

Hannah's Prayer in View of God's Kingdom (1 Samuel 2:1-10)

Hannah and God's Salvation (v.1-3)

Hannah's heart and horn rejoices in the LORD (v.1):

Heart: her heart was saddened (1:8) and now her heart rejoices. Her troubled Spirit was transformed by the mercy of God. The object of her affection was not in herself, or even in the giving of Samuel; it was the LORD Who is the ultimate source of her son and her happy circumstance. This prayer would have been right after she dedicated her only son, Samuel, to the service of the LORD at Shiloh.

Horn: is a metaphor that compares her to an animal who carries its head high and is proudly conscious of its strength. Hannah may have made an allusion to Moses in Exodus 15:11.

LORD is holy and a comfort (v.2):

Holiness of God: God is "other, set aside, like no one else." There is no darkness in Him (1 John 1:5) but only purity and righteousness.

For the righteous, God's holiness is one of His most comforting incommunicable attributes, but for the wicked it is the most terrifying.

Rock: Hebrews were masters of metaphors. There are over 70 different metaphors in the book of Psalms. Here, Hannah uses a "rock" to describe God. One translation of "rock" can be "mountain." God is a "mountain." Hannah may have used Mount Ebal and Gerizim as pictures of the majesty and comfort of God. Large rocks and mountains are immovable and places of security and refuge.

LORD humbles the prideful (v.3):

Peninnah certainly falls under this prayer because of her continual vexation (1:6-7) but Hannah is making a general statement about those who boast. The original Hebrew reads "high high" or "tall tall" which may be in reference to the mistakes that Saul would make as king (1 Samuel 15:12) or even Goliath who would make curses and loud boasts (1 Samuel 17).

LORD has knowledge (v.3):

While there may be secrets and mysteries to us, God knows everything, and He weighs the intentions and motives behind everything that we do. God's full knowledge of everything is an encouragement to His children.

2. Hannah's View of God's Economy (v.4-8)

God's kingdom reverses what this world treasures.

Bows are broken and the weak are strengthened (v.4):

- Bows broken: This would be an allusion to God's deliverance of the Israelites from the Egyptian army (Exodus 15:1-2). "Bows" are a symbol of power.
- The feeble are strengthened: This may have been an allusion to the future collision between David and Goliath.

The full are empty and the empty are full, and the barren conceives (v.5):

- The full are empty: We will meet a rich man who feasted like a king but refused to give food and drink to a stranger who asked (25:1-12). In the end, a full stomach did not save him.
- Hyperbole of the Barren: this would be a gentle rebuke towards Peninnah. Seven is a perfect or complete number in Scripture. While Hannah may not have born seven children, she had at least five (2:21).

The LORD holds the keys to life, death, poverty and riches (v.6-8):

- Life and death: The LORD is the arbiter of life and death. He alone has the right to take life and grant it when it pleases Him.
- Poverty and riches are his: The LORD is in ultimate control of not only an individual's wealth and poverty, but also nations as a whole.
- The elevation of the poor to places of honor: It pleases the LORD to bring those who are physically poor to places of honor and riches. Often times, the poor are marked by hard work and diligence.

The LORD will bring down the prideful, self-seeking and self-sufficient attitudes that are marked as offensive. Riches, honor, fullness and luxury are apt to breed pride and contempt.

3. Hannah's Comfort in God's Wisdom and Power (v.9)

- He will guide the feet of the faithful ones: God keeps his children in spiritual "custody." He is always watching his children and their steps. He protects the feet of those who:
 - Fear Him: This is not wrath, but the fear of disappointment. It is used synonymously in Scripture with honor and homage. Not only are the

blessed those who fear the LORD (Psalm 112:1) but those who fear the LORD will be blessed (Psalm 115:13).

- Love Him: Genuine love will always produce willing obedience (John 14:15).

The LORD sees His pilgrims traveling through this world that is full of snares and trials. The LORD will keep the feet of those who are faithful. Physical blessings will come to the faithful, and discipline will come to those who are unfaithful. While the spiritual position of God's children will not change (John 6:39, 17:12, 18:9) the rewards of this life will; when God's child lives in unrepentant sin He will bring about divine chastening (Hebrews 12:5-2) which may lead to a forfeiting of earthly blessings.

We must keep ourselves in the love of God (Jude 1:21).

The LORD will oversee your life as you commit it to Him. The God of all sight (1:11), knowledge (2:3) and power (1:11) will watch over your steps.

God's King (v.10)

The conclusion of the prayer mentions a "king."

In the past there had been indication that Israel would one day have a king (Genesis 17:6,16, 35:11; Exodus 19:6; Numbers 24:7; Deuteronomy 17:14-20)

Once we enter the time of the Judges, the people want Gideon as their king, but he rejects it (Judges 8:23). Abimelech reaches for kingly power (Judges 19) but ultimately does not become king.

Hannah gives a prophetic utterance about God's "king."

While the people are rebuked for demanding a king in the future (1 Samuel 8:7), God has already established "His King."

verse 10 regarding kingship is:

- A. An allusion to the office of kingship mentioned in Genesis-Deuteronomy
- B. A prophetic utterance of the Davidic Dynasty
- C. A reference to an anticipated eschatological future

Hannah, guided by the Spirit, prophesies about a future King. This is not just going to be any king, but "His King." This King's "horn" will be lifted up and will not only offer physical water and bread to the poor but will provide living bread and living water. Those who partake of it will never hunger or thirst again (John 6).

God's Song is a fulfillment of Hannah's prayer, especially concerning verse 10. The King has arrived, God's King, "His King" (Luke 1:32-33) Whose Kingdom never ends.