

# LESSON 12

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## IN GALILEE, PART 1

### REPROACHED FOR DISREGARDING TRADITION (MT. 15:1–20; MK. 7:1–23)

Jesus was teaching in Galilee when a committee of Pharisees and scribes arrived from Jerusalem. They did not hesitate to interrupt Christ. This time, they had a new allegation: His disciples were eating with unwashed hands, thereby breaking an ancient tradition. [See *Life of Christ, 1*, pp. 484–487.]

1. How did Jesus turn the accusation of the Pharisees and scribes around on them?
2. Was the tradition of ceremonial washing bad in itself?

### HEALING OF THE DAUGHTER OF A PHOENICIAN (OR CANAANITE) WOMAN (MT. 15:21–28; MK. 7:24–30)

When Jesus arrived in the region of Tyre, He “entered a house,” desiring to keep His presence secret. It was not long, however, before the Lord was interrupted by someone seeking His help: a Syrophenician woman whose daughter had an unclean spirit. [See *Life of Christ, 1*, pp. 506–510.]

3. Why did Jesus answer the woman’s pleas in such a stern fashion?
4. How did Jesus use this interruption to teach the apostles?

### HEALING OF MANY, INCLUDING A DEAF MAN (MT. 15:30, 31; MK. 7:32–37)

When the Lord reached His destination, He climbed the side of a mountain and sat down (Mt. 15:29). Once more He was interrupted: people brought those who were sick and laid them at His feet. [See *Life of Christ, 1*, pp. 511–513.]

5. Under what circumstances had Jesus left this region before?

6. What was the racial make-up of most of this crowd?
7. What does the “deep sigh” signify about how the Lord went about healing?
8. How should Christ’s handling of interruptions be reflected in our own lives?

**FEEDING FOUR THOUSAND MEN  
(MT. 15:32–39; MK. 8:1–9)**

Earlier, Jesus had instructed a healed man in the area to tell everyone what had happened to him (Mk. 5:19). This time, He gave His hearers orders not to tell anyone—because His purpose had changed. He now needed time alone with His disciples. As usual, His request was not heeded, and His fame spread through the region (see Mk. 7:36b). [See *Life of Christ, 1*, pp. 513–517.]

9. Is there reason to believe that this story is a slightly different version of the story of the feeding of the five thousand? Why or why not?
10. Why were the disciples so baffled when Jesus asked them what to do about the lack of food?
11. What was Jesus’ purpose in feeding this group of people?

**ANOTHER WITHDRAWAL FROM  
HEROD’S TERRITORY, PART 1  
(MT. 15:39—16:28; MK. 8:10–38; LK. 9:18–27)**

We will again see Christ retreating from Galilee—this time far to the north, to the mountainous region of Caesarea Philippi. Each withdrawal has had its high points. However, none of the others included as many momentous events as this withdrawal. In the space of a week, all these events occurred: the good confession; the unveiling of Christ’s plan to build His church; the first clear, unambiguous announcements concerning Jesus’ death, resurrection, and second coming; and the Transfiguration. [See *Life of Christ, 1*, pp. 517–533.]

12. To what did the phrase “the signs of the times” (Mt. 16:3) refer?
13. What was unusual about the healing of the blind man in Bethsaida?
14. Does Mt. 16:17 mean that Peter received a special revelation? Explain.

15. On what rock was the church built?
16. What was startling about the words encouraged by Peter's confession?
17. Why does a literal translation of Mt. 16:19 use such an awkward verb tense?
18. What special privilege did Jesus give to Peter in Mt. 16:19?
19. What did Jesus mean when He called Peter "Satan" (Mt. 16:23)?
20. When would the kingdom of God come with power?