

Questions for Gospel Harmony #40 & 41

Luke 8.1-3

1. What does Luke mean when he says that these women, and others, “provided for Him from their substance?” (Verses 1-3)

Special Question: Describe the significant role of Mary Magdalene in the life and ministry of Jesus. What is meaningful about Luke mentioning these women as playing an important role in the life of Jesus?

Matthew 12.22-37; Mark 3.19-30; Luke 11.14-23

1. Who accused Jesus of being “out of His mind” and why did they make this accusation? (Mark 3.19-21)

2. Reconcile Luke’s statement that the demon was mute, and Matthew’s statement that the man was deaf and mute. How did the crowd react when they saw this miracle? Who did they suggest that Jesus was, and what did this title mean? (Matthew 12.22-23; Luke 11.14)

3. Who is Beelzebub? Who accused Jesus of being possessed by this entity and working by his power? Who asked Jesus to work “a sign from heaven” and why did they ask for this? (Matthew 12.24; Mark 3.22; Luke 11.15-16)

4. Explain the statement that Jesus “knew their thoughts.” Why does Mark call Jesus’ teaching in the following verses “parables”? (Matthew 12.25; Mark 3.23; Luke 11.17)

5. Explain Jesus’ first argument: That a house divided against itself cannot stand (Matthew 12.25-26; Mark 3.23-26; Luke 11.17-18).

6. Explain Jesus’ second argument: That the “sons” of the Pharisees would judge them for their accusation against Him (Matthew 12.27; Luke 11.19).

7. Explain the phrase “the finger of God.” Explain Jesus’ third argument: That if Jesus cast out demons by the Spirit of God, then the Kingdom of God had come upon His listeners. Explain the phrase: “The Kingdom of God has come upon you” (Matthew 12.28; Luke 11.20).

8. Explain Jesus’ fourth argument: That no one can plunder a strong man’s house unless he first binds the strong man (Matthew 12.29; Mark 3.27; Luke 11.21-22).

9. Explain the statement: "He who is not with Me is against Me, and he who does not gather with Me scatters abroad." To whom were these words directed? (Matthew 12.30; Luke 11.23)
10. What is "blasphemy against the Spirit"? What does it mean to "speak a word against the Son of Man," and how is this different from blaspheming the Spirit? Why will "every sin and blasphemy be forgiven" except the blasphemy against the Spirit? Explain the phrases: "**it will not be forgiven him, either in this age or in the age to come**" and "**subject to eternal condemnation.**" What reason does Mark give for Jesus making this comment about the blasphemy against the Holy Spirit? (Matthew 12.31-32; Mark 3.28-29)

Special Question: Do you think it is possible to commit the blasphemy against the Holy Spirit today? Could a Christian commit this sin?

11. Explain the phrases: "Either make the tree good and its fruit good, or else make the tree bad and its fruit bad" and "How can you, being evil, speak good things?" What is an "idle word"? How will our words effect our experience on the Day of Judgment? (Matthew 12.33-37)

Matthew 12.22-37; Mark 3.19-30; Luke 11.14-23

And they went into a house. Then the multitude came together again, so that they could not so much as eat bread. But when His own people *about this*, they went out to lay hold of Him, for they said, "He is out of His mind." Then He was casting out a demon, and it was mute: one was brought to Him who was demon-possessed, blind and mute; and He healed him, so it was, when the demon had gone out, that the blind and mute man both spoke and saw. And all the multitudes marveled, were amazed, and said, "Could this be the Son of David?" Now when the Pharisees, and the scribes who came down from Jerusalem, heard it they said, "This fellow does not cast out demons except by Beelzebub, the ruler of the demons. He has Beelzebub!" Others, testing Him, sought from Him a sign from heaven. But Jesus knew their thoughts, and He called them to Himself and said to them in parables: "How can Satan cast out Satan? Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. If Satan casts out Satan, he is also divided against himself. How then will his kingdom stand? And if Satan has risen up against himself, and is divided, he cannot stand, but has an end. Because you say I cast out demons by Beelzebub. And if I cast out demons by Beelzebub, by whom do your sons cast them out? Therefore they shall be your judges. But if I cast out demons by the Spirit of God, with the finger of God, surely the kingdom of God has come upon you. When a strong man, fully armed, guards his own palace, his goods are in peace. But when a stronger than he comes upon him and overcomes him, he takes from him all his armor in which he trusted, and divides his spoils. No one can enter a strong man's house and plunder his goods, unless he first binds the strong man. And then he will plunder his house. He who is not with Me is against Me, and he who does not gather with Me scatters abroad. Therefore, assuredly, I say to you, all sins will be forgiven the sons of men, and whatever blasphemies they may utter; but the blasphemy against the Spirit will not be forgiven men. Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come. But he who blasphemes against the Holy Spirit never has forgiveness, but is subject to eternal condemnation"—because they said, 'He has an unclean spirit.' "Either make the tree good and its fruit good, or else make the tree bad and its fruit bad; for a tree is known by its fruit. Brood of vipers! How can you, being evil, speak good things? For out of the abundance of the heart the mouth speaks. A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned."

Questions for Gospel Harmony #42

Luke 8.1-3

1. Who asked for a sign from Jesus? What did Jesus say to them? What was the reason for this response? What sign did Jesus say would be given to this generation? (Matthew 12.38-39; Luke 11.29)
2. What is the “sign of the prophet Jonah”? How did the experience of Jonah correspond to the experience of Jesus? What will the “men of Nineveh” do to the men of “this generation” and why? Why does Jesus describe Himself as “a greater than Jonah”? (Matthew 12.40-41; Luke 11.30)
3. Who is “the queen of the South”? Why will she “rise up in judgment against the “men of this generation”? Why does Jesus describe Himself as “a greater than Solomon”? (Matthew 12.42; Luke 11.31)
4. Explain this parable about “an unclean spirit.” To what is Jesus referring here? Explain the statement: “the last state of that man is worse than the first.” (Matthew 12.43-45; Luke 11.24-26)
5. Why does this woman cry out these words? What does this cry mean? Who is “more blessed” than the mother of Jesus? (Luke 11.27-28)
6. How does Jesus use these parables about light and darkness in this context? (Luke 11.33-36)

Matthew 12.22-37; Luke 11.14-23

And while the crowds were thickly gathered together some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You." But He answered and said to them, "This is an evil generation. It seeks a sign – an evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth; as Jonah became a sign to the Ninevites, so also the Son of Man will be to this generation. The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. The queen of the South will rise up in the judgment with the men of this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here. When an unclean spirit goes out of a man, he goes through dry places, seeking rest, and finds none. Then he says, 'I will return to my house from which I came.' And when he comes, he finds it empty, swept, and put in order. Then he goes and takes with him seven other spirits more wicked than himself, and they enter and dwell there; and the last state of that man is worse than the first. So shall it also be with this wicked generation." And it happened, as He spoke these things, that a certain woman from the crowd raised her voice and said to Him, "Blessed is the womb that bore You, and the breasts which nursed You!" But He said, "More than that, blessed are those who hear the word of God and keep it! No one, when he has lit a lamp, puts it in a secret place or under a basket, but on a lampstand, that those who come in may see the light. The lamp of the body is the eye. Therefore, when your eye is good, your whole body also is full of light. But when your eye is bad, your body also is full of darkness. Therefore take heed that the light which is in you is not darkness. If then your whole body is full of light, having no part dark, the whole body will be full of light, as when the bright shining of a lamp gives you light.

Questions for Gospel Harmony #43/#44

Matthew 12.46-50; Mark 3.31-35; Luke 8.19-21

1. Who told Jesus that his family was seeking him? How do we explain the differences between the accounts on this matter? Who did Jesus say is His “mother and brothers and sisters”? What does this saying mean?

Luke 11.37-54

1. Why did the Pharisee marvel at Jesus? What was the origin and nature of this custom? (Luke 11.37-38)
2. Explain the following statements (Luke 11.39-44)
 - “Now you Pharisees make the outside of the cup and dish clean, but your inward part is full of greed and wickedness. Foolish ones! Did not He who made the outside make the inside also?”
 - “Give alms of such things as you have; then indeed all things are clean to you”
 - “But woe to you Pharisees! For you tithe mint and rue and all manner of herbs, and pass by justice and the love of God. These you ought to have done, without leaving the others undone.”

- “You love the best seats in the synagogues and greetings in the marketplaces.”

 - “You are like graves which are not seen, and the men who walk over them are not aware of them.”
3. What was the function of the “lawyers” in that society? Explain the following statements (Luke 11.45-52):
- “You load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers.”

 - “You build the tombs of the prophets, and your fathers killed them. 48 In fact, you bear witness that you approve the deeds of your fathers; for they indeed killed them, and you build their tombs.”

 - “Therefore the wisdom of God also said, ‘I will send them prophets and apostles, and some of them they will kill and persecute,’ that the blood of all the prophets which was shed from the foundation of the world may be required of this generation.”

 - “For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered.”

Special Question: What is significant about Jesus saying these men would be charged with “the blood of... Abel... to... Zechariah who perished between the altar and the temple.” Why did Jesus mention these two men?

4. How did the scribes and Pharisees react to Jesus rebuke?

Matthew 12.46-50; Mark 3.31-35; Luke 8.19-21

While He was still talking to the multitudes, and a multitude was sitting around Him, behold, His brothers and His mother came, and standing outside, seeking to speak with Him, they sent to Him, calling Him, and could not approach Him because of the crowd. And it was told Him by some, who said, “Your mother and Your brothers are standing outside, desiring to see You.” But He answered them, saying, “Who is My mother, or My brothers?” And He looked around in a circle at those who sat about Him, and He stretched out His hand toward His disciples and said, “Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother. My mother and My brothers are these who hear the word of God and do it.”

Questions for Gospel Harmony #45

Luke 12.1-12

1. What does it mean that Jesus began to say these things to the disciples “first of all”? What is “the leaven of the Pharisees”? Why would Jesus use this metaphor? (verses 1)
2. Why does Jesus warn them that what they have covered/hidden, done in darkness, and spoken in secret will be revealed? (verses 2-3)
3. How do Jesus address the disciples? Why does Jesus say they should fear God? (verses 4-5)
4. Why does Jesus make this comment about sparrows? What comfort would it give the disciples? (verses 6-7)
5. Is this the confession one makes before baptism? If not, what is special about this confession and how should Christians put this teaching into practice? (verses 8-9)
6. Why mention the blasphemy against the Holy Spirit in this context? (verse 10)
7. Does this passage mean that Christians do not need to think about what they should say in normal conversation? If not, what does it mean? (verses 11-12)

Questions for Gospel Harmony #46

Luke 12.13-34

1. What caused the man to ask this question at this moment? Explain Jesus' response: "Man, who made Me a judge or an arbitrator over you?" What did Jesus warn the crowd? What is "covetousness"? What does one's life not consist of? (verses 13-15)
2. What did this man do wrong that caused God to call him a fool? What does the question mean: "whose will those things be which you have provided?" What does it mean to not be "rich toward God"? (verses 16-21)
3. Why does Jesus say these things to the disciples on this occasion? (verses 22-31)
4. Explain the statement: "Do not fear, little flock, for it is your Father's good pleasure to give you the kingdom." Why does Jesus command "sell what you have and give alms"? Is this command for us today? What are "money bags which do not grow old and treasure... that does not fail"? (verses 33-34)

Questions for Gospel Harmony #47

Luke 12.35-59

1. Explain these statements: “let your waist be girded and your lamps burning”; “be like men who wait for their master when he will return from the wedding”; “the second watch, or the third”. What will the master do for his servants if he finds them ready? Why does Jesus switch from describing servants awaiting their master to a master being surprised by a thief? What is the meaning or point of this parable? (verses 35-40)
2. Who does Peter mean by “us” and why does he ask this question? What was the role of a “steward” in the ancient world? How does Jesus describe the differences between a “wise and faithful steward” and one who is not? What will the master do to the wicked steward when he comes to him? What will happen to the servant who knew his master’s will and did not do it? What of the servant who did not know his master’s will? Explain the phrase: “For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more.” (verses 41-48)
3. What is “fire on earth” that Jesus came to send? What does he mean when He says He wishes it “were already kindled”? To what baptism does Jesus refer here? Why would He be “distressed” until it was accomplished? What kind of division does Jesus say He would bring to earth? (verses 49-53)
4. What does Jesus say the people could discern, and what could they not discern? To what “times” does Jesus refer? What does this question mean: “Yes, and why, even of yourselves, do you not judge what is right?” Why does Jesus give this teaching about agreeing with one’s adversary in this context? (verses 54-59)

Questions for Gospel Harmony #48

Luke 13.1-9

1. What had Pilate done to the Galilean worshipers? (verse 1)

Special Question: What can we learn from secular history about the character and career of Pontius Pilate?

2. Why would Jesus respond to the report of the people this way? What other incident does Jesus mention, and what are the differences between the two? Why does He ask if the people think those who suffered were “worse sinners”? If they were not, what does that imply about suffering they experienced? Explain the phrase: “you will all likewise perish.” (verse 2-5)
3. What complaint did the vineyard owner have against the fig tree? What was the keeper of the vineyard’s suggestion? What would be the fate of the fig tree if it did not repent? Explain the meaning of this parable and its application in this context. (verses 6-9)

Questions for Gospel Harmony #49

Matthew 13.1-23; Mark 4.1-20; Luke 8.4-15

1. When and where did Jesus preach this sermon? In what unique way was this sermon presented? What does the word “parable” mean? (Matthew 13.1-3; Mark 4.1-2; Luke 8.4)
2. Explain the expression “the wayside.” What happened to this seed? What was the problem with the “stony ground”? What happened to this seed? What happened to the seed that fell on thorny ground? What happened to the seed that fell on good ground? (Matthew 13.3-8; Mark 4.3-8; Luke 8.5-8)
3. Explain the phrase “He who has ears to hear, let him hear!” When else is this phrase used throughout the Bible. How did the disciples react to this teaching? What was Jesus’ answer to their question? What did Jesus say the disciples were “given to know”? To whom was this not given? Why does Jesus use the word mystery and how does this word relate the concept of parabolic teaching? Explain the phrase: “For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him.” (Matthew 13.9-12; Mark 4.9-11; Luke 8.8-10)

4. Which prophecy does Jesus quote? What happens to the ears and eyes of these people, and why? How was the prophecy fulfilled in the people about whom Jesus was speaking? Why did He call His disciples “blessed”? (Matthew 13.14-17; Mark 4.12; Luke 8.6)

5. What did Jesus say would happen if one failed to understand “this parable”? What is the seed? Who is the sower? (Matthew 13.18; Mark 4.13-14; Luke 8.11)

First Soil: What does “the one who received seed on the wayside” represent? How might the devil “take away the word out of” a person’s heart? Why does he do this? (Matthew 13.19; Mark 4.15; Luke 8.12)

Second Soil: What does the “seed received on stony ground represent”? What is this person’s problem? Why does this person “stumble” and “fall away”? (Matthew 13.20-21; Mark 4.16-17; Luke 8.13)

Third Soil: What does “the seed received among the thorns” represent? What “chokes” this person, and what does that illustration mean? What is the result in this person’s life? (Matthew 13.22; Mark 4.18-19; Luke 8.14)

Forth Soil: What kind of heart is represented by “good ground”? How does this person react to the word of God? Why does Jesus describe various degrees of fruitfulness? (Matthew 13.23; Mark 4.20; Luke 8.15)

Matthew 13.1-23; Mark 4.1-20; Luke 8.4-15

On the same day Jesus went out of the house and sat by the sea. **And again He began to teach by the sea.** And great multitudes were gathered together to Him, so that He got into a boat and sat; and the whole multitude stood on the shore **facing the sea.** Then He spoke many things to them in parables, **and said to them in His teaching:** "Listen! Behold, a sower went out to sow **his seed.** And as he sowed, some seed fell by the wayside; **and it was trampled down,** and the birds came and devoured them. Some fell on stony places – **on rock,** where they did not have much earth; and they immediately sprang up because they had no depth of earth, **and as soon as it sprang up, it withered away because it lacked moisture;** when the sun was up they were scorched, and because they had no root they withered away. And some fell among thorns, and the thorns sprang up **with it** and choked them, **and it yielded no crop.** But others fell on good ground **that sprang up, increased and produced** and yielded a crop: some a hundredfold, some sixty, some thirty." **When He had said these things He cried,** "He who has ears to hear, let him hear!" And the disciples, **those around Him with the twelve,** came **and asked Him about the parable** and said to Him, "Why do You speak to them in parables?" **"What does this parable mean?"** He answered and said to them, "Because it has been given to you to know the mysteries of the kingdom of heaven, but to them – **to the rest** - it has not been given; **to those who are outside, all things come in parables.** For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken away from him. Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. And in them the prophecy of Isaiah is fulfilled, which says: 'Hearing you will hear and shall not understand, and seeing you will see and not perceive; for the hearts of this people have grown dull. Their ears are hard of hearing, and their eyes they have closed, lest they should see with their eyes and hear with their ears, lest they should understand with their hearts and turn, so that I should heal them and their sins be forgiven them.' But blessed are your eyes for they see, and your ears for they hear; for assuredly, I say to you that many prophets and righteous men desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.' **And He said to them, 'Do you not understand this parable? How then will you understand all the parables?'** Therefore, hear the parable of the sower; **the parable is this: The seed is the word of God. The sower sows the word.** When anyone hears the word of the kingdom, and does not understand it, then the wicked one, **the devil,** comes and snatches away what was sown **and takes away the word out of his heart, lest they should believe and be saved.** This is he who received seed by the wayside. But he who received the seed on stony places, **the ones on the rock,** this is he who hears the word and immediately receives it with joy; yet he has no root in himself, but endures only for a while. For when tribulation or persecution arises because of the word, **for the word's sake,** immediately he stumbles, **and in time of temptation falls away.** Now he who received seed among the thorns is he who hears the word, **goes out and is choked with the deceitfulness of cares, riches, and pleasures of life,** and he becomes unfruitful **and**

brings no fruit to maturity. But he who received seed on the good ground is he who hears the word and understands it and accepts it with a noble and good heart; keeps it, and indeed bears fruit with patience and produces: some a hundredfold, some sixty, some thirty.”