

Junior/Teen

My Bible Says

teaching helps samples
for A-33

“Gleaning God’s Blessings”

Teaching helps packet includes these items:

- Book 1—Teacher’s Guide
- Book 2—Reference Notes
- Book 3—Reproducible Masters
- Object Lessons
- Bible lessons—1 set
- Posters

Teaching Helps for My Bible Says

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Contents

Book 1: Teacher's Guide

- Thought and discussion questions (**see page 6**)
 - An excellent resource from which teachers can select extra material to expand the Bible lesson.
 - The thoughts and questions are selected from the Bible and the Spirit of Prophecy.
 - Always ends with an “appeal” section, applying the Bible lesson to every-day life. Its very practical points appeal to children to give their hearts and lives to God.
- Principles of teaching juniors/teens, with guidelines for...
 - being a godly teacher
 - choosing music and visual aids
 - encouraging reverence
 - maintaining proper behavior
- Program suggestions for each part of the Sabbath school class, including song service, missions, prayer, in-class activities, Bible drills, and teaching the Bible lesson.

Book 2: Reference Notes

- Two pages of related Spirit of Prophecy quotations for each lesson (**see pages 7, 8**)

Book 3: Reproducible Masters

- Reproducible activity sheets (**see page 3**)
- Answer keys for all activities...
 - in the children's lessons
 - in the teaching helps
- Reproducible charts
 - student goal cards
 - quarter overview/schedule with the quarter's memory verses

Object Lessons

- Beautiful, full-color booklet of object lessons—
 - one that coordinates with each week's Bible lesson (**see pages 4, 5**)
 - A good way to introduce the lesson
 - Can be easily modified for an excellent conclusion just before the “appeal” section
- Variety of object lessons from nature and common household items
- Picture(s) to illustrate each object lesson

Bible Lessons

- A complete set of the children's Bible lessons for the quarter is included

Posters

- One to four full-color unlaminated posters included each quarter (**see below**)
- 11 x 17 inches
- To purchase laminated posters, see the My Bible First catalog or website. (www.mybiblefirst.org)



One of the full-color posters.

1. The story of Ruth happened during the time of the...
 Patriarchs Prophets Kings Judges
2. Who died in Moab, during the story of Ruth?
a.) Naomi b.) Orpah c.) Ruth d.) Elimelech e.) Mahlon f.) Chilion
3. Why did Naomi say that Ruth and Orpah should stay in Moab?
a.) They were young enough to get married again.
b.) Their families and friends lived in Moab.
c.) Their idols and gods were in Moab.
d.) They were used to life in Moab.
4. When Ruth left Moab and went with Naomi, she was choosing to follow Naomi’s _____. (Ruth 1:16)
5. In whose field did Ruth glean?
 Boaz Zoar Noah Elimelech
6. In what ways did Boaz help Ruth that first day she was gleaning? (Ruth 2:8–16)
a.) Boaz told Ruth to stay in his fields to glean.
b.) Boaz told Ruth to stay with the young women.
c.) Boaz told the men not to bother Ruth.
d.) Boaz gave Ruth a house to live in.
e.) Boaz made sure she had water and food that day.
f.) Boaz spoke kindly to Ruth.
g.) Boaz gave her 1/2 bushel of barley.
7. How could Naomi get the land back that had belonged to her husband and sons?
a.) It had been sold, and there was no way to get it back.
b.) Naomi and Ruth would have to pay a lot of money to the man who had bought it.
c.) Ruth could marry Elimelech’s closest relative who would “redeem” their land.
 The land would then belong to their firstborn son, and would belong to Elimelech’s family again.
8. True or False?
a.) T / F Boaz was the closest relative, and had the first opportunity to redeem Ruth.
b.) T / F Another man who was a closer relative wanted to buy the land that had been Elimelech’s.
c.) T / F The closer relative wanted to marry Ruth, too.
9. Today a notary stamps or seals a document to show that someone has legally bought land. How did Boaz show that he had legally bought Elimelech’s land?
a.) The scroll was sealed with a wax seal.
b.) The paper was notarized.
c.) Boaz gave one of his sandals to the other man.
10. Who said?
a.) _____ “Return after your sister-in-law.” (Ruth 1:15)
b.) _____ “Your people shall be my people, and your God, my God.” (Ruth 1:16)
c.) _____ “Call me Mara.” (Ruth 1:20)
d.) _____ “Whose young woman is this?” (Ruth 2:5)



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Albatrosses

“Serve Him with a loyal heart and with a willing mind” 1 Chronicles 28:9

In the southern hemisphere and in the northern Pacific Ocean there live a family of seabirds called albatrosses. Albatrosses are very good fliers. They spend much of their time flying above the ocean, looking for fish, squid, or something else to eat.

Albatrosses are big birds, too. In fact, the Wandering Albatross, shown above, has the largest wingspan of any living bird. Its wings can stretch out more than eleven feet!

Albatrosses take longer to raise their babies than most other birds, and this means that both the father and the mother need to work together. After the mother albatross lays her egg, it takes more than two months for it to hatch. All that time, one of the parents needs to sit on the egg to keep it warm. And then

after the chick hatches, it still needs to be constantly protected for several more weeks.

That’s a long time to sit in one place, so the parents take turns. Usually there is not very much food in the ocean near where the albatross’ nest is, so they have to fly very far to find enough to eat. One Laysan Albatross flew almost 40,000 miles in just four months to find enough food for herself and her chick!

It would be easy for the albatross parents to want to stay at sea where there is plenty of food, but they are faithful to each other and to their chick. They keep coming back to the nest to give their mate a break and to feed their chick.

There is a story in the Bible about a woman who was faithful to God and her mother-in-law. Ruth chose to return with Naomi to Bethlehem, even though it would surely have been easier to stay in Moab with her family and familiar culture. God blessed her faithfulness, and she became one of the ancestors of Jesus!

- Locate Bethlehem on the map of Canaan. Locate the country of Moab. About how many miles did Elimelech and his family have to travel to Moab because of the famine?

Sunday

- When did the story of Ruth happen? We don’t know exactly, but it happened during the time of the Judges.
- Do you think it was easy for Naomi when her husband and sons died? Perhaps she was encouraged by the story of Job, and the promise of the resurrection. Job 19:25–27.

Monday

- Ruth and Orpah had to choose—
—Would they go back to Moab and serve their gods? Or would they forsake their gods and serve the God of heaven?
- What did Orpah decide? What did Ruth decide?
- Which one made a wise decision?
- Each person must make the same kind of decision. “Am I willing to forsake everything, so that I can be loyal to God?” What decision have you made? (Make practical application: “Are you willing to give up your _____ [computer games, movies, etc.] so that you can be loyal to Jesus?”)

Tuesday

- God had given Moses good, wise laws about how the rich people should treat the poor people, strangers, orphans, and widows. Here are some of the rules:—A hungry person could eat from his neighbor’s field, orchard, or vineyard.
—All the gleanings (the grain left by the reapers) were to be left for the poor. The reapers were not to go back to the field a second time and pick up what they had dropped. Whenever the grapes or olives were harvested, the harvesters weren’t to go pick from the branches or vines a second time. Whatever was left after the first harvest was for the poor, strangers, orphans, and widows.
—The Israelites gave one tenth of their increase for the support of the Levites. In addition, they were required to give another tenth of their increase for hospitality and the support of the poor. (See PP chapter 51.)
- These rules helped the poor to have enough to eat, and helped the rich keep from being unkind.
- How do we know that Boaz follow these rules?

- Do you know any widows, strangers, orphans, or poor people? How can you help them? Should we ever treat them as if they are inferior? Proverbs 14:21; 19:17; 21:13.

Wednesday

- Ruth treated Naomi with respect and honor as if Naomi were her real mother.
- “The fifth commandment requires children not only to yield respect, submission, and obedience to their parents, but also to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in old age” (PP 308).
- Does the fifth commandment apply only until a child is 18 years old? How do you treat your parents? Are you loyal to them? How do you talk about them to your friends? Do you help them, especially when they are tired or burdened?

Thursday

- As Naomi had told her to do, Ruth asked Boaz to “take your maidservant under your wing” (Ruth 3:9).
- Illustration: A hen calls her chicks to be protected under her wings. Jesus wants us to take refuge under His “wings” (Luke 13:34).
- But as much as He wants to save us, does Jesus force anyone to be redeemed? No. But Jesus will never cast out anyone who comes to Him. John 6:37.

Friday

- The laws governing redemption of property are recorded in Leviticus 25.
- Naomi’s land had been sold; and to get it back, they needed a close relative who would agree to be their “redeemer.”
- We are “sold under sin” (Romans 7:14). And as sinners, we are the slaves of Satan. John 8:34.
- Who has willingly become our Redeemer? Isaiah 54:5. Our Kinsman-Redeemer is Jesus. He has become our true Kinsman, our Brother. Hebrews 2:17.
- Whom did Jesus say is His real brother or sister? Mark 3:35.

Appeal

- “Jesus Christ ... gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works” Titus 2:13, 12.
- What does Jesus redeem us from? “Sin is lawlessness” (1 John 3:4).
- Are you letting Jesus redeem you from your wrong habits?

God’s Care for the Poor

“**T**o promote the assembling of the people for religious service, as well as to provide for the poor, a second tithe of all the increase was required. Concerning the first tithe, the Lord had declared, ‘I have given the children of Levi all the tenth in Israel.’ Numbers 18:21. But in regard to the second He commanded, ‘Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.’ Deuteronomy 14:23, 29; 16:11-14. This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

“Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, ‘That they may eat within thy gates, and be filled.’ Deuteronomy 26:12. This tithe would provide a fund for the uses of charity and hospitality.

“And further provision was made for the poor. There is nothing, after their recognition of the claims of God, that more distinguishes the laws given by Moses than the lib-

eral, tender, and hospitable spirit enjoined toward the poor. Although God had promised greatly to bless His people, it was not His design that poverty should be wholly unknown among them. He declared that the poor should never cease out of the land. There would ever be those among His people who would call into exercise their sympathy, tenderness, and benevolence. Then, as now, persons were subject to misfortune, sickness, and loss of property; yet so long as they followed the instruction given by God, there were no beggars among them, neither any who suffered for food.

“The law of God gave the poor a right to a certain portion of the produce of the soil. When hungry, a man was at liberty to go to his neighbor’s field or orchard or vineyard, and eat of the grain or fruit to satisfy his hunger. It was in accordance with this permission that the disciples of Jesus plucked and ate of the standing grain as they passed through a field upon the Sabbath day.

“All the gleanings of harvest field, orchard, and vineyard, belonged to the poor. ‘When thou cuttest down thine harvest in thy field,’ said Moses, ‘and hast forgot a sheaf in the field, thou shalt not go again to fetch it.... When thou beatest thine olive tree, thou shalt not go over the boughs again.... When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward: it shall be for the stranger, for the fatherless, and for the widow. And thou shalt remember that thou wast a bondman in the land of Egypt.’ Deuteronomy 24:19-22; Leviticus 19:9, 10....

“None need fear that their liberality would bring them to want. Obedience to God’s commandments would surely result in prosperity. ‘Thou shalt lend unto many nations,’ He said, ‘but thou shalt not borrow;

and thou shalt reign over many nations, but they shall not reign over thee.’ Deuteronomy 15:6.

“After ‘seven sabbaths of years,’ ‘seven times seven years,’ came that great year of release—the jubilee. ‘Then shalt thou cause the trumpet of the jubilee to sound ... throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.’ Leviticus 25:9, 10.

“‘On the tenth day of the seventh month, in the Day of Atonement,’ the trumpet of the jubilee was sounded. Throughout the land, wherever the Jewish people dwelt, the sound was heard, calling upon all the children of Jacob to welcome the year of release. On the great Day of Atonement satisfaction was made for the sins of Israel, and with gladness of heart the people would welcome the jubilee.

“As in the sabbatical year, the land was not to be sown or reaped, and all that it produced was to be regarded as the rightful property of the poor. Certain classes of Hebrew slaves—all who did not receive their liberty in the sabbatical year—were now set free. But that which especially distinguished the year of jubilee was the reversion of all landed property to the family of the original possessor. By the special direction of God the land had been divided by lot. After the division was made no one was at liberty to trade his estate. Neither was he to sell his land unless poverty compelled him to do so, and then, whenever he or any of his kindred might desire to redeem it, the purchaser must not refuse to sell it; and if unredeemed, it would revert to its first possessor or his heirs in the

year of jubilee.

“The Lord declared to Israel: ‘The land shall not be sold forever: for the land is Mine; for ye are strangers and sojourners with Me.’ Leviticus 25:23. The people were to be impressed with the fact that it was God’s land which they were permitted to possess for a time; that He was the rightful owner, the original proprietor, and that He would have special consideration made for the poor and unfortunate. It was to be impressed upon the minds of all that the poor have as much right to a place in God’s world as have the more wealthy.

“Such were the provisions made by our merciful Creator, to lessen suffering, to bring some ray of hope, to flash some gleam of sunshine, into the life of the destitute and distressed.

“The Lord would place a check upon the inordinate love of property and power. Great evils would result from the continued accumulation of wealth by one class, and the poverty and degradation of another. Without some restraint the power of the wealthy would become a monopoly, and the poor, though in every respect fully as worthy in God’s sight, would be regarded and treated as inferior to their more prosperous brethren. The sense of this oppression would arouse the passions of the poorer class. There would be a feeling of despair and desperation which would tend to demoralize society and open the door to crimes of every description. The regulations that God established were designed to promote social equality. The provisions of the sabbatical year and the jubilee would, in a great measure, set right that which during the interval had gone wrong in the social and political economy of the nation.

“These regulations were designed to bless the rich no less than the poor. They would restrain avarice and a disposition for self-exaltation, and would cultivate a noble spirit

of benevolence; and by fostering good will and confidence between all classes, they would promote social order, the stability of government. We are all woven together in the great web of humanity, and whatever we can do to benefit and uplift others will reflect in blessing upon ourselves. The law of mutual dependence runs through all classes of society. The poor are not more dependent upon the rich than are the rich upon the poor. While the one class ask a share in the blessings which God has bestowed upon their wealthier neighbors, the other need the faithful service, the strength of brain and bone and muscle, that are the capital of the poor.

“Great blessings were promised to Israel on condition of obedience to the Lord’s directions. ‘I will give you rain in due season,’ He declared, ‘and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land.... I will walk among you, and will be your God, and ye shall be My people.... But if ye will not hearken unto Me, and will not do all these commandments; and ... ye break My covenant: ... ye shall sow your seed in vain, for your enemies shall eat it. And I will set My face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you.’ Leviticus 26:4-17.

“There are many who urge with great enthusiasm that all men should have an equal share in the temporal blessings of God. But this was not the purpose of the Creator. A diversity of condition is one of the means

by which God designs to prove and develop character. Yet He intends that those who have worldly possessions shall regard themselves merely as stewards of His goods, as entrusted with means to be employed for the benefit of the suffering and the needy.

“Christ has said that we shall have the poor always with us, and He unites His interest with that of His suffering people. The heart of our Redeemer sympathizes with the poorest and lowliest of His earthly children. He tells us that they are His representatives on earth. He has placed them among us to awaken in our hearts the love that He feels toward the suffering and oppressed. Pity and benevolence shown to them are accepted by Christ as if shown to Himself. An act of cruelty or neglect toward them is regarded as though done to Him.

“If the law given by God for the benefit of the poor had continued to be carried out, how different would be the present condition of the world, morally, spiritually, and temporally! Selfishness and self-importance would not be manifested as now, but each would cherish a kind regard for the happiness and welfare of others; and such widespread destitution as is now seen in many lands would not exist.

“The principles which God has enjoined, would prevent the terrible evils that in all ages have resulted from the oppression of the rich toward the poor and the suspicion and hatred of the poor toward the rich. While they might hinder the amassing of great wealth and the indulgence of unbounded luxury, they would prevent the consequent ignorance and degradation of tens of thousands whose ill-paid servitude is required to build up these colossal fortunes. They would bring a peaceful solution of those problems that now threaten to fill the world with anarchy and bloodshed.”

—PP 530–536