

## The Book of 1Samuel

### **230614-4 1Sa 2, 12-36, Judgment Pronounced against Eli's House–CThurman**

It is my opinion but that Hannah's prayer of praise to the LORD was from a prepared statement. I think Hannah came fully prepared for this day. She knew what needed to be said and she came prepared to truly worship the LORD. Hannah presented her prayer of praise to the Lord giving her a son. Prior to this she was downcast for her lack to provide her husband a child, and particularly a son. But even after the birth of Samuel she could have engaged in further sorrow because she knew the time was coming when she must act on her vow to the LORD and commit her firstborn son into the care of a not-so-faithful priest. But she kept her vow, she acted by faith, and rightly so, exalted the LORD.

She said that her *horn* was exalted. Symbolically horn can refer to a king, or authority, or power. To speak of her *horn* could mean that she received power; that she, when she was barren, immediately received strength at the simple hearing of the promise of a child at God's word, and began to praise the LORD His mighty works. (cf. Ps.103.1-5; 2Co.4.16; Eph.4.23)

Now, the last lesson should have ended with verse 11 rather than 10. For that reason let me begin with the 11<sup>th</sup> verse and, as is our custom, we'll work our way through verse by verse until we reach to the end of the chapter.

Verses 11-19 appear to be parenthetical. These verses supply some necessary information, and then the present narrative begins at verse 20.

(Parenthetical, vss.11-19)

**11 ¶ And Elkanah went to Ramah to his house. And the child *did minister unto the LORD before Eli the priest.*** – was serving –

*did minister*, Piel part. of the verb שָׁרַת, tss. *to minister, to wait, to serve*; **1Sa.2.11, 18.**

The important point here is that Samuel's service was to the LORD, not the man. As we shall read Eli was not the kind of man that he should have been. He was unworthy of the office of the priesthood, but Samuel honored GOD by serving as he should regardless of Eli's failure.

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**12 Now the sons of Eli [were] sons of Belial; they knew not the LORD.**  
(Hophni & Phinehas, ch.1.3)

*Belial*, בְּלִיעַל, a masc. noun and compound of בִּלְיָ, no, none, without and יַעַל, to profit, help, benefit, and so, one that is unprofitable, without benefit to the LORD or others; בְּלִיעַל, is tss. Belial, wicked, ungodly men, naughty, evil.

*knew*, יָדָעוּ, Qal pret., 3pl of the verb יָדַע, tss. to know, perceive, to be sure, to mark, to understand, to comprehend, to discern, to be acquainted, to be a kinsman.

Verses 13-17 cites proof that these wicked men knew not the LORD. The way that they treated the offerings of the LORD was proof that they didn't know the LORD. The sin was that they despised the offerings of the LORD themselves, or that they caused others to despise the offering of the LORD. It could be a combination of both.

**13 And the priests' custom with the people [was, that],**  
(plural possessive) manner, procedure

*custom*, מִשְׁפָּט, a masc. noun tss. judgment, manner, ordinance, fashion, ceremony, cause, due, worthy, order.

**when any man offered sacrifice, the priest's servant came,**  
“ (an) offering (singular possessive  
sacrificed (a) “ for Eli)

Now the custom stated here does not mean that it was right or best. The procedure is what someone established and that practice became a tradition among the priests at that time. It is thought that the whole matter stated here was an abuse of the priests against the children of Israel. Certainly, the LORD appointed the priests their part of the sacrifices for food. (i.e., Ex.29.26-28; Lev. 6.14-18, 24-26; 7.1-6; 1Co.9.13) And here we have a sacrifice which has three parts: one part belonged to the LORD, another part, which belonged to the priest, and another part which belonged to the offeror. Such a sacrifice would be called the peace offering.

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*Ex 32:6 And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play. (cf. Le.6.11-17)*

***while the flesh was in seething, with a fleshhook of three teeth in his hand; boiling***

*seething, Piel infin. of בָּשַׁל, tss. to seethe, to be ripe, to bake, to roast, to boil, to sod (v.15).*

***14 And he struck [it] into the pan, or kettle, or caldron, or pot;***

Evidently any of these vessels could be used to cook the meat in water.

***all that the fleshhook brought up the priest took for himself.***

Whether it was frying, roasting, or boiling he struck the three-pronged instrument into the vessel and pulled up the portion that he wanted for him and the priest (Eli).

***So they did in Shiloh unto all the Israelites that came thither.***

Whether the procedure was right or wrong what follows certainly aggravated the whole issue of sacrificing.

קָטַר, Hiphil fut., 2.15, 16

***15 Also before they burnt the fat, the priest's servant came,***  
*cause the fat to smoke (one or other of Eli's sons)*

The fat was the LORD's.

*Le 3:16 And the priest shall burn them upon the altar: [it is] the food of the offering made by fire for a sweet savour: all the fat [is] the LORD'S.*

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When we read that the fat is the LORD, it means that the fat which is on the inner part of the animal.

*Le.3.14 And he shall offer thereof his offering, [even] an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that [is] upon the inwards,  
15 And the two kidneys, and the fat that [is] upon them, which [is] by the flanks, and the caul above the liver, with the kidneys, it shall he take away.*

***and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.***

The spirit of ingratitude is manifest here. They went beyond what was ordained for them and then demanded that they receive the meat raw to prepare it themselves.

I think of it as someone prepares a meal, say fried chicken, for another and then the recipient says, but I don't my chicken fried. I like it roasted. When it should have been received gratefully.

***16 And [if] any man said unto him, Let them not fail to burn the fat***  
(the offeror) (the priest) cause the fat indeed to smoke

***כִּיּוֹם***  
***presently,*** ***and [then] take [as much] as thy soul desireth;***  
as [it is] this day, or immediately  
(probably meaning 'first')

***then he would answer him, [Nay]; but thou shalt give [it me] now: and if not, I will take [it] by force.***

*presently,* כִּיּוֹם, or, 'lit. as the day', meaning immediately, tss. *as [it is] this day.*

*force,* כֹּחַ, a fem. noun tss. *mightily, by force, to repair.*

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This sounds to me like the offeror was willing to allow the priest's servant to take what he desired, raw, provided that the fat was burned first to the LORD. But Hophni and Phinehas refused to grant them that, but rather required they receive the meat immediately.

### **17 Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.**

[the](?)

*abhorred*, Piel pret. of the verb נָאַץ, tss. *to contemn, to despise, to provoke, to blaspheme, to provoke to anger.*

*offering*, מִנְחָה, fem. noun also tss. *meat offering, present, oblation, gifts.*

**for men abhorred the offering of the LORD** – could mean that the behavior and actions of Hophni and Phinehas resulted in the Israelites despising the sacrifices to the LORD altogether. Or, that the behavior and actions of Hophni and Phinehas showed that they despised the sacrifices themselves, which their actions certainly show this to be true.

Though this was the case, Samuel ministered before the LORD ...

נֶעַר

**18 But Samuel ministered before the LORD, [being] a child, girded with a linen ephod.** was serving a servant

*did minister*, Piel part. of the verb שָׁרַת, tss. *to minister, to wait, to serve; 1Sa.2.11, 18.*

*girded*, Qal part. Paul of the verb הָגַר, tss. *to gird, to restrain, to put on, to appoint.*

*ephod*, אֶפֶד, or אֶפֹּד, and always tss. with the English *ephod*.

Though a child Samuel was as much as servant as some men. He was girded with a linen ephod. By the description given of Aaron's ephod it was

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a two piece, slip-over-the-head, sleeveless vest. In this case simply made of linen. It appears that priests ministering about the tabernacle wore the ephod.

*1Sa 22:18 And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.*

*1Sa.2.28 And did I (the LORD) choose him (the father of Eli ... Aaron) out of all the tribes of Israel [to be] my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?*

**19 Moreover his mother made him a little coat, and brought [it] to him mantle**

coat, **מַעֲיָל**, a masc. noun tss. coat, robe, **mantle** (cf. Ex.28.4, robe; 1Sa.15.27, mantle).

***from year to year, when she came up with her husband to offer the yearly sacrifice.***

This coat which his mother made for him every year was likely something which the priests wore. Here it is called a robe.

*Ex.28.4 And these [are] the garments which they shall make; a breastplate, and an ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.*

And it is also called a mantle.

*1Sa.15.27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.*

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And this coat, robe, mantle became something by which Samuel was identified, even after death.

*1Sa 28:14 And he (Saul) said unto her (the witch of Endor), What form [is] he of? And she said, An old man cometh up; and he [is] covered with a mantle. And Saul perceived that it [was] Samuel, and he stooped with [his] face to the ground, and bowed himself.*

[This closes the parenthetical information which began at verse 11. The narrative returns to the present time, after her prayer of praise to the LORD.]

**20 And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of**

**שָׁאֵל                      שָׁאֵל**  
**this woman for the    loan which is    lent    to the LORD.**  
petition                      asked

**And they went unto their own home.**

**21 And the LORD visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.**

*visited, of the verb פָּקַד, tss. to visit, to remember, to count, to charge, to enjoin, etc.*

*conceived, Qal fut. of the verb הָרָה, tss. to be with child. to conceive. (1.20;2.21)*

*grew, Qal fut. of the verb גָּדַל, tss. to be great, to be magnified, to be promoted, to be nourished, to exceed, to increase.*

In a sense, though Hannah gave up Samuel to be with Eli at such an early age, the LORD granted that she bear five other children.

*1Sa 2:5 [They that were] full have hired out themselves for bread; and [they that were] hungry ceased: so that the barren hath born seven; and she that hath many children is waxed feeble.*

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waxed feeble, אָמַל, verb, to be weak, languish.

Seven is a number that carries the idea of perfection or completion. In Hannah’s case she saw many children by faith and was strengthened and increased. But Peninnah bore her children and that was the end of her work. Her strength could not continue so that she eventually weakened to bear no more.

*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.*

This concerns more than fertility, blood, strength, and determination. The promise was received by faith.

**22 Now Eli was very old,**

*1Sa 4:15 Now Eli was ninety and eight years old; and his eyes were dim, that he could not see.*

**and heard all that his sons did unto all Israel;**

Eli knew how his sons abused their priestly offices. But add to this ...

		אָזְמַר, Qal part. Poel	
<b>and how they lay with the women that</b>		<b>assembled</b>	<b>[at] the door of the</b>
		mustered	
אֹהֶל	מוֹעֵד		
<b>tabernacle of the</b>	<b>congregation.</b>		
tent	meeting		

**23 And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.**  
things from these

**24 Nay, my sons; for [it is] no good report that I hear:**  
mention, tidings



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report, שְׂמוּעָה, a fem. noun tss. report, tidings, mention, rumour, doctrine, fame.

Hiphil (causative act.) part. of עָבַר  
**ye make the LORD'S people to transgress.**  
cause to go beyond

אֱלֹהִים, elohim  
**25 If one man sin against another, the judge shall judge him:**  
the gods  
the appointed officials  
the God-ordained authorities

judge, אֱלֹהִים, Elohim, sometimes refers to great men, leaders among men rather to false gods or deities: **gods** [of men], Ex.12.12; 22.28; Deu.10.17; Jos.22.22; 1Sa.28.13; 2Chr.2.5; Ps. 82.1, 6, 8; 95.3, 4; 97.9; 138.1; **judges**, Ex.21.6; 22.8, 9; 1Sa.22.25.

The LORD has set in place man that can judge matters among men. This is part of the purpose for human government.

*Ro.13.1 ¶ Let every soul be subject unto the higher powers (authorities, ἐξουσία). For there is no power (authority) but of God: the powers (authorities) that be are ordained of God.*

*2 Whosoever therefore resisteth the power (authority), resisteth the ordinance of God: and they that resist shall receive to themselves damnation.*

*3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:*

*4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to [execute] wrath upon him that doeth evil.*

*5 Wherefore [ye] must needs be subject, not only for wrath, but also for conscience sake.*

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6 For for this cause pay ye tribute also: for they are God's ministers ...

**but if a man sin against the LORD, who shall intreat for him?**

pray

This marks the extent of Eli's actions against these wicked sons of his and this will cost both him and his sons. He should have done all that he could do to stop their wickedness. He was not relieved of the responsibility attached to his office because of his age. He could have brought his sons into judgement for their wicked acts. As a father he could have withstood them to have them cut off from the priesthood and the nation of Israel. He could have had them sentenced to death for their crimes against the LORD.

*Le 7:20 But the soul that eateth [of] the flesh of the sacrifice of peace offerings, that [pertain] unto the LORD, having his uncleanness upon him, even that soul shall be cut off from his people.*

*Nu 25:1 And Israel abode in Shittim, and the people began to commit whoredom (fornication) with the daughters of Moab.*

...

*9 And those that died in the plague were twenty and four thousand.*

**Notwithstanding they hearkened not unto the voice of their father,**

heard, listened

**because the LORD would slay them.**

moved, desired to cause them to die.

*would, Qal pret. of the verb יָפֵיץ, tss. to delight, to like, to please, would, to favor, to desire, to move.*

*slay them, לְהַמִּיתָם, Hiphil of the verb מוֹת, tss. to destroy, to die, to slay, to smite, to kill.*

Bear in mind that these *know not the LORD*. The goodness of God should have led sinners to repentance (cf. Ro.2.4), but apart from a previous work

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of grace they only become hardened to LORD and all that He does. The LORD hardens the heart to bring men into judgment.

*Ex 7:13 And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.*

*Ro.9.17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

*Jos.11.18 Joshua made war a long time with all those kings.  
19 There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon: all [other] they took in battle.  
20 For it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, [and] that they might have no favour, but that he might destroy them, as the LORD commanded Moses.*

The LORD purposed to slay Hophni and Phinehas, the sons of Eli.

טוּב

**26 And the child Samuel grew on, and was in favour**  
continued & grew good, pleasant, well, prospered

**both with the LORD, and also with men.**

**27 ¶ And there came a man of God unto Eli, and said unto him,**  
(His identity unrevealed.)

**Thus saith the LORD, Did I plainly appear unto the house of thy father,**  
To discover did I discover (Aaron)

*plainly, Niphal infin. (see directly below).*

*did appear, Niphal (simple pass.) pret. of the verb גָּלַהּ, tss. to uncover, to publish, to discover, to open, to show, to advertise, etc.*

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*when they were in Egypt in Pharaoh's house?*

**28 And did I choose him out of all the tribes of Israel [to be] my priest, to offer upon mine altar,**

(to atone, appease, satisfy, cover for sins)

*to burn incense,*

(to intercede in their behalf)

*to wear an ephod before me?*

(to show the accepted righteousness of my chosen Servant)

*and did I give unto the house of thy father all the offerings made by fire of the children of Israel?*

(To provide for you your sustenance from the sacrifices they offered?)

**29 Wherefore kick ye at my sacrifice and at mine offering, which I have**

(Eli & sons)

*kick ye, Qal fut., 2pl. of the verb טָעַף, twice found in the OT; see also Deu.32.15, kicked; English idiom, 'buck'.*

*De 32:15 But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered [with fatness]; then he forsook God [which] made him, and lightly esteemed the Rock of his salvation.*

2ps.

**commanded [in my] habitation; and honourest thy sons above me,**

(Eli)

*habitation, מְעוֹן, a masc. noun also tss. dwelling place, den, dwelling; v.29, 32.*

*honourest, of the verb כָּבֵד, tss. to be rich, to be grievous, sore, heavy, chargeable, glorified, honorable; 2.29, 30, both, Piel (intensive act.) fut. verbs. Here Eli was actively engaged with giving more weight to his sons than to the LORD.*

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**Wherefore kick ye** – a corporate charge because of the offices which Eli and his sons held as priests of God. They *kicked* at the LORD's sacrifices; lightly esteemed them so as to overlook their importance.

**commanded [in my] habitation** – in other words, the LORD commanded how his people would live upon His land, the land in which He has chosen to dwell.

*Due.32.43 Rejoice, O ye nations, [with] his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, [and] to his people.*

רָאשׁ

**to make yourselves fat with the chiefest of all the offerings**  
cause (Eli & sons) (to be) best

*make yourselves fat, Hiphil (causative act.) infin. of the verb פָּרָא, to create, to cut down, to do, to make fat.*

### **of Israel my people?**

It was not enough that the LORD reserved for the priesthood the best things.

*Nu 18:12 All the best of the oil, and all the best of the wine, and of the wheat, the firstfruits of them which they shall offer unto the LORD, them have I given thee.*

But Eli and sons chose to fatten themselves by seizing upon that which was another's.

*1Sa.4.18 ... for he was an old man, and heavy.*

Eli's complacency might have been because he didn't want to risk losing his high social status among the people as Israel's High Priest, as well as risk losing the lucrative income which he received from the sacrifices which the people brought according to the law.

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**30 Wherefore the LORD God of Israel saith, I said indeed [that] thy house, and the house of thy father, should walk before me for ever:**  
(themselves) always

*should walk*, Hithpael (reflexive act.) fut. of the verb **הִלְךְ**, v.20, Qal pret., *and they went*, v. 26, Qal part. Poel, *on*, v.35, Hithpael pret., *and he shall walk*, v.30, Hithpael fut., *should walk*.

*for ever*, **עוֹלָם**, masc. noun also tss. of old, perpetual, everlasting, ever, at any time, in old time, always, long, world without end, old, eternal.

*Ex.29.9 ... and the priest's office shall be theirs for a perpetual statute: and thou shalt consecrate Aaron and his sons.*

**but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.**  
– vile –

*despise*, **הִזְבֵּי**, Qal part. Poel, tss. *to despise, to contemn, to be*; Qal fut., 1Sa.10.27; 17.42; 1Sa.2.30, Qal part. Poel.

*shall be lightly esteemed*, Qal fut. of the verb **קָלַל**, tss. *to abate, to be swift, to despise, to lightly esteem, to seem a light thing, to be more vile, to be cursed, to revile, to be accursed, to be afflicted, to set light by*, etc.; **1Sam.2.30**, Qal fut., **shall be lightly esteemed**; **1Sa.17.43**, Piel fut., **and ... cursed**; **1Sa.3.13**, Piel part., **made ... vile**; **1Sa.6.5**, Hiphil fut., **he will lighten**.

We could point out that this has happened before, to remove some of Aaron's descendants from the priestly line through death. Consider Nadab and Abihu, which the LORD killed for offering incense upon coals that were not taken from fire of the brazen altar.

**31 Behold, the days come, that I will cut off thine arm, and the arm of thy father's house,**

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*that I will cut off*, Qal pret. of the verb **עָרַץ**, also tss. *to cut asunder, to hew down, to cut down, to cut in sunder.*

*arm*, **זְרוֹעַ**, common noun tss. *arm, shoulder, mighty, power.*

***that there shall not be an old man in thine house.***

The LORD essentially says, that beginning with you, Eli, I am going to cut you and your sons off. The extension (arm) of Eli's generation will be put out of the priestly office.

*1Ki.2.26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields; for thou [art] worthy of death: but I will not at this time put thee to death, because thou barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.*

*27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.*

***32 And thou shalt see an enemy [in my] habitation, in all [the wealth]***  
consider

*and you shall see*, Hiphil pret. of the verb **נָבַט**, all but once in the causative verb form (Hiphil); once in Piel (intensive act.) pret. (Is.5.30); **נָבַט**, tss. *to look, to behold, to see, to have respect, to regard, to consider, to look about.* Perhaps the strong idea is to *attend, to focus the attention.*

*enemy*, **צָר**, a masc. noun also tss. *tribulation, adversary, anguish, affliction, trouble.*

***which [God] shall give Israel: and there shall not be an old man in thine house for ever.***

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Instead of a friend, Eli, or perhaps his posterity, will consider a foe in the land and in the time of prosperity. This for seizing upon the sacrifices to satisfy yourselves.

Perhaps with this is the idea that Eli will be filled with fear knowing that his judgment looms.

*He.10.26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,*

*27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.*

**33 And the man of thine, [whom] I shall not cut off from mine altar,**

*cut off, Hiphil fut. of the verb כָּרַת, also tss. to make, to cut down, to destroy, to hew, to cut off, to perish, to chew, to free, to fail.*

**[shall be] to consume thine eyes, and to grieve thine heart:**

*to consume, Piel infin. of the verb כָּלַה, also tss. to determine, to waste, to spend, to fail, to faint, to end, to cease, to accomplish, to make an end, to have done.*

*to grieve, Hiphil infin. of the verb אָדַב, only this once in the OT; a transposition of the letters, אָדַב, tss. sorrowful, mournful. (?)*

**and all the increase of thine house shall die in the flower of their age.**

*young men (Interlinear Bible,  
J. P. Green, Sr.)*

*increase, מַרְבֵּית, a fem. noun., five times in the OT, tss. increase, greatest part, greatness, multitude.*

*in the flower of their age, אֲנָשִׁים, a masc. noun most often tss. men, but also another (1), servant (1), certain (1), mortal man (1).*



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Those not cut off from the service will be reduced to begging for their bread. (cf. v.36)

**34 And this [shall be] a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.**

**35 And I will raise me up a faithful priest, [that] shall do according to [that] up to me continuing**

*faithful*, Hiphil pret. of the verb אָמַן, also tss. *to be steadfast, to be established, to be verified, to be trusty, to believe, to be long continuing, sure.*

נֶפֶשׁ

**which [is] in mine heart and in my mind: and I will build him a sure house;**  
elsewhere tss. soul/life continuing

**and he shall walk before mine anointed for ever.**  
(meaning, the king, King Solomon; 1Ki.1.39)

*my anointed*, מָשִׁיחַ, adj. tss. *anointed* (36), *Messiah* (2 [Dan.9.25, 26]).

1Ki 2:35 ... and Zadok the priest did the king put in the room of Abiathar.

**36 And it shall come to pass, [that] every one that is left in thine house**  
all are

*left*, Niphal (simple pass.) part. of the verb יָתַר, also tss. *to remain, the rest, left behind, to reserve.*,

**shall come [and] crouch to him for a piece of silver and a morsel of bread,**  
bow (themselves)

*crouch*, Hithpael (reflexive act.) infin. of the verb שָׁחָה, also tss. *to stoop, worship, to humbly beseech, to bow down, to do obeisance.*

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*piece*, אַגֹּרֶת, a fem. noun, this once in the OT.

*morsel*, כֶּכֶר, fem. noun, tss. *plain, talent, loaf, morsel*, **2.36; 10.3, loaves.**

***and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a***

*put me*, Qal imper. of the verb סָפַף, also tss. *to cleave, to gather together*; Wigram, 'to join.'

*priests' offices*, כְּהֹנֵן, a fem. noun also tss. *priesthood.*

***piece of bread.***

*morsel*

*morsel*, פֶּת, a fem. noun tss. *piece*, **1Sa.2.36, morsel, 28.22.**

The Lord had provided a way for the priests to be supported by the nation of Israel. For Eli's failure to oversee the affairs of the house of God his son would die, and his posterity would suffer great difficulty. The Lord knows how to judge His people.