

Calvary Chapel of Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

## Sunday Morning

Study 17

*Q is for Quiet*

# Q is for Quiet

The Objective is the key concept for this week's 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 verses 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 teach the students that God often speaks to us quietly, and we can hear His still, small voice in His Word.

## Key Verses

1 Kings 19:5-13—Main Teaching Passage

1 Kings 18

Psalm 46:10

**Memory Verse** Psalm 33:4 (May Memory Verse)

"For the word of the LORD is right, and all His work is done in truth."

## Hook

Start the class by playing a game of "whisper down the lane." Whisper, "Jesus loves you," in the first child's ear, then have them repeat the process with every child in the room until everyone has passed on the secret code. Have the last child tell everyone in the room what the secret code was.

Let the students know that sometimes God speaks to us in a still, small voice, and that if we let ourselves get distracted by things going on around us, we might miss what He is saying to us.

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 1 Kings 19, Elijah was running for his life. Ahab and Jezebel were displeased with God's prophet (read chapter 18 for greater context), who finds himself alone in the wilderness with no food or water. The world had turned against Elijah, and he had given up hope. God, however, was still moving in Elijah's life and sent an angel to comfort and feed him. Elijah was desperately seeking the Lord, wanting to hear from his God to know what his next steps should be. He was told to go outside on the mountain and wait to hear from God.

Elijah was used to hearing God speak audibly, directly to him. He had seen God move in enormous and powerful ways (chapter 18), so it was no surprise to Elijah that when he went outside to meet God, there was a great howling wind so strong that it broke rocks, but God was not in the wind. Then the ground shook and moved as a great earthquake struck, but God was not in the earthquake. After the earthquake came a raging fire, and still God did not speak to Elijah. Finally, after all of these spectacular events, there was a quiet, still, small voice. Elijah was seeking for God to act like He had on Mt. Horeb (sending fire from heaven), but God wanted Elijah to wait, seek, and listen for Him.

# LOOK

It should be noted right from the beginning that God is quiet *sometimes*. All of the other attributes of God that we have looked at are constant: God is *always* almighty, He is *always* forgiving, He is *always* merciful. God is not always quiet. In fact, sometimes He is terrifyingly noisy. In Exodus 19, God appeared to the people of Israel in a storm of lightning and thunder, and when He spoke, it was so loud that the people of Israel didn't ever want to hear His voice again. That being said, God often speaks to us in quiet ways.

When we read the Bible and hear stories of God speaking to His people in mighty, powerful ways (like in a burning bush, or a cloud on Mount Sinai), we might wonder why we don't hear Him speaking to us in these same ways today. But as today's story reminds us, God doesn't always speak in these big, dramatic ways. Sometimes, God speaks to us quietly in a still, small voice.

Elijah knew God well. He was used to hearing God's voice and seeing God move in miraculous and powerful ways. This time, God wanted to show Elijah that He was not only a God of great power, but also a personal, right here, right now God that wanted Elijah to sit quietly and listen for Him.

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

# LOOK (Continued)

There are times in our lives when God might show Himself in mighty and powerful ways. He might answer a prayer in a way that amazes us, or encourage us when we are sad and upset. There are also times when it doesn't seem like God is speaking at all, and we may even start to wonder if He is there. During those times, we need to remember that He is always there and will always speak to us. The main way He speaks is not in these loud, dramatic ways, but quietly in His Word.

When you are listening to a quiet voice, loud noises can distract you and make it harder to hear, so it's important to be quiet and remove yourself from any distractions. The same way, when we want to hear God's still, small voice in His Word, we need to quiet our hearts and minds and listen carefully to what He has to say (see Psalm 46:10). Things like toys, games, and TV can distract us and make it harder to hear from Him. So when you want to hear God's voice, find a nice, quiet place and ask a parent, grandparent, or older sibling to read the Bible to you. When you listen to the Bible, you are actually hearing God talk to you.

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

Ask the class, "How does God speak to you?" Make sure they know that the main way that God speaks to them every day is through the Bible.

**Pray:** Thank the Lord that He is a God who speaks to us. Thank Him for His Word that we can read and hear from Him daily. Ask the Lord to reveal Himself in truth to all of the students in the class.

**Parent Question:** Where can we hear God speak to us?

# FURTHER STUDY

## Commentary on 1 Kings 19 by David Guzik

### **1 Kings 19 - God Encourages Discouraged Elijah**

A. Elijah flees to the wilderness.

1. (1-3) Jezebel's threat.

And Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So let the gods do *to me*, and more also, if I do not make your life as the life of one of them by tomorrow about this time." And when he saw *that*, he arose and ran for his life, and went to Beersheba, which *belongs* to Judah, and left his servant there.

a. **Ahab told Jezebel all that Elijah had done:** The report came as a great shock to this champion of Baal and Astarte worship in Israel. She thought so much of these priests that she supported them from the royal treasury - and now they were dead at the hand of Elijah.

b. **So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time:** Jezebel heard about **all that Elijah had done**, encompassing the great confrontation at Mount Carmel. Yet her response was *not* to say, "The silence of Baal and the fire from Yahweh proves that I am wrong and Yahweh is God." Instead, she responded with a vow to kill within 24 hours the man who *exposed* the lie of Baal worship and *displayed* the glory of Yahweh.

i. "He probably thought that the miracle at Carmel would have been the means of effecting the conversion of the whole court and of the country, but, finding himself mistaken, he is greatly discouraged." (Clarke)

c. **When he saw that, he arose and ran for his life, and went to Beersheba:** We cannot say for certain if this was led of God or not. It is clear that God wanted to protect Elijah, but we cannot say if God wanted to protect him at Jezreel or protect him by getting him out of Jezreel. Nevertheless, Elijah went about 80 miles south to Beersheba.

i. "Probably Elijah had played into Jezebel's hand. Had she really wanted Elijah dead, she surely would have seized him without warning and slain him. What she desired was that Elijah and his God be discredited before the new converts what had aided Elijah by executing the prophets of Baal." (Patterson and Austel)

ii. "Elijah failed in the very point at which he was strongest, and that is where most men fail. In Scripture, it is the wisest man who proves himself to be the greatest fool; just as the meekest man, Moses, spoke hasty and bitter words. Abraham failed in his faith, and Job in his patience; so, he who was the most courageous of all men, fled from an angry woman." (Spurgeon)

2. (4) Elijah's depression.

But he himself went a day's journey into the wilderness, and came and sat down under a broom tree. And he prayed that he might die, and said, "It is enough! Now, LORD, take my life, for I *am* no better than my fathers!"

a. **He himself went a day's journey into the wilderness:** *Beyond* the distant city of Beersheba, Elijah secluded himself even more.

b. **And he prayed that he might die:** This mighty man of prayer - mighty enough to make the rain and the dew stop for three and a half years, and then mighty enough to make it start again at his prayer - now **he prayed that he might die.**

i. Thankfully, this was a prayer *not answered* for Elijah. In fact, *Elijah was one of the few men in the Bible to never die!* We can imagine that as he was caught up into heaven, he smiled and thought of this prayer - and the blessed *no* that answered his prayer. To receive a *no* answer from God can be better than receiving a *yes* answer.

c. **It is enough:** We sense that Elijah meant, "I can't do this anymore, LORD." The work was stressful, exhausting, and seemed to accomplish nothing. The great work on Mount Carmel did not result in a lasting national revival or return to the LORD.

i. Perhaps Elijah had especially hoped that the events on Mount Carmel would turn around Ahab and Jezebel and the leadership of Israel in general. If so, Elijah forgot that people reject God *despite* the evidence, not *because* of the evidence.

ii. "Elijah said, 'It is enough,' yet it was not enough even for his own enjoyment, for the Lord had more blessings in store for him . . . It was so with Elijah, for he was to have that wonderful revelation of God on Mount Horeb. He had more to enjoy, and the later life of Elijah appears to have been one of calm communion with his God; he seems never to have had another fainting fit, but to the end his sun shone brightly without a cloud. So it was not enough; how could he know that it was? It is God alone who knows when we have done enough, and enjoyed enough; but we do not know." (Spurgeon)

d. **Now, LORD, take my life, for I am no better than my fathers!** When Elijah examined the apparent failure of his work, he instinctively set the blame on his own unworthiness. It was because he was a sinner as the rest of his ancestors that the work seemed to fail.

B. God's ministry to the despairing Elijah.

1. (5-8) God ministers to the physical needs of Elijah.

Then as he lay and slept under a broom tree, suddenly an angel touched him, and said to him, "*Arise and eat.*" Then he looked, and there by his head *was* a cake baked on coals, and a jar of water. So he ate and drank, and lay down again. And the angel of the LORD came back the second time, and touched him, and said, "*Arise and eat, because the journey is too great for you.*" So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God.

a. **As he lay and slept under a broom tree:** This was the mercy of God extended to Elijah. Physically speaking, he needed rest and replenishment. God gave him rest **under a broom tree**, and provided miraculous food for the replenishment.

i. God first ministered to Elijah's physical needs. This is not always His order, but physical needs are important. Sometimes the most *spiritual* thing a person can do is get enough rest and replenishment.

ii. "And how many are there at this day that sit under Elias's juniper, willing and wishing to lay down that heavy burden imposed upon them by the Almighty!" (Trapp)

b. **So he ate and drank, and lay down again:** Elijah received this rest and replenishment repeatedly from the LORD. One quick nap and one quick meal wasn't enough.

i. "Before entering into that communion with him which was for the correction of his false attitude of fear, He commanded him to eat, thus ministering to his physical weakness." (Morgan)

ii. "The spirit needs to be fed, and the body needs feeding also. Do not forget these matters; it may seem to some people that I ought not to mention such small things as food and rest, but these may be the very first elements in really helping a poor depressed servant of God." (Spurgeon)

iii. "It was very gracious for God to deal this with his servant. We might have expected rebuke or remonstrance, chiding or chastisement; but we would hardly have expected such loving, gentle treatment as this." (Meyer)

c. **Arise and eat, because the journey is too great for you:** God set Elijah on a 200 mile, 40 day trip to Mount **Horeb**, also known as Mount Sinai. This shows that God did not demand an *immediate* recovery from Elijah. He allowed the prophet time to recover from his spiritual depression.

i. "Elijah's forty-day journey is not without significance. Indeed, a straight trip from Beesheba would require little more than a quarter of that time. Therefore the period is designedly symbolic. As the children of Israel had a notable spiritual failure and so were to wander forty years in the wilderness, so a defeated Elijah was to spend forty days in the desert." (Patterson and Austel)

2. (9-10) God allows Elijah to vent his frustrations.

And there he went into a cave, and spent the night in that place; and behold, the word of the LORD *came* to him, and He said to him, "What are you doing here, Elijah?" So he said, "I have been very zealous for the LORD God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."

a. **He went into a cave:** Literally, the Hebrew is definite describing *the cave*. "*The cave* may well have been the specific 'cliff of the rock' where God appeared to Moses (AV, Exodus 33:22) rather than the 'cave-region' generally." (Wiseman)

i. "Perhaps no spot on earth is more associated with the manifested presence of God than that sacred mount." (Meyer)

b. **What are you doing here, Elijah?** God knew the answer to this question, but it was good for Elijah to speak to the LORD freely and to unburden his heart.

i. "God has ways of teaching all of us in our bones and in our flesh, but he specially knows how to do this with those upon whom he puts any honor in his service. You must not marvel, if God should be pleased to bless you to the conversion of souls, that he should also make you sometimes smart." (Spurgeon)

c. **I have been very zealous for the LORD God of hosts:** Elijah protested to God, "I have faithfully served You and now look at the danger I am in." To Elijah - and many servants of God since - it seemed unfair that a faithful servant of God should be made to suffer.

d. **I alone am left:** This was not *accurate*, but it reflected how Elijah felt. Even back at the confrontation at Mount Carmel Elijah said *I alone am left a prophet of the LORD* (1 Kings 18:22). Discouraging times make God's servants feel more isolated and alone than they are.

e. **I alone am left; and they seek to take my life:** Strangely, the reasons Elijah provided were actually important reasons for him to remain alive. If he really was the last prophet or believer alive, should not he seek to live as long as possible? If the enemies of God like Jezebel wanted him dead, should he not seek to defeat her wicked will? Elijah here powerfully showed the *unreasonable nature* of unbelief and fear.

3. (11-12) God reveals Himself to Elijah.

Then He said, "Go out, and stand on the mountain before the LORD." And behold, the LORD passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the LORD, *but the LORD was not in the wind*; and after the wind an earthquake, *but the LORD was not in the earthquake*; and after the earthquake a fire, *but the LORD was not in the fire*; and after the fire a still small voice.

a. **Go out, and stand on the mountain before the LORD:** God knew what the depressed and discouraged Elijah needed. He needed a *personal encounter with God*. There was nothing fundamentally wrong with Elijah's *theology*, but at the time there was something lacking in his experience.

b. **Behold, the LORD passed by:** God brought His presence before Elijah, but first to show *where He was not*. The LORD was **not in the wind**, He was **not in the earthquake**, He was **not in the fire**. Like many others, Elijah probably only looked for God in dramatic manifestations. Certainly, God sometimes appears in such ways but He often appears in less dramatic surroundings.

i. "This same lesson has to be learned over and over by us all: let us repeat it, 'Not by might, nor by power, but by my Spirit, saith the Lord.' It is to be lamented that the most of professors obstinately cling to the fatal error of looking for displays of power of one kind or another. I hear that a certain church is seeking for a very clever man: she thinks that God is in the wind . . . That still small voice will be hushed and silent, while the boastings of your wisdom resound like a howling wind or a thunder unaccompanied by rain." (Spurgeon)

c. **After the fire a still small voice:** This final phenomenon was a marked contrast to the previous manifestations. God actually met Elijah in the quiet whisper of a voice instead of the earth-shaking phenomenon that had gone before.

i. Wiseman calls the **still small voice** a *gentle whisper*.

ii. "And now the thunder ceased, and the lightning was gone, and the earth was still, and the wind was hushed, and there was a dead calm, and out of the midst of the still air there came what the Hebrew calls 'a voice of gentle silence,' as if silence had become audible. There is nothing more terrible than an awful stillness after a dread uproar." (Spurgeon)

iii. Elijah perhaps thought that the dramatic display of power at Mount Carmel would turn the nation around. Or perhaps he thought that the radical display of God's judgment against the priests of Baal following the vindication at Mount Carmel would change the hearts of the nation. Neither of these worked. This example is important for Christian ministers, especially preachers, today. It shows that *displays of power and preaching God's anger* don't necessarily change hearts. Instead, the **still small voice** of God speaking to the human heart is actually more powerful than outward displays of power or displays of God's judgment.