

PROTOTYPE

"MODEL GREATNESS" 1 SAMUEL 2:1-10

This Week's Core Competency

Trinity – I believe the God of the Bible is the only true God - Father, Son and Holy Spirit. 2 Corinthians 13:14 *May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.*

Our Lord taught us to pray, "Our Father in heaven, hallowed be your name . . ." or perhaps "Our Father in heaven, may your name be held holy . . ." (NJB). Either way, Jesus is declaring that God is holy; referring to the "name" of God is an indirect way of referring to God himself. What's more, Jesus is telling us that when we pray we are to recognize that God is holy and pray that he may be honored as such. The psalmist puts these very ideas together when he writes in Psalm 99:2, 3:

"Great is the LORD in Zion;
he is exalted over all the nations.
Let them praise your great and
awesome name-
he is holy.

The fundamental meaning of the idea of holiness is that God is unique, one of a kind. After crossing the Red Sea, Moses and the Israelites worshiped the LORD asking the rhetorical question "Who is like you?—to which the implied answer is no one; you are the holy One of Israel (cf., Ps 71:22):

"Who among the gods is like you, O LORD?
Who is like you-

God is absolutely distinct from all His creatures, and is exalted above them in infinite majesty.

– L. Berkhof

majestic in holiness,
awesome in glory,
working wonders?" (Ex 15:11)

As one theologian writes, "God is holy in that he is different from creation; he is beyond the world he made. Likewise, God is also holy, in that he is unique among, and set apart from, all the gods; there is no God like our God" (Stanley J. Grenz, *Theology for the Community of God*, 93).

When we think of holiness, "sinlessness" often comes to mind and rightly so. There is no evil in God, or as John puts it, "God is light; in him there is no darkness at all" (1Jn 1:5). But this moral attribute of God is entailed by this transcendental attribute; the former develops out of the latter. Put differently, God's moral perfection is just one of many facets of his holiness. Consider what another theologian writes. "The Scriptural idea of the holiness of God is twofold. In its original sense it denotes that he is absolutely distinct from all His creatures, and is exalted above them in infinite majesty. So understood, the holiness of God is one of His transcendental attributes, and is sometimes spoken of as His central and supreme perfection. It does not seem proper to speak of one attribute of God as being more central and fundamental than another; but if this were permissible, the Scriptural emphasis on the holiness of God would seem to justify its selection. It is quite evident, however, that holiness in this sense of the word is not really a moral attribute, which can be co-ordinated with the others, such as love, grace and mercy, but is rather something that is co-extensive with, and applicable to, everything that can be predicated of God. He is

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holy in everything that reveals Him, in His goodness and grace as well as in His justice and wrath. It may be called the 'majesty-holiness' of God, and is referred to in such passages as Ex. 15:11; 1 Sam. 2:2; Isa. 57:15; Hos. 11:9 . . . But the holiness of God also has a specifically ethical aspect in Scripture, and it is with this aspect of it that we are more directly concerned in this connection. The ethical idea of the divine holiness may not be dissociated from the idea of God's majesty-holiness. The former developed out of the latter. The fundamental idea of the ethical holiness of God is also that of separation, but in this case it is a separation from moral evil or sin. In virtue of His holiness God can have no communion with sin, Job 34:10; Hab. 1:13. Used in this sense, the word 'holiness' points to God's majestic purity, or ethical majesty. But the idea of ethical holiness is not merely negative (separation from sin); it also has a positive content, namely, that of moral excellence, or ethical perfection" (L. Berkhof, *Systematic Theology*, 73).

Two practical observations follow from the theology of God's holiness. First, no wonder God commands, "You shall not make for yourself an idol in the form of anything in heaven above or on the earth beneath or in the waters below" (Ex 20:4). Since God is absolutely distinct from his creation, making any image intended to represent him can only distort his true nature. He isn't like anything; he's absolutely unique. And second, when God commands, "Be holy because I, the LORD your God, am holy" (Lev 19:2; cf. 1Pe 1:15) he isn't commanding us to simply sin not. The command is two-sided. Avoid sin, yes, but pursue righteousness, too. Don't do wrong, yes, but do right, too.

day 1 ENCOUNTER – read God's word to put yourself in touch with him.

1 Samuel 2:1-10

1 Then Hannah prayed and said:

*"My heart rejoices in the LORD;
in the LORD my horn is lifted high.*

*My mouth boasts over my enemies,
for I delight in your deliverance.*

2 *"There is no one holy like the LORD;
there is no one besides you;
there is no Rock like our God.*

3 *"Do not keep talking so proudly
or let your mouth speak such arrogance,
for the LORD is a God who knows,
and by him deeds are weighed.*

4 *"The bows of the warriors are broken,
but those who stumbled are armed with strength.*

5 *Those who were full hire themselves out for food,
but those who were hungry hunger no more.
She who was barren has borne seven children,*

but she who has had many sons pines away.

6 *"The LORD brings death and makes alive;
he brings down to the grave and raises up.*

7 *The LORD sends poverty and wealth;
he humbles and he exalts.*

8 *He raises the poor from the dust
and lifts the needy from the ash heap;*

*he seats them with princes
and has them inherit a throne of honor.
"For the foundations of the earth are the LORD'S;
upon them he has set the world.*

9 *He will guard the feet of his saints,
but the wicked will be silenced in darkness.*

*"It is not by strength that one prevails;
10 those who oppose the LORD will be shattered.
He will thunder against them from heaven;
the LORD will judge the ends of the earth.
"He will give strength to his king
and exalt the horn of his anointed."*

EXAMINE – what the passage says before you decide what it means.

* Bracket "in the LORD" and "in your deliverance" in v. 1.

* Circle "horn" in v. 1.

* Box "for" indicating *reason* in vv. 1, 3, 8.

* Highlight "holy" in v. 2.

* Underline "no one like/besides/Rock" in v. 2.

* Underline "talking" and "speak" with one line and "proudly" and "arrogance" with two lines in v. 3.

* Box "but" indicating *contrast* in vv. 4, 5, 9.

* Underline "death," "grave," "poverty," "humbles," "raises," "lifts," "seats," and "has inherit," with one line and "makes alive," "raises up," "wealth," "exalts," "poor," "needy," "princes," and "throne" with two lines in vv. 6-8 respectively.

* Underline "his saints" and "the wicked" in v. 9.

* Underline "his king" and "his anointed" in v. 10.

day **2**

EXPLORE – the answer to these questions to better understand what the passage means.

Consult the explanation of the message and the notes to follow if you need help.

1. Hannah delights in God's deliverance. In what sense was she delivered?
2. What do you infer the word "holy" means from verse 2?
3. According to verse 2, God is a "Rock." Explain the meaning of the metaphor.
4. Explain *why* Hannah warned against arrogant talk.
5. Explain the three *contrasts* in verses 4 and 5.
6. Verse 3 and verse 5b reflect on Hannah's situation. How so? (Cf., 1:1-8)
7. Verse 8 contains a *reason* introduced by "for." Relate it to the rest of verse 8.
8. The tense of the verb changes from present to future ("will guard," "will be silenced," "will be shattered," etc.) in verse 9. What do you infer from the use of the future tense in verses 9 and 10?
9. Why would Hannah mention the LORD's king when Israel had no king?
10. Identify two or three aspects of God's holiness from Hannah's prayer.
11. **Discussion:** Talk about the significance of Hannah's prayer, i.e., how it edifies you.

day 3

EXAMINE – an explanation of the message to better understand the meaning of the passage.

"The birth of a child to a barren woman is not a routine matter at any time, certainly not in ancient Israel. The birth is first of all an occasion for unmitigated celebration. The deepest yearning of the mother has been inexplicably fulfilled. Hannah's worth, her dignity, and her rightful place with her husband have been restored. Hannah must sing! Second, however, this surprising birth is perceived to be more than a personal familial event. The birth is an assertion that concerns the entire community. It is an assertion that the life and future of Israel (like the womb of Hannah) have been reopened. Hannah and the community of Hannah are not fated. If a son is given in the midst of barrenness, who knows what else may yet be given, perhaps even well-being in the midst of this troubled community! The first is not a private wonder but a gift of possibility for all of Israel. Israel must sing with Hannah!" (Walter Brueggemann, *First and Second Samuel*, Interpretation, 16). Israel like Hannah must rejoice in the sovereign LORD their strength.

Hannah certainly had something to sing about. The LORD had given her a son. What's more, he had proved that far from despising her, he had felt her pain and had answered her prayer. Even better, she didn't have to put up with Peninnah's provocations any longer. Year after year that mean spirited woman had provoked Hannah to tears, but no longer (1Sa 1:7). And now that she had given her son back to the LORD she could sing from the fullness of joy that welled up in her soul from giving so sacrificially. Perhaps most telling of all, she had an unshakable assurance that her holy God, her unique Rock, controlled the providential ordering of the world, and therefore she need not worry. Everything was in his good and capable hands.

Hannah's song can be divided into three parts. The first part introduces the LORD about whom Hannah speaks in the following verses (vv. 1, 2). The second part confirms that "there is no one holy like the LORD" (v. 2) by describing what he *does* (vv. 3-8). The last part, like the second, confirms that he is holy but by describing what he *will do* (vv. 9, 10). Hannah opens her song with these words, "My heart rejoices in the LORD." Her delight is focused on him and in his deliverance. He has delivered her from the shame of barrenness; consequently, her head is no

longer bowed low but is lifted high as she sings. She no doubt delights in her son, too, but not as much as she delights in the fact that God has reversed her misfortune. So she goes on in verse 2 to extol the One besides whom there is no other. Three times she proclaims there is no one like the LORD. In other words, he is "holy." The word denotes his one-and-onlyness. Verse 2 telegraphs the lyrics that follow.

In the second part of her song she confirms that God is holy by describing how he sovereignly adjudicates human experience. People ought to think twice before they speak because the holiness of God leaves no room for arrogant words. "The LORD is a God who knows;" don't think you can put one over on him. "By him deeds are weighed;" he is sovereign. He has his own way of balancing things; he can reverse the misfortunes or the fortunes of mere men at any time, and he does. He's the one who turns tables. As the Preacher says, "In good times enjoy life and in bad times remember God has made them both so you can never know what a day may bring" (Ecc 7:14 paraphrase). He is the great reverser of fortunes. "Mighty soldiers can be rendered defenseless, while the weak may perform valiantly; those who once had a surplus may be reduced to destitute servitude, while the hungry may cease to be so. Most relevantly for Hannah, a barren woman may, with the Lord's help, bear 'seven children'—a number suggestive of completeness—while others who once had large families may end life bereft and mournful" (Robert D. Bergen, *1, 2 Samuel*, NAC, 76). Verse 6 is quite profound. "The LORD brings death and makes alive, i.e., "he brings down to the grave and raises up." Fortunately, he is especially fond of "raising up" those who are marginalized in society—the poor and the powerless. Did he not take David from the pasture and from following the flock to be ruler over Israel? (2Sa 7:8). He can do such things because, after all, he laid the foundations of the earth and set the world on them.

In the last part of her song she confirms that God is holy by describing not what he does but what he will do. In a nutshell, he will protect the righteous and judge the wicked. All of this he will do in connection with his king. "He will give strength to his king and exalt the horn of his anointed." Those

who oppose his rule will be crushed. While this promise pertains to whoever rightfully rules over Israel, it pertains especially to his anointed messiah, whom we now know is Jesus Christ. Mary's adaptation of Hannah's song in Luke 1:46-

56 suggests as much. When Jesus returns the righteous will be rewarded, the wicked will be judged, Messiah will be exalted, and any who resist his rule will be crushed.

The Message of the Passage

Rejoice in your sovereign LORD who has the power to reverse and is willing to intervene in the fortunes of his people.

day **4** **EMBRACE** – how God spoke to you in his word.

Our desire is to not be merely hearers of the word, but doers of the word as James suggests in James 1:22. Try some of the challenges below to apply what you have learned this week.

• **Journal your thoughts on the passage:**

–Write about what God wants you to know . . .

–Write about how God wants you to feel . . .

–Write about what God wants you to do . . .

“Model Greatness”

(Use the space below for Sunday's message notes)

notes **N** STUDY – the commentaries to answer the questions.

v. 1 **in the LORD** "The object of Hannah's delight is neither herself-that she has overcome the disgrace of barrenness-nor her son; instead it is the Lord, who is the source of both her son and her happy circumstance" (Bergen, 75).

v. 1 **horn** "The concept of the exalted horn is a Hebrew idiom that has never been satisfactorily explained (*harim qeren*). It appears to be a metaphor in which the horns and head of an animal are held high as a symbol of triumph and power (Dan. 8:3, 5, 9)" (Bill T. Arnold, *The NIV Application Commentary: 1 and 2 Samuel*, 69). "In summary then, we may conclude that the expression 'exalt the horn' implies a significant elevation in condition involving some kind of visible distinction; in certain instances it refers specifically to the establishment of the lasting distinction of posterity. It does not follow necessarily that in the present passage the birth of a son was intended by the original composer of the poem, but this is quite possible. At the least the statement is susceptible to such a construction and gives a certain propriety to the placing of the song on Hannah's lips" (P. Kyle McCarter, Jr., *1 Samuel*, AB, 72).

v. 2 **holy** There are two basic aspects to God's holiness: his uniqueness and his moral purity . . . "The Hebrew word for 'holy' [*qadosh*] means 'marked off' or 'withdrawn from common or ordinary use.' The verb from which it is derived suggests 'to cut off' or 'to separate'" (Millard J. Erickson, *Christian Theology*, 1:284). "Hannah's joy and triumph are firmly rooted in the singular holiness of Yahweh (2:2). Only he is transcendent in power and moral character, and only he is a Rock: 'There is no one beside you'" (Arnold, 69). "Borrowing images and confessions from the Torah, Hannah affirms the Lord's supreme holiness (cf. Lev 10:3; 11:44; 19:2; 20:26) and uniqueness (cf. Exod 15:11), and calls him the 'Rock' (v. 2; Hb. sʔr, 'bedrock'; cf. Deut 32:4, 15, 18, 30, 31)" (Bergen, 75). "Verse 2 complements verse 1 by a powerful triad of 'none, none, none,' asserting there is no other like Yahweh, thee, our God. This song is indeed a celebration of Yahweh's incomparability" (Brueggemann, 17).

v. 2 **Rock** "The Hebrew term translated 'rock' refers to a rocky cliff where one can seek refuge from enemies. Here the metaphor depicts God as a protector of his people. Cf. TEV 'no protector like our God'; CEV 'We're safer with you than on a high mountain'" (the NET Bible, 6tn on 1Sa 2:2).

v. 3 **weighed** "The verb (*token*) refers to weighing, or rather balancing, and the succeeding list of antitheses show the divine balancing out of human experience" (McCarter, 72). "Human arrogance is totally misplaced and even dangerous, in view of the Lord's way of 'balancing out' human experience. That is the meaning of weighed in the last line. The following verses illustrate the idea with examples of providential reversals that God has brought about" (Joyce G. Baldwin, *1 and 2 Samuel*, TNTC, 57).

vv. 6-8 These verses are perhaps the most important ones in the psalm given the fact that they contain a particularly high concentration of verbs [18 of only 58 words] with the LORD, i.e., Yahweh, as their subject (76). "After a statement about war, food, and children, verse 6 states the extreme case, life and death. This God presides in singular sovereignty over the gift of life and death and bestows these gifts in utter knowing (v. 3), without offering rationale or justification (cf. Deut. 32:39). In the purview of Hannah there are no secondary causes, no extenuating circumstances. There is only Yahweh . . . The power of social resentment and social possibility becomes more explicit in verses 7-8, which sing of social inversion concerning the poor and rich, the high and low. In verse 8 we are able to see the dangerous social implication of resurrection faith. This is the real 'raising' Yahweh will do, raising to power and social possibility. In that peculiar, powerful act of Yahweh, all present social distinctions and political disproportions are overcome and dismissed" (Brueggemann, 18, 19).

v. 7 **sends poverty/humbles** Verse 7 contains clear examples of synonymous parallelism found also in verses 6-8.

v. 10 **king, anointed** "The reference to a king here in this premonarchical passage has led many critics to maintain that the poem is a redaction from a later period which was placed in Hannah's mouth. This is unnecessary, of course, if one accepts the possibility of predictive prophecy. In addition, the notion of a coming human king was in no way foreign to Israel's expectation since the LORD had clearly intimated this as early as the time of Abraham. The word parallel to 'king' (v. 10) is 'anointed,' a translation of *masiah* ('Messiah'). This is the first Old Testament reference to an individual's being 'the Anointed One.' Though it may be unwarranted to make a direct connection between Hannah's prophecy and Jesus the Messiah, it is evident that the juxtaposition of 'king' and 'anointed one' points to the royal nature of the anointed one(s) whom God would raise up (See Ps 89:20-24)" (Eugene H. Merrill, "1 Samuel," in *The Bible Knowledge Commentary: Old Testament*, 434). "We had thought this was Hannah's song about her son. It is. It concerns her 'horn.' The song, however, breaks out beyond Hannah. It now trust in and anticipates the 'horn of David,' who is the true horn of Israel . . . This song becomes the song of Mary and the song of the church (Luke 1:46-55), as the faithful community finds in Jesus the means through which Yahweh will turn and right the world" (Brueggemann, 20).

Family Time

Family time will help you take a break from your busy schedule and spend time connecting with your family.
Tips for your Family Time: Keep it simple! Be flexible! Do it often! HAVE FUN!!

During our eight week series on the Lord's Prayer we are learning valuable lessons on who God is and how we are to respond to Him. We are asking kids to memorize the whole passage of Matthew 6:9-13! Post it in your home and read it together daily. In line with our focus on prayer, here are a couple of other activities that will encourage your family to pray together.

* Prayer Box - Create a prayer box (a shoe box covered with paper works well). Decorate it and put pens and paper in it. Instruct family members to put prayer requests into the box at any time. You could pray together at the end of the day or have a rotating designated prayer for the family's requests.

* Prayerwalking - This activity will build your family's prayer and physical health. Go on a walk together and pray short sentence prayers for the things you pass. Walk your neighborhood and pray for the people in the houses. Go to your child's school and pray for teachers and students as you walk around. This activity is especially fun if your walk ends up taking you to the ice cream shop! Go ahead, you earned it by walking!

What Does The Bible Say

Weekly Verse: Matthew 6:9

"This, then, is how you should pray: "Our Father in heaven, hallowed be your name . . ."

- *What are we to call God?
- *What does "hallowed" mean?
- *What is the location of God identified by Jesus?

What Do You Think

- *Why is being able to call God your "father" a good thing?
- *Why did Jesus refer to God being in heaven if the Bible says he is everywhere?
- *Why is it important to remember that God's name is "hallowed"?

What R U Going To Do

Before praying this week at the dinner table, allow each member of the family to share a word that describes God. Reflecting on the descriptive words will remind you that God is much bigger than the family meal provider.

MEMORY TIME

Post the kid-friendly Core Competency and the Memory Verse throughout the house.

Core Comp

Trinity - I believe the God of the Bible is the only true God - Father, Son and Holy Spirit.

Memory Verse

Matthew 6:11 "Give us today our daily bread."

KIDPIX COUPON

I memorized CC ____ and Verse _____. Family completed **Say** _____ **Think** _____ **Do** _____

Child's name _____ Grade ____ Parent's signature _____

Earn tokens by completing the Bible study portion of this page.
 Questions: Kids@pantego.org

30 CORE COMPETENCIES

10 CORE BELIEFS

Trinity *2 Corinthians 13:14*

I believe the God of the Bible is the only true God - Father, Son, and Holy Spirit.

Salvation By Grace *Ephesians 2:8-9*

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.

Authority of the Bible *2 Timothy 3:16-17*

I believe the Bible is the Word of God and has the right to command my belief and action.

Personal God *Psalms 121:1-2*

I believe God is involved in and cares about my daily life.

Identity in Christ *John 1:12*

I believe I am significant because of my position as a child of God.

Church *Ephesians 4:15-16*

I believe the church is God's primary way to accomplish His purposes on earth today.

Humanity *John 3:16*

I believe all people are loved by God and need Jesus Christ as their Savior.

Compassion *Psalms 82:3-4*

I believe God calls all Christians to show compassion to those in need.

Eternity *John 14:1-4*

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

Stewardship *1 Timothy 6:17-19*

I believe that everything I am or own belongs to God.

10 CORE PRACTICES

Worship *Psalms 95:1-7*

I worship God for who He is and what He has done for me.

Prayer *Psalms 66:16-20*

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Bible Study *Hebrews 4:12*

I read the Bible to know God, the truth, and to find direction for my daily life.

Single-mindedness *Matthew 6:33*

I focus on God and His priorities for my life.

Spiritual Gifts *Romans 12:4-6*

I know and use my spiritual gifts to accomplish God's purposes.

Biblical Community *Acts 2:44-47*

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Giving Away My Time *Colossians 3:17*

I give away my time to fulfill God's purposes.

Giving Away My Money

2 Corinthians 8:7

I give away my money to fulfill God's purposes.

Giving Away My Faith *Ephesians*

6:19-20

I give away my faith to fulfill God's purposes.

Giving Away My Life *Romans 12:1*

I give away my life to fulfill God's purposes.

10 CORE VIRTUES

Joy *John 15:11*

I have inner contentment and purpose in spite of my circumstances.

Peace *Philippians 4:6-7*

I am free from anxiety because things are right between God, myself, and others.

Faithfulness *Proverbs 3:3-4*

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Self-Control *Titus 2:11-13*

I have the power, through Christ, to control myself.

Humility *Philippians 2:3, 4*

I choose to esteem others above myself.

Love *1 John 4:10-12*

I sacrificially and unconditionally love and forgive others.

Patience *Proverbs 14:29*

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness *1 Thess. 5:15*

I choose to do the right things in my relationships with others.

Gentleness *Philippians 4:5*

I am thoughtful, considerate and calm in dealing with others.

Hope *Hebrews 6:19-20*

I can cope with the hardships of life and with death because of the hope I have in Jesus Christ.

About the Authors

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Keith Smith (B.A. in Speech Communication, Texas Tech University and M.A. in Religious Education, Southwestern Baptist Theological Seminary) is the Family and Children's Pastor at Pantego Bible Church. Keith speaks at children/student camps across the country. He has developed a number of relational parenting seminars designed to motivate parents to empower their parenting by emotionally connecting with their kids. Keith lives with his wife, Denise, and their two children, Jordan and Alex.



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The mission of THE SCROLLS is to help you develop the beliefs, practices, and virtues of a follower of Jesus Christ called The 30 Core Competencies through your own active reading of the Bible. Send any questions or comments you may have about this lesson to Tom Bulick. His e-mail address is tbulick@pantego.org.