

Three Mothers & The Kingdom of God

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Hannah and Mary stand juxtaposed over a thousand years as **the mothers of the bringers of salvation**. God brought **Samuel** on the stage of history at a time when the extinction of the covenant nation seemed inevitable. Samuel anointed **David** as king to establish the Dynasty which will rule forever. **Mary** was selected by God as the mother of the Descendant of David, the Anointed One, who would fulfill all the promises. **Jesus Christ** left his disciples with the task of building a **Church** which would become the “**spiritual mother**” of all those called to salvation – eventually all human beings. (1Sm1:11a, Lk1:30-32a,38a, Hb12:22a, Gl4:26)

Hannah – a Woman of Faith: Hannah’s lot in life was hard – God allowed **severe trials** to test her and prepare her (1Sm1:1-8). In spite of her situation, **Hannah remained faithful** and looked to God (1Sm1:9-16). At that time, there were few True Worshipers of God. **She prayed for a son, Samuel**, and vowed to commit him to the service of God (1Sm1:17-20,22,27-28a).

The World Around Hannah: Hannah lived at the tail end of **the period of the Judges**. During the period of the Judges, the nation of Israel was governed directly by God through the Judges (Jdg2:18a, 1Sm8:7). But the people repeatedly fell into **idolatry** and the nation fell into **chaos** (Jdg2:11-12, 17:6, 18:1, 19:1, 21:25). No where was the chaos and corruption more evident than in the state of public worship – **Eli was the High Priest**, and **his two sons** were also Priests, but they **were utterly reprobate** (1Sm1:3b, 2:12,17). Eli made an effort to curb his sons, but it was to no avail (1Sm2:22a,24-25)

The Prayer of Hannah: The words of Hannah in her prayer demonstrate her **depth of understanding of God**: the Nature of God, and the Plan of God. This understanding can only come by revelation from God through **conversion**. The prayer demonstrates a **love of God** and a **commitment to The Way of God** that is a model of worship for all converted persons (1Sm2:1-10).

1. My heart exults in [YHWH]; my horn is exalted in [YHWH].

My mouth derides my enemies, because I rejoice in your salvation.

Hannah is rejoicing in the salvation of YHWH: the exaltation of her “horn”, to “be made high”, and be with YHWH in eternity (Is57:15).

2. There is none holy like [YHWH]: for there is none besides you; there is no rock like our God.

Hannah alludes to the Song of Moses in Deuteronomy chapter 32 where YHWH is called “The Rock” in verses 4, 15, 18, 30, and 31.

The Rock is identified as Jesus Christ (1Cr10:1-4).

3. Talk no more so very proudly, let not arrogance come from your mouth; for [YHWH] is a God of knowledge, and by him actions are weighed.

Hannah discusses repentance: one goes to God requesting forgiveness for past “actions” which God weighs in conjunction with future actions to evaluate a changed attitude.

4. The bows of the mighty are broken, but the feeble bind on strength.

Here Hannah begins to develop two themes which run through the rest of the poem: retributive justice, “bows of the mighty are broken”; and, the contrite of spirit, true worshippers, “the feeble”.

5. Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger.

The barren has borne seven, but she who has many children is forlorn.

Here Hannah refers to God’s ability to reverse the fortunes of people – those who feel they have all they need, “those who were full”, will be abased by God; “those who were hungry” will be satisfied (Mt 5:6). The “barren” will bring forth (Is54:1, Gl4:26-27).

6. [YHWH] kills and brings to life; he brings down to [the grave] and raises up.

7. [YHWH] makes poor and makes rich; he brings low and he exalts.

Here Hannah develops the themes of the “retributive justice” (Rv11:17-18), “contrite in spirit”, repentance, and the resurrection (1Th4:16-17a). Note the synonymous parallelism.

8. He raises up the poor from the dust;

he lifts the needy from the ash heap to make them sit with princes and inherit a seat of honor.

For the pillars of the earth are [YHWH’s], and on them he has set the world.

Repentance: from the “dust and ashes” of being abased, one who becomes “poor and needy”, contrite, will “inherit a seat of honour” in the Kingdom of God. God’s omnipotence as the Creator of the universe clearly gives him the ability to fulfill his promises.

9. He will guard the feet of his faithful ones,

but the wicked shall be cut off in darkness, for not by might shall a man prevail.

The basis of faith: God promises to take care of those who are faithful to him – resulting in salvation, but retributive justice for enemies.

10. The adversaries of [YHWH] shall be broken to pieces; against them he will thunder in heaven.

[YHWH] will judge the ends of the earth; he will give strength to his king and exalt the horn of his anointed.

Line 1 looks to the Day of YHWH; Line 2a looks to YHWH’s governance in the World Tomorrow, but it also implies God’s ability to fulfill his plan on an ongoing basis. Line 2b is Messianic – it looks to the King of kings, the Anointed One; but also, it is prophetic of the work that Samuel would carry out – anointing the line of kings that would carry down to the King of kings.

God Works with Samuel: Through Samuel the faith, commitment, and love of Hannah were manifested (1Sm2:18-19,21b,26, 3:1,10,19-20). In no small part due to Hannah’s influence, Samuel was ready for the work of his calling.

The woman of faith, Hannah, lived in very difficult times and under very difficult personal circumstances. In spite of her circumstances, **she prayed to God for an opportunity to serve**, and **she followed through on her vow**. Her faith, commitment, and love, as manifested in her life and through her son Samuel, remain **a testimony and an example for all True Worshipers** of all ages. Her personal expression of her conversion recorded for all time in “**The Prayer of Hannah**”, is an inspiration and call to faith for all True Worshipers of God. **Hannah played a critical role in the working-out of the Plan of God.**

The material is based on the paper “True Worship of the True God” available at <https://mikewhytebiblicalresearch.ca/>.

The PowerPoint slides are located at <https://mikewhytebiblicalresearch.ca/presentations>.