

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 Demoniac	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 Demoniac	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 Demoniac 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 Demoniac			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
18 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	Ps 17,12; Jb 4,10; 1 Pt 5,8.	w	Ps 86,9; Tb 13,11; Is 45,22; 52,10; Zec 14, 16.
r	Ps 109,24.	x	Ps 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., Mt 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: *Oil*: a perfumed ointment made from olive oil, used especially at banquets (Ps 104, 15; Mt 26, 7; Lk 7, 37, 46; Jn

and he was in the desert until the day of his manifestation to Israel.

CHAPTER 2

The Birth of Jesus 1 *In those days a decree went out from Caesar Augustus that the whole world should be enrolled. 2 This was the first enrollment, when Quirinius was governor of Syria. 3 So all went to be enrolled, each to his own town. 4 And Joseph too went up from Galilee from the town of Nazareth to Judea, to the city of David that is called Bethlehem, because he was of the house and family of David, 5 to be enrolled with Mary, his betrothed, who was with child. 6 While they were there, the time came for her to have her child, 7 and she gave birth to her firstborn son. She wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.

8 Now there were shepherds in that region living in the fields and keeping the night watch over their flock. 9 The angel of the Lord appeared to them and the glory of the Lord shone around them, and they were struck with great fear. 10 The angel said to them, "Do not be afraid; for behold, I proclaim to you good news of great joy that will be for all the people. 11 For today in the city of David a savior has been born for you who is Messiah and Lord. 12 And this will be a sign for you: you will find an infant wrapped in swaddling clothes and lying in a manger." 13 And suddenly there was a multitude of the heavenly host with the angel, praising God and saying:

14 a**Glory to God in the highest

v Mt 5, 2; Mt 2, 6.	z Mt 1, 21; 16, 16; Jn 4,
w 1, 27; Mt 1, 18.	42; Acts 2, 36; 5, 31;
x Mt 1, 25.	Phil 2, 11.
y 1, 11, 26.	a 19, 38.

2, 1-2: Although universal registrations of Roman citizens are attested in 28 B.C., 8 B.C., and A.D. 14 and enrollments in individual provinces of those who are not Roman citizens are also attested, such a universal census of the Roman world under Caesar Augustus is unknown outside the New Testament. Moreover, there are notorious historical problems connected with Luke's dating the census when Quirinius was governor of Syria, and the various attempts to resolve the difficulties have proved unsuccessful. P. Sulpicius Quirinius became legate of the province of Syria in A.D. 6-7 when Judea was annexed to the province of Syria. At that time, a provincial census of Judea was taken up. If Quirinius had been legate of Syria previously, it would have to have been before 10 B.C. because the various legates of Syria from 10 B.C. to 4 B.C. (the death of Herod) are known, and such a dating for an earlier census under Quirinius would create additional problems for dating the beginning of Jesus' ministry (3, 1.23). A previous legateship after 4 B.C. (and before A.D. 6) would not fit with the dating of Jesus' birth in the days of Herod (1, 5; Mt 2, 1). Luke may simply be combining Jesus' birth in Bethlehem with his vague recollection of a census under Quirinius (see also Acts 5, 37) to underline the significance of this birth for the

and on earth peace to those on whom his favor rests."

The Visit of the Shepherds 15 When the angels went away from them to heaven, the shepherds said to one another, "Let us go, then, to Bethlehem to see this thing that has taken place, which the Lord has made known to us." 16 So they went in haste and found Mary and Joseph, and the infant lying in the manger. 17 When they saw this, they made known the message that had been told them about this

whole Roman world: through this child born in Bethlehem peace and salvation come to the empire.

2, 1: *Caesar Augustus*: the reign of the Roman emperor Caesar Augustus is usually dated from 27 B.C. to his death in A.D. 14. According to Greek inscriptions, Augustus was regarded in the Roman Empire as "savior" and "god," and he was credited with establishing a time of peace, the *pax Augusta*, throughout the Roman world during his long reign. It is not by chance that Luke relates the birth of Jesus to the time of Caesar Augustus: the real savior (11) and peace-bearer (14; see also 19, 38) is the child born in Bethlehem. The great emperor is simply God's agent (like the Persian king Cyrus in Is 44, 28-45; 1) who provides the occasion for God's purposes to be accomplished. *The whole world*: that is, the whole Roman world: Rome, Italy, and the Roman provinces.

2, 7: *Firstborn son*: the description of Jesus as *firstborn son* does not necessarily mean that Mary had other sons. It is a legal description indicating that Jesus possessed the rights and privileges of the firstborn son (Gn 27; Ex 13, 2; Nm 3, 12-13; 18, 15-16; Dt 21, 15-17). See the notes on Mt 1, 25 and Mk 6, 3. *Wrapped him in swaddling clothes*: there may be an allusion here to the birth of another descendant of David, his son Solomon, who though a great king was wrapped in swaddling clothes like any other infant (Wis 7, 4-6). *Laid him in a manger*: a feeding trough for animals. A possible allusion to Is 1, 3 LXX.

2, 8-20: The announcement of Jesus' birth to the shepherds is in keeping with Luke's theme that the lowly are singled out as the recipients of God's favors and blessings (see also 1, 48.52).

2, 11: The basic message of the infancy narrative is contained in the angel's announcement: this child is *savior*, *Messiah*, and *Lord*. Luke is the only synoptic gospel writer to use the title *savior* for Jesus (11; Acts 5, 31; 13, 23; see also 1, 69; 19, 9; Acts 4, 12). As *savior*, Jesus is looked upon by Luke as the one who rescues humanity from sin and delivers humanity from the condition of alienation from God. The title *christos*, "Christ," is the Greek equivalent of the Hebrew *mšiah*, "Messiah," "anointed one." Among certain groups in first-century Palestinian Judaism, the title was applied to an expected royal leader from the line of David who would restore the kingdom to Israel (see Acts 1, 6). The political overtones of the title are played down in Lk and instead the Messiah of the Lord (26) or the Lord's anointed is the one who now brings salvation to all humanity, Jew and Gentile (29-32). *Lord* is the most frequently used title for Jesus in Lk and Acts. In the New Testament it is also applied to Yahweh, as it is in the Old Testament. When used of Jesus it points to his transcendence and dominion over humanity.

2, 14: *On earth peace to those on whom his favor rests*: the peace that results from the Christ event is for those whom God has favored with his grace. This reading is found in the oldest representatives of the Western and Alexandrian text traditions and is the preferred one; the Byzantine text tradition, on the other hand, reads: "on earth peace, good will toward men." The peace of which Luke's gospel speaks (14; 7, 50; 8, 48; 10, 5-6; 19, 38.42; 24, 36) is more than the absence of war of the *pax Augusta*; it also includes the security and well-being characteristic of peace in the Old Testament.