

Lesson 55 - CHRIST IS GOD'S ANOINTED 1 Samuel 2:1-10

1 Samuel is the story of the prophet Samuel. It tells us of his miraculous birth, his time as a prophet and a judge in Israel, and his role in the transition of Israel from being governed by judges to being a monarchy beginning with King Saul. It begins in chapter 1 with a godly man named Elkanah who had two wives, Hannah and Peninnah. This is very similar to Jacob's situation with Rachel and Leah. Elkanah loved Hannah, but, like Rachel, the Lord had made her barren (1:5). Like Leah, Peninnah had many children (1:2). Being jealous of Hannah, Peninnah continually provoked and harassed her because she was barren. She was especially unkind to Hannah when Elkanah was away. The next time Elkanah went to Shiloh to worship and sacrifice unto the Lord, he took Hannah with him. Hannah was in much distress of soul, and she wept and prayed before the Lord that He would give her a son. She promised to give this son to the Lord all the days of his life (1:9-11). Hannah and Elkanah returned home and a son, Samuel, was born to them (1:19-20). Chapter 2 begins with Hannah's prayer of praise and thanksgiving unto the Lord. Each line of her prayer sets forth the glory of the Lord which finds its full revelation and fulfillment in the Lord Jesus Christ, the coming Anointed One, the Messiah.

(2:1) - *"And Hannah prayed, and said, My heart rejoiceth in the Lord;"* - Hannah acknowledged that her joy was IN THE LORD Who blessed her with a son. The living and true God is the source of all life, both physical and spiritual. The Lord Jesus is the fountain of grace and the giver of all life (*John 11:25-26; James 1:17-18*). *"My horn is exalted in the Lord"* - The horn is a symbol of strength. The change in her state and her strength to conceive was by God's power and goodness. By nature, we are as SPIRITUALLY barren as Hannah was physically barren. We have no spiritual life and no power to bring about a new birth. Those who attribute their new birth to their own free will or their own natural faith are sadly mistaken. They literally exalt their horns in themselves, not in the Lord. All spiritual life is in and by the power and grace of God in Christ (*John 1:12-13; John 5:21*). We must always remember that spiritual and eternal life comes from the righteousness that Christ worked out on the cross for us as our Surety, Substitute, and Redeemer (*Rom. 5:21*).

"My mouth is enlarged over mine enemies; because I rejoice in Thy salvation" - The reason Hannah could boast over this is because she rejoiced in the LORD's salvation, i.e. her boast was in the LORD. The "enemies" probably referred to those who mocked her in her barrenness. But, judging from *Verse 10*, she also had a wider meaning; for Christ is God's King and His anointed. It is through Christ that we have the victory over our enemies - Satan, sin, death, hell, and the grave (*1 Cor. 1:29-31; 15:25-26; Gal. 6:14; Php. 3:3*).

(2:2) - *"There is none holy as the Lord"* - God's holiness refers to the fact that He is so unique, special, single, and separate. *"For there is none beside Thee"* - There is none who can compare with God. People speak of seeking and finding God's attributes in the glories of nature, and there are revelations of His glory in the world He created (*Psalms 19; Rom. 1:19-20*). But the full majesty and glory of God, His true holiness, can only be seen in the glorious Person and finished work of redemption accomplished by Christ as the Surety, Substitute, Redeemer, and Preserver of His people (*Isa. 45:20-25; 2 Cor. 4:6; Col. 1:19; 2:9-10*). God alone is essentially, originally, perfectly, and unchangeably holy. All that God does is in accordance with and in keeping with His holiness. Christ came, lived, died, and arose that God would reveal Himself as holy, just, and the justifier of sinners (*Rom. 3:25-26*). *"Neither is there any rock like our God"* - A solid rock is a sure foundation. Our Lord Jesus is often called our Rock. He is our Rock and our salvation to hide, shelter, and support all who come to Him (*Psalms 62:6-7; Isa. 28:16; 1 Cor. 10:4*).

(2:3) - “Talk no more exceeding proudly; let not arrogancy come out of your mouth” - We have no room to complain if we are barren and no room to boast if we are blessed (1 Cor. 4:7; John 3:27). “For the LORD is a God of knowledge, and by Him actions are weighed” - Self-righteous and arrogant words and thoughts will be judged, for God knows every heart (Dan. 5:20; James 4:6). Actions are weighed before God by the standard of Christ’s righteousness (Acts 17:31) and by the motive and principle from which they proceed. We are commanded to do all unto the glory of God (Matt. 5:16; 1 Cor. 10:31; Col. 3:17). This shows us that in order to stand before God in the day of judgment we need the righteousness of Christ imputed as the ground of our salvation, and we need a new heart to praise and glorify the LORD as the fruits of our salvation.

(2:4-5) - Hannah, praising God's grace to the humble and weak, illustrates how He exalts the humble and resists the proud. (1) Mighty men, trusting in their strength and arms, are broken to pieces, while God gives strength to those who stumble in weakness. (2) Those who have proudly lived in plenty are forced to toil for bread, while the hungry have been filled by His grace. (3) Barren Hannah, by His mercy, has born several children, while proud Peninnah (according to tradition) could bear no more and lost those she had. God's grace is a gift to the needy and humble, not a reward for the rich (Jer. 9: 23-24; Matt. 5:3-7). Pride and self-righteousness are what keeps sinners from coming to Christ and begging for mercy. When God brings His people to Christ, He brings them down, humbles them, so that they cry out for mercy in Him (Luke 14:11; 18:9-14).

(2:6-7) - Hannah praises God for His sovereignty in all things, especially in salvation (cf. Rom. 9:15-16). It is true that the Lord sovereignly, according to His purpose, controls all things; and men live and die, succeed or fail, are rich or poor, and rule or serve by the will of God. But it is also true that before God saves a sinner and reveals Christ to his heart, He will strip that sinner of all self-righteousness, all self-hope, and all personal merit. As stated before, God brings us low to exalt us, strips us to clothe us, and shows us our poverty to reveal the riches of Christ to us (Matt. 9:10-13; Php. 3:4-10).

(2:8) - Here is a description of our state in sin—poor beggars in the dust and on the dunghill (Eph. 2:12-13). But, because of God’s free and sovereign grace based upon our Lord's righteous obedience unto death, we are seated with Him among princes on the throne of glory (Eph. 2:4-10).

(2:9-10) - God’s word and His covenant shall not fail. He will keep His saints, His sheep, and not one shall perish (John 6:37-39; 10:27-30). He shall judge the wicked, and none can stay His hand. The Lord will give power, strength, and victory to His Anointed, the Messiah, His King (John 17:23; Psalm 24). Christ came to set the captives free, and He shall not be discouraged (Isa. 61:1-3). And though the kings of the earth declare war on God’s Anointed, He will not fail (Psa. 2; Acts 4:27). As the anointed of God, the second Person of the Holy Trinity (God the Son) came to earth and united with flesh to accomplish the complete salvation of all whom the Father had given Him (Isa. 61:1; Luke 4:18). When He gives life to His people, no one who comes against them can succeed. He will bring them all to glory and eternal blessedness by His power and His grace (1 John 2:20-27).