

3. This was Christ's first denunciation of the party of the Pharisees. Their hatred of Him from that time was greatly intensified until they compassed His death. They could not challenge His loyalty to God's law; for He had held that aloft as the standard by which to arraign their human inventions. It was the light that shone through His exaltation of the law, condemning their actions, that made them desire to destroy Him.
4. This is to be understood as instruction to offset the external forms, which the Pharisees taught were necessary to salvation, It is plain that the Saviour did not mean to convey the idea that one could take everything, of whatever nature, into the stomach, and not receive harm; for the very Word upon which all His appeals were based, teaches it to be wrong to drink intoxicating fluids. **Hab. 2:15; Prov. 23: 29-32.** The same Word also pronounces a blessing upon that people whose rulers " eat in due season for strength, and not for drunkenness." **Eccl. 10 : 17.**
5. The plants not planted by God are those of human tradition and man-made commandments. Those things are no better in the church now than they were then. But it seems almost as hard now to keep free from these as it was for the people of that day.
6. This journey led the Master and the twelve northward and westward toward the sea-coast. This region was thickly settled with Jews drawn thither by commerce. For ages the population had been half heathen and half Jewish. See Judges 1:32.
7. Syro-Phenician—evidently meaning a mixed race growing out of Phenicia, having been attached to the Roman province of Syria.
8. Dogs were so troublesome in the East, and became such a dislike, that fierce and cruel enemies were called dogs. Ps. 22 :16, 20. All uncircumcised persons were called dogs by the Jews.

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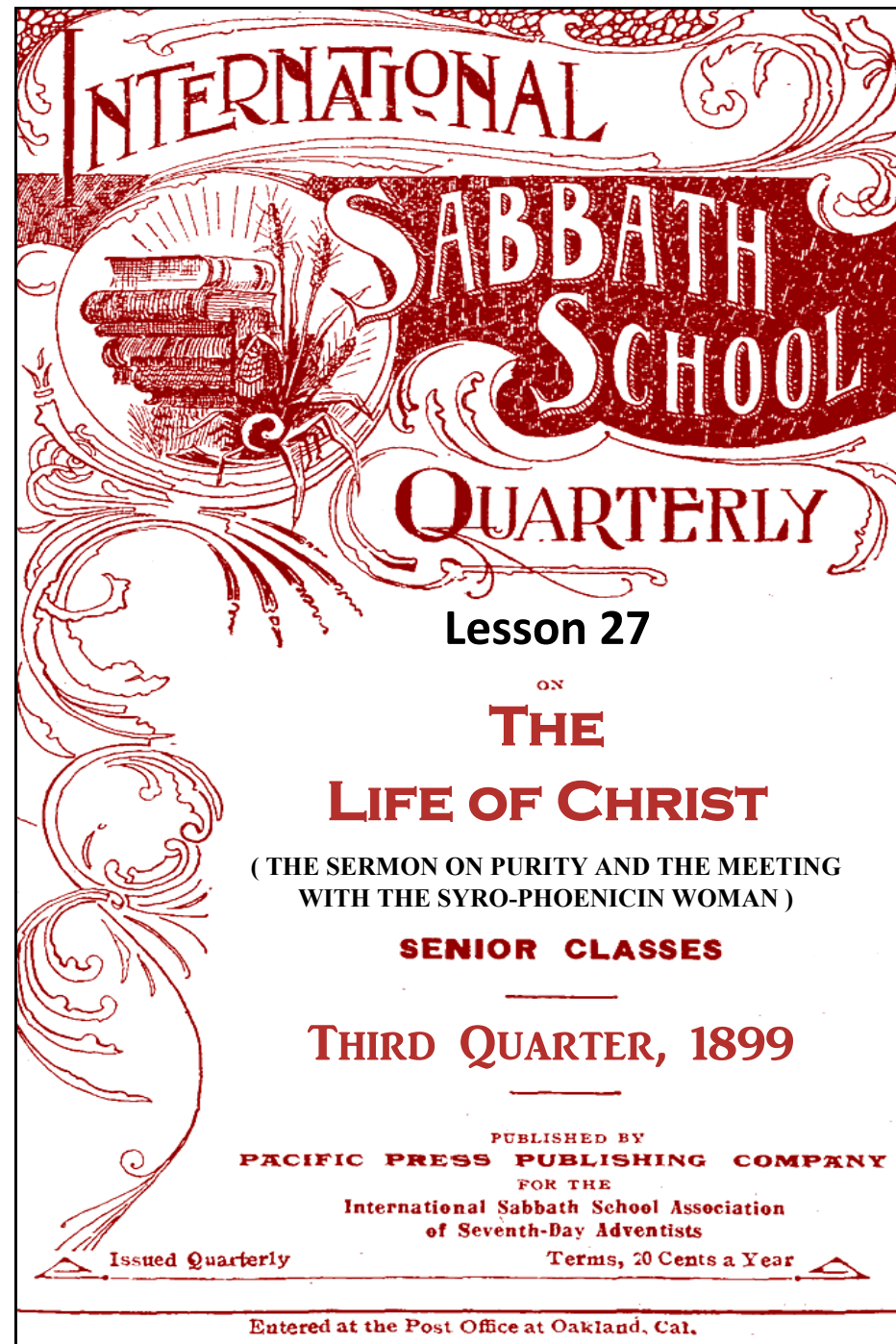
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INTERNATIONAL SABBATH SCHOOL QUARTERLY

Lesson 27

ON
THE LIFE OF CHRIST

(THE SERMON ON PURITY AND THE MEETING WITH THE SYRO-PHOENICIN WOMAN)

SENIOR CLASSES

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LESSON 27 — SERMON ON PURITY; THE MEETING WITH THE SYRO-PHENICIAN WOMAN

July 8, 1899.
Capernaum and Phoenicia A. D. 30.
(Matt. 15:1-28; Mark 7 :1-30)

*Side Texts to be
studied with
questions*

- | | |
|--|-------------------------------|
| 1. ABOUT this time who came to see Jesus ? Matt: 15:1. | Col. 2:8, 20-23: |
| 2. What question did this Jerusalem delegation ask the Lord ? Verse 2. See note 1. | |
| 3. In what way did Christ answer their query? Verse 3. | |
| 4. What reason did He assign for thus answering? Verses 4-6. See note 2. | Mark :11-12;
Eph. 6 : 2. |
| 5. What scathing rebuke and condemnation did Christ then administer to His interviewers? Verses 7-9 See note 3. | Isa. 29: 13;
Eze. 33 : 31. |
| 6. How, did He then explain His position to the multitude? Verses 10,11 See note 4: | Heb. 9 10 |
| 7. What effect did this instruction have upon the disciples and the Pharisees ? Verse 12. | |
| 8. What important truth did the Saviour utter? Verse 13. See note 5. | Is. 3:12:
Mal. 2:8, 9. |
| 9. What did He say of the Pharisees? V. 14. | |
| 10. How did He explain His meaning to the disciples themselves? Verses 15-20 | James 3:6 |
| 11. Having brought on Himself the hatred of the Pharisees; where | Mark 7 :14. |

did the Saviour then go? Verse 21. **See note 6.**

12. Who came out of that country to meet Christ? and for what purpose? Verse 22. **See note 7.**
13. What request did the disciples make when they noted the Saviour's silence? Verse 23.
14. To whom did he address His answer? What was it? Verse 24.
15. What did the woman then do and say? Verse 25.
16. What apparently indifferent answer did Jesus give the woman ? Verse 26. **See note 8.**
17. With what words did she quickly turn the conversation in her favour? Verse 27.
18. In reply how did Jesus commend the woman? What was the result of her pleading? Verse 28.

Romans 15:8,9;
1:16

Phil. 3:2,3

Matt. 8:10
Mk. 7:29,30

READING

"Desire of Ages," chapters 42 and 43.
"Spirit of Prophecy," vol. 2, chapter 24.

NOTES

1. The Jews were very scrupulous about washing their hands before and after eating. To neglect or slight this ordinance was counted one of the three great sins which brought poverty. It was even counted the same as adultery.
2. The divine law commands honour to be bestowed on parents without regard to age or circumstances. Even the Talmud of old had enjoined that "a child is bound to maintain his parents when old and helpless, even if he have to beg to do so." But in the days of Christ; the rabbis had established the maxim that the duty to honour God before honouring human relationship was paramount; hence the tradition that a child dedicating himself or money to the temple was free from all obligations to parents.