



'Honing in on the Heart!' Sermon Series

Sermon #2:

'Ask and Receive!'

Wednesday, January 10th, 2024

Last Wednesday Night in 1st Samuel:

- Just one week ago we gathered in this place for this first Midweek service of the year, as we had a sermon on the overview of 1st Samuel!
 - *#1: Authorship:*
 - *#2: Composition:*
 - *#3: Purpose of 1st Samuel:*
 - *#4: How is the Culture similar?*
 - *#5: How is the Culture different?*
 - *#6: Date & Location:*
 - *#7: What type of book is this?*
 - *#8: Literary Style & the Hebrew Text:*

○ *#9: Main Characters:*

○ *#10: Secondary Characters:*

○ *#11: Christ in 1st Samuel:*

- *Last week's sermon was extremely foundational to this entire series as a whole.*

○ If you weren't here, I high encourage you and invite you to come back and watch it on our sermon archives on our website, youtube, or facebook.

○ *Last week my goal was to lay the foundation on the book of 1st Samuel. So, essentially we did a Macro study of 1st Samuel.*

- Tonight we begin the week by week Micro study of 1st Samuel as we look at what God has to say to us and what this passage originally meant to the people of Israel.

'Ask and Receive!'

1st Samuel 1:1-20

Sermon in a Sentence:

We can see that Hannah Asked and Received from the Lord by looking at the Ordinary Elkanah, the Oppression Experienced, an Overwhelming Entreaty, an Outward Expression, and an Outstanding Example.

Intro:

- We begin our verse-by-verse study of 1st Samuel tonight with one of my favorite passages in all of scripture.
 - *What we find in this text is a Mother's true desire to have a child, but that the child would be used by God.*
 - *What we will find tonight is that when we ask God with intentions to further His Kingdom and His name, we will often receive it.*
- So many parents in our culture today focus on what their children can achieve, whether that be:
 - Grades.
 - Sports.
 - Good behavior.
 - College education.
 - *And the list could go on and on. But what we find in this text is that Hannah had a healthy desire that Samuel serve God. She asked the Lord for a son, and we will see that she received a son.*
 - *Throughout the first part of this series we will be able to see how God uses Samuel mightily even though he will experience hard times, God will never leave his side.*
- As we begin 1st Samuel tonight, it's my prayer that we will be able to see from the very beginning, how God has His hand in it all, and sometimes to be in God's

will, we simply need to ask God the desires of our heart that will glorify and honor Him.

Read 1st Samuel 1:1-20

Question to Ask:

How does this passage reveal to us the importance of asking God what we desire as long as it is to further accomplish His will and for His Glory?

Point 1: Ordinary Elkanah. (V. 1-2)

- In order to understand Hannah, (as well as Samuel), we first need to pay attention to the fact that this book starts off with Elkanah. Hannah's husband will become Samuel's father.
 - *It can be very easy to read verses 1-2 of this passage, and quickly brush through them and get into the rest of the passage.*
 - *In order for verses 1-2 tonight to make contextual sense, we need to remember that the background for 1st Samuel, is the ending of Judges.*
 - *According to Judges, at this time in the nation of Israel, there was no king, everyone was living life for their own pleasure, and doing right in their own eyes.*
 - *But yet in the middle of this we are introduced to a 'certain' man named Elkanah.*
 - But I believe there are two very important things to point out that can

help us understand that God works in the small details and if we don't notice these details, sometimes we can miss God at work!

- *There are two ways I think we can see that Elkanah was an ordinary guy in verses 1-2.*
- **Elkanah's Family Tree. (V. 1)**
 - 'There was a certain man of Ramathaim-zophim of the hill country of Ephraim whose name was Elkanah the son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephrathite.' 1 Samuel 1:1
 - *What we find here in verse 1 is Elkanah's family lineage, as well as their geographical location.*
 - *As far as Location:*
 - Ramathaim-Zophim is also known as 'Ramah' later in verse 19.
 - This location is not of great importance in the OT up to this point.
 - *John Woodhouse calls it 'A relatively obscure town in the hills of Ephraim.'*
 - So the fact that the location he was from is not of importance, shows us that Elkanah was a pretty ordinary guy.
 - *As far as Lineage:*
 - Here in verse 1 we are given 4 generations of his family.
 - Jeroham was his **Father**.

- Elihu was his **Grandfather**.
- Tohu was his **Great-Grandfather**.
- Zuph was his **Great-great Grandfather**.

■ *None of these names give us any clues or reason to believe that this man came from a powerful family, he was an ordinary man.*

- *Which shows us that God can and wants to use ordinary people to be a part of accomplishing His will.*
- Now it is important to point out that Elkanah's Great-Great grandfather is described in the text as an Ephrathite.
 - *This potentially means that Elkanah could have had family connections in Ephrathah which would eventually be known as Bethhelem.*
- As we look at the first verse at Elkanah's family tree, we see that he was ordinary, a 'nobody' in Israel. (which shows this book was written in a hero story type of way).
- **Elkanah's Family Trio. (V. 2)**
 - 'He had two wives. The name of the one was Hannah, and the name of the other, Peninnah.

And Peninnah had children, but Hannah had no children.' 1 Samuel 1:2

- ***The reason I've called verse 2 'Elkanah's Family Trio', is because in the family was Elkanah, and his two wives.***
 - Just as we touched on briefly last week, polygamy is not something that God set up in the beginning in Genesis 2:24.
- ***Due to the fact that Hannah is mentioned first in this verse and in the Hebrew text, we can infer that Hannah was the first wife.***
 - ***In the ancient eastern culture it was extremely important to families, tribes, and clans to be able to have children.***
 - For two reasons:
 - ***#1: So that they would have someone to pass their wealth onto, and they could build it further. Making the family name even greater.***
 - ***#2: So that they would have a built in social security plan. The children would take care of them in old age.***

- So, Elkanah finds that Hannah is not able to have children, so he goes and marries Peninnah and she has children.
 - ***We must see that in his day, in his context, Elkanah was a 'good' man.***
 - ***He didn't cast Hannah out of the home when many men in that culture and time period would have done so.***
- ***But, Elkanah also doesn't take the time to trust God to provide a child through Hannah, he takes the situation into his own hands. (Sadly, we do too.)***
 - Hannah is not the first barren woman mentioned in the scriptures, that would be Sarai/Sarah, which is mentioned in Genesis 11:30.
 - For the first 25 years of her marriage Rebekah had no children.
 - God raised up Samson from the barren womb of Manoah's wife in Judges 13.
 - And of course, Elizabeth gave birth to John the Baptist, the forerunner for Jesus.
- ***Dale Ralph Davis said 'Barren women seem to be God's instrument in raising up key figures in the history of redemption,'***
 - Yes, Elkanah was ordinary, but through all of this God was up to something extraordinary.

Point 2: *Oppression Experienced. (V. 3-8)*

- It's often that you hear children worry and speak often of 'bullies'. If I were to define bullies, I would simply say 'one who puts down another in an effort to try to make oneself feel better.'
 - *It's not just as children that we experience bullies, but sometimes as adults bullies are even more prominent.*
 - *What we find in verses 3-8 is a situation where Hannah was bullied by Peninnah due to her barrenness.*
 - *Notice that Hannah experienced oppression from Peninnah, but Hannah didn't go to Elkanah initially, she went to God to cast her cares on Him.*
 - *When you experience oppression and strife from the world, run to God, the only one who can cure and comfort your pain!*
 - In these verses I believe we see 4 important things to bring out of the text concerning this oppression.
- ***The Duration. (V. 3)***
 - 'Now this man used to go up year by year from his city to worship and to sacrifice to the LORD of hosts at Shiloh, where the two sons of Eli, Hophni and Phinehas, were priests of the LORD.'
 - *The phrase 'year by year' indicates that this went on for years.*

- Every year Elkanah would take his entire family 15 miles away from their home, for a time of praising the Lord and offering a sacrifice unto Him.
 - *I'm sure that Hannah dreaded this time each year. Because as we see in verses 6-7, I'm sure during the 15 mile journey that Peninah belittled and bullied her the entire time.*
- Just in verse 3, we see that Elkanah was a man of faith in God and took his relationship with God very seriously.
 - John Woodhouse said '*Elkanah was a man of faith in God. He gave thanks to God and honored Him in the way appropriate to his time.*'
- ***The Dedication. (V. 4-5)***
 - 'On the day when Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and daughters. 5 But to Hannah he gave a double portion, because he loved her, though the LORD had closed her womb.'
 - *I believe that these two verses show us an important thing about Elkanah.*
 - He was dedicated to his entire family.
 - *He offered sacrifices for all of them including Peninah and her children even though verse*

5 reveals to us that Hannah was his favorite.

- *Verse 5 is clear that Elkanah loved Hannah. This verse states that to Hannah he gave a double portion for two reasons.*
 - *Because he loved her.*
 - His love for her is certainly clear. He loved Hannah, which is why he didn't cast her out like many husbands would have done in the ancient east if their spouse couldn't produce children.
 - *Because the Lord closed her womb.*
 - Elkanah sought to comfort Hannah that best that he knew how too. He was trying to compensate for the fact that she wasn't able to have children.
 - *He was still trying to fill a void in her that only God could fill.*
- Elkanah was dedicated to the Lord and to his family.
 - *But there was still discrimination in the home amidst this domestic ordeal.*
- *The Discrimination. (V. 6-7)*
 - 'And her rival used to provoke her grievously to irritate her, because the LORD had closed her womb. 7 So it went on year by year. As often as she went up to the house of the LORD, she used

to provoke her. Therefore Hannah wept and would not eat.'

- The English word for 'provoke' in verse 6 does not do this passage justice in the discrimination that Hannah received in her own home.
- *The English word provoked is translated from the Hebrew verb Ka'as which literally means to thunder or to roar like a storm in anger.*
 - *Constantly, for years, Hannah was oppressed by the other woman in the home, Penninah.*
- The type of oppression that Hannah received would be enough to make anyone go crazy.
 - But here's what commentator Dale Ralph Davis said about this: *'Year after year it went on-baiting Hannah, irritating her, winding her up until the sobs broke out, goading her to complain against God. In any case, it drove Hannah to God, drove her to the throne of grace, to the presence of Yahweh, to fervent supplication, from which eventually, came Samuel.'*
- Penninah is a great example that people are going to be mean regardless.
 - *You are not in control of what someone says to you but you are in control of how you respond to it.*

- **When you face oppression, does it cause you to grow closer to God, or to run away farther from Him?**

- Your response to oppression reveals the nature of your relationship with God. As it did with Hannah.
- **The Despair. (V. 8)**
 - And Elkanah, her husband, said to her, “Hannah, why do you weep? And why do you not eat? And why is your heart sad? Am I not more to you than ten sons?”
 - **Have you ever been so upset that you didn’t feel like you could even eat?**
 - That’s the situation here that Hannah is in.
 - She’s in despair, she’s upset, and Elkanah tries to encourage her, **but God is the only one who can heal a broken heart.**

Point 3: Overwhelming Entreaty. (V. 9-11)

- **So far tonight we’ve seen the Ordinary Elkanah and the Oppression Experienced, but we need to see the Overwhelming Entreaty that came out of this oppression.**
 - The word ‘entreaty’ can be defined as **an earnest or humble request.**
 - **Obviously Hannah had been burdened by the fact that she could not have a child, so she cries out to the Lord what we find in verses**

9-11, we find Hannah’s first prayer unto the Lord (recorded in scripture).

- ‘After they had eaten and drunk in Shiloh, Hannah rose. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the LORD. **10** She was deeply distressed and prayed to the LORD and wept bitterly. **11** And she vowed a vow and said, “O LORD of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the LORD all the days of his life, and no razor shall touch his head.” 1st Samuel 1:9-11
 - **So far in our passage tonight, Hannah has been a passive recipient of the actions of other people:** Peninah’s taunting, Lord closing her womb, Elkanah’s comforting words.
 - **For the first time in this passage thus far, we see Hannah’s passion for the Lord and for her barren womb in her prayer that she prays to God.**
- **Hannah Takes Action!**
 - **It’s obvious that there’s a big conflict in Hannah’s life. She is being belittled by Peninnah and there’s not telling how hard her home life really was.**
 - So the first action verb that we find in this passage is ‘Hannah rose’.
 - **She was ready to do something about her circumstance so she decided to go**

to the one who could do abundantly more than Hannah could think or imagine.

- *Hannah shows us that in order to win the biggest battles in our lives, it starts by going to our knees in prayer to the Lord.*
- We see that Hannah decides to fight this battle on her knees in prayer, but I want us to look specifically at her prayer.
- ***The Peculiarity of her Prayer.***
 - ‘And she vowed a vow and said, “O LORD of hosts, if you will indeed look on the affliction of your servant and remember me and not forget your servant, but will give to your servant a son, then I will give him to the LORD all the days of his life, and no razor shall touch his head.” 1st Samuel 1:11
 - *She begins her prayer with a well known phrase in the OT, ‘if you will indeed look on the affliction of your servant’.*
 - *This echoes Exodus 3:7 when God assures Moses when He says ‘Then the LORD said, “I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings,’*
 - *Because the narrator (writer) of Samuel has already mentioned it twice*

that God was the one that closed up her womb, we can assume that she knows it.

- And in faith, seems to know that God has seen her affliction.
 - *Now in her prayer she stated that she wanted her child to belong solely to the Lord. Literally, ‘I will give him to the Lord’*
- *The last phrase in verse 11 is important to understanding what Hannah meant when she would be giving her son (if God gave her one) to the Lord.*
 - ***‘And no razor shall touch his head.’***
 - This is a reference to the Nazirite Vow.
 - Which meant her son, Samuel, would leave the family and serve God in the temple.
 - J.D. Grear said *‘The Nazirite vow was a special provision for those in the nation of Israel who wanted to serve God like the priest. If a person outside of the Levite tribe desired to serve in God’s presence, he could take the Nazirite vow to consecrate himself.’*
- *In Numbers 6 we find the requirements for taking a nazirite vow.*

- But when Hannah takes this vow, it literally means that she is letting go of all claims on her son in order for him to live in the temple and serve God.

- *The one thing that she desired and wanted most in this world, she made a commitment to give him fully to God. Wow.*

Point 4: *Outward Expression. (V. 12-18)*

- Verses 12-18, give us more insight and detail as to what was physically happening to Hannah as she passionately prayed, and it also reveals to us who was watching her as she prayed.

- *The outward expressions that we produce, reveal the inside prayers that have or have not been taking place.*

- Hannah is a great expression of someone who was burdened, and allowed God to take care of her burdens by going to Him.

- I think there are two important things about this outward expression:

- ***False Accusation. (V. 12-14)***

- ‘As she continued praying before the LORD, Eli observed her mouth. **13** Hannah was speaking in her heart; only her lips moved, and her voice was not heard. Therefore Eli took her to be a drunken woman. **14** And Eli said to her, “How long will you go on being drunk? Put your wine away from you.”

- *Eli was the priest at Shiloh, and the priest would often sit at the door of the temple or in the temple.*

- So, he would’ve been able to see Hannah praying.

- *What happens here is that he (Eli), falsely accuses Hannah for being drunk, that's just how intense she was praying.*

- John Woodhouse points out *‘In the light of what we will learn in chapter 2, it is likely that Eli’s misunderstanding was based on too many experiences of improper conduct at the Shiloh temple.’*

- It’s possible that Eli had seen this too many times and falsely accuses Hannah as an intoxicated woman.

- Or, there are those that choose to view Eli’s false accusation as a means of incompetence.

- *No matter what the case was, we know that Hannah was not drunk due to the **Full Access** answer she gives in verses 15-18.*

- ***Full Access. (V. 15-18)***

- ‘But Hannah answered, “No, my lord, I am a woman troubled in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before the LORD. **16** Do not regard your servant as a worthless woman, for all along I have been speaking out of my great anxiety

and vexation.” 17 Then Eli answered, “Go in peace, and the God of Israel grant your petition that you have made to him.” 18 And she said, “Let your servant find favor in your eyes.” Then the woman went her way and ate, and her face was no longer sad.’

- ***In Hannah’s response to Eli, she gives full access to him on what is going on, but she is also giving God full access to what is truly going on in her heart.***
 - When I read verses 15-18, I can’t help but think of ***Psalms 142:2 ‘I pour out my complaint before him; I tell my trouble before him.’***
- ***When was the last time that you poured your heart out to God so intensely and fervently that someone mistakenly thought you were drunk?***
 - Dale Ralph Davis said ***‘In her bitterness of soul, with many tears, out of grief and despair, she pours out her anguish. Yahweh is a God who allows her to do that.’***
- Prayer changes situations, but where prayer is most effective, is when prayer changes us.
 - And she said, “Let your servant find favor in your eyes.” Then the woman went her way and ate, and her face was no longer sad.’

- ***If your prayer life isn’t changing you to be more like Jesus everyday, you’ve got to ask yourself if you are truly dedicating enough time in prayer to Him.***

■ ***Or, am I truly letting Him know what’s on my heart?***

Point 5: *Outstanding Example. (V. 19-20)*

- ***Tonight we’ve been able to see the Ordinary Elkanah, Oppression Experienced, Overwhelming Entreaty, Outward Expression, and now we see an Outstanding Example in Hannah.***
- ‘They rose early in the morning and worshiped before the LORD; then they went back to their house at Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her. 20 And in due time Hannah conceived and bore a son, and she called his name Samuel, for she said, “I have asked for him from the LORD.”’
 - ***Verse 19 reveals to us that they went back home, but I guarantee you that Hannah was feeling much different now than she had in previous years.***
 - ***She had faith in God and knew that He was going to do something great! Her face had been lifted! There was a change because of the faith she had in God.***
- Most of us would expect the order of events in Hannah’s case to be as follows:
 - ***Hannah Prays.***

- *Hannah gets pregnant.*
- *Hannah is joyful.*
- Instead, this is how the situation of Hannah unfolded:
 - *Hannah prays.*
 - *Hannah is joyful.*
 - *Hannah gets pregnant.*
- ***No matter the outcome of our prayers, we should be joyful no matter what happens knowing and trusting that it is God who is in control.***
 - Hannah is an overwhelming example to us of what Asking God and Receiving from God truly looks like.
 - *In many ways, Hannah's story is so similar to that of Mary's story, the mother of Jesus.*
 - ***Yet mary's story is even more remarkable because she wasn't barren, she was still just a virgin.***
 - It is evident, that both Mary and Hannah understood the Gospel, and trusted God.
 - ***The similarities:***
 - Hannah & Mary: Childless.
 - Hannah & Mary: Divine Intervention.
 - Hannah & Mary: Praise.
 - Hannah and Mary: Praise unto God!

Conclusion:

- Tonight as we close, I want you to see that God is faithful.

- ***When we ask, we will receive in accordance with God's will. Not necessarily our own, but God's will.***
 - If you are here tonight and you feel heavy laden and burden, I encourage you to drop those burdens at the altar tonight. Give them to Him who cares for you!
- Tonight we've seen:
 - **Point 1: *Ordinary Elkanah. (V. 1-2)***
 - **Point 2: *Oppression Experienced. (V. 3-8)***
 - **Point 3: *Overwhelming Entreaty. (V. 9-11)***
 - **Point 4: *Outward Expression. (V. 12-18)***
 - **Point 5: *Outstanding Example. (V. 19-20)***