

# Hannah's Song of Thanksgiving

*Text: I Samuel 2:10*

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The first book of Samuel opens not with a king or prophet, but with a woman in tears. Hannah is barren. Her soul is vexed. Her adversary torments her. Yet it is this very woman whom God chooses to set the tone for what will follow: the rise of His anointed. Her prayer in chapter 2, especially verse 10, bursts forth not only with thanksgiving, but with prophecy: “The adversaries of the Lord shall be broken to pieces; out of heaven shall he thunder upon them: the Lord shall judge the ends of the earth; and he shall give strength unto his king, and exalt the horn of his anointed.”

The structure of I Samuel reflects this divine intent. Chapters 1 to 7 centre on Samuel. Chapters 8 to 15 follow King Saul. Chapters 16 to 31 track the rise of David. But the Spirit begins with Hannah, not by oversight, but by design. For here, in a quiet place of prayer and agony, God plants the seed of the kingdom that is to come. The name “Samuel” means “heard of God,” and that hearing is not limited to Hannah—it is emblematic of God hearing the cry of His people in the darkness of the judges. The book’s theme is God’s covenant provision of a righteous king. Before David appears, before Saul is anointed, God sets before us a faithful mother and a prayer that looks forward to His Christ.

## **The Adversaries of the Anointed**

The first phrase of verse 10 introduces us to a theme that has run from the garden of Eden: “The adversaries of the Lord shall be broken to pieces.” This is not mere poetic contrast. Hannah had tasted this battle firsthand. Peninnah, the other wife of Elkanah, mocked her sore, year after year, using Hannah’s barrenness as evidence of divine rejection. This is no domestic squabble. It is the enmity of Genesis 3:15—the seed of the woman against the seed of the serpent. Peninnah was within the covenant sphere, but her pride and cruelty revealed an unbelieving heart. She twisted providence into condemnation, claiming divine favour for herself and cursing Hannah with apparent barrenness.

This same spirit would later appear in Saul, the enemy of David. Saul knew the kingdom had been taken from him, yet continued to resist, seeking David’s life, slaughtering the priests of Nob, and intruding into the priestly office. He was a

man consumed by pride. Saul could never be wrong. He justified his partial obedience with religious excuses. He never repented. In Hannah's prophecy, Saul is already prefigured. Her song is a word of comfort to all the humble afflicted by the proud. The adversaries of the Lord may appear victorious for a season, but they will be broken.

This is the hallmark of the seed of the serpent: pride. Arrogancy. Boasting. The same pattern holds across redemptive history. The world, the devil, and the flesh exalt themselves against God's people. The adversary seeks to devour (I Pet. 5:8). But the faithful are not to be surprised. Hannah teaches us to turn not to retaliation, but to prayer. She did not respond in kind to Peninnah. She poured out her soul to the Lord.

### **The Strengthening of the Anointed**

The second phrase of verse 10 follows closely: "Out of heaven shall he thunder upon them... he shall give strength unto his king." Hannah's prophecy anticipates the rise of the monarchy and points directly to David. But before it was a national reality, it was a personal experience. God had strengthened Hannah. He strengthened her to pray, to endure, and to desire rightly.

Where do we see that strength most vividly? Not in triumph—but in tears. Hannah was outside the temple, weeping bitterly, pouring out her complaint. This is not natural strength. Bitterness often silences prayer. But the Spirit strengthened Hannah to cry out. Psalm 50:15 rings true: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." The very act of prayer in such distress is evidence of grace. Hannah did not turn inward. She did not grow cold. She pled with the Lord.

God also strengthened her to desire what He willed. She did not ask for a son to comfort her in old age or to vindicate herself before Peninnah. Her vow was clear—if the Lord gave her a son, she would give him back. "There shall no razor come upon his head." That is the vow of the Nazarite. She wanted a child wholly consecrated to the Lord's service. Not a child for herself—but for the kingdom. Even as a young boy, Samuel was brought to the temple and left there. He would not brighten her home. He would not care for her in later years. Her sacrifice was real.

And what could a child do in such a dark time? Consider the context. Eli was old, and his sons, Hophni and Phinehas, were wicked. The priesthood was corrupt. The house of God was defiled. But Hannah prayed for a servant who

would be set apart. A Nazarite. One who would fear the Lord when others did not.

So also God strengthened David. Though anointed, he waited years before taking the throne. For over a decade he fled from Saul, living in caves and wilderness. He refused to lay his hand on the Lord's anointed. God strengthened him to wait. Many of David's Psalms were written in that season—songs of sorrow and trust. But even David was not the goal. His life pointed to another.

### **The Exaltation of the Anointed**

The third element of verse 10 reads: "And exalt the horn of his anointed." That word "horn" speaks of power, victory, exaltation. Hannah returns here to the opening line of her song: "My heart rejoiceth in the Lord, mine horn is exalted in the Lord." She had been brought low in her barrenness. She had been mocked. But God lifted her up. When Samuel was born, it was for her a token of salvation—not just personally, but redemptively. God had not forsaken His people.

Samuel was unique. He was the last judge, but also acted as priest and prophet. He bridged the gap between the time of the judges and the time of the kings. He ruled. He offered sacrifices. He delivered the word of the Lord. And most importantly, he anointed David. That was Hannah's joy: that the son born in sorrow was used by God to anoint the man after His own heart.

David, too, would be exalted. Though hunted by Saul, living in exile, he was eventually crowned. But he did not seize power. He waited. He refused to avenge himself. And in God's time, Saul fell by the sword, and David ascended. The kingdom was given, not grabbed. Exaltation came by the Lord's hand. David's horn was lifted up.

Yet even David was but a type. His rise anticipated a greater king. His throne was not the final fulfilment. The anointing oil poured on David prefigured the true Christ.

### **The Lord's Anointed**

The closing line of verse 10 gives us the highest meaning of Hannah's song: "He shall exalt the horn of his anointed." The Hebrew word is *Messiah*. The Greek word is *Christos*. This is not only about David. It is about Christ.

Jesus Christ is the true anointed of the Lord. Like David, He had adversaries. The religious leaders conspired against Him. The political rulers condemned Him. The crowds turned on Him. His disciples fled. He was mocked, scourged, crucified. And yet, God strengthened Him.

In Gethsemane, Christ prayed, "If it be possible, let this cup pass from me." That was not doubt. It was holy anguish. The cup of divine wrath stood before Him, and He knew it well. But He submitted: "Not my will, but thine be done." That is perfect obedience. That is the strength of faith.

He was brought low – into the grave. But God exalted Him. In His resurrection, His ascension, His enthronement at the right hand of God, Christ's horn was lifted above all. He was given a name above every name. Every knee shall bow. Every tongue shall confess. And all this—for us. He merited perfect righteousness. Perfect submission. Perfect glory. Not for Himself alone, but for His people.

It is no accident that this book begins with a mother. Hannah stands at the head of a long line. The promise of Genesis 3:15 was not forgotten: the seed of the woman shall crush the serpent's head. Old Testament mothers longed for the Messiah. Hannah's song became the pattern. Mary would echo it. So would Zacharias. The faithful passed it down. And God still uses mothers. Now, in the New Testament era, the Church waits not for the first coming, but for the second. And God raises children, not to blend with the world, but to be Nazarites—wholly consecrated to Him. Not children who will be the movers and shakers of this world, but those who will serve in holiness and truth. The Church needs ministers, elders, deacons, godly members, lovers of Christ. The world mocks that. But God sees.

Mothers often labour in silence, in tears. Sometimes they labour alone. Elkanah did not understand Hannah. But God did. And when Satan whispers, "You are failing, you are cursed," cry out like Hannah. God hears. He strengthens. He causes you to desire His will. It may be your child becomes a Samuel. Or a Timothy. Or simply one who loves the church with all their heart. God uses such. And one day, when the last elect is gathered, the Lord's anointed shall return. Then shall every adversary be broken, every tear wiped away, and the horn of the anointed shine forever.

*Our Father which art in heaven, strengthen the mothers of Zion, strengthen the women also who do not have children, that we also may be as like Priscilla and Aquila, caring even for the next generation of covenant families, that Thy name may be glorified and that Christ Jesus may come quickly, even as the last elect is gathered. All these things we humbly ask and pray, in Jesus' name alone. Amen.*