



June 7, 2026

Can You Hear Me Now?

Learning to Recognize the Voice of God

1. Sermon Outline:

- a. God Has Always Been a Speaking God (Old Testament)
 - i. God speaks more than we think
 - ii. The problem is rarely God's volume—it's our attention
 - iii. OT examples: Samuel, Moses, Abram, Elijah
- b. Learning the Difference Between God's Voice and All the Other Voices
 - i. Fear, culture, social media, your own thoughts
 - ii. Eli helps Samuel recognize God's voice
 - iii. God's voice is usually quiet, clear, and persistent
- c. God Still Speaks—But Now Through Jesus (New Testament)
 - i. Jesus as the full revelation of God
 - ii. The Shepherd analogy
 - iii. Hearing vs. obeying
- d. Why We Struggle to Hear God Today
 - i. We're busy, noisy, distracted
 - ii. We want God to shout when He prefers to whisper
 - iii. We confuse feeling with faith
- e. How to Position Yourself to Hear God
 - i. Slow down
 - ii. Stay in Scripture
 - iii. Learn obedience in small things
 - iv. Say, "Speak, Lord, your servant is listening."

2. **Sunday** – As soon as possible after the sermon, consider:

- a. What stood out to you the most in this sermon?
- b. What new truth did you learn, or what truth were you reminded of?
- c. Is there a particular Scripture passage you feel God is leading you to meditate on or commit to memory?
- d. What is one thing God is leading you to do after hearing this message?
- e. Did God convict you of a need to make any changes in your life and walk with Him?

3. **Monday:**

- a. Read and meditate on Genesis 12:1-4.
 - b. How did God communicate with Abram?
 - i. In Genesis, God communicates with Abram (Abraham) six more times: Genesis 12:7; 13:14-17; 15:1-21; 17:1-22; 18:1-33; and 22:1-18. What means of communication did God use in each case?
 - ii. What one-word command did God give Abram? What parallel command does God give us in His Word (see Matthew 28:19)?
 - iii. To obey that command, what three things did God specifically tell Abram to leave? What parallel passage can you think of in the New Testament that tells us something very similar (see Matthew 19:29 and Mark 10:29)?
 - iv. What destination did God tell Abram to go to (compare Hebrews 11:8)?
 1. What enabled Abram to begin this journey to an unknown location?
 2. What was the source of his faith (consider Romans 10:17)?
4. **Tuesday:**
- a. Read and meditate on Exodus 3:1-10.
 - b. In Exodus 3, how did God communicate with Moses?
 - i. How did God first get Moses' attention? Once Moses had shown interest in the burning bush, what did God do next to get Moses' attention (verse 4)?
 - ii. What was Moses doing when God called him?
 1. If you know the story of Moses' early life, what more could be said about what Moses is doing besides tending sheep?
 2. Who else can you think of that God called dramatically while they were on the run (see Jonah 2:10-3:2)?
 - iii. Why was it important that God identified who He was to Moses in verse 6 (consider 1 John 4:1)?
 - iv. What command does God give to Moses (verse 10)? How does His command to Moses compare to the one He gave Abram? To the one that He gives to us (Matthew 28:19)?
 - v. How does Moses response to God differ from Abram's response (skim ahead to Genesis 3:11-12; 13; 4:1; 4:10; and 4:13)?
5. **Wednesday:**
- a. Read and meditate on Isaiah 6:8-10.
 - b. In Isaiah 6, how did God communicate to Isaiah?
 - i. What did God command that Isaiah was to do?
 1. What result is implied by the message God gave Isaiah to pass on to His people?
 2. How does what Isaiah was told to tell the people relate to what we are told may be the result of our sharing the Gospel with the unsaved (consider

John 3:19-20; 12:37-40; Acts 7:51; 28:23-28; Romans 10:16-21; and 2 Corinthians 4:3-2)?

3. What was Isaiah's response to God? What should our response be, even knowing that many will reject the gift of salvation?
- ii. What was Isaiah's response to God?
 1. What is significant about the order of Isaiah's response and the command that God gives? Do you think Isaiah might have had second thoughts when he heard what God wanted him to do?
 2. How do many people respond once they know the cost associated with following Jesus (see Luke 9:57-62)?

6. *Thursday:*

- a. Read and meditate on 1 Samuel 3:1-10.
- b. In 1 Samuel 3, how does God communicate with Samuel?
 - i. In what significant way is this account different from the others that have been considered (note the way Samuel is described in verse 1)?
 - ii. Why do you think Samuel did not recognize that it was God speaking the first three times?
 1. Although Eli is about to be punished, he nonetheless has the wisdom to properly instruct Samuel about how to respond to God.
 - a. What practical lessons can we learn from this account about our role in the spiritual development of our children?
 - b. Although Eli gave appropriate advice, who had to actually respond to God?
 2. How did Jesus give a similar message (see Matthew 19:13-14 and Mark 10:13-14)?
 - iii. What does God not do when speaking to Samuel that is a major part of the other accounts? What does this suggest about our tendency always to pray, asking God to tell us what to do, rather than praying that He will tell us what to be and how to live (consider 2 Chronicles 1:7-12)?

7. *Friday:*

- a. Read and meditate on John 10:2-18 & 27 and Hebrews 1:1-4.
- b. In Jesus' teaching in John 10, who are the sheep and who is the shepherd?
 - i. What causes the sheep to respond to the shepherd (verse 4)? What kind of relationship do the sheep have with the shepherd?
 1. What do the sheep willingly do because of this relationship (verse 4)?
 2. What does the shepherd do that enables this relationship (verse 11)?
 - ii. How does the shepherd call the sheep? What does it mean to you that the Shepherd knows each of His sheep by name?

- c. What does Hebrews 1 tell us about how God is now speaking to us? What additional insight do you get by comparing this passage in Hebrews with John 1:1-14?
 - d. How can we most clearly hear the voice of God today (2 Timothy 3:15-16 and John 20:30-31)?
8. **Saturday:**
- a. Read and meditate on Revelation 3:20.
 - b. Although most commonly used as a verse applying to the salvation of the lost in context, the verse is actually referring to Christians who desperately need to renew a right relationship with God.
 - i. How often have you ignored the voice of Christ (His knocking) in favor of your own personal desires?
 - ii. Read the description of the church in Laodicea (Revelation 3:15-19) in which verse 20 is found. What similarities do you see with the church in America today? How would that change if we were truly listening to God's voice?
9. **Application:**
- a. When Elijah was fleeing for his life from Jezebel, God came to him not in the rumble of the earthquake or the roar of the fire but in "a gentle whisper" (1 Kings 19:10-18). In our age and society, we are so consumed by the noise surrounding us, often generated by our own busyness serving the Lord, that we wouldn't hear a shout, much less a whisper. As important as all of our service activities are, they should never preclude our taking the time to "Be still and know that I am God."
 - b. Hearing God is meaningless if we are not also going to obey. Jesus' standard for knowing who loved Him was obedience to His teaching. (John 14:23). If we are really serious about hearing God's voice, we should be as ready as Isaiah to say, "Here am I. Send me."
10. **Pray:** Again, this week, in addition to praying for our mission team that is in Indonesia (Brian, George, and Ruth), please pray for these unreached people groups in Indonesia:
- a. **Lembak:** 240 thousand Lembak live in southwest Sumatra. Their main livelihood is cultivating rice, although a few work on the rubber plantations or run small-scale brick-making factories. Most Lembak have embraced Islam, although a large part of the community still adheres to animistic beliefs as well. Most believe in the power of unseen spirits inhabiting sacred places. Less than 0.01% of the Lembak know Christ as their Savior.
 - b. **Mandar:** The Mandar live on low coastal plains and mountains in the province of West Sulawesi. Once an independent kingdom the Mandar still have a king chosen by their traditional leaders. The Mandar are animistic Muslims believing in the power of unseen spirits that inhabit sacred places. They often seek the services of a dukun (shaman/healer/occultist). Of the 554,000 Mandar, there are probably fewer than 400 who are Christians.
 - c. **Seith-Kaitetu:** On the north shore of the small island of Ambon live 14,000 Seith-Kaitetu in villages that can be reached only by air or sea. The first mosque was built on the island in 1414 and still stands. 100% of the Seith-Kaitetu follow Islam, but include traditional animistic tribal beliefs with the orthodox Islamic teaching. Several years ago, ethnic conflicts and riots in the area destroyed almost all buildings, including schools, homes, markets, and places of worship, and recovery has been very slow.