GENESIS TO REVELATION | PROPHETIC LESSON

A Refuge When Wrong Seems Strong

Nahum 1:1-15



YOUR BIBLE READING

God sees oppression and offers hope of justice and refuge.

Inside: two extended reading pages, a thoughtful reflection, creative activities and a grown-up guide.

AGES 6-10 WITH AN ADULT • 6 COLORFUL A4 PAGES • ENGLISH ONLY

EXTENDED ENGLISH READING • PAGE 1 OF 2

When Power Is Used to Oppress

Nahum 1:1-15



Nahum's book begins as a prophetic revelation concerning Nineveh. The message addresses the power and wrongdoing associated with that city and its rule. It is not a report that every person from the city was equally cruel. The words announce that oppression and plans for evil will not stand beyond God's judgment. For people living under threatening power, the question is whether such power can act forever without being held to account.

The opening describes God as slow to anger and great in power. Patience does not mean that wrongdoing has become acceptable. The prophet also insists that guilt will not simply be ignored. These statements belong together: God is not pictured as careless about either patience or justice. The message treats harm seriously. It gives no reason for a reader to admire a powerful ruler simply because he can frighten weaker people into doing what he wants.

Nahum uses mighty pictures of storm, cloud, sea, mountain, and trembling earth. The clouds are compared with dust beneath God's feet; mountains quake and hills seem to melt. This is prophetic poetry declaring God's greatness. It is not a weather report from which we can identify every disaster as punishment for a particular town. The scale of the pictures puts human power in its place: even what looks unmovable is not greater than God.

Within these severe words stands a declaration of goodness. God is a stronghold in a day of trouble and knows those who seek refuge in him. A stronghold is a place of protection. The image brings shelter into the same message that confronts evil. God's concern is not merely that a mighty city lose a contest. The oppressed matter, and the prophet speaks of a God who sees those needing refuge when threatening strength seems to fill their world.

Remember: Threatening strength does not decide what is right, and vulnerable people deserve refuge.

EXTENDED ENGLISH READING • PAGE 2 OF 2

A Yoke Broken and Good News Heard

Nahum 1:1-15



The message challenges plots against God and speaks of their coming end. It uses pictures of a sweeping flood and dry stubble to describe judgment on entrenched wrongdoing. These images communicate seriousness and finality. They are not instructions for readers to organize an attack. Nahum speaks as a prophet about God's judgment, confronting the idea that those who plan oppression can make their position secure simply through numbers, force, or clever advice.

God's promise to the burdened people is pictured as a yoke broken and bonds burst apart. A yoke is a wooden device placed across animals for work; here it becomes an image of oppressive control. Broken bonds picture release. The message answers threatening power with the promise that it will not have the last word over those it has burdened. The image concerns freedom from a particular oppressor, rather than a guarantee that no future difficulty can ever arise.

The passage also addresses the ruler's proud position, idols, and future. Judgment reaches the things on which that power has depended. At the end, a messenger appears in the poetic picture on the mountains, bringing good news and proclaiming peace. Judah is called to keep its feasts and fulfill its promises. The people are being directed toward worship and renewed community life after the threat, rather than told to make cruelty their own way of celebrating.

This movement from oppression to refuge, broken bonds, and peace gives the lesson its hope. It does not make every person in Nineveh a villain or identify a nation today as the prophet's target. The concrete wrong is the use of power for evil. The promised good is release from that oppression. Reading the prophecy invites us to take harm seriously while remembering that human strength, however frightening it seems, is not the measure of what is right.

Pause and think: What does seeking refuge look like when someone uses power to frighten or control others?

THINK, NOTICE & GROW

Refuge Is More Than Winning



When someone uses power to threaten others, the problem is not solved by admiring the strongest person. We can ask what protection the vulnerable need. For a child today, that means telling a trusted adult about bullying, threats, or harm. Seeking refuge is a sensible response. You do not have to become stronger than the person frightening you before you deserve safety, support, and a careful hearing.

Nahum's message concerns a particular ancient city and oppressive power. It does not tell us to blame children, neighbors, or modern peoples because of a place-name. A person's ancestry does not decide whether their actions are good. We learn by recognizing oppression and considering how justice and protection matter, not by choosing a group we are allowed to despise.

The promise of refuge is not a guarantee that prayer prevents every injury. People who suffer have not thereby failed to trust God. Practical care, patient support, and truthful reporting remain important. The peaceful messenger at the end points our hope toward life beyond domination. A caring community wants people safe and free to live well, rather than simply wanting an enemy to feel pain.

A SMALL STEP FOR TODAY

Nahum confronts oppressive power and announces God's justice, refuge, and hope of peace for burdened people.

What does seeking refuge look like when someone uses power to frighten or control others?

Read, Remember & Create

Name: _____ Date: _____

1 Think about the reading

1. What does the stronghold picture communicate?

2. What do the broken yoke and bonds picture?

2 Put the ideas in order

Write 1, 2 and 3 for the order these ideas appear in the reading.

- ☐ Hear the hopeful picture of peace being announced.
- ☐ Recognize that oppressive strength is accountable to God.
- ☐ Notice the promise of refuge and broken bonds.

3 Draw a meaningful picture

Draw a safe refuge with an open path and a messenger carrying news of peace.

Tell someone how your picture connects to the reading.

Read & Grow Together

Read and learn with context

This English edition is designed for ages 6-10 with an adult. Read both extended readings together, or enjoy one each day. Pause at unfamiliar words, invite questions and use the reflection page to connect the story with everyday life. These are retellings and lessons with explanations; read the listed Bible passage for context. Poetry, parables, letters and symbolic visions are identified by type.

Remember this

Threatening strength does not decide what is right, and vulnerable people deserve refuge.
Original memory thought, not a direct Bible quotation. Related passage: Nahum 1:3,7,13,15

A thoughtful conversation

Nahum uses prophetic poetry against Nineveh's oppressive power. Keep images of storm, flood, and broken bonds distinct from a literal modern disaster report. Do not label every inhabitant or present-day people evil. Emphasize protection and accountability, without promising that faithful children will always escape harm or must confront danger alone.

Activity answers

1. God's goodness and refuge for people facing trouble.
2. Release from oppressive control and hope for peace.
Sequence boxes, top to bottom: 3, 1, 2. Personal responses and drawings will vary.

Optional prayer

God, help those facing oppression find refuge, justice, and caring support. Amen.

Print and share

Each pack has 6 pages. Print on A4 at Actual Size (100%). The worksheet is page 5. You may print just that page, or use the separate 150-page activity book. The collection contains 150 packs in Bible book order, 15 volumes and one ZIP. Catalog pack IDs stay the same when new readings are added.

Sources and sharing

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GENESIS TO REVELATION | POETRY AND PRAYER

Hope When the Fields Are Empty

Habakkuk 3:17-19



YOUR BIBLE READING

Hope can name hardship honestly and depend on God for strength.

Inside: two extended reading pages, a thoughtful reflection, creative activities and a grown-up guide.

AGES 6-10 WITH AN ADULT • 6 COLORFUL A4 PAGES • ENGLISH ONLY

EXTENDED ENGLISH READING • PAGE 1 OF 2

Naming the Empty Places

Habakkuk 3:17-19



The ending of Habakkuk is a prayer shaped as poetry. In these verses, the prophet names a frightening possibility: the sources of food and livelihood could fail. He begins with a fig tree that does not blossom and vines that carry no fruit. The language asks us to picture absence where people hoped to see growth. This is not a cheerful list of things he has decided he never needed. It takes the possibility of loss seriously.

Next come olive trees whose labor brings no yield and fields that provide nothing to eat. Olive oil and grain belonged to the daily life of the people. When crops failed, a household's needs did not disappear. The prayer names those needs without pretending that a faithful person is above hunger. The empty fields help us hear the weight of the words. A harvest was not simply decoration; it was connected with nourishment and survival.

The poem turns from crops to animals. The fold has no flock, and the stalls have no cattle. Again, an expected source of provision is absent. The list reaches across several parts of life, making the possible shortage feel wide rather than limited to one disappointing plant. Habakkuk is speaking of a situation in which ordinary supports seem to fall away together. His words make room for a truthful account of how hard life could become.

These images form the setting for the prayer's turn toward hope. The prophet does not first announce that every tree has recovered or that animals have filled the stalls again. His next words concern where he places his joy and strength while facing the possibility just described. Poetry can hold that tension: empty fields on one side, a faithful declaration on the other. The question is how hope can remain when visible provision offers little reassurance.

Remember: I can name what is hard and seek strength for the next step.

EXTENDED ENGLISH READING • PAGE 2 OF 2

Strength for the Next Footstep

Habakkuk 3:17-19



Habakkuk declares that he will rejoice in the Lord and find joy in the God of his salvation. This is a chosen direction within the prayer, not a report that suffering has become pleasant. His trust is centered on God rather than on the success of the harvest. The earlier list remains part of what he has said. Hope does not erase the empty tree, field, fold, or stall from the poem's picture.

The prophet then names God as his strength. Strength here is not measured by how many supplies he can display. He speaks of receiving the ability to continue because of the God in whom he trusts. That gives the prayer a source beyond his own determination. The words are not a demand that a hungry person smile convincingly enough to fix the shortage. They express dependence, turning toward the one he calls the God of his salvation.

A final picture brings the prayer into movement. God makes his feet like those of a deer and enables him to walk in high places. A deer can move with sure steps where the ground is uneven. In the poem, that ability becomes a picture of strength for difficult going. Habakkuk is not claiming to grow hooves or giving children an instruction to climb dangerous slopes. The image concerns a steadier way forward amid trouble.

The chapter closes with a musical direction for stringed instruments. These are words for prayer and song, carrying loss and trust together. For readers today, the movement can be meaningful without becoming a promise of immediate improvement. We can name what is hard, turn toward God, and seek strength for a next step. The poem's hope is not that a person can control every outcome. It is that the hardest picture of need need not be the only word spoken.

Pause and think: What could one supported, steady step look like when something important in life feels uncertain?

THINK, NOTICE & GROW

Hope with Room for Help



When something you depend on changes, begin by telling the truth about it. A family may be facing a shortage, a move, an illness, or another loss. You do not need to pretend that it is easy. Habakkuk's list shows how prayer can name empty places plainly. A trusted adult can listen and help you understand what support and practical steps are available in your situation.

Joy in this prayer does not mean that sadness is forbidden. People can trust God while crying, asking questions, and needing comfort. No child is responsible for supplying a cheerful mood to make a family's problem disappear. The poem gives language for hope, not a test that proves who has enough faith. Letting others care for you can belong beside prayer and patient trust.

The deer's feet offer a picture of a next step. Perhaps today's step is telling someone you are worried, eating a meal provided through help, or accepting a manageable task. These are examples for us, not hidden events in Habakkuk's life. A steady step is valuable even when it does not carry you all the way out of difficulty.

A SMALL STEP FOR TODAY

Habakkuk's prayer names real need while looking to God for hope and strength to continue.

What could one supported, steady step look like when something important in life feels uncertain?

Read, Remember & Create

Name: _____ Date: _____

1 Think about the reading

1. What kinds of need does the poem name?

2. What do the deer's feet picture?

2 Put the ideas in order

Write 1, 2 and 3 for the order these ideas appear in the reading.

- ☐ Picture steadier steps through difficult ground.
- ☐ Turn toward God as the source of salvation and strength.
- ☐ Name the possibility of empty fields and stalls.

3 Draw a meaningful picture

Draw a deer on a safe path with a small sign naming one hopeful next step.

Tell someone how your picture connects to the reading.

Read & Grow Together

Read and learn with context

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Remember this

I can name what is hard and seek strength for the next step.
Original memory thought, not a direct Bible quotation. Related passage: Habakkuk 3:17-19

A thoughtful conversation

Read these verses as poetic prayer, not a statement that every listed loss occurred as a narrated event. The deer's feet are an image of strength. Allow grief beside hope. Children facing hunger, illness, or family stress need practical adult support, not pressure to display cheerful feelings or produce a particular outcome.

Activity answers

1. Failed crops and missing livestock, pictures of lost food and livelihood.
2. Strength and steadiness for moving through a difficult way.
Sequence boxes, top to bottom: 3, 2, 1. Personal responses and drawings will vary.

Optional prayer

God, hear our worries and give us strength with the help we need today. Amen.

Print and share

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GENESIS TO REVELATION | PROPHETIC ENCOURAGEMENT

A Song of Welcome and Hope

Zephaniah 3:14-20



YOUR BIBLE READING

God’s restoring welcome includes people who have been shamed, afflicted, or driven away.

Inside: two extended reading pages, a thoughtful reflection, creative activities and a grown-up guide.

AGES 6-10 WITH AN ADULT • 6 COLORFUL A4 PAGES • ENGLISH ONLY

EXTENDED ENGLISH READING • PAGE 1 OF 2

Words for a People Who Need Hope



Zephaniah 3:14-20

Zephaniah's prophetic message calls Zion, Israel, and Jerusalem to sing and rejoice. Daughter of Zion is a poetic way of speaking to the people of Jerusalem, not the name of one girl standing before the prophet. The call comes with news of God's saving presence. Judgment and the enemy's threat will not define the people's whole future. Their community is addressed as one that can receive hope after fear and shame.

The passage speaks of the Lord as the King of Israel among his people. It connects courage with that presence. The people are told not to let their hands hang weakly. This is an encouraging picture for a community whose energy has been drained by trouble. It does not mean a person with weak hands or a disability is less faithful. The message is calling the discouraged toward renewed hope, using the body's posture to express that encouragement.

The prophet describes God as mighty to save. Then the imagery becomes warmly personal: God rejoices over the people, quiets them in love, and celebrates them with singing. These are prophetic words about God's delight and care. The passage is not describing a public concert with a stage and instruments. It speaks of a relationship in which the people are more than a problem to be corrected. They are loved and welcomed.

That loving delight matters beside the earlier fear. People who have been humiliated can begin to think that shame is their permanent name. Zephaniah gives another word: the God among them is able to save and rejoices over them. The promise reaches the community's future and sense of belonging. It invites hearers to look beyond the trouble that has weakened them toward a welcome grounded in God's own faithful presence and compassionate care.

Remember: A hopeful community makes room for people who have been pushed aside.

EXTENDED ENGLISH READING • PAGE 2 OF 2

Gathering Those Who Were Pushed Away

Zephaniah 3:14-20



God's message goes on to name people burdened by grief and reproach. Those who could not share in the appointed gatherings are not forgotten. The promise concerns a people being restored together, rather than only a few strong individuals winning a prize. Loss of belonging matters within the passage. The community's future will not be complete if it leaves the sorrowful out of the celebration and calls only the comfortable to rejoice.

The message also promises action against those who afflict the people. Oppression is not treated as a harmless misunderstanding. Alongside that justice comes the rescue of those who are lame and the gathering of those driven away. The passage gives special attention to people whose vulnerability may have made exclusion easier. Their lives are not peripheral to God's concern. The restoration includes them as people to be gathered and honored, not dismissed as an inconvenience.

Where people had carried shame, God promises praise and honor. The language looks toward a changed place among the nations. Those once scattered will be brought home and gathered, and the people will see a restoration of their fortunes. This is a prophetic promise to this community, not a timetable for calculating modern events. Its direction is clear: humiliation and separation will give way to a public recognition of worth and a renewed life together.

The reading begins with a call to sing and ends with a promise of gathering. In between, God's strength and tender delight stand beside concern for the afflicted and displaced. These themes help us understand the welcome being announced. It is more than a pleasant greeting for those already secure. It reaches those whose participation has been difficult, whose homes have been lost, and whose names have been associated with shame. Hope is pictured as a community made whole by including them.

Pause and think: What could make a welcome practical for someone who is often left out?

THINK, NOTICE & GROW

A Welcome That Includes



Imagine a celebration planned only for people who can move quickly, hear every announcement, and already know where to go. Some neighbors could be left out without anyone naming the problem. This is an example for our lives, not an event in Zephaniah's prophecy. A caring welcome asks what would help each person participate, including someone using a mobility aid, someone new, or someone carrying grief.

A person does not have to become less disabled or less sad before belonging. The passage's attention to vulnerable people can help us remember that their dignity is already real. Ask rather than assume what assistance is wanted. With adult guidance, clear directions, an accessible place, or a patient companion can make welcome practical. The goal is participation with respect, not attention that embarrasses the person being helped.

God's rejoicing is a hopeful picture of delight in people who have known shame. If you feel unwanted, speak with a trusted adult who can offer care. This prophecy is not a promise that every worry vanishes immediately. It gives us language for faithful hope and a reason to build communities where those pushed aside are received with honor.

A SMALL STEP FOR TODAY

God's promised restoration gathers vulnerable and displaced people into a community marked by love, dignity, and hope.

What could make a welcome practical for someone who is often left out?

Read, Remember & Create

Name: _____ Date: _____

1 Think about the reading

1. Who receives special attention in the promise of gathering?

2. What does God’s rejoicing picture?

2 Put the ideas in order

Write 1, 2 and 3 for the order these ideas appear in the reading.

- ☐ Notice God’s love and delight over the people.
- ☐ See vulnerable and scattered people gathered with honor.
- ☐ Hear the call to hope in God’s saving presence.

3 Draw a meaningful picture

Draw a welcoming gathering with clear, accessible paths and room for different needs.

Tell someone how your picture connects to the reading.

Read & Grow Together

Read and learn with context

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Remember this

A hopeful community makes room for people who have been pushed aside.
Original memory thought, not a direct Bible quotation. Related passage: Zephaniah 3:17-20

A thoughtful conversation

Identify daughter of Zion as poetic language for Jerusalem's people and the singing as an image of divine delight. This prophetic restoration promise is not a dated forecast. Discuss accessible welcome without treating disability as a failure of faith or making belonging depend on healing, cheerful feelings, or a person's usefulness.

Activity answers

1. People who are afflicted, disabled, grieving, shamed, or driven away.
2. God's loving delight in and care for the people he restores.
Sequence boxes, top to bottom: 2, 3, 1. Personal responses and drawings will vary.

Optional prayer

God, help us welcome people with care, dignity, and room for their needs. Amen.

Print and share

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GENESIS TO REVELATION | BIBLE ACCOUNT AND LESSON

Making Time to Build Together

Haggai 1:1-15



YOUR BIBLE READING

Faithful priorities give important shared responsibilities practical attention.

Inside: two extended reading pages, a thoughtful reflection, creative activities and a grown-up guide.

AGES 6-10 WITH AN ADULT • 6 COLORFUL A4 PAGES • ENGLISH ONLY

EXTENDED ENGLISH READING • PAGE 1 OF 2

The Shared Work Left Waiting

Haggai 1:1-15



Haggai brought God's message to Zerubbabel, the governor of Judah, and Joshua, the high priest. The chapter places it during King Darius' reign. The people were saying that the time had not yet come to rebuild the Lord's house, the temple. Yet they were living in their own paneled houses while that shared place remained in ruins. The message asked them to examine the difference between their private attention and the common work they kept postponing.

Through Haggai, God called them to consider their ways. They had planted much and brought in little. Food, drink, clothing, and wages seemed unable to meet their needs. One striking picture compares earnings with money placed in a bag full of holes. The effort was real, yet its results did not satisfy. These words describe a particular community's situation and call it to reflect on the direction in which its energy had been going.

The instruction was practical: go to the hills, bring wood, and build the house. God would take pleasure in it and be honored. The people were not asked only to admire a future temple from a distance. They were given work involving materials, movement, and cooperation. The message connected worship with responsibility. What they had kept calling later was now being placed before them as a task that needed their willing attention.

Haggai also explained the shortage as God's particular judgment in this situation. Drought had affected the land, crops, livestock, and labor while the temple was neglected. This explanation belongs to the prophet's message to that community. It is not a rule for diagnosing every person's poverty today. The chapter's question is concrete: why had people found time for their own homes while continually delaying the shared work through which they were being called to honor God?

Remember: A shared task begins to change when we give it willing attention.

EXTENDED ENGLISH READING • PAGE 2 OF 2

Leaders and People Begin Together

Haggai 1:1-15



Zerubbabel and Joshua listened to the message, and the remnant of the people listened with them. They obeyed the voice of the Lord their God through Haggai. The chapter describes reverence for God as part of that response. The leaders were not told to send everyone else while staying above the work. Their names stand alongside the people's. A shared responsibility required a shared answer, beginning with hearing the message and taking it seriously.

Haggai then brought a word of encouragement: God was with them. The message was brief, but it mattered after the difficult correction. The people were not simply left with a list of failures and no hope of beginning again. God's presence belonged beside the task. Their response would involve real effort, but they were being called into that effort with encouragement rather than told that everything depended on their own importance or impressive ability.

The Lord stirred the spirits of Zerubbabel, Joshua, and all the people. They came and worked on the house of their God. The account records the day when the work began within that same reign. A postponed responsibility had become a practical beginning. The chapter does not yet describe the completed temple; its ending rests on people coming together and doing the work. The change could be seen in what they now gave their time and hands to accomplish.

Haggai's lesson is therefore both a correction and an account of response. The people considered their priorities, received a clear task, heard God's encouragement, and began together. Building required more than announcing that a building would be valuable. It required participation. The particular project belonged to their worship and history, but the movement from repeated delay toward shared action is easy to understand. A community's priorities become visible when its important common work is actually given attention.

Pause and think: What manageable first step could help your group begin an important task that keeps being postponed?

THINK, NOTICE & GROW

Which Important Task Keeps Waiting?



Think of a shared responsibility that sometimes gets postponed: tidying a common area, preparing something for a guest, or helping complete a group project. These are examples for us today, not tasks named by Haggai. Ask why the work keeps waiting and what manageable first step would help. A trusted adult can guide the plan so responsibilities are suitable and no one person carries an unfair share.

The temple in this account was a particular project with a prophetic call. A child should not hear that every church building request must take priority over food, safety, rest, or family needs. Nor does hardship prove that someone neglected worship. Haggai names a specific reason in a specific setting. We learn about thoughtful priorities without using the chapter to blame people facing poverty or illness.

Notice the encouragement after the correction. People often work better when they understand both why a task matters and that they have support. You can help a group by listening, accepting an appropriate part, and beginning it. Small, steady work is useful. A plan becomes real through people who give the task a fair place in their shared day.

A SMALL STEP FOR TODAY

Haggai called the community to reconsider its priorities and begin its shared work with God’s encouragement.

What manageable first step could help your group begin an important task that keeps being postponed?

Read, Remember & Create

Name: _____ Date: _____

1 Think about the reading

1. What work had the people kept postponing?

2. Who responded and began working?

2 Put the ideas in order

Write 1, 2 and 3 for the order these ideas appear in the reading.

- ☐ Begin the work together.
- ☐ Consider the neglected shared responsibility.
- ☐ Hear a practical call and God’s encouragement.

3 Draw a meaningful picture

Draw a group plan with different safe, age-appropriate jobs contributing to one shared task.

Tell someone how your picture connects to the reading.

Read & Grow Together

Read and learn with context

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Remember this

A shared task begins to change when we give it willing attention.
Original memory thought, not a direct Bible quotation. Related passage: Haggai 1:5,8,12-14

A thoughtful conversation

This chapter gives a particular prophetic explanation for one community's hardship and neglected temple. Do not generalize it into blaming poverty on insufficient worship or donations. Emphasize shared, age-appropriate responsibilities and encouragement. Children's food, health, schooling, rest, and safety should never be sacrificed to a building project or adult fundraising pressure.

Activity answers

1. Rebuilding the Lord's house, the temple.
2. Zerubbabel, Joshua, and the people together, encouraged by God's promise of presence.
Sequence boxes, top to bottom: 3, 1, 2. Personal responses and drawings will vary.

Optional prayer

God, help us choose wise priorities and do our appropriate part with others. Amen.

Print and share

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GENESIS TO REVELATION | VISION

A Lampstand and a Small Beginning

Zechariah 4:1-10



YOUR BIBLE READING

God’s Spirit, not impressive human force, grounds the hope of this rebuilding promise.

Inside: two extended reading pages, a thoughtful reflection, creative activities and a grown-up guide.

AGES 6-10 WITH AN ADULT • 6 COLORFUL A4 PAGES • ENGLISH ONLY

EXTENDED ENGLISH READING • PAGE 1 OF 2

A Vision Full of Light

Zechariah 4:1-10



Zechariah describes a vision in which the angel speaking with him wakes him as someone roused from sleep. The angel asks what he sees. Zechariah answers with the picture of a golden lampstand, a bowl at its top, and seven lamps. Pipes are connected with the lamps, and two olive trees stand beside the bowl, one on each side. The scene is a prophetic vision, not an ordinary discovery of unusual furniture in a storeroom.

The image brings several things together: light, a container, connections supplying the lamps, and trees associated with oil. Zechariah describes what is before him rather than announcing that he already knows every meaning. He asks the angel what these things are. The question gives an important place to learning. Receiving a vision does not mean he must pretend to understand it without help. He listens for an explanation beyond the first sight of the objects.

The angel asks whether he knows, and Zechariah says he does not. Then comes the message for Zerubbabel: God's work will not be accomplished by human might or power, but by God's Spirit. The answer moves from the visible lampstand toward the source on which the work depends. Zerubbabel was a leader with responsibilities, but the promise did not make strength of position or force of arms the foundation of success.

This matters for the rebuilding described in the message. The task could look larger than the people's resources, and leadership could seem to require impressive power. The vision's explanation directs attention toward dependence on God's Spirit. It is not a call to stop using hands, tools, or careful planning. The same passage will speak of foundations and a builder's measuring tool. Human work belongs within the promise, while human power is not treated as its greatest source of hope.

Remember: A small beginning deserves faithful care and humble dependence on God.

EXTENDED ENGLISH READING • PAGE 2 OF 2

A Mountain, a Capstone, and a Beginning

Zechariah 4:1-10



The prophetic word addresses a great mountain and says it will become level ground before Zerubbabel. A mountain here pictures the obstacle facing the work. The message does not tell a story of a named hill being flattened by a shovel. It announces that what seems overwhelmingly difficult will not prevent the promised completion. Zerubbabel will bring out the capstone, the finishing stone, with shouts celebrating God's favor over the work.

God's word then speaks directly about the building. Zerubbabel's hands had laid the foundation, and his hands would also finish it. The foundation was a beginning, not proof that the task was worthless because it was incomplete. Completion is promised as something still ahead. Zechariah is receiving encouragement about the future, not writing a report that the finished house already stands before him at the end of this vision.

The message asks who despises the day of small things. A modest beginning can be easy to dismiss when we compare it with a large hope. Yet the promise connects that small beginning with a meaningful future. A plumb line, a builder's tool for checking a straight vertical direction, will be seen in Zerubbabel's hand. The picture is practical: the leader's hands are involved in work that needs care, alignment, and patient attention.

The seven are also connected with God's eyes ranging throughout the earth. This is part of the vision's symbolic language about divine seeing and care. The reader is not being asked to imagine seven ordinary eyes traveling independently across a map. Together, the lampstand, the message about the Spirit, the obstacle made level, and the measuring tool encourage faithfulness in the building task. A small start is not beyond God's notice, and the work depends on more than impressive human force.

Pause and think: What small beginning could you care for patiently instead of dismissing it as unimportant?

THINK, NOTICE & GROW

Give a Small Start Proper Care



A beginning can look unimpressive beside the finished thing we hope for. One page written, one seed planted, or one repaired friendship may seem too small to celebrate. These are examples for our lives, not objects in Zechariah's vision. A useful question is whether the beginning is moving in a good direction. Patient attention can matter more than comparing its size with someone else's completed work.

The promise to Zerubbabel was particular to his rebuilding task. It does not guarantee that every project we start will succeed exactly as imagined. We can still learn from the call to humility and dependence. Ask for help, plan carefully, and accept correction. Depending on God is not a reason to refuse the people, skills, and ordinary tools that may help us do our part responsibly.

The plumb line gives a thoughtful picture for checking a direction. With an adult, you might pause over a project and ask what is going well, what needs changing, and what next step is realistic. Small work deserves honest care rather than either scorn or exaggerated praise. A steady beginning can be meaningful without pretending that it is already the whole result.

A SMALL STEP FOR TODAY

Zechariah's vision encourages dependence on God's Spirit and faithful care for a small beginning.

What small beginning could you care for patiently instead of dismissing it as unimportant?

Read, Remember & Create

Name: _____ Date: _____

1 Think about the reading

1. What kind of scene contains the golden lampstand?

2. What supports the hope of completion for Zerubbabel?

2 Put the ideas in order

Write 1, 2 and 3 for the order these ideas appear in the reading.

- ☐ Value the small beginning within the promised building work.
- ☐ Hear the message of dependence on God’s Spirit.
- ☐ See the lampstand and ask for understanding.

3 Draw a meaningful picture

Draw the vision’s golden lampstand, top bowl, seven lamps, and two olive trees.

Tell someone how your picture connects to the reading.

Read & Grow Together

Read and learn with context

This English edition is designed for ages 6-10 with an adult. Read both extended readings together, or enjoy one each day. Pause at unfamiliar words, invite questions and use the reflection page to connect the story with everyday life. These are retellings and lessons with explanations; read the listed Bible passage for context. Poetry, parables, letters and symbolic visions are identified by type.

Remember this

A small beginning deserves faithful care and humble dependence on God.
Original memory thought, not a direct Bible quotation. Related passage: Zechariah 4:6-10

A thoughtful conversation

Identify the lampstand scene as a prophetic vision throughout. The mountain, seven eyes, and light belong to symbolic language; do not turn them into extra literal events. Completion is promised for Zerubbabel's particular task. Encourage patient effort without guaranteeing every modern project succeeds or equating spiritual dependence with refusing practical help.

Activity answers

1. A prophetic vision described by Zechariah.
2. God's Spirit, rather than human might or force alone.
Sequence boxes, top to bottom: 3, 2, 1. Personal responses and drawings will vary.

Optional prayer

God, help us depend on you and care faithfully for the good work before us. Amen.

Print and share

Each pack has 6 pages. Print on A4 at Actual Size (100%). The worksheet is page 5. You may print just that page, or use the separate 150-page activity book. The collection contains 150 packs in Bible book order, 15 volumes and one ZIP. Catalog pack IDs stay the same when new readings are added.

Sources and sharing

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GENESIS TO REVELATION | PROPHETIC ENCOURAGEMENT

Remembering God and Caring for One Another

Malachi 3:16-18;4:2-6



YOUR BIBLE READING

God remembers faithfulness and promises restoration that calls hearts toward one another.

Inside: two extended reading pages, a thoughtful reflection, creative activities and a grown-up guide.

AGES 6-10 WITH AN ADULT • 6 COLORFUL A4 PAGES • ENGLISH ONLY

EXTENDED ENGLISH READING • PAGE 1 OF 2

A Conversation God Hears

Malachi 3:16-18;4:2-6



Malachi's prophetic message describes people who honor God speaking with one another. The Lord listens and hears them. A book of remembrance is written before him concerning those who revere him and think upon his name. The image assures hearers that faithfulness is not lost simply because it attracts little public attention. Their conversation matters before God. Quiet regard for him is not something that must become famous before it can be noticed.

The book of remembrance belongs to the prophecy's picture of God's attention. Its purpose is not to make readers anxious about finding a physical book or proving their name is printed on a page. It speaks of being remembered. The people who honor God are addressed as his own treasured possession in the day he brings about. A picture of a father caring for a serving son adds warmth to the assurance of belonging.

The passage also promises a clear distinction between serving God and refusing him. Wrongdoing and faithfulness are not finally the same simply because they can be difficult to distinguish in the present. The prophetic hope includes judgment, not only comfort. Yet the people being encouraged do not receive instructions to take that judgment into their own hands. They are called toward remembrance, reverence, and a life whose choices reflect the God they honor.

These verses give a setting for the later promise of healing and renewal. A community's faithful speech, God's attentive hearing, treasured belonging, and moral accountability stand together. The message does not give a date on a calendar for when all its promises will be completed. It offers assurance about the future God holds. The people can live faithfully now without turning every quiet act into a public demonstration or demanding to control the timing of God's work.

Remember: God's remembering care encourages faithful lives and relationships shaped by listening.

EXTENDED ENGLISH READING • PAGE 2 OF 2

Healing Light and Hearts Turned Toward One Another



Malachi 3:16-18;4:2-6

The final chapter pictures the sun of righteousness rising with healing in its wings. Sunlight spreading like wings is a poetic image of God's restoring action. The people who honor his name are pictured leaping freely like calves released from a stall. The images carry warmth, health, and joyful freedom. They are not a medical prescription or a statement that every person who trusts God will immediately recover from every illness.

Judgment on wickedness remains part of the promise. The language places evil beneath the feet of those God restores, showing its defeat. This is not a child's instruction to trample or humiliate people. The prophecy announces that wrongdoing will not hold the final place of power. Its hopeful pictures of light and release stand within a serious promise that God will deal with evil, rather than requiring the vulnerable to celebrate it as acceptable.

The people are then told to remember the law of Moses given for Israel. Hope for the future does not make present faithfulness irrelevant. They are also promised the coming of Elijah before the great day of the Lord. The passage speaks of a messenger whose work will turn the hearts of fathers toward children and children toward fathers. The promise is directed toward renewed relationships and away from the destructive outcome of hearts remaining turned against one another.

Malachi ends with that call to remember and that forward-looking promise. We should hear the future language as a promise, rather than turn it into an event already narrated within these verses. No exact timetable is supplied. The message invites a community to honor God, trust that it is remembered, and care about the turning of hearts. The final concern is not curiosity about dates, but a faithful people whose relationships reflect the God who calls them.

Pause and think: What could help two generations listen more carefully and care for one another?

THINK, NOTICE & GROW

Remembering Through Words and Care



A quiet conversation can matter. You might talk with a trusted adult about something you have learned, give thanks with your family, or ask how to repair a disagreement. These are examples for our lives, not added conversations from Malachi's community. Faithfulness does not need an audience. The book of remembrance gives a hopeful picture of God's attention to people who honor him without making themselves important before others.

The promise about hearts turning toward one another encourages care across generations. A child can listen, and an adult can listen too. Reconciliation is not only a demand placed on the younger person. Families may need patient help, honest words, and a wise adult's guidance. If a relationship is unsafe, protection comes first; no child must return to danger to prove a caring heart.

The healing sunrise and freed calves give bright pictures of hope. They need not become a puzzle for guessing dates. We can receive the encouragement while acting faithfully in the present: remembering good teaching, asking forgiveness when appropriate, and making room for another person's needs. Hope looks forward and also gives us a reason to care about the next conversation.

A SMALL STEP FOR TODAY

Malachi joins God's remembering care with future hope, faithful teaching, and hearts turned toward one another.

What could help two generations listen more carefully and care for one another?

Read, Remember & Create

Name: _____ Date: _____

1 Think about the reading

1. What does the book of remembrance communicate?

2. Toward what relationship does the closing promise turn attention?

2 Put the ideas in order

Write 1, 2 and 3 for the order these ideas appear in the reading.

- ☐ Receive the images of healing light and freedom.
- ☐ Remember God’s teaching and the promise of hearts turned together.
- ☐ Notice faithful people speaking and God remembering.

3 Draw a meaningful picture

Draw a hopeful sunrise beside two generations listening to one another in a safe setting.

Tell someone how your picture connects to the reading.

Read & Grow Together

Read and learn with context

This English edition is designed for ages 6-10 with an adult. Read both extended readings together, or enjoy one each day. Pause at unfamiliar words, invite questions and use the reflection page to connect the story with everyday life. These are retellings and lessons with explanations; read the listed Bible passage for context. Poetry, parables, letters and symbolic visions are identified by type.

Remember this

God's remembering care encourages faithful lives and relationships shaped by listening.
Original memory thought, not a direct Bible quotation. Related passage: Malachi 3:16-18;4:2,4-6

A thoughtful conversation

Present the book of remembrance, healing sunrise, and leaping calves as prophetic images. The messenger and restoration are future promises here, with no calculated timetable. Discuss mutual care across generations, including adult responsibility. A child should never be pressured into unsafe contact or promised immediate physical healing as proof of faithfulness.

Activity answers

1. God notices and remembers those who honor him.
2. Fathers and children turning their hearts toward one another.
Sequence boxes, top to bottom: 2, 3, 1. Personal responses and drawings will vary.

Optional prayer

God, help us remember your ways and listen with care across generations. Amen.

Print and share

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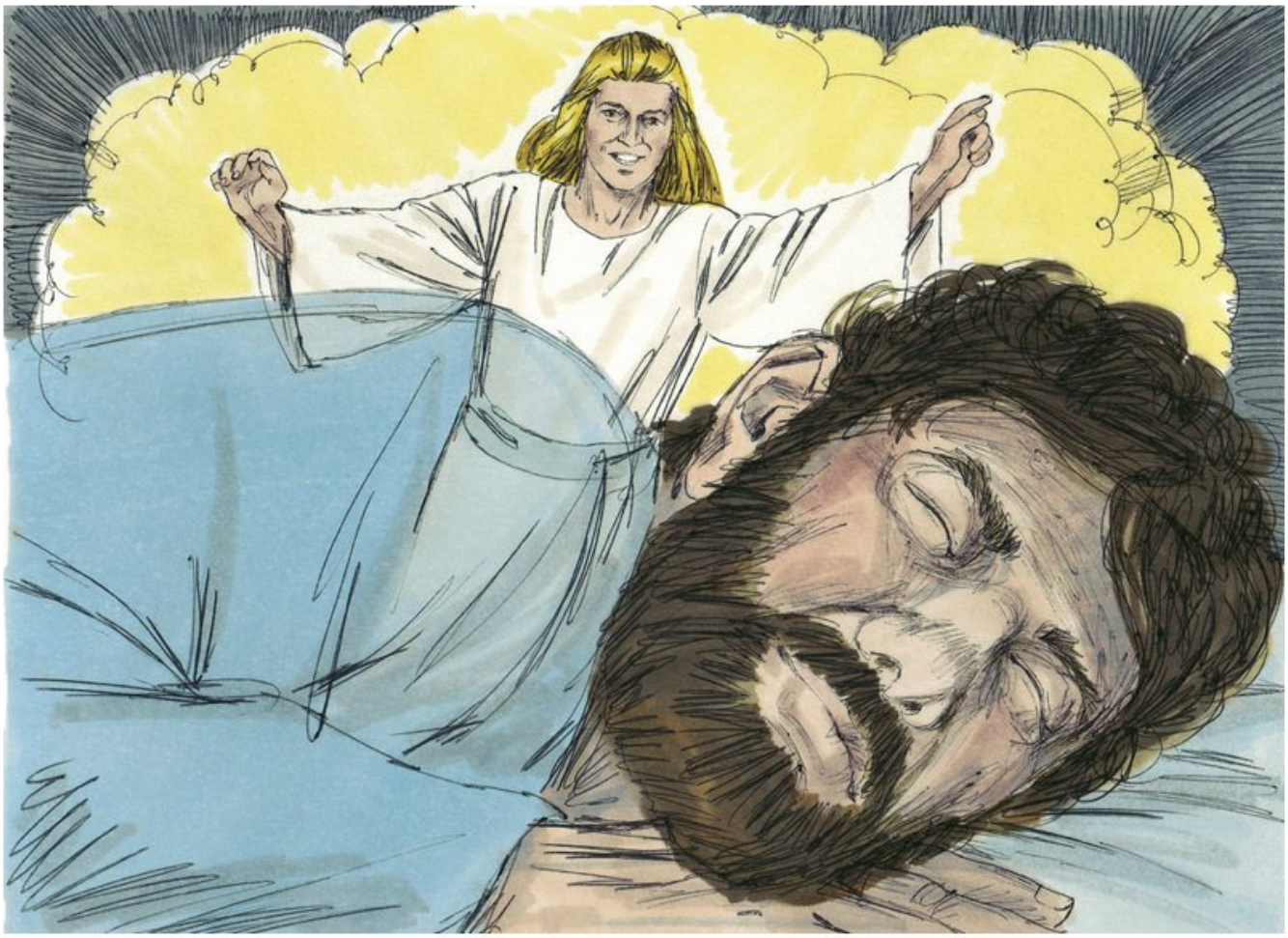
Sources and sharing

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GENESIS TO REVELATION | BIBLE ACCOUNT

Joseph Listens to God's Message

Matthew 1:18-25



YOUR BIBLE READING

Joseph listened to God and treated Mary with care.

Inside: two extended reading pages, a thoughtful reflection, creative activities and a grown-up guide.

AGES 6-10 WITH AN ADULT • 6 COLORFUL A4 PAGES • ENGLISH ONLY

EXTENDED ENGLISH READING • PAGE 1 OF 2

Joseph Faces a Difficult Choice

Matthew 1:18-25



Joseph was pledged to marry Mary. Before they began living together, she was found to be expecting a child. Matthew tells readers from the beginning that the child came through the Holy Spirit. Joseph, however, still needed to receive the message that would explain what was happening. The account places him in a difficult situation without giving us permission to invent accusations he made or conversations he had with other people.

Joseph wanted to do what was right. He also did not want Mary to be publicly shamed. He considered ending their marriage agreement quietly. In that setting, being pledged in marriage was a serious commitment, and ending it was not simply canceling an ordinary plan. The words Matthew uses show Joseph trying to respond with righteousness and compassion together. He was not seeking a way to turn Mary into a public spectacle.

While Joseph was considering these things, an angel of the Lord appeared to him in a dream. The angel addressed him as a son of David, connecting his family with the story of Israel's king. He told Joseph not to be afraid to take Mary as his wife. The child within her was from the Holy Spirit. What Joseph needed to understand was being given to him as a specific message from God.

The angel said Mary would bear a son, and Joseph was to name him Jesus. The name was connected with the child's mission: he would save his people from their sins. The message reached beyond a question about Joseph's marriage. It identified the child as the one bringing God's salvation. Joseph was being invited to care for Mary and receive a role in the life of the son she would bear.

Remember: Jesus brings God's saving love close to us.

EXTENDED ENGLISH READING • PAGE 2 OF 2

Waking and Acting on the Message

Matthew 1:18-25



Matthew explains the event by pointing to what God had spoken through a prophet. A virgin would bear a son, and he would be called Immanuel, meaning that God is with us. The explanation helps readers understand the birth as part of God's promise. The child's coming was not an accident outside that story. In this beginning, Matthew joins the names Jesus and Immanuel with rescue and God's presence among his people.

When Joseph woke, he did what the angel had instructed. He took Mary as his wife. The change appears through an action rather than a long speech. The man who had been considering a quiet separation now received her into the marriage. The account does not say that this made every future part of family life easy. It shows that he responded to the particular word that had been given in the dream.

Matthew emphasizes that the child's beginning was the Holy Spirit's work, while Joseph took responsibility for the part he had been given. When Mary bore her son, Joseph gave him the name Jesus, just as he had been told. This naming belongs to his obedient response. The instruction had included both receiving Mary and naming the child, and Matthew records the carrying out of both. Joseph's care took a concrete place in the story.

This short scene ends with the child's name rather than a list of Joseph's feelings. We can respect that quietness. The account has shown his concern for what was right, his desire not to shame Mary, the message he received, and the actions he took afterward. Through those details, the reader sees faithful care become real. God's promised salvation was arriving, and Joseph listened well enough to act on what he had heard.

Pause and think: How could a thoughtful action show care for someone whose situation you do not fully understand?

THINK, NOTICE & GROW

Care That Becomes an Action



Joseph's concern for Mary's dignity matters. Even before the dream, he did not want to shame her publicly. In our lives, we can pause before spreading a story about someone or turning a difficult situation into entertainment. We may not understand everything we hear. Respect includes remembering that the person being discussed has feelings, relationships, and a life larger than the small part we know.

The dream in this passage brought a specific message about Jesus. It does not teach that every dream is a command from God. If a dream or someone's claimed message troubles you, talk with a trusted adult and consider it carefully. No one should use the story to demand that a child keep unsafe secrets or ignore reasonable questions about what is being asked.

Joseph followed the message through ordinary actions: receiving Mary and naming Jesus. Care often becomes visible in practical steps. A kind intention can grow into keeping a promise, making someone welcome, or speaking in a way that protects dignity. These are examples for us today. The story invites us to notice how faithful listening can lead to a considerate next action.

A SMALL STEP FOR TODAY

Joseph's faithful response joined listening to God with practical care for Mary and Jesus.

How could a thoughtful action show care for someone whose situation you do not fully understand?

Read, Remember & Create

Name: _____ Date: _____

1 Think about the reading

1. Why was Joseph troubled?

2. What did Joseph do after the dream?

2 Put the ideas in order

Write 1, 2 and 3 for the order these ideas appear in the reading.

- ☐ Joseph follows the message and names the baby Jesus.
- ☐ Joseph considers a difficult decision.
- ☐ An angel explains God's message in a dream.

3 Draw a meaningful picture

Draw Joseph remembering the angel's message.

Tell someone how your picture connects to the reading.

Read & Grow Together

Read and learn with context

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Remember this

Jesus brings God's saving love close to us.
Original memory thought, not a direct Bible quotation. Related passage: Matthew 1:21-23

A thoughtful conversation

Joseph and Mary had a binding marriage agreement. Keep explanations age appropriate, and do not teach that every dream is a message from God.

Activity answers

1. Mary was expecting a baby, and he did not yet understand why.
2. He took Mary as his wife and later named her son Jesus.
Sequence boxes, top to bottom: 3, 1, 2. Personal responses and drawings will vary.

Optional prayer

God, guide our choices and help us treat people gently. Amen.

Print and share

Each pack has 6 pages. Print on A4 at Actual Size (100%). The worksheet is page 5. You may print just that page, or use the separate 150-page activity book. The collection contains 150 packs in Bible book order, 15 volumes and one ZIP. Catalog pack IDs stay the same when new readings are added.

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GENESIS TO REVELATION | BIBLE ACCOUNT

Visitors Follow a Star

Matthew 2:1-12



YOUR BIBLE READING

Visitors from far away came to honor Jesus.

Inside: two extended reading pages, a thoughtful reflection, creative activities and a grown-up guide.

AGES 6-10 WITH AN ADULT • 6 COLORFUL A4 PAGES • ENGLISH ONLY

EXTENDED ENGLISH READING • PAGE 1 OF 2

Visitors Searching for a King

Matthew 2:1-12



After Jesus was born in Bethlehem, wise men came from the east to Jerusalem. They had seen a star associated with the birth of the king of the Jews and had come to worship him. Matthew does not tell us how many travelers there were or give their names. Their question places them in the story as seekers: they were looking for the child whose birth the star had led them to consider.

King Herod was troubled by their arrival, and Jerusalem was disturbed with him. He gathered chief priests and teachers of the law to ask where the Messiah was to be born. They pointed to the prophet's words about Bethlehem in Judea. From that place would come a ruler who would shepherd Israel. The visitors' search was now connected with Scripture and with a town whose importance did not depend on its size.

Herod called the wise men secretly and asked when the star had appeared. He sent them to Bethlehem and told them to search carefully for the child. He asked them to return with a report, saying that he too wanted to worship. These were the words he gave them. The passage will soon show that they should not follow his instruction to return, even though he spoke as a king with authority.

The visitors left the king and continued their journey. The star they had seen went ahead until it stood over the place where the child was. They rejoiced with very great joy when they saw it. Their search had moved from their own country to Jerusalem and then toward the child. The account describes joy at the star's guidance without asking us to invent the length of the trip or the animals they used.

Remember: We can honor Jesus with joyful and willing hearts.

EXTENDED ENGLISH READING • PAGE 2 OF 2

Gifts and Another Road Home

Matthew 2:1-12



The wise men entered a house and saw the child with Mary his mother. This is the setting Matthew gives for their visit. It is not described as the same moment when shepherds came to a manger in Luke's account. We can let each scene keep its own details. Here, the travelers who had sought a king arrived at a house and found Jesus with his mother, ready to offer him their worship.

They bowed before the child and opened their treasures. Their gifts were gold, frankincense, and myrrh. Gold is a precious metal; frankincense and myrrh are valuable fragrant substances. Matthew names three kinds of gifts, but that does not tell us the number of people who carried them. The act of giving belonged to their worship. They had come to honor the child and now placed their treasures before him.

Then they were warned in a dream not to return to Herod. The account describes this as God's warning, giving them a different direction from the king's earlier request. They listened. Instead of carrying news back to Jerusalem, they went home to their own country by another route. Their worship was followed by an obedient change of plan. They did not need to complete the return visit simply because Herod had requested it.

The passage ends with that journey home. It does not give us a conversation with Mary, a list of the travelers' later adventures, or the final words they spoke about Jesus. What it has shown is a search, a scriptural direction toward Bethlehem, great joy, gifts, worship, and a warning taken seriously. The visitors came from beyond the child's homeland, yet their journey led them to honor him. Their last action in this scene was to take another road.

Pause and think: What can this journey teach you about paying attention when a wise change of plan is needed?

THINK, NOTICE & GROW

Attention Beyond Familiar Pictures



Many pictures show three crowned visitors riding camels. Those details can be part of an artist's tradition, but Matthew does not state their number, names, or animals. Reading carefully does not spoil the wonder. It helps us see the actual gifts, the house, the star, and the wise men's joy more clearly. We can enjoy a picture while knowing which details come directly from the passage.

The visitors came from the east, beyond Jesus' own homeland. Their presence makes room for people from other places in the story of honoring him. We can practice respect toward people whose language, customs, or home country differs from ours. Listening with curiosity is a better beginning than deciding a stranger has nothing to teach us. Difference need not prevent a shared search for what is true and good.

The travelers also changed their route after a warning. In everyday life, a wise change of plan may be the right choice, especially when safety is involved. Children should discuss troubling warnings or demands with a trusted adult. An earlier request from an important person does not make every later step automatically safe or right.

A SMALL STEP FOR TODAY

The visitors honored Jesus with joyful worship and listened when God directed them along a different way.

What can this journey teach you about paying attention when a wise change of plan is needed?

Read, Remember & Create

Name: _____ Date: _____

1 Think about the reading

1. Where did the visitors find Jesus?

2. Why did they go home another way?

2 Put the ideas in order

Write 1, 2 and 3 for the order these ideas appear in the reading.

- ☐ After a warning, they return home by another road.
- ☐ Wise men ask in Jerusalem about the child.
- ☐ They find Jesus and offer gifts.

3 Draw a meaningful picture

Draw a house, a star, and the visitors' gifts.

Tell someone how your picture connects to the reading.

Read & Grow Together

Read and learn with context

This English edition is designed for ages 6-10 with an adult. Read both extended readings together, or enjoy one each day. Pause at unfamiliar words, invite questions and use the reflection page to connect the story with everyday life. These are retellings and lessons with explanations; read the listed Bible passage for context. Poetry, parables, letters and symbolic visions are identified by type.

Remember this

We can honor Jesus with joyful and willing hearts.
Original memory thought, not a direct Bible quotation. Related passage: Matthew 2:10-11

A thoughtful conversation

Matthew does not give the visitors' number, names, or exact arrival date. It names three kinds of gifts and a house, not a visit to the manger on the birth night.

Activity answers

1. In a house with his mother Mary.
2. God warned them in a dream not to return to Herod.
Sequence boxes, top to bottom: 3, 1, 2. Personal responses and drawings will vary.

Optional prayer

God, help us honor Jesus and listen to your wise guidance. Amen.

Print and share

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GENESIS TO REVELATION | BIBLE ACCOUNT

John Baptizes Jesus

Matthew 3:13-17



YOUR BIBLE READING

At Jesus' baptism, God identified him as his beloved Son.

Inside: two extended reading pages, a thoughtful reflection, creative activities and a grown-up guide.

AGES 6-10 WITH AN ADULT • 6 COLORFUL A4 PAGES • ENGLISH ONLY

EXTENDED ENGLISH READING • PAGE 1 OF 2

Jesus Comes to John

Matthew 3:13-17



Jesus traveled from Galilee to the Jordan River, where John was baptizing. He came to John in order to be baptized himself. Matthew's account names the journey and the purpose clearly. Jesus was not arriving by accident as someone passing through the area. The scene begins with his decision to come to the river and take part in what John was doing, a decision that surprised John deeply.

John tried to prevent it. He said that he needed to be baptized by Jesus, and wondered why Jesus was coming to him instead. His question recognized a greatness in Jesus that made the request seem reversed. John was the person carrying out the baptisms, but he did not imagine that his own role made him greater than the one before him. He was willing to express what he did not understand.

Jesus answered that John should allow it for the present, because this was the fitting way for them to fulfill what was right before God. The word righteousness points toward living in line with God's will. Jesus was not asking John to stop caring about what was right. He was inviting him to carry out this action as part of that purpose, even though John had first expected their positions to be different.

John agreed and baptized Jesus. The passage gives no elaborate description of the movement, the depth of the water, or the reactions of a gathered crowd. We can follow the action without adding those details. The important exchange has moved from John's hesitation to his participation. Jesus had come seeking baptism, explained why it should take place, and received it. Then, as he came up from the water, the scene opened toward an extraordinary revelation.

Remember: Jesus is the Son whom the Father loves and delights in.

EXTENDED ENGLISH READING • PAGE 2 OF 2

The Spirit and the Beloved Son

Matthew 3:13-17



When Jesus came up from the water, the heavens opened. He saw the Spirit of God descending like a dove and coming upon him. Matthew describes a sign that points toward God's action, not a trick arranged at the river. The comparison with a dove helps readers picture the descent. The text does not require us to add colors, a cage, or a description of a bird flying away afterward.

A voice from heaven spoke of Jesus as God's beloved Son, the one in whom he delighted. The baptism scene now held both a visible sign and spoken words. The Spirit descended, and the heavenly voice identified the Son with love and approval. John's earlier question had concerned who should baptize whom. The answer to Jesus' identity was now coming from heaven rather than from the importance of the person carrying out the baptism.

The Father's voice, Jesus the Son, and the Spirit all appear in this brief account. Christians return to this scene when speaking about Father, Son, and Holy Spirit. We can notice each part carefully without inventing a new conversation among them. The passage gives us enough to see the Father's delight in Jesus and the Spirit's presence. Its center is the beloved Son, not a long description of the river or its surroundings.

The account ends with the voice from heaven. It has moved from a journey, through a thoughtful exchange with John, to baptism and God's declaration of love. Jesus had chosen the fitting action within the Father's purpose. John had listened and joined in it. The words of approval help readers understand whose story they are following: Jesus is not simply another person in the scene, but the Son whom the Father names as deeply loved.

Pause and think: How can listening to a thoughtful explanation help you reconsider your first response?

THINK, NOTICE & GROW

Listening Before Acting



John admitted that he did not understand why Jesus had come to him. Then he listened to Jesus' answer and changed his response. We can learn from that willingness. A first reaction may be thoughtful and still need correction. Listening well means allowing an explanation to matter, rather than deciding that we must keep our first answer simply because we have already said it aloud.

The heavenly voice speaks love and delight over Jesus. This is a particular revelation of his identity, not a competition in which other people's value becomes smaller. When Christians read this scene, they are invited to know and trust the beloved Son. We can notice the language of love without turning it into a lesson that only impressive or successful people deserve care.

Baptism is practiced in different ways among Christian churches. A parent or church leader can explain your community's practice and its meaning. This account helps us begin with Jesus: he came to John, chose what was right before God, and was identified as the beloved Son. Learning about a practice can include respectful questions and careful listening, just as John listened before he acted.

A SMALL STEP FOR TODAY

At his baptism, Jesus is revealed as the beloved Son, with the Spirit's presence and the Father's delight.

How can listening to a thoughtful explanation help you reconsider your first response?

Read, Remember & Create

Name: _____ Date: _____

1 Think about the reading

1. Who baptized Jesus?

2. What did the voice from heaven reveal?

2 Put the ideas in order

Write 1, 2 and 3 for the order these ideas appear in the reading.

- ☐ The Father identifies Jesus as his beloved Son.
- ☐ Jesus asks John to baptize him.
- ☐ John baptizes Jesus, and the Spirit descends.

3 Draw a meaningful picture

Draw the river and a dove shape to represent how the Spirit descended.

Tell someone how your picture connects to the reading.

Read & Grow Together

Read and learn with context

This English edition is designed for ages 6-10 with an adult. Read both extended readings together, or enjoy one each day. Pause at unfamiliar words, invite questions and use the reflection page to connect the story with everyday life. These are retellings and lessons with explanations; read the listed Bible passage for context. Poetry, parables, letters and symbolic visions are identified by type.

Remember this

Jesus is the Son whom the Father loves and delights in.
Original memory thought, not a direct Bible quotation. Related passage: Matthew 3:17

A thoughtful conversation

The Spirit descends like a dove; the text does not say the Spirit is a bird. Christian traditions explain baptism differently, so keep the focus on this event and Jesus' identity.

Activity answers

1. John, in the Jordan River.
2. Jesus is God's beloved Son who pleases him.
Sequence boxes, top to bottom: 3, 1, 2. Personal responses and drawings will vary.

Optional prayer

Father, help us know Jesus and follow your good purposes. Amen.

Print and share

Each pack has 6 pages. Print on A4 at Actual Size (100%). The worksheet is page 5. You may print just that page, or use the separate 150-page activity book. The collection contains 150 packs in Bible book order, 15 volumes and one ZIP. Catalog pack IDs stay the same when new readings are added.

Sources and sharing

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GENESIS TO REVELATION | PARABLE

Two Builders and a Storm

Matthew 7:24-27



YOUR BIBLE READING

Jesus invited people to practice his teaching, as a builder uses a firm foundation.

Inside: two extended reading pages, a thoughtful reflection, creative activities and a grown-up guide.

AGES 6-10 WITH AN ADULT • 6 COLORFUL A4 PAGES • ENGLISH ONLY

EXTENDED ENGLISH READING • PAGE 1 OF 2

The House That Stood

Matthew 7:24-27



Jesus described two builders to explain the difference between hearing his teaching and putting it into practice. He had given his listeners words to live by, and now he gave them a picture of what it means to act on those words. The picture was a house and the foundation beneath it. What supported the house would matter when difficult weather came against its walls.

The first builder was wise and built his house on rock. Rock provided the foundation in Jesus' comparison. He did not describe the house's color or name the person living there. The important detail was beneath it. The builder's choice joined the house to something firm. The story asks the listener to pay attention to that support before moving to the rain, water, and wind that came next.

Rain fell. Floodwaters came, and winds blew and beat against the house. The wise builder did not receive a promise that the weather would avoid his home. The storm reached it. Yet the house did not fall, because it had been founded on rock. Jesus connected the result to the foundation: the building's support mattered when pressure came, even though the pressure itself had not been removed.

Jesus said that someone who hears his words and does them is like this wise builder. Hearing matters, but the comparison includes action. A lesson about loving a neighbor, telling the truth, or showing mercy is meant to shape a choice. The builder's foundation helped Jesus make that connection clear. The house stood because of what it rested on, just as a practiced teaching can give direction to a person's life.

Remember: I can turn something I learn from Jesus into a caring action.

EXTENDED ENGLISH READING • PAGE 2 OF 2

The House That Fell

Matthew 7:24-27



The other builder was foolish and built his house on sand. A house stood there too at the start of his part of the parable. The difference was the foundation. Jesus did not give one builder a cheerful sky and the other a stormy one. The same kinds of pressure came: rain fell, floodwaters rose, and winds beat against the house that had been built on sand.

This house fell, and its fall was great. Jesus used a strong ending because he wanted his listeners to take the lesson seriously. The comparison showed what happens when the support cannot hold. It was not a claim about the worth of people whose real homes are damaged in a disaster. It was a teaching picture about hearing Jesus' words without allowing those words to guide action.

Both builders therefore help explain one question: what do we do with what we hear? Knowing a rule about fairness while repeatedly ignoring another person's turn would be an everyday example of hearing without practice. That example is not another event in Jesus' parable; it simply helps make his comparison understandable. A firm foundation represents listening that becomes part of the way a person actually chooses to live.

Jesus ended his teaching with this picture of two houses and their different foundations. We do not need to guess whether the second builder rebuilt or describe damage Jesus did not mention. The stated difference is enough. The wise person hears and acts; the foolish person hears without acting. A listener is invited to become a doer, allowing the teaching to support the next decision rather than remain only words remembered afterward.

Pause and think: Which teaching could you practice in one specific choice today, and what would that action look like?

THINK, NOTICE & GROW

Turn a Teaching into a Practice



Choose a teaching you can explain in your own words. If it concerns kindness, what action would kindness take in a real moment? It might mean listening before answering or helping an adult carry something manageable. A foundation is a picture of support, and a practiced habit can support a better choice when you do not have much time to think.

The storm came to both houses. This matters because trouble is not proof that someone has failed to trust God. Families who lose homes in floods or strong winds need safety, shelter, and practical help, never blame. Jesus' comparison is about responding to his words, not a way to judge people affected by weather or other difficult events.

Practice also includes learning after mistakes. You can ask an adult to help you notice what went wrong and choose a better response next time. Hearing again, asking questions, and trying a suitable action are all useful. The aim is not to look like the cleverest builder in the room; it is to let a good teaching become something you can live by.

A SMALL STEP FOR TODAY

Jesus compares hearing and practicing his teaching with building on a firm foundation.

Which teaching could you practice in one specific choice today, and what would that action look like?

Read, Remember & Create

Name: _____ Date: _____

1 Think about the reading

1. Why did the first house remain standing?

2. What does Jesus compare to building wisely?

2 Put the ideas in order

Write 1, 2 and 3 for the order these ideas appear in the reading.

- ☐ The house on rock stood, while the house on sand fell.
- ☐ The builders built on rock and sand.
- ☐ Rain, floods, and winds struck the houses.

3 Draw a meaningful picture

Draw two houses with a cross-section showing rock under one and sand under the other.

Tell someone how your picture connects to the reading.

Read & Grow Together

Read and learn with context

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Remember this

I can turn something I learn from Jesus into a caring action.
Original memory thought, not a direct Bible quotation. Related passage: Matthew 7:24

A thoughtful conversation

The storm is part of Jesus' comparison about hearing and doing. Never use it to blame families whose real homes are damaged by storms, poverty, or unsafe construction.

Activity answers

1. It was founded on rock.
2. Hearing his words and acting on them.
Sequence boxes, top to bottom: 3, 1, 2. Personal responses and drawings will vary.

Optional prayer

If you wish: Jesus, help me practice your teaching in the way I treat others.

Print and share

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