on the New Testament.

In order to truly understand the Old Testament which, we have discussed in the previous sermons, it is critical to realize that the Lord God of the Old Testament was the One Who was made flesh and became Jesus Christ, the Son of God.

“God” in the Old Testament is frequently translated from the Hebrew word, ELOHIM, which is a collective plural noun that refers to a Holy Family of Spirit

Beings. Scripture reveals that there are at present two Who are ELOHIM – members of the God Family: God, Who is called The Father in the New Testament and the One Who became Jesus Christ, and is thus now God the Son.

This truth is verified by the Apostle John in John 1:1 through 4 and 14: “In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and not even one thing that was created came into being without Him. In Him was life, and the life was the light of men...And the Word became flesh, and tabernacled among us (and we ourselves beheld His glory, the glory as of the only begotten with the Father)...”

Only by understanding that God is a Family can one comprehend the intricacies of God’s Plan for Mankind. The following passages demonstrate that Jesus was the God of the Old Testament:

Genesis 1:26 states, “And God [ELOHIM] said, ‘Let US make man in Our Image, after Our Likeness.’”

Genesis 11:7 states, “Go to, let US [ELOHIM] go down, and there confound their language, that they may not understand one another’s speech.”

Psalms 110:1 states, “The LORD said to my Lord, ‘Sit at My right hand until I make Your enemies as Your footstool.’”

Daniel 7:13 states, “I saw visions in the night and, behold, One like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.”

I Corinthians 10:4 states, “And they all drank of the same spiritual drink; for they drank from the Spiritual Rock that followed them. And that Rock was Christ.”

Deuteronomy 32:4 states, “He is the Rock; His work is perfect for all His ways are just, a God of faithfulness, and without iniquity; just and upright is He.”

Deuteronomy 32:18 states, “You forgot the Rock Who brought you forth, and have forgotten the God Who formed you.”

Matthew 1:23 states, “Behold, the virgin shall be with child and shall give birth to a son, and they shall call His name Emmanuel, which is, being interpreted, ‘God with us.’”

Colossians 1:16-18 states, “Because by Him were all things created, the things in heaven and the things on earth, the visible and the invisible, whether they be thrones, or lordships, or principalities, or powers; all things were created by Him and for Him. And He is before all, and by Him all things subsist. And He is the Head of the body, the Church, Who is the beginning, the firstborn from among the dead, so that in all things He Himself might hold the preeminence.”

Exodus 3:14 states, “And God said to Moses, ‘**I AM THAT I AM.**’ And He said, ‘**Thus you shall say to the children of Israel, I AM has sent me unto you.**’”

John 8:58 states, “Jesus said unto them, ‘**Truly, truly, I say to you, before Abraham was born, I AM.**’”

Hebrews 1:1-2 states, “God, Who spoke to the fathers at different times in the past and in many ways by the prophets, has spoken to us in these last days by His Son. Whom He has appointed heir of all things, by Whom also He made the worlds; Who, being the brightness of His glory and the exact image of His person, and upholding all things by the word of His own power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high;”

John 1:10 states, “He was in the world, and the world came into being through Him, but the world did not know Him.”

John 17:4-5 and 24 states, “**I have glorified You on the earth. I have finished the work that You gave Me to do. And now, Father, glorify Me with Your own self, with the glory that I had with You before the world existed. Father, I desire that those whom You have given Me may also be with Me where I am, so that they may behold My glory, which You have given me; because You did love Me before the foundation of the world.**”

Now, that we know that YAHSHUAH, Jesus the Christ is Father YAHWEH in the Flesh, let’s make a comparison between the Old and New Covenants. For example:

OC: A physical Covenant based on physical promises.

See Exodus 19:5-6; Leviticus 26; and Deuteronomy 28.

NC: A spiritual Covenant based on spiritual promises and eternal life.

See Luke 18:29-30; John 3:16; Romans 8; and Hebrews 8:6; 9:15.

- OC: Required physical circumcision.**
See Genesis 17:9; Exodus 12:48; and John 7:22.
- NC: Circumcision is of the heart through baptism.**
See Jeremiah 4:4; Acts 2:38; 3:19; Romans 2:25-29; Philippians 3:3 and Colossians 2:11-13.
- OC: Holy Spirit generally not available: obedience was to the letter of the Law.**
See Matthew 5:21-45; Romans 7:6; and Hebrews 8:7-9.
- NC: Believers have the gift of the Holy Spirit and obey the spirit of the Law.**
See Matthew 5:21-48; 6:1-34; Acts 2:38; Romans 7:6; 8:9-10; Galatians 2:20; and Hebrews 8:10-12.
- OC: Worship at the earthly tabernacle through human priest/mediator.**
See Leviticus 18:5; II Corinthians 3:16; Galatians 3:12; and Hebrews 9:13.
- NC: Directly worship God the Father in Heaven through Jesus Christ.**
See John 4:23-24; 16:23-27; Romans 8:9-39; II Corinthians 3:6; Ephesians 2:18-22; and Hebrews 6:20; 10:23.
- OC: Had animal sacrifices, offerings, and ritual works of the Law.**
See Leviticus 1-7.
- NC: Have the ultimate sacrifice of Christ, fruits of the Holy Spirit, prayer and good works.**
See Matthew 19:17; Mark 15:15-18; Romans 12:1-2; Galatians 5:22-24; Ephesians 2:10; Hebrews 9:10; 10:12; 13:15; and Revelation 8:3-5.
- OC: Transgression of the Law required physical atonement for certain sins, death penalty for others.**
See II Corinthians 3 and Hebrews 9:7-10.
- NT: Forgiveness for sins upon repentance; second death for unpardonable sin.**
II Corinthians 3; Hebrews 8:5; 9:1-28; and Revelation 20:14-15; 21:8.
- OT: Had physical ordinances of divine service and an earthly sanctuary.**
See Hebrews 9:1-5.
- NT: Has actual divine service and a heavenly sanctuary.**
See Hebrews 8:5; 9:1-5; 24-28; 10:16-31; and Revelation 8:3-4.

- OT: Earthly tabernacle consecrated with animal blood.**
See Exodus 24:3-8; 40:1-38; and Hebrews 9:18-23.
- NT: Heavenly tabernacle consecrated with the blood of Jesus Christ.**
See Luke 22:19-22; I Corinthians 11:23-32; and Hebrews 9:14-28; 10:5-14.
- OC: Sons of Aaron were high priests of earthly tabernacle.**
See Exodus 28:1 and Hebrews 8:3-5.
- NC: Christ is now High Priest of heavenly tabernacle.**
See Hebrews 4:14-16; 5:1-9; 7:17; 8:1-2; and 9:11.
- OC: Priests offered animal sacrifices for physical justification and purifying of the flesh; high priest went into Holy of Holies once a year.**
See Hebrews 5:1-3 and 9:1-13.
- NC: Christ offered Himself once as the perfect sacrifice for sin; spiritual justification is now possible for all.**
See Acts 11:18; Romans 3:24-25; Galatians 2:20; and Hebrews 7:25-27; 9:23-28.
- OC: No direct access to God the Father.**
See Hebrews 9:6-8; 10:19.
- NC: Direct access to the Father through Jesus Christ.**
See Matthew 27:51; John 16; Romans 8:15; Galatians 4:6-7; Ephesians 2:18; and Hebrews 4:14-16; 7:25-27.
- OC: Could not make one perfect as pertaining to conscience.**
See Hebrews 9:9; 10:4, 11.
- NC: Sin is spiritually forgiven; the conscience is purged through the Holy Spirit.**
See Matthew 5:48; II Corinthians 3:9; Ephesians 4; Philippians 2:5; 3:9-17; Colossians 1:27; and Hebrews 10:14-17.
- OC: Sacrifices and oblations ceased to be effective at the time the new spiritual order was established by Jesus Christ.**
See Hebrews 9:9-10.
- NC: Jesus Christ's supreme sacrifice applies to all who accept it (from the time of Adam to the end of humanity).**
See Hebrews 10:10-14.

OC: The Old Covenant was made obsolete by the death of Jesus Christ.

See Matthew 27:51 and Hebrews 8:13; 10:9.

NC: The New Covenant was established after Jesus Christ's death, resurrection, and ascension.

See Matthew 27:51 and Hebrews 8:13.

As you can see, both the Old and the New Testaments are needed to complete the Word of God. After His Resurrection, Jesus explained to the Apostles that His Life and His Teachings, which were to become the basis of the New Testament, were the very keys needed to unlock Old Testament prophecy.

Luke 24:44 through 48 states, **“These are the words that I spoke to you when I was yet with you, that all the things which were written concerning Me in the Law of Moses and in the Prophets and in the Psalms must be fulfilled.** Then He opened their minds to understand the Scriptures and said to them, **‘According as it is written, it was necessary for the Christ to suffer, and rise from the dead the third day. And in His Name, repentance and remission of sins should be preached to all nations, beginning at Jerusalem. For you are witnesses of these things.’**”

In Jesus' validation of the Scriptures. He confirmed the Law of Moses, the Prophets, and the Psalms.

To further establish the interlocking relationship between the Testaments, the New Testament writers authoritatively quote the Septuagint Version of the Old Testament a total of 326 times. Almost half or 158 of these quotes are found in the Gospels and The Acts of the Apostles alone. When these direct quotes are

combined with other allusions to the Old Testament, fully one-third of the New Testament functions as an “extension” of the Old Testament. Clearly, the New Testament is built squarely upon the foundation of the Old.

Just as a house is built upon its foundation, Jesus Christ “built” His Spiritual Teachings of the Kingdom of God on the foundation of The Law and the Prophets. Jesus’ Teachings, Prophecies, and Interpretations hold a greater final authority because He as Father YAHWEH manifested in the flesh personally taught them.

Luke 16:16 through 17 states, **“The Law and the Prophets were until John; from that time the Kingdom of God is preached, and everyone zealously strives to enter it. But it is easier for heaven and earth to pass away than for one tittle of The Law to fail.”**

Therefore, the New Testament, though it is built on the foundation of the Old, is greater because it elevates all the teachings of God to a higher spiritual level as we see in Matthew Chapters 5 through 7 known as Jesus’ Sermon on the Mount.

Jesus also told His Disciples that His Teachings would demystify prophecies, increase spiritual understanding and enhance the knowledge of the Kingdom of God in ways that prophets and righteous men of old could never experience.

Matthew 12:11 through 12, 16 through 17, and 35 state, **“Because it has been given to you to know the mysteries of the Kingdom of Heaven, but to**

them [those who do not believe the Bible] it has not been given. For whoever has understanding, to him more shall be given, and he shall have an abundance; but who ever does not have understanding, even what he has shall be taken away from him...But blessed are your eyes, because they see; and your ears, because they hear. For truly I say to you, many prophets and righteous men have desired to see what you see and have not seen; and to hear what you hear, and have not heard...things hidden from the foundation of the world.”

In writing to the Colossians, the Apostle Paul amplified what Jesus said in Colossians 1:26 which states, **“Even the mystery that has been hidden from ages and from generations, but has now been revealed to His Saints; to whom God did will to make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.”**

Likewise Paul wrote to the Ephesians that they too would be able to comprehend the mystery of Christ in Ephesians 3:4 through 6 which states, **“which in other generations was not made known to the sons of men, as it has now been revealed to His Holy Apostles and Prophets by the Spirit; that the Nations might be joint heirs, and a joint body, and joint partakers of His Promise in Christ through the Gospel.”**

Therefore, just as there are the first five books of the Old Testament – The Law – which is called The Pentateuch, the first five books of the New Testament – The Gospels of Matthew, Mark, Luke, and John and The Acts of the Apostles –

make up a five-book Spiritual Pentateuch. And, just as the Pentateuch defines the letter of Father YAHWEH's Laws and Commandments, Jesus Christ's Teachings in the Spiritual Pentateuch magnify and glorify the Law in order to bring out its spiritual meaning and intent.

Each Gospel account contributes important details needed to form a complete picture of the life and teachings of Jesus. With their many similarities and parallel accounts, the Synoptic Gospels, Matthew, Mark, and Luke, fulfill Father YAHWEH's requirement that a matter be established on the testimony of two or three witnesses. The fourth Gospel, John, is considered the most spiritual; its structure follows the sequence of the Biblical Festival Seasons during Jesus' ministry. For example, there is a contrastive relationship between the three and the one as set out herewith:

The Synoptic Gospels state:

John states:

The outer facts of our Lord's Life

The inner facts of our Lord's Life

The human aspect of our Lord's Life

The Divine aspects of our Lord's Life

The public discourses

The private discourses

The Galilean ministry

The Judaeian ministry

The Acts of the Apostles begins with Jesus' Final Ascension to Heaven in 30 A.D. and abruptly ends with the Apostle Paul in prison in Rome in 63 A.D. However, that's not where The Acts of the Apostles actually ends. In Constantinople, a manuscript of Acts 29 which contains the account of Paul's journey to Spain and Britain after his imprisonment in Rome, was kept by Sultan

Abdoul Achment, and presented to C.S. Sonnini in 1801, who translated it. The following characteristics point in favor of the authenticity of the manuscript:

It was preserved in the Archives of Constantinople.

It had all the appearances of being of an ancient date.

It was written in Greek, and in the manner of The Acts of the Apostles.

The places and people mentioned are called by their ancient Roman names.

Its Scriptural brevity and conception of the Divine purpose and plan.

Its Gospel-like character is dignified and spiritual.

Its prophetic expressions are in a Biblical style.

And it ended with the word, "Amen."

The Biblical Acts of the Apostles and the Book of James are the only two New Testament Books not ending in "Amen," which has led some Biblical scholars to believe that they are incomplete in their present form.

(For further information on Acts 29, please see E. Raymond Capt's, **The Lost Chapter of Acts of the Apostles.**)

There is also a noted parallel between the four Gospels and the four Living Creatures in the opening vision of the prophet Ezekiel. The four Living Creatures or Cherubim, are thus described in Ezekiel 1:10 which states, "And with a similitude of their faces, the four had the face of a man with the face of a lion, on the right; and on the left the four had the face of a bullock (ox), and the four had a face of an eagle."

The lion represents supreme strength and kingship;

The man represents highest intelligence;

The bullock/ox represents lowly service; and

The eagle represents heavenliness, mystery, and Divinity.

In **The Gospel of Matthew**, we see the Messiah-King (the lion).

In **The Gospel of Mark**, we see YAHWEH's servant (the bullock/ox).

In **The Gospel of Luke**, we see The Son of Man (the man).

In **The Gospel of John**, we see the Son of God (the eagle).

We need all four aspects to see the whole truth of the Gospel Account.

As **Sovereign**, Jesus Christ comes to reign and rule.

As **Servant**, He comes to serve and suffer.

As **The Son of Man**, He comes to share and sympathize.

As **The Son of God**, He comes to reveal and redeem.

So, YAHSHUAH, Jesus the Christ represents Sovereignty and Humility, and Humanity and Deity!

Matthew, whose name means, “**gift of YAHWEH**,” was a Levite and wrote His Gospel to the Judahite. The Gospel of Matthew is the first Book of the New Testament, and the First in the canonical order of the four Gospels. Matthew begins his Gospel with “the genealogy of Jesus Christ, the son of David, the son of Abraham,” which is an extension of Ezra’s genealogy in the Book of Chronicles, which technically was the last Book of the Old Testament. Matthew quotes the Old Testament 56 times to prove that Jesus’ Ministry and Teachings were prophesied. According to **Foxe’s Book of Martyrs**, Matthew was pinned

to the ground and beheaded with a halberd in the City of Nadabah, Ethiopia, in 60 A.D.

YAHSHUAH, Jesus the Christ's Mission Statement is found in Matthew 10:6 in which He personally states, **“Go not away to the Gentiles, nor enter a city of the Samaritans; but go rather to the lost sheep of the house of Israel: and as you go proclaim, saying, The reign of the heavens is at hand,”** and Matthew 15:24, in which He personally states to the Syro-Phoenician Canaanite Woman, **“I was sent only to help the people of Israel – God's Lost Sheep – NOT the Gentiles.”** The Traditional Greek Versions state the same verse this way, **“My mission is only to the lost sheep of the House of Israel.”** Those so-called “Lost Sheep” are all the Tribes of the Northern Kingdom of Israel and the 200 walled cities of the Southern Kingdom of Judah taken by the Assyrians into captivity from 745 B.C. to 676 B.C. Josephus refers to this multitude beyond the River at the time of Jesus Christ in his book, **Antiquities**.

YAHSHUAH Jesus the Christ also gives a very detailed discussion on the End Times on Mount Olivet to His Disciples in Matthew 24 and 25, which matches with Mark 13, and His Temple Discourse in Luke 21, and Revelation 6.

The Gospel of Matthew is divided into fifteen sections:

1. The Genealogy and Birth of the Messiah-King as found in Chapter 1.
2. The Early Years of the Messiah-King as found in Chapter 2.

3. The Preparations for the Messiah's Ministry and His Inauguration as found in Chapters 3 and 4.
4. The Constitution of the Kingdom of God as found in Chapters 5 through 7).
5. The Messiah's Miracles of Power and Grace, and the Varying Reactions to Them as found in Chapter 8:1 through Chapter 9:34.
6. The Apostles of the Messiah-King Sent Forth to Israel as found in Chapter 9:35 through Chapter 10:42.
7. The Increasing Opposition and Rejection as found in Chapters 11 and 12.
8. The King Announces a New Interim Form of the Kingdom Due to Judah's Rejection as found in Chapter 13.
9. The Messiah's Unwearied Grace Met by Mounting Hostility as found in Chapter 14:1 through Chapter 16:12.
10. The King Prepares His Disciples as found in Chapter 16:13 through Chapter 17:27.
11. The King Instructs His Disciples as found in Chapters 18 through 20.
12. The Presentation and The Rejection of the King as found in Chapters 21 through 23.
13. **The King's Olivet Discourse as found in Chapters 24 and 25.**
14. The King's Passion and Death as found in Chapters 26 and 27.
15. The King's Triumph as found in Chapter 28.

While **Mark was not an Apostle**, he was the Apostle Peter's amanuensis or secretary. In Ernest L. Martin's book, **Restoring the Original Bible**, on pages 335 to 336, Martin states that, "The ancient testimony of Papias, in the early second century, that Mark was the secretary of the Apostle Peter (not an actual eyewitness himself [of all of Jesus' Ministry]{ has good credentials, and the internal evidence of the Gospel itself...[is] that the Gospel of Mark is really the Gospel of Peter." There are 26 quotes from the Old Testament in the short Gospel of Mark. According to **Foxe's Book of Martyrs**, Mark was dragged to pieces by the people of Alexandria when he spoke out against a solemn ceremony for their idol Serapis.

Peter, whose name means, "Rock," was given by our Lord and Savior Himself – Cepa/Cephas in the Aramaic, which means, "Rock." You will note that Mark wrote His Gospel to the Roman. As previously stated, YAHSHUAH Jesus the Christ also gives a very detailed discussion on the End Times on Mount Olivet to His Disciples in Matthew 24 and 25, which matches with Mark 13, and His Temple Discourse in Luke 21, and Revelation 6, as well as The Apocalypse of Peter, which also takes place on Mount Olivet.

The Gospel of Mark can be divided into eight sections:

1. The Servant's Preparation as found in Chapter 1:1 through 13.
2. The Servant's Early Galilean Ministry as found in Chapter 1:14 through Chapter 3:12.

3. The Servant's Call and Training of His Disciples as found in Chapter 3:13 through Chapter 8:38.
4. The Servant's Journey to Jerusalem as found in Chapters 9 and 10.
5. The Servant's Ministry in Jerusalem as found in Chapters 11 and 12.
6. **The Servant's Olivet Discourse as found in Chapter 13.**
7. The Servant's Passion and Death as found in Chapters 14 and 15.
8. The Servant's Triumph as found in Chapter 16.

Like Mark, **Luke** was not an apostle or an eyewitness of Jesus' ministry. He was a Greek physician who was converted in Antioch, the Apostle Paul's headquarters Church. Colossians 4:14 states that Luke is the "beloved physician." So, Luke, like Daniel and John, are beloved. In this case, Luke got the inside scoop on the life of Jesus Christ as well as the Acts of the Apostles!

Luke accompanied Paul on his journeys and became his secretary. (From the Greek text, it is evident that Paul dictated many of his Epistles to Luke.) Because Luke wrote under Paul's supervision, the Gospel of Luke could very well be called the "Gospel of Paul." In the opening verses of his Gospel, Luke informs us that he gathered his information from other written eyewitness accounts. It is also apparent that he interviewed such eyewitnesses. He quotes the Old Testament 25 times in his Gospel account. Luke wrote his Gospel to the Greek. According to **Foxe's Book of Martyrs**, Luke went to Greece to evangelize, and was there martyred by being hung from an olive tree in Athens in 93 A.D.

Why would the Gospel of Luke be possibly called the Gospel of Paul? Well, according to Luke 1:1 and Acts 1:1, Luke writes to “the most excellent Theophilus.”

Luke 1:1 states, “WHEREAS many have undertaken to compose a history of those things which have been accomplished among us, as they who were from the beginning eye witnesses, and are ministers of the Word, have delivered them to us; it seemed good to me also, when I had accurately traced everything from the very first, immediately afterwards to write to thee, **most excellent Theophilus**, that thou mayst know the certainty of those doctrines in which thou hast been instructed.”

Acts 1:1 states, “I COMPOSED, **O Theophilus**, the former treatise concerning all that Jesus took occasion both to do and teach till the day when he was taken up, after giving a charge by the Holy Spirit to the Apostles whom He had chosen, and to whom He had, after His suffering, shewn Himself to be alive, by many proofs, during forty days appearing to them, and speaking of what concerned the Kingdom of God.”

The name, “Theophilus,” means, “dear to God,” or “friend of God.” Theophilus may have been a member of the equestrian class, though the honorific title “most excellent” is used both in addressing Roman officials, notably procurators and as a common courteous address. Some scholars speculate that Luke wrote both The Gospel of Luke and The Acts of the Apostles to Theophilus in defense of Paul, since he was in prison a few times.

The Gospel of Luke is divided into twelve sections:

1. The Preface – Luke’s Purpose and Method as found in Chapter 1:1 through 4.
2. The Advent of the Son of Man and His Forerunner as found in Chapter 1:5 through Chapter 2:52.
3. The Preparation of the Son of Man to Minister as found in Chapter 3:1 through Chapter 4:30.
4. The Son of Man Proves His Power as found in Chapter 4:31 through Chapter 5:26.
5. The Son of Man Explains His Ministry as found in Chapter 5:27 through Chapter 6:49.
6. The Son of Man Expands His Ministry as found in Chapter 7:1 through Chapter 9:50.
7. The Increasing Opposition to the Son of Man as found in Chapter 9:51 through Chapter 11:54.
8. The Teaching and Healing on the Way to Jerusalem as found in Chapters 12 through 16.
9. The Son of Man Instructs His Disciples as found in Chapter 17:1 through Chapter 19:27.
10. The Son of Man in Jerusalem and His Discourse in the Temple as found in Chapter 19:28 through Chapter 21:38.

11. The Son of Man's Passion and Death as found in Chapters 22 and 23.

12. The Son of Man's Triumph as found in Chapter 24.

John, whose name means, “**YAHWEH is gracious**,” is the author of the Gospel of John, as well as The First, Second, and Third Epistles of John and The Revelation of Jesus Christ. John wrote his Gospel to the Church. According to **Foxe's Book of Martyrs**, John was arrested and sent to Rome where he was cast into a large vessel filled with boiling oil that did not harm him. As a result, he was released and banished by the Emperor Domitian to the Isle of Patmos, where he wrote The Book of the Revelation of Jesus Christ. After being released from Patmos, he returned to Ephesus where he died about 98 A.D. John was the only Apostle to escape a violent death.

He is known as the Apostle whom Jesus especially loved, and was also the Apostle of believe, faith, and love – all themes of his writings. At the beginning of his Gospel, he wrote of Jesus' pre-existence as God, Who shared glory with the Father. As one of the leading apostles, John and his brother James (“The Sons of Thunder”), along with Peter, were the only Apostles to see the vision of Jesus' Transfiguration. As the longest-lived Apostle, John was the last to finalize his Gospel – perhaps some time before he wrote The Revelation of Jesus Christ and canonized the New Testament (with the help of Phillip, Andrews, and Mark). John undoubtedly placed his Gospel after Luke's as a confirmation and endorsement of the synoptic Gospels. Furthermore, John's Gospel was affirmed

by the three mentions helpers as recorded in John 21:24 which states, “This is the disciple who testifies concerning these things and who wrote these things; and **we know that his testimony is true.**”

The Gospel of John is divided into ten sections:

1. The Prologue – The Son of God’s First Advent as found in Chapter 1:1 through 18.
2. The Son of God’s First Year of Ministry as found in Chapter 1:19 through Chapter 4:54.
3. The Son of God’s Second Year of Ministry as found in Chapter 5.
4. The Son of God’s Third Year of Ministry in Galilee as found in Chapter 6.
5. The Son of God’s Third Year of Ministry in Jerusalem as found in Chapter 7:1 through Chapter 10:39.
6. The Son of God’s Third Year of Ministry in Perea as found in Chapter 10:40 through 11:57.
7. The Son of God’s Ministry to His Own as found in Chapters 12 through 17.
8. The Son of God’s Passion and Death as found in Chapters 18 and 19.
9. The Son of God’s Triumph as found in Chapter 20.
10. The Epilogue – The Risen Son with His Own as found in Chapter 21.

The Book of The Acts of The Apostles was written by Luke, “the beloved physician,” as a continuation of the Gospel by his name, on Paul’s behalf to Theodosius. As we already know, Luke accompanied Paul on his travels and was an eyewitness to most of his ministry and clearly wrote Acts under Paul’s supervision. Acts is a historical account of the Apostles’ early travels and teachings. The first half of Acts is a history of Peter and the other Apostles preaching the Gospel to the Judaeans, while from Chapter 13 to the end of the book, including Acts Chapter 29, it is a history of Paul’s journeys and his preaching of the Gospel to the nations of the lost sheep of the House of Israel.

In Ernest L. Martin’s book, **Restoring the Original Bible**, on page 332, he states, “The first [four] Books account for the period when Christ taught in the flesh (both before and after His Resurrection) and the fifth Book [Acts] occupies the period from the conclusion of His earthly teachings (Acts 1:4 through 11) and continues with the progression of that teaching (now directed [by Jesus] from heaven) until it reached the city of Rome...The whole purpose of the Book of Acts...is no less than to be the Gospel of the Holy Spirit.”

Finally, there are 35 quotes from the Old Testament in the Book of Acts – making a total of 158 Old Testament quotes in the first five Books of the Spiritual Pentateuch.

The Book of The Acts of The Apostles is divided into three sections with many subsections:

1. The Church in Jerusalem is found in Chapters 1 through 7, and includes the following subsections:

The Risen Lord's Promise of the Spirit;
The Ascending Lord's Mandate to the Apostles;
The Prayerful Disciples Waiting in Jerusalem;
The Day of Pentecost and the Birth of the Church;
The Healing of a Lame Man and Peter's Charge to Israel; and
The Persecution and Growth of the Church.

2. The Church in Judaea and Samaria as found in Chapter 8:1 through 9:31, and includes the following subsections:

The Ministry of Philip in Samaria;
Philip and the Ethiopian Eunuch; and
The Conversion of Saul of Tarsus

3. The Church to the End of the Earth as found in Chapter 9:32 through 28:31, and includes the following subsections:

Peter's Preaching of the Gospel to the Gentiles;
The Planting of the Church at Antioch;
The Persecution by Herod and His Death;
Paul's First Missionary Journey: Galatia;
The Council at Jerusalem;
Paul's Second Missionary Journey: Asia Minor and Greece;
Paul's Third Missionary Journey: Asia Minor and Greece;
Paul's Arrest and Trials;

Paul's Voyage to Rome and His Shipwreck; and

Paul's House-Arrest and Witness to the Judaeans in Rome.

Perhaps five of the most important events that occurred in The Acts of the Apostles, including Chapter 29, were:

1. In Acts Chapter 2, at Pentecost, through the preaching of the Gospel by the Apostle Peter, three thousand souls were saved that day. What makes this important, not only because the Holy Spirit came down, but that at Mount Sinai, Father YAHWEH married Israel on Pentecost. According to Exodus 32:28, during that time period three thousand souls were slain because of the sin of idolatry, for they were worshipping the Golden Calf. So, three thousand Israelites died on Pentecost at Mt. Sinai in Exodus, but three thousand Israelites were saved on Pentecost by the Holy Spirit.

2. Acts Chapters 6 and 7 tell of the testimony of Stephen, one of the deacons who was chosen by the Apostles to do great works but became the first martyr of the New Testament Era, and thus the persecutions of Christians began in earnest!

3. Acts Chapter 9 tells of the conversion of Saul on the Road to Damascus. By the way, it was Saul who held the cloaks of everyone who was stoning Stephen to death. Saul was detested by all of the Apostles as well as all of the churches at that time for all the bloodshed that he was responsible for. But after his conversion, did you realize that it was YAHSHUAH Jesus the Christ who CHOSE him; while the Apostles drew lots to pick the replacement of Judas, who

was an Edomite. All the other Apostles, including Saul, now named Paul, were from the tribe of Benjamin, who were to be a light to the nations!

You see, it is YAHSHUAH Jesus the Christ who chooses, not us!

4. Acts 13:45 through 49 states, “And on the next Sabbath, almost the whole city was assembled to hear the Word of God. But when the Jews saw the crowds, they were filled with zeal and contradicted what was spoken by Paul; contradicting and reviling. Whereupon Paul and Barnabas with great freedom of speech said, It was necessary that the Word of God should be first spoken to you. **But since you reject It, and judge yourselves unworthy of this Everlasting Life, behold we turn to the Gentiles/Nations; for thus the Lord hath commanded us, “I have thee for the light of nations, that thou mayst be for salvation the remotest parts of the earth. Upon hearing this, the Gentiles rejoiced and glorified the Word of the Lord; and as many as were fitly disposed for Everlasting Life, believed. And the Word of the Lord spread through that region.”**

5. And, of course, do not forget our previous discussion with regard to the 29TH Chapter of Acts as found in Constantinople and translated by C.S. Sonnini in 1801, where Paul went unto the remotest part of the Roman Earth at that time – The British Isles. By the way, did you know that British means “man of the Covenant,” and that Britain means “land of the Covenant.” What Covenant? Rather curious, wouldn’t you say? Add to this, the fact that Joseph of Arimathea, the uncle of Jesus Christ, built the Abbey at Glastonbury where St. Paul went to

during his “Fourth Missionary Journey” to Spain and Britain in Acts Chapter 29. For more information on the missing years of Jesus Christ, Joseph of Arimathea and the Abbey at Glastonbury, please read E. Raymond Capt’s book, **The Traditions of Glastonbury.**

As previously mentioned, The Gospels of Matthew, Mark, Luke and John, along with The Acts of The Apostles represent The Spiritual Pentateuch of the New Testament.

Let’s Pray!

Please receive the Benediction

May the peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son, Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you forever! AMEN!