

*1 Samuel 2:1-10***PREFACE**

Last week I spoke of the passage in 2 Samuel as foundational to Israel associating the future, promised Messiah with the reign of King David, and his subsequent dynasty. While that is certainly true, it does not mean that 2 Samuel 7 is the beginning of the idea of *Messiah as king*. That can be traced back as far as Abraham, in Genesis 17.

In this session we will see how the barren wife of an obscure Levite named Elkanah, dwelling within the territory of the tribe of Ephraim, had her prayer for a child answered by God. And in her song of thanksgiving she prophesied that the Messiah would be an exalted king who would rule over [literally, judge] all the earth. Her miracle child, her gift from God, would become the priest and prophet who would anoint David son of Jesse to be Israel's king, whose dynasty would be extended into eternity by the very Messiah she spoke of in her song of thanksgiving.

In God's economy, great things often come from small beginnings. [Luke 13:18-19]

*Mustard Seeds*

Back in the early 1980s I sat down one day and wrote a simple monologue sketch for the apostle Peter. I showed it to my pastor at the time; he liked it, and it gave him the idea to preach a series on the twelve disciples. So he commissioned me to write eleven more sketches—one for each disciple—which would accompany twelve sermons. This process of writing and rehearsing a new performance every week gave birth to the touring group called His Company, which performed in a number of churches in the Southern California area.

Today the culmination of all that is my His Company web site where all of my scripts and dramatic resources are freely available to all, and have been downloaded and performed—at last count 311,659 times—by people all over the world.

All this has happened *not* because of any genius on my part, but because long ago the Lord had me sit down at my old manual typewriter and pound out a script that gave my pastor an idea for three months worth of sermons. Time and again in His word, as well as in our lives today, the Lord uses the most lowly of His followers to ignite wonderful things for His kingdom. And this is what He did through Hannah, through Samuel, through David, to the Messiah: Christ Jesus.

**“ROYAL MESSIANISM” (KAISER)**

Let's take just a moment to trace the concept of the Messiah as king. There are four stages that move from the general to the specific. Within the covenant of circumcision that Yahweh made with Abram when he was ninety-nine years old—in which He also changes his and Sarai's names—He includes two references to this.

**Have someone read Genesis 17:5-6, 15-16.**

God made the same promise to Jacob.

God also said to him, "I am God Almighty; Be fruitful and multiply; A nation and a company of nations shall come from you, And kings shall come forth from you. (Genesis 35:11)

At this point there is nothing terribly dramatic about these promises. It would only follow that if “a multitude of nations” would come from Abraham through Jacob, there would surely be a few kings in there. But in the second stage the Lord begins to narrow it down.

**Have someone read Genesis 49:10.**

Here the symbols of rule—the scepter and ruler’s staff—are promised to the tribe of Judah. We know this, as we previously discussed, to be a promise that the Messiah would come from the tribe of Judah.

The third stage is one we have not examined in detail [as I said last week, plenty has been left on the cutting room floor]. In Balaam’s words to Balak in Numbers 24, we have an extraordinary prophecy that, among other things, *may* have been the impetus for the magi to follow the star to Bethlehem and the baby Jesus.

**Turn to Numbers 24:17.**

<p>“I see him, but not now; I behold him, but not near;</p>	<p>Balaam sees a man not now present, but some time in the future.</p>
<p>A star shall come forth from Jacob, A scepter shall rise from Israel,</p>	<p>He would be an Israelite, with the symbols of His reign being a “star” and a “scepter.” Early on, Jewish interpreters decided this was a reference to the Messiah.</p>
<p>And shall crush through the forehead of Moab, And tear down all the sons of Sheth.”</p>	<p>This Messiah would subdue and conquer Israel’s enemy, Moab. [Though King David accomplished this, the prophet Jeremiah repeated this prophecy, placing it still in the future.] If “Sheth” refers to Adam’s son, then this could mean the human race as a whole.</p>

Progressively, the promises from God have described a future Messiah who would come out of Jacob, out of his son Judah, who would have the trappings of royalty, and would ultimately crush His enemies. And what is hinted at in Numbers 24 is explicitly stated in Hannah’s prophecy in 1 Samuel—the fourth stage of this progression.

**HANNAH’S SONG**

Some scholars suggest that such a simple woman as Hannah could not have come up with the eloquent theology encompassed in her song. But I have been in the presence of humble men who, in a Spirit-energized moment, have uttered profundities beyond their normal abilities. I have re-read some of my own work, years later, and have marveled at what I wrote. My response is always the same: “Where did *that* come from? That is beyond my wisdom, my insight.” Well, it comes from above, as God supplies whatever is needed in any individual to deliver His message, to accomplish His will.

Hannah has been desperate for a child. Though her husband’s favorite, deeply loved by Elkanah, she has been humiliated by the fertility of her husband’s second wife. She pleads with the Lord to give her a child and He graciously answers her prayer with the birth of Samuel—whose name means “heard of God.”

And Hannah keeps her vow to the Lord: she gives Samuel to Him, into the service of His sanctuary in Shiloh. It is not hard to imagine her exultant joy in this moment; the Lord has answered her prayer for a child and she has just given the child back to the Lord out of her praise and thanksgiving, and her devotion to Him. In that moment she was surely, thoroughly, “filled with the Spirit.” And the song she supernaturally utters reflects the condition of her rejoicing heart.

**v9**

Hannah’s entire song is worthy of our consideration, but for our purpose we will focus on verses 9 and 10. Let’s back up a little and come at it from v7.

**Have someone read 1 Samuel 2:7-10.**

In v2 Hannah declares—

“There is no one holy like the Lord,  
Indeed, there is no one besides You,  
Nor is there any rock like our God.”

—and for most of the rest of this song [considered so because of its lyrical qualities] she exalts the sovereign power of Yahweh. She declares that the Lord is “holy,” and that He is a “rock”—and both qualities are echoed as v9 begins.

*He keeps the feet of His godly ones,*

**godly ones**<sup>nasb</sup>, **saints**<sup>kjvs, niv</sup>, **faithful ones**<sup>esv</sup> = *hasid* (khaw-seed’) = from <H2616> (chacad); properly kind, i.e. (religiously) pious (a saint) :- godly (man), good, holy (one), merciful, saint, [un-] godly; **“one to whom the Lord has pledged His covenant love.”**

**keeps, guard** = *shamar* = a primitive root; properly **to hedge about (as with thorns)**, i.e. guard; generally **to protect, attend to**, etc. :- beware, be circumspect, take heed (to self), keep (-er, self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).

*But the wicked ones are silenced in darkness;*

The Lord God protects those who call upon His name. *He* will deal with their enemies. Those wicked ones will be struck dumb with astonishment [who? me?] when He consigns them to the black abyss.

*For not by might shall a man prevail.*

In a passage from Psalm 33 we hear echoes of this verse in 2 Samuel.

**Read Psalm 33:13-20.**

**v10**

Our modern translations begin v10 with the wicked: “those who contend,” “the adversaries,” “those who oppose.” But K&D point out that in the original text Yahweh is predominate—the emphasis is on Him: **“The Lord—those who contend against Him are confounded.”** [as translated by K&D]

**shattered, broken** = *hataf* (khaw-thath') = a primitive root; properly to **prostrate**; hence **to break down, either (literal) by violence, or (figurative) by confusion and fear [terror]** : - abolish, affright, be (make) afraid, amaze, beat down, discourage, (cause to) dismay, go down, scare, terrify.

*Against them He will thunder in the heavens,*

Hannah, in v10, employs colorful verbs to express the power and sovereignty of God: "shattered," "He will thunder," "judge," "strength," "exalted horn [strength]."

*The Lord will judge the ends of the earth;*

By the third line, the divine Messiah shows Himself: "Yahweh will judge the ends of the earth." As we discussed two weeks ago, Christ Jesus will be the one to judge.

"For not even the Father judges anyone, but He has given all judgment to the Son" "Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live. For just as the Father has life in Himself, even so He gave to the Son also to have life in Himself; and He gave Him authority to execute judgment, because He is the Son of Man." (John 5:22, 25-27)

Thus, here in v10 of Hannah's song is the Messiah, and He is very God (Yahweh). But where Messiah is more obviously revealed is in the last two lines of v10.

*And He will give strength to His king,*

That is, *Yahweh* will give strength to *His* king—the one of *His* choosing. Certainly in the more immediate future this can be a reference to an earthly king—namely, King David. But the phrasing is unmistakably Messianic.

*And will exalt the horn of His anointed.*

In the Bible "horn" is symbolic of strength, and is taken from oxen whose strength is in their horns.

A firstborn bull—he has majesty, and his horns are the horns of a wild ox; with them he shall gore the peoples, all of them, to the ends of the earth; they are the ten thousands of Ephraim, and they are the thousands of Manasseh. (Deut. 33:17 ESV)

In v1 Hannah declared, "My horn is exalted in the Lord," and here in v10 she closes her song with "Yahweh will exalt the horn of His anointed." That is, the Lord God will make His anointed king strong and powerful.

Now here's the time frame for all this:

- Birth of Samuel / Hannah's song: 1100 BC
- Birth of David: 1040 BC
- Birth of Christ: 6 BC

David will indeed be a strong king, but only the Christ will "judge the ends of the earth." It will be the Lord's anointed—the Messiah—who will be exalted.

For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:9-11)

**Genesis 17:5-6**

5 “No longer shall your name be called Abram, But your name shall be Abraham; For I have made you the father of a multitude of nations.

6 “I will make you exceedingly fruitful, and **I will make nations of you, and kings will come forth from you.**”

**Genesis 17:15-16**

15 Then God said to Abraham, “As for Sarai your wife, you shall not call her name Sarai, but Sarah shall be her name.

16 “I will bless her, and indeed I will give you a son by her. Then I will bless her, and **she shall be a mother of nations; kings of peoples will come from her.**”

**1 Samuel 2:7-10**

7 “The Lord makes poor and rich;  
He brings low, He also exalts.

8 “He raises the poor from the dust,  
He lifts the needy from the ash heap  
To make them sit with nobles,  
And inherit a seat of honor;

For the pillars of the earth are the Lord’s,  
And He set the world on them.

9 “He keeps the feet of His godly ones,  
But the wicked ones are silenced in darkness;  
For not by might shall a man prevail.

10 “Those who contend with the Lord will be shattered;  
Against them He will thunder in the heavens,  
**The Lord will judge the ends of the earth;**  
**And He will give strength to His king,**  
**And will exalt the horn of His anointed.”**

*The Son Who Would be King (3)***Matthew 1:1-6**

1 The record of the genealogy of **Jesus the Messiah**, the son of David, the son of Abraham:

2 **Abraham was the father of Isaac, Isaac the father of Jacob, and Jacob the father of Judah and his brothers.**

3 Judah was the father of Perez and Zerah by Tamar, Perez was the father of Hezron, and Hezron the father of Ram.

4 Ram was the father of Amminadab, Amminadab the father of Nahshon, and Nahshon the father of Salmon.

5 Salmon was the father of Boaz by Rahab, Boaz was the father of Obed by Ruth, and Obed the father of Jesse.

6 **Jesse was the father of David the king.** David was the father of Solomon by Bathsheba who had been the wife of Uriah.

**2 Corinthians 5:10**

For **we must all appear before the judgment seat of Christ**, so that each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.

**Revelation 17:14**

“These will wage war against the Lamb, and the Lamb will overcome them, because **He is Lord of lords and King of kings**, and those who are with Him are the called and chosen and faithful.”