



“Also He said to them, ‘Is a lamp brought to be put under a basket or under a bed? Is it not to be set on a lampstand? No one, when he has lit a lamp, covers it with a vessel or puts it under a bed, but sets it on a lampstand, that those who enter may see the light. For there is nothing hidden which will not be revealed, nor has anything been kept secret but that it should come to light. If anyone has ears to hear, let him hear.’ Then He said to them, ‘Take heed what you hear; take heed how you hear. With the same measure you use, it will be measured to you; and to you who hear, more will be given. For whoever has, to him more will be given; but whoever does not have, even what he has will be taken away from him.’”

# Questions for Gospel Harmony #52

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Matthew 13.31-35; Mark 4.30-34

1. Are these parables illustrative (do they illustrate a principle) or allegorical (do the various parts represent different things)? If illustrative, what principle do they illustrate? If allegorical, what do their various parts symbolize? (Matthew 13.31-35; Mark 4.30-34)

Special Question: Some believe that the parables of the Mustard Seed and the Hidden Leaven describe corrupted or apostate Christianity. Why have some Bible readers reached this conclusion? What are the strengths and weaknesses of this interpretation?

Special Question: Some believe that these parables teach about the spread of the gospel. If this is true, what do these parables tell us about how the gospel spreads?

Special Question: Critics of the Bible point out that the mustard seed is not, in fact, the smallest seed “in all the earth” as proof against the inerrancy of Scripture. How should we respond to this criticism?

## Matthew 13.31-32; Mark 4.21-25

Then He said, "To what shall we liken the kingdom of God? Or with what parable shall we picture it? It is like a mustard seed, which a man took and sowed in his field, which, when it is sown on the ground, is smaller than all the seeds on earth; indeed is the least of all the seeds; but when it is sown, it grows up and becomes a tree and becomes greater than all herbs, and shoots out large branches, so that the birds of the air may nest in its branches under its shade." Another parable He spoke to them: "The kingdom of heaven is like leaven, which a woman took and hid in three measures of meal till it was all leavened."

# Questions for Gospel Harmony #53

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Matthew 13.24-30; 36-43

1. What are tares? Who sowed the tares among the wheat? Why would a person do this? Were the servants able to identify that tares had been sown? What did the servants ask the owner of the field? What was his instruction? (Matthew 13.24-30)
  
2. To whom did Jesus explain the parable? Who is “he who sowed good seed”? How does He accomplish this sowing? What is “the field”? What are the “good seeds” and the “tares”? Who is “the enemy”? How does he accomplish his sowing? What is the harvest? Explain the phrase: “the end of the age.” Who are the reapers? How does the gathering and destruction of the tares symbolize what will happen at the “end of the age”? Where will “the things that offend, and those who practice lawlessness” be cast? What will happen to the righteous? What is the overall point of this parable? (Matthew 13.36-43)

**Special Question:** Historically, many have used the parable of the tares to argue against the practice of church discipline or the condemnation of religious error or immorality. Are these interpretations problematic? If so, why should they be rejected?



# Questions for Gospel Harmony #55

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Matthew 8.18-27; Mark 4.35-41; Luke 8.22-25

1. What day did these things transpire in relation to the events formerly considered? What did Jesus command His disciples? What occasioned Him to give this commandment? What did “a certain scribe” say to Jesus? What was His response? Why did He respond this way? What did “another of His disciples” say to Him? What was His response? Why did He respond this way? (Matthew 8.18-22; Mark 4.35; Luke 8.22)
  
2. Why does Mark observe that “other little boats were also along with Him”? What is the significance of Jesus falling asleep? (Matthew 8.23; Mark 4.36; Luke 8.23)
  
3. Was this storm very severe? Are such storms common on this lake? What did the disciples say to Jesus when they woke Him up? What did Jesus do in response to the storm? What questions did He ask the disciples and why did He ask them? What is the meaning of the phrase “little faith”? How did the disciples react after Jesus calmed the storm? (Matthew 8.23-27; Mark 4.36-41; Luke 8.23-25)

## Matthew 13.31-32; Mark 4.21-25; Luke 8.22-25

Now it happened on the same day, when evening had come when Jesus saw great multitudes about Him, He gave a command to depart to the other side; He said to them, "Let us cross over to the other side of the lake." Then a certain scribe came and said to Him, "Teacher, I will follow You wherever You go." And Jesus said to him, "Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head." Then another of His disciples said to Him, "Lord, let me first go and bury my father." But Jesus said to him, "Follow Me, and let the dead bury their own dead." Now when they had left the multitude, He got into a boat, His disciples followed Him. They took Him along in the boat as He was. And they launched out. And other little boats were also with Him. But as they sailed He fell asleep. And suddenly a windstorm came down on the lake and a great tempest arose on the sea and the waves beat into the boat, so that the boat was covered with the waves and they were filling with water, and were in jeopardy. But He was in the stern, asleep on a pillow. Then His disciples came to Him and awoke Him, saying, "Lord, Master, Master, save us! We are perishing! Teacher, do You not care that we are perishing?" Then He arose and rebuked the wind and the raging of the water and said to the sea, "Peace, be still!" And the wind ceased and there was a great calm. But He said to them, "Why are you so fearful, O you of little faith? How is it that you have no faith? Where is your faith?" So the men marveled and they feared exceedingly saying to one another, "Who can this be? For He commands even the winds and water, and they obey Him!"



# Questions for Gospel Harmony #56

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Matthew 8.28-9.1; Mark 5.1-20; Luke 8.26-40

1. How do the Gospel writers describe the condition of the man that met Jesus? What is significant about these descriptions? (Matthew 8.28; Mark 5.1-5; Luke 8.22)

Special Question: There are several apparent discrepancies between the various accounts of this incident. Explain how the following may be resolved –

- What was the name of the country where Jesus came? Why do the Gospel writers use different names?
  - How many men met Jesus? Why do the Gospel writers differ on this detail?
  - Was the man possessed by “an unclean spirit” or “demons”?
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2. What did the demon possessed man do when he saw Jesus? How did he address Jesus? Explain the phrase: “torment us before the time.” Were these questions from the man or the demons within him? Explain your answer. Why did Jesus command the demons to come out of the man? Define the word “legion.” Why

did the demons introduce themselves with this word? What does it mean that the demons did not wish to be sent “out of the country” or into “the abyss”? What does the presence of a large herd of swine tell us about the inhabitants of this land? (Matthew 8.29-32; Mark 5.6-13; Luke 8.28-33)

Special Question: Do you think Jesus or the demons anticipated that the demons would cause the swine to be destroyed? If so, why did they make this request, and why did Jesus permit it?

3. What was the condition of the man after he was healed from the demon possession? How did the people of that region react when they learned what Jesus had done? Why did they react this way? (Matthew 8.33-34; Mark 5.14-17; Luke 8.34-37)
  
  
  
  
  
  
  
  
  
  
4. What did Jesus command the man to do? Where did He go after he left that area? (Matthew 9.1; Mark 5.18-20; Luke 8.38-40)

## Matthew 8.28-9.1; Mark 5.1-20; Luke 8.26-40

Then they came to the other side of the sea, to the country of the Gadarenes, which is opposite Galilee. And when He had come out of the boat, when He stepped out on the land, immediately there met Him out of the tombs a certain man from the city who had demons for a long time, exceedingly fierce, so that no one could pass that way. And he wore no clothes, nor did he live in a house but in the tombs; and no one could bind him, not even with chains, because he had often been bound with shackles and chains. And the chains had been pulled apart by him, and the shackles broken in pieces; neither could anyone tame him. And always, night and day, he was in the mountains and in the tombs, crying out and cutting himself with stones. When he saw Jesus from afar, he ran and worshiped Him. And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? Have You come here to torment us before the time? I implore You by God that You do not torment me." For He had commanded the unclean spirit, "Come out of the man, unclean spirit!" For it had often seized him, and he was kept under guard, bound with chains and shackles; and he broke the bonds and was driven by the demon into the wilderness. Then He asked him, "What is your name?" And he answered, saying, "My name is Legion; for we are many." Because many demons had entered him. Also he begged Him earnestly that He would not send them out of the country. And they begged Him that He would not command them to go out into the abyss. Now a good way off from them a large herd of swine was feeding there near the mountains. So all the demons begged Him, saying, "If You cast us out, send us to the swine, that we may enter them." And at once Jesus gave them permission. And He said to them, "Go." Then the unclean spirits went out and entered the swine (there were about two thousand); and the whole herd ran violently down the steep place into the sea, and drowned in the sea and perished in the water. So those who fed the swine fled, and they told it in the city and in the country and told everything, including what had happened to the demon-possessed men. And they went out to see what it was that had happened. And behold, the whole city came out to meet Jesus, and saw the one who had been demon-possessed and had the legion, whom the demons had departed, sitting at the feet of Jesus, clothed and in his right mind. And they were afraid. They also who had seen it told them by what means he who had been demon-possessed was healed, and about the swine. Then the whole multitude of the surrounding region of the Gadarenes begged Him to depart from them, for they were seized with great fear. And when He got into the boat, he who had been demon-possessed begged Him that he might be with Him. However, Jesus did not permit him, but sent him away, saying: "Go home to your friends, return to your own house, and tell them what great things the Lord has done for you, and how He has had compassion on you." And he departed and began to proclaim in Decapolis all that Jesus had done for him; and all marveled. So He got into a boat, crossed over, and came to His own city. So it was, when Jesus returned, that the multitude welcomed Him, for they were all waiting for Him.

# Questions for Gospel Harmony #57

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Matthew 9.10-17; Mark 2.15-22; Luke 5.29-39

1. What is the other name for Levi? Why did he give this feast? Who came to this feast? Why would these people have been present? How did the scribes and Pharisees respond when they say this, and why questions did they ask the disciples? In Jesus' response, why did he compare himself to a physician? What Old Testament passage does Jesus quote? Why does He challenge the Pharisees to "go and learn what this means"? (Matthew 9.10-13; Mark 2.15-17; Luke 5.29-32)
2. Why did the disciples of John and the Pharisees wonder that Jesus' disciples were not fasting? What is the meaning of Jesus' explanation regarding the "bridegroom" and "his friends"? How does this explanation answer the charge made against His disciples? (Matthew 9.14-15; Mark 2.18-20; Luke 5.33-35)
3. In this parable, do the various features represent or symbolize some spiritual concept? If so, what is the symbolism? Or is the parable simply a general illustration of spiritual truth? If so, what is the truth being illustrated? Explain the statement: "And no one, having drunk old wine, immediately desires new; for he says, 'The old is better.'" What is the meaning of this statement within the parable? (Matthew 9.16-17; Mark 2.21-22; Luke 5.36-39)

## Matthew 9.10-17; Mark 2.15-22; Luke 5.29-39

Then Levi gave Him a great feast in his own house. And there were a great number of tax collectors and sinners and others who came and sat down with them; for there were many, and they followed Him. And when the scribes and Pharisees saw Him eating with the tax collectors and sinners the Pharisees complained against His disciples and said, "Why does your Teacher eat with tax collectors and sinners? Why do You eat and drink with tax collectors and sinners?" When Jesus heard that, He said to them, "Those who are well have no need of a physician, but those who are sick. But go and learn what this means: 'I desire mercy and not sacrifice.' For I did not come to call the righteous, but sinners, to repentance." The disciples of John and of the Pharisees were fasting. Then they came and said to Him, "Why do the disciples of John and of the Pharisees fast often and make prayers, but Your disciples do not fast, but Yours eat and drink?" And Jesus said to them, "Can you make the friends the friends of the bridegroom mourn and fast as long as the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom will be taken away from them, and then they will fast in those days. Then He spoke a parable to them: No one sews a piece of unshrunk cloth from a new garment on an old garment; or else the new piece, the patch, pulls away from the old, and the tear is made worse, and also the piece that was taken out of the new does not match the old. Nor do they put new wine into old wineskins, or else the new wine bursts the wineskins, the wine is spilled, and the wineskins are ruined. But new wine must be put into new wineskins, and both are preserved. And no one, having drunk old wine, immediately desires new; for he says, 'The old is better.' "

# Questions for Gospel Harmony #58

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Matthew 9.18-26; Mark 5.22-43; Luke 8.41-56

1. What was a “ruler of the synagogue”? When Jairus worshiped Jesus, does this mean that he realized Jesus was divine? How do we reconcile the apparent differences between the accounts? Was the little girl dying, at the point of death, or already dead? (Matthew 9.18; Mark 5.22-23; Luke 8.41-42)
2. What is the meaning of the word “thronged”? What was likely the nature of this woman’s physical ailment? Would impact would such an ailment have on her life according to the Law of Moses? What does Mark mean when he states the she “suffered many things” at the hands of physicians? What would have led her to think that touching Jesus’ clothes would make her well? (Matthew 9.20-21; Mark 5.24-28; Luke 8.41-44)
3. Explain the statements: “immediately knowing in Himself that power had gone out of Him” and “I perceived power going out from Me.” What made the touch of this woman different than the rest of the multitude? Why does Jesus call her “daughter”? What does Jesus say caused her to be healed? (Matthew 9.16-17; Mark 5.29-34; Luke 8.44-48)
4. What did Jesus command Jairus to do? How does Jesus describe the girl’s condition? Why did He say this? How many people did Jesus invite into the room to witness the miracle and why did he send the others out? What did Jesus command to those who say the girl’s resurrection? What happened afterward? (Matthew 9.23-26; Mark 5.35-43; Luke 8.49-56)

## Matthew 9.18-26; Mark 5.22-43; Luke 8.41-56

While He spoke these things to them, behold, one of the rulers of the synagogue, Jairus by name, came and worshiped Him; he fell down at Jesus' feet and begged Him to come to his house, saying, "My little daughter lies at the point of death. My daughter has just died, but come and lay Your hand on her, that she may be healed, and she will live." For he had an only daughter about twelve years of age, and she was dying. So Jesus arose and followed him, and so did His disciples. But as He went, a great multitude followed Him and thronged Him. Now a certain woman had a flow of blood for twelve years, and had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse. When she heard about Jesus, she came behind Him in the crowd and suddenly touched His garment. For she said to herself, "If only I may touch His clothes, I shall be made well." Immediately the fountain of her blood was dried up, and she felt in her body that she was healed of the affliction. And Jesus, immediately knowing in Himself that power had gone out of Him, turned around in the crowd and said, "Who touched My clothes?" When all denied it, Peter and those with him said, "Master, the multitudes throng and press You, and You say, 'Who touched Me?'" But Jesus said, "Somebody touched Me, for I perceived power going out from Me." And He looked around to see her who had done this thing. But the woman, fearing and trembling, saw that she was not hidden, knowing what had happened to her, came and fell down before Him and told Him the whole truth: she declared to Him in the presence of all the people the reason she had touched Him and how she was healed immediately. And He said to her, "Daughter, be of good cheer; your faith has made you well. Go in peace, and be healed of your affliction." And the woman was made well from that hour. While He was still speaking, some came from the ruler of the synagogue's house who said, "Your daughter is dead. Why trouble the Teacher any further?" But when Jesus heard it, He answered him, saying, "Do not be afraid; only believe, and she will be made well." And He permitted no one to follow Him except Peter, James, and John the brother of James. When Jesus came into the ruler's house, and saw a tumult and those who wept and wailed loudly, the flute players and the noisy crowd wailing, He said to them, "Why make this commotion and weep? Make room, do not weep, for the girl is not dead, but sleeping." And they ridiculed Him. But when He had put them all outside, He took the father and the mother of the child, and those who were with Him, and entered where the child was lying. Then He took the child by the hand, and said to her, "Talitha, cumi," which is translated, "Little girl, I say to you, arise." Then her spirit returned. Immediately the girl arose and walked, for she was twelve years of age. And they were overcome with great amazement. But He commanded them strictly that no one should know it, and said that something should be given her to eat. And the report of this went out into all that land.

# Questions for Gospel Harmony #59-60

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Matthew 9.27-34

1. What did these men mean by calling Jesus, “son of David”? What did Jesus demand to know from them before He healed them? Why does Matthew record no response to this second accusation of collusion with Satan? (Matthew 9.27-34)

Special Question: Why did Jesus command people not to share who He was or what He had done at this time? Why do the Gospels record so many examples of Him giving this command only to be ignored?





3. Explain the proverb: "Physician heal yourself." Why would they say this to Jesus? Why does a prophet have no honor in his own country? Why does Jesus mention the widow of Zeraphath and Naaman the Leper? Why did this cause the crowd to be angry and to try to kill Jesus? What limited Jesus miracle working in that area? Where did Jesus go after he left Nazareth? (Matthew 13.58; Mark 6.5-6; Luke 4.23-31)

Special Question: Did Jesus require faith on the part of those whom He healed or His audience to work miracles in front of them? If not, how are we to understand passages like this?

## Matthew 13.54-58; Mark 6.1-6; Luke 4.16-31

Then He went out from there and came to His own country, and His disciples followed Him. So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written: "The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the LORD." Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. And He began to say to them, "Today this Scripture is fulfilled in your hearing." So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And many hearing Him were astonished, saying, "Where did this Man get these things? And what wisdom is this which is given to Him, that such mighty works are performed by His hands! And they said, "Is this not Joseph's son? Is this not the carpenter's son; is this not the carpenter? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas? And His sisters, are they not all with us? Where then did this Man get all these things?" So they were offended at Him. He said to them, "You will surely say this proverb to Me, 'Physician, heal yourself! Whatever we have heard done in Capernaum, do also here in Your country.' A prophet is not without honor except in his own country, among his own relatives, and in his own house. But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land; but to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a woman who was a widow. And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian." So all those in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. Then passing through the midst of them, He went His way. Now He could do no mighty work there because of their unbelief, except that He laid His hands on a few sick people and healed them. And He marveled because of their unbelief. Then He went about the villages in a circuit, teaching. Then He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths.