20260111_TheDedicationofSamuel

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Date: 11 January 2026

Preacher: Roger Phipps

[0:00] 1 Samuel chapter 1. We'll begin with verse 21, but the last time I was up here, we looked at the birth of Samuel and the birth of Samuel.

Lessons from Samuel. This would be Samuel's dedication. Now, by dedication, I mean the giving of Samuel to the Lord's service, not necessarily his dedication in that service.
Although, if you continue reading in Samuel, you'll find that he was very dedicated to that. But Samuel was, his mother's name's Hannah, and she was praying for a son.
And she asked God for a son, and she said that he would be dedicated to God for his whole life. He will be one of the three that, I know I'm reading into it slightly, it's not said necessarily, but of those, there were three persons who were Nazarites from the womb.
Samuel would be one. Somebody call out another one. Samson. One more.
[1:45] John the Baptist. John the Baptist. So, he's in rare company. Now, usually the Nazarite vow would be taken by the person who's actually going to serve.

But in Samuel's case, it was done by his mother. And as we read now, let's start with verse, let's start with verse 21. Verse 21.
The man Elkanah, that would be his father, went up with all his household to offer to the Lord the yearly sacrifice and pay his vow. Or probably a votive offering, a free will offering.
But Hannah did not go up, for she said to her husband, I will not go up until the child is weaned. Then I will bring him that he may appear before the Lord and stay there forever.
And Elkanah, her husband, said to her, do what seems best to you. Remain until you have weaned him. Only may the Lord confirm his word. So the woman remained and nursed her son until she weaned him.
[2:56] Now, when she had weaned him, she took him up with her with a three-year-old bull and one ephah of flour and a jug of wine. And brought him to the house of the Lord in Shiloh, although the child was young.

Then they slaughtered the bull and brought the boy to Eli. And she said, Oh, my Lord, addressing Eli. Oh, my Lord, as your soul lives, my Lord, I am the woman who stood here beside you praying to the Lord God.
For this boy I prayed, and the Lord has given me my petition which I asked of him. So I have also dedicated him to the Lord as long as he lives.
He is dedicated to the Lord. And he worshipped the Lord there. Then Hannah prayed, chapter 2, verse 1, Then Hannah prayed and said, My heart exalts in the Lord.
My horn is exalted in the Lord. My mouth speaks boldly against my enemies because I rejoice in thy salvation. There is no one holy like the Lord.
[4:03] Indeed, there is no one beside thee. Nor is there any rock like our God. Boast no more so very proudly. Do not let arrogance come out of your mouth.

For the Lord is a God of knowledge, and with him actions are weighed. The bows of the mighty are shattered, but the feeble gird on strength. Those who were full hire themselves out for bread.
But those who were hungry cease to hunger. Even the barren gives birth to seven. But she who has many children languishes. The Lord kills and makes alive.
He brings down to Sheol, and he raises up. The Lord makes poor and rich. He brings low, he also exalts. 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.
[5:05] He keeps the feet of his godly ones, but the wicked ones are silenced in darkness. For not by might shall a man prevail. Those who contend with the Lord will be shattered.

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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.
Then Elkanah went to his home in Ramah, but the boy ministered to the Lord before Eli the priest.
Okay, we'll look at this a little bit verse by verse, but we know from the first part of the chapter, if you go back in the first part of the chapter, that Elkanah is of the habit of going to Shiloh every year.
Now, why did he go to Shiloh? Does anyone remember? You can say it if you remember, because that's where the tabernacle is.
And the tabernacle is the only place that Jews can truly worship. That is, all the sacrifices are made at the tabernacle, upon the sanctified altar.
[6:22] Now, are you not thankful that you live in the day of grace, where God resides, doesn't place his, the center of his being?

Now, he never was restricted to Shiloh. Don't get me wrong. However, he told the children of Israel, this is where my name will dwell, and this is where you're going to come to worship me.
What about us? We don't have that. Why not? Because he dwells in us. That is part of that wonderful message of grace that we have.
So, nevertheless, Elkanah, even though he's living in the time of the judges, and you know from the time of the judges, it was less than pretty.
Most of Israel was wandering from God most of the time through the judges. And from time to time, he would raise up a judge who would bring them back, relieve them of their enemies, bring them back to God, and it lasted about 40 years.
[7:37] And they kind of went through this 40 year, 40 years good, 40 years not so good, 40 years, and that was rotational. And the one phrase we remember probably most of all, or at least that I remember most of all from judges, was every man did what was right in his own eyes.

So, even though Elkanah lived in this time, Elkanah was one of the faithful ones. By the way, when the Apostle Paul comes to the end of his ministry, and he's talking to Timothy, and his son in the faith, and he says, Timothy, know this, that in the last days, it's going to get tough.
As time marches on toward the second coming of Christ, Paul tells Timothy, it's going to get bad. people are going to go from bad to worse, but you, you, Timothy, preach the truth.
That's the point. The point isn't to preach to what people want to hear necessarily, it's to preach what God says. And so, Elkanah is one of the faithful ones.
So, they are coming to do his yearly sacrifice, but Hannah, verse 22, Hannah did not go up because she said, I'm not going to go up until the child is weaned, and then I will bring him.
[9:13] And here she says, that he may appear before the Lord and stay there forever. She's not going to bring him home. Now, by the way, they, this word weaned literally means dealt fully with.

So, we don't know that this means that he's no longer nursing, but it may include his very early childhood instruction.
Nevertheless, when they go, Samuel's going to be pretty young. He's going to be old enough that he can do some service for Eli, but he's going to be quite young.
And she's going to give her son for all time. Now, you with children are not told to send your sons or your daughters to the tabernacle to stay there.
But you are kind of instructed to bring them up in the nurture and the admonition of the Lord. God because your children belong to God. In fact, he will say to Israel a number of times in judgment, you are destroying my children.
[10:39] Especially when they went after Chemosh and some of the very ugly idols. animals. So, we don't have, it's nice that we don't have that in our society today, isn't it?

Anyway, so, Elkanah goes up with his whole household except for Hannah and Samuel and he performs his services, his sacrifices and he gives his votive offerings.
Hannah did not go up. She says, I won't go up until he's weaned and Elkanah verse 23 said to her, do what seems best to you, remain until you have weaned him and then he clarifies or he finishes with, only may the Lord confirm his word.
Now, this seems to be that Elkanah is agreeing with Hannah as to the dedication of Samuel because we can read and I'm not going to ask you to turn there necessarily but if you wish to, you may.
Numbers chapter 30 verses 13 through 15 will speak to this and why Elkanah said this. This is given to Israel Israel by God through Moses.

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[12:07] This is part of the instruction and it's part of the instruction recorded involving vows.

That is, if one made a vow to God, do not fail to pay it, he says. And by the way, I think it's in Proverbs or maybe Ecclesiastes where God through Solomon will say, if you make a vow, be careful not to make a rash vow before God because you must pay your vow to God.
He takes no pleasure in fools. That's a pretty weighty statement. That's a pretty weighty statement. But here she has made a vow.
And this is what Numbers says regarding that. Talking about a married woman, if she every vow and every binding oath to humble herself, her husband may confirm it or her husband may annul it. Verse 14 there in Numbers, but if her husband says nothing from day to day, then he confirms her vows and all her obligations which are on her, he has confirmed them because he said nothing on her on the day that he heard them.
[13:32] Verse 15 would say, but if indeed he annuls them, that is, if she has made a vow and her husband says, no, we're not doing that, he is allowed to do that through the law, but listen to what God says, after he has heard them, if he annuls it, then he shall bear her guilt.

Husbands, this isn't a direct lesson to us, but it's a message to us that we can take home about our relationship with our wives and what we permit and what we say no.
We need to be careful with that. So, it does seem like Elkanah is confirming that, and by the way, just on a practical matter, things do seem to go better, don't they, when the husband and the wife agree?
Right? It makes for a nicer life and much more pleasant time. Not that I have any experience with it. So, verse 23, let's get back to 1 Samuel. 1 Samuel 1, verse 23, So Hannah, that is, remained and nursed her son until she weaned him.
[15:02] Now, when she had weaned him, she took him up with her with a three-year-old bull. Some of your translations may say three bulls.

it's unclear to me, and since I don't read ancient Hebrew, I can't tell you which one's correct. But with a three-year-old bull, an ephah of flour, and a jug of wine, and brought him to the house of the Lord in Shiloh, although, or, and, the child was young.
He's very young, but he's old enough that he can do some things in service. So he's not in the cradle.
He is old enough that he can walk around and do some things. So, but he's still quite young. Then, verse 25, they slaughtered the bull, and brought the boy to Eli.
And she said, Oh my Lord, that is a statement of deference to Eli. She's speaking to Eli. As your soul lives, I'm the woman who stood beside you here praying to the Lord.
[16:21] For this boy I prayed, and the Lord has given me my petition, which I asked. So I have dedicated him to the Lord. As long as he lives, he is dedicated to the Lord.

And he worshipped the Lord there. So he's old enough to also bow down to God. Now, they are fulfilling there the vow that they had made years, a few years before, or a couple years before, however long it would be.
And now she goes into prayer. And this begins with chapter 2. Now, your translation, translation probably shows this in verse form, because this prayer is a song.
And if you, just a matter of interest, when I read the first, when I read the first few verses, actually read the whole prayer, it reminded me, we just came through a season we call Christmas. Christmas. Now, how many of you received or sent a card, or in your family time when you read it, you read what we normally call the Magnificat?
[17:42] I see one person who did. It's Mary's rejoicing when she's with Elizabeth, and she prays. You find that in Luke.

It's interesting, the parallels, because it sounds very much like what Hannah is going to pray. And it was not planned, the idea that we were going to be in Samuel if I ever came up here was decided a long time before Nathan and the prayer.
So, but it's interesting here. This is Hannah's pouring out her heart to God. And we'll see some of the things in Hannah's prayer, but her prayer, it's listed as a song, so she apparently sings this prayer.
It begins with exaltation or rejoicing in the Lord and what he's done. She recognizes the holiness of God in that prayer.

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She proclaims God's omniscience and his sovereignty. And it culminates with a proclamation of the coming king at a time when there is no king in Israel and won't be for some years.
[19:11] So, part of that is God instilled in her an understanding that she would have no understanding of unless God gave it to her.

This is a prophetic portion. She ends it prophetically. chapter 2 verse 1 she's going to begin by rejoicing in God's work in her life which I ought to do.
1 Samuel chapter 2 verse 1 Then Hannah prayed and said, My heart exalts in the Lord. My horn is exalted in the Lord.
My mouth speaks boldly against my enemies because I rejoice in your salvation. Now, this is Old Testament.
She is under the law. I get that. We understand that. But there are some lessons nevertheless. Let's look at Romans, if you will, chapter 5.
[20:23] This is the Apostle Paul directly to the church. So, all things are written for us, not everything is written to us. This part is written not only for us, but to us.

Romans chapter 5 verses 1 and 2 Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.
Now, some of you in your evangelism have talked to persons who say, I'm not mad at God. God's okay with me.
I mean, the Doobie brothers said Jesus is just alright with me. But, that's not the point, is it? See, he's still God.
And, Jesus' blood shed upon the cross was more than just a sign to show me that I ought to give myself to others.
[21:27] That's not what he did. Jesus shedding his blood upon the cross was directly to turn the wrath of a righteous God from me to himself.

That's grace. That's amazing grace. Because I'm the one that deserved it. We read already this morning, yet without sin, he lived.
sin. I only think I live without sin. Now, you know someone, though, who says, I'm not mad at God, but that's not true.
To fail to recognize God as God, and honor him as such, Romans chapter 1, we know that the wrath of God is directed toward us.
Because one of the things that God cannot do is deny himself. He can't pretend he's not God. He can't say, well, I'm not the supreme being in the universe.
[22:38] He is, and he can't lie about it. And because of that, he must provide the sacrifice that we can't provide for ourselves. That was an aside I didn't mean to go into.

I'm sorry about that. But, we have peace with God through our Lord Jesus Christ, Romans, through whom we also have obtained our introduction by faith into this grace in which we stand, and we exult in the hope of the glory of God.
We rejoice in God because he saved us. He saved us. And by the way, if, for those who have not trusted the Lord Jesus Christ as their only hope of salvation, you don't have peace with God.
And, you can have, by believing what he said, and trusting in him. So, this is for the Christian, that's true, that's who, when Paul writes to the church, he's writing to Christians, and when he says we, he doesn't mean everybody, he means those who have come to Christ in faith.
So, 1 Corinthians chapter 1, verses 27 through 31, reiterate something along that line. God is, and I'm going to start in the middle of the verses, but you can check the, later on, you can check the context to make sure I haven't done this wrongly.
[24:19] God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong. And the base things of the world and the despised, God has chosen the things that are not, so that he may nullify the things that are, so that, and there's the reason, so that no one, no man, may boast before God.

Verse 30, but by his doing you are in Christ Jesus, who became for us, or to us, wisdom from God, and righteousness, and sanctification, and redemption, so that, just as it, just as it is written, let him who boasts, boast in the Lord.
That is, the rejoicing is to be done in God. We rejoice that we are in God's family. By the way, when he writes that in Romans, or Corinthians, let him who boasts, boast in the Lord, that is that quotation from Jeremiah, where God says, Jeremiah chapter nine, if you are keeping track, thus

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says the Lord, let not the wise man boast of wisdom, let not the mighty boast of his might, let not the rich man boast of his riches, but let him who boasts, boast of this, that he understands me and knows me, that I am the Lord, who exercises loving kindness, justice, and righteousness on earth, for I delight in these things, declares the Lord.
So Paul has used to the church, he used that quotation from Jeremiah, let him who boasts, or glories, or rejoices, rejoice in the Lord, that we belong to him.
Hannah has acknowledged, I rejoice in God's salvation. So she continues, back to 1 Samuel, in verse 2, there is no, she recognizes the holiness of God, there is none holy like the Lord, indeed, no one beside you, nor is there any rock like our God.
[26:46] Now this is only one verse, and by the way, there are no, there are multitudes of verses where God declares his holiness. And his holiness is that complete otherness or outside.

In fact, it is because of God's holiness and what you can see by nature, what I can observe by nature tells me, number one, that it's a design.
It's interesting, we don't see it as much anymore because they don't mold board plow much anymore, but in the spring when they used to mold board, then guys would go out and find this shiny rock and they'd pick it up and brush it off and it was in kind of a triangular shape and it had ridges cut out of it and they said, ah, intelligent design.
And then they look at the human eye and they said, oh, accidental. Makes no sense, does it? Makes no sense.
Well, here, in Romans chapter 1, we see that what we see out here, we know there's a God.
[28:13] We know it. And that does mean not just Christian. Every man knows it. He knows there's a God and he knows that he can't be contained because he can't create himself, right?

He can't be within the universe. He's external to the creation. Now, he acts truly in the creation but he's not contained by the creation.
He is not constrained by it. So, those things, Paul will say in Romans, those things make every man accountable because he can see that that's true.
And because man would be man who refuses to acknowledge God as God, then it says a very heavy statement.
Therefore, God gave them over. That's heavy. But, here, Hannah recognizes that holiness.
[29:23] In Isaiah, chapter 46, you could read these, verses 9 and 10. I'll just hit the high points.

God speaking. I am God, there is no other. I am God and there is no one like me. My purpose will be established, I will accomplish all my good pleasure.
And, in Romans, Romans, I already went through Romans, chapter 1, verse 18, where the wrath of God is revealed against mankind.
So, we're not going to rehearse that one. But, she has recognized the holiness of God. Now, so far, she has exalted in God's work.
She has proclaimed the holiness of God. Now, she's going to proclaim his omniscience, all-knowing. Verse 3, 1 Samuel, chapter 2, verse 3, Boast no more so very proudly.
[30:32] Do not let arrogance come out of your mouth, for the Lord is a God of knowledge, and with him, actions are weighed. Psalm 139, we, you recognize these.

In Psalm 139, verses 1 through 6, God through David will say, O Lord, you have searched me and known me.
You know when I sit down and when I rise up. You understand my thoughts from afar. You scrutinize my path and my lying down and are intimately acquainted with all my ways.
Even before there's a word on my tongue, behold, Lord, you know it all. You have enclosed me behind and before and laid your hand upon me. Such knowledge is too wonderful for me.
It is too high. I cannot attain it. Which is true. But, by the way, when we look at that and we say, I cannot attain it, that's true.
[31:36] We cannot comprehend God. But that doesn't mean we can't know anything about God. See, just because I don't know everything about Him doesn't mean I can't know something about Him and know it truly.

So, though we cannot encompass Him, though we cannot understand the only eternal, omniscient, omnipotent, sovereign God, doesn't mean that we can't worship Him and worship Him in spirit and in truth.

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We can. And He has made that available to us. So, Ephesians, to the church, Paul will write in Ephesians 3, 8, to me, the very least of all the saints, he says, this grace was given, that is, this gift, to preach to the Gentiles the unfathomable riches of Christ and to bring to light which is the administration of the mystery which for ages has been hidden in God who created all things.
This mystery hidden in God, verse 10, so that the manifold wisdom of God might now be made known through the church to the rulers and authorities in heavenly places.
God is the God of wisdom. Hannah has prayed this and acknowledged the omniscience of God.
And, by the way, is it, and I know those who have been, who were in Sunday school, this is a rehearse, I'm sorry, but, well, I'm not really, sorry, that's not true.
[33:33] But, in God's grace, he is determined that he not only is going to save us and make us a body, the church, but he is going to lead that church before angelic beings to show his glory and his grace.

That's amazing. That's amazing. I don't, I don't even begin to understand. And I hope I never lose the awe.
I hope I never lose using that word carefully, the awe of God and what he has done and what he has done for us that he would condescend and say, okay, I'll save you just because you believe that what I said.
So, going on, she continues her song by talking about the sovereignty of God and verses four through eight talk about that.
The bows of the mighty are shattered but the feeble gird on strength. Those who were full hire themselves out for bread but those who were hungry cease to hunger. Even the barren gives birth to seven but she who has many children languishes.
[35:01] The Lord kills and makes alive. He brings down to Sheol. He raises up. He makes poor. He makes rich. He brings low. He exalts. Verse eight, 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. Four, and here's the culmination of it, the pillars of the earth are the Lord's and he sets the world on them.
That is, by the way, even in the fall, God never gave away his position. I'm thankful for that.
He is not shaking in his boots so to speak because evil seems so rampant. God will not be upset from his throne that is taken off his throne.
Let me put it that way. I don't mean that he won't. He says he's grieved at the actions of men. But he is not afraid. God does not wish like I wish.
[36:13] We've already read that he says I will accomplish everything that I am determined to accomplish. So, it is, and I don't understand and I don't pretend to understand how the sovereignty of God and the free will of man interact.

I don't get it. I know that I'm responsible for decisions. It says that very clearly in the scripture. I know that God says that he will accomplish what he determines to accomplish.
I know that in the scripture. Now, my small brain not comprehending it doesn't make it not true.
There again, I can know some things truly without knowing them comprehensively.
So, I would use this illustration. I don't know how to produce electricity. I know how to buy a generator and start it, but I don't know how to produce electricity.
I know something about the magnetic fields and a rotation around a wire and a magnetic field will cause electricity to move, but I don't comprehend it.
[37:29] But it does not stop me from using lights. Those those of our loved ones or acquaintances who say, well, I don't understand that so I don't believe in it, you notice it only works with God.

It never works with anything else. I don't, I would not, and you wouldn't want to ride in it, Dave, I do not want to ride in an airplane I design.
However, I will ride in an airplane somebody else designed who does understand it. It doesn't keep me, just because I don't know how to do it doesn't mean I won't do, I won't ride in it.
So, she has talked about that. In fact, this does have something to do, by the way, with our salvation.
If you remember, Peter preaches at Pentecost in chapter 2 of Acts. And this, his sermon, is to Israel, and it is for the kingdom.
[38:50] Don't misunderstand, this isn't the beginning of the church. But there's a lesson in it, and that there is something that it does pertain to us. He says, listen to these words, men of Israel.

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This would be in chapter 2, beginning with verse 22. Jesus, a man attested to you by God with miracles and wonders and signs, which God performed through him in your midst, just as you all know.
This Jesus, and I have disturbed myself, I'm sorry. This Jesus, you have put, pardon me, you have put to death with the express foreknowledge and purpose of God.
God said, you know, God knew it, and Jesus told his disciples before then, it's this reason that I came.
You know, they didn't want to, you're not going to go to Jerusalem to die. yeah, this is the reason I came. This is why I came.
[40:10] Now, he didn't disclose to them the whole, his whole plan. He didn't tell them about the church, as we understand the church as the body of Christ, saved by grace through faith apart from the law.

He didn't tell them that part, but Jesus knew it, and here Peter is saying, God knew that this was going to happen, and it was within his plan that it happened.
So, let's go ahead and finish with the, with the prayer.
Oh, I am going to reiterate one more thing, and that is the apostle Paul will tell the church, that the plan of the salvation was in God's minds, it's in Ephesians there, it was in God's mind from the beginning.
He didn't disclose everything from the beginning, but it's not an accident, and it's not a plan B. It was in God's mind from the beginning.
[41:26] So, the Lord knows this, and we can find great comfort in that, to recognize that the God who says you're saved, can keep you saved.

It's not going to change, because he's reliable, and he saw it from the beginning. That is wonderful grace.
And then this ends, then, this ends very succinctly. It ends with verse 11. She has prayed, she has gone through her rejoicing in the Lord for what he's done in her life.
She's gone through the holiness of God and the omniscience and omnipotence and the sovereignty or the omniscience and the sovereignty of God and finishes off then with verse 10.
Those who contend with the Lord will be shattered. Against them, this is prophetic for the kingdom, 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.
[42:57] Now, this is before there's a king. There is no king in Israel at this point. And will exalt the horn of his anointed.

Here it is rendered anointed. Elsewhere you may read, but it is the word Messiah. He's talking about Jesus. this. And this will be fulfilled.
It is not fulfilled. We have this temporary, we don't know how temporary, but we have this temporary great parenthesis from here, the offer of the kingdom in Acts to whenever he takes it up again.
We don't know exactly when that will be, but until the rapture of the church, it is the time of grace of the church.
But it ends very succinctly there with verse 11. Then Elkanah went to his home in Ramah, but the boy ministered to the Lord before Eli the priest.
[44:06] It really closes off real quickly for all that went before, doesn't it? I am so grateful that the God who has provided for this has provided for our salvation in eternity.

Have a great week, and now let's be dismissed with, Father, thank you so much for this wonderful promise. Thank you for your loving kindness and your great grace and all the work you have done in our lives, both magnificently on the cross and minorly in day-to-day details.
We are grateful for that. And help us to look and to rejoice in Christ Jesus, our Savior. It's in Jesus' name and his name that we pray only.
Amen. Have a wonderful week.

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