

LESSON 13

IN GALILEE, PART 2

ANOTHER WITHDRAWAL FROM HEROD'S TERRITORY, PART 2

The Gospel Accounts do not tell us what transpired over the next few days. We can only imagine the growing tension as the disciples struggled to reconcile Jesus' words with what they had been taught up to this point in their lives. At the end of that time, the Lord was probably ready for another mountaintop experience, and He got one—literally. (See Mt. 17:1–13; Mk. 9:2–13; Lk. 9:28–36.) [See *Life of Christ*, 1, pp. 533–548.]

1. What two benefits did the transfiguration afford?
2. Why did the disciples ask about Elijah?

During the final days of His earthly ministry, Jesus focused on preparing His apostles for His departure. A recurring theme in this teaching might be expressed as “What it means to be My disciple.” (See Mt. 17:14–21; Mk. 9:14–29; Lk. 9:37–43.)

3. What parallel could be drawn between Moses and Jesus as He came down from the mountain where He was transfigured?
4. Why were the apostles unable to drive the demon out of the young boy?

Jesus and the Twelve returned to Galilee. Unlike His approach during previous tours of Galilee, this time Christ avoided crowds while they traveled in that province. One topic to which He constantly returned was that of His impending death. (See Mt. 17:22, 23; Mk. 9:30–32; Lk. 9:43–45.)

5. Do Mark and Matthew have different ideas about how long Jesus was in the tomb (Mk. 9:31; Mt. 17:23)? Explain.

6. Why did the apostles not understand Jesus' predictions about His death, despite His clarity on the topic?

QUESTION ABOUT THE TEMPLE TAX
(MT. 17:24–27)

As Jesus and His troupe traveled in Galilee, they came to the city that had served as the Lord's headquarters during His ministry in that province. "When they came to Capernaum, those who collected the two-drachma tax came to Peter and said, 'Does your teacher not pay the two-drachma tax?'" (Mt. 17:24). [See *Life of Christ, 1*, pp. 564–567.]

7. To what tax did these collectors refer?
8. What did Jesus imply in Mt. 17:25, 26?
9. How is the miracle Christ proposed in order to avoid offending the temple officials unique?
10. Why was Jesus concerned not to offend the officials?

TEACHING ON THE NECESSITY
OF CHILDLIKENESS
(MT. 18:1–14; MK. 9:33–50; LK. 9:46–50)

Jesus had identified His Messianic kingdom as the church He would build (Mt. 16:18, 19). He constantly tried to impress on His followers that His kingdom would be spiritual. It would be located in the hearts of men, not on a map. His disciples totally failed to comprehend this truth. Their lack of understanding is evident in the next recorded incident. [See *Life of Christ, 1*, pp. 568–577.]

11. In what doctrine do Jesus' words about being like children expose an error?
12. What truth was Christ focusing on in His illustration?
13. How should we treat children based on Christ's instruction to welcome them?
14. Who was the person casting out demons that was not with Jesus and the Twelve?

15. Why does Jesus' statement in Mk. 9:40 not mean that we should accept anyone who claims to be "for" Him?
16. Was Jesus describing hell in literal terms in Mk. 9:48, 49?

**FINAL TEACHING IN GALILEE: PROBLEMS
BETWEEN BRETHREN
(MT. 18:15–35)**

Jesus had talked about sinning against others (Mt. 18:6; Mk. 9:42). Now He was ready to explore the other side of the question: What if His hearers were sinned against? [See *Life of Christ, 1*, pp. 577–582.]

17. When are we responsible to go to our brother and lovingly show him his fault?
18. Why should two or three witnesses go with a Christian to entreat their brother a second time?
19. What is the purpose of treating an unrepentant brother "as a Gentile and a tax collector" (Mt. 18:17)?
20. How could this discourse be summarized into two main principles for relationships between brethren?