

Questions for Gospel Harmony #31

Matthew 12.15-21; Mark 3.7-12

1. What is significant about the nationalities mentioned here by Mark? (Matthew 12.15-16; Mark 3.7-8):
2. Explain the following statements from Isaiah's prophecy and how they are fulfilled in Jesus (Matthew 12.17-21):
 - My Servant whom I have chosen, my Beloved in whom My soul well pleased
 - I will put my Spirit upon Him
 - He will declare justice to the Gentiles
 - He will not quarrel nor cry out, nor will anyone hear His voice in the streets. A bruised reed He will not break, and smoking flax He will not quench
 - Till He send forth justice to victory
3. Why did Jesus tell His disciples to keep a "small boat ready"? What compelled the multitudes keep coming to Jesus in such numbers? (Mark 3.9-12)

Matthew 12.15-21; Mark 3.7-12

Jesus Heals a Multitude By the Sea of Galilee

But when Jesus knew it, He withdrew from there with His disciples to the sea. And great multitudes from Galilee and from Judea and Jerusalem and Idumea and beyond the Jordan; and those from Tyre and Sidon, a great multitude, when they heard how many things He was doing came unto Him and followed Him, and He healed them all. Yet He warned them not to make Him known, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "Behold! My Servant whom I have chosen, my Beloved in whom My soul is well pleased! I will put My Spirit upon Him, and He will declare justice to the Gentiles. He will not quarrel nor cry out, nor will anyone hear His voice in the streets. A bruised reed He will not break, and smoking flax He will not quench, till He sends forth justice to victory; and in His name Gentiles will trust." So He told His disciples that a small boat should be kept ready for Him because of the multitude, lest they should crush Him. For He healed many, so that as many as had afflictions pressed about Him to touch Him. And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, "You are the Son of God." But He sternly warned them that they should not make Him known.

Questions for Gospel Harmony #32

Matthew 10.2-4; Mark 3.13-19; Luke 6.12-16

1. What did Jesus do before selecting His apostles? What was the purpose of this action? (Mark 3.13; Luke 6.12)

2. What does the word “disciple” mean? What does the word “apostle” mean? What significance, if any, is there in Jesus selecting 12 apostles? What were Jesus’ intentions for these twelve apostles? (Mark 3.14-5; Luke 6.13)

Special Question: The names of the Apostles are listed four times: Matthew 10.2-4; Mark 3.16-19; Luke 6.14-16; Acts 1.13. What, if any, meaningful differences do you see in the listings? What might these differences mean?

Special Question: Answer the following questions about the Apostles –

- Why is Peter always named first? What does the name “Peter” mean? Why did Jesus give Simon this name?
- Why did Jesus call James and John, “Boanerges”?
- By what other name is the apostle Bartholomew known?
- Simon (not Peter) is called a Cananite by Matthew. What does this mean?
- Each list makes a statement about Judas Iscariot. Based on these statements, do you think Judas was always a hypocrite, or that in the beginning he was a true disciple?

Matthew 10.2-4; Mark 3.13-19; Luke 6.12-16

The Selection of the Twelve Disciples

Now it came to pass in those days that He went out, up on the mountain to pray, and continued all night in prayer to God. And when it was day, He called His disciples to Himself; those He Himself wanted. And they came to Him. And from them He chose (appointed) twelve that they might be with Him and that He might send them out to preach, and to have power to heal sicknesses and to cast out demons: whom He named apostles. The names of the apostles are these: first, Simon, who is called, whom He also named, Peter, and Andrew his brother; James the son of Zebedee, and John the brother of James, to whom He gave the name Boanerges, that is, "Sons of Thunder"; Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus (Judas the son of James); Simon the Cananite, called the Zealot, and Judas Iscariot, who also betrayed Him (became a traitor).

Questions for Gospel Harmony #33 – The Sermon on the Mount (Part 1)

Matthew 5.1-12; Luke 6.17-26

Special Question: Are Matthew 5-7 and Luke 6.17-49 describing the same event? If not, how do we account for the similarities?

1. Why does Matthew remark that Jesus “opened His mouth” to teach? Who was the audience of this sermon? (Matthew 5.1-2; Luke 6.13)

Special Question: Based on our harmony of the Gospels, the Sermon on the Mount is inserted by Matthew out of chronological sequence. Why do you think Matthew chose to place the Sermon in this part of his Gospel?

Special Question: What does the word “beatitude” mean? Why is this word often used to describe Jesus’ teachings in Matthew 5.1-12?

EXTRA SPECIAL QUESTION: In the beatitudes, Jesus uses a poetic device called parallelism. There are three kinds of parallelism: synonymous, antithetical, and synthetic. Which one is Jesus using here? What bearing might this have on properly interpreting the beatitudes?

Questions for Gospel Harmony #33 – The Sermon on the Mount (Part 2)

Matthew 5.3-12; Luke 6.20-26

1. Define the terms: “poor in spirit” and “kingdom of Heaven/kingdom of God.” In what sense is the kingdom “theirs” and why is this the case? (Matthew 5.3; Luke 6.20)
2. Does the phrase “those who mourn” refer generally to all sad people, or to people who are mourning for a specific reason? How shall they be comforted? (Matthew 5.4)
3. What does it mean to be “meek”? Define the phrase: “they shall inherit the earth.” How will this happen? (Matthew 5.5)
4. What does it mean to “hunger and thirst for righteousness”? How shall they be filled? (Matthew 5.6)
5. What does it mean to be “merciful”? How shall they obtain mercy? (Matthew 5.7)

6. Define the terms: “pure in heart” and “they shall see God.” What is it about a pure heart that enables a person to “see God”? (Matthew 5.8)

7. What is a “peacemaker”? What does it mean to be “called the sons of God” and why would peacemakers be called this? (Matthew 5.9)

8. What does it mean to be persecuted “for righteousness sake” or for Jesus’ sake? Jesus gives three reasons why Christians should be happy when they are persecuted, what are they?

9. In Matthew’s account, Jesus mentions those who are “poor *in spirit*” or “hunger and thirst *for righteousness*,” but in Luke’s account Jesus simply says “you poor” or “you who hunger.” Is there a difference between these beatitudes in Matthew and Luke? Is Matthew discussing a spiritual condition and Luke a physical condition? (Luke 6.20-21)

10. In Luke’s account, Jesus says “Blessed are you who hunger *now*...” and “who weep *now*...” for you “*shall* be filled” and “you *shall* laugh.” When would this change occur? (Luke 6.21)

11. Luke’s accounts lists three “woes” in contrast to the beatitudes. What does the word “woe” mean? What do these woes teach us?

Questions for Gospel Harmony #33 – The Sermon on the Mount (Part 3)

Matthew 5.13-16

Special Question: Bible scholars often call the teachings in Matthew 5.13-16 “the Similitudes.” What does this expression mean and why does it describe these teachings?

Special Question: What was the primary use of salt in the ancient world and how does this information help us understand Jesus teaching in Matthew 5.13-14?

1. Explain the following phrases (Verses 13-14):
 - Salt of the earth
 - If the salt loses its flavor how shall it be seasoned?
 - It is then good for nothing but to be thrown out and trampled underfoot by men
2. What is the relation between the statements “You are the light of the world” and “a city set upon a hill cannot be hidden”? What might Jesus be representing by the figure of someone lighting a candle and putting it under a basket? How do Christians let their light shine before men?

Questions for Gospel Harmony #33 – The Sermon on the Mount (Part 4)

Matthew 5.17-20

1. What is “the Law and the Prophets”? What is the difference between “destroying” and “fulfilling”? Which did Jesus come to do? (Verse 17)
2. Explain the following phrases (Verse 18):
 - Till Heaven and Earth pass away
 - Jot or Tittle
 - Till All is Fulfilled
3. Who shall be called “least” and “great” in the Kingdom of Heaven? What do these descriptions mean? Why would what a man did or taught in relation to the commandments of the Law effect his standing in the Kingdom of Heaven? (Verse 19)
4. What does it mean for “your righteousness to exceed the righteousness of the scribes and the Pharisees”? (Verse 20)

Questions for Gospel Harmony #33 – The Sermon on the Mount (Part 5)

Matthew 5.21-26

Special Question: In Matthew 5.21-48, Jesus repeated says this formula: “You have heard it was said...” then “But I say unto you...” Some suggest that Jesus is comparing Jewish tradition to the correct understanding of the Law of Moses. Others say that Jesus is comparing the Law of Moses to His own teachings. Others say there is a combination of both. Which of these do you believe is accurate, and why?

1. Who were “those of old”? Where did Jesus audience hear “You shall not murder”? What kind of “judgment” were murders in danger of? (Verse 21)
2. What kind of anger is Jesus referring to? Is this the same sort of judgment as mentioned in the previous verse? Define the terms: “raca” and “the council.” How would a disciple of Christ be in danger of the council? Is there a progression of consequences in these verses? If so, why is it worse to call a person “you fool” than to call him “raca”? (Verse 22)
3. Why does Jesus begin verse 23 with “Therefore”? What does it mean to “bring a gift to the altar”? Who is responsible to seek reconciliation in these verses? (Verses 23-24)
4. What does it mean to “agree with your adversary quickly”? What will happen if this instruction is not followed? (Verses 25-26)

Answers for Gospel Harmony #33 – The Sermon on the Mount (Part 6)

Matthew 5.27-30

1. Where did Jesus' audience hear that "you shall not commit adultery"? What does it mean to "commit adultery" in this context? (Verse 27)

2. Define the following phrases (Verse 28):
 - Whoever looks at a woman to lust for her
 - Has already committed adultery
 - In his heart

3. Why does Jesus specify your "right eye" and your "right hand"? Should these verses be taken literally? If not, what do they mean? (Verses 28-30)

Special Question: What is a modern application that these teachings might have for Christians living the technological and internet age?

Special Question: What is the point of contrast between the Law of Moses and the Law of Christ in these verses?

Questions for Gospel Harmony #33 – The Sermon on the Mount (Part 7)

Matthew 5.31-32

1. Jesus quotes Deuteronomy 24.1-4. What did these verses teach about divorce under the Law of Moses? (Verse 27)

2. In Matthew 5.32 Jesus uses the word “except” – what is the rule He is laying down and what is the exception? What happens if a person divorces his or her spouse without the exception?

Special Question: What does “sexual immorality” entail? In the previous verses we learn that “looking to lust” is “adultery in the heart.” Would looking to lust (i.e. using pornography) be a scriptural cause for divorcing a spouse?

Special Question: According to these scriptures, may a person who is divorced for sexual immorality ever marry again?

Questions for Gospel Harmony #33 – The Sermon on the Mount (Part 8)

Matthew 5.33-37

1. Is Jesus citing a man-made tradition in this place, or is He quoting from the Law of Moses? If He is quoting from the Law, what specific scriptures, and what do they mean? Does the New Testament indicate that there were erroneous, man-made traditions about swearing oaths in the time of Christ? If so, what was wrong with these traditional theories? (Verse 33)
2. Explain the statement: “Do not swear at all.” Why does Jesus list “heaven,” “God’s throne,” “earth,” “Jerusalem,” or “your head” as things you should not swear by? What reasons does Jesus give for why one should not swear by these things? (Verses 34-36)
3. What does it mean to “let your yes be yes and your no, no”? Explain the phrase, “anything more than this is from the evil one.” (Verse 37)

Special Question: The following examples are supposed to be New Testament cases of scriptural swearing: Matthew 26.63; 2 Corinthians 1.23; Romans 1.9; Galatians 1.20; Philippians 1.8; 1 Corinthians 15.31; Revelation 10.5-6. If this is true, how do we reconcile these examples with Jesus' command to "not swear at all"?

Special Question: Would these verses prohibit a person from taking an oath to tell the truth in a courtroom setting? Is there a difference between saying "I affirm" and "I swear"? Would these scriptures prohibit making wedding vows? If not, why not?

Special Question: If these verses are making a contrast between the Law of Moses and the Law of Christ, what is it?

3. To whom did Jesus say we should direct our prayers? Explain the phrases: "Hallowed be your name" and "Your kingdom come." Will God's will ever really be done on earth as it is in heaven? What is the significance of asking for "daily bread"? How did Jesus say that we should ask for forgiveness? What kind of "debts" is Jesus discussing? When Jesus says we should ask God to "lead us not into temptation," does this imply that otherwise God *would* lead us into temptation? Who is "the evil one" and how does God deliver us from him? (Matthew 6.9-13)

4. What will happen if we forgive other men for their "trespasses"? What will happen if we will not forgive others? (Matthew 6.14-15)

5. What does it mean to "fast"? Do Jesus' words imply that Christians should practice fasting? When and how often do you think Christians should fast? How do hypocrites fast and how does Jesus say that Christians should fast? (Matthew 6.16-18)

4. What does it mean in this context “to worry”? What does Jesus say we should not worry about? Explain the phrase: “Is not life more than food and the body more than clothing?” What examples from nature does Jesus use to explain why Christians should not worry about food or clothing, and what point is He making with these examples? Explain the phrase: “Which of you by worrying can add one cubit to his stature?” (Matthew 6.25-30)

5. Explain the following phrases (Matthew 6.31-34):

- “after all these things the Gentiles seek”

- “Seek first the Kingdom of God and His righteousness”

- “and all these things will be added to you”

- “Sufficient for the day is its own trouble”

Questions for Gospel Harmony #33 – The Sermon on the Mount (Part 13)

Matthew 7.1-6; Luke 6.37-42

1. What is meant by the prohibition “judge not”? What is the benefit of following this instruction? Explain the phrase: “good measure, pressed down, shaken together, and running over will be put into your bosom.” How will our judgment toward others effect the way in which we are judged? (Matthew 7.1-2; Luke 6.37-38)

Special Question: Is Jesus teaching here that if we ignore sin in the lives of others then God will ignore sin in our lives? If this is not what Jesus means, explain.

2. What is the meaning of this “parable”? How do these three statements about the blind leading the blind, disciples being above their teachers, and people with planks in their own eyes observed specks in the eyes of their brethren, relate the theme of judging? (Matthew 7.4-5; Luke 6.39-42)
3. What does it mean to “give what is holy to the dogs” or to “cast your pearls before swine”? Why does Jesus say this should not be done? How does this instruction relate to the theme of judging? (Matthew 7.6)

Matthew 7.1-6; Luke 6.37-42

Judge not, that you be not judged, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you. And He spoke a parable to them: "Can the blind lead the blind? Will they not both fall into the ditch? A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher. And why do you look at the speck in your brother's eye, but do not consider the plank in your own eye? Or how can you say to your brother, 'Let me remove the speck from your eye'; and look, a plank is in your own eye? Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye. Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.

Questions for Gospel Harmony #33 – The Sermon on the Mount (Part 14)

Matthew 7.7-11/Matthew 7.12; Luke 6.31

1. What must a person do in for something to be given, or to find something, or to have a door opened up for him? To whom does this principle apply? What is the specific subject to which Jesus is applying this principle in this context? (Matthew 7.7-8)
2. Explain the statements: “Or what man is there among you who, if his son asks for bread, will give him a stone? Or if he asks for a fish, will he give him a serpent?” Why does Jesus say that His audience is “evil”? What are the “good things” that Jesus says the Father in Heaven will give to those who ask Him? (Matthew 7.11)
3. How does Jesus say that we should treat others? Explain the phrase: “For this is the Law and the Prophets.” What is significant about the word “therefore” in Matthew 7.12? (Matthew 7.12; Luke 6.31)

Special Question: Is this teaching, commonly called, “the Golden Rule” original to Jesus? How does it differ from similar teachings from other religious leaders and philosophers?

Matthew 7.12; [Luke 6.31](#)

Therefore, whatever you want men to do to you, [just as you want men to do to you](#), you do also to them [likewise](#), for this is the Law and the Prophets.

Questions for Gospel Harmony #33 – The Sermon on the Mount (Part 15)

Matthew 7.13-14/Matthew 7.15-20; Luke 6.43-45

1. What are the differences between the gate that leads to life and the gate that leads to destruction? (Matthew 7.7-8)
2. What is a “false prophet”? Why does Jesus say that we should “beware of” them? Explain the illustration of wolves in sheep’s clothing. (Matthew 7.15)
3. How will a person “know” a false prophet? What is the “fruits” of a false prophet? Explain the statements: “Even so, every good tree bears good fruit, but a bad tree bears bad fruit. **For a good tree does not bear bad fruit, nor does a bad tree bear good fruit.** A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.” What is the fate of trees that do not bear good fruit and what does this illustration mean? (Matthew 7.16-20; Luke 6.43-44)
4. What is “the treasure” of a man’s heart? What is the connection between a man’s heart and what he speaks? How does this statement relate to the context of identifying false prophets? (Luke 6.45)

Matthew 7.15-20; Luke 6.43-45

Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit, but a bad tree bears bad fruit. **For a good tree does not bear bad fruit, nor does a bad tree bear good fruit.** A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. For every tree is known by its own fruit. **For men do not gather figs from thorns, nor do they gather grapes from a bramble bush.** Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore, by their fruits you will know them. **A good man out of the good treasure of his heart brings forth good; and an evil man out of the evil treasure of his heart brings forth evil. For out of the abundance of the heart his mouth speaks.**

Questions for Gospel Harmony #33 – The Sermon on the Mount (Part 16)

Matthew 7.21-23; Luke 6.46/Matthew 7.24-27; Luke 6.47-49

1. What is the significance of the repetition: “Lord, lord”? What does it mean to “enter the kingdom of Heaven” and who will enter? What is “that day”? What will the people say they have done? What kind of works are these? What does it mean to have done these things “in your name”? (Matthew 7.22; Luke 6.46)
2. Explain the following phrases (Matthew 7.23):
 - I never knew you
 - Depart from me
 - You who practice lawlessness
3. What is the difference between the two “hearers” mentioned by Jesus? Explain the illustration of the two builders and how it describes those who do or do not do the things Jesus teaches. (Matthew 7.16-20; Luke 6.43-44)

Matthew 7.21-23; [Luke 6.46](#)
Matthew 7.24-27; [Luke 6.47-49](#)

[But why do you call Me 'Lord, Lord,' and not do the things which I say?](#) Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'

"Therefore whoever [come to me](#), hears these sayings of Mine, and does them, [I will show him who he is like](#), I will liken him to a wise man who [building a house, who dug deep and laid the foundation on the rock](#): and the rain descended, the floods came {and} [arose, and the stream](#) and the winds blew and beat [vehemently](#) on that house; and it did not fall, for it was founded on the rock. But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house [on earth without a foundation](#) - on the sand: and the rain descended, the floods came, [the stream beat vehemently](#), and the winds blew and beat on that house; and it [immediately](#) fell. And great was its fall [and ruin](#)."

Questions for Gospel Harmony #33 – The Sermon on the Mount (Parts 9 & 10)

Matthew 5.38-48

1. Where has Jesus audience heard these words? Explain the meaning of “an eye for an eye and a tooth for a tooth.” (Verse 38)
2. What does Jesus tell us not to do when we are assaulted by an evil person? How does Jesus say we should react to loss of honor, property, and freedom? Why must Christians react this way? What good would it accomplish? (Verses 39-42)

Special Question: Do you think that Jesus teachings in Matthew 5.38-42 forbid a Christian from killing in order to defend against a criminal or persecutor? Please explain.

3. Where had Jesus audience heard that they should “love their neighbor and hate their enemy”? Is this taught in the Old Testament? (Verse 43)
4. How does Jesus say that Christians should treat those who “curse,” “hate,” “spitefully use,” and “persecute” them? Why should Christians treat our enemies this way? What does Jesus mean when He says, “Therefore, you shall be perfect...” (Verses 44-48)

Special Question: Do you think Jesus teachings in Matthew 5.43-48 forbid a Christian from killing as an agent of the government (i.e. in war or police action)? Please explain.

Questions for Gospel Harmony #34

Matthew 8.1, 5-13; Luke 7.1-10

Special Question: There is an apparent discrepancy between Matthew and Luke. Matthew describes the Centurion as present and engaged in a conversation with Jesus; Luke states that he was not present but communicated only through messengers. How are these seeming differences reconciled?

1. What was a Centurion? Was this man Jewish? What had he done for the Jewish people in Capernaum and why would he have done this? What made him think that Jesus could heal his servant? (Matthew 8.1, 5-7; Luke 7.1-5)
2. Why would the Centurion have felt uncomfortable having Jesus in His home? (Matthew 8.8; Luke 7.6-7)
3. Explain the statement: “For I also am a man placed under authority, having soldiers under me. And I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” Why did these things convince the Centurion that Jesus could heal his servant without being physically present? Why did Jesus call this statement an example of “great faith” – even more than He had found in Israel? (Matthew 8.9-10; Luke 7.8-9)
4. Explain the statement: “And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth.” Why does Jesus say this in this place? (Matthew 8.11-13; Luke 7.10)

Matthew 8.1, 5-13; Luke 7.1-10

When He concluded all His sayings in the hearing of the people He had come down from the mountain, [and] great multitudes followed Him. He entered Capernaum. Now when Jesus had entered Capernaum, a certain centurion's servant, who was dear to him, was sick and ready to die. So when he heard about Jesus, he sent elders of the Jews to Him, pleading with Him to come and heal his servant: saying, "Lord, my servant is lying at home paralyzed, dreadfully tormented." And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving, "for he loves our nation, and has built us a synagogue." And Jesus said to him, "I will come and heal him." Then Jesus went with them. And when He was already not far from the house, the centurion sent friends to Him, saying to Him, "Lord, do not trouble Yourself, for I am not worthy that You should enter under my roof. Therefore I did not even think myself worthy to come to You. But only speak a word, and my servant will be healed. For I also am a man placed under authority, having soldiers under me. And I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it." When Jesus heard these things, He marveled at him, and turned around and said to the crowd that followed Him, "Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth." Then Jesus said to the centurion, "Go your way; and as you have believed, so let it be done for you." And his servant was healed that same hour. And those who were sent, returning to the house, found the servant well who had been sick.

Questions for Gospel Harmony #35/36

Luke 7.11-17

Matthew 11.2-30; Luke 7.18-35

1. What would have been the condition of a widow whose only son died in that time period? Why did “great fear” come upon the people? Explain the phrase “God has visited His people.” (Luke 7.11-17)

Special Question: It appears in this and other verses that there were some disciples of John who continued following him even after he began directing people to follow Jesus. Why do you think the people would have chosen to follow John instead of Christ?

2. What is meant by the expression “the Coming One”? (Matthew 11.2-3; Luke 18.18-20)

Special Question: Do you think John was doubting that Jesus is truly the Christ? Why, or why not? Is it a sin to have doubts about Jesus or God?

3. How did Jesus respond to John’s question? What is the significance of the miracles He worked on this occasion? (Matthew 11.4-6; Luke 7.22-23)

4. Explain these questions: “What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft clothing are in kings’ houses.” What did Jesus mean by these questions? (Matthew 11.7-8; Luke 7.24-25)

5. What did Jesus mean when He said that John was “more than a prophet”? What did Jesus mean when He said “there has not risen one greater than John”? How is the “least in the kingdom” greater than John? (Matthew 11.9-11; Luke 7.26-28)

6. Explain the following statements (Matthew 11.12-15)
 - And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force.

 - For all the prophets and the law prophesied until John.

 - If you are willing to receive it, he is Elijah who is to come.

7. How did the tax collectors “justify God”? What did the Pharisee reject when they were not baptized by John? (Luke 7.29-30)

Matthew 11.2-30; Luke 7.18-35

Then the disciples of John reported to him concerning all these things. And when John had heard in prison about the works of Christ, calling two of his disciples, sent them to Jesus and said to Him, "Are You the Coming One, or do we look for another?" When the men had come to Him, they said, "John the Baptist has sent us to You, saying, 'Are You the Coming One, or do we look for another?'" And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight. Jesus answered and said to them, "Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them. And blessed is he who is not offended because of Me." As they departed, Jesus began to say to the multitudes concerning John: "What did you go out into the wilderness to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Indeed, those who wear soft clothing are in kings' houses. But what did you go out to see? A prophet? Yes, I say to you, and more than a prophet. For this is he of whom it is written: 'Behold, I send My messenger before Your face who will prepare Your way before You.' For I say to you, among those born of women there is not a greater prophet than John the Baptist; there has not risen one greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffers violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if you are willing to receive it, he is Elijah who is to come. He who has ears to hear, let him hear!" And when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John. But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him.

Questions for Gospel Harmony #37

Matthew 11.16-24; Luke 7.31-35

1. What did Jesus mean by the phrase “this generation”? Explain the metaphor of the children playing in the market place. How did this describe the people about whom Jesus was speaking? (Matthew 11.16-17; Luke 7.31-32)

2. What does Jesus mean when He says that John the Baptist came “neither eating bread nor drinking wine,” but that “the Son of Man” did both? Why did the people accuse John of having a demon? Do these words of Jesus imply that He used beverage alcohol? Why, or why not? Explain the statement: “Wisdom is justified by her children.” (Matthew 11.18-19; Luke 7.33-35)

3. Why did Jesus rebuke the cities of Chorazin and Bethsaida? Why does Jesus mention the ancient cities of Tyre and Sidon? Explain the phrase: “And you, Capernaum, who are exalted to heaven, will be brought down to Hades...” (Matthew 11.4-6; Luke 7.22-23)

Special Question: Jesus says that “it will be more tolerable in the day of judgment” for Tyre and Sidon than for Chorazin and Bethsaida. Does this mean that all men will not be judged by the same standard? Does this imply degrees of punishment? If not, what does it mean? Explain your answer.

Matthew 11.16-24; Luke 7.31-35

And the Lord said, "To what then shall I liken the men of this generation, and what are they like? They are like children sitting in the marketplace and calling to their companions, and saying: 'We played the flute for you, and you did not dance; We mourned to you, and you did not lament [or] weep.' For John the Baptist came neither eating bread nor drinking wine, and you say, 'He has a demon.' The Son of Man has come eating and drinking, and you say, 'Look, a glutton and a winebibber, a friend of tax collectors and sinners!' But wisdom is justified by all her children." Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you."

Questions for Gospel Harmony #38

Matthew 11.25-30

1. At what “time” did Jesus say these things, and why is this important? What are “these things” and what did Jesus mean by saying that God had “hidden these things from the wise and prudent and revealed them unto babes”? Why would Jesus thank God for doing this? (Verses 25-26)

2. Explain the following phrases (Verse 27):
 - “All things have been delivered to me by the Father”
 - “No one knows the Son except the Father”
 - “Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him.”

3. To whom is this invitation offered? What kind of labor and rest is Jesus discussing here? What does it mean to “take [Jesus’] yoke upon you”? Why does Jesus describe Himself as “gentle and lowly in heart”? (Verses 28-30)

Questions for Gospel Harmony #39

Luke 7.36-50

1. Why does the scripture describe this woman as “a sinner”? What was the significance of the fragrant oil being in an alabaster flask? What did the woman do to Jesus? What did these actions indicate about her attitude toward Him? (Verses 36-38)
2. What did the Pharisee say about Jesus, and how did he express his feelings? Why does this make Jesus’ response impressive? (Verses 39-40)
3. According to your research what would these debts equal in modern currency? Did Simon answer Jesus’ question correctly? (Verses 41-42)
4. Why did Jesus say that “her sins were forgiven”? What does this teach us about God’s forgiveness? (Verses 43-47)
5. Why were those present at the feast shocked to hear Jesus tell this woman that her sins were forgiven? Explain the statement: “Your faith has saved you.” (Verses 48-50)