

[The Book of 1Samuel](#)

230531-4 1Sa 1, The Birth of the Last Judge of Israel, Samuel -CThurman

Introduction

At this place I want to remind everyone that after we finished the Book of Deuteronomy we began studying in the books of history. We finished the Book of Moses, the Pentateuch (lit. the five tools), the first five books of the Bible and then we entered into the twelve books of history. Those books of history are from Joshua to Esther. We begin now to study through the third book in the history section of the Bible. The Book of First Samuel.

This Book of First Samuel is called the First Book of the Kings in the Greek version of the Old Testament, known as the Septuagint (LXX). There, in the LXX instead of 1 & 2 Samuel and 1 & 2 Kings, these books are called 1st, 2nd, 3rd, and 4th Kings.

The Book of First Samuel begins with the birth of the last judge of Israel (Samuel) and closes with the death of the nation's first king, Saul.

1Sa 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.

...

7:15 And Samuel judged Israel all the days of his life.

...

1Sa 31:6 So Saul died, and his three sons, and his armourbearer, and all his men, that same day together.

So the book of 1Samuel brings to a close the 450 years of the judges and introduces the very first king of Israel.

Ac 13:20 And after that he (God) gave [unto them] judges about the space of four hundred and fifty years, until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

Now a word to set the context of 1Samuel and we will begin reading. If you remember, the history of the Book of Ruth falls about midway through the history of the Book of Judges, time of the judge Gideon, which account begins at Judges

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chapter 6 and continues to the end of Judges chapter 9. But the latest historical account of the Book of Judges is of the LORD coming to the wife of Manoah. We read that she was barren, and bare not. (cf. Jud.13.2) But the LORD promised her that she would bear a son and that her child would be a Nazarite from the womb to the day of his death. (cf. Jud.13.7) The son's name was Samson. In the order of things Samson was historically the last judge in the Book of Judges. (cf. Jud.7.15) It is interesting that Samuel, the last judge of the Book of 1Samuel is also committed to be a Nazarite all the days of His life.

1Sa 1:11 And she (Hannah) 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.

The Hebrew verb נָזַר is translated (tss.) to separate, to consecrate. And so, if the LORD will give to Hannah a son, she vows to consecrate him to his service all the days of his life. This is probably where the tradition of a dedication service comes from, where the parents bring their child before the church and by a show publicly dedicate their baby to the Lord. Now, I don't think we should begin having a practice like that in the services, but I do think that every parent should be of a mind to dedicating their child to the service of the Lord. And that dedication actually begins with dad and mom dedicating themselves to raising the child which the LORD has given the way the Bible teaches.

Chapter 1

1 ¶ Now there was a certain man of Ramathaimzophim, 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:

Elkanah is of the family of Kohath, a son of Levi, a son of Jacob.

*1Ch 6:1 ¶ The sons of Levi; Gershon, **Kohath**, and Merari.*

...

*18 And the sons of Kohath [were], Amram, and **Izhar**, and Hebron, and Uzziel.*

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...

26 [As for] **Elkanah** (great, great, great, great grandfather to Elkanah): *the sons of Elkanah; Zophai [or Zuph] his son, and Nahath (perhaps the same as Tohu) his son,*

27 *Eliab (Elihu) his son, Jeroham his son, Elkanah his son, (and father to Samuel).*

28 *And the sons of Samuel ...*

It appears to be that these are otherwise called the Korhites, of the children of Korah. (cf. Ex.6.24)

Nu 26:11 Notwithstanding the children of Korah died not.

The place named Ramathaimzophim is located in the land allotted to the tribe of Ephraim. It is west of Shiloh and east of Joppa. The Kohathites had four cities in Ephraim, four cities in Dan, and two cities in Manasseh. (cf. Jos.21.5, 21, 22) Elkanah lived in Ramathaimzophim in Ephraim, but he was from Ephrathah or Bethlehem, which is where Boaz and Ruth lived. (cf. Ru.4.11)

Ru.4.11 And all the people that [were] in the gate, and the elders, said, [We are] witnesses (to the purchase of Boaz to secure the inheritance of Elimelech and to raise up children through Ruth to receive that portion.). The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrathah, and be famous in Bethlehem:

2 And he had two wives; the name of the one [was] Hannah, and the name of the other Peninnah:

Again there is an acknowledgment of the practice of polygamy among the children of Israel. The mention of the practice of polygamy is not an approval of it, but simply acknowledges it as a matter of fact. The LORD instituted marriage between one man and his wife.

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Ge 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

Mt.19.4 And he (the Lord Jesus) answered and said unto them (the Pharisees), Have ye not read, that he which made [them] at the beginning made them male and female,

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

Eph 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

and Peninnah had children, but Hannah had no children.

The name Peninnah, פִּנְנָה, means ‘to divide.’ The name is derived of a verb root that is not used in Scripture, פָּנַן, pah-nahn, *to divide*; and is also related to the fem. noun פִּנָּה tss. *corner, chief, bulwark, stay, tower.*

The name Hannah, חַנָּה, of the verb חָנַן is tss. *to be gracious, to be favored, to be fair, to pray, to beseech.*

Peninnah had children, but Hannah had no children –

Ga 4:27 For it is written, Rejoice, [thou] barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

***3 And this man went up out of his city yearly to worship and to sacrifice
(Elkanah)***

unto the LORD of hosts in Shiloh.

Shiloh is the city where the tabernacle was erected after Israel had been in the land of Canaan approximately 21 years, the time it took for the tribes of

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Israel to come into their land allotments, or inheritance. And by the time of the history of our reading in 1Samuel the tabernacle has been in Shiloh for about 400 years. (cf. Jos.14.7, 10)

Jos 18:1 And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

This is the first time in the Scriptures that the LORD is called *the LORD of hosts*, and twice He is called so in this chapter. (vss.3, 11) And five times in this book (cf. 1Sa.4.4; 15.2; 17.45), and five times in the next. At the least this title is used to call upon the LORD who is the Great Defender. (cf. 1Sa.4.4; 15.2; 17.45)

hosts, a plural noun, **צְבָאוֹת**, see the masc. noun **צָבָא**, tss. *hosts, armies, wars, services, battles, warfares*. This also carries with it idea of *beautiful* and *glorious*. See the masc. noun **יָצָבִי**. (Is.4.2; 23.9; 24.16; 28.1)

And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, [were] there.

Eli appears to be the judge that followed Samson. His sons, Hophni and Phinehas were notably wicked men.

1Sa.2.12 Now the sons of Eli [were] sons of Belial; they knew not the LORD.

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

portions, מְנוּחָה, a fem. noun tss. *a part, a portion, such things as belong.*

5 But unto Hannah he gave a worthy portion;
double

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worthy, אָפִי, aph, a masc. noun tss. *nostrils, face, anger, snout, forbearing, countenance, worthy.* In this case, Elkanah “gave one portion of two persons,’ i.e. a double portion.” *Gensenius’ Hebrew-Chaldee Lexicon to the Old Testament*, H.W.F. Gesenius, Baker Books, p.69

for he loved Hannah: but the LORD had shut up her womb.

had shut up, Qal pret. of the verb שָׁטַח, tss. *to shut, to shut up, to repair, to enclose, to shut out, to deliver.*

6 And her adversary also provoked her sore, for to make her fret,
troublers (Peninnah) grieved to sorrow roar

adversary, אֶצְרָף, a fem. noun, tss. *distress, anguish, trouble, affliction, adversary.*

provoked, Piel pret. of the verb מָצַח, tss. *to grieve, to sorrow, to be angry, to be wroth, to have indignation, to provoke, to provoke to anger. This is Hiphil (causative act.) fut. in vss.6, 7, 16.*

sore, is the masc. noun form of the verb above, מַצָּח, *provocation, sorrow, sore, grief (v.16).* Wigram, ‘lit. provoked her even to vexation.’

to make her fret, Hiphil infin. of the verb מָצַח, tss. *to trouble, to roar, to thunder, to fret.*

because the LORD had shut up her womb.

So, the LORD was pleased to open the womb of this woman but not Hannah’s. He opened the womb of the one that troubled Hannah and that grieve her very much. But the LORD is working in Hannah, in a way that He is not in Peninnah.

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7 And [as] he **did so year by year, when she went up to the house of the LORD,** (Elkanah)

so she provoked her; therefore she wept, and did not eat.

grieved

therefore she wept, Qal fut. of the verb יָכַח, tss. to weep, to mourn, to bewail. 1.10; 30.4, Qal infin.; 1.7, 8, 10; 11.4, 5; 20.41; 24.16; 30.4, Qal fut.

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

grieved, Qal fut. of the verb יָרַע, tss. to be grievous, to be displeased, to be evil, to harm, to go ill. 1.8; 8.6; 18.8, Qal fut.

Men do not always understand what their wives go through. I'm not sure that they can. I don't know that men can fully understand the desire women have to bear children. It is a general rule that women desire to bear children and to have the joy of raising them up into adulthood. They have an instinct to be mothers.

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.

throne, stool

(refers to the tabernacle, 2.22, and also called 'the house of the LORD,v.21.)

a seat, כִּסֵּא, a masc. noun tss. a throne, seat, stool. 1.9; 2.8; 4.13, 18

temple, הַיְכָל, a common noun tss. temple, palace.

10 And she [was] in bitterness of soul, and prayed unto the LORD, and wept sore. bitter in weeping
wept

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in bitterness, the adj. מַר, tss. bitter, bitterness (1Sa.1.10; 15.32), angry, chafed, discontented (22.2), heavy, Mara (Ru.1.30).

11 And she vowed a vow, and said, O LORD of hosts, if thou

אִמְרָאָה תִּרְאֶה
wilt indeed look on the affliction of thine handmaid,
looking thou wilt look trouble

and she vowed, Qal fut.; a vow, a masc. noun; both the verb and noun are always tss. with the English vow. The verb, see 1.11; the noun, see 1.11, 21.

on the affliction of, עֲנִי, a masc. noun tss. affliction, trouble.

נָתַן
and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child,
seed of men

remember, the verb זָכַר, tss. to remember, to be mindful, to record, to mention.

and not forget, of the verb שָׁכַח, always tss. to forget.

a child, זָרַע, a masc. noun tss. seed, child, fruit.

נָתַן
then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

The LORD directed Hannah to this place where she would be willing to make a significant commitment, vowing her child to be a Nazarite all the days of his life (cf. Nu.6.1-21), which was a profound sacrifice on her part. It is doubtful that she would have been willing to do this had the LORD not worked in the way that He did. But through her sacrifice the child would

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become a great prophet and judge to Israel. But for Hannah to come to this place she had to go through a strong trial.

Job 23:10 But he knoweth the way that I take: [when] he hath tried me, I shall come forth as gold.

12 And it came to pass, as she continued praying before the LORD, that Eli

... who is sitting on his seat, stool, throne.

marked her mouth.

was observing

marked, Qal part. Poel of the verb שָׁמַר, tss. to observe, to keep, to heed, to watch, to mark, preserve, etc.

... as she prayed *standing*. v.26.

13 Now Hannah, she spake in her heart; only her lips moved,
went up and down

moved, of the verb נָזַע, tss. to go away, to move, to stagger, to wander, to wander up and down, to promote (Wigram marg. to go up and down), wag, reel, sift, etc.

but her voice was not heard:

Though her prayer was not expressed verbally or aloud it was still prayer, and it was heard by the LORD.

therefore Eli thought she had been drunken.
was a drunkard.

had been drunken, the adj. שָׁכַוֹר, tss. drunken, drunk, drunkard.

14 And Eli said unto her, How long wilt thou be drunken?

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wilt thou be drunken, Hithpael (reflexive act.) fut. verb of שָׁכַר, tss. to be drunken, to be filled with drink, to drink abundantly.

put away thy wine from thee.

wine, יַיִן, a masc. noun tss. wine, vine, banqueting.

אָדֹן

15 And Hannah answered and said, No, my lord, I [am] a woman
master

קִשְׁת־רוּחַ

of a sorrowful spirit: I have drunk neither wine nor strong drink,
heavy, hard

sorrowful, the adj. קָשָׁה, tss. roughly, hard, cruel, stubborn, churlish,
heavy, grievous, trouble, obstinate, prevailed, sorrowful.

strong drink, שָׁכַר, a masc. noun, tss. strong wine, strong drink.

but have poured out my soul before the LORD.
gushed

have poured, Qal fut. of the verb שָׁפַךְ, tss. to pour, to pour out, to cast, to gush out, to cast up. 1Sa.1.15, Qal fut., **have poured;** 1Sa.7.6, Qal fut., **and poured;** 1Sa.25.31, Qal infin., **either that thou hast shed blood.**

נָתַן, Qal fut.

16 Count not thine handmaid for a daughter of Belial: for
Do not give, put before

out of the abundance of my complaint and grief have I spoken hitherto.
increase meditation provocation vexation

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the abundance, רַב, a masc. noun tss. plenty, more in number, long, huge, great number, all, much, many, greatness, great, increased, multitude, abundance.

complaint, from the masc. noun פִּי שֵׁי, tss. complaint, talking, communication, prayer, meditation, babbling.

grief and sore are tss. from a masc. noun tss. provoked (Wigram, 'lit. provoked her even to vexation. '), sorrow.

provoked, Piel pret. of the verb כָּעַר, tss. to grieve, to sorrow, to be angry, to be wroth, to have indignation, to provoke, to provoke to anger. This is Hiphil (causative act.) fut. in vss.6, Piel pret., 7, Hiphil fut., 16;

The suffering Hannah endured from Peninnah moved her to pray. Trials, especially suffering wrongfully moves the child of God to do what he might not otherwise do. It turns the eyes, the turns the mind, it turns the heart to look to the throne of the grace of God to ask for help.

Heb 4:16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

נָתַן

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

request

petition, of the fem. noun שְׂאֵלָה, tss. request, petition, loan; 1Sa.1.17, 27, petition; 1Sa.2.20, loan. Related to the verb directly below.

thou hast asked, of the verb שָׁאַל, frequently used in this book and tss. to ask, to borrow, to lend, to request, to desire, to greet, to consult, to ask counsel, to enquire, to will, etc.; 1Sa.1.17, 20, 27.

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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].

face

She understood by faith promise which the Lord sent through Eli. You can imagine that Peninnah must have gotten frustrated. Her efforts to provoke Hannah to distress and tear now fell upon deaf ears. Hannah could not be discouraged because she knew that the LORD heard her prayer and that He was going to grant that she would deliver a little, baby boy. Though she knew this little miracle wasn't going to be her's for very long at all she was ecstatic that the LORD would grant her this request.

19 ¶ And they rose up in the morning early, and worshipped before the LORD,

and they rose up ... early, of the verb שָׁכַם, tss. to rise up early, to get up early.

worshipped, of the verb שָׁחָה, tss. to bow down, to stoop, to worship (1.3), to crouch (2.36)

and returned, and came to their house to Ramah:

(of mount Ephraim)

and Elkanah knew Hannah his wife; and the LORD remembered her.

20 Wherefore it came to pass, when the time was come about after Hannah

at the turning of the days

at the end of the time

when ... was come about, of the fem. noun תְּקוּפָה, Wigram, 'in revolution of (days), tss. end, at the end, a circuit.,

had conceived, that she bare a son, and called his name

שְׁמוּאֵל

Samuel,

Asked of the LORD

conceived, Qal fut. of the vebr הָרָה, tss. to be with child. to conceive.

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שאלתי

[saying], Because I have asked him of the LORD.

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

22 But Hannah went not up; for she said unto her husband, [I will not go up] until the child be weaned,

is weaned, Niphal (simple pass.) infin. of the verb גמל, tss. to wean, to reward, to do bountifully, to yield, a child that is weaned. vss. 22, 23, 24.

Niphal pret.

and [then] I will bring him, that he may appear before the LORD,
be seen

עד-עולם

and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good;
[what is] good in your eyes

tarry until thou have weaned him; only the LORD establish his word.

Hannah appears to have kept the dedication of the child to herself until now. Her vow to the LORD was conditioned upon her husband, Elkanah's agreement. And here he does agree and her vow is sealed before the LORD. We considered the vow when reading in the Book of Judges concerning Jephthah. Vows are binding and cannot be broken. They must be kept.

Nu.30.6 And if she (a woman) had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard [it,] and held his peace at her in the day that he heard [it]: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 But if her husband disallowed her on the day that he heard [it]; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

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guidance from day to day –"How shall we order the child, and how shall we do unto him?" (Judg. xiii. 12.)

...

'The more early the training, the more easy the work, and the more encouraging the results. It is a matter of experience, that what is early learnt, is most tenaciously retained. It stands the friction of time with the least injury. Far better, instead of waiting for the maturity of reason, to work upon the pliability of childhood. ... We may begin our work too late, but we can scarcely begin it too soon. If the child be too young to teach to read, he cannot be too young to teach to obey. Never let the watchfulness to check the buddings of evil, and to cherish the first tenderness of right feeling, be relaxed. *Training Up a Child*, Charles Bridges (1794-1869), Excerpted from '*An Exposition on the Book of Proverbs*'