

Youth Teaching Resources

January 24, 2021



Season After Christmas

Ephesians 1:3-14—“Where Hope Belongs”

Season of Epiphany

Mark 1:1-11 (RCL 1:4-11)—“Jesus, the Beloved”

John 1:43-51—“Jesus, the Convincer”

Mark 1:14-20—“Jesus, the Summoner”

Mark 1:21-28—“Jesus, the Healer”

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Find links and videos related to this lesson.

“Jesus, the Summoner”

Mark 1:14-20

YOUTH Teaching Guide

by Jeremy Colliver

This youth teaching outline is designed to support THE BIBLE LESSON by Tony Cartledge, 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.

SOCIAL MEDIA CHALLENGE

Post images or messages of the people that you follow on social media that you believe embody Jesus.

TEACHING THE LESSON

Fellowship

Begin your session by showing the clip “The New Boss” from *Minions*. 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) Why did the Minions think everything was going their way?
- 2) Who do the Minions decide to follow?
- 3) Why do the Minions decide to follow him?
- 4) Who are some of the people that you follow?
- 5) How do the people you follow embody Jesus?

Information

Transition to the next section of the session by reading Mark 1.14-20. 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 do Jesus’ words here echo what John the Baptizer said? Why would Jesus have said them?
- 2) Why was this such an important statement for the people of Israel?
- 3) What were the different ways that the people of Israel thought a messiah would interact with the world?
- 4) What is the good news that Jesus would proclaim?
- 5) How is Jesus call to follow different than just believing?

Information *continued*

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) What is the difference between knowing and believing?
- 2) Does it matter if the Gospels have different orders of the disciples being called?

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”: Why did Jesus begin his ministry in Gallilee?

Transformation

Conclude your session by introducing the Social Media Challenge for the week:

Post images or messages of the people that you follow on social media that you believe embody Jesus.

Allow the students time to share, of who they follow online, embodies Jesus.

Close with a prayer thanking God for the opportunity to follow Jesus.

Digging Deeper

by Tony Cartledge

Digging Deeper is designed to support THE BIBLE LESSON by Tony Cartledge, 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.

Time—Greek has two words for time. *Chronos*, the root of our word “chronological,” describes linear time, the kind of time we measure with a watch or a calendar. The word *kairos* refers to time in the sense of an occasion: a special time, a proper time for something. While Jesus probably spoke Aramaic and would have used a different expression, the Greek equivalent used in v. 15 is *kairos*: the appropriate time had arrived.

Jesus, the “stargate” – In 1994, a popular movie called *Stargate* spawned a franchise of sequels and a TV series. The premise of the movie was that alien travelers from another time and place had made contact with the ancient Egyptians, and that they built into one of the pyramids a “Stargate” – a portal through which one could step into another dimension and another time. The concept is fascinating, but fictional. There is no Stargate in Egypt. But, in a sense, there was one in Palestine.

When Jesus proclaimed the kingdom of God, he himself became a sort of eternal Stargate – not only as king, but as the gateway to the kingdom. If we should want to fully embrace and experience this eternal rule and realm of God, how do we do so? Jesus’ directions were straightforward: “Repent and believe in the good news.”

Belief—Adults who have learned both to think critically and to deal with the hard knocks of life may find faith more difficult than when they were children. I can testify that there was a time in my life as a young preacher when I confidently spoke of faith in terms of certain knowledge. I proudly proclaimed, “I know.” As I grew in both education and in life experience, I became more comfortable saying “I believe.” Now, sometimes, the most certain thing I can say is “I hope” – but I hope with a passion.

And what is belief, after all, but hope with feet on it? It is hope to the point of commitment. It is a hopeful man with a sick daughter saying to Jesus “Lord, I believe –help me in my unbelief” (Mark 9:24).

Who’s on first?—Matthew 4:1-22 and Mark 1:16-20 tell essentially the same story: Jesus first saw Peter and Andrew casting their nets on the Sea of Galilee, called them, and they followed. He then repeated the process with James and John.

Luke’s account (5:1-11) differs in that Jesus, pursued by a crowd, hops into Simon’s boat and asks him to shove it out into the water. After preaching from the floating pulpit, he tells them where to cast their net and they catch a great haul of fish, leading Peter to kneel in adoration. James and John, described as Simon’s partners, are also amazed, and they join Simon Peter in following Jesus. Though we may presume Andrew was present, he is not mentioned until 6:14.

John’s version (1:35-42) says that Andrew and another unnamed person had become

Digging Deeper *continued*

disciples of John the Baptist, who was preaching in Judea. Jesus met them there and invited them to stay with him. Andrew sought out his brother Simon and brought him to Jesus, who renamed him Cephas (Aramaic for Peter). The next day (in Galilee?), Jesus found Philip, who introduced him to Nathanael (1:43-51). James and John do not enter the story until later.

The Sea of Galilee—As we visualize the Sea of Galilee, recall that it is relatively oval shaped, narrower toward the south, about 14 miles long and 3-7 miles wide. As Mark tells it, Jesus would probably have met Simon and Andrew on the north side, near their home village of Capernaum, which was located right on the shore.

The sandy beaches we might imagine there do not exist: except for small beaches installed by resorts, the shore is consistently quite rocky.

Immediately!—The word *euthus*, often translated “immediately,” is a favorite of Mark’s. Of the 51 times the word appears in Matthew-Acts, 41 of those occurrences are in Mark, with ten in the first chapter alone. Mark uses the word as a stylistic device to keep the narrative flowing quickly.

The Hardest Question

by Tony Cartledge

The Hardest Question is designed to support THE BIBLE LESSON by Tony Cartledge, 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.

Why did Jesus begin his ministry in Galilee?

If Jesus wanted to make an immediate impact on the religious scene, one would think he'd choose to begin preaching in Jerusalem, or that he would take advantage of the crowds John had attracted to a wilderness area near the Jordan River. Why start in an out-of-the-way place like Galilee?

In the time of Jesus, Galilee was a governmental district located north and west of the Sea of Galilee, stretching south to the Jezreel Valley, north to Lake Huleh, and west to the border with Phoenicia. Historically, its population was mainly non-Jewish, so much so that it was called "Galilee of the nations" (Isa. 9:1 [NRSV], or "Galilee of the Gentiles" [NIV]).

Today, the term is used more to describe a geographic region. "Upper Galilee" refers generally to the area north-northwest of the Sea of Galilee, while "Lower Galilee" refers to the area west of the sea and south to the Jezreel Valley.

When the Jewish Hasmonean king Aristobulus conquered the area around 104 B.C., he forced its Gentile occupants to convert to Judaism or leave the area. By the first century CE, however, Galilee included healthy groups of both Jews and Gentiles, with individual towns being predominantly Jewish or Roman. Jesus' home village of Nazareth was in Galilee, just a few miles south of Sepphoris, a major Roman city that served as capital of the area.

Jews who were natives of Galilee apparently spoke with a distinctive accent (Matt. 26:23), and a number of them belonged to a movement of anti-Roman activists known as the Zealots (one of Jesus' disciples was known as "Simon the Zealot").

So, why would Jesus begin his work in Galilee? While no one can claim to know the mind of Christ, several factors may have entered his thinking. First of all, Galilee was familiar to Jesus; it was where he grew up, where his family and friends lived. He knew the area.

Second, the anti-Roman activism in Galilee may suggest a general unrest with the status quo that could have made the population in Galilee ripe for a message that was radically new. And, although Jesus made a point of saying he had come first to the Jews, he knew that many Gentiles would hear his message, too.

Third, Galilee was located at a distance from Jerusalem, where the Jewish authorities would certainly have opposed to Jesus' message from the beginning, and may have sought to squelch it before he became popular. By beginning his work in the backwater towns of Galilee, Jesus had a better chance of building a strong following before the authorities sought to silence or discredit him. Though John's gospel says he made brief visits to Jerusalem, the other gospels have him in Jerusalem only after Palm Sunday. Jesus knew that spending any length of time there would lead to his death. Thus, the gospels pay special attention to the time when Jesus "set his face to go to Jerusalem" (Luke 9:51), because it would mark the approaching end of his earthly ministry.