

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 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 teach the students that sometimes God speaks to us in a still small voice, and at other times, not at all.

## Key Verses

1 Kings 19:5 -13 - Main Passage

1 Kings 18 (for context)

Matthew 4:4, 4:10, 4:17, 5:22, 5:23, 5:29, 5:43, 6:3, 6:6

**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 Psalm 46:10 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 still, small voices, 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 is running for his life. Ahab and Jezebel are displeased to say the least with God's prophet, (read ch. 18 for greater context) who finds himself alone in the wilderness with no food or water. The world has turned against Elijah and he has given up hope. God however is still moving in the life Elijah and sends an angel to comfort him and feed him. Elijah is desperately seeking the Lord, wanting to hear from His God to know what his next steps should be. He is told to go outside on the mountain and wait to hear from God. Elijah is used to hearing God speak audible, directly to him. He has seen God move in enormous and powerful ways (ch. 18), so it is no surprise to Elijah that when he goes outside to meet God that there is a great howling wind so strong that it breaks rocks, but God is not in the wind. Then the ground shakes and moves as a great earthquake strikes, but God is not in the earthquake. After the earthquake comes a raging fire and still God does not speak to Elijah. Finally after all of these spectacular events there is a quiet, still, small voice. Elijah was seeking God to act like he had on Mt. Horeb (sending fire from Heaven) but God wanted Elijah to wait, to seek and to listen for Him.

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

**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 appears to the people of Israel in a storm of lightning and thunder, and when He speaks it is so loud that the people of Israel don't ever want to hear His voice again. That being said, God very often speaks to us in quiet, even silent ways, and sometimes He doesn't speak to us at all.

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 is 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. There are times in our lives where 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 we don't hear from God, and maybe even start to wonder if He is even there. During those times we need to remember two things. First, like Elijah, we need to remember that God has proven Himself to us in the past, and

# LOOK (Continued)

second we need to remember that God has spoken to us in the most amazing way already, through His word. If you are waiting on the Lord for guidance or direction (waiting for Him to tell you what to do) thankfully He has given us a daily “to do” list found in the Bible.

Matthew chapters 4-6 tell us what our lives should look like every day:

Worship God and serve him only (4:10)

Repent (4:17)

Resolve your anger (5:22)

Ask forgiveness from anyone you have hurt (5:23)

Anything that makes you stumble--anything--get rid of it (5:29)

Give generously (5:42)

Give anonymously (6:3)

Pray secretly (6:6)

Sometimes in our lives we will hear God prompting us to do something. Maybe He will ask you to speak to someone you love about Him. Maybe He will ask you to write a letter to a friend to encourage them. It might not be a voice that you can hear, but you will feel that prompting from Him. There will also be days, weeks, even years that we don't “hear God.” During those times trust that He loves you, remember the things He has asked us to do in His word, and wait upon Him and His still, small voice.

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?” ensure that they know that the best way that God speaks to them everyday 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. Praise Him for giving us direction and guidance.

**Parent Question:** In what ways does God speak to you?

# 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.