

A Study of Matthew 15

I. Outline.

1. Tradition of the Elders (Matthew 15.1-20; cf., Mk 7.1-23).
2. Canaanite Woman's Faith (Mt 15.21-28; cf., Mk 7.24-30).
3. Healing of Many People (Mt 15.29-31).
4. Feeding of the 4,000 (Mt 15.32-39; Mk 8.1-10).

II. Summary.

"The question was not of cleanliness, but of ritual. This washing of hands to remove imaginary evil was a part of the tradition of the elders. Against the binding of such burdens on men our Lord passionately protests. 'The commandment of God' (verse Mt 15:3). This is the one and only burden that men ought to bear, and this fact our Lord proceeded to enforce by illustration and teaching. Then going into Tyre and Sidon, we have one of the sweetest stories of them all—the mother heart carrying the need of her daughter with unswerving faith to Him who had created the love of mother! How strange at first appear His silence and rebuff. The reason for His attitude is revealed in the result which followed. He knew how strong her faith was, and His method manifested that faith in all its beauty. How perpetually the very best of character is hidden, until for its forth-shining our King seems to hide His face. Another manifestation of the unlimited resources, unmeasured power, and ungrudging grace of the King follows. These people were most probably heathen or semi-heathen, gathered from the region of Decapolis (Mark 7:31). Our Lord had confined His journeyings and ministry to the chosen people to whom He had been sent, but true to the divine intention concerning that chosen people, when strangers and aliens came to Him He gave them blessing without stint. What a marvelous exhibition we have of the slowness of faith in these disciples, who, notwithstanding what they had seen the Master do with five loaves and two fishes among 5,000 men, yet questioned Him how they should feed a smaller crowd, 4,000 men, with more supplies, seven loaves and a few fishes. Yet are we much better than they? How often past deliverances seem to have no power to deliver us from present anxiety."

--G. Campbell Morgan, *Exposition on Bible*, an e-Sword Module

III. Chronology.

BIBLE PERIOD: The Period of the Christ.

*If you are not familiar with the **15 Bible Periods**, please click here:*

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Matthew 15.2... WHY DO THY DISCIPLES TRANSGRESS THE TRADITION OF THE ELDERS? FOR THEY WASH NOT THEIR HANDS WHEN THEY EAT BREAD—"Enemies of the Lord were militant, and they traveled nearly 100 miles from Jerusalem to Galilee where Jesus was preaching and performing miracles. Jerusalem was their home and the citadel of Judaism. Phariseism, as Paul later described it in Acts 26.5, constituted 'the **straitest sect of our religion**.' The Pharisee sect had developed in inter-testament times. The name meant 'separate' or 'pure.' Pharisees accepted as fundamental much of what Sadduceeism denied, i.e., man's soul, angelic reality, the resurrection, and the

heavenly home of the soul. Sadducees were the liberals or modernists of that era; Pharisees were the traditionalists. It would have been well nigh impossible for any one Pharisaic proponent to have remembered all the thousands of trifling, insignificant traditions they had hatched in their fertile minds. Scribes were Scripture copyists. Recall that this was long before Gutenberg and the invention of the printing press in the 15th Century. Scripture, thus, had to be copied by the laborious process of longhand inscribing. The scribes, spending so much time inscribing sacred Scripture, were deemed by the masses to be great authorities on the Holy Writings. How strange and amazing that they failed to see Jesus as the fulfillment of the very Scriptures upon which they had spent so much time. The Scribes and Pharisees strongly censured Christ for allowing His disciples to ‘transgress the tradition of the elders.’ They had built up an elaborate system of traditionalism in their religion of the first century. They claimed Moses gave two law systems—one written and one oral—transmitted by a hand-me-down system from generation to generation. They claimed Moses handed such to Joshua he to judges they to prophets and kings, and finally it was recorded in what they called the Talmud. No proof is found for such transmission from Moses onward of some oral law. Far more likely, this system developed from the Exile onward and accumulated primarily during the inter-testament period. The Scribes and Pharisees were not concerned with hygiene but with ceremonial uncleanness and purification therefrom. They faulted Christ and His disciples because they did not wash their hands before eating, and they were far more concerned with this man-made tradition than with weightier matters such as parental respect, honor, and aid when needed. Jesus pointed out such in Matthew 15.3-9 and the parallel in Mark 7.1-13” [Robert R. Taylor, Jr., *Companion*, 1993-1994, pp., 88-89]. ||||| “The ‘**tradition of the elders**’ goes all the way back to the books of Ezra and Nehemiah, when the book of the law was rediscovered. Scribes began to study it, and teachers began to explore all the ways that the law should be applied to specific situations in people’s lives. The end result was something akin to two authorities: (1) the law of God and (2) the teaching of the elders. The teaching of the elders was mainly oral and it was passed down from generation to generation. By AD 200, these traditions were compiled in a book called the Mishnah. As the scribes and Pharisees added all kinds of rules and regulations to the law, their traditions were eventually seen as authoritative and began to trump the law itself. Some considered it to be worse to disobey the teaching of the elders than it was to disobey the commands of the law” [David Platt, *Exalting Jesus in Matthew*, Kindle Edition, loc3764]. ||||| “The Talmud, which is the repository of Jewish tradition, teaches that God gave the oral law to Moses and then told Moses to pass it on to great men of Israel. These men were then to do three things with the law they had received. **First**, they were to deliberate on it and properly apply it. **Second**, they were to train disciples in order that the next generation would have teachers of the law. **Third**, they were to build a wall around the law in order to protect it. Because their hearts were not right with God, the rabbis’ wall-building ‘protection’ of His law actually undermined and contradicted it. Their purpose was not to lead the people to worship and serve God from pure hearts made clean by Him, but to worship and serve Him by human means and from unchanged hearts” [John MacArthur, *MacArthur New Testament Commentary*, Kindle Edition, loc24784]. ||||| “Water jars were kept ready to be used before every meal. The minimum amount of water to be used was a quarter of a log, enough to fill one and a half egg shells. The water was first poured on both hands, held with the fingers pointed upward; and it must run down the arm as far as the wrist

and drop off from the wrist, for the water was now itself unclean, having touched the unclean hands and if it ran down the fingers again it would render them unclean. The process was repeated with hands held in the downward direction, the fingers pointing down. And finally each hand was cleansed by being rubbed with the fist of the other. A strict Jew would do this before every meal and between every course in every meal. (For a fuller discussion read Edersheim's *The Life and Times of Jesus the Messiah*, volume 2, pp., 10-13)" [John MacArthur, loc24817].

Matthew 15.3-6... WHY DO YE ALSO TRANSGRESS THE COMMANDMENT OF GOD BY YOUR TRADITION?—

"Avoiding conversational niceties, he employs a standard rabbinic technique and replies directly with a counter-question (v. 3), which is based on the premise that the oral law actually contravened the written law. He does not address the specific charge concerning hand washing but challenges the validity of the oral Torah more generally. He supports his own accusation by means of an entirely different example from Pharisaic tradition, in which the Corban laws (e.g., m. Ned. 1:2-4; 9:7) conflicted with obedience to the Fifth Commandment (Ex 20.12; Deut 5.16) and with God's penalty for one form of disobeying that Commandment (Ex 21.17; Lev 20.9), both of which he quotes in verse 4. The Corban practice in view was that of pledging money or other material resources to the temple to be paid upon one's death. These funds could therefore not be transferred to anyone else but could still be used for one's own benefit while one was still alive (v. 5). The situation turns ironic in that the Pharisees' laws prevented compassionate help for others in need, including those, like parents, to whom one was the most obliged. ... Of course, the Jewish leaders themselves would not accept Jesus' charges as worded in verse 6. Jesus nevertheless claims that their laws require persons to violate Mosaic commandments" [Craig L. Blomberg, *The New American Commentary*, Volume 22: Matthew, Kindle Edition, loc6010].

Matthew 15.7-8... WELL DID ISAIAH PROPHECY OF YOU, SAYING...—"What Isaiah said of the people of his own day applied to the hypocrites of Jesus' day as well, and to those of our own. ... And hypocrites have no greater ally than tradition, because tradition can be followed mechanically and thoughtlessly, without conviction, sincerity, or purity of heart. ... Because traditions require no integrity of heart, they are easily substituted for true worship and obedience. That is why it is easy for people to honor God with their lips while their heart is far away from Him" [John MacArthur, loc24865]. ||||| "They spoke words and engaged in acts that were designed to demonstrate to other men that they were honoring God, but in their hearts they had little or no regard for God. Jesus applied Isaiah 29.13 to the Jews of His day" [Tim Nichols, "John Was Beheaded, and Various Travels and Miracles of Jesus," in *Studies in Matthew*, Edited by Dub McClish, 1995, p. 113].

Matthew 15.9... BUT IN VAIN THEY DO WORSHIP ME, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN—"Washing hands, of itself, is harmless and commendable; but **binding it as a religious requirement presumed on the authority of the Almighty**; to infringe on the legislative prerogatives of God is sinful in the first magnitude. Thus, many warnings and admonitions are given in the Bible against such intrusion (Gal 1.6-12; 1 Cor 4.6—ASV; Rev 22.18-19; 2 John 1.9-11; 2 Cor 2.14-17)" [Bob Winton, *Book of Matthew*, p. 185].

Matthew 15.10... HEAR, AND UNDERSTAND—"Hear, and understand was a common idiom that meant, 'Listen carefully and pay close attention,' and was used to precede a message of great

importance. It was not that what Jesus said would be hard to understand but that it would be hard to accept.” [MacArthur, loc24936].

Matthew 15.11... NOT THAT WHICH GOETH INTO THE MOUTH DEFILETH A MAN—“It is not what goes in a man that defiles [the Pharisaic position], but what comes out [the Biblical position]. The traditionalists had lost sight of the fact that the OT laws of clean and unclean were meant as a primer on morality, not food (Lev 20.22-26). Christ calls attention to this by stressing that purity and defilement is a matter of the heart. It is wickedness at the root of a man’s being, not the food he eats or the person he touches (8.3; 9.21, 25; 14.36; Mk 7.19, 1 Tim 4.3-4), that defiles him before God” [Kenneth Chumbley, *The Gospel of Matthew*, 1999, p. 281].

Matthew 15.12... KNOWEST THOU THAT THE PHARISEES WERE OFFENDED, AFTER THEY HEARD THIS SAYING?—“The disciples were pained at the offense given to these highly respectable strangers from Jerusalem; for, like many Christians of the present day, their respect for the feelings of men was greater than their zeal for the truth. The ‘sayings’ (*logon*) which had given offense was the entire speech. He had proved that by their tradition they were nullifying the word of God; he had charged them with hypocrisy; he had declared that all of their worship based on the authority of tradition was vain worship; and he had swept away the entire fabric of their traditional law of uncleanness, by declaring that a man is not defiled by that which goes into his mouth. He had not only defended himself, but he had turned their own weapons with irresistible effect against them, and it is not surprising that they were offended” [J.W. McGarvey, *New Testament Commentary, Vol. I—Matthew and Mark*, Gospel Light, p. 135].

Matthew 15.13... EVERY PLANT, WHICH MY HEAVENLY FATHER HATH NOT PLANTED, SHALL BE ROOTED UP—“The plain truth of the matter is that false ideas, hypocritical attitudes, and those who teach and possess them need to be uprooted (Mt 15.13). Self-importance and worldly pretension, even when such men can convince thousands that they are ‘somewhat,’ do not give men license to teach and practice error with impunity. They are wrong. The sooner the masses of people can see it, the better” [Tim Nichols, p. 114].

Matthew 15.14... LET THEM ALONE—“It is spiritually dangerous to stay around apostates and others who steadfastly reject and oppose the gospel of Christ” [John MacArthur, loc25058].

Matthew 15.18... BUT THOSE THINGS WHICH PROCEED OUT OF THE MOUTH COME FORTH FROM THE HEART; AND THEY DEFILE THE MAN—“The things (words) that proceed out of the mouth defile one spiritually and morally, for they indicate that their source the heart, is defiled. On a previous occasion when the Lord exposed the evil Pharisees He told them that ‘**out of the abundance of the heart the mouth speaketh**’ (Mt 12.34). The ‘heart’ here is man’s will, his decision-making faculty, thus his mind. The first sign of such corruption listed by the Lord was ‘evil thoughts’ probably because they are the fountain from which all evil words and deeds flow” [Dub McClish, p. 427].

Matthew 15.20... TO EAT WITH UNWASHEN HANDS DEFILETH NOT A MAN—“That which defiles (makes unclean) a man is not the eating with unwashed hands, but the speaking of an unwashed heart” [Adam Cozort, *You Shall Call His Name Jesus: A Guide to Matthew*, Kindle Edition, loc1809].

Matthew 15.22-23... HAVE MERCY ON ME ... BUT HE ANSWERED HER NOT A WORD—“Many people have been puzzled concerning Jesus’ interaction with this Canaanite woman in these verses. Perhaps we will better understand this dialogue by noting two things about this encounter. **First**, geography is significant here. Verse 21 tells us that Jesus withdrew from Galilee, a predominantly Jewish territory, and went to the district of Tyre and Sidon, a predominantly Gentile territory. This is the only time in Matthew’s Gospel that Jesus journeyed into Gentile

lands, and the first person who comes up to Him is a Canaanite. The Canaanites were ancient enemies of the people of Israel throughout the Old Testament, making this woman's identity all the more significant. **Second**, this dialogue makes more sense when we consider how the narrative is playing out from the perspective of the disciples. The disciple's world had just been rocked when Jesus turned their thinking upside down about what makes someone clean. Now He takes them into Gentile territory, a place filled with unclean people according to the standard Jewish view. Many Jews would have felt compelled to send this Canaanite woman away; yet this whole story, and the story that comes after this, is intended to be a reflection of the reality that Jesus' plan involved much more than Israel. His salvation would spread far beyond Israel to the ends of the earth, an idea that may have been shocking to these 12 Jewish disciples. Through His words and demeanor, Jesus was subverting the standard Jewish view of the Gentiles. According to Jews, the Gentiles had no right to the children's bread, for they were 'dogs.' Jesus aimed to change this mind-set" [David Platt, loc3876].

Matthew 15.24... I AM NOT SENT BUT UNTO THE LOST SHEEP OF THE HOUSE OF ISRAEL—"Speaking directly to the disciples, but within the hearing of the woman... ..by those words Jesus assured the disciples that His plan of redemption was still on course. Israel was still the Lord's chosen people and the kingdom was still offered first to the seed of Abraham. Despite their hostility, resentment, and rejection, the Lord would continue to call the house of Israel to repentance. His primary ministry was still to the children of the covenant. It was not yet time to move to the Gentile nations, because the full opportunity to Israel had not as yet been presented" [MacArthur, loc25329].

Matthew 15.26... IT IS NOT MEET TO TAKE THE CHILDREN'S BREAD, AND TO CAST IT TO DOGS—"Jesus was not being snobbish, arrogant, or stuck-up in this situation. He is, first, testing the faith of this woman to see how convinced she is that He can do this. Second, He is giving an object lesson to His disciples that even though this was not a part of the general scope of their work, it is never wrong or bad to do good when the opportunity presents itself and the need is there" [Adam Cozort, loc1839]. ||||| "Two different Greek words are used in the New Testament for dogs. One refers to the mangy and often vicious mongrels that ran in packs and lived largely off garbage and carcasses of dead animals. The dogs referred to here, however, were household pets that were sometimes treated almost like family" [John MacArthur, loc25353].

Matthew 15.27... TRUTH, LORD: YET THE DOGS EAT OF THE CRUMBS WHICH FALL FROM THEIR MASTERS' TABLE—"Not presuming on her position, but humbly accepting the status of a dog, the woman asks only for any crumbs that might fall from the Jewish table" [Kenneth Chumbley, p. 287].

Matthew 15.31... INSOMUCH THAT THE MULTITUDE WONDERED—"The multitude was truly astonished when they saw the dumb speaking, the maimed made whole, the lame walking, and the blind seeing. As a result, 'they glorified the God of Israel.'" [Tim Nichols, p. 115].

Matthew 15.33... WHENCE SHOULD WE HAVE SO MUCH BREAD IN THE WILDERNESS, AS TO FILL SO GREAT A MULTITUDE—"You can almost picture the disciples asking, 'Would Jesus perform the same miracle among a Gentile crowd that He performed among the Jewish people?'" [David Platt, loc3912].

Matthew 15.37... AND THEY TOOK UP OF THE BROKEN MEAT THAT WAS LEFT SEVEN BASKETS FULL—"The seven large baskets mentioned here are of a different type than the twelve baskets used in the feeding of the five thousand. The type of basket used at the previous feeding was a small Jewish container called a *kophinos*, used by an individual for one or two meals. The baskets

used in the Decapolis feeding were distinctly Gentile and quite large. They could even hold a grown man, and it was in such a basket that Paul was lowered over the wall in Damascus (Acts 9.25)” [John MacArthur, loc25521].

V. Lessons & Applications.

Matthew 15.3-9... “Jesus cited the mistreatment of aged parents as evidence of their exaltation of oral tradition over the law of God. The commandment of God was that parents were to be honored (Ex 20.12) and that one who cursed his parents was to be put to death (Ex 21.17). However, the traditions of the elders allowed one to declare a part of one’s estate to be dedicated to God (‘given to God,’ ‘Corban’—Mark 7.11) with the claim that this was that which could have benefited one’s parents had it not been so dedicated. This tradition thus released one from his responsibility to provide for helpless and aged parents. It gave one an excuse not to honor them and in practicality it allowed one to curse them by neglect of their needs. By this powerful illustration the Lord proved that they made void the commandment of God by their tradition” [Dub McClish, “Ceremonial and Real Defilement; The Canaanitish Woman; Four Thousand Fed,” in *A Homiletic Commentary on the Book of Matthew*, Editors: Garland Elkins and Thomas B. Warren, 1988, pp., 420-21].

Matthew 15.7-8... **YE HYPOCRITES, WELL DID ISAIAH PROPHECY OF YOU, SAYING, THIS PEOPLE DRAWETH NEAR UNTO ME WITH THEIR MOUTH**—It seems so obvious how disappointed Jesus is with the ones who were supposed to be leading God’s people. They were so far from what they should have been as leaders. The scribes were indeed familiar with the Old Testament Scriptures, but they (along with all of the religious leaders of the day) paid so much more attention to the outward ceremonial aspects of worship. They would emphasize the things the Law required which were easily seen by men. They would add to the Law that which was NOT found in it. They pretended to be so much closer to God than the ordinary Jew. They were very quick to criticize others. However, Jesus reminds them here of a passage that describes them (Isa 29.13). He uses it to define their major problem: HYPOCRISY. Had they been meditating upon and concentrating on the revelation from God (even this very passage Jesus used), they would have understood their great need to get their hearts right with God. Later, in chapter 23, Jesus will once again have to use this terrible descriptive term **seven times** in describing them (Mt 23.13, 14, 15, 23, 25, 27, 29). Then, He warns them of the severe punishment that is to come (Mt 23.33-39). How sad! Let us ever avoid having to be labeled as a hypocrite!

Matthew 15.9... **BUT IN VAIN DO THEY WORSHIP ME, TEACHING FOR DOCTRINES THE COMMANDMENTS OF MEN**—“The word ‘vain’ means empty, void, mere formality in worship. In such worship there is the performance of the items of worship, but the heart is not there. It is meaningless participation and, therefore, highly unacceptable to God (Proverbs 15.8; John 4.24). Much worship done to God today would fall into this classification. When one enters into worship without proper heart preparation and when the lips utter words of praise or prayer that the heart does not sincerely suggest, all such is vain worship. These Pharisees were engaging in vain worship, after the doctrines and precepts of men. It should be noted that the word ‘doctrines’ is in the plural number here. Without exception, when this word is plural, it always refers to false doctrines, the teaching of men; when it is singular, the true doctrine is intended (Acts 2.42)” [Guy N. Woods, *Companion*, 1994-1995, p. 143]. ||||| “How much church attendance and ‘Christian’ activity preoccupy believers today with things they assume please

God yet without ever really ministering materially or spiritually to the desperately needy people of our world? How much of our money is tied up in church buildings or spent only on programs and activities to make ourselves happy rather than caring for the hurting in our midst and across the globe?” [Craig Blomberg, loc6042].

Matthew 15.26-27... IT IS NOT MEET TO TAKE THE CHILDREN’S BREAD, AND TO CAST IT TO DOGS. ...TRUTH, LORD: YET THE DOGS EAT OF THE CRUMBS WHICH FALL FROM THEIR MASTER’S TABLE—“The word for ‘dogs’ is diminutive and literally means ‘little dogs,’ and the picture is that of a family meal, with the pet dogs running around the table and begging for something to eat. The idea is not the uncleanness of the dogs, but rather their dependence and subordinate position. There was therefore nothing degrading about the Lord’s metaphor; he was simply emphasizing the relative positions of the Jews and Gentiles. The children first, and then their pets. ... Thus, with ready wit, deep humility, and abundant faith, this woman skillfully turned the Lord’s figure to her own advantage. She accepted the Lord’s evaluation of the situation, and pled only to fare as the household pets which are fed without loss to the household” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1959, p. 153-54].

Matthew 15.28... O WOMAN, GREAT IS THY FAITH—“**Lessons for us: (a)** The Lord blessed others. We should take encouragement from the fact that the Lord has abundantly blessed other people in days past. If the Lord would bless others, surely he would bless us. God is no respecter of persons, and if he has blessed others, we may rest assured that he will bless us likewise. **(b)** His promises to us. God keeps his promises. He has never been known to be unfaithful in his promises. The Lord promised this woman the thing which she desired, and when she returned home, she found his promise fulfilled. And just as surely as his promise to this woman was fulfilled, his promises to us will be fulfilled if we exercise a faith similar to the faith of this woman” [Roy H. Lanier, Sr., *Teacher’s Annual Lesson Commentary*, 1957, p. 14].

VI. Questions.

True or False

- 01. _____ What Jesus taught offended the Pharisees.
- 02. _____ When Jesus makes a listing of sins in this chapter, the number of sins listed is ten.
- 03. _____ Jesus illustrated how the scribes and Pharisees by their tradition caused people to disobey the Law of Moses.
- 04. _____ Jesus causes the people to WONDER in this chapter.
- 05. _____ In the feeding of the 4,000 the number included women and children.

I Found it in Verse(s)

- 06. _____ Jesus wanted the people to HEAR and UNDERSTAND.
- 07. _____ The things that come from the HEART are the things that can DEFILE.
- 08. _____ That which the disciples are accused of transgressing.
- 09. _____ Jesus sat down on a mountain.

10. _____ Jesus did not want the multitude to faint in the way.

Short Answer

11. Jesus compared the scribes and Pharisees to this:

12. To whom Jesus was sent:

13. The prophet Jesus quoted to describe the hypocrisy of these religious leaders:

14. The command Jesus gave the 4,000:

15. The compliment Jesus gave to the Canaanite woman:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

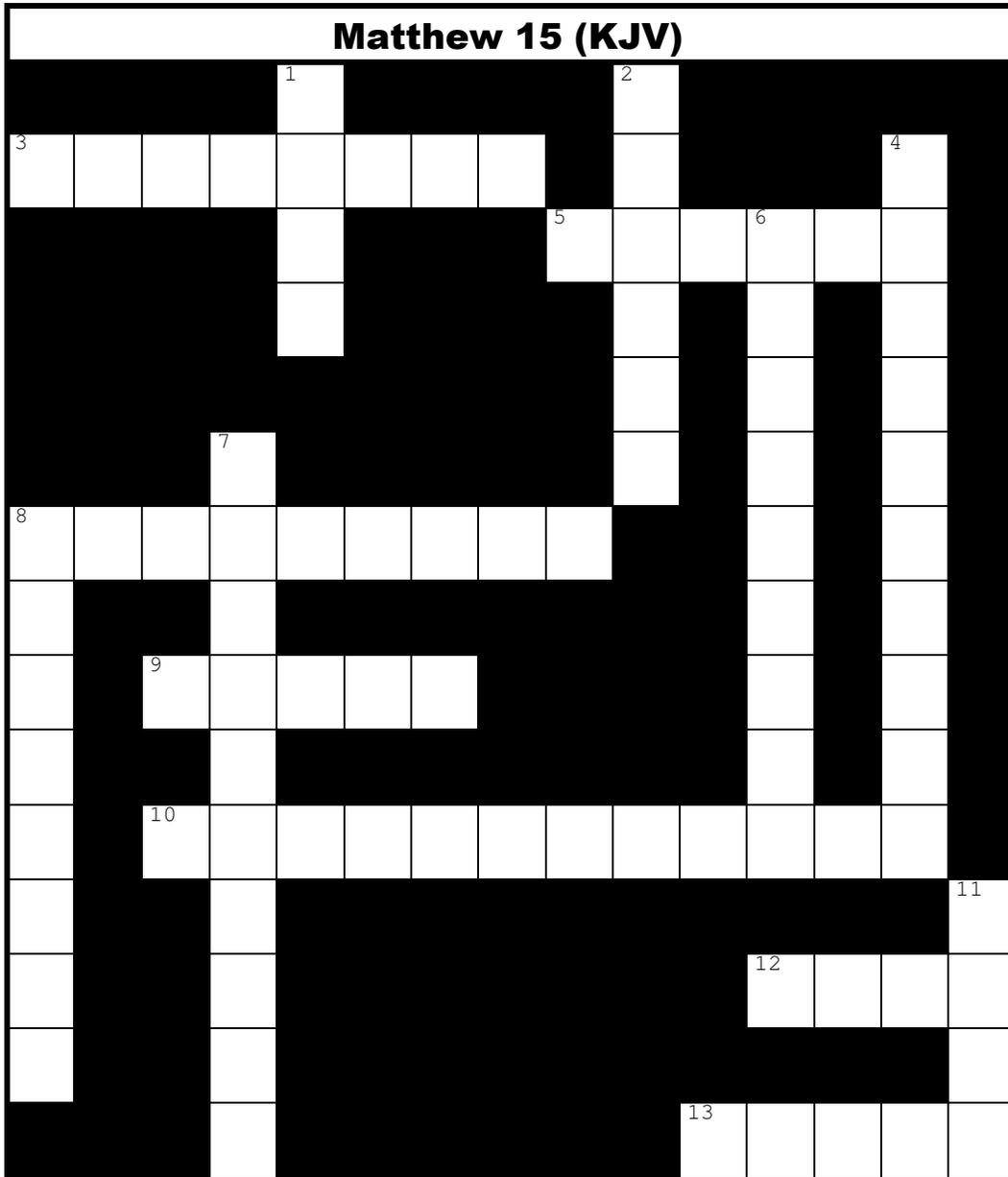
ANSWERS to Matthew 14 Questions... **01**—True (9); **02**—True (19); **03**—True (26); **04**—True (36); **05**—True (5); **06**—2; **07**—32; **08**—24; **09**—15; **10**—13; **11**—Herod's birthday (6); **12**—Herodias (11); **13**—five loaves and two fish (17); **14**—to go to Jesus (29); **15**—to pray (23).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

H C A S T W A B P P F B G L
 I A P L I O D B R E A D R O
 S M L T F R E M M O T H E R
 H E A R T S F U C U H P A D
 U J N A C H I L D R E N T R
 N C T D U I L T L P R L U R
 D I C I J P E I T H E N D G
 E S O T E O T T C A W A Y G
 R E M I S W H U N R O E B G
 S E M O U T H D F I L L L F
 T R A N S G R E S S S A I D
 A A N S W E R E D E V I N U
 N G D I S C I P L E S L D Y
 D F E E C O A S T S E V E N
 C V D U E W F N E T O O K V

ANSWERED	AWAY	BLIND	BREAD	CAME
CAST	CHILDREN	COASTS	COMMANDED	DEFILETH
DISCIPLES	FATHER	FILL	GREAT	HEART
JESUS	LORD	MOTHER	MOUTH	MULTITUDE
PHARISEES	PLANT	SAID	SEVEN	THEN
TOOK	TRADITION	TRANSGRESS	UNDERSTAND	WORSHIP

VIII. Crossword Puzzle.



ACROSS

- 03) The multitude did this with Jesus 3 days.
- 05) If not planted by the Father, it will be ____ up.
- 08) They were offended.
- 09) Baskets left after all were filled.
- 10) Vain worship is teaching ____ of men.
- 12) Why do ye ____ transgress the commandment?
- 13) Jesus was called: "Son of ____."

DOWN

- 01) Hypocrites honor with these.
- 02) Where the multitude was commanded to sit.
- 04) Among other things that proceed from the heart.
- 06) Scribes and Pharisees transgressed by their ____.
- 07) Modifies VEXED.
- 08) Isaiah did it about hypocrites.
- 11) To the Canaanite woman Jesus answered not a ____.

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...