

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

## Sunday Morning

Study 15

*O is for One*

# O is for One (Unique)

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The "Main passage" is the basis of the study, where the other verse support the objective of the lesson.

There is a memory verse for the students that relates to every study. If a student can memorize the verse for the following week you may give them a prize from the "reward box" found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God's Word

**Objective** To show that God is unique. He is the only true God and therefore the only being that is worthy of our praise.

## Key Verses

Deuteronomy 6:4-9 - Main Teaching Passage

Exodus 20:1

Exodus 32

1 Sam 5:1-5 (Example of a false God)

Matthew 22:36-40

**Memory Verse** Psalm 145:18 (April Memory Verse)

The Lord is near to all who call upon Him,  
To all who call upon Him in truth.

## Hook

Ask the class to make a list of all the things that we have been learning about God. What is God like? (Almighty, Bountiful, Creator, Deliverer, Everlasting, Forgiving, Gracious, Holy, Innocent, Just, King, Merciful, Near, and anything else that they want to add).

Now have the students make a list of all the other things in the world that share those same qualities. "What are all the other things in the world that are just like that?"

Of course the answer is that there is no other like our God. He is unique and special.

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

**BOOK** In Deuteronomy 6 we find something that should be immediately obvious., there is only one God. What is interesting in this passage is the commanded response that we have to this simple truth. “Love the Lord your God with all your heart, with all your soul and with all your strength.” Moses directs the people to love God with everything they have, not because of all the incredible things that He has done for them (delivering them out of Egypt, giving them water out of the rock, giving them manna from heaven) but simply because He is the only one who is worthy of that kind of devotion. In Exodus 20 God begins what we call the 10 Commandments by saying categorically, “You shall have no other God’s before Me.” It is made very clear that we must not direct our love, praise or worship to anything but God Himself. Thousands of years after this is given to the people of Israel through Moses, Jesus will state that this is the greatest of all the commandments, and that in this (along with loving our neighbors) all the laws of God are fulfilled. Isaiah 45:5 really says it all, “I am God, and there is no other.” Worshipping anything but the LORD is futile, for He is the only God and nothing else even comes close.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

**LOOK** In the Bible the biggest sin that God’s people the Israelites faced was not lying, cheating, or stealing, but something called idolatry. Idolatry is basically telling God that you don’t want Him to be your God anymore, you want something else to be God. One example of this is in the book of Exodus (32) when the people of Israel make a statue of a Golden Calf and begin to worship it. That’s right, they worship a statue that cannot move, cannot talk and has no power whatsoever. The God that they were rejecting had just delivered them out of Egypt by doing incredible miracles. He had made food called Manna appear out of thin air when the Israelites were hungry. He had even made it so that the Israelites shoes and clothing never got worn out, ripped or torn. They stopped worshipping the true God and decided that a lump of shiny metal was something more worthy of their praise. When Moses finds out that the people are worshipping a false God he goes and picks it up, grinds it into powder and then puts it water and makes people drink it. Please know this, if you can pick it up, it isn’t God. If you can break it, it isn’t God, and if you can eat it or drink it, then it isn’t God. Today we don’t have statues that we bow down and worship, though some cultures in the world still do. Our problem is that we don’t know

# LOOK (Continued)

when we have given our heart to something that is not God. We so very easily have the ability to start worshipping other things and loving, wanting and desiring them more than God. The problem is that those things aren't God, He is unique. There is nothing else in this world that can save us, nothing that can forgive us for our sins except God alone. We are told that we are supposed to love God with ALL of our hearts, minds and strength. Not half of our love toward God and half toward something else. He is God and there are no others like Him, that is why we should worship Him with everything we have. When we sing to Him we should sing with everything we have. When we pray, we should be unashamed and bold no matter who else is listening to us. Nothing else even comes close to God, that is why we worship Him.

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life.

# TOOK

Review the lesson by asking the students if they can name anyone or anything that is exactly like our God. How is God different from anything or anyone else?

**Pray:** Thank the Lord that He has made Himself known to us through His word. Ask the Lord to open the eyes of people around the world who set their hope on false God's no matter those God's might be. Praise Him for who He is and what He has done in our lives.

**Parent Question:** What is your favorite thing about God?

# FURTHER STUDY

## Commentary on Deuteronomy 6 by David Guzik

### *Deuteronomy 6 - Moses Reminds Israel of the Commandment and the Warning*

A. The Commandment: The essence of God's law.

1. (1-3) Remember the commandment before entering Canaan.

Now this *is* the commandment, *and these are* the statutes and judgments which the LORD your God has commanded to teach you, that you may observe *them* in the land which you are crossing over to possess, that you may fear the LORD your God, to keep all His statutes and His commandments which I command you, you and your son and your grandson, all the days of your life, and that your days may be prolonged. Therefore hear, O Israel, and be careful to observe *it*, that it may be well with you, and that you may multiply greatly as the LORD God of your fathers has promised you; "a land flowing with milk and honey."

a. **Now this is the commandment:** The Hebrew is emphatic here. Moses called attention to **The Commandment**. In the following verses, God reduced the law to one ruling principle - one commandment which encompassed all the commandments.

b. **That your days may be prolonged . . . that it may be well with you:** Israel's fate rested on their obedience to this one great commandment. If they obeyed their commandment, their life would be long and filled with blessing. If they did not obey they could expect to be cursed by God.

2. (4-5) The great commandment: **Love the LORD your God.**

Hear, O Israel: The LORD our God, the LORD *is* one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

a. **Hear, O Israel:** In Hebrew, these verses are known as the *Shema* ("hear" in Hebrew). It is the classic Hebrew confession of faith, describing who God is and what our duty is towards Him.

b. **The LORD our God, the LORD is one!** This is the essential truth about God. He is a person and not a vague pantheistic force. Being **one**, He cannot be represented by contradictory images. Since **the LORD our God is one**, He is not Baal, or Ashtoreth - He is the LORD God, and they are not.

i. In the mind of many Jewish people, this verse alone disqualified the New Testament teaching that Jesus is God, and the New Testament teaching of the Trinity - that there is one God, existing in three Persons. At some times and places, as Jewish synagogues said the *Shema* together, and when the word **one** (*echad*) was said, they loudly and strongly repeated that one word for several minutes, as if it were a rebuke to Christians who believed in the Trinity.

ii. Christians must come to a renewed understanding of the unity of God. They must appreciate the fact that **the LORD is one**, not three, as 1 Corinthians 8:6 says: *yet for us there is one God. We worship one God, existing in three persons, not three separate gods.*

iii. Yet, the statement **the LORD is one** certainly does not contradict the truth of the Trinity. In fact, it establishes that truth. The Hebrew word for **one** is *echad*, which speaks most literally of a compound unity, instead of using the Hebrew word *yacheed*, which speaks of an absolute unity or singularity (Genesis 22:2 and Psalm 25:16).

iv. The very first use of *echad* in the Bible is in Genesis 1:5: *So the evening and the morning were the first day*. Even here, we see a unity (one day) with the idea of plurality (made up of evening and morning). Genesis 2:24 uses *echad* in saying *the two shall become one flesh*. Again, the idea of a unity (one flesh), making a plurality (the two). In Exodus 26:6 and 11, the fifty gold clasps are used to hold the curtains together so the tent would be *one (echad)* - a unity (one) made up of a plurality (the many parts of the tabernacle). In Ezekiel 37:17 the LORD tells Ezekiel to join together two sticks (prophetically representing Ephraim and Judah) into *one (echad)*, speaking again of a unity (one stick) made up of a plurality (the two sticks). There is no way that *echad* has the exclusive idea of an absolute singularity; the idea of One God in Three Persons fits just fine with the term *echad*.

c. **The LORD our God**: In addition, even the name of **God** in this line suggests the plurality of God. The Hebrew word is *Elohim* and grammatically, it is a plural word used as if it were singular - the verbs and pronouns used with it are generally in the plural.

i. Rabbi Simeon ben Joachi, commenting on the word *Elohim*: "Come and see the mystery of the word Elohim; there are *three degrees*, and each degree by itself *alone*, and yet notwithstanding they are all *one*, and *joined together* in *one*, and are not divided from each other." Clarke adds: "He must be strangely prejudiced indeed who cannot see that the doctrine of a Trinity, and of a Trinity in unity, is expressed in the above words."

ii. Leupold quoting Luther on *Elohim*: "But we have clear testimony that Moses aimed to indicate the Trinity or the three persons in the one divine nature."

d. **Love the LORD your God with all your heart, with all your soul, and with all your might**: Knowing who God is enables us to act towards Him rightly. We give Him His due.

i. God wants a complete love from us. This love is appropriate because He loved us completely: *We love Him because He first loved us* (1 John 4:19).

ii. What God most wants from us is our **love**. We often think God demands a hundred other things from us - our money, our time, our effort, our will, our submission, and so forth - but what God really wants is our love. When we really love the LORD with all of our heart, soul, and mind, then everything else is freely given to the LORD. If we give the LORD all the rest - money, time, effort, will, and so forth - without giving Him our love, it is all wasted - and perhaps, all is lost.

iii. Jesus called this *the great commandment* (Matthew 22:37-38); and He said the second commandment, *you shall love your neighbor as yourself*, was *like* this first, great commandment. When we love the LORD our God with all our heart, soul, and mind, we will find it easy to love our neighbor as ourselves.

3. (6-9) The continual reminder of the Law.

**And these words which I command you today shall be in your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. You shall write them on the doorposts of your house and on your gates.**

a. **These words which I command you today shall be in your heart**: This great command must first be in our **heart**. Then it must be communicated to our **children**, the topic of our conversation, and should always

be in front of us - as near as our hand or our forehead, as ever before us as our door posts and gates.

b. **You shall bind them as a sign on your hand:** By the time of Jesus the Jewish people based the practice of wearing phylacteries on this passage. Phylacteries are small boxes holding parchment with scriptures on them, held to the forehead or hand with leather straps.

i. Jesus condemned abuse of the wearing of phylacteries among the Pharisees; they would make their phylactery boxes large and ostentatious as a display of greater spirituality (Matthew 23:5).

ii. In the end times, there will be a Satanic imitation of this practice, when the number of the Antichrist will be applied to either the hand or forehead of all who will take it (Revelation 13:16).

c. **You shall write them on the doorposts of your houses:** This command leads to the Jewish practice of the *mezuzah*. **This is a small container holding a passage of Scripture that is nailed to a doorpost.**