The Mom Who Overcomes — Delivery Transcript

1 Samuel 1:1–20 (CSB) · Wes Terry · Sunday, May 9, 2021 · *We Will Overcome*

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So when I was getting ready for the Mother's Day message this last week, I was struggling and struggling and struggling to try and make our current series, We Will Overcome, in the book of Revelation, I kept trying to make it fit and I just could not seem to do it. So I texted Brian and Griffin on Monday and said, I just don't think I can do this. If I preach this message on Mother's Day, number one, no one will actually hear the message of what it actually says. All they'll remember is that was the worst Mother's Day sermon they had ever heard.

And so I think I'm going to change gears because the whole point of the text that we were going to be looking at this morning was a church who had the reputation for being alive, but they were in fact deader than a doornail. And I thought that's not a very encouraging message for Mother's Day. Even though some moms probably feel deader than a doornail, though they may look alive, that's not quite the whole point of the text. And I thought, so maybe we should do something different. So we're going to look at a passage in 1 Samuel chapter 1, if you want to take your Bible and turn there, a story about a mom in the Old Testament.

As you're turning there, if you think back to your growing up days and what you might call the momisms that you grew up with, whether it was your biological mom or foster mom or whatever mom played the role of mom for you, those sayings that were unique to your mom, we all have different ones. Each time I've preached this message after the service, somebody comes up to me and says, Here's what my mom used to say. Some of the more common ones that maybe your mom used to say are things like, I brought you into this world so I can— what?

Take you right back out. I think probably every mom has said that in a moment of weakness in their life. My mom— actually, my mom didn't used to say this. This was a mom that was

kind of a mom to me. In addition to my mom, I used to stay over at this friend of mine's house. They were a farming family. And we would stay up all hours of the night playing Nintendo and when we got a little older doing things we probably shouldn't have been doing. And staying up way too late.

And she would wake us up, I mean, early, early, early, like five in the morning, throw off the covers, turn on the lights, blaring radio, and we were kind of like, why are you waking us up? And she would say, it doesn't matter what time you go to bed, you still got to get up at the same time. She'd say just like that. Same time. And I'll never forget that statement. I was like, oh, I'm never staying the night over here again. It was just so bad. So one of the things my mom did used to say was, you don't know you don't like it if you don't try it.

If you're too sick for school, you're too sick to play. I got that one a lot because I'd try to stay home from school. Do your dishes, brush your teeth, flush the toilet. My mom used to say, I'm your mother, I'm not your maid. And my mom says that too: I'm not your mother nor your maid. So it's kind of catchy. They kind of just go with it. What were your mom-isms growing up? And hopefully you have some fond memories of your mom. Even if your biological mom wasn't around, maybe somebody stepped in and played that role.

Moms are influential. They are probably, if not the most influential, one of the most influential forces on the face of the planet. Moms are just tremendously impactful on human beings at that very early age. I read a quote this week that said, a nation is not greater than their moms, because they are the makers of men. Pretty good quote. And it's sad to see in our culture that we've devalued, not only have we devalued children, we no longer think of children as a blessing from the Lord, but rather an inconvenience that needs to be managed and controlled.

Now we kind of see motherhood as a less-than calling. We think of stay-at-home moms as a less than kind of calling or less-than kind of role. The elevation today is on making money and having a career and being successful in those lights. And the whole vision of motherhood has been rejected, whereas the Bible exalts motherhood, the Bible exalts children as a blessing from the Lord, and even says women will be saved through childbearing. Now don't get me to guessing what exactly that means. I don't think that if you have a kid you're automatically going to heaven when you die, but that there's something about raising of children that shows you the love of God and the truth about Christ in a significant and profound way so that you are sanctified and made holy through the calling of motherhood.

So it is a high calling, a holy calling, a serious thing. And for those of you who are moms, we want to honor you. Now what we're going to do this morning is look at Hannah. Hannah was not always a mom. In fact, some of you may identify with her pain because she wanted to be a mom more than anything else in the world. But she was childless. She had a barren womb.

The Lord had closed her womb and was not going to open it. And she struggled and struggled and struggled with that reality where she wanted a kid more than anything else in the world, and the Lord seemed like he would not give it to her.

And the way that she confronted that challenge, the way that she overcame that hardship in her life, I think shows us a whole lot about God's original design for motherhood. If you're going to be a mom in the way that God wants you to be a mom, if you're going to flourish in motherhood, then you have to learn the lessons that Hannah learned. And so the Bible exalting motherhood is going to powerfully illustrate God's design for motherhood through the life of Hannah. So if you got your Bible, 1 Samuel chapter 1, to kind of give you an idea of the context behind the text, Israel at this point in time was a nation in crisis.

They were in a bad way economically, they were in a bad way spiritually, socially, in every way. They didn't have a king. They were kind of a ship without a rudder, if you want to use that terminology. It was the time period of the judges, which, if you read the book of Judges, it says that everybody did what was right in their own eyes. So kind of a relativistic morality. If it's true for you, it's good for you. If it's not true for you, then don't worry about it. Kind of live out your truth.

And everybody was living out their truth and the nation was in disarray. Even the people who were supposed to be reliable, like the priest and the priesthood, they were immoral and corrupt and they were sleeping around with all sorts of different people. They were having sexual intercourse on the temple steps, in the temple courts. It was just out-of-control wickedness. That is the world into which Hannah was born and raised and she finds herself, not surprisingly, in a marriage that had deviated from God's design because she got herself involved in a polygamous marriage with a man by the name of Elkanah, and Elkanah was married not only to Hannah, but to another woman by the name of— so let's read in 1 Samuel chapter 1 verse 2.

He had two wives, the first named Hannah and the second Peninnah. Peninnah had children, but Hannah was childless. This man would go up from his town every year to worship and to sacrifice to the Lord of Armies at Shiloh, where Eli's two sons, Hophni and Phinehas, were the Lord's priests. So essentially every year they would take the big trek to, in this case, Shiloh. It's kind of like the big city. It would be like going from Roby to Abilene, because that's where the real church is. Like the big church is.

And so they had big temples and like that's where you'd go to offer your sacrifice to the Lord. Every time they would offer the sacrifice— like on the Day of Atonement, they wouldn't get any of the meat back, but on the freewill offerings you would get some meat back. So you would take care all year long to raise that goat or cow or whatever it was, offer it to the Lord, and you would get a bunch of meat back and they would have a big old feast. A big party, kind of celebrating God's goodness over the past twelve months.

Well, every time that this happened with Elkanah, he would take both of his wives up there and have this big feast and every time it happened it would produce a great deal of turmoil and dysfunction because Hannah could not have children, but Peninnah did. Hannah had a unique love from Elkanah. Elkanah loved Hannah romantically, but he did not love Peninnah. So one— I almost said one chick— one girl had the children, the other girl had the husband's heart. And look at chapter 1, verse 4. He kind of elaborates on the story.

Whenever Elkanah offered a sacrifice, he always gave portions of the meat to his wife Peninnah and to each of her sons and daughters. But he gave a double portion to Hannah— look at this— for he loved her even though the Lord had kept her from conceiving. So you notice the partiality that Elkanah is demonstrating towards these two women. One had the children, but he truly loved Hannah, even though she couldn't have any children. That of course created jealousy in the heart of Peninnah. She was kind of mean-spirited. Even her name sounds like a wicked lady, right?

Peninnah. Don't ever name your daughter Peninnah. Her rival would taunt her severely just to provoke her. You might circle that word. It's an interesting Hebrew word. She would just taunt and taunt and taunt and pick. Because the Lord had kept Hannah from conceiving, year after year, when she went up to the Lord's house, her rival, Peninnah, taunted her in this way. It would be so aggravating to Hannah that she would fall into a puddle of tears, she would weep and not eat, and then Elkanah, like a man who never understands, would come up to her and say, Hannah, why are you crying?

Her husband, Elkanah, would ask, why won't you eat? Why are you troubled? Am I not better to you than ten sons? All right, so you got one man, two wives. One wife has children, the other wife is barren. One wife he loves romantically, the other wife he's just kind of using for carrying out his seed, essentially. It creates a great deal of jealousy between Peninnah and Hannah. So every year when they'd go up to the big feast where they would sacrifice and give worship to God. They'd have this big party and just imagine Peninnah and Hannah in the kitchen talking about what's about to take place with the party and Peninnah is just taunting and bickering and saying things like, You may have his heart, but I've got his kids.

You may have date night, but I've got a future with him. He may love you romantically, but he'll never have any kind of lasting, meaningful future with you. It'll only be with me because I'm the one that possesses the children and you know how things work in our culture, Hannah. If you don't have children, you aren't anything. He's going to soon grow tired of you. He's going to soon reject you. You're a nobody, you're a nothing, you're— just imagine what she might have said. I don't always need to say the things that come to my mind.

It was a constant irritation for Hannah. Like the dinging of a car when you're not wearing your seatbelt or if you left your keys on. If you left your keys in the ignition, just remember that ding, ding, ding. It's just that constant dinging. That was the case in Hannah's life from

Peninnah. And it says that it was so bad that it provoked her in her soul, which sounds a little bit underwhelming, but it's an interesting Hebrew word. Everywhere else that Hebrew word is used, it talks about a big, violent storm.

Like, imagine if you're on a boat in the sea, and this huge storm and huge winds and waves, just kind of this violent overthrow, this dark night of the soul, this stormy soul, that's the description of Hannah's heart. And it would be so devastating and so bad that she would, even though she tried her hardest during that feast day when everybody was supposed to be happy and it was supposed to be a celebration, she would get so devastated that she would fall into a puddle of tears, not eat, and ultimately just leave the room.

She was devastated by the fact that she could not have children. And you ask the question, well what's the big deal about having children? And if you raise that question in that way, that just indicates you don't understand life in ancient Near Eastern cultures. I know in our culture we kind of think of kids as an inconvenience sometimes, think of them as something to be managed, and you don't build your life around kids, but rather you have kids built around how you want your life to be. That wasn't the case back then because it was an agricultural economy.

For you to make money you had to have children because more children equaled more hands in the field. More hands in the field equals more money in the bank. More money in the bank equals more significance in society. It was also your retirement plan. If you had enough children and enough of them survived, then when you got old and decrepit and could not take care of yourself anymore, they were the ones who were going to take care of you. And still you see a little bit of that in our day and age, but take that times a bajillion, and that was life in ancient Near Eastern culture.

So culturally you were a nobody if you could not have children. I mean even today there's a lot of women who would say I feel a biological imperative to have children and many women who struggle with infertility feel this need to have children. That was certainly true in Hannah's case, but she was a goner. She was a nobody economically, spiritually, and socially, because for you to be somebody in that culture, you had to be bearing children Even though the culture would say she was a nobody and a nothing, Elkanah tries to make her feel better, to soothe the wound of a barren womb, and he tries to get Hannah to find solace in his love for her.

And while his intention was probably noble, if Hannah would have done what he wanted her to do, I think it just would have made matters worse. Because she would have been lording the romantic love that Elkanah had for her, she would have been lording that over Peninnah, which just would have made Peninnah even meaner, even madder, and just escalated the whole ordeal. So that it was a big mess. And so Hannah is in a trap. She feels no way out. I was reading this week. There's really two voices vying for her attention.

You have the voice of Peninnah, which I would say represents the voice of her culture. Her culture said, if you don't have kids, you're nothing. You're a nobody. In our day and age, for moms, it sounds something like this. For moms, it's not whether or not you have children, it's whether or not you have enough money. Or maybe if you have children, are you also able to have a career and be amazing at your career and amazing as a mom? For a lot of moms in our culture, it's do your kids have this kind of relationship with you?

Do they see you in this kind of light? Do you live in this kind of house? Do you drive this kind of car? Do your kids wear those kind of clothes? Do they go to that school or to that school? Our culture puts all kinds of pressure on moms. All you got to do is be a mom for a couple of hours in our culture and you could describe the intense pressure that culture puts on you. That was the voice of Peninnah in this text, and you notice Hannah does not respond to that voice.

She does not cave. She does not buy into the lie that I'm only somebody. I'm only significant if I toe the line to what the culture says I need to do. Just like moms in our culture, you should not have to keep up with the Joneses to feel like you're somebody. You should not have to have a certain kind of house and a certain kind of car and kids treat you a certain kind of way for you to be somebody in the Lord. That's what Hannah discovers. She rejects the voice of her culture, but she also rejects the voice of her husband.

He comes alongside of her and says, I should be better to you than ten children. In other words, find your identity in me. I should be the source of your wholeness in life. I should be your security. I should be your joy. And it's a good thing she didn't take—

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—fleshly gratification of I'm okay so long as I have this, so long as I have this source of pleasure in my life. So long as I have the romance, so long as I have exciting sex life, so long as I have a husband or boyfriend who's head over heels for me, then I'm going to be okay.

That's also a trap. Whether it's the voice of the culture or the voice of romantic love, the voice of the flesh or the voice of the pride of life, both of them will lead you to a place where you are utterly debilitated. You are crushed underneath the weight of their expectations, and you are crushed when their promises failed to deliver the way they said they would deliver. It's the same old trap. The lust of the eyes, the lust of the flesh, the pride of life. For them it was having children.

For us, it is the voice of a quality education, a bigger, better house, bigger, better car, designer clothes, exciting, passionate sex. Drugs, alcohol. If only I have X. If only I can do this, then I'll be happy. And I think the passage this morning is telling you as a mom, and by the way, telling you as a dad, no, you don't need that to be happy. In fact, even if you had

that times a million, even if you had that to excess, it would not do what you think it's going to do.

So don't be deceived. It's just going to give you more problems. So Hannah finally has enough. She's come to this feast day, I don't know how many times. Every time she comes, she goes into the temple, she prays for a child, she prays for a child, God doesn't answer the prayer, the womb is still closed, and then one day everything changes. Look in verse 9. On one occasion, on one of those years that they were going up and doing this, Hannah got up after they ate and drank at Shiloh. Which, on the surface, does not sound like much.

Okay, she got up to do what? It's a word, it's actually the turning point in the whole story if you read it in the original language. It means to get up with a sense of resolution, with a sense of I've had enough. Everybody who's ever had a mom, you know the look on your mom's face when she's finally had it up to here and she can't have no more. Anybody know what I'm talking about? It's that point where— especially boys do this— they push Mom, they push her limits, they say where's the line?

Where's the line? How far is the line? How close can I get to the line? And then you finally push your mom over the line, and you know what she does? You know that voice that she responds with? You know that face that she has? You know what I'm talking about? All of you were perfect children. None of you did this. Of course you did this. That's the face that Hannah has in verse 9. It's this, I've had it, I've had enough, I can't take any more. She got up, and what does she do?

She goes to the temple and she goes to pray. It says that the priest Eli was sitting on a chair by the doorpost of the Lord's temple. So she's having dinner. She gets fed up with Peninnah's bickering and taunting. She's not eating. She's weeping. She finally has enough weeping. She gets up. She goes to the temple and it says, deeply hurt. Deeply hurt, Hannah prayed to the Lord and wept with many tears. Now this is not one of those "Now I lay me down to sleep" kinds of prayers. This is a pour your heart out to the Lord kind of prayer.

This is a Lord, I'm at my wits' end kind of prayer. Lord, I've done everything I know to do. I can't— would you just kill me and take me home if you're not going to deliver me from this bondage and this misery that I'm in. And I think what we see in her prayer is so instructive. And the results of the prayer that she prays is so impactful. It changes everything about Hannah's life because of this moment right here. In your notes, I call it a prayer that reflects genuine faith and absolute surrender before the Lord.

Now, it doesn't look like that on the surface, but I want to try to show you why her prayer is a prayer of genuine faith and absolute surrender before the Lord. Let's look at it in verse 11. She says, making a vow, she pleaded, Lord of Armies— or Lord of Hosts— if you will take notice of your servant's affliction, remember and not forget me, and give your servant a son,

I will give him to the Lord all the days of his life, and his hair will never be cut. So just look at that prayer for just a minute.

On the surface, it looks like she's kind of bartering with God, right? It's almost like have you ever prayed to God, if you would just help us buy this house, this big, nice, beautiful house, then we'll have a small group in it every week. And we'll dedicate this house to you. Lord, if you'll just give me a new car. Or Lord, if you'll just give me a beautiful bride, then I'll go to church with her, right? I'll give people a ride in my new car. It looks like a kind of selfish, fleshly bartering and she's even getting specific.

She's like, and give me a son, Lord, give me a son so that I can— that's not what's going on here. Okay? Two reasons why you know that's not going on. Number one, it's this phrase: remember and do not forget me. This is Hannah's way of saying, if you're the God who I think you are, then I know you're listening to me right now. I'm sure it would have been tempting for Hannah to think, well, God's blessed Peninnah with children, so God loves Peninnah more than he loves me. God's blessed Peninnah and he didn't bless me with children, so He's punishing me.

He's a God who's for the mighty, he's not for the broken. He's a God who's for the proud, he's not for the humble. He's a God who's for the haughty, he's not for the contrite of spirit. And then she has this moment of, that's not who the Lord is, because that's not how the Lord has ever revealed himself. He's revealed himself to be a God who's for the broken. He's a God who resists the proud and gives grace to the humble. He's a God who sees broken things like me and identifies with them.

And so, God, remember me. Be who you say you are. Do what you say you're going to do. So this is genuine faith, seeing God for who he truly is. And then the most profound part of this prayer, the absolute surrender, is right there in that last phrase: His hair will never be cut. This is not Hannah saying a fashion statement, okay? This is not her saying if you just give me a kid, I'll never cut his hair, he'll be the cutest thing ever. That's not at all what she's saying.

When she says I'll never cut his hair, that's an indication that she was committing Samuel to a Nazirite vow. Samuel is the child that she's going to have in a few months from this prayer. When she commits him to the Lord with a Nazirite vow, she's committing this child to become a priest. And so the reason I say that's a prayer of surrender is because when she committed him as a priest, she was surrendering, she was releasing back to God everything of value that a kid would have ever been in that culture.

You couldn't just decide to be a priest in that culture. Either you were a priest because of your lineage— you were from the Levitical line. Your genealogy was a Levitical kind of genealogy. Or the only other way you could become a priest is through the Nazirite vow,

which meant you never cut your hair and you never drank alcohol. So when she commits him to the Nazirite vow, she's committing him to the priesthood. And when you committed your child to the priesthood, you released control completely. This means that even though she has the child, she wouldn't have been able to raise him in her household.

She wouldn't have gotten the emotional fulfillment that comes from having a child in the house— which, if you've ever had a little kid in your house, you know how emotionally satisfying those things can be, because they're just little rug rats, little rascals, they're so cute, and they're more entertaining than Netflix or Hulu or any of that stuff. They're just awesome to be around, little kids. She wouldn't have had that. She wouldn't have been able to take her child to the marketplace and to brag in front of the other moms. Look how much taller my son is than your son.

Look how much more handsome my son is. She wouldn't have had that kind of joy. She certainly would not have had the economic benefit of having a child. She wouldn't have been able to put him out in the field to make money. She would have had to release him to the priesthood, which meant he was not an economic advantage, he was not an emotional advantage, he was not a family advantage in terms of taking care of her when she got old. When she got old, she's on her own because he's in the priesthood.

He has to disassociate himself from his family in every way. Different name, different reputation, different lifestyle, different everything. So she is literally giving to God the things she thought she needed more than anything else in life. That's what happens in that prayer. It is a game-changing prayer. I call it a breakthrough prayer. There's a difference between praying for something and praying through something. Do you know what I mean? When you pray for something, you can pray and pray and pray, but never really release to God the thing for which you're praying.

You're kind of using God to get the thing that you want. God give me a better relationship with my son. Give me a better relationship with my daughter. Give us some tuition money so we can get through college. This is not that kind of prayer. This is not praying for something. This is praying through something, meaning I want this more than anything else. I think that this is the only thing that's ever going to make me happy. And then you realize the thing that I think I need more than anything else isn't really ever going to satisfy me.

Only the Lord can satisfy me. And so I'm releasing back to you this thing I think I need. And the effect of that prayer was game changing. Look what happens. If you keep reading, she's praying in the temple. Eli thinks that she's drunk because she's so despondent. She's so sad that she can't even formulate words in her prayer. She's just mouthing them. And Eli thinks that she's drunk and says, go home, woman, you've had too much beer. Get rid of your wine and beer. And this is what she says in verse 15.

She says, No, my lord, Hannah replied. I am a woman with a broken heart. I haven't had any wine or beer; I've been pouring out my heart before the Lord. Don't think of me as a wicked woman; I've been praying from the depth of my anguish and resentment. Wow. So Eli responded, Go in peace, and may the God of Israel grant the request you've made of him. To which she replies, May your servant find favor with you. Then Hannah went on her way. Look at this. She went on her way.

She ate, and she no longer looked despondent. That's what you call a breakthrough prayer. Look at the contrast, though— verses 16 and 17— 15 and 16. Look at the contrast. I'm a woman with a broken heart. I'm pouring out my heart before the Lord. I'm praying from the depth of my anguish and resentment. Just feel her despair. And then look at the final line of the next passage. She ate and no longer looked despondent. Within a matter of hours, she goes into the temple one woman, she comes out of the temple totally different.

Why? Because she stopped praying for a child and she prayed through it. She released it back to the Lord. She said to the Lord, the one thing I think I need more than anything else is not going to do for me what I think it's going to do for me, Lord. I see that now. And even if you give me what I want more than anything else, I'm giving it right back to you as a way of declaring to myself and a way of demonstrating that you are who I really need.

And when you discover that as a mother, then you've discovered the power for being a mom. You've discovered the secret of contentment. You've discovered how to weather even the most fiercest of storms, the most disappointing of letdowns, and still be okay because you found your joy in the Lord. Breakthrough prayer. And maybe some of you moms need to pray those kinds of prayers today, maybe in response to the message today, for you it's not having a child. Maybe for you it is having a child. I've been praying for a member of my family— she's struggling with infertility— and we've been praying and praying and praying, and we thought maybe this is the time, maybe this is the time, and then boom, just a punch in the gut.

It's so crushing. And you say, why? You know, why Lord? And so maybe that's your story. Maybe your story is Hannah's story, and it sounds crude, it sounds mean-spirited— don't pray for that thing, give it back to the Lord, but that's ultimately the only way you'll ever be free especially if you're making of that gift. And maybe for you it's not a child, maybe it's a certain kind of school, or maybe your child's angry with you and not talking to you and you say, unless I have him back, unless I have her back, I'll never be whole, I'll never be at peace.

And the Lord is saying to you this morning, whether that does or whether that does not happen, that should not determine your peace. If your peace is determined by that, your security has been in the wrong place all along. I need to put it back in me. So wrestle with the Lord until you come back to that place of sweet release, that place of self-forgetfulness. You say, well, how do I know when I've done that? Well, how did Hannah know? Hannah had a

breakthrough prayer, and the way she knew she had a breakthrough prayer was not because the Lord answered her prayer.

It's because the Lord gave her peace. The Lord's going to answer her prayer. The Lord's going to give Hannah a boy named Samuel. And she's going to give him to the Lord. He's going to become a priest. All that's going to happen. But notice the order of events. It is turmoil, peace, answered prayer. It's not turmoil, answered prayer, peace. And if you're a mom this morning who's looking for a release from the angst and agony that you're walking through, you can have the peace before God answers the prayer if you'll release it back.

I know that's what happened in Hannah because of what she prays in chapter 2, verses 1 and 2. Let's look at that very quickly and then we'll be done. Hannah prayed, My heart rejoices in the Lord; my horn is lifted up— my horn is just a symbol for power or power for living. My power for living is lifted up by the Lord. She says, my mouth boasts over my enemy, so I don't care what Panina says anymore, because I rejoice in God's salvation. There's no one holy like the Lord. There is no one besides you.

There's no rock like our God. She's reminding us that true joy and lasting security is found only in the Lord. She says, I found my true joy there. My heart rejoices in the Lord. She says there's no rock like our God, saying, my security is in the Lord. She has a breakthrough. And then after she has that breakthrough, the Lord answers her prayer with a physical son. Verse 19 says, the next morning Elkanah and Hannah got up early to worship before the Lord. Afterward, they returned home to Ramah. Then Elkanah was intimate with his wife Hannah, and the Lord remembered her.

Notice that phrase. After some time, Hannah conceived and gave birth to a son. She named him Samuel, because she said, I requested him from the Lord. That son Samuel would grow up to be a priest. He would not just grow up to be a priest, he would replace the high priest, Eli, and he would also become a prophet who received from the Lord the word of who was truly going to be king of Israel, which was king David. You read the rest of the story of 1 Samuel: Samuel appoints David as king, and Israel is finally delivered from their crisis that they were in because of this king.

So Hannah was looking to a son for security and salvation. Israel was looking to a king for security and salvation. What both of them discover is that salvation and security and joy is only available through the Lord. And so this morning as we close, what are you looking to for your wholeness in life? What are you looking to provide you that peace that surpasses human understanding? Hannah looked for a son. What about you? Maybe for you it is a son, maybe it is a daughter, maybe it's a certain kind of family, a certain kind of lifestyle, a certain kind of reputation.

Irreligious people say I need something instead of Jesus. I need more money, faster car, better, better reputation. Religious people do something in addition to Jesus. Yeah, I got Jesus. I do the church thing, but I also need this. It's the same mistake done two different ways. It's looking for security and satisfaction in something or someone other than the Lord. And so this morning, if the Spirit of God is tugging at your heart to release that thing, whatever it is, then as Taylor comes and leads us through this time of response, I want to encourage you to release it.

If you would say this morning, you know, I've been coming to church my whole life, and if I think about it, I've kind of been like Hannah. I've been trying to use the Lord for something. I've been trying to use the Lord for someone. And I've never really experienced that discovery that the Lord is a worthy pursuit in and of himself. That he's my salvation. Not that thing, not this breakthrough. He's my salvation. And if you've never come to a point in your life where you've repented of sin— repented of the sin of idolatry, of pursuing those other things other than the Lord, then maybe this morning you could put your faith and your trust fully in the Lord Jesus Christ and be saved.

So let's bow our heads and close our eyes. And I just want you to allow the Lord to be your teacher in this moment. I don't know you. I don't know what you're going through. All of us have different things going on, but would you just ask the Lord, what do you want to say to me? Is there any way in which I've been like Hannah? Any way in which I've been looking to certain outcomes and certain external metrics instead of resting in you and in the salvation that you provide.

And then just listen for a few minutes to see what the Lord exposes. And whatever that thing is that he's identified in your heart, would you just begin a process today of releasing it back to the Lord? Say, Lord, I'm sorry that I made this the main thing. I'm sorry I've been using you to get this instead of loving you for who you are. Moms are so important, they're so influential, they do so much. But for you to be the mom God wants you to be, you've got to operate with the power that only He can provide.

You've got to operate— you've got to mother from a place of contentment and peace, security and significance that's only available through the Lord Jesus Christ. If you're watching this online and the Lord's moving in your heart, maybe to make a first-time decision for Jesus Christ as Lord. You can indicate that in the comments. We can reach out to you this week. If you're here in person, please come up to me after the service, after this time of prayer, and just say, I don't really think I'm a Christian. I've been using God to get stuff.

I've never really loved God for who he is and what he's done. I've never really rested in the sacrifice of Jesus on the cross for my sin and his resurrection from the grave. Lord, we thank you that our salvation is in the Lord. That Hannah could cry out, my God, why have you forsaken me? And you showed her you're not forsaken, you're loved. And I'm enough. You

answered her prayer, you heard her. But you were able to answer her prayer because the Lord Jesus cried out, my God, my God, why have you forsaken me?

And you didn't answer his prayer. Rather, he absorbed the penalty for our sin into his own body on the tree. He took our shame. He took our punishment. He took the misery that our idolatry creates in our life. And he buried it in a tomb, and three days later he rose from the dead, demonstrating that there is victory available to us through faith in Jesus' name. So pray for every mom here, every mom represented, also husbands, dads, single men, single women. May we not buy the lie, the trap of the culture.

We would resist the love for the world, the things of the world, the lust of the eyes, the lust of the flesh, the pride of life. That we would reject those things and supplant them with a true and abiding love for Jesus Christ. That we would be anxious for nothing, but in everything, through prayer and petition, we would let our requests be made known to the Lord. And that you would protect our hearts and our minds with a peace that surpasses human understanding. Just like Hannah received. Give us that peace that enables us to release the thing we thought we needed more than anything else and receive in you the thing our soul really craves.

And we pray these things in Jesus' name.