

1 Samuel Chapter 1

The books of first and second Samuel were originally thought of as one book. It is unknown who penned the books of Samuel. Perhaps, Samuel, himself penned some of it. The main theme of the study is Israel wanting a king like all the other nations around them. This was displeasing to God, but He allowed it. In this book, we will see the prayers of a mother for a son. Samuel is a product of prayer. He was dedicated to God, before his birth, and lived his entire life in the service of God. The three main characters of the book are Samuel, Saul and David. The name "Samuel" means heard of God, or asked of God.

1:1 – 7:17: This first major division of the book begins and ends in Samuel's home town of Ramah. The focus of these chapters is on the life and ministry of Samuel.

(1 Samuel 1:1 - 4:1a), concentrates on Samuel as a prophet of the Lord (see the concluding statement of 4:1a), "the word of Samuel came to all Israel".

The text (in 4:1b - 7:17), emphasizes Samuel as judge (see 7:17), "there he judged Israel".

1 Samuel 1:1 "Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name [was] Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:"

Some have suggested a contradiction between the tribal background of Samuel as given here and that presented (in 1 Chronicles 6:25), where Samuel's father is said to be a descendant of the priestly family of Kohath. Actually, this verse stresses Elkanah's residence among the Ephraimites, without calling particular attention to his Levitical descent. Variations between the names of the lineage of Samuel presented here (and in 1 Chronicles 6:25 and 1 Chronicles 6:33-35), are simply matters of spelling conventions, "Ramathaim-zophim" is a longer name for the city of Ramah (verse 12), which belonged to the descendants of "Zuph".

"A certain man": This verse resembles the introduction to the birth of Samson in Judges 13:2). The strong comparison highlights similarities between Samson and Samuel: Both men were judges over Israel, fighters of the Philistines, and lifelong Nazirites.

Ramathaim-zophim": Possibly meaning "two heights," the name occurs only here in the Old Testament. Elsewhere, the town is simply called Ramah. It was located about 5 miles north of Jerusalem.

"Elkanah": Meaning "God has created," was the father of Samuel.

"Zuph" is both a place (9:5), and a personal name (1 Chron. 6:35), as here.

"Ephraimite": (1 Chron. 6:27), identifies Elkanah as a member of the Kohathite branch of the tribe of Levi. The Levites lived among the other tribes (Joshua 21:20-22). Ephraim was the tribal area where this Levite lived.

Samuel was of the tribe of Levi. It will not be stressed that he is a Levite, because of the miracle way he became a prophet, seer, and judge. There are just a few in the Bible that this type of thing happened to. One other in the Old Testament was Samson, and one in the New Testament was John the Baptist. They were all servants of God from birth.

Samuel is the same name as Shemuel. "Elkanah" means whom God possess. Elkanah is a common name among the Kohathites. Perhaps, this was because they were to serve the LORD all the days of their lives.

Ramathaim-zophim is the same place as Ramah, where Samuel lived. Zophim was the name of the district, and Ramah was the central city. Elkanah was their leader. This was an inheritance of Ephraim. It had first been allotted to Benjamin, but was at the time of this writing of Ephraim.

1 Samuel 1:2 "And he had two wives; the name of the one [was] Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children."

Although he was a priest, Elkanah had a second wife because "Hannah" was barren (Deut. 21:15-17). Multiple marriages were also allowed in the case of levirate marriage (Deut. 25:5-10; compare the note on Ruth 3:9).

"Two wives": Although polygamy was not God's intention for mankind (Gen. 2:24), it was tolerated, but never endorsed in Israel (see Deut. 21:15-17). Elkanah probably married Peninnah because Hannah was barren. ‘

"Hannah": Meaning "grace," she was Elkanah's first wife.

"Peninnah": Meaning "ruby," she was Elkanah's second wife and the first bearer of his children.

Elkanah was a very wealthy, influential man. "Hannah" means grace, or prayer. She was the favorite of Elkanah, even though she had no children. "Peninnah" means coral, or red pearl. It was legal for men to have two wives, but it generally did not work out very well. In nearly every case, there was extreme jealousy between the women. God really did not intend for the dual marriage to be allowed. (They two are to become one flesh).

1 Samuel 1:3 "And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, [were] there."

"This man went up ... yearly": All Israelite men were required to attend 3 annual feasts at the central sanctuary (Deut. 16:1-17). Elkanah regularly attended these festivals with his wives. The festival referred to here was probably the Feast of Tabernacles (Sept./Oct.) because of the feasting mentioned (in 1:9).

"Shiloh" was the location of the tabernacle and thus the religious center of Israel at this time. Israelite men sojourned there three times a year for Passover, the Feast of Weeks, and the Feast of Tabernacles (Exodus 34:23).

“Lord of Hosts”, a military term that occurs about 260 more times in the Old Testament, stresses that the Lord is the ultimate Leader of Israel’s armies (17:45). It also underscores His universal sovereignty over all nations (Isa. 37:16), and over all creation (Amos 4:13). Thus, the term encompasses His universal rule over all forces whether in heaven or on earth, and anticipates His eventual subjugation of all those who oppose Him (Isa. 24:21-23; 34:1-10).

This is the first Old Testament occurrence of “hosts” being added to the divine name. “Hosts” can refer to human armies (Ex. 7:4), celestial bodies (Deut. 4:19), or heavenly creatures (Joshua 5:14). This title emphasizes the Lord as sovereign over all of the powers in heaven and on earth, especially over the armies of Israel.

“Shiloh” had served as the resting place of the tabernacle, hence was the religious center of Israel since the time of the conquest (Joshua 18:1). The Ark of the Covenant rested there until its capture by the Philistines (4:3-11). Shiloh was about 20 miles north of Jerusalem.

“Eli” was a descendant of Ithamar, the fourth son of Aaron, who was the high priest in Shiloh when Samuel was born. For the first time in Israel, Eli embodied the functions of high priest and judge, judging Israel for 40 years (4:18). He was a deeply pious man whose service to the Lord was unblemished.

However, he was a lax father who could not control his two sons, Phinehas and Hophni. They were both priests who took meat from sacrificial animals before they were dedicated to God and “lay with the women that assembled at the door of the tabernacle of the congregation” (1 Sam. 2:22). God killed these two sons. When Eli heard the news he fell backward and broke his neck. God’s final judgment against Eli and his descendants occurred when Solomon removed Eli’s descendant Abiathar as high priest, and replace him with Zadok (1 Kings 2:35).

Each of Eli’s two priestly sons had an Egyptian name: Hophni (“tadpole”) and Phinehas (“Nubian”).

This is speaking of Elkanah going once a year to Shiloh (where the ark was), to worship. We remember, they were supposed to go three times a year, but many of them had reduced this to the one time in the year. We know that Elkanah was a religious man and was even from the Levitical tribe. He probably went up at Passover, because it was the most important of the three Feasts.

Eli was the judge for 40 years and was also, high priest. It appears, his sons were acting priests in the tabernacle. "Eli" means my God.

1 Samuel 1:4 "And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:"

“He gave to Peninnah his wife, and to all her sons and her daughters, portions”: Parts of the offering, everyone a part, or portion; by which it appears, that this was a peace offering he offered, the greater part of which belonged to the owner, and which he made a feast of for his family and friends (see Deut. 12:5).

A peace offering since the worshipers ate a portion of the offering (see Lev. 7:11-18).

1 Samuel 1:5 "But unto Hannah he gave a worthy portion; for he loved Hannah: but the LORD had shut up her womb."

“The Lord has shut up her womb”: Hannah’s barrenness was the result of divine providence like Sarah’s (Gen. 16:2), and Rachel’s (Gen. 30:2).

We know that the family ate the Passover lamb, so this makes it seem even more like this is the feast they have gone to celebrate. The "worthy portion" is speaking of Hannah getting twice as much. It appears that Hannah was the favorite of Elkanah.

1 Samuel 1:6 "And her adversary also provoked her sore, for to make her fret, because the LORD had shut up her womb."

“Her adversary”: The other wife was an adversary.

“Provoked her”: Literally “to thunder against” her (see 2:10 for the same word).

In ancient Israel, children were not only crucial (carriers of the family line, heirs to the family’s land, caretakers of their elderly or widowed parents), they were symbols of God’s blessing. Elkanah gave Hannah a double portion (1:4-5), to make up for her barrenness and the ridicule she bore.

The adversary of all of us is the devil. In this case, the devil was stirring up jealousy between the two wives. Hannah was jealous because of Peninnah's children. Peninnah was jealous, because Elkanah loved Hannah the most. Hebrew women felt that they were cursed of God, if they did not have children.

1 Samuel 1:7 "And [as] he did so year by year, when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat."

“Did not eat”: Hannah fasted because of the provocation of Peninnah. She did not eat of the peace offerings.

It seems the hurt that Hannah felt had been going on for several years. It seemed also, the family being together at Passover just made it worse. Peninnah, probably, was saying ugly things to Hannah about her being barren. Hannah was so heartsick about not having children that she wept, and refused to eat. Peninnah tried to provoke her too.

1 Samuel 1:8 "Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? [am] not I better to thee than ten sons?"

“Why is thy heart grieved”: The idiom used reflects anger, not sadness (see Deut. 15:10 for the same idiom).

Personal tragedy so colored Hannah's perspective that she would lose sight of the beauty and grace already present in her life.

It seemed that, Elkanah truly loved Hannah. He was concerned that she was upset.

1 Samuel 1:9 "So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon a seat by a post of the temple of the LORD."

"Temple": Actually the tabernacle. The mention of sleeping quarters (3:2-3), and doors (3:15), implies that at this time the tabernacle was part of a larger, more permanent building complex.

This does not mean that Hannah drank and ate. It is speaking of the rest of the family eating and drinking. Hannah is in the sanctuary. Eli the high priest, is in the tabernacle at this time. This "post" is speaking of the entrance to the holy place. Eli was sitting on something like a throne. He was there, so all who worshipped walked before him.

Verses 10-11: The best place to go when one feels hopeless and bitter "of soul" is before God (Psalm 62:8; Phil. 4:6-7; 1 Pet. 5:7). All parents should start at the throne of God in prayer and offer up their children to Him.

1 Samuel 1:10 "And she [was] in bitterness of soul, and prayed unto the LORD, and wept sore."

"And prayed unto the Lord, and wept sore": Her prayer was with strong crying and tears; it was very fervent and affectionate; she prayed most vehemently, and wept bitterly. This perhaps was about the time of the evening sacrifice, about three or four o'clock in the afternoon; seeing it was after dinner that she arose up and went to prayer in the house of God, at the door of the tabernacle, or near it, as it should seem by the notice Eli took of her, who sat there.

This is another way of saying that her heart was broken. It appears she was kneeling and praying to the LORD. This prayer was coming from her innermost being.

1 Samuel 1:11 "And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head."

"Vow": Hannah pledged to give the Lord her son in return for God's favor in giving her that son. A married woman's vow could be confirmed or nullified by her husband (according to Num. 30:6-15). Her vow was a serious one (Eccl. 5:4-5). Her pledge was that if God would grant her a son, he would be consecrated as a Nazarite for service to the "Lord" for his entire life. (See the note on Judges 13:5).

“Thine handmaid”: A humble, submissive way of referring to herself in the presence of her superior, sovereign God.

“Remember me”: Hannah requested special attention and care from the Lord.

“All the days of his life”: A contrast to the normal Nazirite vow, which was only for a specified period to time (See Num. 30:6-15).

“No razor”: Though not specified as such in this chapter, the Nazirite vow is certainly presupposed. The not shaving of the hair on one’s head is one of the three requirements of the vow (Num. 6:5). This expression was used elsewhere only of the Nazirite Samson (Judges 13:5; 16:17).

The three times she speaks of herself as the LORD's handmaid, shows her willingness to serve the LORD. She vows to God, if He will let her have a man child (to take away her reproach), she will dedicate him to the LORD's service all of His life. We do not read here, that she promises for him to be under a Nazirite vow. She does, however, promise that she will never cut his hair, which is one sign of a Nazirite vow. He will be ordained from birth to the service of the LORD.

1 Samuel 1:12 "And it came to pass, as she continued praying before the LORD, that Eli marked her mouth."

Being very earnest and importunate with him to grant her request, and therefore repeated her petition, and prolonged her prayer, being unwilling to let the Lord go, until she had a promise, or some satisfaction, that she should have the thing she liked.

"That Eli marked her mouth": Observed the motion of her lips, and no doubt her distorted countenance, and uplifted eyes and hands, but chiefly the former; not knowing what the woman was at, and what could be the meaning of such motions.

It appears that, Hannah was praying in her heart, and very softly. So softly that Eli marked her mouth. He did not see her lips moving in prayer, but when he touched her, he realized they were moving. It seemed it was the custom to pray aloud, not just to God. He, now, realizes that she is saying something under her breath.

1 Samuel 1:13 "Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken."

“Drunken”: Public prayer in Israel was usually audible. However, Hannah was praying silently, leaving Eli to surmise that she was drunk.

When he does not hear the words of her mouth, he thinks the worst. He assumes she has had too much to drink.

1 Samuel 1:14 "And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee."

What, every day drunk? What, continually in this wicked practice? When will it be stopped? for Eli might have observed on other days, and at other times, odd looks, and a strange behavior in her, which he took for the effects of drinking too much wine: or how long will this drunken fit last? She had been a considerable time as he thought in it, and it was not gone off yet.

"Put away thy wine from thee": Not as if she had any with her there to drink of, but he advises her, since it had such an effect upon her, to abstain from it, and wholly disuse it, and so break off such an habit and custom she had got into; or he would have her go home and sleep it off, and wait till she had digested it, and the strength of it was gone, before she came to such a place of devotion and worship.

He is telling her to stop drinking, and especially in the tabernacle. He wants her to go home and sober up, then come back and pray.

1 Samuel 1:15 "And Hannah answered and said, No, my lord, I [am] a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD."

That is not my case, you have greatly mistaken it; she answered with great mildness and meekness. "I am a women" in whom drunkenness is most abominable; so that the Romans punished it with death; therefore, judge me not so severely.

"Of a sorrowful spirit": And therefore, not likely to give up myself to drink and jollity, and far from that merry temper which drunkards have: I am drunk with affliction, not with wine, as is said (Isa. 51:21).

"I have drunk neither wine nor strong drink": to wit: this day (see 1 Sam. 1:7-8).

"Have poured out my soul": Have been breathing forth the grief, and perplexities, and desires of my soul (the like phrase in Job 30:16; Psalm 62:8 142:2).

She quickly tells him, that she has not been drinking. She is praying to God, because her heart is broken. She did not intend for others to hear her request to God. She had prayed her heart's desire to the LORD alone. She is sad, because she is barren.

1 Samuel 1:16 "Count not thine handmaid for a daughter of Belial: for out of the abundance of my complaint and grief have I spoken hitherto."

The term "daughter of Belial" means a worthless or wicked woman. (2:12; see the note on Judges 19:22).

We see that Hannah associates women who are drunk with someone controlled of the devil. "Belial" in this particular instance, means worthlessness.

1 Samuel 1:17 "Then Eli answered and said, Go in peace: and the God of Israel grant [thee] thy petition that thou hast asked of him."

He found he was mistaken in her, and that her discourse was not only sober and rational, but religious and spiritual; and therefore, dismisses her in peace. And bids her not distress herself with what he had said to her, nor with anything she had met with from others, or from the Lord; but expect peace and prosperity. And particularly success in what she had been engaged, and had been solicitous for.

"And the God of Israel grant thee thy petition that thou hast asked of him": Which may be considered either as a prayer for her, he joining with her in a request to the Lord; that what she had asked might be granted. Or as a prophecy that so it would be, it being revealed to him by the Holy Ghost, as the high priest of the Lord. Or impressed by an impulse upon his spirit that the favor asked would be given. And therefore, she might go home in peace, and with satisfaction of mind.

This is tremendous encouragement to Hannah. The high priest is speaking for God, when he says this to Hannah. The high priest represented the people to God and God to the people. This is telling Hannah, that she will indeed have a son.

1 Samuel 1:18 "And she said, Let thine handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more [sad]."

In other words, Hannah's reply to his loving farewell asked the old man to think kindly of her, and to pray for her with his mighty power of prayer.

"Did eat, and her countenance was no more sad": A beautiful example of the composing influence of prayer. "Hannah had cast her burden upon the Lord, and so her own spirit was relieved of its load. She now returned to the family feast, and ate her portion with a cheerful heart."

Hannah needs to fast no longer. God has answered her prayer. Her confidence that her prayer is answered is shown in her now eating. She is happy. She is going to have a son.

1 Samuel 1:19 "And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife; and the LORD remembered her."

While "Elkanah" was the child's biological father, Hannah understood Samuel to be a gift from the Lord.

"The Lord remembered" means that God acted on her behalf in answer to her prayer; He did not forget her (Gen. 21:1; 30:22).

They worshipped the LORD, before they set out on their journey home. As soon as they were home, Hannah slept with Elkanah and she conceived. God had answered her prayer. She is assured she will have a man child.

1 Samuel 1:20 "Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, [saying], Because I have asked him of the LORD."

“Samuel”: The name literally meant “name of God, or “Offspring of God”, but sounded like “heard by God.” For Hannah, the assonance was most important, because God had heard her prayer.

Samuel was the earliest of the great Hebrew prophets (after Moses), and the last judge of Israel. Samuel is recognized as one of the greatest leaders of Israel (Jer. 15:1; Heb. 11:32). He first served with Eli the priest. Here Samuel heard the voice of God, calling him especially, to serve as a priest and prophet in Israel (3:1-20). After Eli’s death, Samuel became the judge of Israel (Chapter 7).

Samuel led his people against their Philistine oppressors. When he was an old man, Samuel anointed Saul as the first king of Israel and later anointed David as Saul’s successor. Although dead, Samuel appeared to Saul after Saul had gone to the witch of En-dor (chapter 28). Even from the grave, Samuel still spoke the Word of God to Saul: “The Lord is departed from thee, and is become thine enemy” (28:16).

We spoke earlier that "Samuel" means asked of God or heard of God. Hannah is totally aware this son is a gift from God. She knows he is the answer to her prayer.

1 Samuel 1:21 "And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow."

“His vow”: Elkanah supported and joined with his wife in her vow to the Lord. With the birth of Samuel, he brought his concentrated offering to the Lord (Lev. 7:16).

Verses 22-28: Children were normally “weaned” by the age of three. The child that the Lord gave to Hannah, she gave to Him (“lent to the Lord”), in return, fulfilling her vow (in 1:11). In every way, Samuel would be dedicated to the Lord and His service (Luke 2:22).

1 Samuel 1:22 "But Hannah went not up; for she said unto her husband, [I will not go up] until the child be weaned, and [then] I will bring him, that he may appear before the LORD, and there abide for ever."

“Weaned”: As was customary in the ancient world, Samuel was probably breast fed for two to three years. Then he was left to serve the Lord at the tabernacle for the rest of his life.

The baby Samuel would have been just a very small baby at the time of the next Passover Feast. Hannah did not take the baby at this time, because he was not weaned. He will need to stay with his mother, until he is weaned. This will give Hannah some time with him, but it will also take a

burden off Eli. He was not equipped to care for a tiny baby. She had no intention of breaking her vow to the LORD. She would keep her vow since the LORD had done as she asked.

1 Samuel 1:23 "And Elkanah her husband said unto her, Do what seemeth thee good; tarry until thou have weaned him; only the LORD establish his word. So the woman abode, and gave her son suck until she weaned him."

“His word”?: Probably an earlier word of the Lord not recorded in the text.

Samuel was breast fed by his mother, until he was old enough to wean. It was permitted of God for mothers with small children to not go to the yearly feast, so they could stay and care for their babies. It appears that Elkanah and Hannah remembered that babies born under these circumstances are born for a special purpose of God.

It had not been long, since a very similar thing had happened with Samson. The LORD will establish the baby's work when he is old enough to fulfill it.

1 Samuel 1:24 "And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child [was] young."

“Bullocks ... flour ... wine”?: According to (Num. 15:8-10), a bull, flour, and wine were to be sacrificed in fulfillment of a vow. Hannah brought all 3 in large measure than required. An Ephah was about three fourths of a bushel.

Samuel would probably have been two or three years old when Hannah presented him to Eli in “Shiloh”.

This would be terribly difficult for a mother to do, but she had made a vow to the LORD and she kept it. The three bullocks, one ephah of flour, and the wine were all an offering to the LORD. It appears that Samuel was just a toddler, when he was brought to the LORD.

1 Samuel 1:25 "And they slew a bullock, and brought the child to Eli."

One of the three Hannah brought, unless the singular is put for the plural, and so all three were slain, some for sacrifice, and some for food perhaps. Or if only one was slain, it might be offered as a sacrifice previous to the presentation of Samuel. Or else was made a present of to Eli, at the introduction of Samuel to him, as follows.

"And brought the child to Eli": To be under his care, to be instructed and trained up by him in the service of the tabernacle; from hence it appears that Elkanah the husband of Hannah came along with her at this time.

This one bullock was possibly, to be for a burnt offering for the dedication of Samuel.

1 Samuel 1:26 "And she said, Oh my lord, [as] thy soul liveth, my lord, I [am] the woman that stood by thee here, praying unto the LORD."

“As thy soul liveth”: Literally “by the light of your soul,” a common oath formula.

We remember that Eli had not heard what she had prayed for. He had answered her request; by saying God had answered her prayer. This is the first time that Eli is aware she had promised her son to God. It had been awhile since he had seen her, so she had to remind him of who she is.

Verses 27-28: The various Hebrew words here contain a play on the word *ask*. Hannah had “asked” the “Lord” for a son (verse 20), and the Lord had granted her asking (verse 27). Accordingly, she on her part had granted an asking (dedicated), she had given Samuel as a lifelong asked-for (consecrated), person to the Lord (verse 28).

These terms are from the same Hebrew root used 4 times in these two verses. Twice (in verse 27), it has the usual meaning of “asked.” Twice (in verse 28), it bears the derived meaning “lent on request.” The son Hannah requested God had given, and she gives her gift back to the Giver.

1 Samuel 1:27 "For this child I prayed; and the LORD hath given me my petition which I asked of him:"

Which she now had in her hand, and was presenting to Eli.

"And the Lord hath given me my petition which I asked of him": And which he also desired might be granted her, or foretold that it would be (1 Sam. 1:17). Though perhaps he knew not then particularly what it was she asked; nor did she acquaint him with it at parting, as she now did. Having obtained of the Lord what she was so solicitous for, and now makes mention of with thankfulness.

1 Samuel 1:28 "Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there."

To be employed in his service, not for a few days, months, or years, but for his whole life. The Targum is, "I have delivered him, that he may minister before the Lord; As she had received him as an answer of prayer, she gave him up according to her vow

“As long as he liveth he shall be lent unto the Lord”: Or as the Targum, "all the days that he lives he shall be ministering before the Lord, that is, he shall be lent unto him, and serve him as long as it is desired.

"And he worshipped the Lord there": In the tabernacle at the same time. Either Elkanah, who with Hannah brought the child to Eli, and now gave thanks to God for giving them the child, and prayed unto him that he might be received into the service of the sanctuary; or else Eli. To whom the child was brought for admittance, who when he heard that Hannah's request was granted,

which he had entreated also might be or had declared it would be, bowed his head, and gave thanks to God for it.

Or rather the child Samuel, as he was taught and trained up, bowed himself before the Lord, and worshipped him in the tabernacle as soon as he was brought into it, though a child.

What she is really saying is that she has given her son back to the LORD. She had promised she would give him to the service of the LORD all the days of his life and she is fulfilling that vow. Eli realizes what the magnitude of this is, and worships the LORD. Samuel will never stop being her son, but he will never stop being God's servant either. He will be trained by Eli the high priest, in the ways of the LORD.

1 Samuel Chapter 1 Questions

1. Who penned the books of Samuel?
2. What is the main theme?
3. Samuel is the product of _____.
4. When was Samuel dedicated to the LORD?
5. Who are the three main characters in this book?
6. Samuel was of the tribe of _____.
7. Why is this not stressed in this lesson?
8. Samuel is the same name as _____.
9. What does "Elkanah" mean?
10. In what branch of the Levitical tribe, is Elkanah a common name?
11. Ramathaim-zophim is the same place as _____.
12. Zophim was the name of the _____.
13. Elkanah was their _____.
14. Elkanah was a very _____, _____ man.
15. Which of the wives was Elkanah's favorite?
16. What does "Hannah" mean?

17. What was one reason it was not wise to have two wives?
18. Where did Elkanah go once a year to worship?
19. Who was the high priest at this time?
20. Who were his two sons, who served as priests?
21. What particular feast did he, probably, attend?
22. What does "Hophni" mean?
23. What does "Phinehas" mean?
24. Who ate the Passover lamb?
25. Why did Elkanah give Hannah twice as much as the others?
26. Who is the adversary?
27. How did Hebrew women feel about not having children?
28. How did Hannah show her grief?
29. What questions did Elkanah ask Hannah?
30. What is the "post", in verse 9, speaking of?
31. Why was Eli there?
32. What is verse 10 really saying?
33. What vow did Hannah make to the LORD?
34. What did Eli think was wrong with Hannah?
35. What does "Belial" mean in verse 16?
36. Who is Eli speaking for in verse 17?
37. What happened, soon after they returned home?
38. What did she name her son?
39. What does "Samuel" mean?
40. Why did she not take him to the tabernacle his first year of life?
41. When did she take Samuel to Eli?

42. They slew a _____ and brought the child to Eli.

43. What did Hannah remind Eli of?

44. How did she fulfill the vow she had made to God?