

“PPP-Adoration”

Grace and Peace to you from God our Father and from our Lord and Savior Jesus Christ, Amen. We have come to the end of the PPP sermon series and just a quick recap- It all began with Jesus 's disciples asking Him to teach them how to pray. From there we've seen Daniel's prayer, we've seen the prayer of Hezekiah. Last week we saw Jesus's high priestly prayer and we tied that to the prayer of Jabez where Jabez asked God to increase his territory within God's Kingdom, his responsibility in God's Kingdom.

Today we meet Hannah and well let's just put it into the context of today. You have got to say this about God. He's inclusive, and He's equitable because we're dealing with a woman, and a woman's prayer. We find it in first Samuel chapter one. Just laying the groundwork Hannah was married to Elkanah. Elkanah had two wives. The first was Peninnah and we read and Peninnah had children. His second wife is Hannah and we read, but Hannah had no children. This led to a problem. Let me read it for you word for word and pay attention to how this is written. Her, that is Hannah, her rival used to provoke her grievously to irritate her because the “Lord” had closed her womb. So much in so few words. Basically, Peninnah had pointed out to Hannah, God's against you. You have no children. And there was a rivalry here as a result of that; and Peninnah did this just to irritate her because she saw that it grievously hurt Hannah. What a great relationship!

We continue to read about Elkanah that whenever Elkanah sacrificed, or he went to the Tabernacle, or to the temple to offer sacrifices. From that sacrifice they would have a meal and he gave portions to Peninnah and her children but gave double portion to Hannah. Why? I quote, “because he loved her.” Now you see why they are rivals, Peninnah and Hannah; and why there was grievous hurt and this irritation and playing God's name into it. And so we continue, and we read about this worship, going to God's house. “So, it went on year after year as often, as she Hannah, went up to the House of the Lord, she Peninnah, would provoke her. And it got to the point where we read that therefore Hannah wept and could not eat. Not would not, she was so upset that when she ate it just made her sick and probably resulted in terrible cramping or throwing up.

Elkanah saw this and he asked her why. Why do you weep, why aren't you eating, why, am I not more than ten sons to you? But that didn't seem to bring an

answer. But back to God's house they went. This time Hannah went by herself later on, to pray. And we read that she vowed a vow. She promised to keep her promise, and she prayed. And listen to this prayer; like Daniel, like Hezekiah, like Jabez, she starts out again who's being prayed to? "Oh Lord of hosts." Literally that's Yahweh, the Great I Am over all. If you will indeed look on the affliction of your servant and remember me, and forget not your servant, but will give to your servant a son, then I will give him to the Lord all the days of his life and no razor shall touch his head."

Notice she doesn't say me, it's your servant. She refers to herself as God's servant and takes herself out of it. It's all about God, the Lord of hosts, and she would like the Lord of hosts to give her a son and if so, she promises to keep her promise, to give the son back to the Lord. This is a Nazarite vow, totally dedicated to the Lord. As she was praying Eli, the high priest was there and saw her, saw that only her lips were moving, and it was like that, and he took her to be drunk in church. And so, he rebuked her saying how long would you go on being drunk? Put your wine away from you! And she comes now by saying to Eli; "you white, patriarchal, man..." wait, no, that's not what she said. She says, "No my Lord," she is respectful to the person who has just wrongfully judged her. I want you to think about that. Do we see people today addressing others who have wrongfully accused them of something in a respectful manner? In fact, how often do we see people today even addressing anybody in a respectful manner, no matter what? But here she is, she's falsely assumed to be wrong and judged, responding in total respect. "No, my Lord." And I love how she puts this. "I've not been pouring out wine, but my soul, I've been pouring out my soul to the Lord. Do not regard me as a worthless woman." Wow, she nails the mindset of Eli! But she continues and says, "do not regard me as a worthless woman, but as one speaking out of my great anxiety and vexation." I'm struggling and so I'm going to the One who can make a difference, to the LORD. And Eli hears this, her respectfulness, her explanation and he says, "go in peace and the God of Israel grant your petition." And in due time, we read, due time means God's time. Hannah conceived and bore a son Samuel. And she says, 'he's named Samuel because I have asked for him from the Lord.'

Now, I just have to stop there again. I want you to think about in all these things I've said here, how many times does she use the term God? She doesn't. It's always "the LORD" and it's always capital L, capital O, capital R, capital D, that's the name YAHWEH. You see, Hannah realizes that there's lots of gods out there and if you say I'm praying to God, people are going to be saying, yes, but which god? She is extremely specific in everything she says by using God's name YAHWEH. Because He is the living God and she has this son, it's from the LORD, not just god. She doesn't want people to misunderstand. It's from the LORD and when Samuel

was weaned; so, about 2-3 years old at the very most. She fulfilled the vow and took Samuel back to Eli. She gave her son to the high priest and prayed.

Now listen to this prayer: "My heart exults in the LORD." She has just given her son that she prayed for to the Lord, you would think she would be crying and depressed, and going why did I vow a vow? But no, she exults in the Lord! "My heart exults in the Lord. There is none holy like the LORD, there is none besides you oh LORD, there is no rock like our God." So now she uses the term God, why because she's making comparison to all the other gods. There's none like our God, why? He's the LORD. He's the Great I AM. The LORD is a God of knowledge. All those other gods, they know nothing. But our God, He knows everything. He's omniscient. By Him actions are weighed. He's active, He's in our lives and He looks deep into our hearts. The Lord kills, now we saw that with Hezekiah the 185,000 Assyrian soldiers. The Lord kills and brings to life. He brings down to Sheol, or the grave, and raises up. Dear Hannah already knew that God is the God of life and resurrection. She continued, the Lord brings low, and humbles. She sure knew about that. She was humbled in her lack of having children. The Lord exalts, and she knew that too. The pillars of the earth are His. Have you noticed how Daniel, how Hezekiah, how Jabez, they refer to God not just as Lord, the Great I AM, but He's the creator. So much of our theology our doctrine rests on God as Creator. And the Lord guards the feet of His faithful, He breaks his adversaries to pieces, and the Lord will judge the ends of the earth. Why? Because He's the creator. He's the beginning and He's the end.

And then she comes to the most remarkable part of the prayer-the LORD will give strength to His king. When you hear that, you probably say 'yeah, he did that with good old King David, and king Hezekiah,' and wait a second Hannah predates all of them. Hannah gave birth to Samuel. Samuel was the one who ended up anointing the first king of Israel. So, when she says, 'He will give strength to His king,' there is no king yet except for the King of kings, Jesus the Messiah. Really Paster Matt, is that what she's talking about? He will give strength to His king and exalt the power of His anointed. He'll exalt the power of Jesus to the point that Jesus will rise from the dead the resurrection, that Hannah was speaking about. And that's the end of the prayer. Has she asked for anything? No like Daniel, like Jabez, Hannah is well versed in scripture, and she understands that everything she has comes from God; and therefore 100% of the credit goes back to God. This is a prayer of blessing. Blessing God, giving God that good word. She never even mentions you know herself, that it is all God related, your servant, your servant, your servant. When you think of Hannah in her prayers you can understand why

the scripture says, "Oh bless the Lord, oh my soul and all that is in me bless your holy Name.

So, what can we learn from this great woman? Adoration. Adoration of God is gratitude, she adores God, and she does not hesitate to put it right to God how much she adores Him because of all He is. But from this great woman we can also learn to say what you mean, be honest with God just like Job was. We hear about him in our Bible class on Sunday mornings. Say what you mean and mean what you say. Hannah vowed a vow; she followed through on it. And so, we take Hannah and we now fast forward to our gospel this morning and we have Jesus meeting ten lepers.

"Master," starting out right, "have mercy on us." Only God can give mercy. Jesus words are very simple. "Go show yourself to the priest." In other words, follow the law. I'm going to heal you, but it's the priest who has to say you're no longer leprous. So, go show yourselves to the priest. Now it's in their hands, do they have faith? They do, they go and as they go, they are healed. And what happened? Well nine of them went to the priest, just like Jesus had said. One returned, doing what? I think this person may have been well versed in scripture and knew Hannah, returned praising God like Hannah, like Daniel, like Hezekiah, like Jabez, praising God, giving thanks to God just like our other powerful prayers. And he fell on his face at Jesus feet, the sign of a humble servant acknowledging and saying, 'my Lord.' And we read that he was a Samaritan, how fitting. We have a woman, a worthless woman, Hannah. We have a Samaritan, part of the lost northern Kingdom tribes, the ones who were looked down and yet we look at both Hannah and this Samaritan, unclean on top of it all, awesome responses - adoration, servanthood, its all about the Lord; not just a god, the LORD, the Great I AM.

And so today, dear brothers and sisters in Christ, we may look around our sanctuaries and we may see there's plenty of room for more people. We're three small congregations brought together through the power of the Spirit, the love of Jesus, as one. And yet, still small. But what can we do? We can be like Hannah, we can be like that leper, we could be like Daniel, we can be like Hezekiah we can be like Jabez; and we can join together and say, "oh come." We might be small, but we know the LORD. "Oh come, let us adore Him, tell Him who we really know He is.

In our Saviors' Name, Amen.