



Presented

To _____

By _____

Date _____

Parables in Chronological Order

GALILEAN MINISTRY	Mt.	Mk.	Lk.	Jn.
Second Period				
1. The Two Debtors			7.41-50	
2. The Sower	13.1-23	4.1-20	8.4-15	
3. The Seed		4.26-29		
4. The Weeds	13.24-30, 36-43			
5. The Mustard Seed	13.31, 32	4.30-32		
6. The Yeast	13.33			
7. The Hidden Treasure	13.44			
8. The Costly Pearl	13.45, 46			
9. The Drag-net	13.47-50			
Third Period				
10. The Unforgiving Servant	18.21-35			
THE PEREAN MINISTRY				
11. The Good Samaritan			10.25-37	
12. The Rich Fool			12.16-21	
13. The Barren Fig Tree			13.6-9	
14. The Wedding Guest			14.7-11	
15. The Great Feast			14.15-24	
16. Counting the Cost			14.25-35	
17. The Lost Sheep			15.1-7	
18. The Lost Coin			15.8-10	
19. The Lost Son			15.11-32	
20. The Dishonest Steward			16.1-13	
21. The Rich Man and Lazarus			16.19-31	
22. The Unprofitable Servant			17.1-10	
23. The Unjust Judge			18.1-8	
24. The Pharisee and Tax Collector			18.9-14	
25. The Workers in the Vineyard	20.1-16			
26. The Ten Gold Coins			19.11-28	
THE PASSION WEEK				
Tuesday				
27. The Two Sons	21.28-32			
28. The Tenants	21.33-46	12.1-12	20.9-19	
29. The Wedding Feast	22.1-14			
30. The Ten Virgins	25.1-13			
31. The Talents	25.14-30			

Miracles in Chronological Order

	Mt.	Mk.	Lk.	Jn.
Beginning of His Ministry				
1. Water Made Wine—at Cana				2.1-11
THE GALILEAN MINISTRY				
First Period				
2. Healing the Nobleman's Son				4.46-54
3. The Catch of Fish			5.1-11	
4. The Man with an Unclean Demon		1.23-26	4.33-35	
5. Cure of Peter's Mother-in-law	8.14-15	1.30, 31	4.38-39	
6. Healing a Leper	8.2-4	1.40-45	5.12-14	
7. Healing the Paralytic	9.2-8	2.1-12	5.17-26	
8. The Ill Man				5.1-16
9. The Withered Hand	12.9-14	3.1-6	6.6-11	
Second Period				
10. The Centurion's Servant	8.5-13		7.1-10	
11. The Widow's Son at Nain			7.11-17	
12. The Man Mute and Blind	12.22			
13. Calming the Storm	8.23-27	4.35-41	8.22-25	
14. The Gadarene Demoniak	8.28-34	5.1-20	8.26-39	
15. The Daughter of Jairus	9.18-26	5.21-43	8.40-56	
16. The Afflicted Woman	9.20-22	5.25-34	8.43-48	
17. Two Blind Men, Dumb Demoniak	9.27-34			
18. Feeding the Five Thousand	14.13-23	6.30-46	9.10-17	6.1-15
19. Jesus Walking on the Water	14.24-36	6.47-56		6.16-21
Third Period				
20. Canaanite Woman's Daughter	15.21-28	7.24-30		
21. Deaf and Mute Man	15.29-31	7.31-37		
22. Feeding Four Thousand	15.32-38	8.1-9		
23. The Blind Man Near Bethsaida		8.22-26		
24. The Demoniak Boy	17.14-20	9.14-29	9.37-43	
25. The Temple-tax	17.24-27	9.33		
THE PEREAN MINISTRY				
26. The Man Born Blind				9.1-41
27. The Mute Demoniak			11.14	
28. The Crippled Woman			13.10-21	
29. The Man Having Dropsy			14.1-6	
30. The Raising of Lazarus				11.1-46
31. The Ten Lepers			17.11-19	
32. The Blind Men Near Jericho	20.29-34	10.46-52	18.35-43	
THE PASSION WEEK				
Tuesday				
33. The Withered Fig Tree	21.20-22	11.20-25		
Friday				
34. Healing the Ear of Malchus	26.50, 51	14.47	22.49-51	
AFTER THE RESURRECTION				
35. The Catch of Fish				21.6-11

The Books of the Bible

THE OLD TESTAMENT

	Abbrev.	Chaps.	Page		Abbrev.	Chaps.	Page
PENTATEUCH				WISDOM BOOKS			
Genesis	Gn	50	7	Job	Jb	42	519
Exodus	Ex	40	58	Psalms	Ps(s)	150	547
Leviticus	Lv	27	95	Proverbs	Prv	31	634
Numbers	Nm	36	122	Ecclesiastes	Eccl	12	664
Deuteronomy	Dt	34	161	Song of Songs	Sg	8	673
Joshua	Jos	24	195	Wisdom	Wis	19	680
Judges	Jgs	21	217	Sirach	Sir	51	699
Ruth	Ru	4	238				
HISTORICAL BOOKS				PROPHETIC BOOKS			
1 Samuel	1 Sm	31	242	Isaiah	Is	66	746
2 Samuel	2 Sm	24	272	Jeremiah	Jer	52	803
1 Kings	1 Kgs	22	295	Lamentations	Lam	5	859
2 Kings	2 Kgs	25	321	Baruch	Bar	6	866
1 Chronicles	1 Chr	29	347	Ezekiel	Ez	48	874
2 Chronicles	2 Chr	36	374	Daniel	Dn	14	917
Ezra	Ezr	10	404	Hosea	Hos	14	936
Nehemiah	Neh	13	414	Joel	Jl	4	947
Tobit	Tb	14	428	Amos	Am	9	951
Judith	Jdt	16	442	Obadiah	Ob	1	959
Esther	Est	10	456	Jonah	Jon	4	961
1 Maccabees	1 Mc	16	468	Micah	Mi	7	964
2 Maccabees	2 Mc	15	497	Nahum	Na	3	970
				Habakkuk	Hb	3	973
				Zephaniah	Zep	3	976
				Haggai	Hg	2	979
				Zechariah	Zec	14	982
				Malachi	Mal	3	991

THE NEW TESTAMENT

Matthew	Mt	28	1005	2 Thessalonians	2 Thes	3	1302
Mark	Mk	16	1063	1 Timothy	1 Tm	6	1306
Luke	Lk	24	1090	2 Timothy	2 Tm	4	1313
John	Jn	21	1135	Titus	Ti	3	1318
Acts of the Apostles	Acts	28	1169	Philemon	Phlm	1	1321
Romans	Rom	16	1208	Hebrews	Heb	13	1323
1 Corinthians	1 Cor	16	1229	James	Jas	5	1341
2 Corinthians	2 Cor	13	1251	1 Peter	1 Pt	5	1347
Galatians	Gal	6	1268	2 Peter	2 Pt	3	1354
Ephesians	Eph	6	1277	1 John	1 Jn	5	1359
Philippians	Phil	4	1285	2 John	2 Jn	1	1365
Colossians	Col	4	1292	3 John	3 Jn	1	1367
1 Thessalonians	1 Thes	5	1298	Jude	Jude	1	1369
				Revelation	Rv	22	1372

and there is no one to help.^p

II

- 13 Many bulls* surround me;
fierce bulls of Bashan encircle me.
- 14 They open their mouths against me,
lions that rend and roar.^q
- 15 Like water my life drains away;
all my bones grow soft.
My heart has become like wax,
it melts away within me.
- 16 As dry as a potsherd is my throat;
my tongue sticks to my palate;
you lay me in the dust of death.*
- 17 Many dogs surround me;
a pack of evildoers closes in on me.
So wasted are my hands and feet
that I can count all my bones.^r
They stare at me and gloat;
- 19 they divide my garments among them;
for my clothing they cast lots.^s
- 20 But you, LORD, do not stay far off;
my strength, come quickly to help me.
- 21 Deliver me from the sword,
my forlorn life from the teeth of the dog.
- 22 Save me from the lion's mouth,
my poor life from the horns of wild
bulls.^t

III

- 23 Then I will proclaim your name to the
assembly;
in the community I will praise you:^{u*}
- 24 "You who fear the LORD, give praise!
All descendants of Jacob, give honor;
show reverence, all descendants of Israel!
- 25 For God has not spurned or disdained
the misery of this poor wretch,
Did not turn away* from me,
but heard me when I cried out.
- 26 I will offer praise in the great assembly;
my vows I will fulfill before those who
fear him.
- 27 The poor* will eat their fill;
those who seek the LORD will offer praise.
May your hearts enjoy life forever!"^v

IV

- 28 All the ends of the earth
will worship and turn to the LORD;
All the families of nations
will bow low before you.^w
- 29 For kingship belongs to the LORD,
the ruler over the nations.^x
- 30 *All who sleep in the earth
will bow low before God;
All who have gone down into the dust
will kneel in homage.
- 31 And I will live for the LORD;
my descendants will serve you.
- 32 The generation to come will be told of the
Lord,
that they may proclaim to a people yet
unborn
the deliverance you have brought.^y

PSALM 23*

The Lord, Shepherd and Host

1 A psalm of David.

I

- The LORD is my shepherd;*
there is nothing I lack.^z
- 2 In green pastures you let me graze;
to safe waters you lead me;
- 3 you restore my strength.
You guide me along the right path*
for the sake of your name.^a
- 4 Even when I walk through a dark valley,^{b*}
I fear no harm for you are at my side;
your rod and staff give me courage.

II

- 5 You set a table before me*
as my enemies watch;

p	Pss 35,22; 38,22; 71,12;	v	Pss 23,5; 69,33.
q	Pss 17,12; Jb 4,10; 1 Pt 5,8.	w	Pss 86,9; Tb 13,11; Is 45,22; 52,10; Zec 14,16.
r	Pss 109,24.	x	Pss 103,19; Ob 21; Zec 14,9.
s	Mt 27,35; Mk 15,24; Lk 23,34; Jn 19,24.	y	Pss 48,14-15; 71,18; 78,6; 102,19; Is 53,10.
t	Pss 7,2-3; 17,12; 35,17; 57,5; 58,7; 2 Tm 4,17.	z	Pss 80,2; 95,7; 100,3; Dt 2,7.
u	Pss 26,12; 35,18; 40,10; 109,30; 149,1; 2 Sm 22,50; Heb 2,12.	a	Prv 4,11.
		b	Jb 10,21-22; Is 50,10.

22, 13-14: *Bulls*: the enemies of the psalmist are also portrayed in less-than-human form, as wild animals (cf 17, 21-22). *Bashan*: a grazing land east of the Jordan, famed for its cattle. Cf Dt 32, 14; Ez 39, 18; Am 4, 1.

22, 16: *The dust of death*: the netherworld, the domain of the dead.

22, 23: *In the community I will praise you*: the person who offered a thanksgiving sacrifice in the temple recounted to the other worshipers the favor received from God and invited them to share in the sacrificial banquet. The final section (24-32) may be a summary or a citation of the psalmist's poem of praise.

22, 25: *Turn away*: literally, "hides his face from me," an important metaphor for God withdrawing from someone, e.g., Mi 3, 4; Is 8, 17; Pss 27, 9; 69, 18; 88, 15.

22, 27: *The poor*: originally the poor, who were dependent on God; the term (*'anawim*) came to include the religious sense of "humble, pious, devout."

22, 30: Hebrew unclear. The translation assumes that all on earth (28-29) and under the earth (30) will worship God.

Ps 23: God's loving care for the psalmist is portrayed under the figures of a shepherd for the flock (1-4) and a host's generosity toward a guest (5-6). The imagery of both sections is drawn from traditions of the exodus (Is 40, 11; 49, 10; Jer 31, 10).

23, 1: *My shepherd*: God as good shepherd is common in both the Old Testament and the New Testament (Ez 34, 11-16 and Jn 10, 11-18).

23, 3: *The right path*: connotes "right way" and "way of righteousness."

23, 4: *A dark valley*: a different division of the Hebrew consonants yields the translation "the valley of the shadow of death."

23, 5: *You set a table before me*: this expression occurs in an exodus context in Ps 78, 19. *As my enemies watch*: my enemies see that I am God's friend and guest.

23, 5: *Oint*: a perfumed ointment made from olive oil, used especially at banquets (Ps 104, 15; Mt 26, 7; Lk 7, 37, 46; Jn

you greet your brothers only, what is unusual about that? Do not the pagans do the same? **48** *So be perfect, just as your heavenly Father is perfect.

CHAPTER 6

Teaching about Almsgiving 1 *"[But] take care not to perform righteous deeds in order that people may see them; otherwise, you will have no recompense from your heavenly Father. **2** *When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward. **3** But when you give alms, do not let your left hand know what your right is doing. **4** so that your almsgiving may be secret. And your Father who sees in secret will repay you.

5 "When you pray, do not be like the hypocrites, who love to stand and pray in the synagogues and on street corners so that others may see them. Amen, I say to you, they have received their reward. **6** But when you pray, go to your inner room, close the door, and pray to your Father in secret. And your Father who sees in secret will repay you. **7** *In praying, do not babble like the pagans, who think that they will be heard because of their many words. **8** Do not be like them. Your Father knows what you need before you ask him.

The Lord's Prayer 9 *"[This is how you are to pray:

Our Father in heaven,
hallowed be your name,
10 *your kingdom come,
your will be done,
on earth as in heaven.
11 *Give us today our daily bread;
12 *and forgive us our debts,
as we forgive our debtors;
13 *and do not subject us to the final test,
but deliver us from the evil one.
14 *If you forgive others their transgressions,
our heavenly Father will forgive you. **15** *But if you do not forgive others, neither will your Father forgive your transgressions.

Teaching about Fasting 16 *"[When you fast, do not look gloomy like the hypocrites.

v Lk 11, 44; 19, 2; Dt 18, 13; Jas 1, 4; 1 Pt 1, 16; 1 Jn 3, 3.	a Piv 38, 8-9
w 20, 5.	b 18, 21-22; Sir 28, 2.
x Jn 12, 43.	c Jn 17, 15; 2 Thes 3, 3.
y Lk 11, 2-4.	d 18, 35; Sir 28, 1-5; Mk 11, 25.
z 28, 42.	e Jas 2, 13.

† Greek *perisseuō*) is cognate with the unusual (*perissōtō*) of

this verse.

5, 48: Perfect in the gospels this word occurs only in Matthew, here and in 18, 21. The Lucan parallel (6, 36) demands that the disciples be merciful.

6, 1-18: The sermon continues with a warning against doing good in order to be seen and gives three examples, almsgiving (2-4), prayer (5, 15), and fasting (16-18). In each, the conduct of the hypocrites (2) is contrasted with that demanded of the disciples. The sayings about reward found here and elsewhere (5, 12, 46; 10, 41-42) show that this is a genuine element of Christian moral exhortation. Possibly to underline the difference between the Christian idea of reward and that of the hypocrites, the evangelist uses two different Greek verbs to express the rewarding of the disciples and that of the hypocrites; in the latter case it is the verb *apochō*, a commercial term for giving a receipt for what has been paid in full (2, 5, 16).

6, 2: The hypocrites: the scribes and Pharisees, see 23, 13, 15, 23, 25, 27, 29. The designation reflects an attitude resulting not only from the controversies at the time of Jesus' ministry but from the opposition between Pharisaic Judaism and the church of Matthew. They have received their reward: they desire praise and have received what they were looking for.

6, 7-15: Matthew inserts into his basic traditional material an expansion of the material on prayer that includes the model prayer, the "Our Father." That prayer is found in Lk 11, 2-4 in a different context and in a different form.

6, 7: The example of what Christian prayer should be like contrasts it now not with the prayer of the hypocrites but with that of the pagans. Their babbling probably means their reciting a long list of divine names, hoping that one of them will force a response from the deity.

6, 9-13: Matthew's form of the "Our Father" follows the liturgical tradition of his church. Luke's less developed form also represents the liturgical tradition known to him, but it is probably closer than Matthew's to the original words of Jesus.

6, 9: Our Father in heaven: this invocation is found in many rabbinic prayers of the post-New Testament period. Hallowed be your name: though the "hallowing" of the divine name could be understood as reverence done to God by human praise and by obedience to his will, this is more probably a petition that God hallow his own name, i.e., that he manifest his glory by an act of power (cf. Ez 36, 23), in this case, by the establishment of his kingdom in its fullness.

6, 10: Your kingdom come: this petition sets the tone of the prayer, and inclines the balance toward divine rather than human action in the petitions that immediately precede and follow it. Your will be done, on earth as in heaven: a petition that the divine purpose to establish the kingdom, a purpose present now in heaven, be executed on earth.

6, 11: Give us today our daily bread: the rare Greek word *epiousios*, here daily, occurs in the New Testament only here and in Lk 11, 3. A single occurrence of the word outside of these texts and of literature dependent on them has been claimed, but the claim is highly doubtful. The word may mean daily or "future" (other meanings have also been proposed). The latter would conform better to the eschatological tone of the whole prayer. So understood, the petition would be for a speedy coming of the kingdom (today), which is often portrayed in both the Old Testament and the New under the image of a feast (Is 25, 6; Mt 8, 11; 22, 1-10; Lk 13, 29; 14, 15-24).

6, 12: Forgive us our debts: the word *debts* is used metaphorically of sins, "debts" owed to God (see Lk 11, 4). The request is probably for forgiveness at the final judgment.

6, 13: Jewish apocalyptic writings speak of a period of severe trial before the end of the age, sometimes called the "messianic woes." This petition asks that the disciples be spared that final test.

6, 14-15: These verses reflect a set pattern called "Principles of Holy Law." Human action now will be met by a corresponding action of God at the final judgment.

6, 16: The only fast prescribed in the Mosaic law was that of the Day of Atonement (Lv 16, 31), but the practice of regular

