

Youth Teaching Resources

February 10, 2019



Epiphany (January 6-March 3) What Are We Praying For?

Psalms 71:1-24 – “A Prayer for Deliverance”

Not Your Typical Teacher

Luke 5:1-11 – “Going Deep”

Luke 6:17-26 – “Finding Joy”

Luke 6:27-38 – “Being Kind”

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YOUTH Teaching Guide

by Jeremy Colliver

This youth teaching outline is designed to support THE BIBLE LESSON by Tony Cartlege, printed in *Baptists Today*. You can subscribe to either the digital or print edition of *Baptists Today* to access the lessons. Please also ensure that each person in your class has a copy of *Baptists Today* so they can prepare before the lesson.

PARENT PREP

“What am I supposed to do?” Not in the since of what I’m supposed to do next, but rather, “what am I supposed to do with my life?” It’s a question the is in the minds of all of our students. Sometimes it moves to the back of their thinking, but most of the time, it is at the front. How do we support our students in what they want to do? How do we help them figure out what they are supposed to do? How do we do both of these things without them feeling over anxious and putting too much pressure on them?

TEACHING THE LESSON

Fellowship

Begin your session by showing the clip “Chris is Hired” from *The Pursuit of Happiness*. If you are unable to show the clip, summarize it to the best of your ability, and then facilitate a discussion using questions like the following:

- 1) What was Chris expecting when he went into the meeting?
- 2) Why is Chris so emotional about being hired?
- 3) How does being hired change his life?
- 4) When have you been asked to join something or gotten a job? How did you feel?
- 5) What is it like when you are called on to do something?
- 6) How does your faith respond to being called out?

Information

Transition to the next section of the session by reading Luke 5:1-11. Allow the students to ask any initial questions they have about the text. As you answer their questions, you may want to provide some of the information found in Tony's commentary to answer their questions. When the students have had an opportunity to share their initial thoughts, continue the discussion by facilitating a discussion using questions like the following:

- 1) How were the people called different from the people that were just trying to get Jesus' attention?
- 2) What did Jesus teach while on the boat to the large group? To the small group of fishermen?
- 3) What do you believe the point of Jesus' miracle is to the fishermen?
- 4) How are we like Peter?
- 5) What is the response of the fishermen when Jesus tells them they will catch people instead of fish? Is this a surprising result to us? To their friends and family?

If your group would like to dig deeper in their discussion, share some of the insights that Tony provides in the "Digging Deeper" portion of his commentary. You may want to use some questions like the following to facilitate your discussion:

- 1) How was Jesus' teaching surprising to those fishermen?
- 2) What were ancient fishing boats like?

You may also want your group to discuss "The Hardest Question" if they would like to continue their discussion on this passage. Tony poses the following question to consider as "The Hardest Question": What kind of fish were the disciples after?

Transformation

Conclude your session by re-reading the scripture passage for this session and then say the following:

Close your eyes and imagine that you are sitting on the grass just above the rocky shoreline of Galilee, with a breeze in your face and your eyes fastened firmly on Simon Peter's boat. There on the bow sits Jesus, his voice rising and falling with the gentle swells that rock the boat. What word do you need to hear from Jesus today? What can you imagine him saying?

Allow the students to sit in silence for a while as they contemplate what you have asked them. Conclude your time of silence by asking some of the students to share what they saw and heard.

Close with a prayer thanking God for calling us to be light to the world around us.

Digging Deeper

by Tony Cartlege

Digging Deeper is designed to support THE BIBLE LESSON by Tony Cartlege, printed in *Nurturing Faith Journal*. Watch for the “shovel” icon in the THE BIBLE LESSON, and then reference that item in this Digging Deeper resource. You can subscribe to either the digital or print edition of *Nurturing Faith Journal* to access the lessons. Please also ensure that each person in your class has a copy of *Nurturing Faith Journal* so they can prepare before the lesson.



Not your ordinary teacher—This lesson and the three that follow are taken from the lectionary readings from gospel of Luke. In each text, Jesus’ teachings come in surprising ways, or put a new twist on traditional ideas.

Mount Precipice—Mount Precipice, a steep hill outside of Nazareth that overlooks the Jezreel Valley, is traditionally acclaimed as the place where villagers tried to throw Jesus off of a cliff. It’s not a likely location, as steep drops are also common much closer to town, but remains an impressive site.

Lake Gennesaret—The place name “Gennesaret” described an area south of Capernaum (see Matt. 14:34; Mark 6:53), and was also an alternate name for the Sea of Galilee. The Hebrew word for the sea was *Kinneret*, which means “harp,” because the shape of the lake, when seen from surrounding hills, roughly resembles an ancient harp.

The Hebrew *Kinneret* gradually morphed into the Grecized pronunciation “Gennesaret.” Luke 5:1 is the only place the term appears in the New Testament (a parallel story in Matt. 4:18 calls it the Sea of Galilee), but other ancient writers used it. The Romans knew it more commonly as the Sea of Tiberius, after the city of Tiberius (named for the Roman emperor) on its southwest coast (John 6:1).

To the right, a small boat in the northern reaches of the Sea of Galilee, near Capernaum.



Consider this—Consider using the following guide as an exercise in meditative prayer.

Close your eyes and imagine that you are sitting on the grass just above the rocky shoreline of Galilee, with a breeze in your face and your eyes fastened firmly on Simon Peter’s boat. There on the bow sits Jesus, his voice rising and falling with the gentle swells that rock the boat. What word do you need to hear from Jesus today? What can you imagine him saying?

Digging Deeper *continued*



An ancient boat—In 1986, when drought caused the level of the Sea of Galilee to fall, two brothers found the hull of a first century fishing boat encased in a thick layer of mud. After years of painstaking preservation, it is now displayed in a museum built for it at Ginosar, on the northwest coast of the sea. The original hull would have been about 26 ½ feet long, 7 ½ feet wide, and about 4 ½ feet deep. Its construction reveals that it could be rowed or sailed.

The Hardest Question

by Tony Cartlege

The Hardest Question is designed to support THE BIBLE LESSON by Tony Cartlege, printed in *Nurturing Faith Journal*. You can subscribe to either the digital or print edition of *Nurturing Faith Journal* to access the lessons. Please also ensure that each person in your class has a copy of *Nurturing Faith Journal* so they can prepare before the lesson.

What kind of fish were the disciples after?

In first century Palestine, fish was more commonly eaten than any other meat, and the Sea of Galilee supported a flourishing fishing industry. Mendel Nun, who spent 60 years living in Kibbutz Ein Gev and fishing in the Sea of Galilee, wrote in *Biblical Archaeology Review* that the sea supported 18 indigenous species of fish, of which 10 were commercially useful.

The largest fish are a variety of African catfish, which can grow up to four feet in length and weigh 25 pounds. Catfish cannot be eaten by Jews, however, because they do not have scales,



violating the *kosher* rules found in Lev. 11:9-12 and Deut. 14:9-10.

One of the most common fish is known as the Kinneret sardine. Hundreds of tons of the small fish, usually four to six inches long, can be caught in a single year. In antiquity, sardines were commonly pickled or salted. The village of Migdal, the home of Mary Magdalene, was a center of the fishing industry. Archaeological excavations there have uncovered large shallow pools used for pickling the fish. Once preserved, the fish could be stored for long periods, and wouldn't spoil when packed for export.

When Jesus fed multitudes with a boy's lunch of "five loaves and two fish," the fish were likely pickled sardines.

Kinneret Sardines

On the other end of the scale, three varieties of large fish called barbels can also be caught, usually on hooks baited with sardines. Barbels, named for barbs at the corners of the mouth, belong to the carp family, and can weigh up to 15 pounds. Two of the varieties, both of which eat living prey, are popular centerpieces for Sabbath meals and other feasts.

A story in Matthew 17:24-27 says that when priests came to Capernaum to collect a temple tax (two drachmas per person), Jesus told Peter to cast a line into the sea and pull up a fish, which would have a four-drachma coin in its mouth – enough to pay the tax for Jesus and Peter. That fish would have been a barbel, because that is the only type taken with a hook.

The third primary commercial fish, and the one most pertinent to today's text, is a hand-sized panfish, the *Tilapia Galilea*, known in Hebrew as *musht* ("comb") because of its comb-like fin. Tilapia are the only large fish that run in schools in the Sea of Galilee. They are typically caught with three-layer trammel nets that are tied together and used to surround the fish and entangle them. Because the nets used in ancient times were highly visible

The Hardest Question *continued*

(unlike the nearly invisible monofilament nets used today), most fishing was done at night, when the fish could not see the net.

It was almost certainly this type of fish the disciples had been after in Luke 5: they had been fishing at night, using multiple nets. This is one of the reasons Peter was surprised by Jesus' suggestion that they go fishing again during the daytime, when the nets were visible – and another reason the catch was deemed miraculous.

Today, most commercial tilapia are raised in ponds. They are heavily marketed to tourists, fried whole and known as “St. Peter’s Fish.” The name probably came from the story about Peter catching a fish with a coin in its mouth. As noted above, that would almost certainly have been a barbel and not a tilapia, but Peter did in fact catch many tilapia in his life, and the marketing gimmick has been successful.

St. Peter’s Fish, classically served.

For more, if you have access to back issues of *Biblical Archaeology Review*, see Mendel Nun’s article, “Cast Your Net Upon the Waters: Fish and Fishermen in Jesus’ Time,” BAR 19:6 (November-December) 1993.

