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SUMMARY KEYWORDS

shalom, peace of house, will of God, prayer, Elkanah, Peninnah, Hannah, bitterness of soul, spiritual discernment, contentment, worship, vow, Nazarene, Eli's mistake, Lord of hosts

SPEAKERS

Baruch Korman, Intro Voice

Intro Voice 00:03

Shalom and welcome to via hafte yesrael, a Hebrew phrase, which means you shall love Israel. We hope you'll stay with us for the next 30 minutes, as our teacher, Dr Baruch, shares his expository teaching from the Bible. Dr Baruch is the senior lecturer at the Zera Avraham Institute based in Israel. Although all courses are taught in Hebrew at the institute, Dr Baruch is pleased to share this weekly address in English. To find out more about our work in Israel, please visit us on the web@loveisrael.org That's one word, loveisrael.org Now here's Baruch with today's lesson.

Baruch Korman 00:42

There is a concept in Judaism called shalom, by it, which means peace of the house, and that is a very important blessing for every family, that there be peace. But remember something, the word peace just doesn't mean an absence of conflict, but peace is related to the will of God. So if you really want peace at your house, you must be committed to the will of God. And we are going to see that through prayer, that family was brought into the will of God. What God desired for that family through prayer came about. Well, with that said, take out your Bible and look with me to First Samuel and chapter one, the book of First Samuel and chapter one. Now we left off last week with the other woman. And by the way, that woman is an additional wife. This is not God's plan. There was disobedience in the fact that El cannot take an additional woman. But nevertheless, as a result of that, there was not peace at the home. We saw how this woman, Penina, how she would provoke Hannah, how she would agitate and bother her, all because Penina, she had sons and daughters, but Hannah did not. And therefore every year when they went up to the house of God, specifically the tabernacle in Shiloh, we see the same scenario repeating, where this woman by the name of Peninnah, where she would bother, harass, agitate, Hannah, and what was Hannah going to do? Well, we learn a very important principle when you are discouraged, when you do not have peace in your soul, when you are experiencing something that you believe is not God's will for your life, what should you do? As we're going to learn that is a call to pray. And the question that we want to ask ourselves is this, does the man of God, and here I'm speaking about the priest of God by the name of Ellie, does he have discernment? Well, we've already saw last week that his two sons were not godly. They were not committed to the truth of Scripture. And the question is, is their father any more righteous, any more discernible in the things of God? So with that said, take out your Bible and look with me to our first verse, verse eight. Word says here. And

Elkanah said unto her, Woman, now that word, woman is not a word of of unpleasantness. It is an acknowledgement, and could be translated simply wife. He is speaking in a proper way to Hannah. What does he say? Look again at verse eight. Elkanah said to her wife, Hannah, for what do you cry and for, what do you not eat and for, what is your heart evil? Now, this term evil heart doesn't mean that there is something bad about Hannah. What it means simply, is this, when you have an evil heart, your heart is not firmly set upon God's will. Now, what is the context for this? We should already know they have gone up to Shiloh for worship, and we see that Hannah, she won't eat, she will not. Stop crying. She is agitated. Yes, she has good reason for this. But here's the point, we need to overcome our circumstances, and how do we do that? By worshiping God. And the fact that she is weeping and that she refuses to eat all of this shows that she is not focusing upon God. Let me share with you a biblical truth. We all have problems. We all go through difficulties, and sometimes those difficulties are very, very hard to handle. We have things that happen in our life that that ruin from a short term perspective our life, we are miserable, we are downcast. We may go into a type of depression and discouragement. Things can be very bad, and when that happens, well, my compassion goes out to anyone in that situation, but realize it is through worship that we find a change, first and foremost, a change in ourselves, and it's only when those difficult circumstances change us and brings us into submissiveness to the will of God. Then and only then can we expect that God goes to work and bring a change in what we're experiencing. So there is a spiritual law when you are in a unpleasant, a difficult situation, when you are going through a personal tragedy, and again, my heart goes out to you. It is very unfortunate, but realize that nothing happens in a vacuum. There is a reason for this. Doesn't mean that you're guilty. It may be, but it doesn't mean that necessarily we have an enemy, and sometimes, when we are walking faithfully, we are obeying God, the enemy will come against us, and we, through him, might experience very difficult things, but God is greater. But again, if there's going to be a change, realize that change begins with you, those circumstances, that hardship is there to change you and bring you into alignment with the will of God. And we're going to see that in this example from the text. Look again at our verse, verse eight, after saying these three questions, he says, surely I am good to you. That's literally what it says. Now, because of a letter and I'm speaking about the letter men in the Hebrew language, we could translate it somewhat differently, because the letter men in this case, has to do with than or better, and therefore we could translate it this way, he says, surely, I am better to you than 10 Sons. Now 10 has to do with wholeness or completion or something in its entirety. And what he's saying is this, my love to you, my commitment to you. Yes, I understand that there's a lacking in your life that you are grieved because of the fact that there is no children for you. But nevertheless, he says, I am here, one of the things we need to learn. And Paul teaches us this. We need to learn the secret of being content with God in whatever circumstance, stance, whatever situation we find ourselves experiencing. Here again, it's not easy. It can be very difficult to find contentment when you're suffering, when you're miserable, and what you feel that that you have a right to what should be God's will for you you're not experiencing. And again, I don't want to be unsympathetic. I don't want to have a hard heart. Fact, quite the contrary, I grieve for the suffering that you may be going through, but realize God is able to change it, and he's willing to change it. But again, that change begins with you. Look now to verse nine.

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Hannah got up after she had ate in Shiloh and after she had drank and Eli the priest. Peace is sitting upon the throne. Now this is important, because as she and she simply submitted to what her husband

said. He says, Why don't you eat, why don't you drink? Why are you weeping? All of these questions, and what does she do? Eventually, even though she didn't want to, even though she didn't feel like it, she did indeed eat, and she did indeed drink, and afterwards, she gets up and notice the context suddenly, almost abruptly, we have a mention of the priest Eli, and he is there sitting upon the throne. Now, why is that important? Because he has responsibility, he has leadership, and therefore he's going to be evaluated. Now we've already seen I've read ahead. I know that his two sons are not godly men, and therefore we want to find out is Eli a godly man? Notice what the scripture says He is sitting upon the throne at the door post of the sanctuary of the Lord. Now it's not the normal word for the temple, but it's word Hey, how, which usually has to do with the sanctuary and perhaps the Holy of Holies. He is at a very significant place, and that place is very close to where the presence of God would dwell. Now the question is this, is he going to show and reveal to the reader, that's you and me, that he is sensitive to the things of God, and that he's going to make decisions. He's going to be a leader that manifests the presence of God. Well, as we probably know he is not, he doesn't have spiritual discernment, and that's probably why his two sons do not have spiritual discernment. Notice what the text says, verse, 10, and she bitterness of the soul, and she prayed. Now we see something. We see a wonderful principle. She had a bitter soul. Why? Because of her circumstances, because of that other woman, Elkanah, other wife who would torment her, mock her, agitate her, bother her, all of these things to the degree that the Word of God says that this other woman was her enemy, her rival, her opponent. Shouldn't have been a competition, but there was no Shalom by it. There was not peace at this home. And even though she had a bitterness of a soul, what did she do? She prayed this is the right thing when you have a spiritual bitterness, bitterness of the soul. The soul is a spiritual word. What should you do? Just don't let it continue. Don't let that bitterness fester and bring about a spiritual corruption. What is the solution for a bitter soul to pray. This is the principle that we're learning here. And she prayed unto the Lord, and she was utterly weeping. Now if you look at the original language, you have the word for crying or weeping twice in two different grammatical constructions. And when that appears, it lets us know that she was intently weeping. She was utterly weeping. She was overcome with sadness, that bitterness of the soul, and she was expressing that, but doing so properly before the Lord. Look now to verse 11. Now the next thing we see is a commitment. In fact, she is going to make a few commitments to the Lord. When things are not going right in your life, you may be going through a very challenging time, what should you do? Well, pray. But more than that, reaffirm a commitment to the Lord. In fact, make a new and a greater commitment to the Lord. What you are willing to do if God responds, but be sure. To pay those vows, to to not ignore what you say. Look at the next verse, verse 11, in the same way that that she twice. It says she was utterly weeping. It says here and she vowed a vow. Again. That two words for vow repeats themselves twice, and she utterly vowed. Literally, she vowed a vow, and she said, O Lord of hosts, if you will see now again, the grammatical construction is repeating over and over, because that word see appears twice. So if you will intensely, or if you will utterly see, and this is to take notice of my situation. That's what she's asking the Lord to do. So she says, if you will see my affliction of your maidservant. Notice that your maidservant, she is showing that she is interested in serving God, that she is committed to the will of God, that she is going to act in a way to fulfill the purposes of God. So she says, if you will utterly look on the affliction of your maid servant and remember me, and do not forget your maid servant,

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but will give to her your maid servant. And what is she's asking for Zerah anishin, which means an offspring of of human beings. She is praying for a child. Now understand the biblical terminology. The Bible says that children are the fruit of the womb, that they are a blessing. What she is wanting is God to bless her and to bless her with a child. More specifically, she does not use the female form of an offspring, but the male form. She wants a son. Now what's interesting is this word for son is also the same word that you see. The same root is being used here when we talk about the Passover offering zerua. This is word Zerah, but it's from the word zerua, which also is translated the arm of the Lord. But it's just an extension. It's an offspring, and it has to do with the most basis. Way to translate that is seed. She wants, a seed of men. She wants a son, and she says, I will give him unto the Lord all the days of his life, and notice another commitment. Not only is she committed, but she's saying, If, O Lord, You remember me, remember that word for remembering is a covenantal word. She wants, covenantal promises. She wants the blessings that she should have as a member of God's covenant family. Now, what is she doing? She is praying in the will of God. Why do I say that? What is God's Will says in the book of Genesis? In fact, it is the first commandment that's mentioned in the Scripture, Be fruitful and multiply. That is what she's praying for. That is the will of God. What is she doing? This difficulty, this hardship. See, she was suffering. She was barren, but it doesn't say anything about her prayer life. But now what is she doing? She is agreeing with God. God commands Be fruitful and multiply. We are not told in the scripture that she had been praying before this, but it was because of the context of being at the house of the Lord that tabernacle and enduring this this bitterness that she was brought to her knees, what a powerful place to be upon your knees. And she's agreeing with God. That's what prayer does. Prayer and worship changes us so that we agree and we seek the will of God. That's the power of prayer. And she says, if you will give me this this offspring, this son, I will give him to the Lord all the days of his life. And notices further commitment and a razor will not go up upon his head. What. What is she saying? Well, she's making a specific vow. She is saying that this son of mine is going to be a Nazarene now, very similar to Shimshon or Samson. This is what we find that the wife of Manoah. That was Samson's father, Manoah. This is what the mother wanted, and this is what God, through a prophet, told this family to do, that he should be a Nazarene from his from his womb, from the womb. So this is the same thing. It shows a commitment. Look now at verse 12, and it came about that she multiplied to pray before the LORD. Now very interesting, that she was multiplying to pray, meaning that she was praying over and over and over for this situation, she was multiplying her prayers. In other words, now that is a good thing to do. What does the Scripture say we are commanded to pray without ceasing? And she was doing that. She was showing her commitment to the Lord by praying to him, she was also demonstrating her faith in the Lord by taking her problem, taking that bitterness, taking her situation, and setting it before the Lord by means of prayer. Look again at verse 12, and it came about that she multiplied to pray before the LORD, and again, almost out of expectation. Once again, Ellie the priest, is mentioned, and it says, Ellie showmer. What is that he is watching now? Again, I didn't mention it a few times, but whenever the Hebrew is in the present tense, some of the Christian scholars would say it's a present participle. And that's fine, two different terminology for the same grammatical construction. Whenever we have the present tense or a present participle in Hebrew, it makes that passage emphatic. It emphasizes what is being said through that grammatical construction. And we see here that Ellie he was watching, guarding, observing whatever word you want to translate with this word, lishmore, and notice what it says her mouth. Now he was observing. Now this word showmer means to observe something, guard something, watch something exceedingly careful. So he was being exceedingly careful in watching what she was doing, this multiplying of her prayers, and it says she was

watching her mouth, verse 13 and Hannah. She is speaking from her heart. Now that means, concerning her heart, we would say in English, from her heart only, her lips were moving, but her voice was not heard. Now, this is because she was very intense in this prayer. She wasn't making a sound with her voice. She was just moving her lips and remember, she was pouring out her heart unto the Lord. And we're going to find even though, in a moment, we'll see that the priests, the so called man of God, did not have discernment. He wasn't judging properly. God heard her prayer, and God responded to her prayer, but notice what it says here.

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And Ellie thought that she was drunk now. I mean, you couldn't get a more different perspective, what was she doing? She was multiplying her prayers before the Lord. She was broken. She was grieving. She was miserable. She had that, that bitterness of the soul. And what was she doing? Exactly the right thing. She took her grief, her sorrow, her agitation, her difficult situation, she took it before the Lord in prayer, a wonderful a proper thing to do, but the man of God didn't discern it. Instead of being a. Able to recognize that this woman was a woman of prayer. What did he think? He thought that she had become drunk and was at the house of God, drunk and and there acting in this way. Look at our last verse, verse 14. Now again, this just shows how far from the truth Ellie was verse 14, and Ellie said unto her, until when? Until when or how long is how some Bibles translated, but literally means Until when will you be drunk. And then he gives her a command. He tells her to do something. Look at the end of verse 14. He says hasiri, which means, remove, take away your wine from upon you. Now he thought the motivation, the cause of her behavior was intoxication from wine. So far from reality, it shows it informs reader, this priest didn't have discernment, and because he didn't discern the things of God properly, it shouldn't surprise us that his two sons, as we'll see later on in in this early part of First Samuel, neither did his sons discern the will of God, and neither did they behave properly as as Father, as son, they were far away from being able to discern the reality of a situation from God's perspective, they did not discern her spirituality. In fact, he this high priest, Ellie. He attributed to what he attributed to drunkenness, how wrong he was Notice again, he commands her, remove your wine from upon you. Well, wine had nothing to do with this issue. It was because she in faith she as and how is she referred to, and how does she refer to herself as a maid servant, as someone who is committed to the Lord, and she calls him the Lord of hosts, which is speaking about how with Him, all things are possible. Some would say this Lord of Hosts shows her understanding her faith and understanding the identity of God, that With God, all things are possible. So she is a godly woman that responds godly to her situation.

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