

Sunday Night Message

March 24, 2019

For This Child I Prayed

Topics - The Birth of Samuel; 1 Samuel Introduction

Series – *1 Samuel*

Text – 1 Samuel 1; Text Verses 1 Samuel 1:27 - 28

Introduction

Samuel is very likely the author of part of 1 Samuel (see 1 Samuel 10:25). However, since Samuel's death is recorded in chapter 25, he could not have written all of it. 1 Chronicles 29:29 states that the account of David was written by Samuel, Nathan, and Gad. Perhaps these three men were all writers of 1 Samuel:

"Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer," (1 Chronicles 29:29)

It is even more likely that the final writer(s) of 1 and 2 Samuel probably took the writings of these three men and others, and compiled them into this complete historical narrative of David's life.

The Book was probably completed well after the death of David, and likely even after the time of Solomon. The kingdom of Israel divided in two – Israel and Judah after the time of Solomon, in 931 B.C. 1 Samuel 27:6 references the split kingdom:

"Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day." (1 Samuel 27:6)

There are several references in Samuel to a divided kingdom (1 Sam. 11:8; 17:52; 18:16; 2 Sam. 5:5; 11:11; 12:8; 19:42–43; 24:1, 9)¹ Yet, there is no hint of a fallen Samaria in 1 and 2 Samuel, so it is likely that 1 and 2 Samuel were written after the kingdom divided, but before the fall of the northern kingdom in 722 BC.²

In the early Hebrew manuscripts, both 1 and 2 Samuel were combined into one Book called "Samuel." In the Septuagint (LXX – the first Greek translation of the Old Testament), the 2 books were divided, and were called, "The First and Second Books of Kingdoms." Later versions called them, "First and Second Kings," and what we have now as 1 and 2 Kings was called, "Third and Fourth Kings."

1 Samuel covers a period of approximately 115 years, from the birth of Samuel until the beginning of the reign of David as king. Historically, the books of 1 and 2 Samuel begin with the birth of

¹ John MacArthur Jr., ed., *The MacArthur Study Bible*, electronic ed. (Nashville, TN: Word Pub., 1997), 374.

² Eugene H. Merrill, "1 Samuel," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 430–431.

Samuel in approximately 1105 B.C. until the last words of David in 970 B.C.; thus, a total of approximately 135 years.

Wiersbe offers this approximate timeline:

1105 B.C.	The birth of Samuel
1080 B.C.	The birth of Saul
1050 B.C.	Saul anointed king
1040 B.C.	Birth of David
1025 B.C.	David anointed king
1010 B.C.	Death of Saul
1010–1003 B.C.	David reigns in Hebron
1003–970 B.C.	David reigns over all Israel ³

The man Samuel was the last judge in the 350 year period of the Judges. According to John Butler, “the last judge and the best judge of Israel was Samuel.”⁴ 1 Samuel provides the link from the period of the judges to the period of the kings. Israel will demand a king because they refuse to allow Samuel’s wicked sons to serve as judges (1 Samuel 8) Samuel will anoint both Saul (10:1) and David (16:13) as kings of Israel. The three principle characters of 1 Samuel are Samuel, Saul, and David; but, clearly the historical emphasis was placed upon David.

You could say, Judges was the period of “no king;” 1 Samuel records the period of “man’s king” (Saul); 2 Samuel records the period of “God’s king” (David).

1 Samuel is a Book of action containing many interesting and exciting stories, such as “David and Goliath.”

According to McGee, there are three major themes in the Book are:

1. Prayer is the first. First Samuel opens with prayer, and 2 Samuel closes with prayer. And there’s a great deal of prayer in between.
2. A second theme is the rise of the kingdom. We have recorded in these books the change in the government of Israel from a theocracy to a kingdom. Of great significance is God’s covenant with David given to us in 2 Samuel 7.
3. The third theme is the rise of the office of prophet. When Israel was a theocracy, God moved through the priesthood. However, when the priests failed and a king was anointed, God set the priests aside and raised up the prophets as His messengers. We

³ Warren W. Wiersbe, *Be Successful*, “Be” Commentary Series (Colorado Springs, CO: Victor/Cook Communications, 2001), 10.

⁴ John G. Butler, *Analytical Bible Expositor: I & II Samuel* (Clinton, IA: LBC Publications, 2010), 415.

will find that for the nation of Israel this resulted in deterioration rather than improvement.⁵

Prayer is certainly the theme that is emphasized here in chapter 1.

I Samuel's Parents (vs. 1 – 7)

V. 1 - Ramathaimzophim – “the heights of the Zuphite.” This is a long name for “Ramah.” Ramah was five miles north of Jerusalem in the hill country of Ephraim. Elkanah lived in Ephraim but was actually a Levite from the family of Kohath (1 Chronicles 6:33 – 36).

V. 2 - God's plan for marriage was one man for one woman. However, polygamy was tolerated by God, though not condoned. Some believe that polygamy was allowed in the case of a childless first marriage (cf. Deut. 21:15–17), or of a levirate marriage (Deut. 25:5–10)⁶

V. 3 - Notice – first mention of “Lord of Hosts”

One of the awesome titles of our great God is “Lord of Hosts” or “Lord of the armies.” This title is used nearly 300 times in Scripture and is found for the first time in 1 Samuel 1:3. “Lord of hosts” describes God as the sovereign Lord of the host of the stars (Isa. 40:26), the angelic host (Ps. 103:20–21) and the armies of Israel (Ex. 12:41; Ps. 46:7, 11). In the [New Testament], “hosts” is transliterated “Sabaoth” in Romans 9:29 and James 5:4. In his hymn “A Mighty Fortress Is Our God,” Martin Luther rightly applied this title to Jesus Christ:

*Did we in our own strength confide,
Our striving would be losing,
Were not the right Man on our side,
The Man of God's own choosing.
Dost ask who that may be?
Christ Jesus, it is He;
Lord Sabaoth His name,
From age to age the same,
And He must win the battle.⁷*

⁵ J. Vernon McGee, *Thru the Bible Commentary*, electronic ed., vol. 2 (Nashville: Thomas Nelson, 1997), 121.

⁶ Charles Caldwell Ryrie, *Ryrie Study Bible: King James Version*, Expanded ed. (Chicago: Moody Press, 1994), 429.

⁷ Warren W. Wiersbe, *Be Successful*, “Be” Commentary Series (Colorado Springs, CO: Victor/Cook Communications, 2001), 11.

Notice – they went up yearly – see Exodus 23:14 – 17. All males were to appear before the Lord three times in the year, Unleavened Bread, Pentecost, and Tabernacles. We are not told what particular festival this was.

Shiloh was the location of the Tabernacle (Joshua 18:1). It was 20 miles north of Jerusalem.

V. 5 – Elkanah gave her more, perhaps because she was barren.

Vs. 6 – 7 – Peninah rubbed in the fact that she was able to bare children and Hannah was not. Illustrate – Jacob and Leah.

II Hannah’s Petition (vs. 8 – 18)

Hannah pours out her heart to the Lord in the presence of Eli who thinks, at first, that she is drunk.

She promises that if a child is given to her, that the child would be a Nazarite (Numbers 6:1 – 8), and that he would be dedicated to Levitical service. The Kohathites were responsible for covering the furniture in the Tabernacle and then transporting it when the Tabernacle moved (See Numbers 4:1 – 21).

Hannah went away with peace. The Lord gave her assurance that He would answer her request.

Note – she fasted until the Lord gave her the assurance. David fasted for his baby, until the Lord took the baby.

III Samuel’s Presentation (vs. 19 – 28)

V. 20 – “Samuel,” means “heard of God,” or “name of God.”

V. 24 – “ephah” - 3/5 of a bushel.

V. 28 – Hannah kept her vow:

“When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?” (Ecclesiastes 5:4-6)

Conclusion

Illustration from Morning and Evening

“For This Child I Prayed”

Devout souls delight to look upon those mercies which they have obtained in answer to supplication, for they can see God’s especial love in them. When we can name our blessings Samuel, that is, “asked of God,” they will be as dear to us as her child was to Hannah. Peninnah had many children, but they came as common blessings unsought in

prayer: Hannah's one heaven-given child was dearer far, because he was the fruit of earnest pleadings. How sweet was that water to Samson which he found at "the well of him that prayed!" Quassia cups turn all waters bitter, but the cup of prayer puts a sweetness into the draughts it brings. Did we pray for the conversion of our children? How doubly sweet, when they are saved, to see in them our own petitions fulfilled! Better to rejoice over them as the fruit of our pleadings than as the fruit of our bodies. Have we sought of the Lord some choice spiritual gift? When it comes to us it will be wrapped up in the gold cloth of God's faithfulness and truth, and so be doubly precious. Have we petitioned for success in the Lord's work? How joyful is the prosperity which comes flying upon the wings of prayer! It is always best to get blessings into our house in the legitimate way, by the door of prayer; then they are blessings indeed, and not temptations. Even when prayer speeds not, the blessings grow all the richer for the delay; the child Jesus was all the more lovely in the eyes of Mary when she found him after having sought him sorrowing. That which we win by prayer we should dedicate to God, as Hannah dedicated Samuel. The gift came from heaven, let it go to heaven. Prayer brought it, gratitude sang over it, let devotion consecrate it. Here will be a special occasion for saying, "Of thine own have I given unto thee." Reader, is prayer your element or your weariness? Which?⁸

God had a plan for Samuel, but Hannah also had a prayer. Hannah's prayer lined up with God's plan. When your prayer lines up with God's plan, God will answer your prayer.

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God." (Romans 8:27)

"And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:" (1 John 5:14)

Notice also that the prayer was in God's will. Hannah was a godly woman.

"If I regard iniquity in my heart, the Lord will not hear me:" (Psalm 66:18)

Hannah also had complete confidence that the Lord would hear her:

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." - (Matthew 21:22)

If you think it's God's will, pray for it, and keep praying for it until God gives you what you are asking for, or until God changes your prayer.

⁸ C. H. Spurgeon, *Morning and Evening: Daily Readings* (London: Passmore & Alabaster, 1896).

