

A Study of Matthew 16

I. Outline.

1. Demand for a Sign (Matthew 16.1-4; cf., Mk 8.11-13; Lk 12.54-56).
2. Leaven of the Pharisees and Sadducees (Mt 16.5-12; cf., Mk 8.14-21).
3. Peter's Declaration about Jesus (Mt 16.13-20; cf., Mk 8.27-30; Lk 9.18-21).
4. Jesus Foretells His Death and Resurrection (Mt 16.21-28; cf., Mk 8.31—9.1; Lk 9.22-27).

II. Summary.

“Earlier in Matthew, confrontations with the Pharisees (and other religious leaders) occurred as the religious leaders responded to the words and works of Jesus (3:7; 9:3, 11, 34; 12:2, 10, 14, 24, 38). As things proceeded, however, the Pharisees began to seek Jesus out in order to initiate confrontation (15:1; 16:1; 19:3; 21:23; 22:23, 34). Their second request for a sign (16:1–4; cf. 12:38) necessitated Jesus’ warning that the disciples beware their teaching (16:5–12). This leads to what is perhaps the most crucial pericope in this Gospel, in which Jesus receives Peter’s representative confession of his messiahship and promises to build and empower his church (16:13–20). At this crucial juncture, Jesus clearly announces his death and resurrection for the first time, and then points his disciples to a self-denying lifestyle, which will be rewarded when he comes again (16:21–28)” [Turner, D., & Bock, D. L. (2005). *Cornerstone biblical commentary, Vol 11: Matthew and Mark* (p. 226). Carol Stream, IL: Tyndale House Publishers].

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>

“While the scene remains near Caesarea Philippi and the story is continuous from Mt 16.13–20, the formula ‘*From that time on Jesus began*’ (cf. Mt 4:17) marks the beginning of a decisive new phase of Jesus’ mission. Its geographical focus was to be *Jerusalem*, and its character was dominated by the cross. Matthew 16.21 is the first of three formal announcements of what is to come (cf. Mt 17:22–23; Mt 20:17–19); from now on the mission became a march to death, and the disciples had to learn to live with this new perspective” [France, R. T. (1994). *Matthew*. In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., p. 926). Leicester, England; Downers Grove, IL: Inter-Varsity Press].

IV. Aids in Exposition.

Matthew 16.1... DESIRED HIM THAT HE WOULD SHEW THEM A SIGN FROM HEAVEN—“They want to appear as reasonable men, willing to be convinced that Jesus is the Christ if He can provide the proof. But in reality, their only aim was to tempt (*periazō*, to put to the proof; Mt 4.7) and humiliate Him, not be persuaded by Him” [Kenneth Chumbley, *The Gospel of Matthew*, 1999, p. 291].
 ||||| “One cannot approach Christ with an evil heart and impure motives and draw correct conclusions from the evidence. Hence, neither the quality nor the quantity of the miracles done would bring about their belief. So they tempted Him, testing Him. Perhaps He would make a mistake or even fail; or maybe they could find something in His words or actions to use against

Him and turn the people from following Him” [Bobby Liddell, “The Church was Promised by Jesus; His Transfiguration,” in *Studies in Matthew*, 1995, Edited by Dub McClish, p. 118].

Matthew 16.3... YE CAN DISCERN THE FACE OF THE SKY; BUT CAN YE NOT DISCERN THE SIGNS OF THE TIMES?—

“They could read the weather, but were blind to the events (signs of the times) that showed the fulfillment of prophecy, the end of the Jewish dispensation, and the establishment of the Messiah’s kingdom” [B.W. Johnson, *The People’s New Testament*, An e-Sword Module]. |||||

“The particular weather signs mentioned by Jesus are characteristic of Palestine. The particular meteorological phenomena in other places might well be different. The Lord is arguing this point with dwellers in Palestine to whom these data would be common knowledge. He is not describing world-wide meteorological information” [Harold Fowler, *The Gospel of Matthew*, Bible Study Textbook Series, College Press, An e-Sword Module].

Matthew 16.4... A WICKED AND ADULTEROUS GENERATION SEEKETH AFTER A SIGN—“This repeats 12.39

verbatim. Knowing their motives, Christ refuses their request, characterizing it as a sign of spiritual decay. He would not give them the sign they sought—but the sign they needed: ‘the sign of Jonah.’ He doesn’t elaborate on this, but leaves it to them to think over what was meant” [Kenneth Chumbley, p.292]. ||||| “What a sign this death and resurrection would be for the Pharisees, who were constantly planning Jesus’ death, with no fear that he would ever be able to conquer death; and for the Sadducees, who did not even believe in any resurrection!” [William Hendriksen, *Baker New Testament Commentary*, An e-Sword Module]. ||||| “Christ’s statement that no sign would be given, except that of Jonah, did not mean that light would be withheld from them or that they were without light; but it meant that more than sufficient light was already theirs. The one cosmic exception to the “no sign” policy would be the resurrection of Christ, which would more than meet even their specifications as a “sign from heaven.” To be sure, even that was of no avail because, instead of accepting it, they bribed witnesses to deny it! Christ fully knew the character of those evil men; and the sad words concluding Matthew 16:4 show the finality of Christ’s judgment upon them” [Burton Coffman,

<https://www.studylight.org/commentaries/bcc/matthew-16.html> Visited 160519].

Matthew 16. 6... TAKE HEED AND BEWARE OF THE LEAVEN OF THE PHARISEES AND OF THE SADDUCEES—

“Because a small piece of leaven was able to cause a relatively large amount of dough to rise, the term was often used figuratively to represent any sort of influence—usually, but not inherently, a harmful influence, as seen in its use in Matthew 13.33. When the Israelites were led out of bondage in Egypt, the Lord did not allow them to take any leavened bread with them, symbolically representing His intention that the people take no influence of pagan Egypt with them into the Promised Land. Israel was to start life afresh, with no contaminating influence from the wicked, ungodly land of her oppression” [John MacArthur, *The MacArthur New Testament Commentary: Matthew 16-23*, 1987, Kindle Edition, loc29027].

Matthew 16.7... AND THEY REASONED AMONG THEMSELVES, SAYING, IT IS BECAUSE WE HAVE TAKEN NO

BREAD—“Isn’t it tragic that the Master should perceive such unbelief among His closest followers? All doubt, all uncertainty and vacillation but reflect on our faith and cause concern to our Lord. The disciples were first-hand participants in the two miracles of feeding the multiplied thousands, how could they doubt the ability of the Lord to supply the meager needs of a handful of disciples?” [Andrew Connally, “Passion; Resurrection; and Coming Foretold,” in *A Homiletic Commentary on the Book of Matthew*, Edited by Garland Elkins and Thomas B. Warren, 1988, p. 443].

Matthew 16.12... THEN UNDERSTOOD THEY HOW THAT HE BADE THEM NOT BEWARE OF THE LEAVEN OF BREAD, BUT OF THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES—“The true understanding by the apostles of what Christ meant was obtained, not by his repeating the admonition in different words, but by their more particular attention to what he had actually said. That proved that what Christ had said was intelligible to them on the basis of what they already knew, provided only that they had applied themselves to know it. The same truth holds today” [Burton Coffman].

Matthew 16.13... WHEN JESUS CAME INTO THE COASTS OF CAESAREA PHILIPPI ... WHOM DO MEN SAY THAT I THE SON OF MAN AM?—“Caesarea Philippi was located some 25 miles northeast of the Sea of Galilee and 40 miles southwest of Damascus, on a beautiful plateau near the headwaters of the Jordan River. A few miles to the north, snow-covered Mount Hermon rose to a height of more than 9,000 feet above sea level. On clear days the majestic mountain can easily be seen from northern Galilee towns such as Capernaum, Cana, and Nazareth. Caesarea Philippi was but a few miles from the ancient Jewish city of Dan, which for centuries had been considered the northernmost boundary of the Promised Land, the southernmost being Beersheba (see Judges 20.1; 1 Chr 21.2). On the north it was the last outpost of Israel and had always been especially susceptible to pan influence” [John MacArthur, loc29145].

Matthew 16.14... ELIAS—“Others believed Jesus was a reincarnated Elijah, considered by most Jews to be the supreme Old Testament prophet, whom the Lord was to send again ‘before the coming of the great and terrible day of the Lord’ (Mal 4.5). In modern Jewish Passover celebrations and empty chair is reserved at the table for Elijah, in the hope of his one day coming to announce the Messiah’s arrival” [John MacArthur, loc29178].

Matthew 16.16... THOU ART THE CHRIST, THE SON OF THE LIVING GOD—“Peter, first to speak, responded with the truth which came from above. He confessed the Deity and Messiahship of the Nazarene, not as one of many ‘christs,’ but the Christ; not one of many ‘sons,’ but the Son of the God, the living one (Mt 16.16; John 3.16). Thus, he made the good confession (cf., John 6.69; Mt 10.32-33; Rom 10.10). ‘Christ,’ the Greek equivalent for the Hebrew word ‘Messiah,’ means ‘anointed’ His being the ‘Son’ of God indicates His being the ‘only begotten Son’ (John 3.16)” [Bobby Liddell, pp., 119-120].

Matthew 16.17... FLESH AND BLOOD HATH NOT REVEALED IT UNTO THEE, BUT MY FATHER WHICH IS IN HEAVEN—“But how had the Father shown this to Peter? Jesus did not specifically say how. ‘*The great truth that Jesus is God’s Son is not taught by human wisdom but in that wisdom which is from above. To the contrary, human wisdom is ever active and diligent to blur and erase that truth from men’s minds and hearts*’ (ALC, 1984, p.247). God had revealed it through the words and works of Jesus, as well as by his own voice from heaven in Matthew 3:17: ‘**This is my beloved Son in whom I am well-pleased.**’ The proposition of his Divine Sonship is declared by what Jesus did in his public ministry: ‘**And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name**’ (John 20:30-31). Peter and the other apostles, having been with the Lord for perhaps three years, witnessing his works and hearing his words, could properly draw the conclusion expressed in Peter’s confession.” [Bob Winton, *Book of Matthew*, p. 196].

Matthew 16.18... THOU ART PETER, AND UPON THIS ROCK I WILL BUILD MY CHURCH; AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT—*My preferred interpretation of this text is given first--*

“Scripturally—three facts point to Christ as the rock. **First**, ‘if we trace the figurative use of the word “Rock” throughout the Hebrew Scripture, we find it is never used symbolically of man, but always of God. The Hebrew word is *Tsur*, and we find it occurring at least forty times figuratively in the Old Testament. Twice it is used of false gods in Deuteronomy 32, as they are put into contrast with the Rock of Israel, Who is the living God. In every other instance the figurative use of the word applies to God’ (Morgan, *Peter and the Church*, 17). ‘In all these places [in the OT where “rock” is used figuratively] the term is applied directly either to Jehovah or to Christ. Nor is it ever applied, even by the strongest figure, to a merely human subject. This remarkable usage is at least sufficient to create a strong presumption, that the figure here is not applied to any mere man’ (Alexander, 438). **Second**, when Peter wrote and spoke about the church’s foundation in the NT, he never identified himself as the rock. In 1 Peter 2.4-8, for example, he applies a catena of OT prophecies about rocks and stones exclusively to Christ (Acts 4.10-11). **Third**, Paul taught, ‘**For other foundation can no man lay than that is laid, which is Jesus Christ**’ (1 Cor 3.11). The depiction of the apostles and prophets and prophets as the foundation of the church in Ephesians 2.20 is metonymy; it is their inspired teaching about Christ, and not their person or office on which the church rests. Scriptural testimony, augmented by semantic and patristic considerations, strongly supports the conclusion that the church’s one foundation is Jesus Christ her Lord” [Kenneth Chumbley, p. 300].

||||| “In those passages which involve a play on words with the name Πέτρος ‘Peter,’ πέτρα refers to bedrock, that is to say, the rock on which a foundation may be placed” [Louw, J. P., & Nida, E. A. (1996). *Greek-English lexicon of the New Testament: based on semantic domains* (electronic ed. of the 2nd edition., Vol. 1, p. 22). New York: United Bible Societies].

||||| *Worthy of some consideration is the following view from two different writers on this verse.* “Jesus was not speaking of himself as the foundation of the church, since his own metaphor describes him as the builder. Neither is Peter’s apostolic confession the foundation of the church—he as the confessing apostle is that foundation. Yet, Christ does not address Peter as a lone individual here but as the first among equals, since the context makes it clear that Peter was speaking for the apostles as a whole in 16:16 (Turner 1991). This best fits the Matthean context, and it also coheres with other New Testament texts that speak of the apostles (plural) as the foundation of the church (Eph 2:20; Rev 21:14). The Baptist teacher Broadus (1886:355–358) recognized this over a hundred years ago, and recent evangelical commentaries concur... The real difficulty Protestants have with the Roman Catholic teaching concerning Peter is the notion of sole apostolic succession emanating from Peter as the first bishop of Rome. This notion clearly injects anachronistic political concerns into the text of Matthew, which says nothing about Peter being the first pope or about the primacy of Rome over other Christian churches. Certainly Matthew would not have endorsed the idea of Peter’s infallibility or sole authority in the church, since it is quite clear in Matthew that Peter speaks as a representative of the other apostles and often makes mistakes (Mt 15.15; Mt 16.16; Mt 17.4; Mt 17.25; Mt 18.21; Mt 19.27; Mt 26.33-35; cf., Acts 11.1-18: Gal 2.11-14)” [Turner & Bock, p. 222].

||||| “It is sometimes suggested that because the word for ‘rock’ (*petra*) differs from the name *Petros*, the ‘rock’ referred to is not Peter himself but the confession he has just made of Jesus as Messiah. In Aramaic, however, the same term *kefa* would appear in both places; the change in Greek is due to the fact that *petra*, the normal word for rock, is feminine in gender, and therefore not suitable as a name for Simon! The text does not of course say anything about the church in Rome, or about any succession beyond the

unique founding role of Peter himself. ... The story of the early years of the church in Acts shows how Peter fulfilled this role. But **the same authority was shared with the other disciples in 18:18 (where you is plural; here it is singular). He was thus a representative leader rather than an overlord**” [R.T. France, 925-26]. ||||| **AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT**--“...assures us that Satan cannot stop Christ’s work. ‘Gates of hell’ idiomatically refers to Satan’s authority and power (cf., the significance of ‘gates’ in Gen 19.1; Deut 21.19; 25.7), particularly, the power of death (Isa 38.10; Heb 2.14). Death signals the end for most enterprises, but not for Christ’s church. Death would neither stop Christ from building it (vv., 21-22; Acts 2.24, 27), nor spell defeat for those who comprise it (vv., 24-27)” [Kenneth Chumbley, p.300].

Matthew 16.19... ..THE KEYS OF THE KINGDOM OF HEAVEN: AND WHATSOEVER THOU SHALT BIND ON EARTH SHALL BE BOUND IN HEAVEN: AND WHATSOEVER THOU SHALT LOOSE ON EARTH SHALL BE LOOSED IN HEAVEN—“Peter was not the first pope, nor has there even been anyone authorized by God so to function. One would be hard pressed to imagine a more ungodly or unscriptural system than the papacy. The kingdom is the realm over which Christ is King. In His government (Isa. 9:6) none legislates for Him as the pope claims to do. According to the Greek tenses in this verse, that which **“thou shalt bind on earth”** shall have already been bound in Heaven, and that which **“thou shalt loose”** shall have already been loosed in Heaven. The apostles did not legislate for God, but made known God’s law, by inspiration, as the Holy Spirit guided them (John 14:26; 15:26; 16:13)” [Bobby Liddell, p. 121].

Matthew 16.20... THEN CHARGED HE HIS DISCIPLES THAT THEY SHOULD TELL NO MAN THAT HE WAS JESUS THE CHRIST—“This admonition came because any indiscreet disclosure of Christ’s true and total heavenly identity would have compromised Jesus’ purpose, which was to accomplish his death in Jerusalem in such a manner that the true reason for that death could not be clouded or distorted by Satan. Significantly, at once, after the great confession, Christ began to instruct his disciples concerning the passion and resurrection” [Burton Coffman].

Matthew 16.21... FROM THAT TIME FORTH BEGAN JESUS TO SHEW UNTO HIS DISCIPLES ... BE KILLED, AND BE RAISED AGAIN THE THIRD DAY—“No clearer prediction could be given of Christ’s suffering, death, and resurrection than is here set forth. It is explicit, factual, and historical. It is not obscure or unintelligible. It was spoken months before it was fulfilled. Only God could know such details and bring it to pass. Muslims, who deny Christ’s deity MUST deny He spoke these words because of their Messianic content. Their refusal to accept all such passages destroys the greater parts of the gospels and makes their position about the Christ ludicrous. How could He be God’s prophet [which Muslims believe, DRL] and yet tell such lies, if, they did not come to pass? If, they did come to pass, then, He was God’s Son as He claimed. Either way, Islam is branded as a lie!” [Bobby Liddell, p. 451].

Matthew 16.22... PETER TOOK HIM, AND BEGAN TO REBUKE HIM, SAYING, BE IT FAR FROM THEE, LORD—“This is an extremely strong protest against what Jesus had just said about his death and resurrection. The death of Jesus was incompatible with Peter’s notion of what the Messiah ought to be, and so it should never happen. Peter could accept the notion of a glorious Messiah (16:27–28), but not one who suffers. Peter erred here, but one should note that even the OT prophets had difficulty reconciling the sufferings and glory of the Messiah (1 Pet 1:10–12)” [Turner & Bock, p. 224].

Matthew 16.23... BUT HE TURNED, AND SAID UNTO PETER, GET THEE BEHIND ME, SATAN—“With scathing vehemence Christ turns His back on Peter and utters the terrible denunciation, ‘**Get thee behind me, Satan**’ (4.10). His death was so central to God’s plan that to oppose it, even from the purest of motives, was to do the work of the devil. By looking at His Lord’s statement from a human rather than Divine perspective (v. 17), Peter the Rock (v. 18), became a stone of stumbling. Had Christ followed the Peter principle, there would have been devastating consequences, for Himself and for all” [Kenneth Chumbley, p. 305].

Matthew 16.24... IF ANY MAN WILL COME AFTER ME, LET HIM DENY HIMSELF, AND TAKE UP HIS CROSS, AND FOLLOW ME—“The cross, a sign of shame, was reserved for criminals (Gal. 3:13). Whereas Peter attempted to prevent Christ’s cross, he was confronted with his own. As Christ must bear His cross, so must all disciples take up their crosses and follow Him. The truth is, one who will not voluntarily for Christ’s sake take his cross and follow Him is not worthy of Christ, nor can he be His disciple (Matt. 10:38; Luke 14:27). Each follower of Christ must forsake selfish ease, accept the responsibilities, bear the burdens, and endure the shame and reproach of His cross (1 Pet. 4).” [Bobby Liddell, p. 122].

Matthew 16.26... WHAT IS A MAN PROFITED, IF HE SHALL GAIN THE WHOLE WORLD, AND LOSE HIS OWN SOUL?—“The true meaning of this appears clearer in the King James Version which uses ‘soul’ instead of ‘life.’ Man possesses a body, but he is a soul. A soul is of more value than the whole world, as Jesus said. The truth of this appears through the application of any of the common criteria for determining value: COST: It cost the blood of Christ to redeem one soul; PERMANENCE: A soul will exist until the worlds have passed away; AFFECTION: God loved the soul enough to reclaim it; UNIQUENESS: No two souls are identical” [Burton Coffman].

Matthew 16.27... THE SON OF MAN SHALL COME IN THE GLORY OF HIS FATHER WITH HIS ANGELS; AND THEN HE SHALL REWARD EVERY MAN ACCORDING TO HIS WORKS—“This is the third consecutive verse that begins with ‘for,’ which indicates a tightly connected argument. If the way of the cross seems severe, it will help to remember that a day is coming when Christ will no longer appear as Savior but as Judge, rewarding men based on how they lived. The references to coming in glory, angels, and reward are commonly used in Scripture to describe Divine judgment both temporal (Mt 24.30-31) and final (Mt 25.31; 2 Th 1.7-9). In apocalyptic language, any great intervention of God in history is regarded as a ‘coming.’ The coming in view in this verse seems to be the final coming, when men shall be judged according to their works (*praxis*, deed, practice; the sum total of a man’s behavior, all he has done; Rom 2.6; 2 Cor 5.10). He who lives to gain the whole world shall ‘have his reward’ in this world (Mt 6.2); but he who follows Christ shall be blessed beyond measure, now (Mt 16.25) and eternally (Mt 19.29)” [Kenneth Chumbley, p. 307].

Matthew 16.28... THERE BE SOME STANDING HERE, WHICH SHALL NOT TASTE OF DEATH, TILL THEY SEE THE SON OF MAN COMING IN HIS KINGDOM—It is impossible properly to read this passage and then continue to believe that the kingdom is yet future. Are there any people living today who are 2000+ years old? If not, then the kingdom has, in fact, come! According to the inspired Apostle Paul, Christians at Colosse had been translated into the kingdom of His dear Son (Col 1.13-14). According to the inspired Apostle John—Revelation 1.9... **I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.**

V. Lessons & Applications.

Matthew 16.12... THEN UNDERSTOOD THEY HOW THAT HE BADE THEM NOT TO BEWARE OF THE LEAVEN OF BREAD, BUT OF THE DOCTRINE OF THE PHARISEES AND OF THE SADDUCEES—“The evil principles of the Pharisees had changed and corrupted the law of God. The spirit of their teaching is the point that Jesus warns His disciples against (Luke 12.1). ‘Doctrine,’ as used in Matthew 16.12, means the opinions of men taught on special subjects. The system of the Pharisees was corrupt in the mass, like leaven, it puffed up the heart. Jesus warned His disciples against the teachings of the Pharisees and Sadducees” [H. Leo Boles, *Companion*, p. 172].

Matthew 16.16... THOU ART THE CHRIST, THE SON OF THE LIVING GOD—“This confession is not made in the terms of the answer to the first question: it is not, we say, or I say, but THOU ART! The confession which Peter made is the one confession which all people who are acceptable to God must make today. Jesus must be recognized as the promised Messiah and also as the Son of the living God” [Leslie G. Thomas, *Teacher’s Annual Lesson Commentary*, 1959, p. 158].

Matthew 16.18... I WILL BUILD MY CHURCH—“As great as were Martin Luther, John Calvin, John Wesley, or even John the Baptist, they were never empowered with the authority to build the church; and their institutions possess no identity with the church Jesus built. These points should be always remembered: (1) Christ built the church; (2) It was built in A.D. 33; (3) It was built in Jerusalem. It is called Christ’s church, or the church of Christ. One may therefore easily test whether he or she is a member of the church Christ built. If it is lacking in one or more of these characteristics, it is simply not the church about which we read in the Bible” [Guy N. Woods, *Teacher’s Annual Lesson Commentary*, 1946, p. 27].

Matthew 16.23... GET THEE BEHIND ME, SATAN, THOU ART AN OFFENCE UNTO ME—“Peter’s shockingly swift decline from blessed confessor to rebuked adversary ought to speak loudly to every disciple of Jesus. For just a moment, Peter’s mindset became positively satanic, since he sought to dissuade Jesus from following the Father’s will to the cross (cf. 4:8–9). Peter heard only that Jesus would be killed—the words about resurrection did not register at all. And so it is with disciples today who all too often do not grasp that their present sufferings are not worthy to be compared to the glory that is to come at Jesus’ return (16:27; cf. Rom 8:18; 2 Tim 2:11–13). The desire for a comfortable lifestyle and the avoidance of suffering is a hindrance to Kingdom work that can be overcome only by divine grace (19:23–26). Even those who have seemingly overcome the lure of self-aggrandizement and who have followed Jesus still need periodic reorientation to the values of the Kingdom, as did the sons of Zebedee and their mother (Mt 20:20–28). The values and example of ‘the rulers in this world’ always threaten to infiltrate the Kingdom, and Jesus’ disciples need to constantly reflect on his counsel that ‘among you it will be different’ (Mt 20:25–26). The lesson is not that glory and reward do not await faithful disciples (Mt 19:27–29), but that such are attained only after a life of self-denying service that follows in the steps of Jesus to the cross” [Turner & Bock, p. 225].

Matthew 16.27... THEN HE SHALL REWARD EVERY MAN ACCORDING TO HIS WORKS—“The purpose of the final judgment is not to determine whether or not one is pleasing to the Lord; but rather to give out rewards and punishments (cf., Rev 22.12). It will be too late for one who has not met the Lord’s requirements to make any changes at the last day. The question of one’s standing in the sight of God belongs to the judgment of the present (cf., 2 Tm 2.19). The very fact that the Lord knows them that are his is proof that they are doing that which he requires of them; and that condition will continue as long as they have the ability to choose between right and wrong,

while making certain that they are striving to please the Lord But when this life is over we must meet the Lord fact to face for a final reckoning, at which time we shall receive the things done in the body, according to that which we have done, whether it be good or bad (cf., Eccl 12.13-14" [Leslie G. Thomas, *Teacher's Annual Lesson Commentary*, 1966, p. 222].

VI. Questions.

True or False

- 01. ____ There is no mention of any of the prophets in this chapter.
- 02. ____ The disciples understood immediately when Jesus warned them about the leaven of the Pharisees and Sadducees.
- 03. ____ In this chapter, leaven equals doctrine.
- 04. ____ In this chapter is found the first time Jesus began to tell the disciples of His coming death, burial, and resurrection.
- 05. ____ Some of the people who were with Jesus in this chapter would see the Son of Man coming in His kingdom.

I Found it in Verse(s)

- 06. ____ Peter is called Satan.
- 07. ____ The Father revealing something.
- 08. ____ Peter's good confession.
- 09. ____ A question about understanding.
- 10. ____ Certain ones seeking a sign.

Short Answer

- 11. Something the disciples had forgotten to bring with them:

- 12. Word that shows Jesus knew what the disciples were reasoning about among themselves:

- 13. The four answers to Jesus' question about whom do men say that I am:

- 14. What Jesus charged His disciples NOT to say:

- 15. Whoever wants to follow Jesus must do these 3 things:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week's handout

ANSWERS to Matthew 15 Questions... **01**—True (12); **02**—False, only 7 (19); **03**—True (4-6); **04**—True (31); **05**—False (38); **06**—10; **07**—18; **08**—2; **09**—29; **10**—32; **11**—Blind leading the blind (14); **12**—Lost sheep of the house of Israel (24); **13**—Isaiah (7-8); **14**—Sit down on the ground (35); **15**—O woman, great is thy faith (28).

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

T Y T L T I M E T E W U
 U H U H N S P I B S H O
 O T H E R I R P E T E R
 R T D A R G O P W U N C
 L E A V E N P H A L S O
 O B R E A D H A R G O M
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 B S A D D U C E E S E N
 P T I J E S U S U M I J
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ALSO	ANSWERED	BEWARE	BREAD	CAME
COME	DISCIPLES	HEAVEN	JESUS	LEAVEN
LOOSE	LOSE	MANY	OTHER	PETER
PHARISEES	PROPHET	REASON	SADDUCEES	SAID
SIGN	SOME	TAKE	THEN	TIME
TOOK	WHEN			

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...