

Getting Free To Worship

1 Samuel 1:1-20

I. The Setting

1. The Place Ramah (Height of two places)

2. The Characters

- A. Elkanah—God has obtained
- B. Hannah—Favored one
- C. Peninnah—Pearl or ruby
- D. Eli—Lofty one
- E. Hophni—Fist, Pugilistic
- F. Phinehas—Mouth of a serpent

II. Hannah's Plight

- 1. Her rival
- 2. The provocation
- 3. The purpose

III. Hannah's Response

- 1. Hannah arose—Stood up (Stand firm against...)
- 2. Weeping and Fasting
- 3. Respect and obedience to authorities
- 4. Prayer
- 5. Intensified Prayer—Pouring out her soul to the Lord
- 6. She made vow unto the Lord
- 7. Humbly received answer from the Lord

IV. Hannah's Healing

- 1. Lord heard her and remembered her
- 2. Believed and received word by faith
- 3. Went her way and ate
- 4. Her face was no longer sad
- 5. She arose early in the morning
- 6. She worshiped before the Lord

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1 Samuel 1:1-20

{1} "Now there was a certain man from Ramathaim-zophim from the hill country of Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

Elkanah was a Levite, of the sons of Kohath (1 Chronicles 6:1, 33-38). He was from Ramathaimzophim, of mount Ephraim. Ramathaimzophim means height and two lean forwards to look or to spy. [7436. Ramathayim Tsow-phiym, raw-maw-thah'-yim tso-feem'; from the dual of H7413 and the plur. of the act. part. of H6822; double height of watchers; Ramathajim-Tsophim, a place in Pal.:--Ramathaim-zophim.]

{2} And he had two wives: the name of one was Hannah and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.

Hannah comes from the Hebrew word Channah: H2584. khan-naw'; from H2603; favored. [2603. chanan, khaw-nan'; a prim. root [comp. H2583]; prop. to bend or stoop in kindness to an inferior; to favor, bestow; causat. to implore (i.e. move to favor by petition)]

Hannah had no children. This is a big thing in their culture. A woman's worth was tied up in her ability to give her husband children. Children were a sign of blessing. Children were a sign of favor from the Lord. An inability to have children was like a curse. This was a hard pill for any woman to swallow.

Peninnah comes from the Hebrew word Paniyn, H6443. paw-noon'; from the same as H6434; prob. a pearl (as round):--ruby.

{3} Now this man would go up from his city yearly to worship and to sacrifice to the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas were priests to the LORD there.

Elkanah was a worshiper. He is in Shiloh presenting his vows and offerings as part of his worship unto the Lord. Presenting offerings is part of worship. In the Old Testament they had sin offerings, peace offerings, burnt offerings, offerings for vows, offerings for first born, temple taxes and tithes. In the New Testament, Jesus paid for our sins in full. He is a one time sacrifice. We still give tithes, because they are a sign of ownership. Tithes were not part of the law. Tithes began in Genesis 4 and continued right through the New Testament. The people still gave offerings in the New Testament as well. They gave generously unto the Lord.

In addition to monetary offerings, we are commanded to give other types of sacrifices as well.

- **Our Lives:** Romans 12:1 says that we are to present our lives as a living and holy sacrifice, which is our spiritual service of worship. The rest of Romans 12 speaks about using our gifts and abilities to serve the body of Christ.

- **Our Praise and Thanksgiving:** Hebrews 13:15 says, "Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. Our praise is a sacrifice to God.
- **Doing Good and Sharing:** Hebrews 13:16 says, "And do not neglect doing good and sharing; for with such sacrifices God is pleased." When we do good things for one another, it is a sacrifice to God. It is an act of worship. When we share with others, it is a sacrifice to God. We can teach our children worship by having them learn to share their toys with others. It not only prepares their hearts to be worshipers; it is worship.

We are being introduced to some of the characters of the next few chapters. We are introduced to Eli and his two sons, who were the priests serving at the temple. We are going to be doing some in depth studying about priests in the coming weeks.

Eli, comes from the Hebrew word "Eliy", which means lofty. It comes from the root word alah which means to ascend or be high.

Hophni means to be pugilistic or quarrelsome. The root word is chophen, which means a fist. He was a fighter. (EXAMPLE OF SAM CATHEY'S EARLY YEARS AS EVANGELIST—HE WAS A FIGHTER. EXAMPLE OF SAM JONES EARLY YEARS OF MINISTRY—FIGHTER)

Phinehas means from the mouth of a serpent. He obviously had a wicked mouth. He was a liar and deceiver. He was an accuser. He spoke with a forked tongue. These names meant something. They are not just coincidental, but were given to them for a reason. A name tells about the person; it identifies them. Eli was proud and arrogant. His sons were quarrelsome and had the mouth of a serpent. This was not a good situation to be in.

H5941. 'Eliy, ay-lee'; from H5927 (alah—to ascend, to be high); lofty.

H2652. Chopniy, khof-nee'; from H2651; perh. pugilist; Chopni, an Isr.:--Hophni. [H2651. chophen, kho'-fen; from an unused root of uncert. signif.; a fist (only in the dual):--fists, (both) hands, hand.]

H6372. Piynechac, pee-nekh-aws'; appar. from H6310 and a var. of H5175; mouth of a serpent; Pinechas, the name of three Isr.:--Phinehas.

{4} And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters; {5} but to Hannah he would give a double portion, for he loved Hannah, but the LORD had closed her womb.

Remember that Hannah meant favored one. If you want to see women at each others throats, put them both under the same roof with the same man. To add fuel to the fire, give preferential treatment to one. Give a double portion to Hannah and a single portion to Peninnah and her children. To add even more fuel, love one and not the other. The only thing that Peninnah had going for her was her children.

In the midst of this storm, Jesus was in the boat. It says here that the Lord had closed Hannah's womb. He knew what was going on. He knew what was going to happen. God was going to work this out for Hannah's good and for our good, so we can learn from her example. By the way, it is the Lord who opens and closes the womb. That is food for later thought.

We might ask, "why would God close her womb?" Possibly because bitterness defiles many. God had special plans for her offspring. He did not want the offspring defiled. He wanted to bring purity to Hannah before he brought fruitfulness.

{6} Her rival, however, would provoke her bitterly to irritate her, because the LORD had closed her womb. {7} And it happened year after year, as often as she went up to the house of the LORD, she would provoke her, so she wept and would not eat.

Peninnah is referred to as a rival. (KJV says adversary) The Hebrew word for rival is tsarah which literally means a tight place and figuratively is used for trouble. Have you come to a tight place. The enemy of our lives likes to corner us. He likes to put us in tight places. He likes to intimidate us, afflict us, cause us distress and trouble.

H6869. tsarah, tsaw-raw'; [fem. of H6862--tsar, tsar; or tsar, tsawr; from H6887; narrow; (as a noun) a tight place (usually fig., i.e. trouble); also a pebble (as in H6864); (trans.) an opponent (as crowding):--adversary, afflicted (-tion), anguish, close, distress, enemy, flint, foe, narrow, small, sorrow, strait, tribulation, trouble.; tightness (i.e. fig. trouble);] trans. a female rival:--adversary, adversity, affliction, anguish, distress, tribulation, trouble.

Peninnah would provoke her bitterly. The word provoke in Hebrew is ka'ac which means to trouble, grieve or rage, to be indignant or angry. Peninnah, the trouble, the adversary, the tight place, the opponent would trouble, provoke, vex, rage and anger Hannah. She was picking a fight.

(Provoke her) H3707. ka'ac, kaw-as'; a prim. root; to trouble; by impl. to grieve, rage, be indignant:--be angry, be grieved, take indignation, provoke (to anger, unto wrath), have sorrow, vex, be wrath.

Peninnah did not stop at that. She provoked her bitterly. She provoked her to the point of anger. The root word for bitterly is the same as provoke, ka'ac.

(Sore or bitterly) H3708. ka'ac, kah'-as; or (in Job) ka'as, kah'-as; from H3707; vexation:--anger, angry, grief, indignation, provocation, provoking, X sore, sorrow, spite, wrath.

There was a purpose for her provoking. Peninnah wanted to irritate Hannah. She wanted to be a thorn in the flesh. She wanted to get a response from Hannah. She was jealous. She wanted to make Hannah miserable. The word for irritate is ra'am, which means to be violently agitated, to crash like thunder, to fret, roar or thunder. Peninnah wanted to provoke Hannah to the point of

exploding or crashing like thunder.

(To irritate her) H7481. ra'am, raw-am'; a prim. root; to tumble, i.e. violently agitated; spec. to crash (of thunder); fig. to irritate (with anger):--make to fret, roar, thunder, trouble.

{8} Then 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 better to you than ten sons?" {9} Then Hannah rose after eating and drinking in Shiloh.

Hannah is sad. She is weeping. She is not eating. She has lost her appetite. She is fasting. She wants the Lord to deliver her from the situation. Ecclesiastes 3:4 says there is a time to weep and a time to laugh. There is a time to weep and let all the poison and bitterness out. Genesis 43:30 says there is a place to weep as well. They went to Shiloh to offer sacrifices and worship, not to weep and be sad.

Ecclesiastes 3:4 "A time to weep, and a time to laugh; A time to mourn, and a time to dance."

(Genesis 43:30) "And Joseph hurried out for he was deeply stirred over his brother, and he sought a place to weep; and he entered his chamber and wept there."

Every husband wants his wife to be happy, satisfied, to be pleased. In talking about being single or being married, the apostle Paul said that the unmarried are concerned about the Lord, but the married man is concerned about pleasing his wife. A husband likes to keep his wife happy. Hannah was Elkanah's love. He did whatever he could to please her, yet she was not happy. She had deep wounds. She was bitter. She was enraged. She had been violently provoked by her adversary.

How many of us are in situations where the same old contentions have come up day after day. You are tired of dealing with it. There is constant fighting and provocation. There is knit-picking and mocking. There is teasing and half teasing. There is recounting of past failures and mistakes. There are barbed words. There are insults and criticisms. There is open disrespect. There is the putting down of the other person. There are unkind words spoken. How many of us have lived with these circumstances year after year. You come to an end where you reach a point of despair. You want to toss in the towel. That is exactly what the enemy of your soul is trying to do.

Notice Hannah's response to her husband. She eats and drinks with him. She honors Elkanah by ending her fast and eating. It says she arose.

She arose. She got up to go somewhere. We need to stand up against the schemes of the enemy. We must stop sitting and having a pity party. It is time to stand up for what you believe should be happening. There is a time to rest and there is a time to stand up and be counted. Her rival or the enemy of her soul has been tormenting her. Now, it is time for her to stand firm against the schemes of the enemy.

Ephesians 6:10-17 "Finally, be strong in the Lord, and in the strength of His might. {11} Put on the full armor of God, that you may be able **to stand firm against the schemes** of the devil. {12} For our struggle is not against flesh and blood, but against the rulers, against the powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places. {13} Therefore, take up the full armor of God, that you may be able to resist in the evil day, and having done everything, **to stand firm.** {14} **Stand firm therefore,** HAVING GIRDED YOUR LOINS WITH TRUTH, and HAVING PUT ON THE BREASTPLATE OF RIGHTEOUSNESS, {15} and having shod YOUR FEET WITH THE PREPARATION OF THE GOSPEL OF PEACE; {16} in addition to all, taking up the shield of faith with which you will be able to extinguish all the flaming missiles of the evil one. {17} And take THE HELMET OF SALVATION, and the sword of the Spirit, which is the word of God."

{9b} Now Eli the priest was sitting on the seat by the doorpost of the temple of the LORD. {10} And she, greatly distressed, prayed to the LORD and wept bitterly. {11} And she made a vow and said, "O LORD of hosts, if Thou wilt indeed look on the affliction of Thy maidservant and remember me, and not forget Thy maidservant, but wilt give Thy maidservant a son, then I will give him to the LORD all the days of his life, and a razor shall never come on his head."

Hannah goes to the temple and begins to pray. She is greatly distressed. (Distressed, bitter of soul) H4751. mar, mar; or (fem.) marah, maw-raw'; from H4843; bitter (lit. or fig.); also (as noun) bitterness, or (adv.) bitterly:-- + angry, bitter (-ly, -ness), chafed, discontented, X great, heavy.

She prayed and wept bitterly or sorely. The word is bakah which means to weep with tears, or to weep sorely. Her weeping was from deep within her. She was in desperate need for personal healing. There is a tremendous release through tears. Women have an easier time with this than men; we have been too macho and blind to see the a method of God's release. The enemy has kept us blind and in bondage.

In her distress, she makes a vow unto the Lord. Very often we make vows to the Lord when we are desperate. God takes all of our vows serious, no matter when we make them. There is death and life in the power of the tongue and he who loves it will eat its fruit. Jonah made a vow from the depth of the sea inside the whale. Hannah makes a vow from the depths of the situation that she is in.

She says that if the Lord will look upon her affliction, remember her and not forget His maidservant (amah—female slave), but will give her a son (enosh + zera; enosh = man, zera = seed as in harvest; She is asking for a seed to continue Elkanah's lineage.), she will dedicate him to the Lord all his days and a razor shall not touch his head. It is a Nazrite vow.

{12} Now it came about, as she continued praying before the LORD, that Eli was watching her mouth.

The word continue here is rabah, which means to increase, or an abundance. Hannah not only

was praying but was increasing her prayers. She was increasing in her intensity. She was increasing in her length. She was pressing in to the Father. Proverbs 24:10 says if you are slack in the day of distress, your strength is limited. Hannah was not limiting her strength. She was in distress and was increasing in strength as she pressed in to get her need met.

(Continued praying) H7235. rabah, raw-baw'; a prim. root; to increase (in whatever respect):--[bring in] abundance (X -antly), + archer [by mistake for H7232], be in authority, bring up, X continue, enlarge, excel, exceeding (-ly), be full of, (be, make) great (-er, -ly), X -ness), grow up, heap, increase, be long, (be, give, have, make, use) many (a time), (any, be, give, give the, have) more (in number), (ask, be, be so, gather, over, take, yield) much (greater, more), (make to) multiply, nourish, plenty (-eous), X process [of time], sore, store, thoroughly, very.

Proverbs 24:10 "If you are slack in the day of distress, Your strength is limited."

{13} As for Hannah, she was speaking in her heart, only her lips were moving, but her voice was not heard. So Eli thought she was drunk. {14} Then Eli said to her, "How long will you make yourself drunk? Put away your wine from you."

We are to pray without ceasing. How can we do this all day long? How can we pray without disrupting everyone else around us? We can pray like Hannah did, speaking in her heart, moving her lips without disrupting everyone. You don't have to shout to get the Lord's attention.

Eli thought she was drunk. Eli was not very spiritually sensitive and discerning. A priest is a mediator between God and men and between men and God. He must understand people and what they are going through in order to represent them properly. Eli does not understand Hannah. He does not take time to ask questions. Proverbs says it is folly and shame to him who gives a reply before he hears. Eli does exactly that. How many of us do the same thing? We interrupt and give an answer before hearing the other person or before asking them some more questions.

Another observation about this is that Hannah was acting like a drunk. She was uninhibited in her passion before the Lord. She was willing to do anything. Much of the drinking that goes on is to get people loosened up to do things they wouldn't do if they were sober. Some of the drinking is to take away the bitterness of life. But Hannah is drunk in the spirit. She is uninhibited and the bitterness of her life is being taken away by the Lord.

{15} But Hannah answered and said, "No, my lord, I am a woman oppressed in spirit; I have drunk neither wine nor strong drink, but I have poured out my soul before the LORD. {16} "Do not consider your maidservant as a worthless woman; for I have spoken until now out of my great concern and provocation."

{17} Then Eli answered and said, "Go in peace; and may the God of Israel grant your petition that you have asked of Him." {18} And she said, "Let your maidservant find favor in your sight."

So the woman went her way and ate, and her face was no longer sad.

Hannah receives the word with humility. Here is a pompous old priest who has no discernment at all. He accuses her of being drunk. His sons are evil and have a terrible reputation. He is overweight and lazy. The place is in disarray and yet he gives her a word from the Lord and she receives it.

James 1:21 "Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls."

Hannah resumed her every day life. She had accomplished what she needed to get done and now she could resume her activities. Her fast was over. She got the breakthrough she was looking for. Her face was no longer sad. The bitterness was gone. The hurts were gone. She had assurance that God had heard her prayers and was going to grant her petitions.

{19} Then they arose early in the morning and worshiped before the LORD, and returned again to their house in Ramah. And Elkanah had relations with Hannah his wife, and the LORD remembered her. {20} And it came about in due time, after Hannah had conceived, that she gave birth to a son; and she named him Samuel, saying, "Because I have asked him of the LORD."

Arising early—sign of someone who is excited about life. He has things he needs to do. It signifies the person does not want to waste time. It shows initiative and discipline. In this case, she is getting up early to worship the Lord. They have a long journey back to Ramah, but they wanted to get some time with the Lord before they left.

Signs of A Bitter Soul	Causes of A Bitter Soul
Weeping	Unforgiveness
Loss of appetite	Judgement
Sadness	Unresolved Conflict
	Focusing on negatives rather than goal

VOWS

There are 80 references (69 verses) to vows in the Bible, 77 in the Old Testament and 3 in the New Testament. God did significant things with people because of their vows. In the New Testament, Jesus refers to vows one time. His input was that we need to be people of our word. Let our yes be yes and our no be no. It is wrong to promise or make a vow and not fulfill it. It is better not to make a vow. It is a restatement of what Solomon said in Ecclesiastes.

(Genesis 28:20-22) "Then Jacob made a vow, saying, "If God will be with me and will keep me on this journey that I take, and will give me food to eat and garments to wear, {21} and I return to my father's house in safety, then the LORD will be my God. {22} "And this stone, which I have set up as a pillar, will be God's house; and of all that Thou dost give me I will surely give a tenth to Thee.""

(Genesis 31:13) ""I am the God of Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.""

(Leviticus 22:21) ""And when a man offers a sacrifice of peace offerings to the LORD to fulfill a special vow, or for a freewill offering, of the herd or of the flock, it must be perfect to be accepted; there shall be no defect in it."

(Leviticus 22:23) ""In respect to an ox or a lamb which has an overgrown or stunted member, you may present it for a freewill offering, but for a vow it shall not be accepted."

(Leviticus 27:2) ""Speak to the sons of Israel, and say to them, 'When a man makes a difficult vow, he shall be valued according to your valuation of persons belonging to the LORD.'

(Numbers 6:2) ""Speak to the sons of Israel, and say to them, 'When a man or woman makes a special vow, the vow of a Nazirite, to dedicate himself to the LORD,'

(Numbers 6:5) ""All the days of his vow of separation no razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to the LORD; he shall let the locks of hair on his head grow long."

(Numbers 6:21) ""This is the law of the Nazirite who vows his offering to the LORD according to his separation, in addition to what else he can afford; according to his vow which he takes, so he shall do according to the law of his separation.""

(Numbers 15:3) "then make an offering by fire to the LORD, a burnt offering or a sacrifice to fulfill a special vow, or as a freewill offering or in your appointed times, to make a soothing aroma to the LORD, from the herd or from the flock."

(Numbers 15:8) ""And when you prepare a bull as a burnt offering or a sacrifice, to fulfill a special vow, or for peace offerings to the LORD,"

(Numbers 21:2) "So Israel made a vow to the LORD, and said, "If Thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.""

(Numbers 30:2-4) ""If a man makes a vow to the LORD, or takes an oath to bind himself with a binding obligation, he shall not violate his word; he shall do according to all that proceeds out of his mouth. {3} "Also if a woman makes a vow to the LORD, and binds herself by an obligation in her father's house in her youth, {4} and her father hears her vow and her obligation by which she has bound herself, and her father says nothing to her, then all her vows shall stand, and every obligation by which she has bound herself shall stand."

(Numbers 30:8-9) ""But if on the day her husband hears of it, he forbids her, then he shall annul her vow which she is under and the rash statement of her lips by which she has bound herself; and the LORD will forgive her. {9} "But the vow of a widow or of a divorced woman, everything by which she has bound herself, shall stand against her."

(Numbers 30:13) ""Every vow and every binding oath to humble herself, her husband may confirm it or her husband may annul it."

(Deuteronomy 12:11) "then it shall come about that the place in which the LORD your God shall choose for His name to dwell, there you shall bring all that I command you: your burnt offerings and your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you will vow to the LORD."

(Deuteronomy 12:17) ""You are not allowed to eat within your gates the tithe of your grain, or new wine, or oil, or the first-born of your herd or flock, or any of your votive offerings which you vow, or your freewill offerings, or the contribution of your hand."

(Deuteronomy 23:21) ""When you make a vow to the LORD your God, you shall not delay to pay it, for it would be sin in you, and the LORD your God will surely require it of you."

(Judges 11:30) "And Jephthah made a vow to the LORD and said, "If Thou wilt indeed give the sons of Ammon into my hand,"

(Judges 11:39) "And it came about at the end of two months that she returned to her father, who did to her according to the vow which he had made; and she had no relations with a man. Thus it became a custom in Israel,"

(1 Samuel 1:11) "And she made a vow and said, "O LORD of hosts, if Thou wilt indeed look on the affliction of Thy maidservant and remember me, and not forget Thy maidservant, but wilt give Thy maidservant a son, then I will give him to the LORD all the days of his life, and a razor shall never come on his head.""

(1 Samuel 1:21) "Then the man Elkanah went up with all his household to offer to the LORD the yearly sacrifice and pay his vow."

(1 Samuel 20:17) "And Jonathan made David vow again because of his love for him, because he loved him as he loved his own life."

(2 Samuel 15:7-8) "Now it came about at the end of forty years that Absalom said to the king, "Please let me go and pay my vow which I have vowed to the LORD, in Hebron. {8} "For your servant vowed a vow while I was living at Geshur in Aram, saying, 'If the LORD shall indeed bring me back to Jerusalem, then I will serve the LORD.'""

(Psalms 65:1) "(For the choir director. A Psalm of David. A Song.) There will be silence before Thee, and praise in Zion, O God; And to Thee the vow will be performed."

(Ecclesiastes 5:4-5) "When you make a vow to God, do not be late in paying it, for He takes no delight in fools. Pay what you vow! {5} It is better that you should not vow than that you should vow and not pay."

(Isaiah 19:21) "Thus the LORD will make Himself known to Egypt, and the Egyptians will know the LORD in that day. They will even worship with sacrifice and offering, and will make a vow to the LORD and perform it."

(Acts 18:18) "And Paul, having remained many days longer, took leave of the brethren and put out to sea for Syria, and with him were Priscilla and Aquila. In Cenchræ he had his hair cut, for he was keeping a vow."

(Acts 21:23) ""Therefore do this that we tell you. We have four men who are under a vow;"