

Calvary Chapel of Philadelphia



CHILDREN'S MINISTRY TEACHER'S PACKET

4 Year Olds

Sunday Morning

Study 7

Adonai (Lord)

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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 the Lord is our Master, and He asks for our obedience.

Key Verses

1 Samuel 3:1-12—Main Teaching Passage

Matthew 11:30

Matthew 22:35-40

Memory Verse - Psalm 46:1 (August Memory Verse)

"God is our refuge and strength, A very present help in trouble."

Hook

Play a game of Simon Says. Tell the students that Simon is the master (the person in charge) and whatever he says goes. They are only allowed to do the action if Simon says it.

Now tell the students, "In that game, Simon was the master. Your parents might have bosses at their workplaces who are in charge of them. Who is your master?"

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 Samuel 3, the boy Samuel had been gifted to the temple as an act of love and service from his mother Hannah. There he began to see the corruption and wickedness of those administering the priestly duties, namely the sons of Eli (the high priest). Verse 1 tells us that direct revelation from God was rare, that He was not speaking directly to the prophets, judges, or priests during this time. He did, however, speak to Samuel.

During the night Samuel heard the Lord calling him. Thinking it was Eli, Samuel went to him. After this is repeated a couple of times, Eli realized that God was speaking to Samuel. He instructed him that when the Lord called him again, he was to respond, "Speak, Lord, your servant is listening." This is the exact attitude that we should have in dealing with God our Lord (Adonai). Samuel declared that he was a servant of God and willing to do whatever it was that the Lord would have him do. This is an attitude that would serve Samuel well throughout his whole life.

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

LOOK

Nobody really likes being told what to do, especially when we think that we know better. Take a look at any baby that has just started to speak and you will realize that one of the first words they learn how to say is "NO!" There is just something inside all of us that pushes back whenever we are given even the simplest instruction. This of course is one of the biggest sin issues we have with God, because like it or not, there are several things that God tells us to do (or not do).

The name that we are looking at this week is "*Adonai*." Adonai is the Hebrew word for "Master." We translate the word Adonai in our Bibles as "Lord," So when you talk about "the Lord" or pray to "the Lord" we are really talking about "our Master" and praying to "our Master." By saying that God is our Master and we are His servants, we are saying that God gets to tell us what to do, and that whatever He asks us to do, we are going to do it.

One of the most beautiful things about the Lord being our Master is that He actually doesn't require us to do hard, burdensome tasks for Him. He tells us that His burden is light (Matthew 11:30). In fact, the number one thing that God tells us to do is love. In Matthew 22:35-40, Jesus said

LOOK (Continued)

that the greatest commandment (job that our Master gives us to do) is to love Him with all our heart, soul, mind and strength. The second-greatest task that we have is to love others. Jesus told us that if we love God with everything we have and love others as we love ourselves, then we have accomplished all of the other commandments or tasks that He gives us.

God is not a mean, selfish master who makes His servants' lives difficult. He is a loving, kind, gentle master who wants us to know that we are loved by Him, and wants us to love Him and others in return. Like Samuel, He wants us to listen to Him, and declare that we His servants are listening, ready to do whatever He asks of us.

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 who our Lord and Master is. Do we need to obey Him? Does He deserve our obedience?

Pray: Praise the Lord that He is a gentle and loving Master. Thank Him for His incredible love toward us. Ask Him for the strength to hear His word and be obedient to it.

Family Activity: Make a list of ways that you as a family can love God by showing love to your neighbors. Do these things!

FURTHER STUDY

Commentary on 1 Samuel 3:1-15 by David Guzik

1 Samuel 3 - God Speaks to Samuel

A. Samuel is unable to recognize God's voice.

1. (1) The scarcity of revelation in Israel.

Then the boy Samuel ministered to the LORD before Eli. And the word of the LORD was rare in those days; *there was no widespread revelation.*

a. **The boy Samuel ministered to the LORD:** For the third time it is emphasized that Samuel **ministered to the LORD** (also in 1 Samuel 2:11 and 2:18), just as Aaron and his sons did at their consecration as priests (Exodus 29:1) and just like Paul and Barnabas did before they were sent out as missionaries (Acts 13:1-2).

b. **The word of the LORD was rare in those days:** The only **word of the LORD** we read of in the first two chapters of 1 Samuel is the word of judgment brought by the man of God against Eli. God didn't speak often, and when He did, it was a word of judgment.

i. **The word of the LORD rare in those days** because of the hardness of heart among the people of Israel and the corruption of the priesthood. God will speak, and guide, when His people seek Him, and when His ministers seek to serve Him diligently.

2. (2-4) God's first words to Samuel.

And it came to pass at that time, while Eli *was* lying down in his place, and when his eyes had begun to grow so dim that he could not see, and before the lamp of God went out in the tabernacle of the LORD where the ark of God *was*, and while Samuel was lying down, that the LORD called Samuel. And he answered, "Here I am!"

a. **His eyes had begun to grow so dim that he could not see:** This was true both spiritually and physically of Eli. His age made him an ineffective leader for Israel.

b. **Before the lamp of God went out in the tabernacle of the LORD:** As a figure of speech, this simply means "before dawn." But it is also suggestive of the dark spiritual times of Israel - it is dark, and will probably get darker.

i. Exodus 27:21 refers to the responsibility of the priests to tend the lamps until sunrise, or just before dawn.

c. **While Samuel was laying down to sleep, that the LORD called Samuel:** We don't know for certain how old Samuel was. The ancient Jewish historian Josephus said Samuel was 12 years old. However old he was, God spoke to Samuel.

d. **And he answered, "Here I am!"** This leads us to believe God spoke to Samuel in an audible voice, instead of in an "inner voice," though this is not certain. But Samuel was so impressed by what he heard, he respond-

ed by saying, "**Here I am!**"

i. This is a beautiful way to respond to God's Word. It isn't that God does not know where we are, but it tells God and it reminds us we are simply before Him as servants, asking what He wants us to do. Samuel is among several others who also said, "**Here I am**" when the LORD spoke to them: Abraham (Genesis 22:1), Jacob (Genesis 46:2), Moses (Exodus 3:4), Isaiah (Isaiah 6:8), and Ananias (Acts 9:10).

3. (5-9) Samuel doesn't recognize God's voice.

So he ran to Eli and said, "Here I am, for you called me." And he said, "I did not call; lie down again." And he went and lay down. Then the LORD called yet again, "Samuel!" So Samuel arose and went to Eli, and said, "Here I am, for you called me." He answered, "I did not call, my son; lie down again." (Now Samuel did not yet know the LORD, nor was the word of the LORD yet revealed to him.) And the LORD called Samuel again the third time. Then he arose and went to Eli, and said, "Here I am, for you did call me." Then Eli perceived that the LORD had called the boy. Therefore Eli said to Samuel, "Go, lie down; and it shall be, if He calls you, that you must say, 'Speak, LORD, for Your servant hears.'" So Samuel went and lay down in his place.

a. **He ran to Eli:** Samuel was an obedient boy. He was wrong in thinking Eli spoke to him, but he was right in what he did. Samuel came to Eli quickly because he knew Eli was blind and might need help.

b. **And the LORD called yet again:** When speaking to us, God almost always confirms His word again and again. It is generally wrong to do something dramatic in response to a single "inner voice" from the LORD. If God speaks He will confirm, and often in a variety of ways.

c. **Samuel did not yet know the LORD:** Samuel was a godly and obedient boy, serving God wonderfully. Yet, he had not yet given his heart to the LORD. Even children raised in a godly home must be converted by the Spirit of God.

d. **Speak, LORD, for Your servant hears:** Eli gave Samuel wise counsel. Eli told Samuel to:

- Make himself available for God to speak (**Go, lie down**)
- Not be presumptuous about God speaking (**if He calls you**)
- Respond to the word of God (**Speak, LORD**)
- Humble himself before God and His word (**Your servant hears**)

e. **Speak, LORD:** We must hear from God. The preacher may speak, our parents may speak, our friends may speak, our teachers may speak, those on the radio or television may speak. That is all fine, but their voices mean nothing for eternity unless God speaks through them.

B. God's message to Samuel.

1. (10) Samuel responds just as Eli told him.

Now the LORD came and stood and called as at other times, "Samuel! Samuel!" And Samuel answered, "Speak, for Your servant hears."

a. **Then the LORD came and stood and called:** This seems to have been audible and because it says the LORD **stood**, it may be that this was a unique *appearing* of the LORD, perhaps in the person of Jesus before Bethlehem. This was not a dream or a state of altered consciousness.

2. (11-14) God's message to Samuel: the coming judgment on Eli and his house.

Then the LORD said to Samuel: "Behold, I will do something in Israel at which both ears of everyone who hears it will tingle. "In that day I will perform against Eli all that I have spoken concerning his house, from beginning to end. For I have told him that I will judge his house forever for the iniquity which he knows, because his sons made themselves vile, and he did not restrain them. And therefore I have sworn to the house of Eli that the iniquity of Eli's house shall not be atoned for by sacrifice or offering forever."

- a. **Both ears of everyone who hears it will tingle:** God will give young Samuel spectacular news. In other places in the Old Testament, *tingling ears* are signs of an especially severe judgment (2 Kings 21:12, Jeremiah 19:3).
- b. **For I have told him that I will judge his house:** Through the word of the *man of God* in 1 Samuel 2:27-36, Eli already heard of the judgment to come. This word to young Samuel was a word to *confirm* the previous message from God.
 - i. "The Lord sends him a word of threatening by a child; for God has many messengers." (Spurgeon)
- c. **For the iniquity which he knows, because his sons made themselves vile:** Eli knew of this iniquity from his own observation and from the reports of the people, but especially because God made it known by the message of the *man of God*.
- d. **And he did not restrain them:** Eli's responsibility to restrain his sons was not only or even mainly because he was their father. These were adult sons, no longer under Eli's authority as they were when they were younger. Eli's main responsibility to restrain his sons was as their "boss" because he was the high priest and his sons were priests under his supervision. However, Eli's indulgence towards his sons as a *boss* was no doubt connected to his prior indulgence of them as a *parent*.
- e. **The iniquity of Eli's house shall not be atoned for by sacrifice or offering forever:** What a terrible judgment! This means, "It's too late. Now the opportunity for repentance is past. The judgment is sealed."
 - i. Probably, the judgment declared by the *man of God* in 1 Samuel 2:27-36 was a warning, inviting repentance. Because there was no repentance God confirmed the word of judgment through Samuel. Or, perhaps Eli pleaded that God might withhold His judgment, and this is God's answer to that pleading.
 - ii. Do we ever come to a place where our sin cannot be **atoned for by sacrifice or offering forever**? Only if we reject the sacrifice of Jesus for our sin. As Hebrews 10:26 says, if we reject the work of Jesus for us, *there no longer remains a sacrifice for sins*.