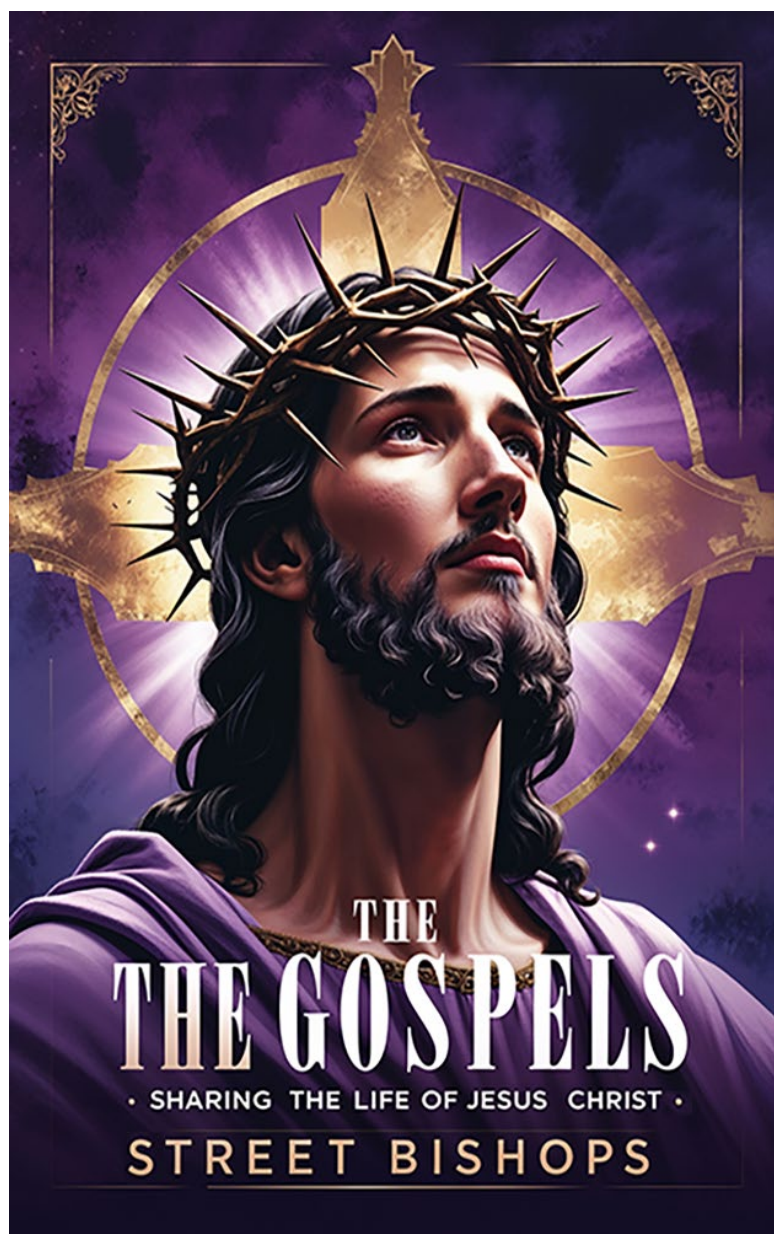


THE GOSPELS



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The Gospels

A Guide to Sharing the
Life of Jesus Christ

Street Bishops Ministry

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Digital Edition

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Introduction

This book is a great evangelistic tool toward better understanding the Gospels and preparing how to share the Good News of Jesus Christ with others. The Gospels are the perfect springboard to teaching and sharing and the more you understand their meaning, the better prepared you will be to successfully bring others to know Christ.

The life and teachings of Jesus Christ have profoundly shaped human history, offering guidance, hope, and inspiration to millions. The purpose of this book is to help readers explore the Gospels—Matthew, Mark, Luke, and John—in a way that combines their original messages with practical insights for today. Teaching this alone is often all one needs to share to be an effective evangelist

Each of the four Gospels gives us a unique portrait of Jesus, bringing together perspectives that enrich our understanding of his words and actions. By examining these texts closely, we can uncover layers of meaning that speak to both their historical context and their relevance in our own lives.

Each Gospel presents its own distinctive voice and themes, portraying different aspects of Jesus's identity and mission.

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Matthew, traditionally attributed to a former tax collector and disciple of Jesus, emphasizes Jesus as the promised Messiah, fulfilling ancient prophecies and establishing a kingdom defined by justice, humility, and mercy.

Matthew's Gospel is filled with teachings, notably the Sermon on the Mount, which instructs followers on how to live with compassion and integrity. This Gospel resonates with those who seek to understand Jesus's role as a teacher and the foundation of a spiritual kingdom.

Mark, the shortest and likely the earliest Gospel, presents an action-driven account of Jesus's life. Often called the "Gospel of immediacy," Mark's narrative is fast-paced, focusing on Jesus's miracles, healings, and powerful actions.

Mark's account highlights Jesus's authority and the urgency of his mission, showing a Messiah who doesn't just speak about faith but demonstrates it through deeds. For readers, Mark offers an invitation to active faith—a call to embody compassion and courage in a world that often requires us to act with conviction.

Luke is known for its inclusivity and compassion, emphasizing Jesus's interactions with those on the margins of society. Often referred to as the "Gospel for all people," Luke's account focuses on Jesus's concern for the poor, the outcast, and the sinner, showing his message of love and salvation is open to everyone.

Luke's Gospel is rich with parables, such as the Good Samaritan and the Prodigal Son, which emphasize themes of forgiveness, grace, and the importance of helping

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others. Luke reminds us of the universal nature of Jesus's love and invites us to extend that same compassion in our communities.

John stands apart from the other three Gospels with its deeply spiritual tone. Written with an emphasis on Jesus's divinity, John's Gospel presents Jesus as the "Light of the World" and the eternal Word of God. Through symbolic language and profound teachings, John highlights Jesus's intimate relationship with God and his purpose in offering eternal life to all who believe. This Gospel invites readers into a reflective exploration of faith, encouraging them to connect with Jesus on a personal, spiritual level.

How the Gospels are Presented Here

To get the most from this book, readers are encouraged to approach each Gospel in two parts. First, read the original text of the Gospel, allowing its words to speak directly.

Then, follow up with the plain language interpretation, which aims to clarify key teachings and discuss their relevance in today's world. By engaging with both the text and its contemporary application, you can deepen your understanding of Jesus's life and teachings, discovering ways to live out his message in your own life.

This approach will make each Gospel's wisdom accessible, meaningful, and transformative, helping you experience the enduring impact of Jesus Christ's life and legacy. In this way, you can then share what you learn with those you are evangelizing to. And you'll strengthen your own walk as well.

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You and Ministry

The last chapters focus on what you should know to effectively share the message of the Gospels and the Life of Christ with others.

There is a chapter on how to speak into the lives of others in a way that they can hear you. Understanding that unchurched folks will often put up barriers to understanding and how you can overcome those barriers.

We will cover your call to ministry and how you can become an integral part of the community in a way that places you on the front lines of the needs of others. It is serving those needs where those needing to hear the Good News will be placed for you by God, giving you an opportunity to bring others to know the richness of Jesus Christ and the promise of Salvation.

Let's go!

Chapter 1

The Gospel of Matthew

Matthew 1

¹The book of the generation of Jesus Christ, the son of David, the son of Abraham.

²Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judah and his brethren; ³and Judah begat Perez and Zerah of Tamar; and Perez begat Hezron; and Hezron begat Ram; ⁴and Ram begat Amminadab; and Amminadab begat Nahshon; and Nahshon begat Salmon; ⁵and Salmon begat Boaz of Rahab; and Boaz begat Obed of Ruth; and Obed begat Jesse; ⁶and Jesse begat David the king.

And David begat Solomon of her [that had been the wife] of Uriah; ⁷and Solomon begat Rehoboam; and Rehoboam begat Abijah; and Abijah begat Asa; ⁸and Asa begat Jehoshaphat; and Jehoshaphat begat Joram; and Joram begat Uzziah; ⁹and Uzziah begat Jotham; and Jotham begat Ahaz; and Ahaz begat Hezekiah; ¹⁰and Hezekiah begat Manasseh; and Manasseh begat Amon; and Amon begat Josiah; ¹¹and Josiah begat Jechoniah and his brethren, at the time of the carrying away to Babylon.

¹²And after the carrying away to Babylon, Jechoniah begat Shealtiel; and Shealtiel begat Zerubbabel; ¹³and Zerubbabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; ¹⁴and Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; ¹⁵and Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat

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Jacob; ¹⁶and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

¹⁷So all the generations from Abraham unto David are fourteen generations; and from David unto the carrying away to Babylon fourteen generations; and from the carrying away to Babylon unto the Christ fourteen generations.

¹⁸Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit. ¹⁹And Joseph her husband, being a righteous man, and not willing to make her a public example, was minded to put her away privily. ²⁰But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit.

²¹And she shall bring forth a son; and thou shalt call his name JESUS; for it is he that shall save his people from their sins. ²²Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, ²³Behold, the virgin shall be with child, and shall bring forth a son, And they shall call his name Immanuel;

which is, being interpreted, God with us. ²⁴And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; ²⁵and knew her not till she had brought forth a son: and he called his name JESUS.

Matthew 2

¹Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, ²Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him. ³And when Herod the king heard it, he was troubled, and all Jerusalem with him. ⁴And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born.

⁵And they said unto him, In Bethlehem of Judaea: for thus it is written through the prophet, ⁶And thou Bethlehem, land of Judah, Art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel.

⁷Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. ⁸And he sent them to Bethlehem, and said, Go and search out exactly concerning the young child; and when ye have found i bring me word, that I also may come and worship him. ⁹And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

¹⁰And when they saw the star, they rejoiced with exceeding great joy. ¹¹And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. ¹² And being warned [of God] in a dream that they

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should not return to Herod, they departed into their own country another way.

¹³Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

¹⁴And he arose and took the young child and his mother by night, and departed into Egypt; ¹⁵and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

¹⁶Then Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. ¹⁷Then was fulfilled that which was spoken through Jeremiah the prophet, saying, ¹⁸A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not.

¹⁹But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, ²⁰Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life. ²¹And he arose and took the young child and his mother, and came into the land of Israel. ²²But when he heard that Archelaus was reigning over Judaea in the room

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of his father Herod, he was afraid to go thither; and being warned [of God] in a dream, he withdrew into the parts of Galilee, ²³and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

Matthew 3

¹And in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying, ²Repent ye; for the kingdom of heaven is at hand. ³For this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight.

⁴Now John himself had his raiment of camel's hair, and a leathern girdle about his loins; and his food was locusts and wild honey. ⁵Then went out unto him Jerusalem, and all Judaea, and all the region round about the Jordan; ⁶and they were baptized of him in the river Jordan, confessing their sins.

⁷But when he saw many of the Pharisees and Sadducees coming to his baptism, he said unto them, Ye offspring of vipers, who warned you to flee from the wrath to come? ⁸Bring forth therefore fruit worthy of repentance: ⁹and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

¹⁰And even now the axe lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. ¹¹I indeed baptize you in water unto repentance: but he that cometh after me is

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mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and i fire: ¹²whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire.

¹³Then cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. ¹⁴But John would have hindered him, saying, I have need to be baptized of thee, and comest thou to me? ¹⁵But Jesus answering said unto him, Suffer i now: for thus it becometh us to fulfil all righteousness. Then he suffereth him.

¹⁶And Jesus when he was baptized, went up straightway from the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending as a dove, and coming upon him; ¹⁷and lo, a voice out of the heavens, saying, This is my beloved Son, in whom I am well pleased.

Matthew 4

¹Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. ²And when he had fasted forty days and forty nights, he afterward hungered. ³And the tempter came and said unto him, If thou art the Son of God, command that these stones become bread. ⁴But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

⁵ Then the devil taketh him into the holy city; and he set him on the pinnacle of the temple, ⁶and saith unto him, If thou art the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee:

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and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

⁷Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. ⁸Again, the devil taketh him unto an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them; ⁹and he said unto him, All these things will I give thee, if thou wilt fall down and worship me.

¹⁰Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ¹¹Then the devil leaveth him; and behold, angels came and ministered unto him.

¹²Now when he heard that John was delivered up, he withdrew into Galilee; ¹³and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: ¹⁴that it might be fulfilled which was spoken through Isaiah the prophet, saying,

¹⁵The land of Zebulun and the land of Naphtali, Toward the sea, beyond the Jordan, Galilee of the Gentiles, ¹⁶The people that sat in darkness Saw a great light, And to them that sat in the region and shadow of death, To them did light spring up.

¹⁷From that time began Jesus to preach, and to say, Repent ye; for the kingdom of heaven is at hand.

¹⁸And walking by the sea of Galilee, he saw two brethren, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. ¹⁹And he saith unto them, Come ye after me, and I will make you fishers

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of men. ²⁰And they straightway left the nets, and followed him. ²¹And going on from thence he saw two other brethren, James the [son] of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he called them. ²²And they straightway left the boat and their father, and followed him.

²³And Jesus went about in all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people. ²⁴And the report of him went forth into all Syria: and they brought unto him all that were sick, holden with divers diseases and torments, possessed with demons, and epileptic, and palsied; and he healed them. ²⁵And there followed him great multitudes from Galilee and Decapolis and Jerusalem and Judaea and [from] beyond the Jordan.

Matthew 5

¹And seeing the multitudes, he went up into the mountain: and when he had sat down, his disciples came unto him: ²and he opened his mouth and taught them, saying,

- ³Blessed are the poor in spirit: for theirs is the kingdom of heaven.
- ⁴Blessed are they that mourn: for they shall be comforted.
- ⁵Blessed are the meek: for they shall inherit the earth.
- ⁶Blessed are they that hunger and thirst after righteousness: for they shall be filled.

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- ⁷Blessed are the merciful: for they shall obtain mercy.
- ⁸Blessed are the pure in heart: for they shall see God.
- ⁹Blessed are the peacemakers: for they shall be called sons of God.
- ¹⁰Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.
- ¹¹ Blessed are ye when [men] shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.
- ¹²Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

¹³Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men. ¹⁴Ye are the light of the world. A city set on a hill cannot be hid. ¹⁵Neither do [men] light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house. ¹⁶Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven.

¹⁷Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. ¹⁸For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished. ¹⁹Whosoever therefore shall break one of these least commandments, and shall teach men so, shall

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be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. ²⁰For I say unto you, that except your righteousness shall exceed [the righteousness] of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.

²¹Ye have heard that it was said to them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: ²²but I say unto you, that every one who is angry with his brother shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; and whosoever shall say, Thou fool, shall be in danger of the hell of fire.

²³If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, ²⁴leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift. ²⁵Agree with thine adversary quickly, while thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

²⁶Verily I say unto thee, thou shalt by no means come out thence, till thou have paid the last farthing.

²⁷Ye have heard that it was said, Thou shalt not commit adultery: ²⁸but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. ²⁹And if thy right eye causeth thee to stumble, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish,

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and not thy whole body be cast into hell. ³⁰And if thy right hand causeth thee to stumble, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not thy whole body go into hell.

³¹It was said also, Whosoever shall put away his wife, let him give her a writing of divorcement: ³²but I say unto you, that every one that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery.

³³Again, ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: ³⁴but I say unto you, swear not at all; neither by the heaven, for it is the throne of God; ³⁵ nor by the earth, for it is the footstool of his feet; nor by Jerusalem, for it is the city of the great King.

³⁶Neither shalt thou swear by thy head, for thou canst not make one hair white or black. ³⁷But let your speech be, Yea, yea; Nay, nay: and whatsoever is more than these is of the evil [one].

³⁸Ye have heard that it was said, An eye for an eye, and a tooth for a tooth: ³⁹but I say unto you, resist not him that is evil: but whosoever smiteth thee on thy right cheek, turn to him the other also. ⁴⁰And if any man would go to law with thee, and take away thy coat, let him have thy cloak also. ⁴¹And whosoever shall compel thee to go one mile, go with him two.

⁴²Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

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⁴³Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: ⁴⁴but I say unto you, love your enemies, and pray for them that persecute you; ⁴⁵that ye may be sons of your Father who is in heaven: for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust.

⁴⁶For if ye love them that love you, what reward have ye? do not even the publicans the same? ⁴⁷And if ye salute your brethren only, what do ye more [than others?] do not even the Gentiles the same? ⁴⁸Ye therefore shall be perfect, as your heavenly Father is perfect.

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Chapter 2

Exploring the Gospel of Matthew

The Gospel of Matthew presents the life and teachings of Jesus with a unique emphasis on his role as the long-awaited Messiah. Written for a primarily Jewish audience, Matthew's Gospel seeks to show Jesus as the fulfillment of Old Testament prophecies, linking his life to the sacred traditions and promises of Israel.

Through the lens of Matthew's Gospel, we see Jesus not only as a healer and teacher but as the one who embodies divine wisdom, compassion, and justice. Let's explore the key messages of Matthew in plain language and uncover why these teachings remain deeply relevant today.

Jesus as the Fulfillment of Prophecy

From the beginning, Matthew emphasizes that Jesus fulfills the prophecies of the Old Testament. The genealogy at the start connects Jesus to both Abraham, the father of the Jewish people, and King David, the revered ruler whose descendants were promised an eternal kingdom.

This lineage situates Jesus within the Jewish tradition, showing that he is the "promised one." Through his teachings and actions, Matthew presents Jesus as the true Messiah—the one who brings hope and salvation, not through political power or military force, but through love, humility, and sacrifice.

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For today's readers, this connection to prophecy reminds us that Jesus's story is part of a much larger narrative. It's a story of redemption, hope, and a God who keeps promises. The fulfillment of prophecy in Jesus's life reassures us that we, too, are part of a greater story, one that calls us toward faith and trust in something beyond ourselves.

The Kingdom of Heaven

A central theme in Matthew's Gospel is the "Kingdom of Heaven." Jesus frequently speaks of this kingdom, often through parables—simple stories with profound lessons. Unlike earthly kingdoms, which are based on power, wealth, and dominance, the Kingdom of Heaven is a realm of love, peace, and justice.

Jesus teaches that this kingdom is both a present reality and a future promise. It's something we experience here and now by living according to God's values, and it's also something we anticipate fully realizing in the life to come.

In today's world, this message invites us to re-evaluate our priorities. The Kingdom of Heaven isn't about status or material success; it's about living with compassion, integrity, and humility. When we live with these values, we bring a little bit of God's kingdom to earth. It's an invitation to live counter-culturally, focusing less on personal gain and more on serving others.

The Sermon on the Mount

One of the most well-known sections of Matthew is the **Sermon on the Mount** (chapters 5–7). Here, Jesus offers teachings that challenge conventional thinking. In the Beatitudes, he blesses the poor in spirit, the meek, and those who hunger for righteousness, turning traditional ideas of success upside down. He calls his followers to be “salt and light” in the world—preserving goodness and illuminating truth.

The Sermon on the Mount covers a wide range of topics, from anger and forgiveness to generosity and prayer. One of its key messages is that righteousness goes beyond external actions. True goodness is found in the heart. Jesus challenges us to not only avoid wrong actions but to cultivate positive intentions and a pure heart.

For example, he tells his followers not just to love their friends but to love their enemies, breaking the cycle of hate and revenge.

This teaching is incredibly relevant today. In a world filled with division and conflict, Jesus’s call to radical love and forgiveness is as challenging as ever. The Sermon on the Mount encourages us to look inward, examining our motives and attitudes. It’s a call to personal transformation, urging us to respond to others with compassion, empathy, and love—even when it’s difficult.

Parables and Teachings on the Kingdom

Matthew includes many of Jesus's parables, short stories that illustrate spiritual truths. These parables often use everyday scenarios, like farming or household activities, to reveal deeper insights into God's kingdom. For instance, the **Parable of the Sower** shows how people respond differently to God's word. Some embrace it fully, while others fall away when challenges arise. The **Parable of the Mustard Seed** teaches that even a small amount of faith can grow into something powerful and transformative.

The parables also emphasize God's patience and mercy. In the **Parable of the Lost Sheep**, Jesus describes a shepherd who leaves ninety-nine sheep to find the one that is lost, showing God's compassion and desire to bring every person into the fold. Through these stories, Jesus reveals that God's kingdom is accessible to everyone, regardless of their past or present struggles.

For modern readers, these parables are reminders of the power of faith, no matter how small it might seem. They encourage us to trust in God's love and to understand that, like the lost sheep, each person is valued and cherished. The parables invite us to reflect on our own spiritual journey and how we can grow closer to God's love and wisdom.

The Call to Discipleship

Matthew emphasizes that following Jesus is not simply about belief; it's a way of life. Jesus calls his disciples to live differently, to act as representatives of his love and compassion. This call to discipleship is a call to service, humility, and self-sacrifice.

When Jesus sends out his disciples, he instructs them to heal, to serve, and to give freely, reflecting the generosity of God's love.

This message is a challenge to all who seek to follow Jesus today. Discipleship is about more than attending church or reading scripture; it's about embodying the teachings of Jesus in our everyday lives. We are called to care for the marginalized, to love our neighbors, and to act with integrity and kindness. The call to discipleship reminds us that faith is active, a continuous journey of becoming more like Christ.

The Passion and Resurrection

The final chapters of Matthew focus on Jesus's crucifixion and resurrection. Jesus willingly sacrifices his life out of love, forgiveness, and obedience to God's will. The resurrection is the ultimate triumph over death, showing that God's love is stronger than any force on earth. For believers, this is the foundation of hope—Jesus's victory over death means that life, love, and goodness ultimately prevail.

For readers today, the Passion and Resurrection remind us of the power of self-sacrifice and the promise of

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redemption. In a world where suffering is unavoidable, Jesus's death and resurrection offer hope. They teach us that God is present with us in our pain, and that no suffering is without purpose.

The Gospel of Matthew is a profound exploration of Jesus's life, teachings, and sacrifice. It calls us to live with humility, compassion, and purpose, showing that true greatness is found not in status or power, but in love, service, and faithfulness.

Matthew's Gospel remains deeply relevant, offering wisdom for those seeking to follow Jesus and live in a way that reflects God's kingdom on earth.

Chapter 3

The Gospel of Mark

Mark 1

¹The beginning of the gospel of Jesus Christ, the Son of God. ²Even as it is written in Isaiah the prophet, Behold, I send my messenger before thy face, Who shall prepare thy way. ³The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight; ⁴John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.

⁵And there went out unto him all the country of Judaea, and all they of Jerusalem; And they were baptized of him in the river Jordan, confessing their sins. ⁶And John was clothed with camel's hair, and [had] a leathern girdle about his loins, and did eat locusts and wild honey. ⁷And he preached, saying, There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose. ⁸I baptized you in water; But he shall baptize you in the Holy Spirit. ⁹And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan.

¹⁰And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove descending upon him: ¹¹And a voice came out of the heavens, Thou art my beloved Son, in thee I am well pleased. ¹²And straightway the Spirit driveth him forth into the wilderness. ¹³And he was in the wilderness forty days tempted of Satan; And he was with the wild beasts; And

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the angels ministered unto him. ¹⁴Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God, ¹⁵and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel. ¹⁶ And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea; for they were fishers.

¹⁷And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. ¹⁸And straightway they left the nets, and followed him. ¹⁹And going on a little further, he saw James the [son] of Zebedee, and John his brother, who also were in the boat mending the nets. ²⁰And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him. ²¹ And they go into Capernaum; and straightway on the sabbath day he entered into the synagogue and taught. ²²And they were astonished at his teaching: For he taught them as having authority, and not as the scribes.

²³And straightway there was in their synagogue a man with an unclean spirit; and he cried out, ²⁴saying, What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. ²⁵And Jesus rebuked him, saying, Hold thy peace, and come out of him. ²⁶And the unclean spirit, tearing him and crying with a loud voice, came out of him.

²⁷And they were all amazed, insomuch that they questioned among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him. ²⁸And the report of him went

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out straightway everywhere into all the region of Galilee round about. ²⁹And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

³⁰Now Simon's wife's mother lay sick of a fever; and straightway they tell him of her: ³¹and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them. ³²And at even, when the sun did set, they brought unto him all that were sick, and them that were possessed with demons. ³³And all the city was gathered together at the door. ³⁴And he healed many that were sick with divers diseases, and cast out many demons; and he suffered not the demons to speak, because they knew him.

³⁵ And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed. ³⁶And Simon and they that were with him followed after him; ³⁷and they found him, and say unto him, All are seeking thee. ³⁸And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth. ³⁹And he went into their synagogues throughout all Galilee, preaching and casting out demons.

⁴⁰ And there cometh to him a leper, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. ⁴¹And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean. ⁴²And straightway the leprosy departed from him, and he was made clean. ⁴³And he strictly charged him, and straightway

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sent him out, ⁴⁴and saith unto him, See thou say nothing to any man: but go show thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. ⁴⁵But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

Mark 2

¹And when he entered again into Capernaum after some days, it was noised that he was in the house. ²And many were gathered together, so that there was no longer room [for them], no, not even about the door: and he spake the word unto them. ³And they come, bringing unto him a man sick of the palsy, borne of four. ⁴And when they could not come nigh unto him for the crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

⁵And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. ⁶But there were certain of the scribes sitting there, and reasoning in their hearts, ⁷Why doth this man thus speak? he blasphemeth: who can forgive sins but one, [even] God? ⁸ And straightway Jesus, perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? ⁹Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk?

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¹⁰But that ye may know that the Son of man hath authority on earth to forgive sins (he saith to the sick of the palsy), ¹¹I say unto thee, Arise, take up thy bed, and go unto thy house. ¹²And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. ¹³And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

¹⁴And as he passed by, he saw Levi the [son] of Alphaeus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him. ¹⁵And it came to pass, that he was sitting at meat in his house, and many publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him. ¹⁶And the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, [How is it] that he eateth and drinketh with publicans and sinners?

¹⁷And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners. ¹⁸And John's disciples and the Pharisees were fasting: and they come and say unto him, Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not? ¹⁹And Jesus said unto them, Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. ²⁰But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that

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day. ²¹No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.

²²And no man putteth new wine into old wineskins; else the wine will burst the skins, and the wine perisheth, and the skins: but [they put] new wine into fresh wine-skins. ²³And it came to pass, that he was going on the sabbath day through the grainfields; and his disciples began, as they went, to pluck the ears. ²⁴And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

²⁵And he said unto them, Did ye never read what David did, when he had need, and was hungry, he, and they that were with him? ²⁶How he entered into the house of God when Abiathar was high priest, and ate the showbread, which it is not lawful to eat save for the priests, and gave also to them that were with him? ²⁷And he said unto them, The sabbath was made for man, and not man for the sabbath: ²⁸so that the Son of man is lord even of the sabbath.

Mark 3

¹And he entered again into the synagogue; and there was a man there who had his hand withered. ²And they watched him, whether he would heal him on the sabbath day; that they might accuse him. ³And he saith unto the man that had his hand withered, Stand forth. ⁴And he saith unto them, Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill? But they held their peace.

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⁵And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, Stretch forth thy hand. And he stretched it forth; and his hand was restored. ⁶And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him. ⁷And Jesus with his disciples withdrew to the sea: and a great multitude from Galilee followed; and from Judaea, ⁸and from Jerusalem, and from Idumaea, and beyond the Jordan, and about Tyre and Sidon, a great multitude, hearing what great things he did, came unto him. ⁹And he spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him: ¹⁰for he had healed many; insomuch that as many as had plagues pressed upon him that they might touch him. ¹¹And the unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.

¹²And he charged them much that they should not make him known. ¹³And he goeth up into the mountain, and calleth unto him whom he himself would; and they went unto him. ¹⁴And he appointed twelve, that they might be with him, and that he might send them forth to preach, ¹⁵and to have authority to cast out demons: ¹⁶and Simon he surnamed Peter; ¹⁷and James the [son] of Zebedee, and John the brother of James; and them he surnamed Boanerges, which is, Sons of thunder: ¹⁸and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the [son] of Alphaeus, and Thaddaeus, and Simon the Cananaean, ¹⁹and Judas Iscariot, who also betrayed him. And he cometh into a house. ²⁰And the multitude

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cometh together again, so that they could not so much as eat bread.

²¹And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself. ²²And the scribes that came down from Jerusalem said, He hath Beelzebub, and, By the prince of the demons casteth he out the demons.

²³And he called them unto him, and said unto them in parables, How can Satan cast out Satan? ²⁴And if a kingdom be divided against itself, that kingdom cannot stand. ²⁵And if a house be divided against itself, that house will not be able to stand. ²⁶And if Satan hath rise up against himself, and is divided, he cannot stand, but hath an end.

²⁷But no one can enter into the house of the strong [man], and spoil his goods, except he first bind the strong [man]; and then he will spoil his house. ²⁸Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith soever they shall blaspheme:

²⁹but whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: ³⁰because they said, He hath an unclean spirit. ³¹And there come his mother and his brethren; and, standing without, they sent unto him, calling him. ³²And a multitude was sitting about him; and they say unto him, Behold, thy mother and thy brethren without seek for thee.

³³And he answereth them, and saith, Who is my mother and my brethren? ³⁴And looking round on them that sat round about him, he saith, Behold, my mother and my

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brethren! ³⁵For whosoever shall do the will of God, the same is my brother, and sister, and mother.

Mark 4

¹And again he began to teach by the sea side. And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

²And he taught them many things in parables, and said unto them in his teaching, ³Hearken: Behold, the sower went forth to sow: ⁴and it came to pass, as he sowed, some [seed] fell by the way side, and the birds came and devoured it.

⁵And other fell on the rocky [ground], where it had not much earth; and straightway it sprang up, because it had no deepness of earth: ⁶and when the sun was risen, it was scorched; and because it had no root, it withered away. ⁷And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit.

⁸ And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. ⁹And he said, Who hath ears to hear, let him hear. ¹⁰And when he was alone, they that were about him with the twelve asked of him the parables.

¹¹And he said unto them, Unto you is given the mystery of the kingdom of God: but unto them that are without, all things are done in parables: ¹²that seeing they may see, and not perceive; and hearing they may hear, and not

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understand; lest haply they should turn again, and it should be forgiven them. ¹³And he saith unto them, Know ye not this parable? and how shall ye know all the parables? ¹⁴The sower soweth the word. ¹⁵And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them.

¹⁶And these in like manner are they that are sown upon the rocky [places], who, when they have heard the word, straightway receive it with joy; ¹⁷and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble.

¹⁸And others are they that are sown among the thorns; these are they that have heard the word, ¹⁹and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. ²⁰And those are they that were sown upon the good ground; such as hear the word, and accept it, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold.

²¹And he said unto them, Is the lamp brought to be put under the bushel, or under the bed, [and] not to be put on the stand? ²²For there is nothing hid, save that it should be manifested; neither was i made secret, but that it should come to light.

²³If any man hath ears to hear, let him hear. ²⁴And he said unto them, Take heed what ye hear: with what measure ye mete it shall be measured unto you; and more shall be

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given unto you. ²⁵For he that hath, to him shall be given: and he that hath not, from him shall be taken away even that which he hath. ²⁶And he said, So is the kingdom of God, as if a man should cast seed upon the earth; ²⁷and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. ²⁸The earth beareth fruit of herself; first the blade, then the ear, then the full grain in the ear.

²⁹But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come. ³⁰And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth? ³¹It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth,

³²yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof. ³³ And with many such parables spake he the word unto them, as they were able to hear it; ³⁴and without a parable spake he not unto them: but privately to his own disciples he expounded all things.

³⁵And on that day, when even was come, he saith unto them, Let us go over unto the other side. ³⁶And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. ³⁷And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.

³⁸And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Teacher, carest

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thou not that we perish? ³⁹ And he awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. ⁴

⁰And he said unto them, Why are ye fearful? have ye not yet faith? ⁴¹And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey him?

Mark 5

¹And they came to the other side of the sea, into the country of the Gerasenes. ²And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean spirit, ³who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; ⁴because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him.

⁵And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones. ⁶And when he saw Jesus from afar, he ran and worshipped him; ⁷and crying out with a loud voice, he saith, What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not. ⁸For he said unto him, Come forth, thou unclean spirit, out of the man.

⁹And he asked him, What is thy name? And he saith unto him, My name is Legion; for we are many. ¹⁰And he besought him much that he would not send them away out of the country.

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¹¹Now there was there on the mountain side a great herd of swine feeding. ¹²And they besought him, saying, Send us into the swine, that we may enter into them. ¹³And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, [in number] about two thousand; and they were drowned in the sea.

¹⁴And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. ¹⁵And they come to Jesus, and behold him that was possessed with demons sitting, clothed and in his right mind, [even] him that had the legion: and they were afraid. ¹⁶And they that saw it declared unto them how it befell him that was possessed with demons, and concerning the swine.

¹⁷And they began to beseech him to depart from their borders. ¹⁸And as he was entering into the boat, he that had been possessed with demons besought him that he might be with him.

¹⁹And he suffered him not, but saith unto him, Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and [how] he had mercy on thee. ²⁰And he went his way, and began to publish in Decapolis how great things Jesus had done for him: and all men marvelled.

²¹And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea. ²²And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him,

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he falleth at his feet, ²³and beseecheth him much, saying, My little daughter is at the point of death: [I pray thee], that thou come and lay thy hands on her, that she may be made whole, and live. ²⁴And he went with him; and a great multitude followed him, and they thronged him. ²⁵And a woman, who had an issue of blood twelve years,

²⁶and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, ²⁷having heard the things concerning Jesus, came in the crowd behind, and touched his garment.

²⁸For she said, If I touch but his garments, I shall be made whole. ²⁹And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her plague.

³⁰And straightway Jesus, perceiving in himself that the power i from him had gone forth, turned him about in the crowd, and said, Who touched my garments? ³¹And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me? ³²And he looked round about to see her that had done this thing. ³³But the woman fearing and trembling, knowing what had been done to her, came and fell down before him, and told him all the truth.

³⁴And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. ³⁵While he yet spake, they come from the ruler of the synagogue's [house] saying, Thy daughter is dead: why troublest thou the Teacher any further?

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³⁶But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, Fear not, only believe. ³⁷And he suffered no man to follow with him, save Peter, and James, and John the brother of James.

³⁸And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and [many] weeping and wailing greatly. ³⁹And when he was entered in, he saith unto them, Why make ye a tumult, and weep? the child is not dead, but sleepeth. ⁴⁰And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. ⁴¹And taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

⁴²And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. ⁴³And he charged them much that no man should know this: and he commanded that it should be given her to eat.

American Standard Edition

Chapter 4

Exploring the Gospel of Mark

The Gospel of Mark is often called the "action Gospel" due to its straightforward, fast-paced style. It was likely the first Gospel written, and it captures Jesus's life and ministry with a sense of urgency, moving quickly from one event to the next.

In Mark, Jesus is presented as a powerful, compassionate figure who performs miracles, heals the sick, and reaches out to those in need. He is also shown as a leader who calls his followers to bold, unwavering faith. Mark's Gospel challenges readers to see Jesus not only as a teacher but as a savior actively transforming lives through his actions.

The Urgency of Jesus's Mission

One of the unique features of the Gospel of Mark is its pace. Mark uses the word "immediately" frequently, giving readers a sense that Jesus's mission is of utmost urgency. This word choice may reflect the pressing needs of the early Christian community, who were facing persecution and needed encouragement.

Mark's portrayal of Jesus as a figure on a fast-moving mission emphasizes the idea that faith and transformation cannot wait—they require action now. For modern readers, this urgency can be a reminder that faith is not something to be put off. Rather, it's something to embrace wholeheartedly, urging us to live out our beliefs through compassionate action.

Jesus as the Suffering Servant

In Mark, Jesus is often depicted as the “Suffering Servant,” a figure who willingly endures pain and sacrifice for the good of others. Unlike other Gospels that highlight his divine glory, Mark focuses on Jesus’s humanity and the suffering he goes through to fulfill his mission. Mark makes it clear that Jesus’s suffering is a key part of his identity and purpose.

Through his trials and ultimately his crucifixion, Jesus shows that sacrifice and service are fundamental aspects of his ministry.

For today’s readers, Jesus’s suffering is a powerful reminder of the strength and resilience that faith can provide during difficult times. It reassures us that suffering can have purpose, and it invites us to embrace humility, compassion, and selflessness in our own lives.

In a world that often emphasizes personal gain, Jesus’s example in Mark calls us to serve others, especially in times of hardship.

The Miracles and Teachings of Jesus

The Gospel of Mark is filled with miracles—healings, exorcisms, and nature-defying acts that demonstrate Jesus’s power. Through these miracles, Mark reveals that Jesus has authority not only over illness and demons but also over the natural world.

This authority points to his divine nature and reassures his followers that he can overcome any challenge. In one memorable instance, Jesus calms a storm, showing his

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disciples that faith in him can bring peace even in the most chaotic moments.

Mark's emphasis on miracles also serves to illustrate the compassion Jesus has for those who are suffering. When he heals the sick, feeds the hungry, or frees people from demonic possession, he shows that God's love extends to everyone, particularly the marginalized.

For readers today, Jesus's miracles remind us of the importance of compassion and care for others. His actions encourage us to look beyond our own needs and reach out to those who may be struggling or in pain.

The Call to Discipleship

Mark's Gospel includes the powerful theme of discipleship. From the start, Jesus calls ordinary people—fishermen, tax collectors, and others—to follow him. He does not choose the rich or influential but rather seeks out those who are humble and open to transformation.

The disciples' journey is not easy; they struggle to understand Jesus's teachings, and they frequently falter in their faith. Despite these shortcomings, Jesus is patient, guiding them with compassion and helping them grow.

Mark's portrayal of the disciples shows us that faith is a journey that includes moments of doubt and weakness. Being a disciple requires humility, perseverance, and a willingness to grow. Jesus's followers in Mark are far from perfect, but they are committed to learning and growing alongside him. For modern readers, this theme is comforting and empowering; it reminds us that faith is not

about perfection but about a sincere willingness to follow Jesus's teachings, even when we stumble along the way.

The Role of Faith and Belief

Throughout Mark's Gospel, faith is a central theme. Many of Jesus's miracles are performed in response to the faith of those who come to him for help. In one instance, a woman with a serious illness touches Jesus's robe, believing it will heal her.

Jesus affirms her faith, saying, "Your faith has made you well." This moment highlights the power of faith—not as a passive belief, but as a force that actively connects people to Jesus and his healing power.

Mark encourages readers to cultivate a faith that is not only deep but also courageous. Faith, according to Mark, means trusting in Jesus even when circumstances seem bleak. It's a kind of faith that perseveres through hardship, believes in the unseen, and acts on that belief.

For readers today, this call to faith can be a source of strength, reminding us that trust in Jesus can lead to transformation and peace, even in challenging times.

The Crucifixion and Resurrection

The crucifixion of Jesus is the climax of Mark's Gospel, showing the ultimate act of love and sacrifice. Mark describes Jesus's final moments with intense detail, emphasizing his physical and emotional suffering. The crucifixion is a powerful display of Jesus's commitment to humanity and his willingness to endure pain for the sake of others.

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Through his death, Jesus fulfills his mission as the “Suffering Servant,” showing that true greatness lies in humility and self-sacrifice.

The resurrection, while briefly mentioned in Mark, serves as a powerful conclusion to the story, revealing that Jesus’s life and love transcend even death. Mark’s account of the resurrection invites readers to reflect on the hope and promise that faith in Jesus brings.

The resurrection is not only a display of God’s power but also a symbol of new life and renewal for all who believe. For readers today, it’s a reminder that no matter how dark things may seem, faith can bring light, hope, and transformation.

Relevance for Today’s Readers

The Gospel of Mark speaks to us with a message that is as relevant today as it was in ancient times. It reminds us that faith requires action, compassion, humility, and resilience. Jesus’s life, as portrayed in Mark, is a testament to the power of love and sacrifice.

He teaches us that greatness is found not in power or prestige but in service to others and in a faith that endures. Mark encourages us to follow Jesus’s example by living lives of integrity, purpose, and compassion.

In a world often marked by division and hardship, the Gospel of Mark calls us to embrace a faith that transforms not only our own lives but also the lives of those around us. It’s a call to live boldly, love deeply, and serve selflessly, knowing that by doing so, we carry forward the message

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of Jesus Christ in a way that brings healing, hope, and light to the world.

Chapter 5

The Gospel of Luke

Luke 1

¹Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled among us, ²even as they delivered them unto us, who from the beginning were eyewitnesses and ministers of the word, ³it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; ⁴that thou mightest know the certainty concerning the things wherein thou wast instructed.

⁵There was in the days of Herod, king of Judaea, a certain priest named Zacharias, of the course of Abijah: and he had a wife of the daughters of Aaron, and her name was Elisabeth. ⁶And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. ⁷And they had no child, because that Elisabeth was barren, and they both were [now] well stricken in years.

⁸Now it came to pass, while he executed the priest's office before God in the order of his course, ⁹according to the custom of the priest's office, his lot was to enter into the temple of the Lord and burn incense. ¹⁰And the whole multitude of the people were praying without at the hour of incense.

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¹¹And there appeared unto him an angel of the Lord standing on the right side of altar of incense. ¹²And Zacharias was troubled when he saw [him], and fear fell upon him. ¹³But the angel said unto him, Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. ¹⁴And thou shalt have joy and gladness; and many shall rejoice at his birth.

¹⁵For he shall be great in the sight of the Lord, and he shall drink no wine nor strong drink; and he shall be filled with the Holy Spirit, even from his mother's womb. ¹⁶And many of the children of Israel shall be turn unto the Lord their God. ¹⁷And he shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient [to walk] in the wisdom of the just; to make ready for the Lord a people prepared [for him].

¹⁸And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years. ¹⁹And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. ²⁰And behold, thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season.

²¹And the people were waiting for Zacharias, and they marvelled while he tarried in the temple. ²²And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: and he

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continued making signs unto them, and remained dumb. ²³And it came to pass, when the days of his ministration were fulfilled, he departed unto his house. ²⁴And after these days Elisabeth his wife conceived; and she hid herself five months, saying,

²⁵Thus hath the Lord done unto me in the days wherein he looked upon [me], to take away my reproach among men. ²⁶Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, ²⁷to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. ²⁸And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee.

²⁹But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be. ³⁰And the angel said unto her, Fear not, Mary: for thou hast found favor with God. ³¹And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. ³²He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: ³³and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

³⁴And Mary said unto the angel, How shall this be, seeing I know not a man? ³⁵And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee: wherefore also the holy thing which is begotten shall be called the Son of God. ³⁶And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month

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with her that was called barren. ³⁷For no word from God shall be void of power. ³⁸And Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her. ³⁹And Mary arose in these days and went into the hill country with haste, into a city of Judah;

⁴⁰and entered into the house of Zacharias and saluted Elisabeth. ⁴¹And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Spirit; ⁴²and she lifted up her voice with a loud cry, and said, Blessed [art] thou among women, and blessed i the fruit of thy womb. ⁴³And whence is this to me, that the mother of my Lord should come unto me? ⁴⁴For behold, when the voice of thy salutation came into mine ears, the babe leaped in my womb for joy. ⁴⁵And blessed i she that believed; for there shall be a fulfilment of the things which have been spoken to her from the Lord.

⁴⁶And Mary said, My soul doth magnify the Lord, ⁴⁷And my spirit hath rejoiced in God my Saviour. ⁴⁸For he hath looked upon the low estate of his handmaid: For behold, from henceforth all generations shall call me blessed. ⁴⁹For he that is mighty hath done to me great things; And holy is his name. ⁵⁰And his mercy is unto generations and generations On them that fear him. ⁵¹He hath showed strength with his arm; He hath scattered the proud in the imagination of their heart.

⁵²He hath put down princes from i thrones, And hath exalted them of low degree. ⁵³The hungry he hath filled with good things; And the rich he hath sent empty

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away. ⁵⁴He hath given help to Israel his servant, That he might remember mercy ⁵⁵(As he spake unto our fathers) Toward Abraham and his seed for ever.

⁵⁶And Mary abode with her about three months, and returned unto her house. ⁵⁷Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son. ⁵⁸And her neighbors and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her. ⁵⁹And it came to pass on the eighth day, that they came to circumcise the child; and they would have called him Zacharias, after the name of the father.

⁶⁰And his mother answered and said, Not so; but he shall be called John. ⁶¹And they said unto her, There is none of thy kindred that is called by this name. ⁶²And they made signs to his father, what he would have him called. ⁶³And he asked for a writing tablet, and wrote, saying, His name is John. And they marvelled all. ⁶⁴And his mouth was opened immediately, and his tongue [loosed], and he spake, blessing God. ⁶⁵And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judaea.

⁶⁶And all that heard them laid them up in their heart, saying, What then shall this child be? For the hand of the Lord was with him. ⁶⁷And his father Zacharias was filled with the Holy Spirit, and prophesied, saying, ⁶⁸Blessed [be] the Lord, the God of Israel; For he hath visited and wrought redemption for his people, ⁶⁹And hath raised up a horn of salvation for us In the house of his servant David ⁷⁰(As he spake by the mouth of his holy prophets

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that have been from of old), ⁷¹Salvation from our enemies, and from the hand of all that hate us; ⁷²To show mercy towards, our fathers, And to remember his holy covenant; ⁷³The oath which he spake unto Abraham our father, ⁷⁴To grant unto us that we being delivered out of the hand of our enemies Should serve him without fear,

⁷⁵In holiness and righteousness before him all our days. ⁷⁶Yea and thou, child, shalt be called the prophet of the Most High: For thou shalt go before the face of the Lord to make ready his ways; ⁷⁷To give knowledge of salvation unto his people In the remission of their sins,

⁷⁸Because of the tender mercy of our God, Whereby the dayspring from on high shall visit us, ⁷⁹To shine upon them that sit in darkness and the shadow of death; To guide our feet into the way of peace.

⁸⁰And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.

Luke 2

¹Now it came to pass in those days, there went out a decree from Caesar Augustus, that all the world should be enrolled. ²This was the first enrolment made when Quirinius was governor of Syria. ³And all went to enrol themselves, every one to his own city. ⁴And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, to the city of David, which is called Bethlehem, because he was of the house and family of David; ⁵to enrol himself with Mary, who was betrothed to him, being great with child.

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⁶And it came to pass, while they were there, the days were fulfilled that she should be delivered. ⁷And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. ⁸And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. ⁹And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid.

¹⁰And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: ¹¹for there is born to you this day in the city of David a Saviour, who is Christ the Lord. ¹²And this i the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. ¹³And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, ¹⁴Glory to God in the highest, And on earth peace among men in whom he is well pleased.

¹⁵And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. ¹⁶And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. ¹⁷And when they saw it, they made known concerning the saying which was spoken to them about this child.

¹⁸And all that heard it wondered at the things which were spoken unto them by the shepherds. ¹⁹But Mary kept all these sayings, pondering them in her heart. ²⁰And the shepherds returned, glorifying and praising God for all the

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things that they had heard and seen, even as it was spoken unto them. ²¹And when eight days were fulfilled for circumcising him, his name was called JESUS, which was so called by the angel before he was conceived in the womb. ²²And when the days of their purification according to the law of Moses were fulfilled, they brought him up to Jerusalem, to present him to the Lord

²³(as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord), ²⁴and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons. ²⁵ And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was upon him. ²⁶ And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

²⁷And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do concerning him after the custom of the law, ²⁸then he received him into his arms, and blessed God, and said, ²⁹Now lettest thou thy servant depart, Lord, According to thy word, in peace; ³⁰For mine eyes have seen thy salvation, ³¹Which thou hast prepared before the face of all peoples; ³²A light for revelation to the Gentiles, And the glory of thy people Israel.

³³And his father and his mother were marvelling at the things which were spoken concerning him; ³⁴and Simeon blessed them, and said unto Mary his mother, Behold, this i is set for the falling and the rising of many in Israel; and

for a sign which is spoken against; ³⁵yea and a sword shall pierce through thine own soul; that thoughts out of many hearts may be revealed. ³⁶And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Asher (she was of a great age, having lived with a husband seven years from her virginity, ³⁷and she had been a widow even unto fourscore and four years), who departed not from the temple, worshipping with fastings and supplications night and day. ³⁸And coming up at that very hour she gave thanks unto God, and spake of him to all them that were looking for the redemption of Jerusalem.

³⁹And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth. ⁴⁰And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him. ⁴¹And his parents went every year to Jerusalem at the feast of the passover. ⁴²And when he was twelve years old, they went up after the custom of the feast; ⁴³and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not;

⁴⁴but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: ⁴⁵and when they found him not, they returned to Jerusalem, seeking for him. ⁴⁶And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: ⁴⁷and all that heard him were amazed at his understanding and his answers.

⁴⁸And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. ⁴⁹And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? ⁵⁰And they understood not the saying which he spake unto them. ⁵¹And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all [these] sayings in her heart. ⁵²And Jesus advanced in wisdom and stature, and in favor with God and men.

Luke 3

¹Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judaea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, ²in the highpriesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness. ³And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; ⁴as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight.

⁵Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth; ⁶And all flesh shall see the salvation of God. ⁷He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come? ⁸Bring forth therefore fruits worthy of

repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. ⁹And even now the axe also lieth at the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. ¹⁰And the multitudes asked him, saying, What then must we do?

¹¹And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise. ¹²And there came also publicans to be baptized, and they said unto him, Teacher, what must we do? ¹³And he said unto them, Extort no more than that which is appointed you. ¹⁴And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse [any one] wrongfully; and be content with your wages.

¹⁵And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ; ¹⁶John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose: he shall baptize you in the Holy Spirit and i fire: ¹⁷ whose fan is in his hand, thoroughly to cleanse his threshing-floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

¹⁸With many other exhortations therefore preached he good tidings unto the people; ¹⁹but Herod the tetrarch, being reprov'd by him for Herodias his brother's wife, and for all the evil things which Herod had done, ²⁰added this

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also to them all, that he shut up John in prison. ²¹Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the heaven was opened, ²²and the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

²³And Jesus himself, when he began [to teach], was about thirty years of age, being the son (as was supposed) of Joseph, the [son] of Heli, ²⁴the [son] of Matthat, the [son] of Levi, the [son] of Melchi, the [son] of Jannai, the [son] of Joseph, ²⁵the [son] of Mattathias, the [son] of Amos, the [son] of Nahum, the [son] of Esli, the [son] of Naggai, ²⁶the [son] of Maath, the [son] of Mattathias, the [son] of Semein, the [son] of Josech, the [son] of Joda, ²⁷ the [son] of Joanan, the [son] of Rhesa, the [son] of Zerubbabel, the [son] of Shealtiel, the [son] of Neri, ²⁸ the [son] of Melchi, the [son] of Addi, the [son] of Cosam, the [son] of Elmadam, the [son] of Er,

²⁹the [son] of Jesus, the [son] of Eliezer, the son of Jorim, the [son] of Matthat, the [son] of Levi, ³⁰the [son] of Symeon, the [son] of Judas, the [son] of Joseph, the [son] of Jonam, the [son] of Eliakim, ³¹the [son] of Melea, the [son] of Menna, the [son] of Mattatha, the [son] of Nathan, the [son] of David, ³²the [son] of Jesse, the [son] of Obed, the [son] of Boaz, the [son] of Salmon, the [son] of Nahshon, ³³the [son] of Amminadab, the [son] of Arni, the [son] of Hezron, the [son] of Perez, the [son] of Judah,

³⁴the [son] of Jacob, the [son] of Isaac, the [son] of Abraham, the [son] of Terah, the [son] of Nahor, ³⁵the

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[son] of Serug, the [son] of Reu, the [son] of Peleg, the [son] of Eber, the [son] of Shelah ³⁶the [son] of Cainan, the [son] of Arphaxad, the [son] of Shem, the [son] of Noah, the [son] of Lamech, ³⁷the [son] of Methuselah, the [son] of Enoch, the [son] of Jared, the [son] of Mahalaleel, the [son] of Cainan, ³⁸the [son] of Enos, the [son] of Seth, the [son] of Adam, the [son] of God.

Luke 4

¹And Jesus, full of the Holy Spirit, returned from the Jordan, and was led in the Spirit in the wilderness ²during forty days, being tempted of the devil. And he did eat nothing in those days: and when they were completed, he hungered. ³ And the devil said unto him, if thou art the Son of God, command this stone that it become bread.

⁴And Jesus answered unto him, It is written, Man shall not live by bread alone. ⁵And he led him up, and showed him all the kingdoms of the world in a moment of time. ⁶And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. ⁷If thou therefore wilt worship before me, it shall all be thine.

⁸And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ⁹And he led him to Jerusalem, and set him on the pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence: ¹⁰for it is written, He shall give his angels charge concerning thee, to guard thee:

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¹¹and, On their hands they shall bear thee up, Lest haply thou dash thy foot against a stone.

¹²And Jesus answering said unto him, It is said, Thou shalt not make trial of the Lord thy God.

¹³And when the devil had completed every temptation, he departed from him for a season.

¹⁴And Jesus returned in the power of the Spirit into Galilee: and a fame went out concerning him through all the region round about. ¹⁵And he taught in their synagogues, being glorified of all.

¹⁶And he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read. ¹⁷And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

¹⁸The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To set at liberty them that are bruised, ¹⁹To proclaim the acceptable year of the Lord.

²⁰And he closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on him. ²¹And he began to say unto them, To-day hath this scripture been fulfilled in your ears. ²² And all bare him witness, and wondered at the words of grace which proceeded out of his mouth: and they said, Is not this Joseph's son?

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²³And he said unto them, Doubtless ye will say unto me this parable, Physician, heal thyself: whatsoever we have heard done at Capernaum, do also here in thine own country. ²⁴And he said, Verily I say unto you, No prophet is acceptable in his own country. ²⁵But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; ²⁶and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow.

²⁷And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. ²⁸ And they were all filled with wrath in the synagogue, as they heard these things; ²⁹and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.

³⁰But he passing through the midst of them went his way. ³¹And he came down to Capernaum, a city of Galilee. And he was teaching them on the sabbath day: ³²and they were astonished at his teaching; for his word was with authority. ³³And in the synagogue there was a man, that had a spirit of an unclean demon; and he cried out with a loud voice,

³⁴ Ah! what have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. ³⁵And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when

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the demon had thrown him down in the midst, he came out of him, having done him no hurt.

³⁶And amazement came upon all, and they spake together, one with another, saying, What is this word? for with authority and power he commandeth the unclean spirits, and they come out. ³⁷And there went forth a rumor concerning him into every place of the region round about.

³⁸And he rose up from the synagogue, and entered into the house of Simon. And Simon's wife's mother was holden with a great fever; and they besought him for her. ³⁹And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them. ⁴⁰And when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

⁴¹And demons also came out from many, crying out, and saying, Thou art the Son of God. And rebuking them, he suffered them not to speak, because they knew that he was the Christ. ⁴²And when it was day, he came out and went into a desert place: and the multitudes sought after him, and came unto him, and would have stayed him, that he should not go from them.

⁴³But he said unto them, I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent. ⁴⁴And he was preaching in the synagogues of Galilee.

Luke 5

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¹Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret; ²and he saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. ³And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat. ⁴And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught.

⁵And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets. ⁶And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; ⁷and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.

⁸But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. ⁹For he was amazed, and all that were with him, at the draught of the fishes which they had taken; ¹⁰and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

¹¹And when they had brought their boats to land, they left all, and followed him. ¹²And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. ¹³And he stretched forth his hand, and touched him, saying, I

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will; be thou made clean. And straightway the leprosy departed from him. ¹⁴And he charged him to tell no man: but go thy way, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

¹⁵But so much the more went abroad the report concerning him: and great multitudes came together to hear, and to be healed of their infirmities. ¹⁶But he withdrew himself in the deserts, and prayed. ¹⁷And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judaea and Jerusalem: and the power of the Lord was with him to heal. ¹⁸And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him.

¹⁹And not finding by what [way] they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. ²⁰And seeing their faith, he said, Man, thy sins are forgiven thee. ²¹And the scribes and the Pharisees began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sins, but God alone? ²²But Jesus perceiving their reasonings, answered and said unto them, Why reason ye in your hearts?

²³Which is easier, to say, Thy sins are forgiven thee; or to say, Arise and walk? ²⁴But that ye may know that the Son of man hath authority on earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house. ²⁵And immediately

he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. ²⁶And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day.

²⁷And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me. ²⁸And he forsook all, and rose up and followed him. ²⁹And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them.

³⁰And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners? ³¹And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick. ³²I am not come to call the righteous but sinners to repentance.

³³And they said unto him, The disciples of John fast often, and make supplications; likewise also the i of the Pharisees; but thine eat and drink. ³⁴ And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them? ³⁵ But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.

³⁶And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old. ³⁷And no man putteth new wine into old wine-skins; else the new wine

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will burst the skins, and itself will be spilled, and the skins will perish. ³⁸But new wine must be put into fresh wine-skins. ³⁹And no man having drunk old i desireth new; for he saith, The old is good.

American Standard Edition

Chapter 6

Exploring the Gospel of Luke

The Gospel of Luke offers one of the most compassionate, inclusive, and detailed accounts of Jesus's life and ministry. Known as the "Gospel for all people," Luke's narrative emphasizes that Jesus's message is open to everyone, regardless of background, status, or social position.

This inclusivity is one of Luke's defining themes, as he portrays Jesus as the Savior who embraces the marginalized, loves the outcast, and welcomes the sinner.

The Focus on Jesus's Humanity and Compassion

Luke's Gospel is unique in its portrayal of Jesus's humanity and compassion. Luke was a physician, and he highlights details about Jesus's life that reveal his deep care for individuals and his empathy for human suffering. From the outset, Luke's narrative emphasizes Jesus's humanity—his birth, his early years, and even his emotional experiences.

For example, Luke alone gives us the story of Jesus's birth in a humble stable, surrounded by animals, underscoring Jesus's humble origins and his solidarity with the poor.

Throughout the Gospel, Luke emphasizes that Jesus's ministry was not limited to the elite or the religiously devout. Jesus frequently associates with those whom society rejects, such as tax collectors, lepers, Samaritans, and women—individuals often considered "unclean" or unworthy.

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Luke shows us that Jesus's compassion transcends social boundaries, offering a revolutionary perspective on love and inclusion. This openness reminds us that divine love is available to everyone, and no one is beyond the reach of God's grace.

The Parables of Forgiveness and Grace

One of Luke's standout features is the collection of parables that reveal profound truths about God's forgiveness and grace. In this Gospel, we find parables like the Prodigal Son, the Good Samaritan, and the Lost Sheep, each one illustrating God's unconditional love and willingness to forgive.

The **Parable of the Prodigal Son** is perhaps one of the most well-known stories in the Bible. It tells of a son who demands his inheritance, squanders it on reckless living, and eventually returns home in shame, expecting nothing but punishment. Instead, his father welcomes him with open arms, celebrating his return.

This parable conveys a powerful message: God's love is boundless, and his forgiveness is freely offered to those who seek it. The father's response to his wayward son illustrates that no one is beyond redemption, and that God rejoices when even the most lost individual finds their way home.

In today's context, this parable encourages us to let go of shame, seek forgiveness, and understand that we are always welcome back into God's grace.

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In the **Parable of the Good Samaritan**, Jesus tells the story of a man who is beaten, robbed, and left for dead. A priest and a Levite (both religious leaders) pass him by without helping, but a Samaritan—a person despised by many at the time—stops to care for him, going above and beyond to ensure his recovery.

This parable is a powerful call to compassion and challenges us to love beyond our comfort zones. It's a reminder that true love knows no boundaries and that mercy is shown not just to those we identify with, but to anyone in need.

In today's world, this story challenges us to embrace kindness and compassion, even when it's inconvenient or socially frowned upon.

Emphasis on Women and the Marginalized

Luke's Gospel is notable for its inclusivity, especially in its treatment of women and marginalized individuals. Women are more visible in Luke than in any other Gospel, and their contributions are portrayed with respect and importance.

Luke includes stories like that of **Mary and Martha**, highlighting their relationship with Jesus, as well as the healing of women suffering from illness. He also tells of women who financially supported Jesus's ministry, an acknowledgment of their role and dedication.

Jesus's interactions with the marginalized underscore the Gospel's theme of inclusion. Luke describes Jesus healing a leper, forgiving a sinful woman, and speaking kindly to the

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woman with a bleeding disorder who courageously touched his garment.

Each story reflects Jesus's willingness to reach across social barriers and show compassion to those whom society shuns. For readers today, these accounts reinforce the message that everyone is deserving of dignity and love, and they challenge us to view others through the lens of compassion rather than judgment.

The Kingdom of God is Among You

Another powerful theme in Luke's Gospel is the concept of the Kingdom of God. Jesus repeatedly emphasizes that the Kingdom of God is not some distant, unreachable place; it is present here and now, "among you" or "within you."

This idea reframes the traditional understanding of a kingdom as a physical territory and instead portrays it as a spiritual reality—one that is accessible to anyone who lives in alignment with God's values.

In Luke, the Kingdom of God is described as a realm of love, justice, peace, and equality. Jesus's teachings about the Kingdom challenge us to create a world that reflects these values. His words encourage readers to practice kindness, forgive others, and care for the marginalized.

The Kingdom of God, as Luke presents it, is an invitation to live in a way that honors God's love in daily actions, choices, and relationships. This theme inspires believers today to contribute to a world that embodies the principles Jesus taught, making the Kingdom of God visible through acts of love, compassion, and justice.

Jesus's Compassionate Journey to the Cross

As Luke's narrative unfolds, it becomes clear that Jesus's compassion extends even to those who oppose or persecute him. In his final days, Jesus continues to teach forgiveness and mercy, even as he faces betrayal, denial, and suffering.

On the cross, Luke records Jesus's prayer: "Father, forgive them, for they do not know what they are doing." This powerful statement illustrates Jesus's radical love and his commitment to forgiveness, even in the face of unimaginable pain.

Jesus's journey to the cross serves as the ultimate expression of sacrificial love and forgiveness, inviting readers to understand the depth of God's love for humanity. For believers, it's a reminder that forgiveness and grace are the core of Jesus's message, a message that calls us to extend this same compassion to others.

Relevance for Today

The Gospel of Luke invites readers into a journey of compassion, inclusion, and love that transcends time. Its message is one of hope for those who feel outcast, misunderstood, or unloved, offering a vision of a God who welcomes everyone.

Today, Luke's Gospel challenges us to expand our circle of compassion, live justly, and embody the love that Jesus modeled. In a world often divided by status, belief, and identity, Luke's message calls us to bridge gaps, forgive generously, and serve others with humility. Through its

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plain language and profound teachings, Luke's Gospel remains a source of inspiration and guidance, encouraging us to live in ways that bring God's kingdom closer to earth.

Chapter 7

The Gospel of John

John 1

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²The same was in the beginning with God. ³All things were made through him; and without him was not anything made that hath been made. ⁴In him was life; and the life was the light of men. ⁵And the light shineth in the darkness; and the darkness apprehended it not.

⁶There came a man, sent from God, whose name was John. ⁷The same came for witness, that he might bear witness of the light, that all might believe through him. ⁸He was not the light, but [came] that he might bear witness of the light. ⁹There was the true light, [even the light] which lighteth every man, coming into the world. ¹⁰He was in the world, and the world was made through him, and the world knew him not.

¹¹He came unto his own, and they that were his own received him not. ¹²But as many as received him, to them gave he the right to become children of God, [even] to them that believe on his name: ¹³who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. ¹⁴And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

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¹⁵John beareth witness of him, and crieth, saying, This was he of whom I said, He that cometh after me is become before me: for he was before me. ¹⁶For of his fulness we all received, and grace for grace. ¹⁷For the law was given through Moses; grace and truth came through Jesus Christ. ¹⁸No man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared [him].

¹⁹And this is the witness of John, when the Jews sent unto him from Jerusalem priests and Levites to ask him, Who art thou? ²⁰And he confessed, and denied not; and he confessed, I am not the Christ. ²¹And they asked him, What then? Art thou Elijah? And he saith, I am not. Art thou the prophet? And he answered, No. ²²They said therefore unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

²³He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet. ²⁴And they had been sent from the Pharisees. ²⁵And they asked him, and said unto him, Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet? ²⁶John answered them, saying, I baptize in water: in the midst of you standeth one whom ye know not, ²⁷[even] he that cometh after me, the latchet of whose shoe I am not worthy to unloose.

²⁸These things were done in Bethany beyond the Jordan, where John was baptizing. ²⁹On the morrow he seeth Jesus coming unto him, and saith, Behold, the Lamb of God, that taketh away the sin of the world! ³⁰This is he of whom I said, After me cometh a man who is become before me:

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for he was before me. ³¹And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water. ³²And John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him.

³³And I knew him not: but he that sent me to baptize in water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit. ³⁴And I have seen, and have borne witness that this is the Son of God. ³⁵Again on the morrow John was standing, and two of his disciples; ³⁶and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! ³⁷And the two disciples heard him speak, and they followed Jesus.

³⁸And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abideth thou? ³⁹He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

⁴⁰One of the two that heard John [speak], and followed him, was Andrew, Simon Peter's brother. ⁴¹He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). ⁴²He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

⁴³On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him, Follow me. ⁴⁴Now Philip was from Bethsaida, of the city of Andrew and Peter. ⁴⁵Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. ⁴⁶And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

⁴⁷Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile! ⁴⁸Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. ⁴⁹Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel. ⁵⁰Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.

⁵¹And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

John 2

¹And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: ²and Jesus also was bidden, and his disciples, to the marriage. ³And when the wine failed, the mother of Jesus saith unto him, They have no wine. ⁴And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

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⁵His mother saith unto the servants, Whatsoever he saith unto you, do it. ⁶ Now there were six waterpots of stone set there after the Jews' manner of purifying, containing two or three firkins apiece. ⁷Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. ⁸And he saith unto them, Draw out now, and bear unto the ruler of the feast. And they bare it.

⁹And when the ruler of the feast tasted the water now become wine, and knew not whence it was (but the servants that had drawn the water knew), the ruler of the feast calleth the bridegroom, ¹⁰and saith unto him, Every man setteth on first the good wine; and when [men] have drunk freely, [then] that which is worse: thou hast kept the good wine until now. ¹¹This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

¹²After this he went down to Capernaum, he, and his mother, and i brethren, and his disciples; and there they abode not many days. ¹³And the passover of the Jews was at hand, and Jesus went up to Jerusalem. ¹⁴And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: ¹⁵and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; ¹⁶and to them that sold the doves he said, Take these things hence; make not my Father's house a house of merchandise. ¹⁷His disciples remembered that it was written, Zeal for thy house shall eat me up.

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¹⁸The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things? ¹⁹Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. ²⁰The Jews therefore said, Forty and six years was this temple in building, and wilt thou raise it up in three days? ²¹But he spake of the temple of his body.

²²When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said. ²³Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did. ²⁴But Jesus did not trust himself unto them, for that he knew all men, ²⁵and because he needed not that any one should bear witness concerning man; for he himself knew what was in man.

John 3

¹Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: ²the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. ³Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.

⁴Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? ⁵Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God! ⁶That which is born

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of the flesh is flesh; and that which is born of the Spirit is spirit. ⁷Marvel not that I said unto thee, Ye must be born anew.

⁸The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit. ⁹Nicodemus answered and said unto him, How can these things be? ¹⁰Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things? ¹¹Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness.

¹²If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? ¹³And no one hath ascended into heaven, but he that descended out of heaven, [even] the Son of man, who is in heaven. ¹⁴And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; ¹⁵that whosoever believeth may in him have eternal life. ¹⁶For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.

¹⁷For God sent not the Son into the world to judge the world; but that the world should be saved through him. ¹⁸He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. ¹⁹And this is the judgment, that the light is come into the world, and men loved the darkness rather than the light; for their works were evil. ²⁰For every one that doeth

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evil hateth the light, and cometh not to the light, lest his works should be reproved.

²¹But he that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God. ²²After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. ²³And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized. ²⁴For John was not yet cast into prison.

²⁵ There arose therefore a questioning on the part of John's disciples with a Jew about purifying. ²⁶And they came unto John, and said to him, Rabbi, he that was with thee beyond the Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him. ²⁷John answered and said, A man can receive nothing, except it have been given him from heaven. ²⁸Ye yourselves bear me witness, that I said, I am not the Christ, but, that I am sent before him.

²⁹He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. ³⁰He must increase, but I must decrease. ³¹He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. ³²What he hath seen and heard, of that he beareth witness; and no man receiveth his witness.

³³He that hath received his witness hath set his seal to [this], that God is true. ³⁴For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure.

³⁵The Father loveth the Son, and hath given all things into his hand. ³⁶He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him.

John 4

¹When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John ²(although Jesus himself baptized not, but his disciples), ³he left Judea, and departed again into Galilee. ⁴And he must needs pass through Samaria.

⁵So he cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph: ⁶and Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus by the well. It was about the sixth hour. ⁷There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. ⁸For his disciples were gone away into the city to buy food. ⁹The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, who am a Samaritan woman? (For Jews have no dealings with Samaritans.)

¹⁰Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. ¹¹The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep:

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whence then hast thou that living water? ¹² Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? ¹³ Jesus answered and said unto her, Every one that drinketh of this water shall thirst again: ¹⁴but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

¹⁵The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw. ¹⁶Jesus saith unto her, Go, call thy husband, and come hither. ¹⁷The woman answered and said unto him, I have no husband. Jesus saith unto her, Thou saidst well, I have no husband: ¹⁸for thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly. ¹⁹The woman saith unto him, Sir, I perceive that thou art a prophet. ²⁰Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

²¹Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. ²²Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. ²³But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers.

²⁴God is a Spirit: and they that worship him must worship in spirit and truth. ²⁵The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. ²⁶Jesus saith unto

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her, I that speak unto thee am [he]. ²⁷And upon this came his disciples; and they marvelled that he was speaking with a woman; yet no man said, What seekest thou? or, Why speakest thou with her? ²⁸So the woman left her waterpot, and went away into the city, and saith to the people, ²⁹Come, see a man, who told me all things that [ever] I did: can this be the Christ?

³⁰They went out of the city, and were coming to him. ³¹In the mean while the disciples prayed him, saying, Rabbi, eat. ³²But he said unto them, I have meat to eat that ye know not. ³³The disciples therefore said one to another, Hath any man brought him [aught] to eat? ³⁴Jesus saith unto them, My meat is to do the will of him that sent me, and to accomplish his work.

³⁵Say not ye, There are yet four months, and [then] cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest. ³⁶He that reapeth receiveth wages, and gathereth fruit unto life eternal; that he that soweth and he that reapeth may rejoice together. ³⁷For herein is the saying true, One soweth, and another reapeth. ³⁸I sent you to reap that whereon ye have not labored: others have labored, and ye are entered into their labor.

³⁹And from that city many of the Samaritans believed on him because of the word of the woman, who testified, He told me all things that [ever] I did. ⁴⁰So when the Samaritans came unto him, they besought him to abide with them: and he abode there two days. ⁴¹And many more believed because of his word; ⁴²and they said to the woman, Now we believe, not because of thy speaking: for

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we have heard for ourselves, and know that this is indeed the Saviour of the world. ⁴³And after the two days he went forth from thence into Galilee. ⁴⁴For Jesus himself testified, that a prophet hath no honor in his own country.

⁴⁵So when he came into Galilee, the Galilaeans received him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast. ⁴⁶He came therefore again unto Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. ⁴⁷When he heard that Jesus was come out of Judaea into Galilee, he went unto him, and besought i that he would come down, and heal his son; for he was at the point of death.

⁴⁸Jesus therefore said unto him, Except ye see signs and wonders, ye will in no wise believe. ⁴⁹The nobleman saith unto him, Sir, come down ere my child die. ⁵⁰Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. ⁵¹And as he was now going down, his servants met him, saying, that his son lived. ⁵²So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him.

⁵³So the father knew that [it was] at that hour in which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. ⁵⁴This is again the second sign that Jesus did, having come out of Judaea into Galilee.

John 5

¹After these things there was a feast of the Jews; and Jesus went up to Jerusalem. ²Now there is in Jerusalem by the

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sheep [gate] a pool, which is called in Hebrew Bethesda, having five porches. ³In these lay a multitude of them that were sick, blind, halt, withered, [waiting for the moving of the water.] ⁴[for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the waters stepped in was made whole, with whatsoever disease he was holden.]

⁵And a certain man was there, who had been thirty and eight years in his infirmity. ⁶When Jesus saw him lying, and knew that he had been now a long time [in that case], he saith unto him, Wouldest thou be made whole? ⁷The sick man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. ⁸Jesus saith unto him, Arise, take up thy bed, and walk. ⁹And straightway the man was made whole, and took up his bed and walked. Now it was the sabbath on that day.

¹⁰ So the Jews said unto him that was cured, It is the sabbath, and it is not lawful for thee to take up thy bed. ¹¹But he answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. ¹²They asked him, Who is the man that said unto thee, Take up [thy bed], and walk? ¹³But he that was healed knew not who it was; for Jesus had conveyed himself away, a multitude being in the place. ¹⁴Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing befall thee.

¹⁵The man went away, and told the Jews that it was Jesus who had made him whole. ¹⁶And for this cause the Jews persecuted Jesus, because he did these things on the

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sabbath. ¹⁷But Jesus answered them, My Father worketh even until now, and I work. ¹⁸For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God. ¹⁹Jesus therefore answered and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father doing: for what things soever he doeth, these the Son also doeth in like manner.

²⁰For the Father loveth the Son, and showeth him all things that himself doeth: and greater works than these will he show him, that ye may marvel. ²¹For as the Father raiseth the dead and giveth them life, even so the Son also giveth life to whom he will. ²²For neither doth the Father judge any man, but he hath given all judgment unto the Son; ²³that all may honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father that sent him. ²⁴Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life.

²⁵Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. ²⁶For as the Father hath life in himself, even so gave he to the Son also to have life in himself: ²⁷and he gave him authority to execute judgment, because he is a son of man. ²⁸Marvel not at this: for the hour cometh, in which all that are in the tombs shall hear his voice, ²⁹and shall come forth; they that have done

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good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment.

³⁰I can of myself do nothing: as I hear, I judge: and my judgment is righteous; because I seek not mine own will, but the will of him that sent me. ³¹If I bear witness of myself, my witness is not true. ³²It is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. ³³Ye have sent unto John, and he hath borne witness unto the truth. ³⁴But the witness which I receive is not from man: howbeit I say these things, that ye may be saved.

³⁵He was the lamp that burneth and shineth; and ye were willing to rejoyce for a season in his light. ³⁶ But the witness which I have is greater than [that of] John; for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me. ³⁷And the Father that sent me, he hath borne witness of me. Ye have neither heard his voice at any time, nor seen his form. ³⁸And ye have not his word abiding in you: for whom he sent, him ye believe not. ³⁹Ye search the scriptures, because ye think that in them ye have eternal life; and these are they which bear witness of me;

⁴⁰and ye will not come to me, that ye may have life. ⁴¹I receive not glory from men. ⁴²But I know you, that ye have not the love of God in yourselves. ⁴³I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. ⁴⁴How can ye believe, who receive glory one of another, and the glory that [cometh] from the only God ye seek not?

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⁴⁵Think not that I will accuse you to the Father: there is one that accuseth you, [even] Moses, on whom ye have set your hope. ⁴⁶For if ye believed Moses, ye would believe me; for he wrote of me. ⁴⁷But if ye believe not his writings, how shall ye believe my words?

American Standard Edition

Chapter 8

Exploring the Gospel of John

The Gospel of John stands out among the four Gospels for its deeply spiritual approach to the life and teachings of Jesus. Where Matthew, Mark, and Luke emphasize Jesus's parables, actions, and teachings in a more straightforward narrative, John's Gospel explores the profound theological significance of who Jesus is.

Written to reveal Jesus as the divine Word, the Son of God, John's account invites readers into a journey of faith, urging them to see Jesus as both human and divine, a beacon of truth and life.

The Word Became Flesh

John opens his Gospel with a poetic and profound statement: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

This verse introduces a core concept in John's Gospel: Jesus is the "Word" (or "Logos"), an expression of divine wisdom and purpose. This idea tells us that Jesus is not merely a teacher or prophet but the embodiment of God's presence on Earth.

The phrase "the Word became flesh" (John 1:14) emphasizes that God entered into human history through Jesus, making God's love and light accessible to all.

This opening passage invites readers to reflect on the mystery of the Incarnation—God becoming human. For

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today's readers, this means seeing Jesus as the ultimate bridge between humanity and the divine, a reminder that God understands our struggles, joys, and sorrows because He experienced them firsthand through Jesus.

The Incarnation emphasizes the closeness of God, not as a distant figure but as a personal presence in our lives.

Light and Darkness

Another recurring theme in John's Gospel is the contrast between light and darkness. Jesus is frequently described as the "light of the world" (John 8:12), a light that shines in the darkness. In John's account, darkness represents ignorance, sin, and separation from God, while light symbolizes truth, love, and divine wisdom.

Jesus's role as the light of the world means he has come to illuminate the path to God, to dispel the confusion and despair that often cloud human experience.

This message is highly relevant today, as we navigate a world filled with challenges, misinformation, and uncertainty. John's portrayal of Jesus as the light encourages us to seek truth, live with integrity, and turn toward love.

In our lives, choosing to follow Jesus's example and teachings can help us find clarity and purpose, guiding us away from the "darkness" of selfishness or fear.

The "I Am" Statements

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One of the unique features of John's Gospel is the series of "I Am" statements made by Jesus, each revealing an aspect of his divine identity and mission.

These include:

- **"I am the bread of life"** (John 6:35): Jesus offers spiritual nourishment that sustains the soul.
- **"I am the light of the world"** (John 8:12): Jesus guides us out of darkness into a life of truth and love.
- **"I am the good shepherd"** (John 10:11): Jesus cares for us, protects us, and leads us with compassion.
- **"I am the resurrection and the life"** (John 11:25): Jesus has power over life and death, offering eternal life.
- **"I am the way, the truth, and the life"** (John 14:6): Jesus is the path to knowing God, embodying ultimate truth and purpose.
- **"I am the true vine"** (John 15:1): By staying connected to Jesus, we bear spiritual fruit and live in unity with God.

These statements each convey a powerful aspect of Jesus's character and purpose. They go beyond simple metaphors to reveal Jesus as the source of everything we need spiritually.

For today's readers, these statements remind us that Jesus offers more than guidance—he provides the essence of life itself. By embracing these aspects of Jesus, we are invited into a relationship that nourishes, guides, and transforms us.

Signs and Miracles as Expressions of God's Love

John's Gospel highlights seven miracles, or "signs," performed by Jesus, each demonstrating his divine authority and revealing God's love and compassion. From turning water into wine at Cana to raising Lazarus from the dead, these signs are not merely displays of power but acts that show Jesus's care for humanity.

The miracle of feeding the five thousand, for example, demonstrates Jesus's desire to meet both our physical and spiritual needs, while the raising of Lazarus emphasizes his power over death and his empathy in moments of human grief.

In a modern context, these miracles remind us that God is not indifferent to our needs and struggles. They encourage us to look for God's presence in the blessings, help, and moments of grace that sustain us, even in challenging times.

The miracles are also an invitation to trust that God's love is active in the world, even when we may not fully understand His ways.

Love and the New Commandment

A central theme in John's Gospel is the commandment to love. At the Last Supper, Jesus gives his disciples a new commandment: **"Love one another. As I have loved you, so you must love one another"** (John 13:34). This instruction emphasizes that love is not optional for Jesus's followers—it is the defining characteristic of discipleship. Jesus's love is sacrificial, forgiving, and inclusive, setting a

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standard that challenges us to go beyond superficial acts of kindness to genuine, selfless love.

For readers today, this commandment is a call to action. In a world often divided by differences, the message to “love one another” is a reminder of our shared humanity.

Jesus’s example invites us to treat others with empathy and respect, to forgive, and to build relationships based on mutual care.

Eternal Life and Belief

One of John’s most famous verses is John 3:16: **“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”**

John’s Gospel frequently emphasizes the promise of eternal life, which is not only life after death but a quality of life that begins in relationship with Jesus here and now. Believing in Jesus is not just an intellectual agreement; it’s an invitation to experience a transformed life characterized by love, hope, and joy.

This promise of eternal life offers hope for people today. It reassures us that life has meaning beyond our current struggles and that our relationship with Jesus brings a profound sense of purpose. Eternal life is the ultimate gift of faith, inviting us to live with hope and to trust in God’s love.

The Relevance of John’s Gospel Today

The Gospel of John speaks to our hearts, offering a vision of Jesus that is deeply personal and transformative. In

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John's portrayal, Jesus is not only a teacher or prophet but the embodiment of God's love. John invites us to see Jesus as the Light, the Way, and the Life, a source of strength and comfort for our lives.

By understanding and embracing this message, we can find meaning and direction, no matter where we are on our spiritual journey. Today, John's Gospel calls us to believe, to love, and to live with faith in the One who walked among us, bringing light to the world.

Chapter 9

The Message of The Gospels

As we conclude this journey through the four Gospels, we are left with a rich tapestry of Jesus's life, teachings, and the enduring values he shared with the world. The Gospels of Matthew, Mark, Luke, and John each present a unique portrait of Jesus—each with its own perspective yet unified by a core message of love, compassion, forgiveness, and purpose.

Through these accounts, we encounter Jesus as the Messiah, teacher, healer, and spiritual guide, embodying values that illuminate the path to a life filled with faith and meaning.

At the heart of Jesus's teachings is a call to love. From the Beatitudes in Matthew to the Good Samaritan parable in Luke, we see Jesus encouraging his followers to love their neighbors as themselves, to forgive without measure, and to extend kindness even to those who are least in society. In John's Gospel, Jesus declares, "A new command I give you: Love one another. As I have loved you, so you must love one another."

This commandment encapsulates Jesus's ultimate purpose—to inspire a love that breaks boundaries and reaches across divides. Living with love and compassion not only transforms our own hearts but also has a ripple

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effect, bringing light into a world that often feels divided and hurting.

Jesus's message of forgiveness is equally powerful and necessary in today's world. He taught that forgiveness frees us, allows for healing, and prevents resentment from taking root in our hearts.

His words, "Forgive us our debts, as we forgive our debtors," remind us that forgiveness is a continuous, reciprocal process. In our own lives, forgiving others allows us to break cycles of bitterness, find peace, and offer grace to ourselves and those around us.

Justice, too, is a theme woven into the Gospels. Jesus's compassion for the marginalized, the poor, and the outcast challenges us to consider the dignity of every person. In his ministry, Jesus reached out to those whom society had rejected, showing that true justice is rooted in love and equality.

Today, his call to serve and uplift the disadvantaged is more relevant than ever. His teachings urge us to seek justice in our communities and to care for the vulnerable, reminding us that every person is worthy of respect and dignity.

These teachings of love, forgiveness, and justice are timeless, transcending cultural and historical boundaries to offer guidance in a world that continues to face challenges. They are as relevant today as they were two thousand years ago, resonating with anyone seeking to live a life of integrity and purpose.

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We encourage you to carry these teachings with you, reflecting on how you can embody Jesus's message in your own life. Whether through small acts of kindness, letting go of grudges, or advocating for justice, each action has the potential to bring light into the lives of others. Let the spirit of Jesus's teachings guide you daily—loving without reservation, forgiving with a full heart, and living with a purpose rooted in faith.

May these words inspire you to live out the Gospel in every interaction, relationship, and decision. The life of Jesus continues to offer hope, strength, and a model for us all, inviting us to make our own lives a reflection of his enduring love and wisdom.

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Chapter 10

Effectively Sharing with the Unchurched

Speaking About the Life of Christ to Those with No Religious Background

Talking about the life of Jesus Christ can be deeply fulfilling, especially when we seek to share his love, compassion, and teachings with those who may not know him or may have negative experiences with religion.

But sharing the message of Jesus with individuals who have no religious background, or who may carry hurt or skepticism toward Christianity, requires sensitivity, patience, and a willingness to connect with them on a personal level first.

Begin with Connection and Service

One of the most effective ways to share the life of Christ is by first forming a genuine connection with the person. Jesus himself showed us this approach—he met people where they were, cared for them, and addressed their needs without judgment.

Whether through listening, acts of kindness, or simply being present, serving someone's immediate needs can be a powerful way to demonstrate Christ's love before ever mentioning his name. This foundation of trust and emotional intimacy allows the other person to feel valued, respected, and safe. Only when they see Christ's love in

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action, through the way we treat them, can they be open to hearing about his life and message.

For example, you might offer practical help, like assisting with a household chore, providing a meal, or simply spending time together in meaningful conversation. These small acts of service can instill trust and foster a level of emotional closeness, showing that your care is genuine.

Once a person sees this kind of selfless kindness, they are more likely to be receptive when you eventually share where that love comes from—Jesus himself.

Avoiding “Church Speak” and Religious Jargon

When sharing the life of Christ, it’s important to remember that “church speak” or religious jargon can often create unnecessary barriers. Terms like “repentance,” “born again,” or even “sin” can carry heavy, negative associations or simply be confusing to someone who isn’t familiar with Christian language.

Instead of relying on church terminology, focus on clear, everyday language that speaks to the heart of Jesus’s message.

For instance, instead of saying, “Jesus calls us to repent,” you might say, “Jesus encourages us to turn away from what harms us and others and to live with kindness, honesty, and compassion.”

This translation makes the concept of repentance relatable and less intimidating. By focusing on values like love, forgiveness, and personal growth, you can share the

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essence of Jesus's teachings without the barriers that religious jargon often creates.

Making the Message Real and Relatable

To effectively communicate the life of Christ, consider translating the message into terms that are relevant to today's experiences. Share stories of Jesus's compassion, generosity, and care in ways that resonate with the other person's own struggles and aspirations.

Instead of presenting Jesus as a distant religious figure, present him as someone who understands and cares deeply about human suffering, joy, and the need for connection.

For example, if you're talking with someone going through hardship, you might share how Jesus comforted the brokenhearted, fed the hungry, and showed kindness to those who felt unworthy. By focusing on Jesus's humanity and love for all people, you make his teachings relevant and accessible.

Avoid framing Jesus solely as a "savior" or "redeemer," as these concepts can be abstract or even alienating to someone unfamiliar with Christian beliefs. Instead, present him as a friend and guide who understands life's challenges and who lived as an example of love and compassion.

Respecting Diverse Worldviews and Emotional States

It's essential to remember that not everyone shares the same worldview, nor is everyone in an emotional place to immediately receive the message of Jesus. Some

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individuals may have been hurt by religious experiences, faced judgment, or experienced hypocrisy within a church context. Others may be dealing with personal struggles that make them wary of any discussion that feels “preachy” or judgmental.

Approach each person with an awareness of their unique journey and a respect for their personal beliefs. Listen carefully, and avoid assuming they “need” Jesus in a way that might make them feel incomplete or flawed. Instead, let them feel valued just as they are. Recognize that each person’s journey is unique and that coming to know Jesus may be a gradual process.

Acknowledge that healing from past hurts, whether related to faith or personal experiences, is often a prerequisite for being open to new spiritual perspectives.

If someone opens up about having a negative experience with Christianity or religion, listen empathetically without trying to defend or explain the faith. Validate their feelings, and assure them that Jesus’s message is one of love, not judgment.

By acknowledging their experiences and showing genuine understanding, you may begin to break down some of the walls that might have otherwise kept them closed off.

The Power of Living the Message

Your actions often speak louder than words when it comes to sharing the life of Christ. By embodying Jesus’s values—compassion, humility, patience, and forgiveness—you become a living example of his teachings. People are more

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likely to be drawn to Jesus if they see him reflected in your life. Show patience, even if they don't seem receptive initially. Just as Jesus welcomed all people with grace and acceptance, your acceptance of others can become a powerful witness to his love.

For example, if a friend shares something they're struggling with, offer support without judgment, help where you can, and let them see your unwavering kindness. Over time, they may feel comfortable enough to ask about the source of your compassion. When they do, that's your opportunity to share how Jesus's love inspires you to care for others and to live with purpose.

Sharing the Gospels in Everyday Language

When the time feels right, gently introduce stories from the Gospels, keeping the language clear and focused on the human experience. You might share the story of the Good Samaritan as a lesson in compassion or talk about the way Jesus forgave and accepted people who were outcasts. Use everyday language that connects the stories to universal values, such as kindness, forgiveness, and community.

For example, instead of saying, "Jesus healed people's sins," you might say, "Jesus helped people who felt broken or isolated to find hope and a new start." Instead of "He died for our sins," you could explain, "Jesus showed us how much we are loved, even to the point of giving his life for us."

Inviting Curiosity Instead of Converting

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Ultimately, sharing the life of Christ with someone who has no religious background or a difficult history with religion is about inviting them into a journey rather than persuading them to adopt specific beliefs. Approach each conversation with openness, creating an environment where questions are welcomed and no answer is forced. Your goal isn't to "convert" them; rather, it's to make the life and teachings of Jesus known in a way that is meaningful, real, and transformative.

Remember that God works in each person's heart at their own pace. By offering love, understanding, and a relatable message, you can plant seeds of curiosity and interest. Some may come to know Jesus immediately, while others may take years to process and accept his message. Whatever the timeline, trust that your role is simply to share his love, leaving the rest to God.

In the end, speaking about the life of Christ is an opportunity to build bridges, nurture trust, and let people experience God's love firsthand. Each act of kindness and understanding brings others one step closer to knowing the fullness of God's grace.

Chapter 11

Your Ministry, Should You Choose

The life of Christ is a powerful example of love, compassion, and selfless service. Jesus didn't just speak of God's love; he lived it through his actions. He taught, healed, forgave, and served without reservation.

To live in Christ's way is to embrace a life of ministry, not necessarily in a formal sense, but in daily acts of kindness, service, and outreach. **Your ministry**, should you choose to embark on it, is an invitation to walk in his footsteps by serving others, building community, and sharing the boundless grace of God.

Living the Life of Christ Through Service

Jesus's ministry was rooted in practical, everyday service. He didn't wait for a perfect moment; he met people where they were. He fed the hungry, healed the sick, welcomed the outcasts, and forgave those who felt unworthy.

Today, we are called to do the same. Each act of kindness and service is a testament to God's love. You don't need a formal title, a church, or a pulpit to start a ministry. Your ministry is wherever you are needed.

Living the life of Christ can be as simple as extending a hand to those in need in your community. Here are some ways you might consider beginning your ministry:

Feeding the Hungry: Jesus multiplied bread and fish to feed a crowd, showing that caring for others' physical

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needs is a sacred act. Consider organizing a community meal, helping at a food bank, or preparing meals for homeless shelters. Even sharing food with someone in need on the street is a powerful way to extend God's love.

Providing Clothing and Essentials: Clothing the needy is an act of dignity. You can start a clothing drive in your neighborhood, gather warm coats for winter, or offer hygiene kits to people experiencing homelessness. Each item you provide can be a reminder to someone that they are valued and loved.

Supporting the Homeless and Street Outreach: Jesus walked among those society often overlooked. By serving people on the street, whether through care packages, listening to their stories, or helping them access resources, you are following his example. Your actions might be the connection that leads someone to hope and change.

Marriage and Wedding Ministry: Marrying couples who want to celebrate their union in faith is a beautiful way to honor God's love for his people. This can be a simple, heartfelt ministry. Whether in a small gathering or a free ceremony for those who cannot afford a wedding, you are affirming love and commitment in God's presence.

Helping Seniors and Disabled Neighbors: Many senior citizens and people with disabilities struggle with everyday tasks. Offering to mow a yard, repair a fence, or run errands for a neighbor is a genuine expression of care.

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These small acts of service can bring peace and make a world of difference for someone in need.

Supporting Busy Parents: Jesus welcomed children with open arms, emphasizing their importance in the kingdom of God. By providing childcare for a busy mother or working parent, even just for an afternoon, you offer them a moment of rest and reassurance. It's a gift that honors the value of family.

Car Repairs and Mechanical Help: For many people, transportation is essential for work and daily life. If you have mechanical skills, offering low-cost or free repairs for someone who cannot afford a garage visit can be a powerful form of ministry. You're helping them keep their independence and stability.

Rides for the Elderly and Disabled: Mobility can be a significant challenge for the elderly and disabled. Offering rides to doctor's appointments, the grocery store, or social events can open up their world and alleviate a huge burden. This simple act demonstrates God's care for those who may feel isolated.

Offering Prayer and Listening Ear: Jesus prayed with his followers, comforting them and guiding them. In a noisy, busy world, offering someone the gift of listening and praying with them can be deeply impactful. You don't need all the answers—just a heart willing to be present.

Expanding Your Ministry

The possibilities for ministry are endless. Think of any skill, gift, or resource you possess, and consider how you could use it to help someone in need. Here are additional ideas:

Community Clean-Ups: Organizing neighborhood or park clean-ups can beautify your community and serve as a visible act of care for God's creation.

Mentoring Youth: Many young people need positive role models. By mentoring, you offer guidance, friendship, and support that could change the course of someone's life.

Workshops for Job Skills: Hosting a resume-building or interview skills workshop can be life-changing for people looking to improve their employment opportunities.

Teaching Financial Literacy: Offering classes on budgeting, saving, and financial planning can empower individuals to take control of their finances and find stability.

Emergency Relief Supplies: Preparing and distributing disaster relief kits, blankets, water, and hygiene supplies during crises shows God's love in action.

Getting Started with Support

For those looking to begin or expand their ministry, resources are available. You can visit **StreetBishops.com** or

the **Street Bishops YouTube channel** for ministry ideas, inspiration, and guidance on practical ways to serve.

Whether you need suggestions for simple acts of service or are considering formal ordination, these resources can provide support as you embark on your ministry journey.

If ordination is something you feel called to pursue, Street Bishops can assist in that as well, providing an avenue for those who want to officiate weddings, perform baptisms, or lead in their communities.

Choosing to Be a Vessel of Grace

By choosing to serve, you become a vessel of God's grace, sharing his love and compassion through every act of kindness. The world is full of need, and often, people long for a touch of hope and kindness. Your ministry—whether it's big or small—has the potential to change lives and make God's love known.

Jesus called his followers to “feed my sheep.” In every act of service, you fulfill that call, spreading the light of Christ and reminding the world of God's boundless, transformative grace.

Living the life of Christ is not reserved for those with formal titles. It's for anyone willing to serve, to care, and to love in ways that make God's presence known in the world.

Final Thoughts

As we reach the close of this journey through the Gospels and their timeless teachings, it's valuable to reflect on what these stories mean for us today and how they can shape our lives. In this book, we've explored each Gospel—Matthew, Mark, Luke, and John—not only as ancient texts but as living documents that speak to the heart and soul of our modern experience.

The message of Jesus, conveyed through each Gospel's unique perspective, is one of compassion, forgiveness, and transformation. It reminds us of the power of God's grace and the call to live with purpose, love, and faith.

In the **Gospel of Matthew**, we saw Jesus portrayed as the promised Messiah, bringing hope, wisdom, and a new vision of God's kingdom. Matthew's teachings, including the Sermon on the Mount, show us a blueprint for living a life of integrity, humility, and mercy. In the **Exploring Matthew** chapter, we reflected on how these teachings apply to our everyday lives and inspire us to embody the values Jesus taught.

Mark's Gospel offers a fast-paced and powerful account of Jesus's ministry, highlighting the urgency and action that characterized his mission. Through Mark's stories of healing, miracles, and sacrifice, we see a Messiah who embodies divine compassion and strength. In **Exploring Mark**, we discussed how Jesus's example encourages us to take action in our faith, to serve, and to be a light for others, no matter the challenges we face.

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The **Gospel of Luke** introduces us to a Jesus who is inclusive, compassionate, and concerned for the marginalized. Luke's emphasis on parables and outreach to the poor and outcast reminds us that God's love is all-encompassing. In **Exploring Luke**, we explored how Jesus's message of acceptance and grace can inspire us to build communities rooted in compassion, justice, and inclusivity.

John's Gospel provides a deeply spiritual portrayal of Jesus as the Word made flesh, the Light of the World, and the way to eternal life. John's emphasis on love, truth, and the divine connection between God and humanity speaks to those who seek a profound relationship with Jesus. In **Exploring John**, we discussed how Jesus's "I Am" statements and teachings on love call us to embrace a life of purpose, rooted in faith and the understanding of God's eternal love.

The chapters on **The Message of the Gospels** and **Effectively Sharing with the Unchurched** bring the focus outward, encouraging us to share these profound truths with others. For those who may not know Christ or have felt alienated by religion, these chapters remind us of the importance of speaking about Jesus with compassion and relatability. Sharing his love is less about converting and more about building relationships, meeting people where they are, and being a reflection of Christ's grace.

Finally, in **Your Ministry, Should You Choose**, we explored how each of us can follow Jesus's example in our own lives by serving our communities in practical, compassionate ways. Whether feeding the hungry, caring for the elderly, or simply being present for someone in need, living a life

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of service is a way to honor Christ's teachings and embody his love.

In closing, may these reflections on the Gospels inspire you not only to read about Jesus but to live out his message. Each of us is called to a unique ministry, a life dedicated to kindness, compassion, and a heart for others.

By embracing Jesus's teachings, we can bring his light into the world, making a difference one small act of love at a time. The journey doesn't end here; rather, it begins anew with each step we take in faith.

With the Love of Jesus Christ, we offer our blessings and guidance as you may need. You can reach out to Street Bishops Ministry on the website at StreetBishops.com, by calling (888) 716-4196, or emailing at secretary@streetbishops.com.