

9/16/18

The Woman Hannah

1Sam. 1-2

Hannah is an incredible woman who occupied a very small period of man's history, but her dependency and faithfulness to God affected the entire nation of Israel through her son Samuel the prophet as well as providing important lessons for every generation of God's people.

* She was a woman who longed for a child and to experience motherhood, but was barren.

What a contrast to the majority of women of our day, who put marriage to be sexually permissive and motherhood off by aborting unwanted pregnancies, as they focus on being equals to a man.

* Others having children desiring to feel good and a sense of self-worth about themselves enter the work force abdicating their high privilege to raise, guide and supervise their children and care for their husbands.

Today the goal of most parents is personal fulfillment and do not hesitate to remove whatever constraints children might impose on them to enjoy and feel fulfilled in their lives, at the expense of their children!

The story of Hannah is one of obedient faithfulness to God despite the circumstances of life that unfolds in three movements. 1Sam. 1:1-2:11

I. Hannah's affliction. 1Sam. 1:1-7

II. Hannah's petition. 1Sam. 1:8-18

III. Hannah's acquisition. 1Sam. 1:19-2:11

I. Hannah's Afflictions. 1Sam. 1:1-7

A. The affliction of Hannah was due to her marriage condition. vs. 1-2

1. She was married to a man named Elkanah, which means "God has possessed" or "God has created." vs. 1

a. He was from Ramathaim Zophim, of the mountains of Ephraim, that literally means, the two high places of the watchman; it is believed they were two contiguous hills, on which watchtowers were built, and in which watchmen kept continual guard for the safety of the country and which afterwards gave name to the place. vs. 1a-b

* About five miles, northwest of Jerusalem.

b. He was the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. vs. 1c-g

2. She was one of two wives. vs. 2

a. The name of the one was Peninnah, which means "coral", some say "pearl" or "jewel" and she had children.

- b. The woman Hannah was the other wife and her name means “grace” or “gratuitous gift, and she had no children.
 - 1) Bareness was a mark of shame and a sign of being in bad favor with God.
 - 2) Bareness was a tragedy for every woman, for the hope of every Israelite woman was to bare the Messiah.
- c. The condition of two wives can only bring afflictions in any home.
 - * The past history of Sarah and Hagar, Rachel and Lea, a house full of jealousy, envy and favoritism should of taught them this basic lesson, particularly when it comes to not being able to have children!
- 3. She lived in the period of the judges.
 - a. The period lasted about 305 years.
 - b. The first twelve chapters of first Samuel are part of this period until Saul reigns as the first King of Israel, going from a theocracy to anarchy and finally to a monarchy.
 - c. The two common phrases in the book of Judges were:
 - 1) In those days there was no king in Israel.
 - 2) Every man did that which was right in his own eyes.

- a)) It was a time of moral, religious decay and political chaos, resulting in social anarchy, like today.
 - b)) While other women were following the order of the day, Hannah followed the Lord, but it was not easy.
 - b)) Ruth also fits in this period of the judges.
- B. The condition of Hannah would not go away by her husband’s favoritism. vs. 3-5
 - 1. Her husband went up yearly to Shiloh to worship and sacrifice to the Lord of Host. vs. 3
 - a. The two son’s of Eli were there, Hophni and Phinehas.
 - b. They were the priests of the Lord.
 - 2. Her husband Elkanah would always give to Peninnah and her children a portion of the sacrifice. vs. 4
 - 3. Her portion was always double that of Peninnah. vs. 5
 - a. The reason being, that he loved her. vs. 5a-b
 - * It is impossible to love two men or women equally at the same time!
 - b. The other reason was that the Lord had closed up Hannah’s womb. vs. 5c
 - 1) She could not be satisfied with materialism.

- 2) She could not substitute a double portion for being a mother.

C. The condition of Hannah was made worse by Peninnah's antagonism. vs. 6-7

1. Peninnah was her rival "tsarah", which means adversary. vs. 6a
2. Peninnah went out of her way to provoke Hannah severely, in order to make her miserable, which indicates anger and indignation, causing her to rage. vs. 6a-b
3. Peninnah's motive was malicious, because the Lord had closed up her womb, being unsympathetic and uncompassionate, knowing she would only humiliate and shame her more so. vs. 6c
 - a. Remember her name Peninnah means jewel, pearl or coral.
 - b. If so she is true to her name, as coral a very cutting and sharp person and as a pearl which is the product of pain, yet having a sense of beauty on the outside.
 - * Do you have a Peninnah in your life?
4. Peninnah provoked Hannah year by year as they went up to the house of the Lord. vs. 7
 - a. Hannah was being attacked spiritually when she should of been focusing on the Lord. vs. 7a-d
 - b. Hannah was afflicted emotionally as she wept. vs. 7e

- 1) The word wept means to bemoan and bewail in anguish and complaint due to the provocation of her bareness!
 - 2) Women are moved and affected by their emotions more than men, for that reason the word must be the criteria for their decision making!
- b. Hannah was also afflicted physically as she did not eat. vs. 7e
- * Our emotions will affect us spiritually and our physical bodies either in a good or bad way!

Illustration

Helen Keller said, "I thank God for my handicaps, for through them I have found myself, my work and my God."

Hannah's Afflictions caused her much suffering!

II. Hannah's petition. 1Sam. 1:8-18

- A. The petition of Hannah was in view of her husband being insensitive. vs. 8
 1. Elkanah was completely oblivious to the provocation of Peninnah towards Hannah or plain indifferant to it, evident by his three-fold question. vs. 8a-d
 2. Elkanah was completely ignorant about the difference between a mother's love for a son and that for her husband. vs. 8e

* “Am I not better to you than ten sons?”,
she probably said under her breath, NO!

B. The petition of Hannah was unto the Lord, who knows all things. vs. 9-11

1. She arose after worship and sacrifice as Eli sat on the seat by the door-post of the tabernacle. vs. 9a
2. She was in bitterness of soul and she prayed to the Lord and wept in anguish. vs. 10
 - a. Her bitterness of soul that affected her emotions caused her feelings to cloud her ability to fix on the Lord, but now being open to the Lord and His will, she is brought into a meaningful inter-action with the Lord. vs. 10a
 - b. Her prayer refers to intercession, to entreat or supplicate. vs. 10b
 - c. Her prayer was as she wept in anguish, which means a strong crying and tears, very fervently and affectionately. vs. 10b
 - * Perhaps about the time of the evening sacrifice, about three or four o'clock in the afternoon; seeing it was after dinner that she arose up and went to prayer in the house of God.
3. She prayed with personal commitment. vs. 11
 - a. Her prayer was accompanied with a vow to the Lord of Host.

* The title means the captain of the armies of heaven, nothing can defeat Him nor impossible for Him. vs. 11a-b

- b. Her prayer was addressed to the only One who could look on the affliction of His handmaiden with understanding and remember her bareness. vs. 11c-d
- c. Her prayer was very specific, that God would give her a man child. vs. 11e
 - * Too often our petitions are too general, shotgun style rather than bulls-eye prayers.
- d. Her promise was that she would give him back all the days of his life and no razor would come upon his head. vs. 11f-g
 - * This was the Nazirite vow for life, as Samson and John the Baptist. Num. 6.

C. The petition of Hannah was misunderstood by Eli the priest. vs. 12-18

1. Hannah was being watched by Eli the priest and he thought she was drunk due to the fact that her lips were moving but no sound came forth, for she spoke in her heart, therefore he rebuked her, asking her to put away her wine. vs. 12-14
 - a) How interesting that Eli would confront and attempt to restrain the people of God but not his own children, who were laying with the women and causing the

people of God to abhor the offering, yet he did not restrain them. 1Sam. 2:17, 2:3:1

b) God help us if we ignore, justify, cover up or are plain indifference to the sins or sinful lifestyle of our children, may we have the courage, commitment and love to confront them, restrain them and bring forth the necessary consequences as Christian parents!

1) Faithful are the wounds of a friend but deceitful are the wounds of an enemy. Prov. 27:6

2) Chasten your son while there is hope, And do not set your heart on his destruction. Prov. 19:18

2. Hannah then told Eli her true condition. vs. 15-16

a. She said she was a woman of sorrowful spirit. vs. 15a-d

1) She didn't know why God had shut up her womb. vs. 5c

2) She wasn't understood by her husband. vs. 8.

3) She was being misunderstood by Eli the priest of God now. vs. 12-14.

b. She said she was not drunk with wine or intoxicating drink. vs. 15e

1) It would be an act of being irreverent towards God.

2) It would be worthy of the punishment of Nadab and Abihu, the sons of Aaron, whom the Lord smote with fire. Lev. 10

c. She said she had poured out her soul before the Lord. vs. 15f

1) Not just an emotional release, but a total emptying of self, to purpose and desire only that which is going to glorify the Lord. Ps. 22:14; 142:2.

a)) An emotional experience that brings about true change is legitimate!

b)) An experience of emotionalism that results in no true change is deceptive and worthless!

2) Prayer is for the aligning of our life with the will of God in order that the purposes of God can be accomplished in us and through us, not for our will, benefit or glory!

d. She said she did not want Eli to think of her a woman of Belial but rather a woman who out of the abundance of her complaint and grief had spoken to God. vs. 16

3. Hannah received Eli's blessing. vs. 17-18

a. Eli proclaimed God's peace over her and that her petition might be granted, it was not a promise that it would. vs. 17

b. Hannah left with her face no longer sad. vs. 18

- * This is truly the work of God by His Spirit, for her circumstances had not change, only her heart!

Illustration

Abraham Lincoln said, "I remember my mother's prayers, and they have followed me; they have clung to me all my life. All that I am and hope to be I owe to my angel mother."

It was said of Hudson Taylor's mother that her closed door in the middle of the busy day had a world of meaning to the household.

Hannah's afflictions drove her to a petition that alienated her with the will and purposes of God!

III. Hannah's acquisition. 1Sam. 1:19-2:11

A. Hannah experienced conception. 1Sam. 1:19-28

1. She and her husband arose and worshipped early in the morning and returned home. vs. 19a-b
2. She was known by her husband sexually and the Lord remembered Hannah. vs. 19c-d
3. She conceived and bore a son. vs. 20a
4. She named him Samuel, due to the fact that she asked him of the Lord, his name means heard of the Lord. vs. 20b-d

- a. Samuel would know all his life that he was a direct answer to prayer and the glory belonged to God.
 - b. Samuel would know the power of prayer.
 - * He told the people, "God forbid that I should sin against the Lord and cease praying for you". 1Sam. 12:23
5. She did not go up to Shiloh again with her husband till she weaned Samuel. vs. 21-23
- a. Elkanah and his entire house went up to offer at Shiloh yearly. vs. 21
 - b. Hannah ministered to the child for about three years before taking him to Shiloh Hannah knew he would appear before the Lord forever. vs. 22
 - 1) According to Jarchi, weaning was at the end of twenty two months; but others say at the end of twenty four months, or two years, as Kimchi and Ben Melech; and sometimes a child was three years old before it was weaned, and sometimes longer, which very probably was the case here.
 - 2) One individual, Comestor. observes that there was a three fold weaning of children in old times; a) The first from their mother's milk, at three years old.
 - b) The second from their tender age, and care of a dry nurse, at seven years old.

- c) The third from childish manners, at twelve years of age.
- 1) He believes that it is this last and metaphorical weaning which is here meant, when Samuel was twelve years of age, and fit to serve in the temple; but the proper sense in the context seems to deny it, since she is said to of brought him when weaned.
 - 3) Hannah was true to her name an a perfect picture of her person, it means grace or gratuitous; she would withhold nothing from the Lord she had vowed.
- c. Hannah's husband told Hannah, " Do what seems best to you; wait until you have weaned him. Only let the LORD establish His word." vs. 23b-c
- 1) I believe that it went beyond the normal spiritual care of Deuteronomy in preparation by the hand of God. Deut. 6:4-9
 - 2) For he was not only to be the last judge of Israel but the first prophet of many that would come to counsel and aid the Kings.
6. She kept her vow to the Lord. vs. 24-28

- a. Hannah went up to Shiloh with Samuel after she weaned him and presented him to the Lord in sacrifice. vs. 24
- b. Hannah then presented Samuel to Eli after the sacrifice. vs. 25
- c. Hannah reminded Eli of her prayer and vow that she would lent Samuel to the Lord as long as he lived. vs. 26-28a-b
- d. Hannah and Eli worshipped the Lord together not each other. vs. 28c
 - 1) Now, we see that the purposes of God were accomplished. He needed a man to judge over His people during this critical period of transition between anarchy and monarchy.
 - 2) And His eyes were looking to and fro through the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him and he used a woman to get that man.
 - a) And we know that all things work together for good to them that love God, to them who are called according to His purpose. Rom. 8:28
 - b) For I know the thoughts that I think towards you, said the Lord, thoughts of peace, and not of evil, to give you an expected end. Jer. 29:11
 - c) We are God's workmanship or handiwork, in Christ Jesus unto good

works, created beforehand, that we might walk in them. Eph. 2:10

B. Hannah expressed adoration. 1Sam. 2:1-11

1. Her joy was centered on the Lord not her situation any longer. vs. 1
* She had come to this place even before she was granted her petition. 1Sam. 1:18d
2. Her awareness as to God's uniqueness and otherness was acknowledged. vs.2
3. Her exaltation of God's knowledge of man's inner thought and action reproved the proud in heart. vs.3
4. Her recognition of God's ability to destroy the mighty and strengthen the weak as well as causing barren to bear children is stated. vs. 4-5
5. Her proclamation of God's sovereignty, His ability to put down the proud, exalt the humble and strengthen the king was declared. vs. 6-10
6. Her commitment was fulfilled as the child Samuel ministered to the Lord before Eli the priest and they went home. vs. 11

Illustration

Job like Hannah acquired from the Lord more than he had at first but not as a reward but as God's love knowing that they were content with the will of God and open to the purposes of God.

* Oh Foolish woman, should I receive good at the hand of God and not evil.

* Even though He slay me, yet will I trust in Him.

Hannah's acquisition from God was abundant!

V. Lessons From Hannah.

- A. Hannah reaped to what she had sown by being in a multiple marriage. 1Sam. 1:2, 6
 1. If Peninnah was Elkanah's first wife, I am sure she thought it wouldn't be that bad and that she could handle it, so is the case with many Christian who get involved in certain relationships and intellectually they can deal with it but once in it, it is quite a different situation.
* An ex-wife, step-children, unequally yoked, etc.
 2. If Elkanah married Penninah after Hannah with her consent, due to not being able to have children, then he is at fault for her injury, but she reaped as Sarah with Hagar, thinking she could handle it.
- B. Hannah finally went to the creator with her problem with the right attitude and for God's purposes, so she entered into a fellowship that changed her heart which ultimately affected her countenance. 1Sam. 1:18

1. Now, when you have a Peninnah in your life, you can go to everyone or you can go to God.
 2. Adversaries are people who provoke you and you can do one of two things.
 - a. They will cause you to sin.
 - b. They will cause you to run to God the strong tower and fortress.
- C.** Hannah experienced reality, based on God's word, not her emotions, it continued from day to day. 1Sam. 1:18, 19, 28
1. The countenance of her face was no longer sad. vs. 18
 2. The idea of worshipped is to give the proper adoration to the superior before you by prostrating oneself in reverence, while aware of one's own unworthiness and inferiority.
 3. The vow was fulfilled, accomplishing God's will regarding the need of a man. vs. 28
- D.** Hannah was a mother who homeschooled her son and turned out a prophet. 1Sam. 1:22, 2:19
1. She counted the cost and stayed home. 1:22
 2. She continued to provide input. 2:19
- E.** Hannah learned to rejoice in the Lord who was her strength and not in some situation or circumstance. 1Sam. 2:1
1. Her joy was in the Lord.
 2. Her strength was from the Lord.

3. Her sacrifice was of love, able to give up even the dearest things to her, knowing it was the purpose of God.
- E.** Hannah reaped fruit from her obedience to God in the years to come. 1Sam. 2:18-21
1. She saw her son serving the Lord. vs.18
 2. She continued to visit and instruct her child. vs. 19
 3. She saw God use her son as a priest and prophet. vs. 18
 4. She was acknowledged by Eli as a godly mother and father and received blessings for the loan of Samuel. vs. 20
 5. She was blessed with more children, she had three sons and two daughters. vs. 21

Illustration

Susanna Wesley, wife of a pastor and mother of 19 children has gone down in Christian history as the ideal mother. In spite of poverty, sickness, disappointment, she managed her household well. She early drew up for herself some rules and observed them:

1. No child was to be given anything because he cried for it. If a child wanted to cry, "cry softly!" In her house was rarely heard loud cries by children.
2. No eating and drinking between meals, except when sick.
3. Sleeping was also regulated. when very small, a child was given three hours in the morning and three

in the afternoon. This was shortened until there was no sleep allowed during the daytime.

4. Punctually the little ones were laid in the cradle and rocked to sleep. At 7 P.M., each child was put to bed; at 8 P.M. she left the room. She never allowed herself to sit by the bed until the child fell asleep.

5. The little ones had their own table near the main table. When they could handle forks and knives, they were “promoted” to the family table.

6. Each child must eat and drink everything before him.

7. Children must address each other as “Sister _____” or “Brother _____”.

8. She never allowed herself to show through her ill temper or by scolding. She would always explain and explain. #3653

* Thus, when John Wesley was in college, he wrote asking his Mother what books to read. And her recommendation influenced his life.

* John Wesley through methodical study and practice of the Scriptures was used by God to reach multitudes and the Methodist Church was born.

These are simple, but important lessons from Hannah!

Conclusion

The story of Hannah has provided lesson for us about the sovereignty, wisdom and faithfulness of God on one side, but equally on the other side the obedient

faithful commitment of each of us to the purposes and will of God in this three-fold movement.

- I. Hannah’s afflictions caused her much suffering!
- II. Hannah’s afflictions drove her to a petition that alienated her with the will and purposes of God!
- III. Hannah’s acquisition from God was abundant!