

# I SAMUEL 1

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## 1Samuel 1:1–28

## The Birth and Dedication of Samuel

### Outline of Chapter 1:

- vv. 1–5     **The religious rituals of Elkanah and his family**
- vv. 6–8     **Hannah’s Grief**
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- vv. 12–18   **Eli confirms Hannah’s vow**
- vv. 19–20   **Samuel is born to Hannah**
- vv. 21–28   **Hannah dedicates her son, Samuel, to the Tent of God all his life**

### Charts, Maps and Short Doctrines:

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- Introduction    **Clarke’s Summary of 1Sam. 1**
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Doctrines Covered		Doctrines Alluded To	
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		The Extermination of the Peoples of Canaan	Doctrine of Prayer
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**Introduction:** 1Sam. 1 covers the genealogy and birth of Samuel. What we have here is his birth and background. His father is Elkahnah, a man with two wives, Hannah and Peninnah. Hannah was the wife that he loved, but she was barren. One of the most important background issues, which is never discussed in this chapter, is that these are Levites who are living as Ephraimites. Certainly, they were a mix from those two tribes, but Hannah has always felt a pang on conscience realizing that they have a spiritual destiny as well as a spiritual responsibility, and no one in their family seems to be aware of that. So, when she comes up barren, her first thought is their unfulfilled spiritual responsibilities. So, she asks God for a son, but then promises that she will give this son up to Him. The parallels here between Samuel and our Lord are enormous (we will cover that in 1Sam. 2). Once she has made her vow, she has a child, Samuel, and she will bring this child to the Tent of God, dedicates this child to Jehovah their God, and then leave him with Eli, the High Priest to Israel.

Most of this chapter is very easy to translate. Not only is it narrative, but it is very simple narrative. Unlike the book of Job or any of the psalms, where we examined the meaning and morphology of nearly every word, we will look at about every third word or so. When a sentence is so easy to translate, then there is little need to carefully interpret it and perhaps adjust the translation to fit more perfectly with the interpretation. For the most part, this is pretty straightforward. We generally find short thoughts and sentences interspersed with a large number of wâw conjunction's or wâw consecutive's. The verbs are common and often repeated through this chapter. Therefore, it is difficult to understand the glaring differences between the Septuagint (the early Greek translation of the Old Testament) and the Massoretic text. For instance, in v. 11, the Septuagint adds that the future son of Hannah would drink no wine, a phrase not found in the Hebrew at all; the phrase with *conceived* is in v. 19 in the Septuagint and in v. 20 in the Hebrew (it is actually in a different place in the two texts); at the end of v. 20, we have *Y<sup>e</sup>howah* in the Hebrew, but *Lord of the Sabbath* in the Greek. In the latter case, that maybe by way of offering a translation of the unspoken Name of God. (to indicate that the text is *Y<sup>e</sup>howah* in the original rather than *Lord*).<sup>1</sup>

in this chapter, we have two words or phrases introduced—this is the first time we have the title, *Jehovah of the Armies*, which is extensively used throughout Scripture from hereon in. Also, in this chapter of Samuel, when reference is made to the Tent of God, the word used is *temple*. Obviously, Solomon, who was not born yet, had not built a Temple to God yet. One might suggest that this usage implies a post-Solomon authorship; however, it implies just the opposite. Once Solomon built a Temple of Jehovah, then the use of the word *temple* referred to that specific structure and no one of his time period or later would have confused the *Temple of Jehovah* with the *Tent of Jehovah*. However, prior to the building of the Temple, this was a word used for more permanent structures, which, as we will see in v. 9, was reasonably applied to what the *Tent of God* had become.

On this topic, Keil and Delitzsch suggest: *Originally, when the tabernacle was simply a tent, traveling with the people from place to place, it had only curtains at the entrance to the holy place and court. But when Israel had become possess of fixed houses in the land of Canaan, and the dwelling-place of God was permanently erected at Shiloh, instead of the tents that were pitched for priests and Levites, who encamped round about during the journey through the desert, there were erected fixed houses, which were built against or inside the court, and not only served as dwelling-places for the priests and Levites who were officiating, but were also used for the reception and custody of the gifts that were brought as offerings to the sanctuary. These buildings in all probability supplanted entirely the original tent-like enclosure around the court; so that instead of the curtains at the entrance, there were folding doors, which were shut in the evening an opened again in the morning. It is true that nothing is said about the erection of these buildings in our historical books, but the fact itself is not to be denied on that account. In the case of Solomon's temple, notwithstanding the elaborate description that has been given of it, there is nothing said about the arrangement or erection of the buildings in the court; and yet here and there, principally in Jeremiah, the existence of such buildings is evidently assumed.*<sup>2</sup> There are some things which take place historically that those of that era, and even soon after, do not realize the significance of, and therefore make no mention of it in their writings. If you were to write down what happened to you in the past year or so, you might leave out a great many details of your culture that someone else, a century later, would have been more interested in. God had said nothing to the Israelites about changing

<sup>1</sup> This is not a farfetched theory, as the KJV, NASB and NKJV all do that by spelling *Lord* in small caps.

<sup>2</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 396.

any of the laws or the appearance of the Tabernacle or anything else. However, it will become clear in these next few chapters that, over the past several hundred years, such changes were made. Since these changes were not a part of God's expressed will, there was really no reason to include specific references to these changes in Scripture.

One of the interesting things in this chapter is the sacrifice of Hannah, which she brings along with Samuel to the Tent of God. On the surface, it appears as though she grabbed a few things from around the house and offered them up. However, during the time that she was nursing, Hannah thought long and hard about what she should offer on this great occasion of the lifelong dedication of her only son Samuel.

On a personal note: when I began this chapter and saw how easy the Hebrew was by comparison to what I had been working on (Job and various psalms), I pretty much expected there to be a lot less by way of exegesis. First of all, I did not have to examine each and every Hebrew word, nor did I have to spend a great deal of time explaining what was actually going on or what the author was saying. However, despite this chapter's lack of density, it still requires a great deal of time and explanation for what occurs. The author may be a relatively simple man (like Ernest Hemingway, for instance) and what he says seems to be both simple and simply put; however, this is misleading. In order for us to understand fully what is occurring here (and I mean more than a simple narrative explanation), we are going to have to fill in a lot of gaps. One of the things which has been all but ignored in other expositions of this passage is Hannah's motivation, for what she offers in this chapter will seem, at least to most mothers, a bit extreme. Her genealogy will explain a great deal of her reasoning. Let me add that if you are reading through the Bible in a year, or you have this little Bible study group on the side and everyone shares how they feel about this passage, then you won't get even a tenth of what is here. So, given the simplicity of the Hebrew and the straightforwardness of the text, we would expect the exegetical portion of this study to be minimal. However, just the opposite has been the case. I have spent as much time and effort in explaining each verse of this chapter as I have through the most difficult portions of the book of Job.

Now and again, in the beginning of a chapter, I make reference to a particular source with I use. Unlike Bob Thieme, who was my right pastor for many years, I depend heavily upon some commentaries as a resource (however, most of them are just so much tripe, as Bob will tell you). One of the great helps to me has been Keil and Delitzsch's *Commentary of the Old Testament*. It is a ten volume set filled with excellent and mostly accurate commentary. On the weak side is it is particularly dense. If I was to read five or six pages of it in a row, I would certainly lose my concentration and lose track of what I was reading. Furthermore, I would lose a lot of the meat which is in this commentary. The second weakness of this commentary is that it assumes the reader knows Greek, Hebrew, Latin, German and English (at least for the English translation). However, Keil and Delitzsch make certain arguments and take certain stands which open up many passages to me. I type 2-3 hours per day when I study God's Word. When perusing their commentary, it may take me a full typing period to get through 2 or 3 pages of their commentary. I might not get, in that 2 or 3 hours, more than a page worth of information. However, I find that information often invaluable to my understanding of the passages at hand. In fact, often I come upon a view point or an argument which I would have not considered had it not been for Keil and Delitzsch. Therefore, I recommend this commentary for serious exegetes of God's Word. For those of you who find my exegesis too ponderous, you will find theirs even more so. Do not, under any circumstance, gloss over their footnotes. Their footnotes are filled with important information.

An outline is often something which is draped over a piece of writing in order to help us organize our thoughts and to get an overall view of what we are to read. This chapter can also be examined from the perspective of the various Feasts to God.

### An Alternate Outline

- I. Introduction (vv. 1–3)
- II. What has transpired in previous Feasts of God (vv. 4–7).
- III. The grief of Hannah comes to a head during a particular unnamed feast (vv. 8–18).
- IV. Hannah's prayer is answered. She sits out several feasts while nursing her son (vv. 19–23).
- V. Hannah goes to Shiloh to worship God and to give her son to Eli at the Tent of God. This does not

### An Alternate Outline

necessarily occur during a feast day (vv. 24–28).

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Also, Clarke gives us an easy-to-follow summation of this chapter, which I will quote below:

### Clarke's Summary of 1Sam. 1

Some account of Elkanah and his two wives, Peninnah and Hannah (1Sam. 1:1–2). His annual worship at Shiloh and the portions he gave at such times to his wives (1Sam. 1:3-5). Hannah, being barren, is reproached by Peninnah, especially in their going up to Shiloh; at which she is sorely grieved (1Sam. 1:6–7). Elkanah comforts her (1Sam. 1:8). Her prayer and vow in the temple, that if God would give her a son, she would consecrate him to His service (1Sam. 1:9-11). Eli, the high priest, indistinctly hearing her pray, charges her with being drunk (1Sam. 1:12-14). Her defense of her conduct (1Sam. 1:15–16). Eli, undeceived, blesses her; on which she takes courage (1Sam. 1:17–18). Hannah and Elkanah return home; she conceives, bears a son, and calls him Samuel (1Sam. 1:19–20). Elkanah and his family go again to Shiloh to worship; but Hannah stays at home to nurse her child, purposing, as soon as he is weaned, to go and offer him to the Lord, according to her vow (1Sam. 1:21-23). When weaned, she takes him to Shiloh, presents her child to Eli to be consecrated to the Lord, and offers three bullocks, an ephah of flour, and a bottle of wine, for his consecration (1Sam. 1:24-28).\*

\* Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 1 Introduction.

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## The Religious Rituals of Elkanah and His Family

Slavishly literal:

Moderately literal:

And so he was a man, one, from the Ramathaim-zophim from hill country of Ephraim and his name, Elkanah ben Jeroham ben Elihu ben Tohu ben Zuph, an Ephraimite. 1Samuel 1:1

There was a certain man, from the Ramathaim of the Zuphites from the hill country of Ephraim and his name [was] Elkanah ben Jeroham—son of Elihu, son of Tohu, son of Zuph, an Ephraimite.

There was a certain man who lived in Ramathaim of the Zuphites in the hill country of Ephraim, and his name was Elkanah ben Jeroham, who was a descendant of Elihu, a descendant of Tohu, a descendant of Zuph—an Ephraimite.

#### Author's Note:

My formatting and approach to exegesis changed radically from the beginning of this book to the end. When I began this book, my Hebrew exegesis was mixed in with the explanation and discussion of each verse; and sometimes that meant that readers without any background whatsoever in Hebrew would literally plow through an explanation of each verse. Because of a remark made by a friend midway through this book, I began to put the Hebrew exegesis into tables, so that, one could skip over them easily enough; but one could also go back and examine this word or that phrase, if so moved. About three-fourths the way through this book, I began to organize my translations and more critically examine the Hebrew in the light of the other available translations. What I would like to do is, go back and redo the first dozen or so chapters of this book, so that the organization and formatting matches the end of this book. On the other hand, I don't know if I can force myself to do that. Therefore, I do not know how far I will get with this reorganization or how fast I will proceed with it. Therefore, you may find, midway through this or some other chapter, that my approach appears to have degenerated

somewhat. That simply means that I have not finished updating the early chapters of this book.

I began to exegete each and every word in a Hebrew table midway through 1Sam. 12; and I separated the translations into groups in 1Sam. 20. Having been convinced that this is the way to go, I will attempt to go back and correct this in the previous chapters of Samuel. In changing the format, you will find a little more Hebrew mentioned in the explanation of the verses in this and the next 10 chapters, than you will in 1Sam. 12–31. Once you get to 1Sam. 12, there will be very little mention of the Hebrew language apart from the exegesis, which will mostly be confined to the Hebrew exegesis tables.

Here is how others have translated this verse:

**Ancient texts (quite obviously, this will be the English translation of the ancient texts):**

At this point, I am going to begin to engage in a more systematic approach to textual criticism and examine the differences between the ancient texts. For this reason, it might be a good idea to examine **Ancient Texts of the Old Testament**. In that doctrine, there is a chart which gives us an idea as to the families of manuscripts. We might be quick to assume that the MT is correct because it is often in agreement with the Peshitta (Syriac) and the Vulgate (Latin). However, if you examine the chart, you can see that the Peshitta, the Latin Vulgate and the Masoretic text all stem from the same family of manuscripts and that the Septuagint comes from another group. Therefore, we should expect that much of the time, the LXX will be at odds with the other 3.

**Masoretic Text**                      And so he was a man, one, from the Ramathaim-zophim from hill country of Ephraim and his name, Elkanah ben Jeroham ben Elihu ben Tohu ben Zuph, an Ephraimite.

**Septuagint**                              There was a man of Armathaim Sipha, of mount Ephraim, and his name was Helkana, a son of Jeremeel the son of Elias the son of Thoke, in Namib Ephraim.

**Significant differences:**              Zuph is mentioned in the MT; somehow that was morphed in Namib in the LXX. As is often the case, whatever differences exist between the MT and the LXX are generally minor and affect no important doctrines (in fact, usually, there is no affect upon any doctrine, major or minor).

**Thought-for-thought translations; paraphrases:**

**CEV**    Elkanah lived in Ramah, a town in the hill country of Ephraim. His great-great-grandfather was Zuph, so Elkanah was a member of the Zuph clan of the Ephraim tribe. Elkanah's father was Jeroham, his grandfather was Elihu, and his great-grandfather was Tohu.

**TEV**    There was a man named Elkanah, from the tribe of Ephraim, who lived in the town of Ramah in the hill country of Ephraim. He was the son of Jeroham and grandson of Elihu, and belonged to the family of Tohu, a part of the clan of Zuph. I want you to understand how long I have come since beginning this exegesis of Scripture. When I began, I would have never thought of quoting the *Good News Bible*, because it is simplistic and a paraphrase. However, there are times when it more clearly states what is here, even though we do not find this in the original (I should add that the NLT is almost identical).

**Mostly literal renderings (with some occasional paraphrasing):**

**JPS (Tanakh)**                              There was a man from Ramathaim of the Zuphites, in the hill country of Ephraim, whose name was Elkanah son of Jeroham son of Elihu son of Tohu son of Zuph, an Ephraimite.

**Literal, almost word-for-word, renderings:**

NASB

Now there was a certain man from Ramathaim-zophim from the hill country of Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

With this chapter and book, I have decided to introduce *Young's Updated Literal Translation*, which is not an official translation; in fact, it doesn't even exist as of this time (although such a project should be attempted by someone). I have simply changed the archaic verbs like *hath* to *has*, *giveth* to *gives*; and simple words, such as: *thy* to *your*; *ye* to *you [all]*, etc. Once and awhile I will replace an archaic verb or two, and sometimes I will rearrange the verse (although that kind of change will be minimal).<sup>3</sup> My thinking here is that this will make it a more readable translation without sacrificing its painstaking accuracy.

*Young's Updated LT*

And there is a certain man of Ramathaim-Zophim, of the hill-country of Ephraim, and his name is Elkanah, son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephrathite,...

**What is the gist of this verse?** We introduce Elkanah with the verse, and his genealogy and home are all noted.

This is the first book where I attempt to use this Hebrew exegesis chart (of my own design). I pretty much follow Owen's *Analytical Key to the Old Testament*, making corrections where necessary and noting these corrections.<sup>4</sup> I wish I could vouch for each and every entry; however, in rereading some of this, I have found a few places where I will indicate that there is a suffix, but there was none; or something along those lines. My literal translation should reflect word-for-word accuracy with the Hebrew text. If you note a discrepancy, I would really like to know about it, so that I can make the proper changes.

<b>1Samuel 1:1a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
wa or va (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	<i>wâw</i> consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>hâw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
`îysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
`echâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; but it can also mean a composite unity</i>	numeral	Strong's #259 BDB #25
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

<sup>3</sup> In fact, I simply use a macro to change the text of Young's translation.

<sup>4</sup> I do make errors as well; this is why I note every correction that I make, no matter how trivial.

## 1Samuel 1:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Râmâthayim Tsôwphîm (רָמַתַּיִם צוֹפִים) [pronounced raw-maw- THAH-yim tzoh-FEEM]	<i>heights of the Zophim</i> ; and is transliterated <i>Ramathaim- Zophim</i>	Proper singular noun; location	Strong's #7414 & 7436 BDB #928

**Translation:** *There was a certain man, from the Ramathaim of the Zuphites...* We begin this verse with the wâw consecutive, as though we are picking up this book from elsewhere. The book of Ruth took place during the time of the judges, although we are hard-pressed to place it exactly (see the Introduction to the Book of Ruth for a full discussion of this). However, this book of 1Samuel picks up more or less where the book of the Judges left off—at least from a topical standpoint. The book of the Judges is not in chronological order, as the last couple incidents occurred early on in the history of the judges. However, it would be logical to go from the book of the Judges to here, stopping for a brief look back into the period of the judges at the book of Ruth. *And so we begin with the book of Samuel (which is called 1 and 2Samuel in the English Bibles and 1 and 2Kings in the Greek Septuagint).*

Then we have *from the* followed by the proper noun and gentilic adjective *Ramathaim-Zophim*, a designation found here and only here. I think that the rendering of the JPS gives us the better idea of what we have here: *Ramathaim of the Zuphites*. *Ramathaim* appears to be equivalent to *Ramah* of Benjamin, referred hereto for as *the Ramah* (which means *the height*). Although there are some very imaginative *scholars* who teach that *Ramathaim of the Zuphites* and *the Ramah* are different places, this makes little sense. Elkanah is said to be from *Ramathaim of the Zuphites* in this verse, and is said to have a home in *Ramah* in v. 19 and 1Sam. 2:11. Now, it is true that *Ramathaim* is a dual noun, which could mean that the city is built in two sections, or that it is build upon two hills (the Rabbis tell us that there were two watchtowers which looked toward one another). Whatever the reason (the two hills, two sections to the city, an old and new section perhaps), *Ramathaim* is two of something.

The only possible reason that one might try to distinguish *Ramah* from *Ramathaim of Zophim* is that *Ramathaim* is said to be in Ephraim and *Ramah* is said to be in Benjamin, so let's discuss that: you may recall the absolutely vile thing which occurred in the book of the Judges when a Levite brought his concubine back through the territory of Benjamin and stopped for the night in Gibeah (they were going to stop in Gibeah or in Ramah). They were taken in by an old man who only worked in that city occasionally; suddenly, that night, the degenerate men of the city of Gibeah came to the home of this old man and demanded that the male Levite be sent out so that they could have forced homosexual relations with him. Although the old man refused, as a compromise, the old man and the Levite sent out the Levite's concubine (or mistress), who was then raped continually by these men until she died. The rest of Israel was contacted concerning this deed and demanded the extradition of these degenerates for trial and certain execution. The tribe of Benjamin refused, which began a civil war. The civil war resulted in the tribe of Benjamin being almost wiped out (all this can be found in Judges 19–21). The problem with the Benjamites was not just the degeneracy of the men of one city, but the fact that the other Benjamites would shelter them from legitimate prosecution. One of the results of any war is the change of ownership of certain territories. Since Ephraim is the nearest territory to Benjamin, we would expect Ephraim to absorb at least the northern portion of Benjamin. That would include the city Ramah and the hill country that we are speaking about—and this explains why the same city is sometimes said to be a part of Ephraim and other times to be a part of Benjamin.

## 1Samuel 1:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
har (הַר) [pronounced <i>har</i> ]	<i>hill; mountain, mount; hill-country</i>	masculine singular construct	Strong's #2042 (and #2022) BDB #249
ʿephʿrayim (אֶפְרַיִם) [pronounced <i>ef-RĀH-yim</i> ]	transliterated <i>Ephraim</i>	masculine proper noun	Strong's #669 BDB #68

**Translation:** ...from the hill country of Ephraim... There are a set of hills which begin in Ephraim, go through Benjamin and terminate in Judah. These are called the *hill country of Judah* and the *hill country of Ephraim*, depending upon whether we are looking at the northern or southern portion of this mountain range. In Joshua 17:17, the northern portion of this mountain range was given to Ephraim and Manasseh, the two sons of Joseph. They were told to clear it of forest and of Canaanites and to occupy it. Part of that was also given over to the tribe of Benjamin, who likely lost it by their aforementioned degenerate behavior. My point in all of this is that Ephraim, during the time of the judges, took possession of most of Benjamin, which included the city of Ramah (Joshua 18:25). They possibly renamed it *Ramathaim*, which could be reasonably interpreted as *Ramah of Ephraim*. Same city; new owners.

ZPEB treats these as different cities, although it is most likely that they are identical.<sup>5</sup> *Ramathaim of the Zuphites* is simply called *Ramah* in 1Sam. 1:19 and 2:11. Keil and Delitzsch<sup>6</sup> assume that Benjamin still occupies this area and that *Ramathaim-zophim* is in the hill country of Ephraim, which extends into the territory of Benjamin. I believe the territories to be less static, but, in any case, there is no contradiction here; we simply do not know if the tribe of Benjamin controlled this area at this time or not. I don't think that they did; Keil and Delitzsch seem to think that they did.<sup>7</sup> For me, the fact that Elkanah is called an Ephraimite settles the matter.<sup>8</sup> The long name for the city is given here, along with its location. Once it has been established, the shorter name, *Ramah*, will be used throughout the first book of Samuel.

Let me give you one more reason why the Ramah that we are speaking of was in Benjamin, but is spoken of as being in the hill country of Ephraim. Early, in the time of the judges, the last few chapters of the book of Judges occurred. I covered this in great detail in the introduction and in the exegesis of this book. The judge Deborah used to set up her headquarters to judge between Bethel and Ramah in the hill country of Ephraim. Bethel and Ramah were both countries belonging to Benjamin (Joshua 18:21–25), yet they are spoken of as being in the hill country of Ephraim Judges 4:5. The easiest explanation is the one which I have given you: Benjamin was nearly completely wiped out as a nation because of their behavior in Judges 19–20; Ephraim, being directly north of Benjamin, would

<sup>5</sup> *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 5, p. 32.

<sup>6</sup> They do favor these cities as being identical. Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 1:1–8. Keil and Delitzsch also offer up some of the other faulty theories, which you will just have to check for yourself, if you are interested.

<sup>7</sup> The location of this area is further supported by the fact that Deborah, an early judge, lived in the hill country of Ephraim between Bethel and Ramah (Judges 4:5).

<sup>8</sup> Obviously, he could be an Ephraimite living in the territory of Benjamin, which is controlled by Benjamites—but our most likely scenario is that he is living as an Ephraimite in a territory of the Ephraimites, formerly controlled by the tribe of Benjamin. Now, Elkanah is also said to be a descendant of Levi as well, as we have studied in 1Chron. 6 (in fact, there are several *Elkanah's* in that line).

have absorbed, at the minimum, the northernmost cities, which would have included Bethel and Ramah.<sup>9</sup> Now, if you look in the back of your Bible or in a small atlas to find Ramah, you will note that Ramah is probably not even placed on the map. That is because its location is strongly disputed. Being called a part of two different territories is why—but, as you see, the explanation is simple: sometimes Ephraim controlled it and sometimes Benjamin controlled it. An alternate explanation would be, even though Ramah (Ramathaim) is in Benjamin, it is in the hills of Ephraim (which run through the middle of Benjamin and become the hills of Judah on the other side of Benjamin). Because it looked as though the tribe of Benjamin might be wiped out completely, these hills were always known as the hills of Ephraim in the north and the hills of Judah in the south, even though between them, the hills are in Benjamin.

Now, perhaps, you might understand why we have spent so much time in passages which you had deemed worthless. We went through the cities of Israel near the end of the book of Joshua—a second area of Scripture which you might have thought to be as dull as any genealogy around—and those chapters helped us to put it altogether. This travelogue combined with the history of Judges 19–21 tells us (1) why two cities of Benjamin are said to be in the hill country of Ephraim and, (2) why someone who lives in these cities is called an Ephraimite. What is God telling us? God is telling us that in His Word, all the pieces of the puzzle are there. He did not leave out any vital details or information which we need to know.

1Samuel 1:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027
ʿEl <sup>e</sup> qânâh (אֱלֹקָנָה) [pronounced e <sup>l</sup> -kaw-NAW]	<i>God has created or God has taken possession of; it is transliterated Elkanah</i>	Masculine singular proper noun	Strong's #511 BDB #46

**Translation:** ...and his name [was] Elkanah... *Elkanah* means *God has created or God has taken possession of*.

1Samuel 1:1d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Y <sup>e</sup> rôchâm (יְרוּחָם) [pronounced y <sup>e</sup> -roh-SHAWM]	<i>may he be compassionate; and is transliterated Jeroham</i>	Masculine singular proper noun	Strong's #3395 BDB #934
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

<sup>9</sup> This, by the way, is pretty much in agreement with most modern authors. Edersheim diverges from the pack and places Ramah due west of Shiloh, which is in the midst of Ephraim. His primary reason is that these folks are all called Ephraimites. I think that this causes us problems when we examine the route of Saul and his donkey search in 1Sam. 9. Therefore, I am going along with the majority on this one.

## 1Samuel 1:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Tochûw (תְּחֻוּ) [pronounced TOH-khoo]	transliterated <i>Tohu</i>	Masculine singular proper noun	Strong's #8459 BDB #1063
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
tsûwph (צֹופ) [pronounce tsoof]	<i>honeycomb</i> ; and is transliterated Zuph	Proper singular masculine noun	Strong's #6689 BDB #847
ʿeph <sup>h</sup> râthîy (אֶפְרַתִּי) [pronounced ef-raw-THEE]	<i>to bear fruit, to be fruitful</i> and is transliterated Ephraimite	gentilic adjective	Strong's #673 BDB #68

**Translation:** ...ben Jeroham—son of Elihu, son of Tohu, son of Zuph, an Ephraimite. You will recall from the verse above, that the line of Ephraim to Samuel goes through Zuph. We really know little or nothing about Zuph, apart from his name, which means *honeycomb*. His family primarily settled Ramah, so it is therefore called *Ramathaim of the Zuphites*. Elkanah (the father of Samuel) is represented here as being a Ephraimite. In 1Sam. 6:22–26 and 33–35, Zuph is called a Levite from the family of Kohath (he is called *Zophar* in 1Chron. 6:26 and *Zuph* or *Ziph* in 1Chron. 6:35. And the land around there will later be called the *Land of Zuph* (1Sam. 9:5). So, what's the deal? Why is any of this important? This is important because Samuel and his family are descended from Levites, according to 1Chron. 6, and from Ephraimites according to this verse. *Huh?* you comment. The Levites had a tendency to wander about, particularly when they were without a job or function, and they hooked up with other tribes providing a variety of functions (we find this in Judges 17, 19, where we have two different Levites living in the country of Ephraim, essentially to find work). So did some Levites intermarry with the Ephraimites? There is no reason to assume that they did not (the Levite's concubine in Judges 19 was from Judah). The most reasonable explanation is that Zuph is the product of a mixed marriage between Ephraimites and Levites. At the beginning of this chapter, Elkanah and family are living like Ephraimites and not participating in any way in their Levitical heritage and responsibilities, which bothers at least Hannah. Samuel will assume the Levitical responsibilities of the family, and therefore, when a genealogy looks at Samuel, they see a Levite, because (1) he is descended from the Levites; and, (2) he acted like a Levite, accepting his Levitical responsibilities. Elkanah, his father, is called an Ephraimite because (1) he is descended from the Ephraim, and, (2) he behaved like an Ephraimite, doing nothing which directly related to his spiritual heritage as a Levite. (3) Furthermore, there is already a precedent for calling a Levite by the name of another tribe, depending upon where he lived or who he was related to (Judges 17:7). In other words, what we have here is not complex nor is it some sort of contradiction.

Samuel and his family are descended from Levites

Did you know that practically no one studies the first nine chapters of Chronicles? Why? Because it is all genealogies. People wonder if the Bible is the Word of God, why include all these friggin' genealogies. It's simple. This provides us a great deal of background for the tribal mixtures which took place and allows us some parallel passages which we can use *to hang our hats*, so to speak. It is the background found in this passage compared to the information found in 1Chron. 6 which helps to explain the behavior of Hannah, the wife of Elkanah. I must admit that when I began to think about working on the first few chapters of Chronicles, I dreaded it, because it was name after name after name. Then there was the problem of, *how do we make the lines in Chronicles jive with the lines mentioned elsewhere?* Although there were certain difficulties, most of them having to do with spelling, Chronicles 1–9 gives us a marvelous background for the Bible, taking us all the way from the creation of Adam to the dispersion of Israel. I believe only the book of John has a wider scope.

If you will notice, *Ramah* is called *Aramathaim* in the Greek. By the time we get to New Testament times, this is shortened to *Arimathea*, and we find it in connection with a certain Joseph who provided the tomb in which our Lord's body would lay (Matt. 27:57–60). Given the close proximity of Ramah (later Arimathea) and Jebus (later Jerusalem), it would not be unusual for a business man to make his way from the smaller Arimathea into Jerusalem to conduct a great deal of his business. That he would purchase a tomb in the city of Jerusalem is also reasonable.<sup>10</sup>

Ramah is further identified with the *hill country of Ephraim*. The first word is the masculine singular of *har* (הַר) [pronounced *har*], which means *hill, mountain, hill-country*. It can be used to mean *mountain* when used in connection with a specific proper noun; here, it simply refers to the hill country. Strong's #2042 (and #2022) BDB #249. As mentioned, there is a mountain range which runs along the west side of the Jordan, which extends all the way from Northern Dan past the Sea of Galilee (in fact it continues north from there) all the way along the west side of the Salt Sea, diverging slightly to the west about half way down the Salt Sea (there is another shorter and lower mountain range which picks up along the coast of the Salt Sea and continues down past the Gulf of Aqaba. These mountain ranges are not organized, not very prominent, and often meander off into high plains. Given this lack of structure and prominence, I don't even know that this mountain range has a name. Depending upon where we are, it is simply known as the *hill country of Judah* or of *Ephraim* or of *Galilee*.

The line of ascent looks like this: Ephraim → Zuph → Tohu → Elihu → Jeroham → Elkanah. In between each pair of names, we have *a son of* (which is *ben* in the Hebrew). In 1Chron. 6, we have the line of the Levi, the brother of Ephraim. More specifically, we are dealing with the line of Kohath, one of Levi's three sons.<sup>11</sup> However, we are told clearly that Samuel comes from a family of Ephraimites. Again, some of the tribe of Kohath wandered into Ephraim looking for work and intermarried, confusing their spiritual purpose, a fact which was apparent to some of the descendants of Zuph.

Since we have the line of Samuel given elsewhere, we should examine that line:

<sup>10</sup> There are other opinions concerning the actual location of Ramah, but I have given you what I believe to be the most likely location. See *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 5, p. 32 for further discussion.

<sup>11</sup> The modern-day equivalent of *Kohath* is *Cohen*.

<b>The Line of Samuel the Prophet</b>		
<b>1Sam. 1:1–2, 19–20 8:2 1Chron. 15:17</b>	In order to properly place this line of Levi in time, we need to move ahead prematurely to the line of Samuel. Samuel is mentioned twice in this chapter and what we need to determine is whether this is Samuel the judge/prophet/priest. You will note that the line of Samuel is remarkably similar to in both cases, and that there is, at most, a slight problem with the spelling of two names. There are several implications of this: (1) the line of Kohath is a fairly complete line. We have 21 generations from Jacob (Israel) to Samuel, which would cover a period of roughly 800 years. Whereas, this is by no means	<b>1Chron. 6:33–35a</b>
Zuph Tohu Elihu Jeroham Elkanah (and wife Hannah) Samuel Joel and Abijah Heman		Zuph Toah Eliel Jeroham Elkanah 4 Samuel Joel Heman
excessive, it makes the line of Kohath relatively complete. (2) Even though Samuel is called an Ephraimite, he is, in reality, a Levite. In this particular line (in 1Chron. 6), he is a Levite. However, because his family lived in Ephraim, there was very likely intermarriage among his ancestors with the Ephraimites. Furthermore, in reading the first chapter of Samuel, you can see that his parents were not raising the other sons as Levites with religious responsibilities, but more as Ephraimites (or, better, as non-Levites). Therefore, it is reasonable to view Samuel as both a Levite and an Ephraimite. Given the mother’s prayer and behavior, it appears, at least on the surface, that she is the Levite, and that she realizes that her sons should be raised as Levites, with their Levitical duties. However, a reasonable argument could be made for both parents being Levites or even the father being a Levite (his wife realizes the consequences of his not pursuing his proper vocation). (3) Given the number of generations covered in this particular branch of the Kohathites, we should expect that the differences are more likely divergence as opposed to missing and supplied generations. (4) Given the importance of the man, Samuel, we should not be surprised to find two lines listed here where contain him.		
Although the information you find here was developed bit by bit from Scripture, John Darby <sup>12</sup> and others also make mention of Samuel’s Levitical background.		

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You no doubt noticed the differences between the names in the line of Samuel. This line is mentioned also in 1Chron. 6:26–28, which provides even greater differences. We have compared these differences already in 1Chronicles 6:25–27 in a chart and we have already given a short biography of them all in 1Chron. 6. The lines given in 1Chron. 6 are also more detailed; but, since that has already been covered, we don’t need to go into any more detail here.

I should mention that there is no reason to ever assume that any particular line given is complete. Barnes here erroneously assumes that we are found complete generations of Israelites in the land, which is about 130 years by his calculation. We should expect during the time of slavery to Egypt and during the time of the judges to find gaps in the generational lines given. In any given line, the typical Israelite should know the name of his tribe, what branch of the tribe he is in, and his parents, grandparents and perhaps some of his great grandparents. Since they obviously kept better records of such things than we do, they might know one or two more in their line. This does not mean that they trace their line through each and every generation, however.

Now, for those of you who know a little about the background of the Levites, realize that certain cities throughout Israel were given over to them, not to own, exactly, but to occupy. However, even though Ramah is given as a city of Benjamin (Joshua 18:25), it is not one of the cities given over to the Levites (Joshua 21:17–19). In the book of the Judges, we have two instances of Levites who did not seem to be involved in the service to the Aaronic

<sup>12</sup> John Nelson Darby, *Synopsis of the Old and New Testaments*; from e-Sword, 1Sam. 1:1. Also Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Sam. 1:1 and Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Sam. 1:1–8. .

priesthood and one of them was actually free-lancing his services. Furthermore, they did not necessarily live in the areas designated for them.

Now I realize that you are probably bored to tears with the concept of genealogy, particularly as it pertains to a bunch of old dead guys who are not related to you; and then mentioning passages which seem to just give endless lists of cities—I mean, *what's that all about?* You're thinking, *who the hell cares?* *Let's just get on with the story.* However, it is Samuel's genealogy and the background of his family which helps to explain his mother's prayer and his mother's willingness to give up her son according to her vow. What appears to be the case, as previously discussed, is that Hannah and Elkanah were both probably Levites living as Ephraimites. They weren't in the cities given to them by God; they weren't serving the Aaronic priesthood. They had forsaken their unique ancestry as Levites and lived just like anyone in the tribe of Ephraim. They apparently had enough Levi blood in them to qualify them as Levites (and they could have been pure almost pure Levites, with reference to their ancestors) and this apparently weighed on the mind of Hannah, which will explain some of her behavior in this chapter. She wants badly to have a child by her husband, Elkanah. Elkanah, being a man, is fine with whatever is going on. If they have a kid, fine; if they don't, fine. Not a big deal to him. He likes Hannah; he has another wife who bears him children, so everything is a-okay with him (although, he certainly is not pleased with the bickering between the two women, which no doubt helps to account for his strong religious ties). Not so with Hannah. She knows that she is a Levite and that her family has not taken on the duties of the Levi tribe for several generations. It could be inferred that she believes that is the reason for her barrenness. Therefore, she wants so badly to bear a child that she is willing to place this child at the Tabernacle (the Holy Tent of God) to be raised. Given her heritage as a Levite who does not serve God, the vow that she makes, to give her child over to God if God gives her a child, makes a great deal of sense.

In your program to read the Bible in one year, you read this verse in about 3 seconds. It took us over four pages of commentary to cover the same verse. On to v. 2:

<b>And to him two women: a name of one, Hannah and a name of the other, Peninnah. And so he was to Peninnah children and to Hannah not of children.</b>	1Samuel 1:2	<b>And to him, two wives: the name of one [was] Hannah, and the name of the other [was] Peninnah. And so there were to Peninnah children and to Hannah, without children.</b>
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**And he had two wives. The first one's name was Hannah, and the second was named Peninnah. Peninnah had children but Hannah did not.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text	And to him two women: a name of one, Hannah and a name of the other, Peninnah. And so he was to Peninnah children and to Hannah not of children.
Septuagint	And he [had] two wives; the name of the one [was] Anna and the name of the second, Phennana. And Phennana had children, but Anna had no child.

Significant differences: None. When this is the case, we can be about 99.5% assured that this text is accurate.

**Thought-for-thought translations; paraphrases:**

CEV	Elkanah had two wives, Hannah and Peninnah. Although Peninnah had children, Hannah did not have any.
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**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™

Elkanah had two wives, one named Hannah, the other Peninnah. Peninnah had children, but Hannah had none.

**Literal, almost word-for-word, renderings:**

NASB

And he had two wives: the name of one was Hannah and the name of the other Peninnah; and Peninnah had children, but Hannah had no children.

Young's Updated LT

...and he has two wives, the name of the one is Hannah, and the name of the second Peninnah, and Peninnah has children, and Hannah has no children.

**What is the gist of this verse?** Elkanah has two wives; Hannah is his first, who has borne him no children; and Peninnah is his second who has borne him children.

1Samuel 1:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
sh <sup>e</sup> tayîm (שְׁתַּיִם) [pronounced <i>sh<sup>e</sup>TAH-yim</i> ]	<i>two, two of, a pair of, a duo of</i>	feminine numeral construct	Strong's #8147 BDB #1040
nâshîym (נָשִׁים) [pronounced <i>naw-SHEEM</i> ]	<i>women, wives</i>	feminine plural noun; irregular plural of Strong's #802	Strong's #802 BDB #61

**Translation:** *And to him, two wives:...* This gives us: *And to him, two of women.* Or, slightly less literally: *And to him, two wives.*

There are some who read this first phrase and conclude that God approves of polygamy. Not true. The people found in Scripture are presented with all of their flaws and sins. Just because God tells us that Elkanah had two wives, this does not mean that God therefore approved. This fact is pertinent to understanding the motivation of Hannah, the mother of Samuel. As many an exegete has pointed out: the Bible quotes Satan when he tempts our Lord in the desert wilderness—does that mean that Satan's misapplication of Scripture is accurate? Satan is quoted in Gen. 3 as lying to the woman—does that make his lies truth? Certainly not. The Bible simply gives us the necessary background to understand the narrative and the issues pertaining thereto. If someone other than our Lord was portrayed as sinless in Scripture, then we would be much more suspicious of the veracity of the record (even the two greatest men of Scripture, Moses and Paul, are presented with flaws and chinks in their armor). However, it was clear that the Law allowed for more than one wife. Given that, we ought to investigate this matter more carefully:

**A Few Points on Polygamy**

1. God did not provide Adam with several wives. He provide Adam with one wife (Gen. 1–3). In case you do not understand, this means that God has set a precedent.
2. The second, and most important point, is that there are relatively few polygamous relationships alluded to

### A Few Points on Polygamy

in Scripture. There are cults who lean toward polygamy, and rely on the Old Testament for support; however, whereas there are hundreds and hundreds of women mentioned with respect to their marriage; there are only a handful of polygamous marriages named.

3. The first recorded instance of polygamy in the Old Testament was in Gen. 4:19, where Lamech, several generations down in the line of Cain, took two wives to himself. Lamech was also the father of vigilantism (Gen. 4:23–24), therefore, if we conclude anything, it is that only the most degenerate of early man was a polygamist.
4. Abraham, at the insistence of his wife, had relations with her Egyptian personal servant, Hagar. Although Abraham was never officially married to Hagar, he had a son by her whom God had to protect, because of the conflict which arose under Abraham's roof (Gen. 16, 21). The end result was, Sarah, Abraham's wife, demanded that Hagar and her son be thrown out of the house.
5. Jacob, Abraham's grandson, had two wives and, in a manner of speaking, two mistresses (the two personal slaves of his two wives). Jacob had been tricked into marrying the first wife (whom he did not love). He was then able to marry the woman that he did love (whose life was relatively short). Nothing is said with regards to right or wrong concerning this instance of polygamy, and, to be fair, Jacob did not start out with the intention of marrying several wives; he was in love with Rachel, but was tricked into marrying her older sister first. Both of his wives then convinced him to have sexual relations with their mistresses, which Jacob went along with (the Bible reports but does not necessarily condone this). In any case, God did bring from these two wives and two mistresses the tribes of Israel. What is clear is that Jacob rarely exhibited what we would think of as exemplary behavior for a believer (he was a chiseler early on in his life and a self-centered whiner at the end of his life). That all of Israel came from him was God taking what there was and making good come from it (Rom. 8:28).
6. Interestingly enough, after being raised in a polygamous home, none of Jacob's sons were recorded as having more than one wife (although Judah is recorded as having at least one extra-marital affair—Gen. 38).
7. There was rivalry among the two wives—probably among their personal servants; and there was pronounced sibling rivalry. The older brothers sold the youngest son, Joseph, into slavery.
8. The Law records an instance of how to deal with the situation when a man loves one wife over another (Deut. 21:15–17), indicating that this practice did occur in early Jewish society and some aspects of it required regulation. The law in question deals with favoritism when there is more than one wife. It is interesting that the Law of Moses did not forbid polygamy, except to the king.
9. The genealogical portion of Chronicles, which is filled with family lines, records at least three men with more than one wife: King David (1Chron. 3:1), Ashhur in the line of Judah (1Chron. 4:5) and Shaharaim (1Chron. 8:8).
10. Gideon, one of the judges (or saviors) in the book of Judges, had a large number of wives (he took these wives on after his period of spiritual greatness).
11. Our two most famous case histories are David and Solomon, the latter having 300 wives and 700 concubines (mistresses). Joash, another king of Israel (actually, one of the good ones) also had two wives (2Chron. 24:3). All in all, this gives us *fewer* than 10 polygamous marriages in the Old Testament.
12. David's sons and daughters by his different wives have a sorted history of civil war, power lust and incest.
13. Solomon's heart was turned from God from all of the foreign women that he had relations with.
14. Furthermore, the Law warned against a king multiplying wives to himself (this is also where we find that the king was not to use his office for great personal gain—Deut. 17:17).
15. In those relationships that we are allowed to examine in depth, there was *always* a favorite wife: Jacob preferred Rachel over Leah and his two mistresses. Elkanah preferred Hannah over Peninnah. Solomon was in love with a woman that he could not have (recall that he had a thousand wives and mistresses). Obviously (to a woman), once a preference has been stated or inferred, then there will be hell to pay in that particular household. Pretty much any woman could pick up on an inferred preference.
16. Just as important as the fact that there are but a handful of polygamous marriages in Scripture, is this point: in all of these case histories, we have **no** instances of a happy home life for those involved in polygamy. Jacob's household was filled with strife, as was the household we have before us—Elkanah's. One book of the Bible is dedicated specifically to Solomon's frustration with falling in love with perhaps his right woman (had he not married all of the other women first) and, as a Lothario, not being able to woo her into his harem

### A Few Points on Polygamy

(this is the *Song of Solomon*, of course).

17. Speaking of Solomon, I should also mention that the practice of polygamy is pretty much confined to the wealthy.
18. In the Law, we do not find a prohibition against polygamy (although it is strongly discouraged for kings); however, we find little to recommend it either (there are more laws dealing with slavery than with polygamy).
19. Even though there are regulations in the Mosaic Law governing polygamy, this does not grant approval for polygamous practices. The laws that deal with polygamy are primarily designed to protect the women involved in such marriages.
20. In the New Testament, we find pretty much an assumption of the correctness of monogamy.
  - a. A man who divorces one woman to marry another, apart from the offense of adultery, was said to commit adultery (Matt. 19:3–9). In this passage, Jesus quotes Genesis, where it reads: **And the two will become one flesh.**
  - b. When the Sadducees try to trap Jesus with a question, they ask about a woman who has been married to several husbands; however, each husband dies before she remarries (she marries his brothers, according to the Law). There is a different point that Jesus makes, but the point I am making is that she does not marry several men at the same time (Matt. 22:23–32).
  - c. Whereas, we have two passages in the Law dealing with polygamy (those two mentioned), all New Testament passages deal with the marriage between one man and one woman (Eph. 5:22–33).
  - d. Paul tells Timothy that a pastor must be the husband of one wife. Although this passage is given several different interpretations; it can certainly be used to show that polygamy is not a part of the game plan for any pastor (1Tim. 3:2).
21. Given that we have no New Testament case histories of polygamy and that there are very few in the Old Testament (and none of those are given as peaceful); and given that God's original plan involved one man and one woman (Gen. 2:24), we are forced to the conclusion that it is God's perfect plan for one man to marry one woman.
22. An interesting question: there is no specific ban on polygamy in the Old Testament, but there appears to be in the New. Explain.
  - a. The proper relationship between a man and a woman is one man for one woman; even though this is not a requirement of the Law, it is discouraged in the Old Testament.
    - i. By example: every detailed example of polygamy in the Old Testament is fraught with problems. However, there were a number of polygamous unions that we do not know much about (Gen. 4:19, 23 Judges 8:13 1Chron. 4:5 8:8 2Chron. 24:3). In at least the first two, we are sure that the families had more than their share of problems.
    - ii. By law: the king was not supposed to multiply wives to himself.
    - iii. By doctrine: the relationship between God and Israel is often spoken of in terms of a man and his right woman.
    - iv. However, to be accurate here, the Old Testament Law dealt with polygamy: **If a man has two wives, the one loved and the other unloved, and both the loved and the unloved have borne him children, and if the firstborn son belongs to the unloved, then on the day when he assigns his possessions as an inheritance to his sons, he may not treat the son of the loved as the firstborn in preference to the son of the unloved, who is the firstborn, but he shall acknowledge the firstborn, the son of the unloved, by giving him a double portion of all that he has, for he is the firstfruits of his strength. The right of the firstborn is his** (Deut. 21:15–17). This does not tell us that it is right or wrong for a man to be polygamous; it just tells us that some were, and that Moses invoked this one regulation concerning polygamy.
  - b. There is not actually a ban in the New Testament; it was also discouraged, however:
    - i. By doctrine: all teaching about marriage is confined to one man and one woman.
    - ii. By church requirements: the pastor has to be a husband of one wife.
  - c. So actually, there is no ban against polygamy in the Old or New Testaments. However, it is strongly discouraged in both.
23. An interesting and final question: why doesn't the Bible come right out and condemn polygamy? Why is

### A Few Points on Polygamy

there not a commandment which requires all marriages to be strictly monogamous?\*

- a. We have three case histories of men whose relationship to Israel and to God was fundamental, and these three were all polygamists (Jacob, David and Solomon). Solomon, on the one hand, had the spiritual wherewithal to built a Temple for God (which, at once, spoke of our Lord to come, and of His eternal future presence on this earth as ruler over Israel and over all the earth). On the other hand, Solomon was the poster boy for how mixed up a person in polygamy could become.
- b. Thieme has given the example many times of the tribal chief who is converted to Christianity, and then is told that he should be married to only one woman. This is the light at the end of the tunnel he has been looking for. He then throws his least favorite wife or wives out into the street (he has also found out the hard way that you do not want to have more than one wife living under the same roof), condemning them and probably their children to a lifetime of hardship and poverty. In fact, the one provision in the Law of God protects the interest and inheritance of a child who is the son of the least favorite wife.

\* A similar question might be, *why doesn't the Bible come right out and condemn slavery?*

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What is clear in the narrative to follow is that there was trouble in the Elkanah household because he had two wives. The friction between the two wives is the driving force behind this first chapter of Samuel. The end result is that Hannah's son, Samuel, would be given over to the Lord. Now, does that make polygamy okay? Again, certainly not. The ends do not justify the means. God took a bad situation, two jealous women under the same roof, and brought good from it. **For we know that God causes all things to work together for good to those who love God and to those who are called according to His pre-determined plan** (Rom. 8:28).<sup>13</sup>

### 1Samuel 1:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only</i> ; but it can also mean a <i>composite unity</i>	feminine singular numeral	Strong's #259 BDB #25
Channâh (חַנָּה) [pronounced <i>khahn-NAW</i> ]	<i>grace with a feminine (ah) ending</i> ; it is transliterated <i>Hannah</i>	feminine singular proper noun	Strong's #2584. BDB #336

Barnes tells us that *Hannah* means *beauty, charm*.<sup>14</sup> Clarke says *Hannah* means *fixed or settled*.<sup>15</sup> Keil and Delitzsch tell us her name means *grace, gracefulness*.<sup>16</sup>

<sup>13</sup> The most classic illustration of this is Gen. 37–50, where the precursors of the Israelites, Joseph's brothers sold Joseph into slavery. Everything about what they did was wrong. However, God took that situation and used it to preserve the patriarchs of Israel. **"You thought evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive."** is how Joseph explained it to his brothers in Gen. 50:20.

<sup>14</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Sam. 1:2.

<sup>15</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 1:2.

<sup>16</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 1:2–3.

## 1Samuel 1:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character</i>	masculine singular construct	Strong's #8034 BDB #1027
shenîy (שֵׁנִי) [pronounced sheh-NEE]	<i>second, the second; When only two items are named, it can be rendered [the] other</i>	feminine singular adjective numeral ordinal with the definite article	Strong's #8145 BDB #1041
P <sup>e</sup> ninnâh (פִּנְנָה) [pronounced p <sup>e</sup> n-in-NAW]	transliterated <i>Peninnah</i>	feminine singular proper noun	Strong's #6444 BDB #819

Barnes tells us the *Peninnah* means *pearl* and that the name has the same significance as the name *Margaret*.<sup>17</sup> Keil and Delitzsch tell us her name means *coral*.<sup>18</sup>

**Translation:** ...the name of one [was] Hannah, and the name of the other [was] Peninnah. We have the proper name *Hannah*, which is transliterated. *Hannah* means *grace*. In the Hebrew, her name is actually *channâh* (חַנָּה) [pronounced *khah-NAW*], which is *grace* with a feminine (*ah*) ending (there are at least two different words for *grace* in the Hebrew).

This is followed by *and a name of the*, which is followed by the feminine numeral ordinal *shenîy* (שֵׁנִי) [pronounced *sheh-NEE*], which means *second, the second*. When only two items are named, it can be rendered *[the] other*. Then we have the proper noun *Peninnah*, also a close transliteration. This gives us: ...a name of one, Hannah; and a name of the second, Peninnah. *Peninnah* means *coral*.

## 1Samuel 1:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
P <sup>e</sup> ninnâh (פִּנְנָה) [pronounced p <sup>e</sup> n-in-NAW]	transliterated <i>Peninnah</i>	feminine singular proper noun	Strong's #6444 BDB #819

<sup>17</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Sam. 1:2.

<sup>18</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 1:2-3.

## 1Samuel 1:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
y <sup>l</sup> lâdîym (יְלָדַיִם) [pronounced y <sup>e</sup> -law-DEEM]	<i>children, descendants</i>	masculine plural noun	Strong's #3206 BDB #409

**Translation:** *And so there were to Peninnah children...* The second line begins with the wâw consecutive and the 3<sup>rd</sup> person masculine singular, Qal imperfect of *to be* (which most translators render as a plural). You note that Young renders it *hath*, which is not necessarily wrong, except that *Peninnah* cannot be the subject, as she is preceded by the lamed preposition, giving us *to Peninnah*. Then we have the masculine plural of *yeled* (יָלַד) [pronounced YEH-led], which means *child, son, boy, youth*. In the plural, it means *children, descendants*. Strong's #3206 BDB #409. This is followed by *and to Hannah*, after which is the construct of the negative *ʿayin* (אֵין) [pronounced AH-yin], which means *naught, nothing, no, not*. The construct is *ʿêyin* (אֵינִי) [pronounced AYH-yin], which can mean *in the condition of being not = without*. Strong's #369 BDB #34. This is affixed to *children* again, giving us: *And it is to Peninnah children and to Hannah not of children*.

This narrative simply sets up the principal characters and their states of being. Until most recently, children were seen as a great blessing and a fulfillment of a marriage. Actually, one of the great topics of Scripture has been the temporary barrenness of certain women (e.g., Sarai, Rebekah, Rachel, Hannah).

***There was a man named Elkanah...***

There was a man named Elkanah  
 Who lived in Ephraim's hills in Ramah  
 He was related to a bunch of guys  
 and he had two wives  
 whose names were Peninnah and Hannah.

(1Sam. 1:1–2) perhaps you were expecting something else....

## 1Samuel 1:2d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Channâh (חַנָּה) [pronounced khahn-NAW]	<i>grace with a feminine (ah) ending; it is transliterated Hannah</i>	feminine singular proper noun	Strong's #2584. BDB #336
ʿêyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; there is no [none, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34

1Samuel 1:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâdîym (יָדַיִם) [pronounced y <sup>e</sup> -law-DEEM]	children, descendants	masculine plural noun	Strong's #3206 BDB #409

Translation: ...and to Hannah, without children.

**Introverted Parallelism in 1Sam. 1:2**

Okay, perhaps I am joking a little. However, in this second verse, we do have a poetic parallelism. When set up in a poetic fashion, it will be more obvious:

The **name** of one, **Hannah**  
and the **name** of the other, **Peninnah**.  
And so it was to **Peninnah** children  
and to **Hannah** not of children.

With respect to the names of the wives, this is called *introverted parallelism*. The words *name* and *children* form a *simple parallelism*. Now, did Eli or Samuel set out to write in this fashion? Not necessarily. I have a former student who, in some of her writing to me, seems to be almost poetic. It is not necessarily the thoughts or that she so intends, but it comes out that way.<sup>19</sup>

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The theme of barren women who later bear children is not unusual in Scripture; we have at least four examples of this.

Formerly Barren Women	
The Women	Details and Scripture
Sarah	God had promised a childless Abram that this huge amount of land would belong to his descendants (Gen. 15:18–21). His barren wife, Sarai, aware of this promise, suggests that Abram impregnate her Egyptian maid, Hagar, which causes an incredible number of problems (Gen. 16 21:9–21). 13 years after this mistaken union takes places, God comes to Abram (he is 99 years old) and He tells Abram that he will be a father of nations. His wife, Sarai, originally barren, and now long past menopause, is renamed <i>Sarah</i> ( <i>princess</i> ), Abram is told, will bear him a son (Gen. 17). Despite the fact that Sarah quietly laughs at this promise, she does bear Abraham's child, Isaac (Gen. 18, 21). So that it is clear that the birth of Isaac is a shadow of the Messiah to come, Abraham is told to offer up his son to God (Gen. 22).
Rebekah	Rebekah was the wife chosen for Isaac; Abraham put his servant in charge of finding this woman (Gen. 24). There was a time period of barrenness for Rebekah; however, she eventually bore Isaac twins (Gen. 25:21–24). Very little is really said about this time period of barrenness; however, in order for God's promises to Abraham to be fulfilled, Rebekah must bear at least one child.

<sup>19</sup> This is from *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 357.

Formerly Barren Women	
The Women	Details and Scripture
Rachel	Jacob is Isaac's son by Rebekah, and he is tricked into marrying Leah, her sister; and then, 7 years later, he is allowed to marry Rachel. Leah bears 4 children and Rachel has none. Rachel suggests that Jacob impregnate her personal maid and suggests that this will be like their son. Jacob goes along with this and has 2 more sons. Leah stops bearing children, but then gets her personal maid into the act and Jacob fathers 2 sons by her. Leah then bears 2 more sons for Jacob, followed by a daughter. Then God allows Rachel to bear Jacob 2 sons (she died giving birth to the second son). Gen. 29:21–30:24 35:16–19
The wife of Manoah (father of Samson)	Manoah and his wife's marriage was barren for some time until the Angel of the Lord appeared to his wife, and told her that their son, Samson, would be a Nazirite to God (Judges 13). He is the first example of a Nazirite to God. Samuel is probably a Nazirite and John the Baptist might be a Nazirite.
Hannah	As we have observed, although Hannah is loved by her husband, she has not borne him any children, and this has distressed her. She will promise her child to God if God gives her a child (1Sam. 1).
Elizabeth	The wife of the priest Zacharias was barren for many years, even though she and her husband lived exemplary lives. They had both prayed for a child and the Angel of the Lord appeared to him, telling him that they would have a son whom they would name John (John the Baptizer).

Although I had hoped to see a pattern here, I don't think that we have one with all six women. In the case of Sarah and Rebekah, the Messiah would come through them; however, the humanity of Jesus would be a descendant of Judah, the 4<sup>th</sup> son of Jacob by Leah—He would not be a descendant of Rachel's. The only commonality is, these women are barren and God invigorates their wombs. There are many parallels between Isaac and Jesus as well as Samuel and Jesus; but far fewer parallels with Jacob, Joseph, Samson and John the Baptizer and Jesus. Interestingly enough, the final three on that list were probably all Nazirites. Hannah, Rachel and Sarah, to some extent, were rivals of women who were not barren. Obviously, the in the case of the virgin Mary, barrenness was never an issue.

As I have mentioned before, when I begin a short study like this, I don't always know what I am going to find. In this case, I did not come up with any pattern or any obscure spiritual truth (apart from the fact that we can depend upon God and His promises).<sup>20</sup>

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**And went up the man the this from his city from days to days to bow [himself] down and to a slaughter of to Y<sup>e</sup>howah armies in Shiloh. And there two of sons of Eli: Hophni and Phinehas—priests to Y<sup>e</sup>howah.**

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**Now this man went up from his city from year to year to bow down [in worship] and to sacrifice to Y<sup>e</sup>howah of the armies in Shiloh. And there [were] two sons of Eli: Hophni and Phinehas—[both] priests of Y<sup>e</sup>howah.**

**Now this man went from his town each year to Shiloh to worship and sacrifice to Jehovah of the armies. And in Shiloh were two sons of Eli, Hophni and Phinehas, both of whom were priests to Jehovah.**

<sup>20</sup> I guess I should footnote what Barnes said about this: *The frequent recurrence of the mention of barrenness in those women who were afterward famous through their progeny (as Sarah, Rebekah, Rachel) coupled with the prophetic language of Hannah's song in 1Sam. 2, justifies us in seeking a mystical sense. Besides the apparent purpose of marking the children so born as raised up for special purposes by divine Providence, the weakness and comparative barrenness of the Church of God, to be followed at the set time by her glorious triumph and immense increase, is probably intended to be foreshadowed.* Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Sam. 1:2. Sorry, I'm just not buying into that.

Here is how others have translated this verse:

#### Ancient texts:

**Masoretic Text** And went up the man the this from his city from days to days to bow [himself] down and to a slaughter of to Yehowah armies in Shiloh. And there two of sons of Eli: Hophni and Phinehas—priests to Yehowah.

**Septuagint** And the man went up from year to year from his city, from Armathaim, to worship and sacrifice to the Lord God of Sabaoth at Selom. And [there were] Heli and his two sons, Ophni and Phinees, the priests of the Lord.

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

**NJB** Every year this man used to go up from his town to worship, and to sacrifice to Yahweh Sabaoth at Shiloh. (The two sons of Eli, Hophni and Phinehas, were there as priests of Yahweh.)

#### Mostly literal renderings (with some occasional paraphrasing):

**God's Word™** Every year this man would go from his own city to worship and sacrifice to the LORD of Armies at Shiloh. Eli's two sons, Hophni and Phinehas, served there as priests of the LORD.

#### Literal, almost word-for-word, renderings:

**NASB** Now this man would go up from his city yearly to worship and to sacrifice to the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas were priests to the Lord there.

**Young's Updated LT** And that man has gone up out of his city from time to time, to bow himself, and to sacrifice, before Jehovah of Hosts, in Shiloh, and there are two sons of Eli, Hophni and Phinehas, priests to Jehovah.

**What is the gist of this verse?** Elkanah traveled regularly to Shiloh to offer up a sacrifice. Eli and his two sons Hophni and Phinehas are all priests to God there.

### 1 Samuel 1:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
ʿâlâh (אֵלָהּ) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5927 BDB #748
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun with the definite article	Strong's #376 BDB #35

## 1Samuel 1:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hûw' (הוּ) [pronounced hoo]	<i>that; this</i>	masculine singular, demonstrative pronoun (with a definite article)	Strong's #1931 BDB #214
Although the KJV renders this word as <i>this</i> most of the time, BDB gives this usage with the definite article as properly <i>that</i> .			
You will note that this is identical to the 3 <sup>rd</sup> person masculine singular, personal pronoun.			
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'îyr (עִיר) [pronounced géer]	<i>encampment, city, town</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5892 BDB #746

**Translation:** [Now this man went up from his city...](#) There were three feasts which beckoned Israelite men to come up and celebrate (those feasts are, *the Feast of Unleavened Bread, Pentecost, and the Feast of Tabernacles*). For more information, see the **Feast Days Chart** (which we covered back in Lev. 23). I suspect that, Elkanah being a Levite, probably went to Shiloh for all 3 of these feasts.

## 1Samuel 1:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the directional hê	Strong's #3117 BDB #398

Literally, this is *from days to days*; however, together, they mean *from year to year*.

**Translation:** [...from year to year...](#) We have a slight problem here as to which festival is being spoken of and how often this festival occurred. There were three festivals wherein the men of Israel were supposed to gather themselves in whatever city the Tent of God was, and these festivals were held yearly. For this reason, when we come upon the phrase, *from days to days*, we assume that it means *yearly*. We have the exact same phrase in both Ex. 13:10, which refers to the Passover, and in Judges 21:19 for apparently the same festival as is in view here.

Again, I am going to assume that he went to all three feasts and that this phrase simply meant that each feast occurred once a year.

## 1Samuel 1:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâchah (הִשָּׁח) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	Hithpael infinitive construct	Strong's #7812 BDB #1005
Actually, Owen calls this the Hithpalal and Zodhiates calls it the Hithpael. The <i>Hithpael</i> is the reflexive of the Piel, or intensive stem. The Hithpalal is probably a variant form of the Hithpael.			
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zâbach (זָבַח) [pronounced zaw <sup>b</sup> -VAHKH]	<i>to slaughter [usually an animal for sacrifice]</i>	Qal infinitive construct	Strong's #2076 BDB #256
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly y <sup>h</sup> oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ts <sup>e</sup> bâ`ôwth (צְבָאוֹת) [pronounced tz <sup>eb</sup> -vaw-OHTH]	<i>armies, wars</i>	masculine plural noun, simply the plural of Strong's #6635, but often used in titles	Strong's #6635 BDB #838

In reading translations such as the NJB, you might be tempted to think that what we have here is *Y<sup>e</sup>howah of the Sabbath*, because that appears to be so similar to *Y<sup>e</sup>howah Sabaoth*. So let's just look at this a bit more closely. This is the plural form of tsâbâ`, which is ts<sup>e</sup>bâ`ôwth (צְבָאוֹת) [pronounced tz<sup>eb</sup>-vaw-OHTH]. There is also its use in this title for God and some take that as a proper noun. There is no difference in the spelling and it is not listed as a separate reference in BDB; however, it is listed under tsâbâ` as a *technical* use of the word, so to speak. Owen simply lists it as a proper noun, and references tsâbâ` even though, again, there is no separate *proper noun* listing for this word in BDB. Now, in terms of meaning, there really is no change—it means *Jehovah of the Armies*. Now, in case you want to interpret this as *Y<sup>e</sup>howah of the Sabbath*, the word *Sabbath* is shâbbath (שַׁבָּת) [pronounced shahb-BATH]. The two words both have the bēyth and the same tâv at the end, but they have a different beginning and ts<sup>e</sup>bâ`ôwth as an additional wâw at the end as well (this is a part of the plural form). And if this were just one isolated passage, we might make a case that one should be the other. However, both of these words are found in abundance throughout Scripture, correctly pointed and spelled, and those different from one another. *Shâbbath* = Strong's #7676 BDB #992. The upshot of all this (as I realize that your eyes may glaze over when I make mention of the Hebrew) is that in this passage, as in many others, what we have here is *Y<sup>e</sup>howah of the Armies* and not *Y<sup>e</sup>howah of the Sabbath*.

Keil and Delitzsch comment about this title: "Jehovah Zebaoth" is an abbreviation of "Jehovah Elohe Zebaoth"; and the connection of Zebaoth with Jehovah is not to be regarded as the construct state, nor is Zebaoth to be taken as a genitive dependent upon Jehovah. This is not only confirmed by the occurrence of such expressions as "Elohim Zebaoth" (Psalm 59:6 Psalm 80:5, 8, Psalm 80:15, 20 84:9) and "Adonai Zebaoth" (Isa. 10:16), but also by the circumstance that Jehovah, as a proper name, cannot be construed with a genitive. The combination "Jehovah Zebaoth" is rather to be taken as an ellipsis, where the general term Elohe (God of), which is implied in the word Jehovah, is to be supplied in thought (see Hengstenberg, *Christol.* i. p. 375, English translation); for frequently as this expression occurs, especially in the case of the prophets, Zebaoth is never used alone in the Old Testament as one of the names of God.<sup>21</sup>

Keil and Delitzsch continue: This expression, which was not used as a divine name until the age of Samuel, had its roots in Gen. 2:1, although the title itself was unknown in the Mosaic period, and during the times of the judges. It represented Jehovah as ruler over the heavenly hosts (i.e., the angels, according to Gen. 32:2, and the stars, according to Isa. 40:26), who are called the "armies" of Jehovah in Psalm 103:21; Psalm 148:2; but we are not to understand it as implying that the stars were supposed to be inhabited by angels, as Gesenius (*Thes. s. v.*) maintains, since there is not the slightest trace of any such notion in the whole of the Old Testament. It is simply applied to Jehovah as the God of the universe, who governs all the powers of heaven, both visible and invisible, as He rules in heaven and on earth. It cannot even be proved that the epithet Lord, or God of Zebaoth, refers chiefly and generally to the sun, moon, and stars, on account of their being so peculiarly adapted, through their visible splendor, to keep alive the consciousness of the omnipotence and glory of God (Hengstenberg on Psalm 24:10). For even though the expression Tzebaim (their host), in Gen. 2:1, refers to the heavens only, since it is only to the heavens (vid., Isa. 40:26), and never to the earth, that a "host" is ascribed, and in this particular passage it is probably only the stars that are to be thought of, the creation of which had already been mentioned in Gen. 1:14.; yet we find the idea of an army of angels introduced in the history of Jacob (Gen. 32:2-3), where Jacob calls the angels of God who appeared to him the "camp of God," and also in the blessing of Moses (Deut. 33:2), where the "ten thousands of saints" (Kodesh) are not stars, but angels, or heavenly spirits; whereas the fighting of the stars against Sisera in the song of Deborah probably refers to a natural phenomenon, by which God had thrown the enemy into confusion, and smitten them before the Israelites (see at Judges 5:20).<sup>22</sup>

We must also bear in mind, that whilst on the one hand the tribes of Israel, as they came out of Egypt, are called Zebaoth Jehovah, "the hosts of Jehovah" (Ex. 7:4; Ex. 12:41), on the other hand the angel of the Lord, when appearing in front of Jericho in the form of a warrior, made himself known to Joshua as "the prince of the army of Jehovah," i.e., of the angelic hosts. And it is in this appearance of the heavenly leader of the people of God to the earthly leader of the hosts of Israel, as the prince of the angelic hosts, not only promising him the conquest of Jericho, but through the miraculous overthrow of the walls of this strong bulwark of the Canaanitish power, actually giving him at the same time a practical proof that the prince of the angelic hosts was fighting for Israel, that we have the material basis upon which the divine epithet "Jehovah God of hosts" was founded, even though it was not introduced immediately, but only at a later period, when the Lord began to form His people Israel into a kingdom, by which all the kingdoms of the heathen were to be overcome. It is certainly not without significance that this title is given to God for the first time in these books, which contain an account of the founding of the kingdom, and (as Auberlen has observed) that it was by Samuel's mother, the pious Hannah, when dedicating her son to the Lord, and prophesying of the king and anointed of the Lord in her song of praise (1Sam. 2:10), that this name was employed for the first time, and that God was addressed in prayer as "Jehovah of hosts" (1Sam. 1:11).<sup>23</sup>

<sup>21</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 1:2-3.

<sup>22</sup> *Ibid.*

<sup>23</sup> *Ibid.*

Consequently, if this name of God goes hand in hand with the prophetic announcement and the actual establishment of the monarchy in Israel, its origin cannot be attributed to any antagonism to Sabaeism, or to the hostility of pious Israelites to the worship of the stars, which was gaining increasing ground in the age of David, as Hengstenberg (on Psalm 24:10) and Strauss (on Zep. 2:9) maintain; to say nothing of the fact, that there is no historical foundation for such an assumption at all. It is a much more natural supposition, that when the invisible sovereignty of Jehovah received a visible manifestation in the establishment of the earthly monarchy, the sovereignty of Jehovah, if it did possess and was to possess any reality at all, necessarily claimed to be recognized in its all-embracing power and glory, and that in the title "God of (the heavenly hosts)" the fitting expression was formed for the universal government of the God-king of Israel, - a title which not only serves as a bulwark against any eclipsing of the invisible sovereignty of God by the earthly monarchy in Israel, but overthrew the vain delusion of the heathen, that the God of Israel was simply the national deity of that particular nation.<sup>24</sup>

**Translation:** ...to bow down [in worship] and to sacrifice to Y<sup>e</sup>howah of the armies... His reason for going to these festivals each year is to bow down in worship and to slaughter animals to Jehovah of hosts (or Y<sup>e</sup>howah of the armies).

We have Y<sup>e</sup>howah followed by the masculine plural of tsâbâ' (צבא) [pronounced tsaw<sup>b</sup>-VAW], which means *armies, wars, or warfare*. It is usually translated *hosts* in the KJV, which is okay, as long as you then picture a huge army of angels ready to do battle. We expect Y<sup>e</sup>howah to be in the construct, which it won't be (there are no vowels in the Hebrew, which would actually indicate the construct state; furthermore, Y<sup>e</sup>howah is a proper noun, and proper nouns can be taken as genitives, but they do not have a genitive form). My guess is that the construct was placed on *slaughter*, which transfers to Y<sup>e</sup>howah (or, at least, that is how everyone else rendered this). This is followed by *in Shiloh*, giving us: [And this man went up from his city from year to year to bow \[himself\] down and to slaughter to \[the\] Y<sup>e</sup>howah of armies in Shiloh.](#)

Now, you may wonder why I go off into such detail about this particular title. This is because this is the first place chronologically that we find the title, *Y<sup>e</sup>howah of the Armies*, in Scripture and this title for our God, or close variations of it, occurs 260 times in Scripture. Now, God is not so named for no reason. Israel's armies are called *armies of Y<sup>e</sup>howah* in Ex. 7:4 12:41 and the Angel of Y<sup>e</sup>howah (Christ Jesus) presented Himself to Joshua as *the commander of the armies of Y<sup>e</sup>howah* in Joshua 5:14, which means that He is Commander-in-Chief over the angelic army of God. There has also been a mention of the *armies of heaven* (Deut. 4:19 17:3). However, this is the first time we have the title *Y<sup>e</sup>howah of the Armies*. This will be a title found throughout Samuel, Kings, Chronicles and the Psalms. However, those who use this title most frequently are the prophets, particularly Isaiah and Jeremiah. Therefore, it seemed best to get this correctly explained from the beginning.

Obviously, we should understand what *Y<sup>e</sup>howah of the Armies* means. Like many things found in Scripture, we have a natural progression which leads us to this point so that, in order to understand the meaning of the title, we can primarily look backward in time. One aspect of this is that God rules over all the heavens and the stars of the heavens (Psalm 148:2). He created the heavens and the earth and all of the stars in the heavens (Gen. 1:1, 16–18 2:1), and all of the heavenly bodies along with all of those things found in the heavens and the earth are called *hosts* (that is, *armies*) in Gen. 2:1 ([Thus the heavens and the earth were completed, and all their hosts](#)—see Also Deut. 4:19). God's creation of such heavenly bodies along with His control over the elements of nature (e.g., Gen. 7:4) places Him as the Divine Ruler over the stars. Furthermore, the visible splendor of His sun, the moon and the myriad of stars in the heavens is a constant reminder to us of the omnipotence and glory of God, who governs over all powers, both visible and invisible.<sup>25</sup> He knows each and every star and they all have their proper circuit that God *leads* them on (Isa. 40:26).

As mentioned, our Lord is Divine Sovereign over the armies of Israel, who are called the *armies of Y<sup>e</sup>howah* in Ex. 7:4 12:41. So, not only is He sovereign over the hosts of the heavenlies, but He is sovereign over the Israelite

<sup>24</sup> Ibid. Now you see why I often paraphrase and edit Keil and Delitzsch.

<sup>25</sup> Somewhat paraphrased from Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 375 who apparently took this from Hengstenberg who no doubt took it from David's Psalm 19.

fighting force. During a time of degeneracy, a psalmist complains that God does not go out with Israel's armies (Psalm 44:9). In times of obedience, our Lord is Commander-in-Chief of Israel's fighting forces.

God is also the *God of the Armies of the Heavens* (i.e., *the angels*). This is certainly implied in Gen. 28:12 2Kings 6:15–17. We do not find the plural *angels* used in the Old Testament very often, as its use in the plural primarily means *messengers* where no heavenly connotation is inferred (e.g., 1Sam. 11:3 2Kings 1:3). We do find that this word in the singular often refers to Christ Jesus in His pre-incarnate form (e.g., Ex. 23:20 Num. 22:22 Judges 2:4). Moses, in his blessing of Israel, wrote: “**Jehovah came from Sinai, and He rose upon them from Seir. He showed forth from Mount Paran and He came from the midst of ten thousand holy ones.**” (Deut. 33:2b—see also Psalm 68:17). However, it is used occasionally in the plural to refer to the angels of heaven (Psalm 91:11 148:2). Israel also had an army at various times, and God would ultimately be the head of that army, just as He was ruler over Israel (which is why Israel went so long without a king). In Joshua 5:14–15, prior to Israel's invasion of the land, the Angel of the Lord appeared to Joshua as the Captain of the Host of Jehovah. The implication is that He was the Commander-in-Chief of God's angelic army. One of the strongest passages which indicates this is 1Kings 22:19, where Micaiah speaks to King Jehoshaphat, saying, “**Therefore, hear the word of Jehovah: I saw Jehovah sitting on His throne and all the army of heaven standing by Him on His right and on His left.**” Obviously, this army would not be stars or the army of Israel. Therefore, Jehovah God is ruler over the angels of heaven, over the stars of heaven and over the army of Israel. Context would determine which of these is emphasized. Our context here, apart from any implication of warfare, would reasonably be *Y<sup>e</sup>howah of the hosts [of the heavens] or over the armies [of angels]*. God rules over all powers, visible or invisible. All of the gravitation forces and all of the velocities of the planets are things over which God rules—God placed these things in motion. He created all of the angels, who have a form and power that is far beyond our own. God created the earth and all that is in it and He rules over all of these things.

Allowing myself just one more tangent—apparently Gesenius suggested that angels inhabited the various stars. Although this is not an impossibility, there just does not seem to be any support for this in Scripture. Furthermore, given the fact that we have many instances of angels functioning on this earth (apart from our Lord, Who is known as the *Angel of Y<sup>e</sup>howah*), this would make their dwelling place on a particular star less meaningful and much less likely. An interesting thought would be that God created the same number of stars as He did angels, as we have an interplay between the two (for instance, when Lucifer fell, he took a third of the stars from the heavens—Rev. 12:4; see also Isa. 14:13). Not that there is any theological significance to this, but a thought nonetheless. The number of believers in Israel (that is, the *seed of Abraham*) is also compared in number to the number of stars in the heavens and sands in the seas. The only inference is that the number of stars, the number of angels, and the number of Abraham's descendants is quite nearly uncountable (I use this word from a human perspective and not its technical mathematical definition).

Returning to the topic of this new title of God, it is ironic that we find it first in 1Sam. 1, as the first act of war mentioned in this book will be 1Sam. 4 where the armies of Israel will be soundly defeated by the Philistines. God is still sovereign over the armies of His people, but recall that Israel, for the better portion of 300 years, has lived in degeneracy, not completing the taking of the Land of Promise and not eradicating the land fully of her own enemies. On the other hand, what we have in the books of Samuel and Kings is the foundation of the nation Israel, and it is within these books where the nation Israel will reach its greatest pinnacle of success (at least, up until this point in time). Therefore, from the standpoint of God the Holy Spirit, Who breathed this Word, this is the proper place to introduce this title for God. Israel will take on a king and become great; however, it is God Who rules over all.

I should also explain why *man* introduces this title for God at this time. Scripture has both a human and a divine author. My thinking is that Hannah herself was the first to coin this phrase (see v. 11), in a silent prayer to God (obviously, the content was made known by her later on). The author of this book, whether Samuel or Eli, found this designation for God to be apropos, and applies it here and throughout the book of Samuel.

.....  
 Scofield has some excellent remarks regarding this title:  
 .....

## Scofield on the Title *the Lord of Hosts (Jehovah Sabaoth)*

Sabaoth means simply host or hosts, but with special reference to warfare or service. In use the two ideas are united; Jehovah is LORD of (warrior) hosts. It is the name, therefore, of Jehovah in manifestation of power. "The Lord of Hosts, He is the King of glory" (Psalm 24:10) and accordingly in the Old Testament Scripture this name is revealed in the time of Israel's need. It is never found in the Pentateuch, nor directly in Joshua or Judges, and occurs but rarely in the Psalms; but Jeremiah, the prophet of approaching national judgment, uses the name about eighty times. Haggai in two chapters uses the name fourteen times, Zechariah in fourteen chapters calls upon the Lord of hosts about fifty times. In Malachi the name occurs about twenty five times. In the utmost extremity, the Psalmist twice comforts his heart with the assurance "the Lord of hosts is with us." (Psalm 46:7, 11).

The meanings and uses of this name may thus be summarized:

(1) The "hosts" are heavenly. Primarily the angels are meant, but the name gathers into itself the idea of all divine or heavenly power as available for the need of God's people (Gen. 32:1 32:2 Isa. 6:1-5 1Kings 22:19 Luke 2:13-15).

(2) In use this is the distinctive name of Deity for Israel's help and comfort in the time of her division and failure (1Kings 18:15 19:14 Isa. 1:9 8:11-14 Isa. 9:13-19 10:24-27 31:4, 5 Hag. 2:4 Mal. 3:16-17 James 5:4).

As you see, Scofield's explanation of the title, *The Lord of Hosts* is much easier to understand than what Keil and Delitzsch write.

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### 1Samuel 1:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Shilōw (שִׁלֹּוֹ) [shi-LOH]	<i>quiet, relaxed, prosperous; transliterated Shiloh</i>	proper noun locale	Strong's #7887 BDB #1017

**Translation: ...in Shiloh.** The Tent of God, which was the prescribed place of worship, moved about in Old Testament times, from city to city. Although it is not really clear as to *why* it was moved, it is clear that it moved. We find it here in Shiloh, which is in Ephraim. There was only to be one tent (you usually hear it called a *tabernacle*) where worship by sacrifices occurred (see Deut. 12:14 Joshua 22). Although God told Israel that they would build this tent, He never specified a particular city, but always spoke of placing it at *the place where I will tell you*. The *Tent of God* was set up in Shiloh in Joshua 18:1 and it appears as though it remained there throughout most of the book of Judges (the only exception noted is Judges 20:26-27 where it was in Bethel, about ten miles south of Shiloh). By the way, various authors have Shiloh as being anywhere from 7 to 12 miles from Ramah.<sup>26</sup> Obviously, because there is so much disagreement as to the exactly location of Ramah (and whether it is equivalent to Ramathaim), opinions as to distance will certainly be different. However, for Elkanah and for his family, this is not a very long trip to make.

<sup>26</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 1:3.

The Philistines will defeat Israel and capture the Ark<sup>27</sup> in 1Sam. 4, obviously something we will study in the very near future.

The religious significance of the Tent of God was much different than is our concept of a church. For us, there is a church every few blocks or so, and they are all of these various denominations. We can change our denomination and just drive another block to a new church, or we can even get mad at our present church, retain our denominational affiliation, and wander down the road to another church of the same affiliation. This was not the case for Israel. There was the Tent (or, *Tabernacle*) of God and it was in one place. Now, it moved, occasionally, but it stayed in one place for a long time and there was only one Tent of God. Three times a year, the males of Israel would go there to worship God (Ex. 34:23 34:23 Deut. 12:5–7 16:16–17 Luke 2:41<sup>28</sup>). Females and families are not mentioned in most of these passages; however, when offering a tithe to Jehovah, that tithe was not to be consumed within the gates of one's city, but they as a family were to bring them before Jehovah God (this would have to be at the Tent of God) and they could eat of those things there. A case history of family attendance of a feast with which most of us are familiar, is Joseph, Mary and a very young Jesus going to Passover Feast in Jerusalem (they actually attended the festival with a very large number of friends and family members). In this passage of 1Sam. 1, all of the family obviously attends the Feast of God as well.

Why the difference between the Tent of God and the modern day church? The Tent of God represented the Lord Jesus Christ. Each sacrifice, each item of furniture, the Holy of Holies, the High Priest—all of these things spoke of Jesus Christ in shadow form. And—here is the important part—there is only one Jesus Christ. There are not two saviors (or three); we don't have our choice of Confucius, Buddha, Mohammed or Jesus—there is one Savior, Christ Jesus. As Jesus told Thomas: **"I am the way, the truth and the life. No one comes to the Father, but through Me."** (John 14:6b). Peter said, **"And there is no salvation in anyone else; for there is no other name under heaven that has been given among men, by which we must be saved."** (Acts 4:12). And Paul wrote to Timothy: **For there is one God and one Mediator between God and men—the man Christ Jesus** (1Tim. 2:5). Therefore, there is one Tent of God. There was not a Tent of God on every corner or in every town of Israel. The Tent represented our Lord; there is only One Lord, one faith and one baptism (Eph. 4:4), so, therefore, there would be only one Tent of God. Christianity is exclusive in its Savior and in its means of salvation (simply exercising faith in Christ)—however, there are thousands of church buildings because the church building does not represent Jesus Christ any more.

The NIV Study Bible suggests that this is the Feast of Tabernacles (also called the Feast of Booths), as the celebration is of the harvest of Israel, which would be in stark contrast to the barrenness of Hannah.<sup>29</sup> Barnes suggests that the spiritual life of Israel fell into such a mire during the time of the judges that the celebration of the three attendance festivals was combined into just one yearly festival.<sup>30</sup> The latter viewpoint was made as we have a yearly festival in Shiloh mentioned also in Judges 21:19 (recall, this is the festival where the few men of Benjamin who were still alive were hooked up with some women in order to preserve the family name). 1Sam. 1 takes place during the time of the judges. Judges 21:19 occurred early on during the time of the judges, and our passage occurs late during the time of the judges. However, we do not have enough information to determine which Feast it was nor can we assume that an amalgamation took place (although the latter presumption is reasonable). The Israelites were supposed to attend three yearly feasts—the Feast of Unleavened Bread, the Feast of Weeks (or Pentecost) and the Feast of Booths (or, the Feast of the Tabernacles). The phrasing of this passage does not necessarily refer to attending a feast each year, although most have interpreted it to mean that. The phrase near the beginning of v. 3 (*from days to days*) seems to indicate *yearly* in Ex. 13:10 Judges 11:40 where it is first found; furthermore, the degeneracy of Israel during the time period of the judges would possibly suggest that in a time of spiritual renewal that they did not immediately begin following the Law perfectly, but began slowly with a single festival wherein all males (and this did not *exclude* females) were to show up to the Tent of God.

<sup>27</sup> In terms of furniture, the Ark of God was roughly similar to a hope chest in size and shape.

<sup>28</sup> Don't be thrown by the final reference; even though the Passover feast did not require people to come and participate, this does not mean that they could not congregate at that time. Furthermore, the Passover could not be observed at home as the children of Israel did when they lived in Egypt (where each house was required to slaughter a lamb and put the blood on the door—Ex. 12:7–8 Deut. 16:5–6).

<sup>29</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 372.

<sup>30</sup> *Barnes' Notes; 1Samuel to Esther*; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 6.

Furthermore, to add to the confusion, the incidents described in 1Samuel did not have to occur only at one particular festival. In vv. 4–8, we simply hear what has transpired in the past at various Feasts of God. Vv. 9–18 occur during a particular feast, when Hannah’s sorrow comes to a head. Vv. 21–23 name a feast which Hannah does not attend; however, this was probably several feasts in a row while she was nursing. In vv. 24–28, Hannah takes Samuel on what appears to be one of the Feasts of God, although it is never specified (and she could have simply gone up to the Tent of God apart from a feast day—there is nothing in the final four verses which require a feast day to be simultaneously occurring). Therefore, to say that *such-and-such a feast* is being celebrated in this chapter makes little sense, as all of the named three feasts might be in view throughout this chapter.

Which Feast is Being Celebrated Here?		
Theory	Reasons For	Reasons Against
<p>One amalgamated feast (Barnes)</p> <p>One of the particular feasts that the Israelites were supposed to attend (R. Joshua Ben Levi thinks it is Pentecost; Abarbinel thinks it is the time of the ingathering of the fruit and produce).<sup>31</sup></p>	<p>(1) We have no specific feast named here. (2) There seems to be a reference to the same feast in Judges 21:19, which would have been during the same time period. (3) No particular feast is ever named; it has the generic title here and in Judges 21:19. (4) We would expect things to be done improperly during the time of the judges, improving as we near the end of that time period. (5) The phrase <i>from days to days</i> appears to mean <i>yearly</i> (see its first uses in Ex. 13:10 Judges 11:40).</p> <p>(1) The phrase <i>from days to days</i> appears to mean <i>yearly</i> (see its first uses in Ex. 13:10 Judges 11:40).</p>	<p>(1) There is no particular feast named here because there is not simply one feast going on. (2) This takes place over a period of several years during which there were several feasts. Therefore, it would be silly to name a particular feast, if some of the chapter occurs at the Feast of Tents and another portion occurs during the Feast of Weeks.</p> <p>This seems to be the least likely option because: (1) Never are we given the name of particular feast and, (2) there are several feasts where the males were to attend yearly. Furthermore, (3) there appears to be more than one festival in view here.</p>

<sup>31</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Sam. 1:4.

## Which Feast is Being Celebrated Here?

Theory	Reasons For	Reasons Against
All of the three feasts are in view (Clarke, Gill).	(1) No feast is ever named specifically. (2) As discussed, there are several different time periods during which this chapter occurs, which would allow for several different feasts. (3) Since the first few verses describe what occurs generally at several feasts, naming a particular feast makes little sense. (4) When Hannah returns with the child, this does not necessarily occur during a feast day. (5) There is only one particular feast day in view, and that is vv. 9–18 when Hannah goes to the Tent of God to pray. The fact that it is a feast day is not really relevant to that portion of 1Sam. 1. (6) Perhaps the phrase <i>from days to days</i> does not mean <i>yearly</i> but <i>periodically</i> (which would then give us some trouble with its use in Ex. 13:10 Judges 11:40).	(1) Why not name the Feast of Weeks in vv. 9–18 and the Feast of Tabernacles in v. 21? (2) Why is no feast ever mentioned by name?
The Passover	Even though the men were not required to go to Passover, it could not be simply celebrated at home (Deut. 16:5–6). My guess is, this non-requirement means that salvation is a matter of freewill. Given that Elkanah and his wives are Levites, it is likely that they attended more than the minimal 3 feasts.	This is a reasonable option; however, not enough information is given to us to make this decision.

**Conclusion:** I would lean first toward the one amalgamated feast. It would make sense, because this is the time of the judges, for things to be done incorrectly. Their spirituality was weak during this time period, so for them to adjust their worship to suit their own needs would be a likely scenario. Recall, every man did what was right in his own eyes. In fact, to me, this is the deciding argument. We would be surprised to find Israel celebrating the feasts to God exactly as God had intended them to, when, up until this point, the functions of the High Priest have not been alluded to since Joshua 22. The similarity between Judges 21:19 and 1Sam. 1:3 also seems to indicate that only one particular yearly feast is in view here. The arguments against this position are not strong enough to defeat this position.

Also bear in mind that, Eli's sons will make a mockery of the priesthood (as will Samuel's sons eventually). Furthermore, God will allow Shiloh to be destroyed. These facts also indicate that worship at the Tabernacle had fallen into a variety of traditional practices which were not in accordance with the Mosaic Law.

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Next, some mention should be made of the city of Shiloh. We covered this city in detail back at the end of Exodus when we exegeted Psalm 78:61. It appears to have been the spiritual center of Israel for several hundred years, beginning during the book of the Judges and continuing until this point. When it is clear that the Ark of God and the Tent of God move to another city, then we will examine the movement of these holy things.

## 1Samuel 1:3e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâm (אִשָּׁם) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
sh <sup>e</sup> nayim (שְׁנַיִם) [pronounced <i>sh<sup>e</sup>NAH-yim</i> ]	<i>two of, a pair of, a duo of</i>	masculine plural numeral construct	Strong's #8147 BDB #1040
bên (בְּנֵי) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
‘êlîy (עֵלִי) [pronounced <i>gay-LEE</i> ]	transliterated <i>Eli</i>	masculine proper noun	Strong's #5941 BDB #750
Châph <sup>e</sup> nîy (חֹפְנִי) [pronounced <i>chaff-NEE</i> ]	<i>hollow of hand? and is transliterated Hophni</i>	masculine singular proper noun	Strong's #2652 BDB #342
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
phîyn <sup>e</sup> châç (פְּהִינְכֹס) [pronounced <i>ph<sup>e</sup>eh<sup>e</sup>-KHOSS</i> ]	which possibly means <i>Negro</i> in Egyptian, and is transliterated <i>Phinehas</i>	masculine proper noun	Strong's #6372 BDB #810
kôhên (כֹּהֲנֵי) [pronounced <i>koh-HANE</i> ]	<i>priest</i>	masculine plural noun	Strong's #3548 BDB #463
lâmed (לְ) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *And there [were] two sons of Eli: Hophni and Phinehas—[both] priests of Y<sup>e</sup>howah.* The second line in this verse then assumes information which the reader several thousand years later would not necessarily know—that Eli was a the High Priest to God in Shiloh. He is casually mentioned, although his sons are then named specifically, indicating that they would be not as well known to the reader. We begin with the wâw conjunction and the adverb shâm (אִשָּׁם) [pronounced *shawm*], which means *there, thither, whither*. There emphasis is upon place; so the two sons of Eli were *there* at Shiloh. Then we have *two of sons of Eli*.

Let's just touch on Eli for a moment. I've pointed this out once already, but let me point it out again: prior to discussing Eli, the first thing that I did was take a look at the priestly chart from 1Chron. 6. While putting together the first few chapters of 1Chronicles, I wondered just what the heck all this mattered, but now that it is finished, I go back to my exegesis of those first few chapters in connection with most historical figures found in Scripture. As a young believer, I could make little sense of the first nine chapters of Chronicles and pretty much ignored them. Now, as I plod through the Old Testament, these chapters become extremely important to me. The first High Priest was Aaron, who had four sons, Nadab, Abihu, Eleazar and Ithamar. The first two died at the altar, having brought *strange fire* before Jehovah (Lev. 10). The son of Eleazar, Phinehas, was probably more well-known than Eleazar, and he carried out the priestly tradition with pride and dedication. His leadership participation in Joshua 22 indicates

that he was not some namby pamby, let's all just sit in a meadow and hold hands kind of guy. We have a fairly clean line of descent from him on down to the dispersion of Judah. The son of Aaron who is given very little air time is Ithamar, Aaron's fourth son. We jump from him (circa 1400 B.C.) right down to Eli (circa 1100 B.C.).

As a father, we have mixed reviews on Eli. He raises two sons in the priesthood who appear to be worthless. He then raises Samuel, who is one of the great Old Testament figures, so go figure. There is often this great discussion of nature vs. nurture in development, as though one must exclude the other. There are people who are inherently negative, and regardless of the upbringing that they have, they simply seem to turn out wrong. There are others who, even given very little direction and guidance, seem to turn out honorable. Here we will have Eli raising three children, the third child when he will have the least amount of patience. Still, the child who is raised well is that third child, Samuel.

Eli's responsibility before God was a dual responsibility: he was one of the last judges over Israel, and he was a priest before God. Therefore, he operated as somewhat of a ruler over Israel (whose authority would be politically limited); and as the High Priest over Israel, whose authority was absolute on earth. His adopted son, Samuel, would also bear this dual responsibility.

The second line is, literally: **And there [were] two of sons of Eli: Hophni and Phinehas, priests to Y<sup>e</sup>howah.** What we have here in Scripture is quite normal. We have introduced in some reasonable detail Elkanah. We know where he lives; we know his yearly spiritual activity, we know the names of his wives, and that one of fertile and the other appears to be barren. However, Eli is introduced here without any fanfare. The writer of Samuel mentions Eli as if the reader is familiar with him (or, at least, the writer and his contemporaries were familiar with Eli). Therefore, there is no need for an introduction or explanation. We are not even told that Eli is High Priest. We are not told his lineage. It is as though that information is expected to be known by those who read this. I mention this because that is the way a near contemporary would write. An historian, looking back several hundred years, would give us the 4-1-1 on Eli as well. A writer more contemporary to this time period would not feel there is some need to give a great deal of background on the High Priest. After all, he was High Priest for 40 years. If one of our presidents was president for 40 years, when mentioning him, contemporary writers would not feel it necessary to remind their readers that he is the president of the United States.

The mention of Hophni and Phinehas here indicates that the writer of this portion of Scripture sat down to write this years after the events of the next two chapters transpired. Although the fact that Eli had sons and that they were priests has nothing to do with the narrative at hand (i.e., this first chapter), it is pertinent to the entire narrative (i.e., the first two chapters). It is suggested that Eli is along in years and, although he is High Priest, his sons do much of the work. My thinking is that a lot of it has to do with his weight and subsequent inertia.

Now, I want you to notice something. We are only three verses into this narrative and we have been all over the Bible. We have been in the Law of Moses, dealing with the worship of God in Old Testament times. We have spent some time in the genealogies, which seem to be nothing but name after name after name to most people. We even traveled to the least traveled portion of Joshua, the distribution of the cities. And then we brought in the relationship between the worship of the New and Old Testament's, spending some time in the gospels, the book of Acts and a couple of the epistles. That is because it is all interrelated. Scripture is God-breathed and inspired by the Holy Spirit. **No prophecy was ever made by an act of human will, but by men from God who had been moved by the Holy Spirit** (2Peter 1:21). Therefore, it should all fit together, as though written by one man—I should say, One God, God the Holy Spirit. However, as an aside concerning inspiration, even in the original languages, to one who does not speak Hebrew, the style and vocabulary from book to book varies dramatically. One Divine author and many human authors.

**And so was the day and so slaughtered Elkanah and he had given to Peninnah his woman and to all of her sons and her daughters portions.** 1Samuel 1:4

**And so the day came when Elkanah sacrificed; also, he had given portions [of the sacrifice] to Peninnah, his wife, and to all her sons and daughters.**

**When it came time for Elkanah to offer a sacrifice, he gave portions of this sacrifice to his wife, Peninnah, and to all their sons and daughters.**

Here is how others have translated this verse:

**Ancient texts:**

**Masoretic Text**                      And so was the day and so slaughtered Elkanah and he had given to Peninnah his woman and to all of her sons and her daughters portions.  
**Septuagint**                              And the day came, and Helkana sacrificed, and he gave portions to his wife Phennana and her children.

**Significant differences:**              None which are significant. In the Hebrew, this is fairly straightforward, and it appears as though the Septuagint took some minor liberties with the Hebrew, combining the sons and daughters together. The Septuagint is very literal in the Law, but it takes greater liberties in translating other portions of Scripture.

**Thought-for-thought translations; paraphrases:**

**CEV**    Whenever Elkanah offered a sacrifice, he gave some of the meat to Peninnah and some to each of her sons and daughters.

**Mostly literal renderings (with some occasional paraphrasing):**

**God’s Word™**                              Whenever Elkanah offered a sacrifice, he would give portions of it to his wife Peninnah and all her sons and daughters.

**Literal, almost word-for-word, renderings:**

**NASB**    And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters;...  
**Young’s Updated LT**                      And the day comes, and Elkanah sacrifices, and he has given to Peninnah his wife, and to all her sons and her daughters, portions,...

**What is the gist of this verse?** On the day that they went to the Tabernacle to offer up sacrifices, Elkanah gave out measured portions to Peninnah and to her children.

1Samuel 1:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong’s # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #1961 BDB #224

Without a specific subject and object, it often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). In order to indicate that usage, the gender is usually different from the gender of any nearby nouns. However, that is not the case here. *The day* is also a masculine singular noun. If this should be: *And it came to pass the day*, then the verb would have been in the feminine singular.

## 1Samuel 1:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yôwm (יּוֹם) [pronounced yohm]	day; time; today (with a definite article)	masculine singular noun with a definite article	Strong's #3117 BDB #398

**Translation:** *And so the day came...* We could get away with: *And so the day came...* (see the Hebrew exegesis). This is a specific day, referring to the day of the gathering and sacrifices. As mentioned before, we do not know for certain which feast is in view here. Although some pick out a particular feast, I think what we find here is a pattern. That is, vv. 1–6 was what happened each time this family attended a religious feast at Shiloh.

## 1Samuel 1:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
zâbach (זָבַח) [pronounced zaw <sup>b</sup> -VAHKH]	to slaughter [usually an animal for sacrifice]	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2076 BDB #256
ʿEl <sup>o</sup> qânâh (אֱלֹקָנָה) [pronounced el <sup>o</sup> -kâw-NAW]	God has created or God has taken possession of; it is transliterated <i>Elkanah</i>	Masculine singular proper noun	Strong's #511 BDB #46

**Translation:** *...when Elkanah sacrificed;...* We could fudge a bit and allow the second wâw consecutive to be rendered *when*, as there is no indication that the *day* mentioned here and the *sacrifice of Elkanah* were at different times. The purpose seems to place these events together. Therefore, in the more lax translation, we could render this: *And so the day came when Elkanah sacrificed...*

When reading a book, I truly enjoy an author with a rich and varied vocabulary. However, after dealing with several difficult psalms and several chapters of the book of Job, I can't tell you how nice it is to deal with an author who has a limited vocabulary. The verb for *slaughter* is in the imperfect tense, meaning that what took place was seen as a process. He probably had several sacrifices to offer and his wife and children had several sacrifices as well. So the author views all of these sacrifices as an ongoing event.

## 1Samuel 1:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>o</sup> (or v <sup>o</sup> ) (וּ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>o</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

1Samuel 1:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
P <sup>e</sup> ninnâh (נִינְחָ) [pronounced p <sup>e</sup> n-in-NAW]	transliterated <i>Peninnah</i>	feminine singular proper noun	Strong's #6444 BDB #819
ʾîshshâh (אִשְׁשָׁה) [pronounced eesh-SHAWH]	<i>woman, wife</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #802 BDB #61
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בַּת) [pronounced bathh]	<i>daughter; village</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1323 BDB #123
mânâh (מַנָּה) [pronounced maw-NAW]	[properly] <i>something weighed out; a division; a part, a [specific] portion; a lot</i>	feminine plural noun	Strong's #4490 BDB #584

**Translation:** ...also, he had given portions [of the sacrifice] to Peninnah, his wife, and to all her sons and daughters.

The one day a year when they were to come to the Tent of God and to sacrifice was a great event, and the entire family participated. This does not mean that this is the only spiritual event in their lives; however, this was the once a year, travel to Shiloh and offer a sacrifice—for a family of that time period, this was much more involved than our dropping by the church once a year at Christmas and daydreaming our way through a sermon.

The fact that Elkanah gives each member of the family a portion of the sacrifice indicates that this could be the Feast of the Booths where the harvest is celebrated. “You are not allowed to eat within your gates the tithe of your grain or new wine or oil or the first-born of your herd or flock, or any of your votive offerings which you vow, or your freewill offerings, or the contribution of your hand. But you will eat them before me your God in the place where Jehovah your God will choose, you and your son and daughter, and your male and female servants, and the Levite who is within your gates; and you will rejoice before Jehovah your God in all your undertakings.” (Deut. 12:17–18). Quite obviously, the slaughtering of the animals as a sacrifice to God was combined with the eating of the animals as well in the festive family meals. This at once spoke of the sacrifice of our Lord and our communion with Him.<sup>32</sup>

<sup>32</sup> Somewhat paraphrased from *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 372.

The comments of Clarke: *The sacrifices which were made were probably peace-offerings, of which the blood was poured out at the foot of the altar; the fat was burnt on the fire; the breast and right shoulder were the portion of the priest, and the rest belonged to him who made the offering; on it he and his family feasted, each receiving his portion.*<sup>33</sup>

**And to Hannah, he gave a portion one nostrils [or, an extremity], because Hannah he loved and Y<sup>e</sup>howah had closed her womb.**

1Samuel  
1:5

**And to Hannah, he gave an end piece, because [or, although] he loved Hannah, Y<sup>e</sup>howah had closed her womb.**

**He love Hannah, his other wife, but he gave to her an end piece [to signify that she was the end of her line], as Jehovah had closed her womb.**

This is the first verse which will require a little work, and that is because we have a minor textual and interpretation problem. However, once we get past that, we will find that we actually have a fairly clever play on words which I don't believe has ever been properly explained before. First, what the others have done:

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	But to Anna he gave one portion with sorrow, because he loved Anna. And the Lord had shut up her womb..
Masoretic Text	And to Hannah, he gave a portion one nostrils [or, an extremity], because Hannah he loved and Yehowah had closed her womb.
Peshitta	But to Hannah, he gave a double portion, because he loved Hannah, even though the LORD had shut up her womb.
Septuagint	And to Anna he gave a prime portion, because she had no child, only Helkana loved Anna more than the other; but the Lord closed her womb.

Significant differences: There appears to be some problems with the Hebrew text at this point. In any case, I think the idea is that Elkanah clearly showed Hannah favoritism at these feasts.

#### Thought-for-thought translations; paraphrases:

CEV	Whenever Elkanah offered a sacrifice, he gave some of the meat to Peninnah and some to each of her sons and daughters.
The Message	When Elkanah sacrificed, he passed helpings from the sacrificial meal around to his wife Peninnah and all her children,...

#### Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	...but to Hannah he would give one portion only—though [only though: Hebrew uncertain] Hannah was his favorite—for the Lord had closed her womb.
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#### Literal, almost word-for-word, renderings:

NASB	...but to Hannah he would give a double portion, for he loved Hannah, but the Lord had closed her womb.
Owen's Translation	But to Hannah he would give one portion faces [or, only?] because [although?] Hannah he loved because Yahweh had closed her womb.
Young's Updated LT	...and to Hannah he gives a certain portion—double, for he has loved Hannah, and Jehovah has shut her womb;...

<sup>33</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 1:4.

**What is the gist of this verse?** Elkanah either gave a double portion to his wife Hannah or a prime cut, as he loved her, despite the fact that God did not give him children by her.

1Samuel 1:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>ə</sup> (or v <sup>ə</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
lāmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Channāh (חַנָּה) [pronounced <i>khahn-NAW</i> ]	<i>grace with a feminine (ah) ending; it is transliterated Hannah</i>	feminine singular proper noun	Strong's #2584 BDB #336
nāthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
mānāh (מַנָּה) [pronounced <i>maw-NAW</i> ]	[properly] <i>something weighed out; a division; a part, a [specific] portion; a lot</i>	feminine singular noun	Strong's #4490 BDB #584
ʿechād (אֶחָד) [pronounced <i>eh-KHAWD</i> ]	<i>one, first, certain, only; but it can also mean a composite unity</i>	feminine singular numeral	Strong's #259 BDB #25
ʿaphayim (אֵפָיִם) [pronounced <i>ah-fah-YIM</i> ]	<i>face; noses, nostrils, but is also translated brows, face; anger, fierce anger</i>	masculine dual noun	Strong's #639 BDB #60
This could possibly be the noun....			
ʿepheç (אֵפֶחַץ) [pronounced <i>EH-fes</i> ]	<i>ends, extremities, extremity, extreme limits; ceasing; soles [extremities] of feet in dual</i>	masculine singular noun	Strong's #657 BDB #67

**Translation:** [And to Hannah, he gave an end piece,...](#) This verse begins easily enough: [And to Hannah, he gave a portion one...](#) This translation, from the Hebrew, is undisputed. Therefore, you wonder why others have given us such a myriad of interpretations: *a double portion* (NAB, NASB, NIV, NKJV, NRSV), *a certain portion* (Young), *only one share* (REB), *only one portion* (NJB), *one portion* (Rotherham, God's Word™), and *a special portion* (NLT). What is the problem? It is the next word, which is the masculine plural of ʿaph (אֵפֶחַץ) [pronounced *ahf*], which means *nose, nostril, face, brow, anger*. Strong's #639 BDB #60. The plural of this word is ʿaphâyîm (אֵפָיִם) [pronounced *ah-phaw-YEEM*]. Now, if we leave out the yodh of the plural form (which is pretty much the smallest consonant in the Hebrew), and combine this with the word for *one*, that would possibly yield ʿepheç (אֵפֶחַץ) [pronounced *EH-fes*] (recall that the vowels were added hundreds and hundreds of years after the original and the Hebrew letter o Samekh looks just like the ending form of the letter mēm, מ).<sup>34</sup> ʿepheç means *ceasing, end, extremity* and expresses *non-existence*. Strong's #657 BDB #67. Now, either a slip of the pen in transmission of this text, or an incomplete understanding of the text could have led to the current Hebrew text, which is *one nostrils*. However, if we combine the words and remove the yodh, we have a translation which might make a little

<sup>34</sup> Apart from Owen's suggestion here, I would have never caught this. *Analytical Key to the Old Testament*; John Joseph Owens; Baker Book House, Grand Rapids, Michigan; ©1989; Vol. 2, p. 128.

more sense: [And to Hannah, he gave one portion, an end \[piece\]](#). Although this does not exactly mean a *prime portion* (as we find in the NASB), that is still possibly a relatively good understanding of what we have here (I will discuss this at length further on down).

The various ancient translations differ on this portion of v. 5.

### Ancient Translations of 1Sam. 1:5a

Version	Translation
Chaldee	...one Chosen part... According to Clarke <sup>35</sup>
Latin Vulgate	But to Anna he gave one portion with sorrow,... [or, <i>because he was sorrowful, he gave her one part</i> ]
LXX	He used to give unto Hannah one portion... This is according to Rotherham.
Masoretic Text	And to Hannah, he gave a portion one nostrils [or, <i>an extremity</i> ],... According to Clarke <sup>36</sup> , this reads: ...one portion of two faces...
Peshitta	But to Hannah, he gave a double portion,...
Septuagint	And to Anna he gave a prime portion,...
Syriac	...one double part... [according to Clarke <sup>37</sup> ]
The Targum	...one choice portion... [according to Gill <sup>38</sup> ]

As you see, there are even some disagreements as to what some of the ancient versions say. This is quite obviously true of the Hebrew, which inspires a great deal of debate (as we will see in the next two charts). The tremendous amount of debate concerning the Hebrew likely accounts for the lack of agreement of the other ancient versions.

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Of course, the modern translators have to choose a “side,” so to speak. So here is how the modern translators deal with this:

### Modern Translations of 1Sam. 1:5a

English Versions	Translation
BBE, <i>The Emphasized Bible</i> , God’s Word™, NAB, Owen, JPS (1985), REB	...he gave one portion [or, <i>part</i> ]... [or something very similar]
<i>The Amplified Bible</i> , ESV, HCSB, HNV, JPS (1917), LITV, MKJV, NAB, NIV, NKJV, NRSV, WEB, <i>Young’s Literal Translation</i>	...he gave a double portion... [or something very similar]. The MKJV reads <i>...one double portion...</i>
CEV, KJV, the Message	...he gave Hannah more... [or, <i>a worthy portion</i> ]... [or something very similar]
Kukis	...he gave Hannah one end [piece]...

<sup>35</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 1:5.

<sup>36</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 1:5.

<sup>37</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 1:5.

<sup>38</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Sam. 1:5.

## Modern Translations of 1Sam. 1:5a

English Versions	Translation
JPS (1985), Kukis, Owen	Indicates that there is confusion or possibly a problem with the text.

I think that it is unfortunate that so few translations indicate that there are problems with this passage. However, given that there is no doctrine that I can think of which depends upon this passage, some may be justified in translating this and moving on as a verse which is not essential to the faith.<sup>39</sup>

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Although I think that I am onto something, there are a number of other theories and comments about this section of Scripture:

### What Are People Saying about Hannah's Portion of Meat?

Person	Theory/Comments
Barnes	Elkanah gives Hannah a double-portion, akin to what we find in Gen. 43:34. <sup>40</sup>
Clarke	As the shew-bread that was presented to the Lord was called לֶחֶם פְּנִים (lechem panim), the bread of faces, because it was placed before the face or appearances of the Lord; probably this was called מַנַּח אֶפְרַיִם (manah appayim), because it was the portion that belonged to, or was placed before, the person who had offered the sacrifice. On this ground it might be said that Elkanah gave Hannah his own portion or a part of that which was placed before himself. Whatever it was, it was intended as a proof of his especial love to her; for, it is added, he loved Hannah. <sup>41</sup>
Gill	The priest had...the breast and the right shoulder, [so] the next best piece he [Elkanah] gave to Hannah; and the word being of the dual number, some render it a double portion; others, "one part of two faces"; which Jerome interprets, which might be received with a cheerful countenance, it was so good and excellent in its kind; others interpret it that he gave it with a sorrowful and displeased countenance, because of the reason following, that she had no children; but Ben Gersom understands it of a part or portion of meat that had two faces or appearances; that he gave her one of the pieces, one part of which was very fat, and the other had no fat on it, so that she might choose what she liked best. <sup>42</sup>

<sup>39</sup> I am conflicted, so some degree, in writing that.

<sup>40</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Sam. 1:5.

<sup>41</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 1:5.

<sup>42</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 1:5. His sources may be checked there.

## What Are People Saying about Hannah's Portion of Meat?

Person	Theory/Comments
Keil and Delitzsch	They don't really come to a conclusion, but kick around many of the ideas we find here. However, they bring up some points not covered before, so let me quote portions of their text: <a href="#">...to Hannah he gave one portion for two persons</a> [i.e., a double portion] <a href="#">because he loved her, but Jehovah had shut up her womb</a> . I.e., he gave it as an expression of his love to her, to indicate by a sign, "you art as dear to me as if you had born me a child" (O. v. Gerlach). This explanation of the difficult word `aphayim (אָפַיִם) of which very different interpretations have been given, is the one adopted by Tanchum Hieros., and is the only one which can be grammatically sustained, or yields an appropriate sense. The meaning face (faces) is placed beyond all doubt by Gen. 3:19 and other passages. It is true that there are no other passages that can be adduced to prove that the singular `aph (אָפ) was also used in this sense; but as the word was employed promiscuously in both singular and plural in the derivative sense of anger, there is no reason for denying that the singular may also have been employed in the sense of face (πρόσωπον). The meaning double has been correctly adopted in the Syriac, whereas Luther follows the tristis of the Vulgate, and renders the word traurig, or sad. But this meaning, which Fr. Böttcher has lately taken under his protection, cannot be philologically sustained either by the expression in Gen. 4:6, or by Dan. 11:20, or in any other way. `aph (אָפ) does indeed signify anger, but anger and sadness are two very different ideas. But when Böttcher substitutes "angrily or unwillingly" for sadly, the incongruity strikes you at once: "he gave her a portion unwillingly, because he loved her!" <sup>43</sup>
Kukis	Elkanah gives Hannah an end piece, as she is the end of his line. See 1Sam. 1:5c for more details.
Treasury of Scriptural Knowledge	<i>...a double portion</i> . The Hebrew phrase, manah achath appayim, is correctly rendered, " <a href="#">a portion for two persons, a double portion</a> ;" for aph in Hebrew, and Πρόσωπον in Greek, which literally mean a face, are used for a person. See Gen. 43:34 45:22. <sup>44</sup>

Okay, I know that I have beat this dead horse half to death, and then went back and kicked it some more; and the reason I do that is, so you don't have to. I have a 40.3% confidence level in my interpretation; a little more than I do with the idea of [one portion with two faces](#).

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No matter what the interpretation, something was different with the portion which Elkanah gave to Hannah; and the difference was related to what we find below.

### 1Samuel 1:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471

<sup>43</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 1:4–5.

<sup>44</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Sam. 1:5.

## 1Samuel 1:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Channâh (חַנָּה) [pronounced <i>khahn-NAW</i> ]	<i>grace</i> with a feminine ( <i>ah</i> ) ending; it is transliterated <i>Hannah</i>	feminine singular proper noun	Strong's #2584 BDB #336
ʾâhêb (אָהַב) [pronounced <i>aw-HAYV<sup>o</sup></i> ]	<i>to desire, to breathe after; to love; to delight in</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #157 BDB #12

**Translation:** ...because [or, although] he loved Hannah,... Although there are problems with the text, the fact that Elkanah loves Hannah helps to clear up what we will find in the next portion of this verse. By the way, it will makes sense of Elkanah to love Hannah the most—she is not a snitty little bitch like Peninnah is (which we will see in the next verse).

## 1Samuel 1:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
çâgar (סָגַר) [pronounced <i>saw-GAHR</i> ]	<i>to shut up, to close up</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5462 BDB #688
rechem (רֶחֶם) [pronounced <i>REH-khem</i> ]	<i>womb; inner parts</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #7358 (and #7356) BDB #933

**Translation:** ...Y<sup>e</sup>howah had closed her womb. The remainder of the verse is: ...for he loved Hannah and Jehovah had closed her womb. Therefore, it is difficult to determine from this if he gave her a prime portion because he loved her, or if the emphasis is that he gave her one portion, as she had no children. Was Elkanah angry about something? Just why would he give her an *end piece* and why is that significant? Believe it or not, this is actually

a fairly simple verse to understand. There is a textual error, and that is the yodh. Elkanah gives Hannah one piece because she is one person; and he gives her an end piece, or an extremity (and the word implies *nonexistence*) because her line ends with her. She has no children and will apparently have no children in the future. She is the end of her lineage. The *because* (or, *for*) is not so much attached in thought to the fact that he loved Hannah, but more to the fact that God had shut up her womb. Therefore, an ending piece, using a word which simultaneously means *nonexistence*, is pretty much an inspired use of the word. We are at the end of Hannah's line, and her children do not exist. Now, how do I explain this so that everyone understands? Elkanah was a man—a *guy*, if you will—he preferred his wife Hannah, he more or less knew that she was unhappy not to have any children, and he made up for it by being extraordinarily clever when they went to sacrifice to God. You may want to know how being clever—how his almost making light of the situation—spoke to the fact that Hannah was barren and distressed over that fact. Again, I explained this—Elkanah was a guy. Our concept of comforting a woman is not always as evolved as the woman would like it to be. Elkanah figured he was being humorous and clever, that he was injecting a bit of levity into the situation, and in his humor, he expected that this to help to mollify the sadness of Hannah's heart. Not a great plan, I realize, but he did it year after year, and he did it because he was a guy. I'm not giving an excuse for him here; just an explanation. Centuries hence, theologian's will refer back to this as *the guy theory*.

Now, why is it important to mention that Elkanah loved Hannah? This is simple: (1) *Elkanah Loves Hannah* would have been an excellent name for a pre-television Jewish sitcom; and, (2) the lack of children is not from a lack of trying. Elkanah and Hannah engaged in marital relations, but no children resulted from this union.

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## Hannah's Grief

**And provoked her, her adversity—even a provoke anger— for to cause her to tremble because had closed Y<sup>h</sup>owah round about her womb.** 1Samuel 1:6

**And her adversity provoked her—even a provoked anger—to cause her to be angered, because Y<sup>h</sup>owah had closed round about her womb.**

**Moreover, her adversary provoked her with intense belittling, causing her to be angry, simply because Y<sup>h</sup>owah had closed up her womb.**

In reading through these various translations, you can see that they differ a great deal. And the translators of the Septuagint do not appear to be reading even from the same hymnal (I didn't exegete the Greek, but simply took Brenton's English translation).

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	Her rival also afflicted her, and troubled her exceedingly, insomuch that she upbraided her, that the Lord had shut up her womb.
Masoretic Text	And provoked her, her adversity—even a provoke anger— for to cause her to tremble because had closed Yehowah round about her womb.
Peshitta	And her rival also taunted her sorely to make her fret because the LORD had shut up her womb.
Septuagint	For the Lord gave her no child in her affliction, and according to the despondency of her affliction; and she was dispirited on this account, that the Lord shut up her womb so as not to give her a child.

Significant differences: The general idea between the LXX and the MT is the same; however, the LXX does not really mention her adversary, Peninnah. An argument could be made that the MT does not really make mention of her adversary either (see the exegesis below).

**Thought-for-thought translations; paraphrases:**

CEV  
The Message Peninnah liked to make Hannah feel miserable about not having any children,...  
But her rival wife taunted her cruelly, rubbing it in and never letting her forget that GOD had not given her children.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™ Because the Lord had made her unable to have children, her rival [Peninnah] tormented her endlessly in order to make her miserable.  
JPS (Tanakh) Moreover, her rival, to make her miserable, would taunt her that the Lord had closed her womb.

**Literal, almost word-for-word, renderings:**

NASB Her rival, however, would provoke her bitterly to irritate her, because the Lord had closed her womb.  
Young's Literal Translation ...and her adversity has also provoked her greatly, so as to make her tremble, for Jehovah has shut up her womb.

**What is the gist of this verse?** Peninnah picks away at Hannah and makes fun of her for having no children.

1Samuel 1:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
כָּאֲרָצָה (כָּ אֲרָצָה) [pronounced kaw-ĠAHS]	<i>to irritate, to provoke</i>	3 <sup>rd</sup> person feminine singular, Piel imperfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3707 BDB #494
צָרָה (צָרָה) [pronounced tzaw-RAW]	<i>distress, anguish, affliction, travail, trouble, distress; possibly, rival, vexer, rival-wife; female adversary, enemy</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6869 BDB #865
Although this word is found about 70 times in Scripture, this is the only place where it is rendered <i>rival, rival wife, adversary</i> . The idea is, what Peninnah is to Hannah transcends rivalry; she is Hannah's constant <i>anguish and affliction</i> .			
גַּם (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
כָּאֲרָצָה (כָּ אֲרָצָה) [pronounced KAH-Ġahs]	<i>provoking, taunting, provoked anger, a taunting provocation, highly emotional state which has been provoked; frustration</i>	masculine singular noun	Strong's #3708 BDB #495

**Translation:** *And her adversity provoked her—even a provoked anger—...* The subject of the verb follows, which is the feminine singular noun tsârâh (צָרָה) [pronounced tzaw-RAW], and it means *anguish, adversity, affliction, travail, trouble and distress*. This noun occurs about 70 times in Scripture and only here do we find it rendered *rival*

or *adversary*. In case you don't realize what that means, it means that it should *not* be rendered *rival* or *adversary*. Peninnah transcended the state of being Hannah's rival; she was Hannah's *anguish* and *adversity*. Strong's #6869 BDB #865. There is no reason to assume that this is anything other than the subject of the verb. This gives us: [And her adversity \[i.e., Peninnah\] provoked her...](#)

That was not the difficult part. We then have the adverb *gam* (גַּם) [pronounced *gahm*], which means *also, furthermore, in addition to, even, moreover*; followed by the masculine singular noun *ka'ac* (כַּאֲצִי) [pronounced *KAH-gahs*], which means *provoked anger, highly emotional state which has been provoked, taunting provocation*; giving us [...even a provoked anger...](#) As you can see, Hannah is in a highly charged state, and Peninnah seems to be the one who has instigated it all. Two women who are having trouble living under the same roof—who would have thought? Their relationship is ripe for problems; Elkanah clearly prefers one woman over the other, and that has to be apparent. Secondly, one has children by him and the other one does not, which is a very big deal in the ancient world. Thirdly, there are two women under the same roof apparently sleeping with the same man. For all of these reasons, there is going to be trouble in River City.

### 1Samuel 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
baġăbûwr (בַּעֲבוּר) [pronounced <i>bah-gû<sup>b</sup>-VOOR</i> ]	<i>because of, for, that, for the sake of, on account of, in order that; while</i>	preposition/conjunction; substantive always found combined with the bêyth preposition	Strong's #5668 BDB #721
Actually a combination of the bêyth preposition ( <i>in, into, at, by, near, on, with, before</i> ) and 'ăbûwr (עֲבוּר) [pronounced <i>ġaw<sup>w</sup>-BOOR</i> ] which means <i>a passing over, a transition; the cause of a crossing over; the price [of transferring ownership of something]; purpose, objective</i> . Properly, it is the passive participle of Strong's #5674 BDB #720. Strong's #5668 BDB #721.			
râgam (רָעַם) [pronounced <i>raw-GAHM</i> ]	<i>to thunder, to roar from heaven; to provoke to anger, to cause to be angered</i>	Hiphil infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #7481 BDB #947

**Translation:** [...to cause her to be angered...](#) Râgam (רָעַם) [pronounced *raw-GAHM*], means *to thunder, to roar from heaven*. In this case, it would be reasonable to look at this as what the end result of the thunder would be—the causing of a person to tremble and shake. Strong's #7481 BDB #947. This gives us: [And her adversity provoked her, even a provoked anger, for to cause her to tremble with anger...](#)

Gill: *Some render this, "because she thundered" against her; that is, Peninnah was exceeding loud and clamorous with her reproaches and scoffs, which were grievously provoking to Hannah. So said Socrates, when Xantippe first scolded at him, and then poured foul water on him: "Did not I say," says he, "that Xantippe first thunders, and then rains?"*<sup>45</sup>

Gill tells us that Elkanah was chastised for having two wives.<sup>46</sup> I don't know that we can draw that conclusion; however, I think it is safe to say that strife and household drama are normal results when there are two wives living under the same roof. For men who are married, you know that being married to a woman introduces no little drama into the household. Increasing the number of women in a household increases the amount of drama exponentially.

<sup>45</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 1:6; he takes the quote from Laert. in Vit. Socrates p. 112.

<sup>46</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 1:2.

## 1Samuel 1:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
çâgar (סָגַר) [pronounced <i>saw-GAHR</i> ]	<i>to shut up, to close up</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5462 BDB #688
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ba'ad (בְּאֵד) [pronounced <i>BAH-ğad</i> ]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness	Strong's #1157 BDB #126
<p>Even though ba'ad is covered in roughly half a page in both BDB and Gesenius, it still has a great many meanings (and only some of their material overlapped). With verbs of falling, letting down, leaning forward so as to look out, it means <i>through, out through</i> (lit., <i>away from</i>) a window, etc. With verbs of shutting, it means to shut <i>behind, after, up or upon</i>. It can be used as follows: to seal <i>up</i>; to hedge <i>about</i>; to fence <i>round about</i>. It has metaphorical uses: <i>on behalf of, for the sake of, on account of</i>. This preposition can denote nearness, as in <i>by, near; between [two things]; into, among; pro, for</i> (in the sense of exchanging).</p>			
rechem (רֶחֶם) [pronounced <i>REH-khem</i> ]	<i>womb; inner parts</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #7358 (and #7356) BDB #933

**Translation:** ...because Yehowah had closed round about her womb. This is almost a repeat from the previous verse, but with the insertion of a preposition: ...for Yehowah had closed round about her womb. However, right before *her womb*, we have the preposition ba'ad (בְּאֵד) [pronounced *BAH-ğad*], which means *for, for the sake of, on account of, on behalf of, behind, upon, round about*. Ba'ad, with a verb indicating closing or shutting, means *behind, upon, round about*.

This is the kind of behavior that you would expect from two women under the same roof. They both are dependent, emotionally and financially, upon the same man. What Elkanah gives to one, he cannot simultaneously give to the other. Peninnah is raising his children, and he is obviously going to have some interest in his own children. However, he prefers his wife Hannah, and Elkanah isn't smart enough to hide this fact (even if he did, there would be problems; but there are even more problems because they both know he prefers Hannah). So, Hannah is jealous of Peninnah because she is bearing her love's children; Peninnah is jealous of Hannah because the love of her life loves Hannah more. What we then have is the emotional response of the two women. Hannah is like the weak chicken on a farm, and Peninnah is one of the chickens who pecks away at her until she is dead. This is their psychological makeup. Hannah is the vulnerable and introverted one; Peninnah is more aggressive and she will lash out in anger concerning her own insecurities. One of my friends is a very attractive young lady who, whenever she begins a new job, there are

This is the kind of behavior that you would expect from two women under the same roof. They both are dependent, emotionally and financially, upon the same man. What Elkanah gives to one, he cannot simultaneously give to the other.

almost always jealous women who peck away at her. One place where I worked, there were two ladies who almost daily pecked away at me. Women have the capacity for a vicious tenacity when expressing their inner anger and jealousy. There was little happiness under the Elkanah roof when these two stirred it up. Peninnah would make her comments and she would peck away at Hannah, and Hannah would eventually break down crying. The realities of being married to two women far exceed a man's imagination. Whatever you think polygamy might be, by way of fun and titillation, the reality of the situation is quite a bit different. Obviously, the biggest problem is their old sin natures. Remove the old sin natures, and they might all get along. ☺

**And so he did year by year from an abundance of her going up into a House of Y<sup>e</sup>howah; so she provoked her [or, she caused her to be provoked] and so she wept and she would not eat.**

1Samuel  
1:7

**And so he [Elkanah] did [this] year by year, as often her going up to the House of Y<sup>e</sup>howah. So she [Peninnah] provoked her [Hannah] so that she cried and would not eat.**

**And so this same scenario played itself out year after year. Whenever Hannah went up to the House of Jehovah, Peninnah would provoke her, and Hannah would cry and not eat.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

And thus she did every year, when the time returned, that they went up to the temple of the Lord: and thus she provoked her: but Anna wept, and did not eat.

Masoretic Text

And so he did year by year from an abundance of her going up into a House of Y<sup>e</sup>howah; so she provoked her [or, she caused her to be provoked] and so she wept and she would not eat.

Peshitta

And Pannah did this year by year when she went up to the house of the LORD, and thus she provoked her; therefore, Hannah wept and did not eat.

Septuagint

So she did year by year, in going up to the house of the Lord; and she was dispirited, and wept, and did not eat.

Significant differences:

In the MT, it is Elkanah who does this year by year (taking them both to the sacrifice, but given Hannah a greater portion). The verb is a 3<sup>rd</sup> person feminine singular in the Greek and Latin. We find Pannah's (Peninnah's) name in the Peshitta.

#### Thought-for-thought translations; paraphrases:

CEV

...especially when the family went to the house of the LORD each year. One day, Elkanah was there offering a sacrifice, when Hannah began crying and refused to eat.

The Message

This went on year after year. Every time she went to the sanctuary of GOD she could expect to be taunted. Hannah was reduced to tears and had no appetite.

REB

This happened year after year when they went up to the house of the Lord; her rival used to torment her, until she was in tears and would not eat.

#### Mostly literal renderings (with some occasional paraphrasing):

God's Word™

This happened year after year. Whenever Hannah went to the LORD'S house, Peninnah would make her miserable, and Hannah would cry and not eat.

#### Literal, almost word-for-word, renderings:

NASB

And it happened year after year, as often as she went up to the house of the Lord, she would provoke her, so she wept and would not eat.

Young's Updated LT

And so he does year by year, from the time of her going up into the house of Jehovah, so it provokes her, and she weeps, and does not eat.

**What is the gist of this verse?** This scene played out year after year; they would all go to the House of Jehovah; Peninnah would provoke Hannah, and Hannah would cry and not eat.

### 1Samuel 1:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kên (יָכֵן) [pronounced kane]	<i>so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6213 BDB #793
Given the dozen or so translations which I glanced at, I would have expected this to be the verb for <i>to be</i> .			
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040.
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040.

**Translation:** *And so he [Elkanah] did [this] year by year,...* This simply refers to the modus operandi of Elkanah. When he took his wives up on a Feast Day to Shiloh, he always gave Hannah an end piece of the slaughtered animal.

### 1Samuel 1:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
day (יָדַי) [pronounced dahy]	<i>sufficiency, a large enough quantity, enough, abundance</i>	substantive which can act like an adverb	Strong's #1767 BDB #191
When <i>day</i> is preceded by <i>min</i> , the meaning is <i>according as, as often as, whenever</i> when followed by an infinitive; also, <i>according to the multitude, abundance; every month, every year, monthly, yearly</i> [in the right context].			
ʿâlâh (עָלָה) [pronounced ʿaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	Qal infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5927 BDB #748

## 1Samuel 1:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...as often her going up to the House of Yehowah. Altogether, this gives us: *And thus he did year by year as often as her going up into a house of Y<sup>e</sup>howah.* He simply refers to Elkanah. What he did year after year is that he gave the end portion of a sacrifice to Hannah, and then gave several pieces to Peninnah and to her children. *As her going up* refers to Hannah, as she is the primary subject of this passage. As discussed, Elkanah no doubt felt that he was being clever, not realizing that Hannah did not look upon his distribution of the slaughtered meat as being clever. As you no doubt realize, many men do things which they feel are clever, which things push their wives pretty much to the point of the boundaries of their patience.

I should mention that there is a slight difference in the Latin Vulgate, as is apparent in the REB rendering. Instead of *Hannah* going up year by year, it is *they went up* (which is what the REB adopted from the Vulgate).

Now, we needn't make much out of the *House of Jehovah* here. This does not mean that we are speaking of the Temple. Wherever God appeared to reside was called *His House*. God *resided* in the Holy of Holies, the portion of the Tent of God wherein the High Priest only ventured once a year, and with great trepidation. It is not the normal vernacular applied to the Tent of God, but, again, there is no reason to make more out of this than we have to. What might be implied is, this was a more or less established city for the Tabernacle of God.

## 1Samuel 1:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced kane]	<i>so, thus; upright, honest; rightly, well; [it is] so, such, so constituted;</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
קָאָחַ (קָאָחַ) [pronounced kaw-ĠAHS]	<i>to irritate, to provoke</i>	3 <sup>rd</sup> person feminine singular, Piel imperfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3707 BDB #494

**Translation:** *So she [Peninnah] provoked her [Hannah]...* Although we are not given any specifics, it appears as though Peninnah is intentionally aggravating Hannah—and it appears that she does so, more than just by having been fertile. That is, Hannah is not just getting worked up over this on her own, but Peninnah, in some way, is driving this point home.

**Application:** Peninnah was upset because Elkanah loved Hannah more. Hannah was upset because Peninnah bore Elkanah's children. No matter what sort of life you have, there is someone who has, from your perspective,

a better life—that is, they have more money, a nicer house, better children, a better looking husband or wife, and better job. It is a big mistake to look on the things which others have with great desire. The 10<sup>th</sup> commandment deals with this. Furthermore, it is a tremendous mistake to be involved in verbal sins because you perceive that someone is better off than you. You need to be satisfied with what God has given you. Let's just take a simple example: your house—or wherever you live—someone has a nicer house. You probably have a friend with a nicer house; you've probably been inside and thought, "I'd rather live here." Or you have seen pictures. It is nearly impossible to live anywhere and not know of someone who has a nicer house. So what? With a little doctrine, you can learn to be happy with what you have.

1Samuel 1:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bâkâh (בָּכָה) [pronounced baw-KAW]	<i>to weep, to cry, to bewail</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1058 BDB #113
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #398 BDB #37

**Translation:** ...so that she cried and would not eat. This scene has been played out for several years in a row. Peninnah had a couple children and the five (or more) of them made the trek up to the House of God. Elkanah has this brilliant idea to give Hannah the end piece of a sacrifice, as she had no children. Every year or two, Peninnah would have another child, and Elkanah continued this tradition. Peninnah would do her level best to make Hannah feel crappy about being unable to conceive. Furthermore, Hannah realized that she was a Levite living like an Ephraimite; and so her entire family. All of this weighed heavy on Hannah's heart.

**And so said to her, Elkanah her man, "Hannah, why do you cry and why do you not eat and why is injured your heart? Am I not better to you from ten sons?"** 1Samuel 1:8 **So Elkanah, her husband, said to her, "Hannah, why are you crying and why don't you eat and why is your heart breaking? Am I not better to you than ten sons?"**

**So Elkanah, her husband, said to her, "Why are you crying, Hannah? Why don't you eat? Why do you seem to be heartbroken? Aren't I better to you than ten sons?"**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text **And so said to her, Elkanah her man, "Hannah, why do you cry and why do you not eat and why is injured your heart? Am I not better to you from ten sons?"**

eptuagint **And Helkana her husband said, to her, "Anna." And she said to him, "Here [am] I, my lord." And he said to her, "What bothers you that you cry? And why do you not eat? And why does your heart strike you? Am I not better to you than ten children?"**

**Significant differences:** No significant differences; the LXX adds some text which does not really sound right nor does it add anything to the narrative. My guess is that it was inserted by some man who was having trouble asserting his authority at home. Shows that she snaps to attention when he summons her.

**Thought-for-thought translations; paraphrases:**

**CEV** So Elkanah asked, "Hannah, why are you crying? Why won't you eat? Why do you feel so bad? Don't I mean more to you than ten sons?"

**The Message** Her husband Elkanah said, "Oh, Hannah, why are you crying? Why aren't you eating? And why are you so upset? Am I not of more worth to you than ten sons?"

**Mostly literal renderings (with some occasional paraphrasing):**

**God's Word™** Her husband Elkanah would ask her, "Hannah, why are you crying? Why haven't you eaten? Why are you so downhearted? Don't I mean more to you than ten sons?"

**Literal, almost word-for-word, renderings:**

**NASB** Then Elkanah her husband said to her, "Hannah, why do you weep and why do you not eat and why is your heart sad? Am I not better to you than ten sons?"

**Young's Updated LT** And Elkanah her husband says to her, "Hannah, why do you weep? And why do you not eat? And why is your heart afflicted? Am I not better to you than ten sons?"

**What is the gist of this verse?** Elkanah, like most husbands, is in the dark about this. He does not understand what is wrong with Hannah and makes an attempt to sooth her.

### 1Samuel 1:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #510
ʾElôqânâh (אֱלֹקָנָה) [pronounced e <sup>l</sup> -kâw-NAW]	<i>God has created or God has taken possession of; it is transliterated Elkanah</i>	Masculine singular proper noun	Strong's #511 BDB #46
Channâh (חַנָּה) [pronounced khahn-NAW]	<i>grace with a feminine (ah) ending; it is transliterated Hannah</i>	feminine singular proper noun	Strong's #2584 BDB #336
lâmed (ל) (pronounced l <sup>o</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510

## 1Samuel 1:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâh (הַ מַּ) [pronounced <i>maw</i> ]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence.			
bâkâh (בָּכָה) [pronounced <i>baw-KAW</i> ]	<i>to weep, to cry, to bewail</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1058 BDB #113

**Translation:** So Elkanah, her husband, said to her, "Hannah, why are you crying and why don't you eat... Now, isn't this basic situation played out in household after household up until this day? The woman is upset about something, and her husband tries to comfort her, although he does not really see the point in her being upset.

## 1Samuel 1:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>è</sup> (or v <sup>è</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
mâh (הַ מַּ) [pronounced <i>maw</i> ]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence.			
râ'â' (רָעָה) [pronounced <i>raw-ĠAHĠ</i> ]	<i>to make a loud noise; to be evil [from the idea of raging or being tumultuous]; to be bad, to displease; possibly to be unpleasant and embittering; to break, to shatter</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7489 BDB #949
lêbab (לֵבָב) [pronounced <i>lay-BAHB<sup>v</sup></i> ]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 3 <sup>rd</sup> person feminine singular suffix	Strong's #3824 BDB #523

**Translation:** ...and why is your heart breaking? The verb here is the 3<sup>rd</sup> person masculine singular, Qal imperfect of râ'â' (רָעָה) [pronounced *raw-ĠAHĠ*], which means *to be evil, to be bad, displeasing, injurious*. Originally, this word meant *to make a loud noise* and various roots refers to *crushing or breaking*. It came to mean *to be evil* from the idea of raging and tumultuous, which is the result of having a bad disposition. In the Hiphil, it means *to make evil, to do evil, to do ill, to cause to do evil, to cause something injurious to be done*. Strong's #7489 BDB #949. The subject is *heart*. And so Elkanah, her husband, said to her, "Hannah, Why do you cry and why do you not eat and why is your heart injured?" Now, isn't this what you would expect? What has been played out year after year—Elkanah giving an end piece to Hannah because her line has ended; Peninnah pecking away at Hannah;

Hannah crying—this happened year after year. To set a pattern, this would have had to have happened at least 3–4 times, and probably closer to a dozen times. Now, Elkanah finally asks Hannah what is wrong. If you are a woman reading this, you're thinking, *how can he be that dense?* If you are a guy reading this, you're wondering, *Yeah, what is the problem here anyway?* What we find in this passage is very typical male and female behavior. Most married men have experienced the cold shoulder from their wives, and they ask what is wrong, and the wife is even more furious because the husband either doesn't know or acts as though he doesn't know—therefore, she sure as hell is not going to tell him.

1Samuel 1:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (הַ) [pronounced <i>heh</i> ]		interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied.	Strong's #none BDB #209
lô' (אֵל or אֵל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i> ]	<i>I, me</i>	1 <sup>st</sup> person singular personal pronoun (sometimes a verb is implied)	Strong's #580 BDB #59
ṭôwb (טוֹב) [pronounced <i>toh<sup>b</sup>v</i> ]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine feminine singular adjective which acts like a substantive	Strong's #2896 BDB #373
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 <sup>nd</sup> person feminine singular suffix	No Strong's # BDB #510
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'asârâh (עֲשָׂרִים) [pronounced <i>gah-saw-RAW</i> ]	<i>ten</i>	feminine numeral	Strong's #6235 BDB #796
bên (בָּנִים) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine plural noun	Strong's #1121 BDB #119

**Translation:** *Am I not better to you than ten sons?* Elkanah thinks that his preferential treatment of Hannah should be more than enough compensation for what she feels. Because of this treatment, Peninnah is angered and she pecks away at Hannah, making her feel worse. Elkanah sees no problem here. Peninnah has his children but Hannah has his strongest love and devotion. It all evens out in Elkanah's mind.

This is fairly straightforward, but I want you to notice exactly how Hannah responded. The Bible is a book of reality and Hannah responds to Elkanah like any woman would have responded. This has been going on for years. It is pretty obvious what is happening (obvious to everyone but Elkanah). Notice what she says. *Nothing*. Now, is the Bible not real, or what? Is that not how a woman would respond?

And so that you don't think I am just one-sided regarding this, isn't Elkanah's reaction typical? Isn't it obvious that he does not seem to have a clue? The man generally has little if any idea what is going on in the brain of his woman; when you add another woman to this mix, the change is exponential. The man is not just twice as confused, but clueless to the tenth power.

When you examine what is occurring here and the way this man relates to these two women, do you see how timeless Scripture is? Do you see how closely this approaches your real life?

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If you don't mind, please allow me a tangent at this point, to discuss...

### Just How Bad Can a Commentary Be?

I have been quite lucky in the commentaries which I have chosen. I have access to about a dozen commentaries and they are generally very good to outstanding. However, now and again, I buy one on sale, e.g., *1 & 2 Samuel* by Gnana Robinson. He brings a lot to the table when he begins this commentary, and misinterprets this first chapter and Hannah because of the baggage he carries.

*Hannah stands here as a doubly discriminated against, distressed woman, a typical representative of oppressed women at all times. First, she is discriminated against by a male chauvinistic Israelite society. It treated women simply as part of a man's possessions...Second, the fact that she had not produced any children, especially male children, became another social stigma upon her. She was discriminated against still further on account of this biological fact of life, though no fault of her own. Elkanah treated her with partiality and discriminated against her when it came to sharing the portions from the sacrifices, over against Peninnah and her children. Hannah suffered utter humiliation under this double discrimination and was troubled sorely...*

*It is worth noting that Hannah, instead of praying for a child prays particularly for a son. Even her prayer is conditioned by the society in which she lived. Here again she is the typical representative of many Asian women today, who much prefer to bear male children. In a clinic in Bombay, 8,000 abortions were performed in one year, out of which 7,999 were identified to be female fetuses. We are also reminded here of the shocking stories of the killing of female children in China, where, because of the government's "one child policy," parents kill their female babies to allow them to continue trying for a male child...*

*The writer of 1 Samuel does not raise the question whether Hannah can make such a vow without the consent of her husband. Again, he would never have thought of Elkanah as stemming from Levi's line, for in that case the vow would have been superfluous. He also seems to be unaware of the law regarding the firstborn, according to which every male that opens the womb already belongs to Yahweh.\**

The author misunderstood that Hannah was Elkanah's favorite wife and that he did not do anything intentionally untoward to her. Praying for a son goes hand in hand with the spiritual service she expects him to engage in. The illustrations given are tragic, but are completely out of synch with what we find in this chapter of 1 Samuel. Am I reading that the abortions are okay, but the fact that they were mostly female is disturbing? With regards to the final paragraph, (1) Scripture allows a woman to make a vow, and the husband can overrule it (as we have discussed); (2) the dedication of this son from a man who should be living the life of a Levite is not superfluous (even if he was living that life, it would not be; Samuel's lifelong dedication was unique); (3) the fact that the firstborn belongs to Jehovah, regardless of the tribe, is still not the same as what Hannah promised of her son. My point is, this author came from a set of beliefs and misinterpreted pretty much everything that he commented on. You cannot take the popular values of your generation and superimpose them on Scripture. Let Scripture be Scripture. If you disagree with it, fine! Be a man and say, *I disagree*. Don't twist it to say what you want it to. I'll guarantee you that there have been many times when I approached a passage with a particular interpretation which, after examining it in depth, I had to junk that interpretation and go with what was there.

\* Gnana Robinson, *1 & 2 Samuel*; from the International Theological Commentary series; Wm. B. Eerdmans's

Publishing Co., Grand Rapids ©1993, pp. 13, 16–17.

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## Hannah's Vow

And so rose up Hannah after she had eaten in Shiloh and after drinking. And Eli the priest was sitting upon the seat [of honor] beside a doorpost of a Temple of Y<sup>e</sup>howah.

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1:9

Later, Hannah got up after she had eaten in Shiloh and after drinking. Simultaneously, Eli the priest was sitting on the throne beside the doorposts [i.e., *entrance*] of the Temple of Y<sup>e</sup>howah.

Later, after Hannah had eaten, she arose. At the same time, Eli the priest was sitting on his seat of honor next to the entrance to the Temple of Jehovah.

### Ancient texts:

Latin Vulgate	So Anna arose after she had eaten and drunk in Silo: And Heli, the priest, sitting upon a stool before the door of the temple of the Lord.
Masoretic Text	And so rose up Hannah after she had eaten in Shiloh and after drinking. And Eli the priest was sitting upon the seat [of honor] beside a doorpost of a Temple of Y <sup>e</sup> howah.
Peshitta	So Hannah rose up after she had eaten and drunk in Shiloh, and she went up to the house of the LORD. Now Eli the priest was sitting upon a seat by the port of the temple of the LORD.
Septuagint	And Anna rose up after they had eaten in Selom, and stood before the Lord. And Heli the priest was on a seat by the threshold of the temple of the Lord.

Significant differences: The Hebrew and Latin appear to be identical. In the Hebrew, it is implied in this verse and the next that Hannah went to the house of Jehovah; it is stated in the Peshitta; and she stands before Jehovah in the LXX. The slight difference in the second line could simply be a matter of translation.

### Thought-for-thought translations; paraphrases:

CEV	So Hannah ate. Then she pulled herself together, slipped away quietly, and entered the sanctuary. The priest Eli was on duty at the entrance to GOD's Temple in the customary seat.
The Message	So Hannah ate. Then she pulled herself together, slipped away quietly, and entered the sanctuary. The priest Eli was on duty at the entrance to GOD's Temple in the customary seat.

### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> <sup>TM</sup>	One day, after Hannah had something to eat and drink in Shiloh, she got up. (The priest Eli was sitting on a chair by the door of the Lord's temple.)
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### Literal, almost word-for-word, renderings:

NASB	Then Hannah rose after eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the temple of the LORD.
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NRSV

After they had eaten and drunk at Shiloh, Hannah rose and presented herself before the LORD. Now Eli the priest was sitting on the seat beside the doorpost of the temple of the LORD.

Young's Updated LT

And Hannah rises after eating in Shiloh, and after drinking, and Eli the priest is sitting on the throne by the side-post of the temple of Jehovah.

**What is the gist of this verse?** Hannah, at the conclusion of the family meal, goes to the Tabernacle of Jehovah; and Eli, the priest, is sitting by the entrance (probably the entrance to the Tabernacle itself rather than the courtyard).

## 1Samuel 1:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קָוַם) [pronounced <i>koom</i> ]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6965 BDB #877
Channâh (חַנָּה) [pronounced <i>khahn-NAW</i> ]	<i>grace with a feminine (ah) ending; it is transliterated Hannah</i>	feminine singular proper noun	Strong's #2584 BDB #336
ʿachărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form	Strong's #310 BDB #29
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to devour, to consume, to destroy</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #398 BDB #37
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
Shilôw (שִׁלוֹ) [shi-LOH]	<i>quiet, relaxed, prosperous; transliterated Shiloh</i>	proper noun locale	Strong's #7887 BDB #1017
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿachărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i> ]	<i>hinder parts; behind, after; following; after that, afterwards</i>	preposition; plural form	Strong's #310 BDB #29
shâthâh (שָׁתָה) [pronounced <i>shaw-THAW</i> ]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]</i>	Qal infinitive absolute	Strong's #8354 BDB #1059

**Translation:** Later, Hannah got up after she had eaten in Shiloh and after drinking. Qûwm (קָוַם) [pronounced *koom*], which means *to stand, to rise up*. This is not the simple word for *to arise, to get up*. It is often used to mean *to take a stand*. Hannah gets up with resolve; she has been thinking this matter over and she has a plan of action. When she stands up, it is more than standing up; Hannah is getting up with the resolve to do something.

Hannah had eaten and drunk, although, apparently, not very much (compare v. 8). Furthermore, she did not drink any alcohol at this meal (v. 15).

We are in the same place—Shiloh. While Hannah eats, she thinks. When she finishes, she has determined what she must do. The Septuagint makes more sense at this point. Rather than Hannah eating *and drinking*, she *stands up before the Lord* or *she presents herself to the Lord*. In the Hebrew, there is really no way for one phrase to be mistaken for the other. We either had a copyist's error, or the text was perhaps unreadable at this point, and a copyist simply filled in the best they could (they recognized that there was text which belonged here, but did not really know what it was, so they inserted *and drinking*). In any case, we do not know for certain, but you will notice that the NRSV (which follows the Septuagint at this point) is a more logical read than the NASB (this, by the way, does not necessarily mean that the LXX is more accurate—according to the rules of textual criticism, you take the least likely reading, when readings are different).<sup>47</sup>

I have read several books about contradictions and errors in the Bible, but not one of them cites this passage. What is the supposed contradiction? V. 7 says Hannah would not eat and here, in v. 9, we are speaking of what happens after she eats. No one cites this as a contradiction, because there are two simple possibilities: (1) customarily, she does not eat when Elkanah gives her this end-portion of meat, and she does not eat because she is upset; however, on this occasion, she did eat. (2) When it says that Hannah does not eat, the idea is, she does not eat much; she does not eat a full meal. She pokes at the food; she takes a bite; most of the food is still on her plate when she is done. (3) Hannah later regains her appetite and has a bite to eat by herself. In any case, she can stand up after *eating*; and more than likely, the idea is, she did not eat too much. Most other alleged contradictions which we find in Scripture are just as easy to explain.

### 1Samuel 1:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêlîy (עֲלִי) [pronounced <i>gay-LEE</i> ]	transliterated <i>Eli</i>	masculine proper noun	Strong's #5941 BDB #750
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH<sup>SV</sup></i> ]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	Qal active participle	Strong's #3427 BDB #442
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kiççêʿ (כִּסֵּי־אֵל) [pronounced <i>kis-SAY</i> ]	<i>throne, seat of honor; seat of judgment</i>	masculine singular noun with the definite article	Strong's #3678 BDB #490
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
m <sup>e</sup> zûwzâh (מַזְרְזָה) [pronounced <i>m<sup>e</sup>-zoo-SAW</i> ]	<i>side post, door-post, gate-post; door frame</i>	feminine singular construct	Strong's #4201 BDB #265

<sup>47</sup> The rationale is, it is more reasonably that a person would change from a difficult reading to a more logical reading.

## 1Samuel 1:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This is analogous to our <i>door frame</i> . The singular emphasizes the singular nature of the door frame (which is just the opposite of our concept of a <i>pair of pants</i> ).			
hêychâl (הַיְחַל) [pronounced <i>hay-SHAWL</i> ]	<i>a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple</i>	masculine singular construct	Strong's #1964 BDB #228
YHWH (יְהוָה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** Simultaneously, Eli the priest was sitting on the throne beside the doorposts [i.e., entrance] of the Temple of Y<sup>e</sup>howah. Eli, as we will find, is a big man, and he does a lot of sitting. The Qal active participle seems to imply this—it is a continuous action. He is sitting upon the throne, the seat of honor, the judgment seat. This both gives us Eli's official position, which is both judge and High Priest, sitting in the place of honor. It also gives us his general position, which is sitting around a lot.

This seat of honor could have been in front of the Tent of God or right at the entrance to the courtyard around the Tent of God (I believe it to be the former). When one went to the Tent of God in those days, they expected to find Eli sitting on this seat of honor.

According to Freeman, there was often a seat placed in a courtyard for the master of a house or for a judge over other men's affairs. Generally, these chairs were backless and were placed next to a wall or a post or tree so that the one sitting could have some sort of back support. There are several Assyrian monuments which have representations of these backless chairs.<sup>48</sup>

Eli is both the High Priest and a judge. He will be replaced by Samuel, who will be a priest, a judge and a prophet (Samuel will essentially bridge the gap between the judges and the prophets).

Then we have the masculine singular construct of hêychâl (הַיְחַל) [pronounced *hay-KHAWL*], which means *palace, temple*. Strong's #1964 BDB #228. Now, quite frankly, this is not a noun that we would have expected to find here. 99% of the time, when we find this word, we expect *Solomon's Temple* (or, *Herod's Temple*). In fact, this is the first place in Scripture that we find this particular word used. We find it used in this way in 1Sam. 3:3 and Psalm 5:7, which is a Davidic psalm. But most of the time, it refers to the throne room of God in the third heaven (2Sam. 22:7) or to Solomon's Temple (e.g., 1Kings 6:3, 5, 17). We would expect *the Tent of Jehovah*; we would expect the word *ohel* (אֹהֶל) [pronounced *OH-heh*], which is translated *tent, tabernacle, house*. Strong's #168 BDB #13. Most of the time, we find *ohel* when referring to the *Tent of God*, but here, we do not find it. My thinking is that, after the period of the judges, this Tent of God became more and more established; the area around it was built up. It was no longer this tent sitting in the middle of a wilderness, but there was an aura about it, so to speak. Possibly there was another large house nearby which was the courthouse; there were certainly sleeping quarters associated with it in 1Sam. 3:2–3 and doors in 1Sam. 3:15. In any case, finding this word here seems to indicate that there was more than a simple tent here, although we have no more details (this does not mean that we find hêychâl from hereon in—we find *ohel* in the book of Samuel as well, occasionally referring to the *Tent of Jehovah*—e.g., 1Sam. 2:22 2Sam. 6:17).

Another reason that we have this particular designation is that, the time of the judges was a particularly degenerate period of time, and several of the practices of worship were not fully in accordance with Scripture (we will see this

<sup>48</sup> Taken from *Manners and Customs of the Bible*; James M. Freeman; reprinted in 1972 by Logos International; p. 131.

not only in the behavior of Eli's sons in 1Sam. 2, but in the tradition which existed prior to their twisting of that tradition). One of the more minor changes was referring to the *Tent of God* as the *Temple of God*. Anyway, this gives us: **And Eli the priest was sitting upon the seat [of honor] beside the door posts of [the] Temple of Jehovah.** What the NIV Study Bible suggests is that we have a much larger and more permanent complex here.<sup>49</sup> There appears to be some sort of a sleeping quarters nearby (1Sam. 3:2, 15). Since the Tent of God had been at Shiloh for a couple centuries, it is possible that a living area for the High Priest had been added to it, or was made adjacent to it. It would be reasonable that other rooms for various purposes would also have been added, the end result being a semi-permanent structure. This would make Solomon's building of a temple a century or so later less revolutionary in concept and more of a logical next step.

Finally, we have already discussed that the use of this word here would indicate a pre-Solomon author rather than a post-Solomon author for the book of Samuel in the introduction to this book and in the introduction to this chapter. A post Solomon author would not use this word to refer to the Tabernacle; he would only use it for the Temple of Jehovah built by Solomon.

<b>And she [was] bitter of soul; and so she prays unto Y<sup>e</sup>howah and a crying she cries.</b>	1Samuel 1:10	<b>And she [was] bitter [in her] soul so she prayed to Y<sup>e</sup>howah; and she cried continuously.</b>
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**Her soul was sad and bitter because of her barrenness, so cried prayed intensely to Jehovah, crying as she did.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text Septuagint	And she [was] bitter of soul; and so she prays unto Y <sup>e</sup> howah and a crying she cries. And she [was] very much grieved in spirit, and she prayed to the Lord, and she wept abundantly.
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Significant differences: None.

**Thought-for-thought translations; paraphrases:**

CEV	Hannah was brokenhearted and was crying as she prayed,...
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**Mostly literal renderings (with some occasional paraphrasing):**

<i>God's Word</i> <sup>TM</sup>	Though she was resentful, she prayed to the Lord while she cried.
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**Literal, almost word-for-word, renderings:**

NASB <i>Young's Updated LT</i>	And she, greatly distressed [lit., bitter of soul], prayed to the Lord and wept bitterly. And she is bitter in soul, and prays unto Jehovah, and weeps greatly,...
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**What is the gist of this verse?** Hannah is in a high charged emotional state when she prays to Jehovah; and she is crying while she prays.

<sup>49</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 372.

## 1Samuel 1:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hîy <sup>ʿ</sup> (היא) [pronounced <i>hee</i> ]	<i>she, it</i>	3 <sup>rd</sup> person feminine singular, personal pronoun	Strong's #1931 BDB #214
mârâh (מר) [pronounced <i>maw-RAW</i> ]	<i>bitter, bitterness</i>	feminine singular construct	Strong's #4751 BDB #600
nephesh (נפש) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being, desire</i>	feminine singular noun; pausal form	Strong's #5315 BDB #659

**Translation:** *And she [was] bitter [in her] soul...* We also find the phrase, *bitter of soul* (or something very similar) in Job 3:20 7:11 10:1 21:25 27:2 (if anyone had a reason to be upset with his life, it would be Job).

## 1Samuel 1:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
pâlal (פלל) [pronounced <i>paw-LAHL</i> ]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	3 <sup>rd</sup> person feminine singular, Hithpael imperfect	Strong's #6419 BDB #813.
ʿal (על) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *...so she prayed to Y<sup>e</sup>howah;...* Then we have the 3<sup>rd</sup> person feminine singular, Hithpael imperfect of pâlal (פלל) [pronounced *paw-LAHL*], which means, in the Piel *to judge* and in the Hithpael *to pray*. This is not the common word used for either of those verbs. This is followed by *unto Y<sup>e</sup>howah*, which gives us: *And she [was] bitter of soul so she prayed unto Y<sup>e</sup>howah.*

**Application:** Now and again you are going to be very emotional about this or that. Some crisis will occur in your life; some problem will continue to crop up—here is how you handle it: you pray to Jehovah God. Now, there are other things which we can do—make certain we are in fellowship and take in God's Word; however, prayer is also an option. Please see Luke 11:8-10 18:1 Eph. 6:18 Col. 4:2 1Thess. 5:17.

## 1Samuel 1:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bâkâh (בָּכָה) [pronounced baw-KAW]	<i>to weep, to cry, to bewail</i>	Qal infinitive absolute	Strong's #1058 BDB #113
bâkâh (בָּכָה) [pronounced baw-KAW]	<i>to weep, to cry, to bewail</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1058 BDB #113

**Translation:** ...and she cried continuously. We find the ver, bâkâh (בָּכָה) [pronounced baw-KAW], twice. It means *to weep, to cry*. First bâkâh is in the Qal infinitive absolute and the second in the 3<sup>rd</sup> person feminine singular, Qal imperfect, which gives us: ...and crying, she cried. Repetition of a verb in the Hebrew is often used to intensify the verb. Hannah is in a highly emotionally charge state at this point.

For some women, particularly in the ancient world, having children was a natural fulfillment of their lives, and a complement to their husbands. In society, we have certain expectations. In Jewish society, a woman expected to marry and then have children. This was sort of a minimal expectation. It is not unlike the college student who graduates and then expects to start working in his field of study. For Hannah to lack this fulfillment, this was very difficult for her emotionally.

**Application:** Regardless of what you have been led to believe, there is no minimum set of expectations in this life. You cannot go from one age to the next and expect that you will be married, that you will have children, that you will have a job, that you will have a house, or anything else. Whatever it is that we do have is God's grace. Whatever it is that we feel we lack, we go to God in prayer about (which, by the way, does not guarantee that we will get what we think we should have).

You cannot go from one age to the next and expect that you will be married, that you will have children, that you will have a job, that you will have a house, or anything else.

**Application:** Particularly when you are dealing with something over which you have no control, your emotion regarding this is worthless. You do not gain anything by being upset, in tears, angry, anxious, etc. As Jesus said, "Because of this I say to you, do not worry about your life--what you shall eat, or what you shall drink--nor about your body, what you shall put on. Is not life more than food and the body more than clothing? Look at the birds of the air, for they neither sow nor reap, nor do they gather into barns; yet your heavenly Father feeds them. Are you not worth more than they? Which of you by worrying is able to add one cubit to his stature? So why do you worry about clothes? Consider the lilies of the field, how they grow; they neither labor, nor spin; and yet I say to you, that not even Solomon in all his glory was arrayed like one of these. But if God thus clothes the grass of the field, which exists today, and tomorrow is cast into the oven, will He not much more clothe you, O you of little faith? Therefore do not worry, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we put on?' For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Therefore do not worry about tomorrow, for tomorrow will worry about its own affairs. Each day has enough trouble of its own" (Matt. 6:25–34).

**Application:** I don't care who you are, how much money you have, how much you were born with by way of intelligence and good looks, you will have problems in life. That is a given. I have even found myself making the mistake of thinking, "Well, if I just do this or that, I can rid myself of this particular annoyance." Some people look to simplify their lives, with the idea that, the simpler their lives are, the fewer problems they will face. Troubles and difficulties are a part of this life. No one, no matter what their station of life, can get around this. We will all have

problems; we will never get away from that. From age 0 up to age dead, you will have problems. How much you choose to allow these problems to interfere with your life is an entirely different matter. Being stressed out or upset over your problems is not a given—that is your choice.

Now, Hannah is too emotionally upset over all of this; however, she is dealing with this as a woman should. She does not punch out Peninnah (or Elkanah); she does not leave him; she does not throw a fit during their family dinners (although she does eat very little). What she does, when facing this problem that she views as serious, is go to God in prayer. That is a reasonable approach, and something which men and women all over the world would be better for taking this same approach.

Furthermore, I believe that Hannah had something on her mind—that is, she was mulling over what she was willing to do in order to have a son. We will see what she is willing to promise in the next verse:

**And so she vowed a vow and so she said, “Y<sup>e</sup>howah of [the] armies, if a looking You will look in an affliction of Your maidservant and You have remembered me and you do not forget Your maidservant and You have given to Your maidservant a seed of men and I have given him to Y<sup>e</sup>howah all [the] days of his livings and a razor will not ascend upon his head.”**

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1:11

**Then she promised a promise and said, “Y<sup>e</sup>howah of the armies, if You will look carefully at the affliction of Your maidservant and [if] You remember me and [if] You have not forgotten Your maidservant, then [if] You give the seed of men to Your maidservant, then I will give him to Y<sup>e</sup>howah all the days of his life, and a razor will not come upon his head.”**

**Then she gave a passionate vow, saying, “Jehovah of the armies, if You even know who I am, please see my affliction. Give to me fertile eggs that I may have a child, and I will dedicate him to You for his entire life, and his hair will never be cut.”**

The run-on sentence indicates the passionate plea of Hannah (which was apparently much longer). Here’s how others have translated this verse:

#### **Ancient texts:**

##### Latin Vulgate

And she made a vow, saying: “O Lord of hosts, if thou wilt look down, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a manchild: I will give him to the Lord all the days of his life, and no razor shall come upon his head.”

##### Masoretic Text

And so she vowed a vow and so she said, “Yehowah of [the] armies, if a looking You will look in an affliction of Your maidservant and You have remembered me and you do not forget Your maidservant and You have given to Your maidservant a seed of men and I have given him to Y<sup>e</sup>howah all [the] days of his livings and a razor will not ascend upon his head.”

##### Septuagint

And she vowed a vow to the Lord, saying, “O Lord God of Sabaoth, if You will indeed look upon the humiliation of Your handmaid, and remember me, and give to Your handmaid a man-child, then I will indeed dedicate him to You till the day of his death; and he will drink no wine or intoxicants, and no razor will come upon his head.

##### Significant differences:

There are some very minor differences in the LXX, which differ from the Latin, Hebrew and Aramaic, which are pretty much all in agreement with one another. The LXX also adds in that this son would “...drink no wine or intoxicants;” which is a part of the Nazarite vows.

#### **Thought-for-thought translations; paraphrases:**

CEV “Lord All-Powerful, I am your servant, but I am so miserable! Please let me have a son. I will give him to you for as long as he lives, and his hair will never be cut.”

**Mostly literal renderings (with some occasional paraphrasing):**

JPS (Tanakh) And she made this vow: “O LORD of Hosts, if You will look upon the suffering of Your maidservant and will remember me and not forget Your maidservant, and if You will grant Your maidservant a male child, I will dedicate him to the LORD for all the days of his life; and no razor shall ever touch his head.”

**Literal, almost word-for-word, renderings:**

NASB And she made a vow and said, “O Lord of hosts, if Thou wilt indeed look on the affliction of Thy maidservant and remember me, and not forget Thy maidservant, but wilt give Thy maidservant a son [lit., seed of men] then I will give him to the Lord all the days of his life, and a razor shall never come on his head.”

NRSV She made this vow: “O Lord of hosts, if only you will look on the misery of your servant, and remember me, and not forget your servant, but will give to your servant a male child, then I will set him before you as a Nazirite [that is, *one separated or one consecrated*] until the day of his death. He shall drink neither wine nor intoxicants, and no razor will touch his head.”

Young’s Updated LT ...and [she] vows a vow, and says, “Jehovah of Hosts, if You certainly look on the affliction of Your handmaid, and You have remembered me, and You do not forget Your handmaid, and have given to Your handmaid seed of men—then I have given him to Jehovah all days of his life, and a razor does not go up upon his head.”

**What is the gist of this verse?** Hannah vows to dedicate her son to Jehovah Elohim if He will give her a son. This is very likely a Nazirite vow.

1Samuel 1:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong’s # BDB #253
nâdar (נָדַר) [pronounced naw-DAHR]	<i>to vow, to make a promise, to make a commitment, to give a word of assurance concerning a matter, to give one’s personal and honorable guarantee, to make a solemn oath or pledge to do or not to do a thing</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong’s #5087 BDB #623
nêder (נִדְרָא) [pronounced NAY-der]	<i>a vow, a promise, a personal guarantee, the giving of one’s word of assurance, a commitment</i>	masculine singular noun	Strong’s #5088 BDB #623

**Translation:** [Then she promised a promise...](#) We covered the concept of vows back in Num. 30:2. However, we should take note of the fact that vows were quite common during the period of the judges (Judges 11:30 21:5 1Sam. 14:24). Then we have *and so she said*, giving us: [And so she vowed a vow](#) [or, *committed (herself) to a*

commitment] and so she said... What follows, of course, is the content of her prayer and her commitment to God, which is one of the longest sentences in Scripture.

### 1Samuel 1:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MARH]	to say, to speak, to utter; to say [to oneself], to think	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
ts <sup>eb</sup> âʾôwth (צְבָאוֹת) [pronounced tz <sup>eb</sup> -vaw- OHTH]	armies, wars	masculine plural noun, simply the plural of Strong's #6635, but often used in titles	Strong's #6635 BDB #838

**Translation:** ...and said, "Y<sup>e</sup>howah of the armies,... I found this quite interesting. We have already dealt with the introduction of this title of God in the book of Samuel; however, it is quite interesting that Hannah would use it. She is not a general about to lead an army to war. She is a woman praying to God about being barren. The key is, God is the God of an angelic host—an angelic army, if you will—and if God commands all of the angels, then such a God is able to grant her request.

Gill: *This is properly the first time this title was used by any that we know of; for though it is expressed in 1Sam. 1:3 there it is used as the words of the writer of this history, and so long after this prayer was put up; it is an observation in the Talmud, that from the day God created the world, no man called him the Lord of hosts till Hannah came and called him so.*<sup>50</sup>

### 1Samuel 1:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾim (אִם) [pronounced eem]	if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)	primarily an hypothetical particle	Strong's #518 BDB #49
When following an oath, either stated or implied, ʾim, by itself, functions as an emphatic negative.			
râʾâh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know	Qal infinitive absolute	Strong's #7200 BDB #906

<sup>50</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 1:11. Gill refers to the Talmud; Bab. Beracot, fol. 31. 2.

## 1Samuel 1:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ`âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to perceive, to understand, to learn, to know</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7200 BDB #906
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
`ōnîy (עָנִי) [pronounced ġon-EE]	<i>affliction, poverty, humility, humiliation</i>	masculine singular construct	Strong's #6040 BDB #777
`âmâh (אָמָה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant female slave</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #519 BDB #51

**Translation:** ...if You will look carefully at the affliction of Your maidservant... Jesus Christ is the Jehovah of the armies; implied in that is great responsibility. She asks for this God to look at her and her life for a moment.

## 1Samuel 1:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>to remember, to recall, to call to mind</i>	2 <sup>nd</sup> person masculine singular, Qal perfect; with the 1 <sup>st</sup> person singular suffix	Strong's #2142 BDB #269
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לֹא־) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâkach (שָׁכַח) [pronounced shaw-KAHKH]	<i>to forget; to forget and leave</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7911 BDB #1013
This verb, although found many times in Job, the Psalms and Jeremiah (mostly, but not exclusively, in poetical works), it is only found twice in 1Samuel.			
`êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## 1 Samuel 1:11d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâmâh (אָמָה) [pronounced aw-MAW]	maid, maidservant, handmaid, female servant female slave	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #519 BDB #51

**Translation:** ...and [if] You remember me and [if] You have not forgotten Your maidservant,... She begins with the hypothetical particle *if*, followed by the Qal infinitive absolute and the 2<sup>nd</sup> person masculine singular, Qal imperfect of *to see*, giving us: *If a seeing you see* or *If a looking You will look...* As mentioned in the previous verse, this is an intensification of the verb. We then have the masculine singular construct of ʿōnîy (אָנִי) [pronounced gon-EE], which means *affliction, poverty, humility, humiliation*. Then we have the feminine singular noun ʿâmâh (אָמָה) [pronounced aw-MAW], which means *maid, maidservant, handmaid, female servant female slave*. Often, it is used as a term of humility, rather than one of actual station (Ruth 3:9 1Sam. 1:15 25:24—this word, by the way, will occur thrice in this verse). So note, we have two terms for humility here as well as two occurrences of the verb *to see*. This gives us: “*If a looking You look and You have remembered me and You do not forget Your maidservant and You have given to Your maidservant...*”

I must admit, when I find a prayer where the one giving the prayer asks for God to remember him, that I chuckle a bit to myself. As if God has somehow forgotten about you? Even though God is eternal, God does not have senior moments; He does not say, “Oh, hell, I completely forgot about Charlie Brown. I certainly hope he’s doing okay. Perhaps I should look in on him.” We are in God’s perfect thinking from eternity past to eternity future. God has known every fibre of our being. He knows the mundanely complex, e.g. the number of molecules in our body; and He knows our every thought and motivation. He knew these things prior to our birth and this information remains with Him every moment (I am speaking of God as though He is subject to time). What does it mean when someone prays to God to ask Him not to forget them? Simple—it means that the person giving the prayer is the one who actually has forgotten God. They have gone for a significant portion of their lives—perhaps a few months and perhaps several years—without giving any real thought to God. Then they find themselves in a jam or the desire something, and suddenly, they remember God speak to Him in prayer. Let’s say you have forgotten about God; you have decided to lead your life for a few years without paying any real mind to Him. Then, suddenly, the roof falls in. Your life falls apart. Then you run to God and ask Him to remember you. Listen, your life fell apart because you chose to run it. The roof fell in upon you because that was God getting your attention. That was His statement letting you know that He not only has not forgotten you, but has been keeping close tabs on your life. He decided that it was time for Him to act to get your attention.

## 1 Samuel 1:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw- THAHN]	to give, to grant, to place, to put, to set	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) (pronounced l <sup>e</sup> )	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	preposition with the 2 <sup>nd</sup> person feminine singular suffix	No Strong's # BDB #510

## 1Samuel 1:11e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâmâh (אָמָה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant female slave</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #519 BDB #51
zera' (זֶרַע) [pronounced ZĒH-rahg']	<i>a seed, a sowing, an offspring</i>	masculine singular construct	Strong's #2233 BDB #282
ʿîysh (אִישׁ) [pronounced eesh]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun	Strong's #376 BDB #35

**Translation:** ...then [if] You give the seed of men to Your maidservant,... The problem was not a matter of sex; the implication of vv. 5–6 is that Elkanah and Hannah had a good relationship. There was a problem of conceiving, and the use of zera' appears to be less literal and more referring to simply conceiving and having children.

Hannah is requesting a male child here. Although there is some discussion of this by theologians, she asks for the *seed of men* here and vows that a razor will not be taken to *his* head (the sort of vow which is never applied to women in recorded practice<sup>51</sup>).

## 1Samuel 1:11f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set</i>	1 <sup>st</sup> person singular, Qal perfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5414 BDB #678
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 <sup>nd</sup> person feminine singular suffix	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

<sup>51</sup> However, see Num. 6:2b–3a, which reads: “When a man or a woman makes a special vow, the vow of a Nazirite, do dedicate himself to Jehovah, he will...” Even though all of the following pronouns are 3<sup>rd</sup> person masculine, this passage does refer to *men and women*. The reading of this sounds more as though the potential Nazirite is the one making the vow, rather than the mother or father of the potential Nazirite.

## 1Samuel 1:11f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâmîym (יָמַיִם) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural construct	Strong's #3117 BDB #398
chay (חַי) [pronounced KHAH-ee]	life	substantive; masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2416 BDB #311

**Translation:** ...then I will give him to Y<sup>e</sup>howah all the days of his life,... In her vow, Hannah says, “You give me a son and I will give my son to You.” Although it will never be stated, Hannah desires more than this son whom she will give back to God. However, she does not pray for two sons—one for her and one for God; she simply prays for this one son.

Clarke: *Samuel, as a descendant of the house of Levi, was the Lord's property from twenty-five years of age till fifty [see Num. 8:24]; but the vow here implies that he should be consecrated to the Lord from his infancy to his death, and that he should not only act as a Levite, but as a Nazarite, on whose head no razor should pass.*<sup>52</sup>

The next portion begins with a wâw conjunction, but it operates more as the *then* of an apodosis following the protasis introduced by the *if* (I don't believe that we have a separate word in the Hebrew which would correspond to the English word *then*, with respect to an *if...then...* sentence). Hannah then repeats the verb *to give* (the morphology is the 1<sup>st</sup> person singular, 3<sup>rd</sup> person masculine singular suffix, Qal perfect) and gives the object of the verb: *to Y<sup>e</sup>howah*. So far, we have: “If a looking You look and You have remembered me and You do not forget Your maidservant and You have given to Your maidservant a seed of men, then I have given him to Y<sup>e</sup>howah...” Here is one place where the Hebrew and Greek differ—in the Greek, she does not *give him* to Jehovah, but she *dedicates him* to You.

One interesting point which I came across in my readings is Hannah's prayer here—is it right to bargain with God? It appears that Hannah is telling God, *You give me a son, and I will give Him to You*. That is, *You give me this and I will give You that*. *Hard Sayings of the Bible* points out that Hannah approaches her barrenness and God's involvement in a fashion similar to that of several other barren women in Scripture. Her request is not a demand nor is it threatening. *Her prayer is not formal, contrived or ritualistic. It is direct as any might wish it to be. If only God would look, if only he would remember her and if only he would give her a son, she vowed that she would not grow proud, forgetful or ungrateful; on the contrary, she would give this son...back to God. God was not obligated to answer her. But the fact that he did indicates that he judged her motives to be right and her request appropriate.*<sup>53</sup> And more importantly, always bear in mind her background. She and Elkanah should have been Levites in service to the Tent of God. They were not living in a Levitical city; they were perhaps the product of an inter-married family; and there was possibly a plan for their lives which they were not following as they should. This was a very important aspect of her prayer to God, one that is consistently overlooked. It also explains how she, as a woman, could pray such a prayer and give her son away at such an early age.

The next portion is also slightly different in the Greek Septuagint and the Hebrew manuscripts. We have *all [the] days of* followed by the masculine plural noun (with a 3<sup>rd</sup> person masculine singular suffix) chay (חַי) [pronounced KHAH-ee], which means *living, alive*, and it used of God, man, animals and here, of flesh. I really have no idea how

<sup>52</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 1:11.

<sup>53</sup> Quoted and paraphrased from *Hard Sayings of the Bible*; Walter Kaiser Jr., Peter Davids, F.F. Bruce, Manfred Brauch; InterVarsity Press; ©1996; p. 201.

to sensibly translate the plural aspect of this adjective. In the Hebrew, she will *give him to Jehovah all the days of his living*, whereas, in the Greek, she says, “*I will dedicate him to You until the day of his death.*” The result is fairly similar, and we do not know if the translator was simply taking liberties or whether his Hebrew text was different.

<b>1Samuel 1:11g</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
môwrâh (מֹרְאָה) [pronounced <i>moh-RAW</i> ]	<i>razor</i>	masculine singular noun	Strong's #4177 BDB #559
lô' (לֹא or לֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5927 BDB #748
ʿal (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ) [pronounced <i>rohsh</i> ]	<i>head, top, chief, front, choicest</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7218 BDB #910

**Translation:** *...and a razor will not come upon his head.*” The Greek now inserts adds an additional phrase, that he would not drink wine or strong drink. Given this along with her promise that a razor would not be used on his head, a phrase common to the Greek and Hebrew, she is promising to dedicate her son to Jehovah as a Nazarite. This is not to be confused with Jesus, who was a *Nazarene* (which refers to where he was raised). The *Nazarite* vows set apart a man to God exclusively from his birth (see Num. 6:2–21). Obviously, he must participate to some degree in this. We only have two case histories which I can think of in Scripture of a Nazarite: Samuel and Samson. It is possible the John the Baptizer was also a Nazarite.

There is some discussion on the length of time that one is a Nazarite. The passage in Numbers really does not tell us. In our examples of Nazarites, they appear to be Nazarites all of their lives (although Samson has his hair cut on at least one occasion—and it is unclear as to whether John the Baptizer or Samuel ever had their hair cut—we simply are not told one way or the other).

Although there are parallels between our Lord and those who were Nazarites, there are differences as well. Therefore, I will list those below:

<b>Similarities Between the Nazarites and Our Lord</b>	
<b>Nazarites</b>	<b>Christ Jesus</b>
Spiritual destiny is chosen by the parents.	Spiritual destiny was chosen by God the Father.
This was a dedication which began at some point and continued for all the rest of a man's life.	Our Lord from His earliest years was dedicated to the service of God (Luke 2:41–50).

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Differences Between the Nazarites and Our Lord	
Nazarites	Christ Jesus
Nazarites did not cut their hair.	<p>Although little is said about Jesus' appearance (nothing, actually), He looked so similar to His disciples that Judas had to point him out in order that the Sanhedrin could arrest Him. That would make it unlikely that He would have long, uncut hair, as His disciples would have had normal hair for that time period.</p> <p>By the way, in case you did not know, none of the pictures of Jesus were done anywhere close to the time of His life on earth—these pictures of Him with long hair are but a fabrication of the artists' minds.</p>
Nazarites did not drink wine.	<p>Jesus was called a wine-bibber (i.e., a <i>drunkard</i>) and a friend of the tax collectors and prostitutes. This does not mean that He drank wine necessarily, but was in the company of those who did. The only certain instance where He did drink wine was on the cross at the very end. He partook in some G.I. wine (called <i>sour wine</i> or <i>vinegar</i> in most translations).</p>

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In the Greek, we also have that he would drink no wine or strong drink. In the Hebrew, we do not find that in this particular passage. The full text of her vow is: ["If a looking You look and You have remembered me and You do not forget Your maidservant and You have given to Your maidservant a seed of men, then I have given him to Y<sup>e</sup>howah..all days of his livings and a razor will not ascend upon his head."](#)

So, what Hannah promised to God is that she would dedicate this child to God if God allowed her to become pregnant. This would be a very serious dedication—she promises that the child would serve God all the days of his life and it appears as though the promise was for him to be a Nazirite, which is the most strict lifestyle that an Old Testament believer could assume. The NIV Study Bible, by the way, suggests that this is a temporary state for a believer;<sup>54</sup> however, Scripture does not necessarily indicate one way or the other. A reading of Num. 6, does not imply that, once a man has taken his Nazirite vows, that he cannot return to his pre-Nazirite state. However, with Samuel, it appears as though his mother is dedicating him for his entire life. This should not concern us too much, as the Levite was supposed to be in a lifetime of service to help out those in the Aaronic priesthood.

Now, in most cases, this vow of Hannah's—this promise to God—might seem a little on the psychotic side. She wants a child badly and is willing to give this child up completely and place him into the service of God—and even take this child out of her own care. That is where the background that we studied in v. 1 comes into play. She is a Levite who is living in Ephraim. Her family of Levites has become assimilated into the Ephraimite culture. Certainly, Ephraimites are Israelites, but they are not Levites, who serve God in the Tent service. Every year she travels to the Tent of God and every year she realizes that she and her family do not serve God as God had intended them to. Every year she is grieved by her barrenness. When at the Tent of God, it is natural for her to put these two things together. She has no children and her family does not serve God as called for by Moses (Num. 3:6–9). Therefore, she dedicates her son completely to the service of God for all of his life.

<sup>54</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 372.

As a matter of ancient history, I need to point out that there were other peoples of that era who, when it came to dedicating their children to God, actually sacrificed their children. In the worship of Molech, there was a statue of Molech with his outstretched hands and the statue was red hot from a fire burning below the hands and parents would actually place their infants on these hands to burn. Others gave their children over to the heathen temple to become temple prostitutes (I should mention that there are historians who claim that Molech worship was only one of these rituals and not both).<sup>55</sup> We've studied this in much greater detail in Judges 2:13 in the **Doctrine of the Goddess Ashtoreth** as well as in The **Doctrine of the Extermination of the Peoples of Canaan** in Joshua 10:43. I point this out so that you realize that there is a great spiritual gap between the Israelites and the people around them with respect to their worship of God and the concept of dedicating their children to God.

One of the areas where some believers and unbelievers tend to get goofy is that they will call upon God in some time of desperation and promise that, if He removes them from this desperate moment, then they will do this or that (perhaps attend church every Sunday for the rest of their lives; some might even promise to serve Him). Whereas there is a legitimate place for vows in the history of man, God has little interest in a vow delivered from a state of pure emotion or desperation, or with the hopes of manipulating Him (which is pretty much the purpose of most vows). Hannah is sincere about this vow and intends to carry through with it. Jesus, in general, recommended against giving vows, as they had become just so much hot air. **"Again, you have heard that the ancients were told, 'You will not make false vows, but you will fulfill your vows to the Lord.' But I say to you, make no oath at all, either by heaven, for it is the throne of God, or by the earth, for it is the footstool of His feet, or by Jerusalem, for it is the city of the great King. Nor will you make an oath by your head, for you cannot make one hair white or black. But let your statement be, 'Yes yes' or 'No no'; and anything beyond these is of evil."** (Matt. 5:33–37 Lev. 19:12 Psalm 48:2).

Finally, before we leave this verse, I want you to notice all that is at play here. First, we have Hannah's free will, and she has vowed to God that, if He allows her to become impregnated, that she will dedicate this boy for life to service to Him. Then we have Samuel's free will—Samuel, when he is born, even though he will find himself from the earliest age in service at the Tent of God, still has free will. Obviously, if he chose to pick up and leave, he could be setting himself up for problems of divine intervention; however, he is still a man with free will and he chose to remain in service to the Tent of God. Then we have the sovereignty of God over all. God saw to it that in eternity past, that the womb of Hannah would be shut for a certain period of time. Whether this was via a miracle or a simple progression of events, we are not told (I suspect it was just a simple progression of events, cause and effect). Finally, and most importantly, God had to grant Samuel the spiritual gifts and authority to exercise those gifts. Not every believer in the Old Testament was given a spiritual gift, nor did every believer have a spiritual function in life as we all do. However, God had very specific plans for Samuel and Samuel fulfilled these plans. So, what we have here is the wonderful meeting of divine sovereignty and free will. Perhaps the phrase of today, *being in the zone*, is most properly applied to the point at which our freewill is in agreement with God's sovereignty.

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## Eli Confirms Hannah's Vow

**And he was that she continued to pray to faces of Y<sup>e</sup>howah and Eli was watching her mouth.** 1Samuel 1:12 **And it was when she continued to pray before Y<sup>e</sup>howah that Eli was watching her mouth.**

**And while she was praying intensely before Jehovah, and Eli was watching her mouth,...**

Here is how others have translated this verse:

### Ancient texts:

<sup>55</sup> *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 4, p. 269.

Masoretic Text	And he was that she continued to pray to faces of Yehowah and Eli was watching her mouth.
Septuagint	And it came to pass, while she was long praying before the Lord, that Heli the priest marked her mouth.

Significant differences: If there is an actual difference, it appears to be very slight.

#### Thought-for-thought translations; paraphrases:

CEV	Hannah prayed silently to the LORD for a long time. But her lips were moving, and Eli thought she was drunk. [vv. 12–13].
The Message	It so happened that as she continued in prayer before GOD, Eli was watching her closely.

#### Mostly literal renderings (with some occasional paraphrasing):

God's Word™	While Hannah was praying a long time in front of the LORD, Eli was watching her mouth.
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#### Literal, almost word-for-word, renderings:

NASB	Now it came about, as she continued [lit., <i>multiplied</i> ] praying before the Lord, that Eli was watching her mouth.
Young's Updated LT	And it has been, when she multiplied praying before Jehovah, that Eli is watching her mouth.

**What is the gist of this verse?** While Hannah prays to God, Eli watches her mouth.

1Samuel 1:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הַיָּה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
râbâh (רַבָּה) [pronounced <i>raw<sup>p</sup>-VAWH</i> ]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great</i>	3 <sup>rd</sup> person feminine singular, Hiphil imperfect	Strong's #7235 BDB #915
When the Hiphil is followed by an infinitive and gerund—or by a finite verb—it can mean <i>much</i> .			
lâmed (ל) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 2 <sup>nd</sup> person feminine singular suffix	No Strong's # BDB #510

## 1Samuel 1:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâlal (לָלַל) [pronounced paw-LAHL]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	Hithpael infinitive construct	Strong's #6419 BDB #813.
lâmed (ל) (pronounced l <sup>e</sup> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> .			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** *And it was when she continued to pray before Y<sup>e</sup>howah...* We begin with the wâw conjunction and the masculine singular, Qal perfect of *to be*. In the English, we would take this as a neuter (*and it was*). Then we have the preposition kîy (כִּי) [pronounced *kee*], which means *when, that, for, because*. I would think that the first couple of words could be very reasonably rendered *and while*. With the two verbs, this would give us: *And it was, when she continued praying before Jehovah,...*

Wesley points out: *By which it appears that she said much more than is here expressed. And the like you are to judge of the prayers and sermons of other holy persons recorded in scripture, which gives us only the sum and substance of them. This consideration may help us much to understand some passages of the Bible.*<sup>56</sup> We often get just the gist of what others pray in Scripture, which is why so many prayers may seem short and to the point.

By the way, I want you to notice something: Hannah has *not* gone to Eli, a priest, to confess her sins or as a bridge to God. Eli will come to her. This tells us two things: even in the Old Testament, a believer did not have to go through a priest; and, secondly, this is how God works with us—He will seek us out (if we have positive volition).

## 1Samuel 1:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĒlîy (אֵלִי) [pronounced gay-LEE]	transliterated <i>Eli</i>	masculine proper noun	Strong's #5941 BDB #750
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal active participle	Strong's #8104 BDB #1036

<sup>56</sup> John Wesley, *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Sam. 1:12.

## 1Samuel 1:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
peh (פֶּה) [pronounced <i>peh</i> ]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6310 BDB #804

**Translation:** ...that Eli was watching her mouth. Eli is watching over the House of God, which was the Tabernacle of God at that time. Apparently, it had become quite established in Shiloh as to be considered almost a permanent place for the Tabernacle. Eli's sons did a lot of the *heavy lifting*, so to speak, even though they were worthless turds.<sup>57</sup> However, Eli did not simply retire to his Barca lounge and the remote<sup>58</sup>; he still kept an eye on things. The verb here is used for *guarding* someone or something, and Eli was guarding the Tabernacle of God. When someone just wandered in, apart from the ceremonial sacrifices, he kept a close eye on them, which is what he is doing here.

Hannah does not know Eli and Eli has perhaps never noticed her before (she comes with many people once a year or a few times a year for the religious rites there). He's sitting while she is engrossed in prayer. He looks over and watches *her mouth*.

**And Hannah she was speaking [intensely] upon her heart only her lips quivered and her voice was not heard. And so thought Eli her to [be] drunken.**

1Samuel  
1:13

**And Hannah was speaking [intensely] within her heart, only her lips moved while her voice was not heard. Therefore, Eli thought her to [be] drunken.**

**...and Hannah, although she was speaking intensely from her soul, only her lips moved and she was inaudible. Therefore, Eli thought that she was drunk.**

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

And Hannah she was speaking [intensely] upon her heart only her lips quivered and her voice was not heard. And so thought Eli her to [be] drunken.

##### Septuagint

And she was speaking in her heart, and her lips moved, but her voice was not heard; and Heli accounted her a drunken woman.

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

##### The Message

Hannah was praying in her heart, silently. Her lips moved, but no sound was heard. Eli jumped to the conclusion that she was drunk.

<sup>57</sup> This is a Biblical term, no?

<sup>58</sup> Although, heaven knows that he would have.

**Mostly literal renderings (with some occasional paraphrasing):***God's Word™*

She was praying silently. Her voice couldn't be heard; only her lips were moving. Eli thought she was drunk.

**Literal, almost word-for-word, renderings:***NASB*

As for Hannah, she was speaking in her heart, only her lips were moving, but her voice was not heard. So Eli thought she was drunk.

*Young's Updated LT*

...and Hannah, she is speaking to her heart, only her lips are moving, and her voice is not heard, and Eli assumes she is drunk.

**What is the gist of this verse?** Eli can only see Hannah's lips quiver as she prays silently to God, and assumes that she is drunk.

1Samuel 1:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Channâh (חַנָּה) [pronounced <i>khahn-NAW</i> ]	<i>grace with a feminine (ah) ending; it is transliterated Hannah</i>	feminine singular proper noun	Strong's #2584 BDB #336
hîy' (הִיא) [pronounced <i>hee</i> ]	<i>she, it</i>	3 <sup>rd</sup> person feminine singular, personal pronoun	Strong's #1931 BDB #214
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	feminine singular, Piel participle	Strong's #1696 BDB #180
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
lêb (לֵב) [pronounced <i>lay<sup>b</sup>ṽ</i> ]	<i>heart, inner man, mind, will, thinking</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3820 BDB #524
raq (רַק) [pronounced <i>rahk</i> ]	<i>only, provided, altogether, surely—this adverb carries with it restrictive force</i>	adverb	Strong's #7534 & #7535 BDB #956
sâphâh (שָׂפָה) [pronounced <i>saw-FAWH</i> ]	<i>lip, tongue; words, speech; dialect, language; edge, border [or, lip] [of something]</i>	feminine dual noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8193 BDB #973

## 1Samuel 1:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nûwa' (נִוְאָ) [pronounced NOO-ahg']	to move to and fro, to vacillate; to stagger; to vibrate, to swing to and fro; to wave; to wander; to agitate (the hand or with the hand), to shake; to move [unsteadily]	feminine plural, Qal active participle	Strong's #5128 BDB #631
w <sup>o</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
qôwl (קוֹל) [pronounced kohl]	sound, voice, noise; loud noise, thundering	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6963 BDB #876
lô' (לֹא or אֵין) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמָע) [pronounced shaw-MAHG']	to be heard; to be regarded, to be cared for; to be heard and answered; to render obedience, to obey; to be understood	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #8085 BDB #1033

**Translation:** And Hannah was speaking [intensely] within her heart, only her lips moved while her voice was not heard. We have the preposition 'al (עַל) [pronounced gahl], which means upon, beyond, on, against, above, over, by, beside. This is followed by her heart. I would have expected in her heart (with the bêyth preposition), and I don't know why this preposition was not used. Hannah is praying fervently, probably unaware of Eli watching her. She customarily prays silently, although she says the words inaudibly with her mouth. You certainly understand that when you are counting up a number of things in public, you will probably not count them aloud, but, if you don't watch yourself, your lips might move while you are counting.

And her voice was not heard. There is nothing in Scripture which requires prayers to be given audibly. Some are and some are not. In this prayer, we know what Hannah prayed, even though only God heard what she prayed. My reasonable guess is that the content of her prayer was made known to Eli when Hannah brought Samuel, her son that would be born because of this prayer, to Eli a few years later (this information is given at the end of this chapter). I don't believe that Hannah revealed to Eli the content of her prayer at this point in time.

Hannah knew God did not have to hear her audible voice.

It is important to note that, Hannah knew God did not have to hear her audible voice. She knew that her prayer would be just as effective whether spoken from the mouth or from the heart.

## 1Samuel 1:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
châshab (חָשַׁב) [pronounced khaw-SHAHBV]	to think, to mediate, regard, to account, to count, to determine, to calculate, to impute, to reckon	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #2803 BDB #362
lâmed (ל) (pronounced ל')	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
shikkûwr (שִׁכּוּר) [pronounced shik-KOOR]	drunk, inebriated, stoned, blotto, drunken	feminine singular adjective	Strong's #7910 BDB #1016

**Translation:** Therefore, Eli thought her to [be] drunken. In the last line, we have the conclusion of Eli.

Gill: [Eli came to this conclusion based upon ] ...*the motions she made, and gestures she used, as if she was muttering something to herself, and by her long continuance therein, and it being after a feast she had been at with her husband, and the rest of the family; from all which Eli concluded this must be her case.*

This does not speak well of the clientele that Eli was used to dealing with. McGee gives us a brief summary of this passage: *Eli was the high priest, and he saw this distraught woman come to the Tabernacle and pray. He watched her mouth, say her lips move, but could not hear any sound. Neither, apparently, could he read her lips. Notice his reaction, which is an insight into the conditions of that day. The sons of Eli drank and caroused there. Eli knew it, but had shut his eyes to it—he was an indulgent father. When Hannah prayed with such zeal in her heart, Eli thought she was drunk. Do you know why? Others who were drunk had come to the house of the Lord. This place of worship wasn't really the best place to come in that day.*<sup>59</sup>

As you notice, not only was this not a big surprise that someone drunk had come to the Tabernacle, but it was not even a surprise that this is a woman that Eli believes to be drunk. Don't forget, we are at the tail end of the period of the judges, when Israel was known more for her degeneracy than her piety. It is more of a surprise that this woman is there praying, pouring out her heart to God.

**And so said unto her, [the young slave of] Eli, "Until when will you [cause yourself to] be drunken? [Cause to] remove your wine from upon you."**

1Samuel  
1:14

**Then the young slave of Eli said to her, "How long will you be drunk? Cause your wine to depart from adhesion to you."**

**Then the youthful servant of Eli approached Hannah and inquired of her, "How long to you plan to hang here in a drunken state? You ought to turn away from liquor."**

Masoretic Text

And so said unto her, [possibly, *the young slave of*] Eli, "Until when will you [cause yourself to] be drunken? [Cause to] remove your wine from upon you."

Peshitta

And Eli said to her, "How long will you be drunk? Put away your wine from you?"

<sup>59</sup> J. Vernon McGee, *I&I Samuel*; Thru the Bible Books, ©1976, p. 12.

**Septuagint** And the servant of Heli said to her, How long will you be drunken? Take away your wine from you and go out from the presence of the Lord.

**Significant differences:** In the Septuagint, it is Eli’s servant who speaks to Hannah; in the Hebrew, Eli speaks to her directly. The Peshitta and Vulgate both agree with the Hebrew.

**Thought-for-thought translations; paraphrases:**

**CEV** "How long are you going to stay drunk?" he asked. "Sober up!"  
**The Message** He approached her and said, "You're drunk! How long do you plan to keep this up? Sober up, woman!"

**Mostly literal renderings (with some occasional paraphrasing):**

**God’s Word™** "How long are you going to stay drunk?" Eli asked her. "Get rid of your wine."

**Literal, almost word-for-word, renderings:**

**NASB** Then Eli said to her, “How long will you make yourself drunk? Put away your wine from you.”  
**Young’s Updated LT** And Eli says unto her, “Until when are you drunken? Turn aside your wine from you.”

**What is the gist of this verse?** Eli (or his young slave) approaches Hannah and asks her how long she plans on being drunk and then warns her to stay away from wine and strong drink.

1Samuel 1:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong’s # BDB #253
ʾamar (אָמַר) [pronounced aw-MARH]	to say, to speak, to utter; to say [to oneself], to think	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong’s #559 BDB #55
ʾel (אֶל) [pronounced el]	unto, in, into, toward, to, regarding, against	directional preposition (respect or deference may be implied); with the 3 <sup>rd</sup> person feminine singular suffix	Strong’s #413 BDB #39
ʿĒlîy (עֲלִי) [pronounced gay-LEE]	transliterated <i>Eli</i>	masculine proper noun	Strong’s #5941 BDB #750

**Translation:** Then [the young slave] of Eli said to her,... The first few words are literally *And so said unto her, Eli...* Interestingly enough, in the Greek, we have, instead, *the paidarion of Eli*. In the Greek, that is παιδάριον [pronounced pi-DA-ree-on], which has two distinct meanings: (1) *little boy, child, boy, youth*; and, (2) *young slave*. The second usage seems to have died out in the Koine Greek and is only applicable to Classical Greek. Strong’s #3813. Finding this word in the Greek is rather interesting, as we would not have expected it. Nor is this something that we would expect translators to insert in order to better bring out the meaning. The most reasonable explanation is that this word was found in their Hebrew manuscripts. One of the rules of textual criticism—and this is one that you will not like very much—is that, when there are two readings, the reading which makes the least sense is the preferred reading (unless, of course, one reading is an obvious scribal error). This is a tough call, as

we also find this word in the Greek text down in v. 22, indicating that there could have been a scribal error in the Hebrew. We don't find any surrounding words or phrases in the Hebrew of these two verses which would have caused a scribe to look down, pick up the Hebrew equivalent of *paidarion* and miscopy it into v. 14. It would have made more sense for this word to have been dropped out of the Hebrew text of v. 14 than for it to have been accidentally inserted by a scribe, and then translated into the Greek. Therefore, it is most reasonable to assume that Eli either told one of his kids or a young slave to go over and talk to the woman. There are unpleasanties in almost every job, and the unpleasantie in Eli's job was speaking to the reprobates who came to the Tent of God who really didn't belong there (e.g., the drunks). Rather than deal with them directly, that is why he had a slave. So he tells his slave to speak to the woman. Eli might be right there, tending to some other business or acting as though he is reading Scripture, but he would be listening to her answer. Or, even more likely, Eli is still parked in the chair at the entrance; he motions to one of his servants, whispers to the servant, and the servant goes and speaks to Hannah. Dealing with drunken women can be an unpleasant experience, and Eli is pretty comfy in his chair; so he send a servant to speak to Hannah. My impression is, Eli and Hannah are not that far from one another. In any case, once Hannah speaks, then Eli will speak to her directly in v. 17 (in both the Greek and the Hebrew).<sup>60</sup>

### 1Samuel 1:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
māthay (מתי) [pronounced <i>maw-THAH-ee</i> ]	<i>when</i>	interrogative adverb	Strong's #4970 BDB #607
Together, ʿad + māthay mean <i>until when, how long?</i>			
shâkar (שׂכַר) [pronounced <i>shaw-KAHR</i> ]	<i>to become drunk [inebriated], to be drunk</i>	2 <sup>nd</sup> person feminine singular, Hithpael imperfect	Strong's #7937 BDB #1016

**Translation:** ... "How long will you be drunk? In this verse, we have the 2<sup>nd</sup> person feminine singular, Hithpael imperfect of *shâkar* (שׂכַר) [pronounced *shaw-KAHR*], which means *to become drunk, to be drunk*. Strong's #7937 BDB #1016. Again, the Hithpael is the intensive reflexive. He is asking Hannah, "How long will you make yourself drunk?" This gives us: **Then the young servant of Eli said to her, "How long will [you make yourself to] be drunken?"**

This is not really what Eli wants to know. Apparently, this is the polite way of saying, "How much longer do you plan to stick around here in your drunken state?" The idea is to embarrass Hannah. Eli has no idea as to the response he is going to get, or the repercussions of this discussion. He is simply looking to shoo away the riff-raff from the Tabernacle of God.

Gill suggests<sup>61</sup> that Eli has observed Hannah there before, praying silently (although, he thinks all this time that she is drunken). He simply wants to find out how much longer this is going to go on. Although I find this an interesting theory, it just seems unlikely that she has been there day after day and finally, Eli decides to ask her how come she keeps showing up drunk to the Tabernacle (however, we would expect her to continue with her persistence). However, I think the proper understanding is, she has mulled this over in her mind as to what she was willing to do, and finally puts this before God, praying with great emotional fervor.

<sup>60</sup> This is, I realize, a small point, and one which does not materially affect the narrative from a spiritual standpoint (or, at least not to me). However, there are textual facts that possibly you should be aware of, and yet are not noted in your Bible (I am not aware of any translation that points this out, apart from Brenton's Greek Septuagint, of course).

<sup>61</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 1:14.

## 1Samuel 1:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çûwr (סור) [pronounced soor]	<i>to cause to depart, to remove, to cause to go away; to turn away from</i>	2 <sup>nd</sup> person feminine singular, Hiphil imperative	Strong's #5493 (and #5494) BDB #693
êth (תָּ) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yayin (יַיִן) [pronounced YAH-yin]	<i>wine</i>	masculine singular noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #3196 BDB #406
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #5920, #5921 BDB #752

Together, they mean *from upon, from over, from by, from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to*

**Translation:** *Cause your wine to depart from adhesion to you.* This last next verb is a command—the Hiphil imperative of çûwr (סור) [pronounced soor], which means *to turn aside, to depart, to go away*. In the Hiphil imperative, it means *to cause to depart, to remove, to take away*. We have discussed this verb in great detail back in Judges 4:18. What she is asked to cause to depart from is the masculine singular noun yayin (יַיִן) [pronounced Yah-yin], which means *wine*. Then we have the combined preposition mê'al (עַל) [pronounced may-GAHL], which mean *from upon, from over, from by*. However, because 'al is the hardest working preposition in the Hebrew language, it has many different uses, meaning that any compound will have a wide variety of uses. The two together can also mean *from beside, from attachment to, from companionship with, from accompanying [in a protective manner], from adhesion to*. Our translation (taking into account the two feminine singular suffixes) is: *“Cause to remove your wine from adhesion to you.”* In other words, he is telling her to go home and sleep it off.

So Eli talks to his personal servant and tells him to go speak to the woman, Hannah, whom he believes to be drunk. “Ask her just how long she plans to hang out here in a drunken state and then reprimand her for it,” were probably Eli’s words to his servant. Edersheim comments: *It leaves on us the twofold sad impression that such prayerful converse with God must have been rare in Shiloh, and that the sacrificial feasts were not unfrequently profaned by excesses, when such a man as Eli could suspect, and roughly interrupt Hannah’s prayer on the supposition of her drunkenness. But Eli was a man of God; and the modest, earnest words which Hannah spake soon changed his reproof into a blessing.*<sup>62</sup> In other words, it was not unusual during this feast for a drunken woman to wander into the Tent of God, which is what Eli first suspects. However, when Eli realizes that this is not the case, he will back off from his accusations.

A reasonable question would be, *why on earth, when Eli first sees Hannah, does he think that she is some drunken woman talking to herself at the Tabernacle of God?* Why doesn’t Eli first assume that she is in prayer? The explanation would be, the Tabernacle had fallen into a weakened state as well. Eli was fat, maybe a little lazy, and

<sup>62</sup> Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 411.

he had more or less trained his sons to take over for him. However, they treated these sacrifices as though it was BBQ night at Willie's. In other words, what went on at the Tabernacle did not always encourage the most pious to show up. People of great piety might show up once or twice, but, eventually, fell away from Tabernacle worship. After wall, when they showed up, basically they encountered Eli's two sons who demanded that they bring them better BBQ (see 1Sam. 2:12–17). Degenerate times brings in degeneracy at every level. I am writing this during the 2<sup>nd</sup> term of George W. Bush. Personally, I believe him to be a very sincere man with an honest agenda to correct many of the faults in the US system. However, I also believe that there are those under him who are crooked, evil, give bad advice and direction, things which he requires. That is, a president can, in no way, evaluate every situation on his own—he leans heavily upon his advisors, aides and cabinet to give him direction. We live in a very degenerate time—therefore, even if Bush is a great and honorable man, we would expect that the end result of his policies will be quite negative in general, as a people get exactly the kind of leadership that they deserve. My point is, during the time of Eli, Eli is essentially a good priest; and Hannah is essentially, a good woman. However, given that their time is one of great degeneracy, Eli thinks the worst of Hannah as he observes her. He sees her animation, he observes that she appears to be talking to herself, and he notices what appear to be bloodshot eyes (they are red from crying). Given the state of things in Israel, Eli quickly assumes that she is simply a drunken woman.

Hannah's response to Eli is quite interesting. Personally, given her highly charged emotional state, I had wondered whether or not Hannah was in fellowship<sup>63</sup>; however, her response to Eli will be direct, honest, and lack rancor or reproach.

**And so answered Hannah and so she said, “No, my lord—a woman difficult [or, *intense*] of spirit [am] I and wine and strong drink I have not drunk. And so I have been pouring out my soul to faces of Y<sup>e</sup>howah.”**

1Samuel  
1:15

**Then Hannah answered and said, “No, my lord—I [am] a woman [who is] intense of spirit and I have drunk neither wine nor strong drink. I have been pouring out my soul before Y<sup>e</sup>howah.”**

**Then Hannah answered Eli's question, saying, “No, my lord, I am simply a woman who is troubled in my spirit. I have not been drinking alcohol in any form. I have been pouring out my soul to Jehovah.”**

Hannah speaks directly to Eli. The other translations:

#### Ancient texts:

Masoretic Text	And so answered Hannah and so she said, “No, my lord—a woman difficult [or, <i>intense</i> ] of spirit [am] I and wine and strong drink I have not drunk. And so I have been pouring out my soul to faces of Yehowah.”
Peshitta	Hannah answered and said to him, “No, my lord, I am a woman full of grief; I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.
Septuagint	And Anna answered and said, “Nay, my lord, [I live] in a hard day, and I have not drunk wine or strong drink, and I pour out my soul before the Lord.

Significant differences: The Septuagint has something about a *hard day*; the idea could have been, “Today was a very difficult day for me.” In the MT, Latin Vulgate and the Peshitta, the reference is to her soul, which I think is more accurate.

#### Thought-for-thought translations; paraphrases:

<sup>63</sup> Yes, I am aware of the passage, *if I regard iniquity in my heart, Jehovah will not hear me*. Had she been out of fellowship, God can choose to overrule policy and hear her. However, I think the tenor of her answer, combined with her request, combined with the fact that God answered her prayer as she had asked—all of these things tell us that she was in fellowship. This tells me that, it is possible to be in an emotionally charged state and still be in fellowship.

**CEV** "Sir, please don't think I'm no good!" Hannah answered. "I'm not drunk, and I haven't been drinking. But I do feel miserable and terribly upset. I've been praying all this time, telling the LORD about my problems."

**The Message** Hannah said, "Oh no, sir--please! I'm a woman hard used. I haven't been drinking. Not a drop of wine or beer. The only thing I've been pouring out is my heart, pouring it out to GOD.

**Mostly literal renderings (with some occasional paraphrasing):**

**God's Word™** "No, sir," Hannah responded, "I'm depressed, not drunk. I'm pouring out my heart to the Lord."

**Literal, almost word-for-word, renderings:**

**NASB** But Hannah answered and said, "No my lord, I am a woman oppressed [lit., severe] in spirit; I have drunk neither wine nor strong drink, but I have poured out my soul before the Lord.

**Young's Updated LT** And Hannah answers and says, "No, my lord, A woman sharply pained in spirit I am, and wine and strong drink I have not drunk, and I pour out my soul before Jehovah;...

**What is the gist of this verse?** Hannah denies being drunken and says that she is simply pouring out her heart to God.

1Samuel 1:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
ʿânâh (עָנָה) [pronounced ʿaw-NAWH]	to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #6030 BDB #772
Channâh (חַנָּה) [pronounced khahn-NAW]	grace with a feminine (ah) ending; it is transliterated Hannah	feminine singular proper noun	Strong's #2584 BDB #336
wa (or va) (ו) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
ʾâmar (אָמַר) [pronounced aw-MARH]	to say, to speak, to utter; to say [to oneself], to think	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
lôʾ (לֹא or לֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾādôwn (אֲדוֹן) [pronounced aw-DOHN]	lord, master, owner, superior, sovereign	masculine singular noun with the 1 <sup>st</sup> person plural suffix	Strong's #113 BDB #10

**Translation:** Then Hannah answered and said, “No, my lord—... Again, there are great differences between the Greek and the Hebrew. In the Greek, it appears as though she is saying, “I’ve had a really difficult day;” and in the Hebrew, the reference is to the difficulties of her life reaching into her soul.

We begin with, literally: And so answered Hannah and so she said, “No my lord—...” Using the term *my lord* seems to imply that she began speaking directly to Eli, rather than to his servant (if, indeed, she was first spoken to by a servant).

Hannah’s response to Eli is one of great respect. Some people, when falsely accused, not only feel a need to clear themselves, but to return insult for insult to the person who has accused them. This is not how a believer should respond. Prov. 15:1: *A soft answer turns away wrath, but a harsh word stirs up anger.* Prov. 25:15: *With patience a ruler may be persuaded, and a soft tongue will break a bone.* Hannah does not take Eli’s reproach personally, nor does she allow herself to be upset by what he has said to her. This tells us that, even though she is in a highly charged emotional state, that she is still discriminating and that her emotions do not peak no matter what the stimulation.

1Samuel 1:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAWH</i> ]	<i>woman, wife</i>	feminine singular noun	Strong’s #802 BDB #61
qâsheh (קָשֶׁה) [pronounced <i>kaw-SHEH</i> ]	<i>hard, severe, difficult, fierce, intense, vehement, stiff, harsh, stubborn</i>	adjective/noun (here, a masculine singular construct)	Strong’s #7186 BDB #904
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular noun	Strong’s #7307 BDB #924
ʾânôkîy (אֲנֹכִי) [pronounced <i>awn-oh-KEE</i> ]	<i>I, me</i>	1 <sup>st</sup> person singular personal pronoun (sometimes a verb is implied)	Strong’s #580 BDB #59

**Translation:** ...I [am] a woman [who is] intense of spirit... What follows is the feminine singular adjective construct of qâsheh (קָשֶׁה) [pronounced *kaw-SHEH*], and it means *hard, severe, difficult, fierce, intense, vehement, stiff, stubborn*. This is followed by *of spirit* and the 1<sup>st</sup> person personal pronoun (which generally implies the verb *to be*). This gives us: *And so answered Hannah and so she said, “No my lord—a woman of difficult [or, intense] spirit [am] I...”*

People have a variety of personalities, and, luckily, there is not a Christian personality type that we must imitate. I tend to be rather dour, myself; this woman is apparently quite emotional and expressive of same. We are allowed to coexist as believers, with neither one of us having any sort of advantage over the other. No one can look at me and say, “You really don’t show enough heart to be a believer.” Similarly, no one can look at Hannah and say, “You are getting too emotional about all of this. You need to cool down a bit, woman.” It is in her nature to be fairly emotional; it is in her nature to be very expressive of that emotion. That she is a woman of strong emotion and that she expresses her intense emotion is not out of the realm of the Christian faith.

## 1Samuel 1:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
yayin (יַיִן) [pronounced <i>YAH-yin</i> ]	<i>wine</i>	masculine singular noun	Strong's #3196 BDB #406
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shêkâr (שֵׁכָר) [pronounced <i>shay-KAWR</i> ]	<i>strong alcohol, potent liquor, intoxicating drink, strong drink</i>	masculine singular noun	Strong's #7941 BDB #1016
lô' (לֹא or לֹא־) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâthâh (שָׁתָה) [pronounced <i>shaw-THAW</i> ]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #8354 BDB #1059

**Translation:** ...and I have drunk neither wine nor strong drink. In the second part of her answer, we have *wine and strong drink* followed by a negative and the Qal perfect of *to drink*. Then she tells Eli what she has been doing. And uses the wâw consecutive and the 1<sup>st</sup> person singular, Qal imperfect of *shâphak*<sup>e</sup> (שָׁפַךְ) [pronounced *shaw-FAHK*<sup>e</sup>], which means *to pour, to pour out, to shed*. What she is pouring out is *my soul before faces of Y<sup>e</sup>howah* (that is, *in the presence of Y<sup>e</sup>howah*). This gives us: “...And wine and strong drink I have not drunk—I have been pouring out my soul before Y<sup>e</sup>howah.” By the way, in the Greek, the words for *lord and Lord* are identical. They are not so in the Hebrew. In the Hebrew, we originally had a Bible filled with the proper name of God, *Y<sup>e</sup>howah*. However, to keep His Name from being used frivolously, at some point in time, many of the instances that *Y<sup>e</sup>howah* was found in the Old Testament were spoken in public readings as *Lord* and the pronunciation of *Y<sup>e</sup>howah* was lost (which is why we have no vowel points in the Massoretic text for His Name). The reason we still have some idea of the pronunciation of the ancient Hebrew text is that, even though there were no vowels written in the original text, the Hebrews read God's Word aloud and often in their services. The Masorites, circa 500 A.D., decided that, since ancient Hebrew was a dying language (actually, it had been dead for about a millennium), that they needed to preserve the correct pronunciation of the Hebrew words. Therefore, they added vowel points to the text of Scripture (and adding anything whatsoever to Scripture was a bold move). The idea behind vowel points is that the original text was preserved in its entirety without interspersing additional text. Since the name YHWH had not been spoken in centuries, placing vowel points in His name would have been arbitrary. They essentially used the vowel points from the less formal designation of God, *Adonai* (which is different, of course, in the Hebrew).

Also, in the margins, the Massorites made additional notes on the text itself, which was essentially an early form of textual criticism. When they were uncertain as to a reading of a passage, or if there were two readings, they would put a note in the margin. These notes are called the *masora*. The basic push of this group was simply to recopy the Hebrew text in such a way that it would be preserved in a form as close to the original as possible. The inclusion of the masora and the vowel points has benefitted us tremendously with respect to determining what the original text of the Old Testament was (and it helps us to pronounce the Hebrew words as well). The Massorites continued their work almost up to the time of the invention of printing. Back to Hannah and Eli:

## 1Samuel 1:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâphak <sup>e</sup> (שָׁפַךְ) [pronounced <i>shaw-FAHK</i> ]	<i>to pour, to pour out, to shed</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #8210 BDB #1049
ʿêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being, desire</i>	feminine singular noun; with the 1 <sup>st</sup> person singular suffix	Strong's #5315 BDB #659
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** I have been pouring out my soul before Y<sup>e</sup>howah. Without reproaching Eli for his false accusations, Hannah tells Eli exactly what she has been doing and why she is so animated in prayer. “I have been pouring out my soul before Jehovah.”

Matthew Henry aptly comments: *Hannah's humble vindication of herself from this crime with which she was charged. She bore it admirably well. She did not retort the charge and upbraid him with the debauchery of his own sons, did not bid him look at home and restrain them, did not tell him how ill it became one in his place thus to abuse a poor sorrowful worshiper at the throne of grace. When we are at any time unjustly censured we have need to set a double watch before the door of our lips, that we do not recriminate, and return censure for censure. Hannah thought it enough to vindicate herself.*<sup>64</sup>

“Do not give your maidservant to faces of a daughter of worthlessness [lit., *Belial*] for from abundance of my complaint and provoked emotional state I have been speaking until now.”

1Samuel  
1:16

“Do not place your maidservant in the presence of a daughter of worthlessness [lit., *a daughter of Belial*; i.e., *a woman without character*] for I have been speaking from great complaint and a highly charged emotional state up to now.”

“Do not take me as being among the worthless women you know for I have been speaking until now in a highly charge emotional state because of my many complaints.”

<sup>64</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Sam. 1:9–18.

It is quite interesting that, at the quote of Hannah, the vocabulary changes tremendously. In this verse, we go from a very repetitive, simple vocabulary to a more complex sentence structure and much more varied vocabulary. This indicates that we are dealing with a woman who is probably much more intelligent than the writer of this portion of Scripture.<sup>65</sup> First, what others have done:

**Ancient texts:**

Masoretic Text “Do not give your maidservant to faces of a daughter of worthlessness for from abundance of my complaint and provoked emotional state I have been speaking until now.”

Septuagint “Give not your handmaid for a pestilent woman, for by reason of the abundance of my importunity I have continued [my prayer] until now.”

Significant differences: These appear to say the same thing.

**Thought-for-thought translations; paraphrases:**

The Message Don't for a minute think I'm a bad woman. It's because I'm so desperately unhappy and in such pain that I've stayed here so long.”

**Mostly literal renderings (with some occasional paraphrasing):**

JPS (Tanakh) “Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress.”

**Literal, almost word-for-word, renderings:**

NASB “Do not consider [lit., give] your maidservant as a worthless woman; for I have spoken until now out of my great concern and provocation [lit., my provocation].”

Young's Updated LT ...put not your handmaid before a daughter of worthlessness, for from the abundance of my mediation, and of my provocation, I have spoken hitherto.”

**What is the gist of this verse?** Hannah says she is not some drunken floozy, but that she is praying from a highly charged emotional state.

1Samuel 1:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אֵל or אֵלַי) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
êth (אֵת) [pronounced ayth]	generally untranslated; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

<sup>65</sup> Another option is that she is misusing the language, which, given the entirety of her quote, is not an unlikely possibility.

## 1Samuel 1:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâmâh (אָמָה) [pronounced aw-MAW]	maid, maidservant, handmaid, female servant female slave	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #519 BDB #51
lâmed (ל) (pronounced l)	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> .			
bath (בַּת) [pronounced bahth]	daughter; village	feminine singular construct	Strong's #1323 BDB #123
b <sup>o</sup> lîyyaʿal (בֹּלִיַּיָּאֵל) [pronounced b <sup>o</sup> lee-YAH- gah]	without value, worthless, ruin, good-for-nothing, unprofitable, useless, without fruit; wickedness, vileness; destruction; wicked or ungodly [men]; transliterated <i>Belial</i>	masculine singular noun; pausal form	Strong's #1100 BDB #116

**Translation:** “Do not place your maidservant in the presence of a daughter of worthlessness [lit., a daughter of *Belial*; i.e., a woman without character]... This verse begins with, literally: **Do not give your maidservant in the presence of a daughter of worthlessness**. Even easing up a bit on the literalness of the definition makes it difficult to understand exactly what she is saying. That idea is that she asks Eli not to place her or to count her within the category of women who are worthless. It may be a good idea to see what the less literal renderings did with this:

## The Less Literal Translations of 1Sam. 1:16a

CEV	“Sir, please don’t think I’m no good!”
God’s Word™	“Don’t take me to be a good-for-nothing woman.”
NAB	“Do not think your handmaid a ne’er-do-well...”
NJB	‘Do not take your servant for a worthless woman;...’
NLT	“Please don’t think I am a wicked woman!”
REB	‘Do not think me so devoid of shame, sir;...’

Clarke suggests: “If I am a drunkard, and strive by the most execrable hypocrisy [praying in the house of God] to cover my iniquity, then I am the chief of the daughters of *Belial*.” Or, “Give not your handmaid (to reproach) before the faces of the daughters of *Belial*.” [the latter is a more literal rendering].

You will note, that in general, we do not get a lot by way of revelation from the less-literal translations. However, the REB gives us the most interesting variation, and the NJB gives us probably the best idea as to how this verse was to be taken. “Don’t take me for woman of no value [or, character]!”

In the Hebrew, this is not an easy phrase to interpret literally. The gist of this phrase is easy to understand. I am not sure what this tells us about Hannah. Perhaps this was a very formal way of putting this; or, just as likely, she did not say what she wanted to say exactly right, as she was emotionally upset over this situation. I am sure that you have been in situations where you were upset or emotionally charged, and you said something and it did not come out exactly right. You don't have to repeat it and fix it, as everyone knows what you mean—but it just doesn't come out right. I think that is what has happened here.

This tells us something else. Eli is used to seeing drunken women hang out by the Tabernacle of God. Even Hannah is aware of it, as she does not want to be put into this grouping. Later on in 1Sam. 2:22, we will find out that Eli's sons were having sex with the women who served at the door of the Tabernacle. Now, if these women are going to hang out with Eli's boys and have sex with them, it is reasonable that they might drink a little as well.<sup>66</sup> Obviously, this is not a very pretty picture of what went on at the Tabernacle of God. God must deal with this situation, and He will by bringing in Samuel, Hannah's child.

Hannah explains why she should not be taken as women of little or no value in the next half of this verse.

<b>1Samuel 1:16b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, above, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
rôb (רַב) [pronounced <i>roh<sup>b</sup>v</i> ]	<i>multitude, abundance, greatness</i>	masculine singular construct	Strong's #7230 BDB #913
sîyach (שִׂיחַ) [pronounced <i>SĒE-ahkh</i> ]	<i>complaint; concern, voiced concern; communication, declaration, talk; mediation, study, contemplation</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #7879 BDB #967
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ka'âç (כַּאֲחַז) [pronounced <i>KAH-âhahs</i> ]	<i>provoking, taunting, provoked anger, a taunting provocation, highly emotional state which has been provoked; frustration</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #3708 BDB #495
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 <sup>st</sup> person singular, Piel perfect	Strong's #1696 BDB #180

<sup>66</sup> By the way, you may find it interesting that the Romans did not allow women to drink wine and that drunkenness in women was a capital crime. Pliny Natural History I. 14. c. 13.

## 1Samuel 1:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
hënnâh (הנה) [pronounced <i>HAYN-naw</i> ]	<i>hither, here</i>	adverb	Strong's #2008 BDB #244
Together, ʿad + hënnâh mean <i>thus far, hitherto, up until this time</i> .			

**Translation:** ...for I have been speaking from great complaint and a highly charged emotional state up to now.” We have here the masculine singular noun (with the 1<sup>st</sup> person singular suffix again) ka ʿas (כאֲעַס) [pronounced *KAH-gahs*], which means *provoked anger, highly emotional state which has been provoked*. This could possibly mean *frustration* as well. A literal rendering would be: “For from an abundance of my complaint and my provoked emotional state I have spoken until now.”

Her explanation is that she is in a highly animated, emotional state, but it did not come from drunkenness, because she is not some sort of a worthless woman. She has a complaint to God and it has left her in a highly charged emotional state.

This tells us a little something about Hannah. We already know that she is fairly intelligent, because her vocabulary is greater and sentence structure more complex than what we find in this narrative. Furthermore, *she* understands why Eli accuses her as he does. Most women would look at Eli and coldly say, “I beg your pardon!” as if it is obvious that they are not drunk. However, Hannah is able to quickly see things from Eli’s viewpoint, and realizes why he thinks that she is drunk. What she says deals with Eli’s perception directly. Hannah is a very perceptive and intelligent woman. She is not so caught up in her emotions as to be unable to see things from Eli’s point of view (as is the case for many women who are emotional).

**And so answered Eli and so he said, “Go to peace and Elohim of Israel will grant your petition which you have petitioned from with Him.”**

1Samuel  
1:17

**Then Eli answered and said, “Go with respect to peace and the God [Elohim] of Israel will give [or may the God of Israel grant] your request which you have requested from Him.”**

**Then Eli answered her, saying, “Go in peace and may the God of Israel will give to you that which you have petitioned from Him.”**

We, of course, get the abbreviated response of Eli. What he may have said first was: “Trust in God at all times...Pour out your heart before Him. God is a refuge for us.” (Psalm 62:8). Here is what others have done with this 17<sup>th</sup> verse:

#### Ancient texts:

##### Masoretic Text

And so answered Eli and so he said, “Go to peace and God [Elohim] of Israel will grant your petition which you have petitioned from with Him.”

##### Septuagint

And Heli answered and said to her, “Go in peace; the God of Israel will give you all your petition which you have asked of Him.”

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

CEV Eli replied, "You may go home now and stop worrying. I'm sure the God of Israel will answer your prayer."

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™ Eli replied, "Go in peace, and may the God of Israel grant your request."

**Literal, almost word-for-word, renderings:**

NASB Then Eli answered and said, "Go in peace: and may the God of Israel grant your petition that you have asked of Him."

Young's Updated LT And Eli answers and says, "Go in peace, and the God of Israel does give your petition which you have asked of Him."

**What is the gist of this verse?** Eli tells her to go in peace and that God would answer her petition.

1Samuel 1:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
ʿânâh (עָנָה) [pronounced gaw-NAWH]	to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6030 BDB #772
ʿĒlîy (עֵלִי) [pronounced gay-LEE]	transliterated <i>Eli</i>	masculine proper noun	Strong's #5941 BDB #750
wa (or va) (ו) [pronounced wah]	and so, and then, then, and	wâw consecutive	No Strong's # BDB #253
ʿâmar (אָמַר) [pronounced aw-MARH]	to say, to speak, to utter; to say [to oneself], to think	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	go, come, depart, walk; advance	2 <sup>nd</sup> person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
lâmed (ל) [pronounced l <sup>h</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
Additional meanings of the lâmed preposition: <i>with reference to, as to, with regards to, belonging to.</i>			
shâlôwm (שְׁלוֹמ) [pronounced shaw-LOHM]	completeness, soundness, welfare, peace, safe, secure, tranquil, undisturbed, unagitated	masculine singular noun	Strong's #7965 BDB #1022

**Translation:** Then Eli answered and said, "Go with respect to peace... Eli obviously backs off on what he has accused Hannah of. It is clear that by talking to her for a minute that she is not some drunken woman who is wandering about the Tabernacle of God. The *go in peace* is not a polite way to get rid of her; their conversation is completed and she is going to get what she is praying for (Eli apparently does not know the specifics of her request).

## 1Samuel 1:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yisʿrâʿêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
ʿêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh <sup>e</sup> ʿêlâh (שְׁאֵלָה) [pronounced <i>shay-LAW</i> ]	<i>a petition, a request, a thing asked for</i>	feminine singular noun with a 2 <sup>nd</sup> person feminine plural suffix	Strong's #7596 BDB #982
ʿăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
shâʿal (שָׁאַל) [pronounced <i>shaw-AHL</i> ]	<i>to ask [petition, request, inquire]; to demand; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	2 <sup>nd</sup> person feminine singular, Qal perfect	Strong's #7592 BDB #981
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
ʿîm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5973 BDB #767

Together, these prepositions mean: *from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.*

**Translation:** ...and the God of Israel will give [or, may the God of Israel grant] your request which you have requested from Him.” Our literal translation is: “...and [the] God of Israel will give your petition which you have petitioned from with Him.” The double preposition indicates that she requested this *from* God and she requested it while being *with* Him.

When an ill woman approached Jesus while he was walking and touched His garment in hopes of being cured of a twelve year illness, He said to her, “Daughter, your faith has made you well. Go in peace, and be healed of your affliction.” (Mark 5:34). Along the same lines, David wrote: May Y<sup>e</sup>howah answer you in the day of trouble...May He

grant you your heart's desire and fulfill your purpose. Let us sing for joy over your victory and in the name of our God, we will set up our banners. May Y<sup>e</sup>howah fulfill all your petitions. Deliver us, O Y<sup>e</sup>howah. May the King answer us in the day we call (Psalm 20:1a, 4–5, 9).

This is an interesting situation. Eli *seems* to have taken a position of great authority here. Hannah has said very little with respect to her actual request. Eli, therefore, has no idea what she has requested, yet he grants her this petition from his position as a judge and High Priest. What made him grant this request is a matter of speculation at best. Keil and Delitzsch claim that he was simply stating a wish or desire on his own part; which is stated with a jussive, and, since there is no difference between most jussive's and the imperfect tense, we don't know which it actually is. I would guess that the difference would be in the inflection of the voice, which we do not have. Therefore, it is reasonable to interpret this as **"...and may the God of Israel grant your petition that you have made to Him."** (and you will notice that many different translators did just that). However, what is important is how Hannah responded to what he said. That gives us a better feel for the sense of what Eli said. We will see in the next verse that this is all Hannah needed to hear. She heard this and her appetite returned and she was no longer sad. So, even if she took it as Eli's expression of a wish or a desire, this was good enough. If the High Priest agrees with her prayer as they stood at the Tent of God, then she could not ask for a greater sign that God had heard and would very likely grant her request.

We have an interesting situation here. Who knows what Eli is actually thinking? This might be to him just a thing which he often says and he might be saying this as filled with God the Holy Spirit (I would guess, given his position and subsequent acts in this book, that Eli could be assumed to have the Holy Spirit).<sup>67</sup> In any case, what he said, combined with his authoritative position, was good enough for Hannah, and she obviously had faith in what he said. Recall the authority that our Lord gave His disciples: **"Point of doctrine: whatever you bind on earth will have been bound in heaven; and whatever you untie on earth will have been untied in heaven."** (Matt. 18:18). Eli, being a man of God, with his position, did have a great deal of authority. He did have an *in* with God. When he chose to say this, no matter how perfunctory his words were (and we really don't know), what he said was taken in heaven with great seriousness. Hannah recognized his authority and his direct tie to God, and believed that, if she prayed, and he asked that her prayer be granted her, that this was as much as she could do. There was nothing else which could be done. What's another way to explain this? (1) She has confidence that her request will be granted or, (2) she has gone as high as she could possibly go in the realm of human authority as related to God's authority. If her request is not granted, there is pretty much nothing else she can do or expect. One of the great feelings of relief or unburdening is when you have done as much as you can do, and the rest is completely in God's hands. This is where she is. There is no other man on this earth that she could go to with her request (actually, she did not go to Eli). But there is no other man on earth whose response to her fervent prayer would be more favorable or influential. She's standing next to the greatest spiritual authority of her day, at the Tent of God before our Lord Jesus Christ. She no longer has a reason to continue her prayer; she can now rest in God.

As believers in the Church Age, it is actually easier for us. When we go to God in prayer, we are going to the Highest authority. There is no higher authority. We obviously need to be filled with God the Holy Spirit, which is gained by our personal confession of sins to Him. Once we petition the Lord, then we can do as Hannah does—it is up to God and she can rest in that. Does she believe that her prayer will be answered? Probably. Does this change the principal? Not at all. When we go to God, in fellowship, with our prayer requests, there is no higher authority. And, unlike what we find here, we do not need a pastor teacher, a very spiritual friend, a so-called priest (actually, all believers are priests), a missionary, or anyone else to bless our prayer (however, there is strength in praying with another).

One additional point of application: Hannah is standing with the legitimate High Priest. There can be no confusion as to the authenticity of his office and position. Does she confess her sins to him in private? Does she confess her sins to him at all? No and no. Does Eli suggest that she confess her sins to him? No. Does she somehow go through him to get to God? Again, no. At the first, she is standing by herself and praying directly to God and Eli is sitting off somewhere observing her prayer (which he misinterprets as drunkenness). My point? You do not, as a believer, need to go to someone else in order to name your sins to God and to have your fellowship with God

<sup>67</sup> And I don't mean in some goofy, holy roller way.

restored. That is a lie from the pit of hell. If you think that you cannot regain your fellowship unless you hop in your car, drive over to some building and talk to a priest in order to have your sins forgiven and fellowship restored, then you have been deceived. When you go to all of the trouble, you are performing *works*, and Jesus Christ already paid for our sins—He has done all of the work. Furthermore, having you locate a priest in order to confess your sins is Satan’s way of keeping you out of fellowship for as long as possible. When you sin, then that is the time at which you name your sin to God. Don’t wait a month, or a week or even a few minutes. There is no need for that.

**Application:** One of the great things about the Word of God is there is application everywhere. Once His Word has been properly interpreted, then you can find in almost any chapter (and often, many times per chapter) real life application. If you can’t, that means that you aren’t mining deep enough. Generally speaking, the typical believer stands before a mine with a tea spoon—the results are not going to be that noteworthy. It is your pastor teacher who does the mining and hands you the nuggets of gold and silver. He has all of the equipment. You don’t have to work for it; you simply go to him and he does the digging. You say, your pastor teacher doesn’t? Then you are listening to the wrong pastor teacher.

<p><b>And so she said, “Finds, your maidservant, grace in your [two] eyes.” And so went the woman to her way and so she ate and her faces were not to her a continuance.</b></p>	<p>1Samuel 1:18</p>	<p><b>So she said, “Your maidservant has found grace in your eyes.” Then she went her way and ate, and her [sad] countenance was not continued to her.</b></p>
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**So she said, “Your maidservant has found grace in your eyes.” Then she went on her way and ate, and her face was no longer sad.**

The end of this verse is moderately difficult to translate (comparatively speaking—so far, nothing in this chapter has been that difficult, apart from a couple of minor items). Here is what others have done with the verse:

**Ancient texts:**

Masoretic Text	And so she said, “Finds, your maidservant, grace in your [two] eyes.” And so went the woman to her way and so she ate and her faces were not to her a continuance.
Peshitta	And she said, “Let your maidservant find grace in your sight.” So the woman went her way, and her countenance was no more sad.
Septuagint	And she said, “Your handmaiden has found grace in your eyes.” And the woman went her way, and entered into her lodging and ate and drank with her husband, and her countenance was no more sad.

Significant differences: Notice that the Septuagint has some additional text. The Peshitta does not mention that the woman ate; the Latin and Hebrew are almost identical.<sup>68</sup>

**Thought-for-thought translations; paraphrases:**

CEV	"Sir, thank you for being so kind to me," Hannah said. Then she left, and after eating something, she felt much better.
The Message	"Think well of me--and pray for me!" she said, and went her way. Then she ate heartily, her face radiant.

**Mostly literal renderings (with some occasional paraphrasing):**

<sup>68</sup> Again, recall that the MT, Vulgate and Peshitta all come from the same family of texts; therefore, we should expect them to all agree and for them to be occasionally different from the LXX, which comes from a different family of texts.

*God's Word™* "May you continue to be kind to me," she said. Then the woman went her way and ate. She was no longer sad.

*NIV* She said, "May your servant find favor in your eyes." Then she went her way and ate something, and her face was no longer downcast.

**Literal, almost word-for-word, renderings:**

*NASB* And she said, "Let your maidservant find favor in your sight." So the woman went her way and ate, and her face was no longer sad.

*NRSV* And she said, "Let your servant find favor in your sight." Then the woman went to her quarters, ate and drank with her husband, and her countenance was sad no longer.

*Young's Updated LT* And she says, "Let your handmaid find grace in your eyes;" and the woman goes on her way, and eats, and her countenance has not been sad for it any more.

**What is the gist of this verse?** Hannah seems to thank him for being gracious, and then she leaves to eat with her husband and she is no longer sad.

In reading these translations, you should have noticed two things (1) this woman is eating (and drinking?) again and (2) the Septuagint is significantly different from the Hebrew. The latter, again, is odd, as this is one of the easiest books of the Bible, so far, to translate. There is little reason to be clever, to insert one's own interpretation, or add a few words here and there to make the translation easier for others to understand. Most of the time, a simple word-for-word rendering makes this chapter abundantly clear; and, if a translation into the English is easily rendered, then certainly that would be the case for the Greek. Again, the suggestion is that the translators of the Septuagint operated from a text which was slightly different (and apparently more detailed) from the Hebrew text which we have. Since this was the first ever translation, we may assume that textual criticism would be in its infancy, if even born. It would be a reasonable thought that they chose the longest version of any passage, if they had more than one text to go by. It is also possible that, given the age of the manuscripts at various times, that certain words and phrases were rendered unreadable and therefore dropped out by the copyists, rather than inserting one's own guess as to what went here or there. Luckily, throughout this chapter, there are few instances of either adding back in what the Septuagint has, or leaving it out, which material affects our understanding and interpretation of any given passage.

Now, what I find interesting is that the woman is said to have been eating and drinking prior to her visit to the Tent of God; and she leaves, relieved, and eats and drinks again. What does this suggest to me? It tells me that Eli, a man quite devoted to eating and drinking, wrote this portion of Scripture (or recounted this story to Samuel, who wrote it down). Now, I am writing this prior to writing the introduction and prior to reading what others have thought concerning this portion of Scripture. I am a big fan of several **consecutive** authors writing certain portions of Scripture, e.g., Genesis or Samuel or Kings (however, I think that Chronicles was written after the fact by one or two men who compiled the information from various sources). The portion of time covered in Genesis and Samuel is far beyond any one person's lifetime; and given that Eli, for forty years, was the spiritual authority of Israel, his writing these particular events (which would have been observed by no one else, necessarily) seems reasonable. Another very reasonable alternative is that this is what Eli had been telling Samuel (who is to be the son of Hannah by all of this) his life story up until then and how he came to find himself being raised in the Tent of God. He told Samuel of his origins, his mother, his mother's vow; and Samuel eventually wrote all of this down.

Now, a reasonable question is, *so what if Eli wrote this portion of Scripture; why are we told that the woman went her way and ate?* That is, certainly this may suggest Eli's authorship, at least indirectly (he most certainly told this story to a young Samuel many times); but this is not enough reason to include this phrase is it? Mentioning that Hannah went and ate indicates that this matter had been settled in her mind. That is, she had faith that God would bring it to pass. Therefore, she was no longer emotionally wrought, and she could eat. The fact that she was able to leave the Tent of God and then go have a meal, given her strong emotional state at that time, indicates that she believed in God and she believed that God would answer her petition. Barnes: *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.<sup>69</sup> And you know damn well the Elkanah gave her the end slice of the sacrifice again, but this time she ate it with a smile.

### 1Samuel 1:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
mâtsâʾ (מָצְאָה) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #4672 BDB #592
shiph <sup>e</sup> châh (שִׁפְחָה) [pronounced shif-KHAW]	<i>maid, maid-servant, household servant</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8198 BDB #1046
chên (חֵן) [pronounced khayn]	<i>grace, favor, blessing</i>	masculine singular noun	Strong's #2580 BDB #336
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿayin (עֵינַי) [pronounced GAH-yin]	<i>eyes, two eyes, literal eye(s), spiritual eyes</i>	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

**Translation:** So she said, “Your maidservant has found grace in your eyes.” We begin with the 3<sup>rd</sup> person feminine singular, Qal imperfect of mâtsâʾ (מָצְאָה) [pronounced maw-TSAW], which means *to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover*. The subject of the verb is *maidservant*—Hannah is speaking of herself in the 3<sup>rd</sup> person. What she asks to discover or to find is the masculine singular noun chêk (חֵן) [pronounced cake], which means *grace, favor, blessing*. Then we have *in your [two] eyes*, which gives us: **And so she said, “Your maidservant discovers grace in your eyes.”** There is nothing in the form of the verb to indicate that this should read, “Let your maidservant find grace in your eyes.”

### 1Samuel 1:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>to go, to come, to depart, to walk; to advance</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

<sup>69</sup> Barnes' Notes; 1Samuel to Esther; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 7.

## 1Samuel 1:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîshshâh (הַשְּׂחָה) [pronounced eesh-SHAWH]	woman, wife	feminine singular noun with the definite article	Strong's #802 BDB #61
lâmed (ל) [pronounced lʰ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
derek° (דֶּרֶךְ) [pronounced DEH-rek°]	way, distance, road, journey, manner, course	masculine singular construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1870 BDB #202

The LXX adds *and enters into her lodging [or, dining area]...*

**Translation:** *Then she went her way...* Then we have *and so the woman went...* The word for *woman* is the same word used for *wife* in v. 2. *Went* is a Qal imperfect. Then we have the lâmed preposition followed by the masculine singular noun *way, path, road* (with a 3<sup>rd</sup> person feminine singular suffix).

## 1Samuel 1:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
ʾâkal (אָכַל) [pronounced aw-KAHL]	to eat; to devour, to consume, to destroy	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #398 BDB #37

The LXX adds *...and drinks with her husband.*

**Translation:** *...and ate,...* Apparently, she barely picked at her food before; however, now her appetite was back, and she eats a normal portion of food. In the LXX, she is said to eat and drink with her husband. Given what follows, I am thinking that they simply had a romantic dinner with one another.

## 1Samuel 1:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w° (or v°) (וּ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular); with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6440 BDB #815

## 1Samuel 1:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (אֵל or אֵל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1961 BDB #224
In the Greek, this is the verb συνεπεσεν (which I assume is the 3 <sup>rd</sup> person singular, Aorist active indicative of συνεπέω), which verb I do not have a definition for.			
lâmed (ל) [pronounced l']	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #510
ôwd (וְעַד) [pronounced ôhd]	<i>still, yet, again, besides, in addition to, even yet</i>	adverb with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #5750 BDB #728

**Translation:** ...and her [sad] countenance was not continued to her. Here, we have the masculine plural noun *faces* (3<sup>rd</sup> person feminine singular suffix again), followed by a negative and the 3<sup>rd</sup> person Qal perfect of *to be* (*faces* would be the subject of the verb). The Hebrew always refers to an individual's face in the plural. Then we have *to her* and the adverb ôwd (וְעַד) [pronounced ôhd], which means *still, yet, again, besides, in addition to, even yet*. It is a word which acts as both an adverb and as a substantive. It carries the idea of continuation. As a noun, it might be rendered *a continuation*. This gives us: **And so the woman went to her way and so she ate [and drank with her husband] and her face was not to her a continuation.** She had a particular countenance, or facial expression, coming to the Tent of God, one which had been with her for a long time, given her sadness over not being able to bear a child and the ridicule heaped on her by Peninnah. This particular expression no longer continued, meaning that she believed Eli when he told her that her request would be granted.<sup>70</sup> Many of your Bibles, at this point, will reference Job 9:27, which contains a similar phrase. The idea is, of course, that she was sad, and now she is no longer; and this is seen in her face. This is probably an ancient colloquialism which a word-for-word rendering does not quite convey. As we found in the first part of v. 16, we may have a difficult time translating this correctly; however, the gist of v. 18c is easy to ascertain.

The Treasury of Scriptural Knowledge suggests several apropos verses to us<sup>71</sup>: Eccles. 9:7: **Go, eat your bread in joy, and drink your wine with a merry heart, for God has already approved what you do.** John 16:24: **Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full.** Rom. 15:13: **May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.** Phi. 4:6–7: **Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus.**

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<sup>70</sup> The footnote of the NRSV tells us that the meaning of the end of this verse in the Hebrew is uncertain (I mention that, just in case you were not overly enthralled by my interpretation).

<sup>71</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Sam. 1:18.

## Samuel Is Born to Hannah

And so they arose early in the morning and so they [made themselves] bow low to faces of Y<sup>e</sup>howah. And so they returned and so they came unto their house the Ramah-ward and so knew Elkanah Hannah, his woman. And so remembered her Y<sup>e</sup>howah.

1Samuel  
1:19

Then they arose early in the morning and bowed before Y<sup>e</sup>howah. They returned and came to their house in Ramah. Then Elkanah knew his wife Hannah [intimately and on several occasions] and Y<sup>e</sup>howah remembered her.

Then the Elkanah father got up early the next morning and worshipped Jehovah before leaving. They returned to their house, which was in Ramah. Elkanah had sexual relations with his wife Hannah and Jehovah remembered her prayer.

Here we have God's response to her prayer and Eli's guarantee of her prayer request being granted. Here is what other's have done:

### Ancient texts:

Masoretic Text      And so they arose early in the morning and so they [made themselves] bow low to faces of Y<sup>e</sup>howah. And so they returned and so they came unto their house the Ramah-ward and so knew Elkanah Hannah, his woman. And so remembered her Y<sup>e</sup>howah.

Peshitta      And they rose up early in the morning and worshipped before the LORD, and returned and came to their house at Ramtha; and Hilkanah knew Hannah his wife; and the LORD remembered her.

Septuagint      And they rose early in the morning and worshiped the Lord, and they went their way. And Helkana went into his house at Armathaim and he knew his wife Anna; and the Lord remembered her and she conceived.

Significant differences:      The Aramaic, Latin and Hebrew are all in agreement. The Septuagint does not mention a return and it adds that she conceived (which is found in the Hebrew in the next verse). All in all, there are no significant differences.

### Thought-for-thought translations; paraphrases:

CEV      Elkanah and his family got up early the next morning and worshiped the LORD. Then they went back home to Ramah. Later the LORD blessed Elkanah and Hannah.

The Message      Up before dawn, they worshiped GOD and returned home to Ramah. Elkanah slept with Hannah his wife, and GOD began making the necessary arrangements in response to what she had asked.

### Mostly literal renderings (with some occasional paraphrasing):

God's Word™      Early in the morning Elkanah and his family got up and worshiped in front of the LORD. Then they returned home to Ramah. Elkanah made love to his wife Hannah, and the LORD remembered her.

### Literal, almost word-for-word, renderings:

NASB      Then they arose early in the morning and worshiped before the Lord, and returned again to their house in Ramah. And Elkanah had relations [lit., knew] his wife, and the Lord remembered her.

## Young's Updated LT

And they rise early in the morning, and bow themselves before Jehovah, and turn back, and come in unto their house in Ramah, and Elkanah knows Hannah his wife, and Jehovah remembers her;...

**What is the gist of this verse?** Elkanah and Hannah get up early the next morning (along with the second wife) and they worship before God, and then return to their home in Ramah. Elkanah and Hannah have relations, and Jehovah remembers her prayer.

Before we begin the exegesis, I want you to notice how many times we find the wâw consecutive in this verse. One of the very odds things up until this point is, there have been very few wâw consecutives (in a narrative, we generally expect one or two in every verse—we average one or fewer per verse between vv. 1–13). In this verse alone, we have six wâw consecutives. This is known as a polysyndeton, which means *many and's*.<sup>72</sup> Having no *and's* and having many *and's* grabs our attention. It is one way the writer can communicate to us. In 1Sam. 1:1–18, life for Hannah sort of just plods along, slowly, and almost without purpose. Each day to her is not a new blessing but another day to grieve her barren womb. However, at the promise made by Eli, as a representative and intermediary of God, Hannah's life suddenly picks up speed and dashes quickly toward the day that she will give birth to Samuel. Her life has changed; it no longer plods; it no longer lacks purpose or direction. All of this is communicated to us with the number of wâw consecutives which we find in this verse (many) and previous to this verse (few).

## 1Samuel 1:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
shâkam (שָׁכַם) [pronounced shaw-KAHM]	<i>to start, to rise, to rise early, to make an early start; morning (in the Hiphil infinitive absolute)</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #7925 BDB #1014
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

**Translation:** *Then they arose early in the morning...* There is no mention of tension; Hannah does not have to drag herself out of bed in order to make the trip home. In fact, she can hardly wait to get home, as she will make love with her husband and they will have a child.

## 1Samuel 1:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253

<sup>72</sup> *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 208.

## 1Samuel 1:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) (pronounced l)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*.

**Translation:** ...and bowed before Y<sup>e</sup>howah. In the Hithpael (which is the reflexive intensive) imperfect, it means they *make themselves bow low*. Then we have *to faces of Y<sup>e</sup>howah*, which gives us: *And so they arose early in the morning and so they made themselves bow low before faces of Y<sup>e</sup>howah*. It is reasonable to simply translate this, *and they worshiped Jehovah* or *they worshiped before Jehovah* (which is what several translations did, including the LXX).

## 1Samuel 1:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7725 BDB #996

**Translation:** They returned... This is not found in the Greek, which is surprising, as the Greek is the lengthier text in this chapter. We should expect to find this expressed, that they returned home—however, there is enough found in the LXX so that it does not feel as though the text was edited at this point.

## 1Samuel 1:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בָּוֵא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97

## 1Samuel 1:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿel (לָא) [pronounced eɪ]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, household, habitation as well as inward</i>	masculine singular noun, with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1004 BDB #108
Râmâth (רָמַת) [pronounced raw-MAWTH]	<i>height, high place; transliterated Ramah</i>	feminine noun used primarily as a proper noun; with the directional hê	Strong's #7413 BDB #928

Also spelled Râmâh (רָמָה) [pronounced raw-MAW].

**Translation:** ...and came to their house in Ramah. We have here the definite article, the proper noun *Ramah*, and affixed to the noun is the hê locale, which often indicates direction of the verb and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* We can also indicate the existence of the hê directional by affixing the suffix *ward* to the noun (which is the most literal rendering) or by supplying the prepositions *to* or *toward*. The implication may be that they do not live exactly in the town of Ramah, but on the outskirts. This gives us: **And so they returned and so they came unto their house toward the Ramah.** The easiest way to deal with this is to simply put *in Ramah*, but that is not exactly word-for-word correct. This is the same as Ramathaim of the Zophim, which we found in v. 1. Since we have gotten the complete name of the city in v. 1 (which completely identifies it for the reader), here we simply have the abbreviated version.

## 1Samuel 1:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
yâdaʿ (יָדָעַ) [pronounced yaw-DAHḤ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3045 BDB #393
ʿEl <sup>e</sup> qânâh (אֱלֹקָנָה) [pronounced eɪ <sup>e</sup> -kaw-NAW]	<i>God has created or God has taken possession of; it is transliterated Elkanah</i>	Masculine singular proper noun	Strong's #511 BDB #46
ʿêth (אֵת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Channâh (חַנָּה) [pronounced khahn-NAW]	<i>grace with a feminine (ah) ending; it is transliterated Hannah</i>	feminine singular proper noun	Strong's #2584 BDB #336

## 1Samuel 1:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîshshâh (הַשִּׁשְׁחָה) [pronounced eesh-SHAWH]	woman, wife	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #802 BDB #61

**Translation:** [Then Elkanah knew his wife Hannah](#) [intimately and on several occasions]... Then we have another wâw consecutive (there are six in this verse alone) followed by the 3<sup>rd</sup> person masculine singular, Qal imperfect of yâda' (יָדָעַ) [pronounced yaw-DAHĠ], which means *to know*. Here, it is a euphemism for sexual relations. The interesting aspect of this verb is the imperfect tense. It is implied that they had sex quite a number of times. The subject of the verb is *Elkanah* and the object of the verb is *Hannah his wife*.

I want you to understand what is happening here—at least the psychological aspect. Hannah is clearly Elkanah's favorite wife; he clearly loves her. However, her increased sadness, particularly after their worship in Shiloh, made the sex life increasingly rare. The very means by which she would have had children would have decreased over the years, not simply due to familiarity, but also because of Hannah's emotional state. She was not happy; and even if she chose to have sexual relations with Elkanah, the experience was not satisfactory because of the way she felt. This time, she is returning with a whole new attitude. She is happy, almost giddy, which, obviously, makes for a wonderful sexual relationship. Therefore, she and her husband had sexual relations many times, and it was some of the best sex of their lives.

Hannah...and her husband had...some of the best sex of their lives.

## 1Samuel 1:19f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, then	wâw consecutive	No Strong's # BDB #253
zâkar (זָכַר) [pronounced zaw-KAHR]	to remember, to recall, to call to mind	3 <sup>rd</sup> person masculine singular, Qal imperfect with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #2142 BDB #269
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

In the Greek, we have the additional phrase [and she conceived](#).

**Translation:** [...and Y<sup>e</sup>howah remembered her](#). Then we have another wâw consecutive, followed by another Qal imperfect of *to remember*, the subject of which is *Y<sup>e</sup>howah*. The imperfect action, again, does not view this action as a completed action, but as a process or an ongoing thing. This gives us: [And so Elkanah knew Hannah and so Y<sup>e</sup>howah remembered her](#). Now, quite obviously, God had not forgotten Hannah and then suddenly remembered and decided to do something about it. God does not have a huge set of post-it notes stuck to the monitor of a huge computer that He refers to now and again, in order to take care of this or that problem, or to honor this or that promise. The use of the word *remember* is called an anthropopathism, which ascribes to God human emotions

and thoughts which He does not actually possess. God does not forget; nor does He lose track of any aspect of our lives, no matter how trivial. However, from Hannah's standpoint, it appeared as though God had forgotten her, and hence the expression *and so Y<sup>e</sup>howah remembered her* (we find this expression similarly used in Gen. 8:130:22).

You will note that, in the Greek, one additional phrase was added—that she conceived. One of the unusual themes found throughout Scripture, at least in the Old Testament, is the desire of various women for children who go barren for years. They pray to God and God grants them this request. Most of the time, they are in the line of our Lord.

### Barren Women Who Have Prayed to God for a Child

1. The most famous case is that of Abram and Sarai. God had promised Abram a son. Furthermore, God promised Abram that his descendants would be like the stars in the sky or the sand of the sea (Gen. 15:1–5). From this promise came the most quoted of the Old Testament verses: *And Abram believed in Jehovah and He credited it to his account as righteousness* (Gen. 15:6). Now, God said nothing about who the mother was to be (at first), so, after some time passes, Sarai, Abram's wife, suggests that he take her personal servant, Hagar, as his mistress and raise up a child through her. This is adultery. It does not matter that Sarai instigated the relationship—it is still adultery, and God does not fulfill His promises through sin. The union of Abram and Hagar, and the resultant child, became a source of intense hatred of Sarai against Hagar. Even though God had not specifically forbidden this, it does not take a genius to realize that when you bring another woman under the same roof as a second wife and sexual partner, a happy household is not the result. A reasonable case could be made from this passage, by the way, that utilizing a surrogate mother is not necessarily God's choice for a childless couple. Because of this, God put the fulfillment of His promise to Abram on the shelf for 13 years (Abram sired Ishmael at age 86; he was 99 when God spoke to him again—Gen. 16:16–17:1). God again speaks to Abram, renames him Abraham, and tells him that he will have a son by Sarai (then renamed *Sarah*), and that he would be the father of many kings. Isaac was born to Abraham and Sarah a year later (Gen. 21:1–5). One of the very important things that we can get from this passage is that God put His promise to Abram on the shelf temporarily because Abram and Sarai tried to fulfill God's promise through their own efforts. After Hagar and Ishmael left Abraham's household, then God tested Abraham's faith by asking Abraham to sacrifice his son to God, which resulted in a marvelous analogy to the cross (Gen. 21:9–22:18).
2. There is less Biblical information concerning Isaac and his wife Rebekah. However, for the first portion of their marriage, Rebekah was barren and they both prayed to God for her to be able to conceive and bear a child. She eventually bore twins (Gen. 25:20–22).
3. God has a timetable which is perfect and we ought to acknowledge that and go with it. One of Isaac's sons, Jacob, married two women. The first was a marriage that he was tricked into (Leah, the older sister of the woman he loved); and the second was to the woman that he loved, Rachel. Rachel did not bear children immediately, but Jacob had sired several children through Leah. So, Jacob was then coaxed into impregnating the maids of Leah and Rachel. The idea was originally Rachel's—Jacob would impregnate her person servant and the child born would be considered the child of Jacob and Rachel (again, the concept of a surrogate mother comes to mind). The result was that Jacob had a lot of kids before he impregnated Rachel. Now, here is what you need to grasp: Rachel died giving birth to her second child. The longer that she remained barren, the longer that Jacob could spend with her. Jacob loved Rachel and her barrenness was not a curse, but it is what kept her alive. If Jacob and Rachel had any sense, they would have prayed for Rachel to remain childless until she was a hundred or so (see Gen. 30:22–24 35:16–19). You might be concerned about God's promises—well, God's promises are going to be fulfilled regardless. Had Jacob believed God's Word and gone along with God's program, God would have fulfilled His promises to Abraham, Isaac and to Jacob, without any of them trying out their own schemes or the schemes of their wives). You may wonder then, *but isn't this where all of the children of Israel came from—from Jacob's 12 children?* Of course; God works all things together for good.
4. Finally, in our passage, we have Hannah, who has prayed to God for a son, and promised God that this son would be given over to Him for lifelong service. The result was Samuel, who was a great judge and ruler over Israel. He installed the first king Saul, who was the people's choice, and later ordained David, who was

### Barren Women Who Have Prayed to God for a Child

God's choice and in the line of the humanity of Jesus. The birth of the nation Israel is dependent upon the lifelong dedication of a great man, Samuel. Samuel was born out of a childless union. He was raised by a Godly man who apparently did a really crappy job with his first two kids. This unique combination of environment and genetics resulted in one of the greatest men of Israel—a man who may be underrated in our time, but whose name has been given to millions upon millions of boys as a memorial to his greatness and his importance to the birth of the nation Israel.

Now, you will note in all of these cases, the child eventually born was a child of great importance in the line of our Lord, either directly or indirectly. Samuel, you might say, is in the spiritual line of Jesus.

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And so he [or, *it*] was to a circuit [or, *revolution*] of days and so conceived Hannah and so she bore a son and so she called his name Samuel, "For from Y<sup>e</sup>howah, I have asked him."

1 Samuel  
1:20

So, in the course of time, that Hannah conceived and bore a son. She called his name *Samuel*, for she said, "From Y<sup>e</sup>howah I have petitioned him."

Then in happened in due time that Hannah conceived and bore a son. She named him *Samuel*, explaining, "I petitioned him from Jehovah."

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text

And so he [or, *it*] was to a circuit [or, *revolution*] of days and so conceived Hannah and so she bore a son and so she called his name Samuel, "For from Yehowah, I have asked him."

##### Septuagint

And it came to pass when the time was come, that she brought forth a son, and called his name Samuel, and said, "Because I asked him of the Lord God of [the] Sabbath."

#### Significant differences:

In the Septuagint, Hannah's conception is mentioned in the previous verse. Other than that, there is no significant difference between the Greek and Hebrew.

#### Thought-for-thought translations; paraphrases:

##### CEV

...with a son. She named him Samuel because she had asked the LORD for him.

##### The Message

Before the year was out, Hannah had conceived and given birth to a son. She named him Samuel, explaining, "I asked GOD for him."

#### Mostly literal renderings (with some occasional paraphrasing):

##### God's Word™

Hannah became pregnant and gave birth to a son. She named him Samuel [God Hears], because she said, "I asked the LORD for him."

#### Literal, almost word-for-word, renderings:

##### NASB

And it came about in due time [lit., *at the circuit of the days*], after Hannah had conceived, that she gave birth to a son; and she named him Samuel, saying, "Because I have asked him of the Lord."

Young's Updated LT

...and it comes to pass, at the revolution of the days, that Hannah conceives, and bears a son, and calls his name Samuel, "for, from Jehovah I have asked him."

**What is the gist of this verse?** After the proper amount of time passes, Hannah conceives and has a son whom she names Samuel (which means *asked of God*).

1Samuel 1:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) (pronounced l) <sup>9</sup>	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
t <sup>e</sup> qûwphâh (תְּקוּפָה) [pronounced t <sup>e</sup> koo-FAW]	<i>a circuit, an orbit, a course, a revolution, a coming round; a coming about, a return [of the seasons or of a year]</i>	feminine plural construct	Strong's #8622 BDB #880
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with a definite article	Strong's #3117 BDB #398

That the plural of *days* often refers to a year can be seen in Lev. 25:29 1Sam. 1:3, 20 2:19.

**Translation:** *So, in the course of time...* Here, we have some minor differences between the Greek and the Hebrew (the phrase with the word *conceived* was relocated in v. 19 in the Septuagint). However, we will stay with the Hebrew. We begin with, literally, *and so he was*, which can be legitimately rendered *and so it came to pass*. It is like saying, *and so the following event (s) transpired* without making a big deal out of it. Then we have the lâmed preposition and the feminine plural construct of t<sup>e</sup>qûwphâh (תְּקוּפָה) [pronounced t<sup>e</sup>koo-FAW], which means *a circuit, an orbit, a course, a revolution, a coming round*. Barnes gives the meanings *a coming about, a return, as the seasons or the year would be spoken of*. This is followed by *the days*, giving us: *And so it was for a return [or, revolution] of the days...* However, this is rather cumbersome, so let me offer you some of the less literal renderings: *and it came about in due time* (NASB); *and it proceeded to be in due time* (Owen); *So, in the course of time* (NIV); *...and, at the end of her term...* (NAB); and, *...and, in due course...* (NJB). The NIV (*in the course of time*) actually gives us one of the better renderings, which is at once moderately literal, yet is easy to understand. However, the actual sense, *the revolution of days*, given the revolution of the earth being tied directly to our concept of time, is at once very lyrical, and at the same time, a very accurate statement, one that seems to come before its own time.

Why do we have a statement like this? The idea is, Hannah did not show up to Shiloh pregnant. She became pregnant after time passed.

## 1Samuel 1:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
hârâh (הָרָה) [pronounced <i>haw-RAW</i> ],	<i>to conceive, to become pregnant, to be with child</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #2029 BDB #247
Channâh (חַנָּה) [pronounced <i>khahn-NAW</i> ]	<i>grace with a feminine (ah) ending; it is transliterated Hannah</i>	feminine singular proper noun	Strong's #2584 BDB #336
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i> ]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #3205 BDB #408
bên (בֵּן) [pronounced <i>bane</i> ]	<i>son, descendant</i>	masculine singular noun	Strong's #1121 BDB #119

**Translation:** ...that Hannah conceived and bore a son. God delivers on His promises. Hannah not only becomes pregnant, but she gives birth to a son.

## 1Samuel 1:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i> ]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #7121 BDB #894
This is a homonym; the other qârâ' means <i>to encounter, to befall, to meet, to assemble</i> .			
êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8034 BDB #1027
Sh <sup>e</sup> mûw'êl (שְׁמוּאֵל) [pronounced <i>sh<sup>e</sup>-moo-ALE</i> ]	which means <i>heard of El [God]</i> ; it is transliterated <i>Samuel</i>	proper masculine noun	Strong's #8050 BDB #1028

**Translation:** She called his name Samuel,... We come to Samuel's name, which is Sh<sup>e</sup>mûw'êl (שְׁמוּאֵל) [pronounced *sh<sup>e</sup>-moo-ALE*], which many say means either *his name is El [God]* or *the name of El [God]*. Wrong! And what's more, it tells us in this verse what his name means. McGee correctly tells us that *Samuel* means *heard*

of God, which makes more sense, and is a reasonable interpretation of the Hebrew, as *to hear* has the *sîym mem* base. Shâma (שׁמַע) [pronounced *shaw-MAHÇ*] means *to listen, to hear*. ʿêl (אֱלֹהִים) [pronounced *ALE*], means *God*. When these are put together, they mean *God has heard*, which makes a lot more sense than *the name of God*.<sup>73</sup>

### 1Samuel 1:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
min (מִן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
shâ`al (שָׁאַל) [pronounced <i>shaw-AHL</i> ]	<i>to ask [petition, request, inquire]; to demand; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	1 <sup>st</sup> person singular, Qal perfect, with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7592 BDB #981

**Translation:** ...for [she said], “From Y<sup>e</sup>howah I have petitioned him.” Then we have Hannah’s explanation as to why she named him *Samuel*. We then have the explanatory particle *kîy* (*for, then, when*), the *mîn* preposition (*from, off*), the proper name of God, and the 1<sup>st</sup> person singular, 3<sup>rd</sup> person masculine singular suffix, Qal perfect of *shâ`al* (שָׁאַל) [pronounced *shaw-AHL*] again (*to ask, to petition, to request, to inquire, to question, to interrogate*). ...for, from Y<sup>e</sup>howah I have petitioned him [which refers, of course, to Samuel]. The 1<sup>st</sup> person subject of the verb means that Hannah is speaking, explaining her choice. Now, how anyone could *read* this and not grasp that his name means *heard of God*, I don’t know. You want to grab such commentators by the shirt collar, slap them a few times and say, “Dude, are you serious?” Perhaps even append this question with the emphatic *dude*.<sup>74</sup> *The names “Ishmael” and “Elishama” have the same etymology.*<sup>75</sup>

The reason that Hannah gave this name to her son is, it would always be a reminder of her vow to God, God’s faithfulness to her, and of the personal involvement of God in her life. She petitioned Jehovah and she was *heard by God*.

The Septuagint inserts the fact that *she said* this, and calls God *Lord of the Sabbath*.

One of the great differences between Christianity and other religions is that we have a God that we can go to and petition with our needs. He is a God Who will hear our prayers and answer them as well. Elijah asked the priests of Baal to summon him and he would call upon God. The priests of Baal cut themselves and cried out loudly (just in case their god was asleep and couldn’t hear them). God answered Elijah’s prayer and demonstrated His great power (1Kings 18:20–39). The psalmist writes: *But certainly God has heard; He has given heed to the voice of my prayer. Blessed be God, Who has not turned away from my prayer, nor His grace from me* (Psalm 66:19–20). We covered the **Doctrine of Prayer** in Psalm 78:18.

<sup>73</sup> Keil and Delitzsch concur in Keil & Delitzsch’s *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 378.

<sup>74</sup> Nothing beats the *emphatic dude* when you are trying to make a point.

<sup>75</sup> Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Sam. 1:20.

The Scofield Bible puts the time of Samuel's birth circa 1100 B.C. There appear to be two basic views on the time period of the judges, which corresponds to two estimations of the time of the exodus. The most common view is that Moses took the children of Israel out of Egypt in 1400 B.C. There is some historical data which suggests a later time period (after 1300 B.C.). The former date allows us a very comfortable amount of time for the taking of the land and the period of the judges. The more recent dating of the exodus would allow less than 200 years for the time period of the judges; the earlier date of the exodus allows approximately 400 years for the period of the judges. However, these two time lines come together for the period of time of Eli and Samuel. In fact, in my examination of four different sets of chronologies in the Introduction to the Book of the Judges, once we come to the time of Samuel, we are within 34 years of complete agreement (see the **Comparative Chronology Chart** from the Introduction to the Book of the Judges). From now through the period of David and Solomon, and the initial division of the kingdom, there will be a great deal of agreement with regards to the time frame of these events.

We can reasonably assume that Samuel was born in Ramathaim-zophim (which seems to be equivalent to Ramah—compare vv. 1–2 and v. 19). Although Samuel is brought back to Shiloh at a very young age (vv. 24–28), and was raised there, as dedicated to God, he would eventually return to Ramah, where he would live and judge Israel (1Sam. 7:17–15:34), and he would be buried there as well (1Sam. 25:1–28:3). This would indicate that Samuel always felt a close connection to Ramah, even though he did not spend his early life there.

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## Hannah Dedicates Her Son, Samuel, to the Tent of God All His Life

**And so went up the man Elkanah and all his house to slaughter to Y<sup>e</sup>howah a sacrifice of the days and his vow.**

1Samuel  
1:21

**So, the man Elkanah and all his household went up to sacrifice a sacrifice of the year to Y<sup>e</sup>howah and [to fulfill] his vow [or, and [to offer] his votive (offering)].**

**So, the man, Elkanah, and all of his household, went up to offer their sacrifices for the year and to fulfill their yearly vows.**

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	And Elcana, her husband, went up, and all his house, to offer to the Lord the solemn sacrifice, and his vow.
Masoretic Text	And so went up the man Elkanah and all his house to slaughter to Y <sup>e</sup> howah a sacrifice of the days and his vow.
Peshitta	And the man Hilkannah and all his household went up to offer to the LORD the yearly sacrifices of his vow.
Septuagint	And the man Helkana and all his house went up to offer in Selom the yearly sacrifice, and his vows, and all the tithes of his land.

Significant differences: Again, the Septuagint adds a couple of things; first, that they go up to Shiloh (Selom) and secondly, that they go up to offer their tithes. Other than that, there are no significant differences.

### Thought-for-thought translations; paraphrases:

CEV	The next time Elkanah and his family went to offer their yearly sacrifice, he took along a gift that he had promised to give to the LORD.
The Message	When Elkanah next took his family on their annual trip to Shiloh to worship GOD, offering sacrifices and keeping his vow,...

NLT The next year Elkanah, Peninnah, and their children went on their annual trip to offer a sacrifice to the LORD.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™ To keep his vow, the man Elkanah and his entire household again went to offer the annual sacrifice to the LORD.

**Literal, almost word-for-word, renderings:**

NASB Then the man Elkanah went up with all his household to offer to the LORD the yearly sacrifice and pay his vow.

Young's Updated LT And the man Elkanah goes up, and all his house, to sacrifice to Jehovah the sacrifice of the days, and his vow.

**What is the gist of this verse?** A year later, Elkanah and his household go up to sacrifice to Jehovah his yearly sacrifice and to offer his votive (freewill) offerings.

1Samuel 1:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
ʿâlâh (אָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5927 BDB #748
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun with the definite article	Strong's #376 BDB #35
ʿEl <sup>e</sup> qânâh (אֱלִיקָנָה) [pronounced <i>e<sup>f</sup>-kâw-NAW</i> ]	<i>God has created or God has taken possession of; it is transliterated Elkanah</i>	Masculine singular proper noun	Strong's #511 BDB #46
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, household, habitation as well as inward</i>	masculine singular noun, with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1004 BDB #108

**Translation:** So, the man Elkanah and all his household went up... This verse begins, literally, *And so went up the man Elkanah and all his...* Then we have the masculine singular noun bayith (בַּיִת) [pronounced *BAH-yith*]<sup>76</sup>, which means *house, household, habitation*. Given the context, *household* is the best rendering. However, what we really have here is called a metonym, where one noun, *house*, stands in for another, *household*. To give you

<sup>76</sup> Why not BAH-yeeth?

an idea of one of the peculiarities in the Hebrew is that *to go up* is a masculine singular, Qal imperfect verb, even though it refers to Elkanah and to all his household. Often a verb will match the first singular noun although there are other subjects thrown in there as well.

As we will find out in the next verse, Elkanah and all of his household will go up to Shiloh sans Hannah and their newborn.

1Samuel 1:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zâbach (זָבַח) [pronounced <i>zaw<sup>b</sup>-VAHKH</i> ]	<i>to slaughter [usually an animal for sacrifice]</i>	Qal infinitive construct	Strong's #2076 BDB #256
lâmed (ל) (pronounced <sup>l</sup> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
zebach (זָבַח) [pronounced <i>ZEH<sup>b</sup>-vakh</i> ]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughtering, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with a definite article	Strong's #3117 BDB #398

**Translation:** ...to sacrifice a sacrifice of the year to Y<sup>e</sup>howah... What they go up to do is explained by the lâmed preposition and the Qal infinitive construct of zâ<sup>b</sup>vach (זָבַח) [pronounced *zaw<sup>b</sup>-VAHKH*] again, which means *to slaughter [usually an animal for sacrifice]*. This is followed by *to Y<sup>e</sup>howah*, which is followed by the substantive cognate of zâ<sup>b</sup>vach (in the construct state). The noun it is affixed to is *the days*.

1Samuel 1:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

## 1Samuel 1:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nêder (נָדַר) [pronounced NAY-der]	<i>a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5088 BDB #623

**Translation:** ...and [to fulfill] his vow [or, and [to offer] his votive (offering)]. Then we have the wâw conjunction and the masculine singular noun nêder (נָדַר) [pronounced NAY-der] again (which means *vow, the giving of one's word of assurance, a personal guarantee, a promise, a commitment*). It is amazing how many of the words in this chapter are used two and three times. Here is the only point at which we have to think and offer up a couple of explanations. Either Elkanah made a vow to go up to Shiloh each year (or more often) and sacrifice, or we are speaking of his votive offering (Lev. 7:16 22:18, 22).

It seems reasonable to expect that Elkanah would, on a yearly basis, offer up a vow to God, not too unlike our yearly resolutions (although he took his vows seriously); it is also reasonable that we are speaking of his volitional or free will offerings. You will note that the Septuagint adds that he also pays his taxes (which was essentially what *tithes* were—their use was quite different than the use of taxes in the United States, but they were taxes nonetheless; fundamentalism has confused the entire notion of tithes, which is a topic for another time).<sup>77</sup>

Anyway, this gives us: **And so went up the man Elkanah and all his household to slaughter to Y<sup>h</sup>owah a sacrifice of the days and his vow** [or, *promise*]. The Law was that the males of Israel (and their families) were to go up to the Tent of God periodically to worship God. “When you cross the Jordan and live in the land which Jehovah your God is giving you to inherit, and He gives you rest from all your enemies around you so that you live in security, then it will be that the place in which Jehovah your God chooses for His name to dwell, there you will bring all that I command you: your burnt offerings, your sacrifices, your tithes and the contribution of your hand, and all your choice votive offerings which you vow to Jehovah.” (Deut. 12:10–11).

Many of the commentators give the opinion that the vow spoken of in this verse is related to the birth of Samuel. Now, even though we have not seen any mention of such a vow, this is very likely. The husband could override a vow made by his wife or he could affirm it (Num. 30:10–15). We do not know what sort of conversation went on between Elkanah and Hannah, but no doubt a number of conversations ensued after their return from Shiloh previously. There is no reason to think that she kept this vow from him and there is no reason to think that he annulled this vow (had Elkanah done that, there would have been no way for Hannah to become pregnant).

You no doubt noticed that the Septuagint has the additional phrase *and all the tithes of the land*. There are arguments on both sides of this. However, an appeal to Josephus is faulty, as he worked from the Alexandrian text (one version of the Septuagint). There are additional arguments presented that the Hebrew copyists dropped this phrase out because they saw Elkanah as a true Levite who therefore did not have to pay tithes. However, the Levites did have to pay tithes to the Aaronic priesthood (Num. 18:26 Neh. 10:38); therefore, Elkanah being a Levite

<sup>77</sup> Keil and Delitzsch call this addition in the Septuagint *arbitrary* in Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 379. Let me include some of the information from that page, which impacts this verse. First of all, the fact that Josephus alludes to this phrase in this verse does not indicate that it belongs, because Josephus was using the Septuagint to quote from. In other words, an exegete cannot quote Josephus to support that this addition belongs in Scripture. Secondly, the bringing of a tithe by Elkanah, if it does belong in this verse, does not negate his ancestry as being essentially Levitical. As a Levite living like an Ephraimite, he would be bringing tithes to the Tent of God. Even Levites themselves paid a tenth of their income to the priests (Num. 18:26–32). So, even if the inclusion of this phrase was allowed, we could not stand upon it to *prove* that Elkanah was not a Levite by birth.

is a nonissue when it comes to paying tithes.<sup>78</sup> This obviously does not solve the dispute, but rather renders some of the arguments moot.

**And Hannah did not go up for she said to her man, "Until has been weaned the child and I will bring him and he will be seen [by] faces of Y<sup>e</sup>howah and abide there unto ages."**

1Samuel  
1:22

**But Hannah did not go up, for she said to her husband, "Until the child has been weaned, then I will bring him [there] and he will appear [before] the presence of Y<sup>e</sup>howah and abide there forever."**

**But Hannah did not go up with her husband. She explained to him, "I will not go up with my child until he has been weaned. Then I will bring him up to the Tent of God and he will remain their forever in the presence of Jehovah."**

Here is how others have translated this verse:

#### **Ancient texts:**

##### **Dead Sea Scrolls**

...[before] the LORD and to stay before [MT and LXX have *there*]...I will [dedicate] him as a Nazarite forever, all the days of... [from 4QSam<sup>a</sup>; most of this verse cannot be read from the Dead Sea Scrolls].

##### **Masoretic Text**

And Hannah did not go up for she said to her man, "Until has been weaned the child and I will bring him and he will be seen [by] faces of Yehowah and abide there unto ages."

##### **Septuagint**

But Anna did not go up with him, for she said to her husband, "Until the child goes up, when I have weaned him, and he swill be presented before the Lord, and he will abide there continually."

##### **Significant differences:**

No significant differences. However, you can see that there is a great deal of difference in the Qumran.

#### **Thought-for-thought translations; paraphrases:**

##### **The Message**

...Hannah didn't go. She told her husband, "After the child is weaned, I'll bring him myself and present him before GOD--and that's where he'll stay, for good."

##### **NLT**

But Hannah did not go. She told her husband, "Wait until the baby is weaned. Then I will take him to the Tabernacle and leave him there with the LORD permanently."

#### **Mostly literal renderings (with some occasional paraphrasing):**

##### **God's Word™**

But Hannah didn't go. She told her husband, "I'll wait until the boy is weaned. Then I'll bring him and present him to the LORD, and he'll stay there permanently."

#### **Literal, almost word-for-word, renderings:**

##### **NASB**

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."

##### **NRSV**

But Hannah did not go up, for she said to her husband, "As soon as the child is weaned, I will bring him, that he may appear in the presence of the LORD, and remain there forever; I will offer him as a nazirite for all time."

<sup>78</sup> Taken from Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 379.

## Young's Updated LT

And Hannah has not gone up, for she said to her husband, "Till the youth is weaned—then I have brought him in, and he has appeared before the face of Jehovah, and dwell there—unto the age."

**What is the gist of this verse?** Hannah has obviously given birth, but her baby is nursing; she says that after he is weaned, she will bring him to the House of God and leave him there.

1Samuel 1:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Channâh (חַנָּה) [pronounced <i>khahn-NAW</i> ]	<i>grace with a feminine (ah) ending; it is transliterated Hannah</i>	feminine singular proper noun	Strong's #2584 BDB #336
lô' (לֹא or לֹא־) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âlâh (עָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #5927 BDB #748
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
'âmar (אָמַר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'îysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #376 BDB #35
'ad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
gâmal (גָּמַל) [pronounced <i>gaw-MAHL</i> ]	<i>to be weaned; to receive [a reward, a blessing]</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #1580 BDB #168
nâ'ar (נַעַר) [pronounced <i>NAH-ġahr</i> ]	<i>boy, youth, young man, personal attendant</i>	masculine singular noun with a definite article	Strong's #5288 & #5289 BDB #654
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בָּוֵא) [pronounced <i>boh</i> ]	<i>to take in, to bring, to come in with, to carry</i>	1 <sup>st</sup> person singular, Hiphil perfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #935 BDB #97

**Translation:** *But Hannah did not go up, for she said to her husband, “Until the child has been weaned, then I will bring him [there]... Men were required by the Law to go to Shiloh (or wherever the Tabernacle of God was) thrice yearly. We have already discussed that this may have been modified somewhat, as we are at the tail end era of the judges. That is, it is possible that the three yearly festivals could have been combined into one festival. In any case, the men were required to go up, but not necessarily their families. Elkanah obviously took his family up as often as he went. However, Hannah was not required to go with him.*

In this verse, we have the 3<sup>rd</sup> person masculine singular, Niphal (passive) imperfect of gâmal (לָגַל) [pronounced *gaw-MAHL*], which means *to wean, to recompense*. The subject of the verb follows, which is the masculine singular noun naʿar (נַעַר) [pronounced *NAH-ġahr*], which means *boy, youth, young man, personal attendant*. It can also be applied to infants, as in Ex. 2:6 Judges 13:5, 7. We then have the wâw conjunction and the 1<sup>st</sup> person singular, 3<sup>rd</sup> person masculine singular suffix, Hiphil perfect of bôwʾ (בִּוֵּא) [pronounced *boh*], which means *to bring something, to carry* when found in the Hiphil. *And Hannah did not go up for she said to her man, “Until the boy has been weaned and I will bring him [there]...”*

The Law required a child to be brought to the Tent of God right after he was born. What Moses did proscribe was the dedication of the firstborn of every family to God (Ex. 13:2, 12), whose dedication was later replaced with the Levites (Num. 3:11–13, 40–41). The Law also required the circumcision of the child on the eighth day (Lev. 12:3); and the attendance of the mother to offer a sacrifice (Lev 12:7–8). What seems most likely is that Hannah did not follow what was prescribed in the Law in Lev. 12, as she was giving her child over to God’s service in the near future. It is likely that her husband made these sacrifices on her behalf, although we are not given any information concerning this.

For the time frame of this dedication, we know that the Hebrew women nursed their children for a long time—for three years, according to 2Maccabees 7:27 (bear in mind that 2Maccabees is not a part of the Word of God, but it does provide us with some important historical information). Obviously, there was no way to keep animal’s milk fresh in the ancient world. The idea that Samuel is three when brought up to the Tent of God is also in agreement with v. 24 where a three-year-old bull will be sacrificed (rather than the sacrifice of three bulls).

1Samuel 1:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
râʾâh (רָאָה) [pronounced <i>raw-AWH</i> ]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong’s #7200 BDB #906
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
pânîym (פְּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong’s #6440 BDB #815
Pânîym preceded by the generally untranslated ʾêth means <i>before, in presence of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong’s #3068 BDB #217

**Translation:** ...and he will appear [before] the presence of Y<sup>e</sup>howah... Then we have the fourth of five wâw conjunction's in this verse followed by the 3<sup>rd</sup> person masculine singular, Niphal perfect of *to see*, which can be rendered *to be seen, to appear [before]*. Then we have the untranslated sign of the direct object and *faces fo* Y<sup>e</sup>howah.

### 1Samuel 1:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH<sup>bV</sup></i> ]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3427 BDB #442
shâm (שָׁמָּה) [pronounced <i>shawm</i> ]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
ʿad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʿôwlâm (עוֹלָם) [pronounced <i>gô-LAWM</i> ]	<i>long duration, forever, perpetuity, antiquity, futurity</i>	masculine singular noun	Strong's #5769 BDB #761

Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting, forever; for a lifetime (?); from a point in time to far into the future.*

**Translation:** ...and abide there forever.” Then we have another wâw conjunction, followed by the 3<sup>rd</sup> person masculine singular, Qal perfect of *yâsha<sup>bV</sup>* (יָשַׁב) [pronounced *yaw-SHAH<sup>bV</sup>*] and it means *to remain, to inhabit, to sit, to dwell*. Then we have the adverb *there* and the prepositional phrase *forever*. This gives us: “...and he will appear before Y<sup>e</sup>howah and he will remain there forever.” Certainly there were two factors at play here. Obviously, Hannah did not want to cut her son loose after so short a period of time for emotional reasons; but also obviously, the child had to be brought to a point where he could be more easily cared for. That is, Eli did not need a helpless baby to raise.

You will note the final portion of this verse where Samuel remains in the Tent of Jehovah *forever*—this simply indicates that he will remain there all of his life; however, he is a shadow of the Messiah to come, Who will remain before the Father forever and ever.

You will note that I quoted from the NRSV, and we find the word *nazirite* there. The NAB gives a similar rendering. This would cause you to think that perhaps the word *nazirite* was hidden in the Hebrew. It is not. Therefore, it would appear, at first, that this is an interpretation which these translations have given this passage. Although there is certainly justification for that interpretation, we do find any word or word combination which could be even remotely translated *nazirite*. However, we do find this phrase in one of the manuscripts which were discovered at Qumran by the Dead Sea (more popularly known as the *Dead Sea Scrolls*). This is from whence they get their translation. Whether or not we find the word *Nazarite* here is a very tough call.

A very reasonable question at this point is, *is Samuel a Nazirite?*

The Arguments for and Against Samuel Being a Nazarite		
For	Against	Additional Commentary
Samuel is called a Nazarite in the Dead Sea Scrolls.	We do not know if that is accurate or whether it was added by the Qumran community, which appears to be a rather ascetic group.	We do not find this mentioned in any other manuscripts (insofar as I know) other than the Dead Sea Scrolls, which text is quite messed up (only a handful of verses remain from the first chapter of Samuel).
A vow peculiar to the Nazarites is mentioned in 1Sam. 1:11—Hannah promises not to cut Samuel's hair. Even though nothing is ever said about the other specific vows of a Nazarite, this does not mean that Samuel was <i>not</i> one.	That Hannah decided to vow that Samuel would not have his hair cut does not make him a Nazarite.	It is not a sufficient argument to simply say that the vows of a Nazarite are mentioned or not.
A Nazarite is a man who is dedicated to God. Samuel was clearly dedicated to God.	Nothing is ever said in Scripture about the parents dedicating their child as a Nazarite (see Num. 6). The fact that Hannah so dedicated her son to be a child of God does not make him a Nazarite.	It is possible that Hannah recalled more about the illustration of a Nazarite than the laws concerning the Nazarite. She would have known about Samson, whose parents dedicated him as a Nazarite, and perhaps this was her model, albeit, imperfect.
Samson was a Nazarite and his parents originally dedicated him to God.	The vow of a Nazarite appears to be a vow which the Nazarite himself takes.	It is interesting for the only clear illustration in Scripture of a Nazarite was so vowed by his parents.
Even though Samuel is never called a Nazarite, he was been traditionally seen as a Nazarite. Samuel is called a Nazarite in the Dead Sea Scrolls and Nazarite vows are found in the Hebrew and Greek of 1Sam. 1:11.	Tradition does not make it so; Samuel is never called a Nazarite because he is not a Nazarite. Samuel is clearly a priest, a judge and a prophet; it is not clear that he is a Nazarite.	Tradition has Samson, Samuel and John the Baptizer as Nazarites. However, only Samson is called a Nazarite in the Masoretic text. He is also called a Nazarite in the Apocrypha (Sirach 46:13).
There is a great deal of similarity between the births of Samson, Samuel and John the Baptizer.	A similarity in their births does not make Samuel a Nazarite.	
<p>Quite frankly, this is too tough for me to call. Obviously, the key is which text is the most accurate. If I had to make a choice, it would be that Samuel was dedicated as a Nazarite. The length of time of his vow is unknown to us (although he was in service to God all of his life).</p>		
<p>By the way, as a footnote, it is possible that Paul's vow, which was wrong to make, was that of a Nazarite. A Nazarite was to cut his hair and offer it as part of a sacrifice periodically, which is possibly what Paul did (Num. 6:18 Acts 18:18).</p>		

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So there is no confusion, Jesus Christ was not a Nazarite. He was a Nazarene, a person from the city of Nazareth.

And so said to her Elkanah her man, “Do the good in your [two] eyes. Remain until your weaning of him, only may establish Y<sup>e</sup>howah His [or, *your*] word.” And so remained the woman and so she nursed her son until her weaning of him. 1Samuel 1:23

So her husband, Elkanah, said to her, “Do [what is] good in your eyes. Remain [here] until the weaning of him—only let Y<sup>e</sup>howah establish your [or, *His*] word.” And so the woman remained and she nursed her son until she had weaned him.

Then her husband said to her, “Do whatever is right in your own eyes. You may stay her until he is weaned—only, do not forgo your vows before Jehovah.” So the woman stayed behind and she nursed her son until he had been weaned.

Here is how others have translated this verse:

#### Ancient texts:

Dead Sea Scrolls .... “Do what seems good to you. Wait until [you have weaned him. May the LOR]D [establish] the words of your mouth.” [The brackets indicate what is unreadable; this is from 4QSam<sup>a</sup>].

Masoretic Text And so said to her Elkanah her man, “Do the good in your [two] eyes. Remain until your weaning of him, only may establish Yehowah His [or, *your*] word.” And so remained the woman and so she nursed her son until her weaning of him.

Septuagint And Helkana her husband said to her, “Do that which is good in your eyes, abide still until you have weaned him; but may the Lord establish that which comes out of your mouth.” And the woman tarried and nursed her son until she had weaned him.

Significant differences: Although there are certainly some differences in the text, none of them are significant.

#### Thought-for-thought translations; paraphrases:

CEV “You know what's best,” Elkanah said. “Stay here until it's time to stop nursing him. I'm sure the LORD will help you do what you have promised.” Hannah did not go to Shiloh until she stopped nursing Samuel.

The Message Elkanah said to his wife, “Do what you think is best. Stay home until you have weaned him. Yes! Let GOD complete what he has begun!” So she did. She stayed home and nursed her son until she had weaned him.

NLT “Whatever you think is best,” Elkanah agreed. “Stay here for now, and may the Lord help you keep your promise.” So she stayed home and nursed the baby.

#### Mostly literal renderings (with some occasional paraphrasing):

*God's Word*<sup>TM</sup> “Do what you think is best,” her husband Elkanah told her. “Wait until you've weaned him. May the LORD keep his word.” The woman stayed and nursed her son until she had weaned him.

#### Literal, almost word-for-word, renderings:

NASB And Elkanah her husband said to her, “Do what seems best to you [lit., *in your eyes*]. 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.

NKJV So Elkanah her husband said to her, “Do what seems best to you; wait until you have weaned him. Only let the LORD establish [*confirm*] His [*your*, according to DSS, LXX, Syr.] word.” Then the woman stayed and nursed her son until she had weaned him.

NRSV

Her husband Elkanah said to her, “Do what seems best to you, wait until you have weaned him; only—may the Lord establish his word.” So the woman remained and nursed her son, until she weaned him.

Young's Updated LT

And Elkanah her husband says to her, “Do that which is good in your eyes; abide till your weaning him; only, Jehovah establish His word;” and the woman abides and suckles her son till she has weaned him.

**What is the gist of this verse?** Elkahah tells Hannah to do what she believes is right, so she remains behind to continue nursing their son.

1Samuel 1:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #510
ʾEl <sup>q</sup> ânâh (אֱלֹקָנָה) [pronounced <i>el<sup>q</sup>-kaw-NAW</i> ]	<i>God has created or God has taken possession of; it is transliterated Elkanah</i>	Masculine singular proper noun	Strong's #511 BDB #46
ʾiysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #376 BDB #35
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	2 <sup>nd</sup> person feminine singular, Qal imperative	Strong's #6213 BDB #793
ṭôwb (טוֹב) [pronounced <i>toh<sup>b</sup>v</i> ]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which acts like a substantive; with the definite article	Strong's #2896 BDB #373
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿayin (עֵינַי) [pronounced <i>GAH-yin</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes</i>	feminine dual noun with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #5869 (and #5871) BDB #744

**Translation:** So her husband, Elkanah, said to her, “Do [what is] good in your eyes. Elkanah gives her two imperatives in this verse, the first being, “Do the good in your eyes...” The relationship between Elkanah and Hannah is quite interesting. He recognizes the God answered her vow and is willing to go along with whatever she chooses to do, as long as it does not violate her vows to God.

## 1Samuel 1:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâshab (יָשַׁב) [pronounced yaw-SHAH <sup>bV</sup> ]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	2 <sup>nd</sup> person feminine singular, Qal imperative	Strong's #3427 BDB #442
ʿad (עַד) [pronounced ʿahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
gâmal (גָּמַל) [pronounced gaw-MAHL]	<i>to produce [fruit]; to wean; to do, to make; to give, to recompense; to reward, to bestow [blessings as a result of a stage of growth; when followed by עַל]</i>	Qal infinitive construct with the 2 <sup>nd</sup> person feminine singular suffix	Strong's #1580 BDB #168
ʿêth (אֶת) [pronounced ayth]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** [Remain \[here\] until the weaning of him—...](#) Elkanah gives her another Qal imperative. By the way, note that Elkanah is giving his wife orders that she will obey. I don't really want to dwell on that, but it allows him to act like he is in charge, whether or not he actually is. He is a smart man to tell her to do what she was going to do no matter what. After his directive *to remain*, he adds: [“...until your weaning of him...”](#) or [“...until you have weaned him.”](#)

## 1Samuel 1:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿakê (אֶכֶּה) [pronounced ahk <sup>e</sup> ]	<i>surely, certainly, no doubt, only, only this once</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
qûwm (קוּמ) [pronounced koom]	<i>to cause to raise up, to cause to stand, to establish, to fulfill, to cause to stand; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect; apocopated form	Strong's #6965 BDB #877
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʿêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced daw <sup>b</sup> -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1697 BDB #182

**Translation:** ...only let Y<sup>e</sup>howah establish your [or, His] word.” Elkanah said, “...Only Y<sup>e</sup>howah will establish His word.” (i.e., the vow made by Hannah). In the Septuagint, the Dead Sea Scrolls and the Syriac targum, it reads **your** word. Most of the post-Dead Sea Scroll translations have rendered this *your word* (that is, where the text is discernibly similar to the original), the notable exception being God’s Word™. Now, it may occur to you, *why on earth, having an older manuscript, would God’s Word™ render this “his”?* This is actually a rule of textual criticism. When there are alternative readings, one rule of textual criticism is that you take the least likely reading. The idea is that, it makes sense for someone at some time to have changed this from *His* to *your*; it makes less sense for a copyist to have changed this the other way. This is one reason why God’s Word™ may have stayed with the Massoretic text. However, what we are talking about is a single letter, the suffix of *word*. An equally likely scenario is that a copyist simply made a mistake. After copying letters for hours and hours, a copyist may not be thinking about what sounds right and what does not; they are simply copying letters and any sort of mental distraction could cause them to write the incorrect suffix (obviously, the phrase *His Word* is found more often in Scripture than *your word*). Gill, by the way, interprets *his word* as a reference to Samuel’s word, meaning the vow which involved Samuel.<sup>79</sup> Keil and Delitzsch interpret *his word* as referring to Eli’s word, when he said, “**May the God of Israel grant you your petition.**” This was not just for a child, but for a child who would serve God all of his life.<sup>80</sup>

What we begin this portion of the verse with is a restricting adverb; in the previous portion of this verse, Elkanah told his wife to do what she thinks is best, but he caveats that with the statement, “**Let Jehovah establish His Word [or, your word].**” What Elkanah is doing is limiting what she can choose to do, and he is doing that in a very polite way. Her husband did recognize that she had made an important vow to Y<sup>e</sup>howah and that this vow must be adhered to. It was his way of saying that she had to go through with her vow, just in case she was using *weaning the child* as a temporary excuse to be later followed by another.<sup>81</sup> In case your translation renders this *your word* (or, if it is so footnoted); *that which goes out of your mouth* is found in the Greek Syriac translation. However, the Massoretic text, the Septuagint, the Vulgate and the Aramaic paraphrase all have *his word*.

Num. 30 deals explicitly with vows which were made. When a woman made a vow, and the husband hears this vow, he apparently could rescind the vow, if it were a rash vow (Num. 30:6–8, 12–13). However, if the husband hears of his wife’s vow, and overruled it, then the family was not obligated to that vow (Num. 30:11). This is obviously a very strong vow, and Elkanah chose not to overrule his wife’s promise to God. And, what Elkanah has said in this verse indicates that he expects his wife to fulfil her vow.

1Samuel 1:23d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong’s # BDB #253
yâshab (בּוֹשֵׁב) [pronounced yaw-SHAH <sup>B</sup> V]	<i>to remain, to stay; to dwell, to live, to inhabit; to sit</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3427 BDB #442
’ishshâh (הַיְשָׁחָה) [pronounced eesh-SHAWH]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
wa (or va) (ו) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong’s # BDB #253

<sup>79</sup> Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Sam. 1:23.

<sup>80</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 1:23.

<sup>81</sup> I am not impugning Hannah’s character here (or her husband’s); I am simply interpreting the passage. Her vow is to bring the child up to Shiloh and give him to Jehovah-God, and Elkanah is merely confirming that fact.

## 1Samuel 1:23d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yânaq (יָנַק) [pronounced yaw-NAHK]	to nurse; to suck, to suck [a mother's breast]	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #3243 BDB #413
bên (בֵּן) [pronounced bane]	son, descendant	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1121 BDB #119
ʿad (עַד) [pronounced ʿahd]	as far as, even to, up to, until	preposition	Strong's #5704 BDB #723
gâmal (גָּמַל) [pronounced gaw-MAHL]	to produce [fruit]; to wean; to do, to make; to give, to recompense; to reward, to bestow [blessings as a result of a stage of growth; when followed by עַל]	Qal infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1580 BDB #168
ʿêth (אֶת) [pronounced ayth]	untranslated mark of a direct object; occasionally to, toward	affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** And so the woman remained and she nursed her son until she had weaned him. This could also read: And so remained the woman and so she nursed her son until her weaning of him. According to the Apocrypha, Jewish women nursed their children for a long time—to age 3 (2Maccabees 7:27).

And so she takes him up with her as which she weaned him in bulls of three [years] [or, three bulls] and an ephah—one— of flour and a skin of wine. And so she brings him [to] a House of Y<sup>e</sup>howah [in] Shiloh and the child was a child.

1Samuel  
1:24

According as she weaned him, she took him up with her along with a three-year-old bull, an ephah of flour and an earthen jar of wine. So she brought him to the House of Y<sup>e</sup>howah in Shiloh when the child was young.

After she weaned him, she took him up to Shiloh along with three-year-old bull, an ephah of flour and an earthen jar of wine. She then brought him to the House of Jehovah and the child was still very young.

Here is how others have translated this verse:

## Ancient texts:

Dead Sea Scrolls	Whe[n she had weaned him], she took him to Shiloh, along with a three-year-old [bull, the calf of a] cow, bread, [...to the house of] the LO[R]D in Shiloh. The child [...] the sacrifice, as [...]. What is in brackets is unreadable or missing from the manuscripts due to damage to the manuscripts.
Latin Vulgate	And after she had weaned him, she carried him with her, with three calves, and three bushels of flour, and a bottle of wine, and she brought him to the house of the Lord in Silo. Now the child was as yet very young.
Masoretic Text	And so she takes him up with her as which she weaned him in bulls of three [years] [or, three bulls] and an ephah—one— of flour and a skin of wine. And so she brings him [to] a House of Y <sup>e</sup> howah [in] Shiloh and the child was a child.
Peshitta	And when she had weaned him, she took him up with her, with a three-year old bullock and an ephah of flour and a skin of wine, and brought him to the house of the LORD in Shiloh; and the boy was very young.

Septuagint

And she went up with him to Selom with a calf of three years old, and loaves, and an ephah of fine flour, and a bottle of wine; and she entered into the house of the Lord in Selom, and the child with them.

Significant differences:

The offering is different. In the Dead Sea Scrolls, the Peshitta and the LXX, she takes with her a young adult bull (three years old). In the MT and the Vulgate, it is 3 calves (or bulls). In the MT, the actual difference is the plural *bulls*. If it were in the singular, we could get away with it being a *three-year-old bull*. In the MT, LXX and the Peshitta, she takes an ephah of flour; in the Latin, it is 3 bushels of flour; in the Dead Sea Scrolls, it is bread. The final sentence in the Dead Sea Scrolls is not known with any certainty; in the Latin, MT and Peshitta, the child is very young. In the LXX, the child is with them.

This is much easier to see in a table:

How the Ancient Texts Disagree about 1Sam. 1:24					
Scripture	DSS	Latin	MT	Peshitta	LXX
Three bulls*		✓	✓		
A three-year old bull*	✓			✓	✓
An ephah of flour			✓	✓	✓
3 bushels of flour		✓			
bread	✓				
The child is very young	✓	✓	✓	✓	
The child is with them					✓

\* This sort of disagreement is very rare; that is, for the Peshitta to agree with the LXX and the Dead Sea Scrolls, but not with the MT (the Latin Vulgate, Masoretic Text and Peshitta all appear to come from the same family of manuscripts).

You will note that, no text groupings are in complete agreement. This is very rare. However, despite the differences in the text, which are great; there is no major doctrine which depends upon the proper reading of this verse. On the other hand, this does not mean that the choices which Hannah made to bring to sacrifice are arbitrary; au contraire, mon ami.

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**Thought-for-thought translations; paraphrases:**

CEV When it was the time of year to go to Shiloh again, Hannah and Elkanah took Samuel to the Lord's house they brought along a three-year-old bull, a twenty-pound sack of flour, and a clay jar full of wine.

NLT When the child was weaned, Hannah took him to the Tabernacle in Shiloh. They brought along a three-year-old bull for the sacrifice and a half a bushel of flour and some wine.

**Mostly literal renderings (with some occasional paraphrasing):**

## JPS (Tanakh)

When she had weaned him, she took him up with her, along with three bulls [the Septuagint and 4QSam<sup>a</sup> read “a three-year-old bull (compared Gen. 15:9) and bread”].

**Literal, almost word-for-word, renderings:**

## NASB

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 in Shiloh, although the child was young.

## Young's Updated LT

...and she causes him to go up with her when she has weaned him with three bulls, and on ephah of flour, and a bottle of wine, and she brings him into the house of Jehovah at Shiloh, and the youth is but a youth.

**What is the gist of this verse?** When the child is old enough to stop nursing, Hannah brings him to the house of Jehovah at Shiloh, along with specific sacrifices.

**1Samuel 1:24a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
ʿâlâh (אָלָה) [pronounced <i>gaw-LAWH</i> ]	<i>to cause to go up, to lead up, to take up, to bring up</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5927 BDB #748
Owen lists this as a Qal imperfect, but that is a mistake, both as to form and meaning. The Qal simply means <i>to go up</i> .			
ʿîm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5973 BDB #767
kaph or k <sup>e</sup> (כִּ) [pronounced <i>k<sup>e</sup></i> ]	<i>as, like, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
ʿăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʿăsher (אֲשֶׁר כִּ) [pronounced <i>kah-uh-SHER</i> ] means <i>as which, as one who, as, like as, just as; because; according to what manner</i> .			
gâmal (גָּמַל) [pronounced <i>gaw-MAHL</i> ]	<i>to produce [fruit]; to wean; to do, to make; to give, to recompense; to reward, to bestow [blessings as a result of a stage of growth; when followed by עָל]</i>	3 <sup>rd</sup> person feminine singular, Qal perfect with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1580 BDB #168

**Translation:** *According as she weaned him, she took him up with her...* You will note the different subjects of the first line—the CEV has *Hannah and Elkanah*; the NLT has *Hannah*; and most Bibles have *she*. According to the

CEV, this is according to the *Dead Sea Scrolls and one ancient translation*; the NLT does not even footnote the change. In all of the ancient versions I possess, this reads *she*.

As Hannah had said in v. 22, once the child was weaned, she would bring him up to Shiloh for good.

1Samuel 1:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b <sup>e</sup> (בֵּ) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine plural noun	Strong's #6499 BDB #830
sh <sup>o</sup> lōshâh (שְׁלֹשָׁה) [pronounced Shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025

**Translation:** ...along with a three-year-old bull,... Now, let's look at what Hannah brought. It was all meaningful, and the Scriptural references that you have in the columns of your Bible will be worthless. Furthermore, if you have any commentary on this, it will also likely be worthless as well. We have the bēyth preposition, which usually means *in*, but proximity is the main idea, so it can also mean *with, at* or *by*. Then we have *bulls of three*... Some interpret this as Hannah taking up with her three bulls, one of which was sacrificed on behalf of the boy on initiating his lifelong service to God. The other two were simply offered as a part of the yearly offerings, one as a burnt offering and the other as a thanksgiving offering. What happened to the other two bulls is not mentioned because that was simply routine six to the Jews.

Now, the Dead Sea Scrolls, the Septuagint and the Greek Syriac indicate that this is a three-year-old bull, rather than *three bulls*. Offering a bull which is three-years-old seems to fit well with bringing up her child to the Tent of God, since Samuel would also have been three-years-old.

I suspect that when the LXX was translated, or possibly even before that, a copyist noted that only one sacrifice is actually mentioned in v. 25, and the text may have been adjusted here to reflect that. However, no mention is made of any other sacrifice, as the other sacrifices are not in view here. As mentioned, the other two bulls could have been offered as a burnt offering and a thanksgiving offering. In other words, there is a reason to believe that the text was *adjusted*, but wrongly so (there is no reason to ever adjust the Word of God).

A third alternate interpretation is that Hannah brought up three bulls, one each year, but the text does not really support that interpretation.

1Samuel 1:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
ʿēphâh (אֶפְחָה) [pronounced ay-FAW]	transliterated <i>ephah</i> and it is equivalent to approximately ½ a quart or 2 cups	feminine singular noun	Strong's #374 BDB #35

## 1Samuel 1:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿechâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only</i> ; but it can also mean a <i>composite unity</i>	feminine singular numeral	Strong's #259 BDB #25
kemach (כֶּמֶחַ) [pronounced KEH-mahkh]	<i>flour, meal</i>	masculine singular noun	Strong's #7058 BDB #887
w <sup>e</sup> (or v <sup>e</sup> ) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nêbel (נֵבֶל) [pronounced NAY <sup>b</sup> -vel]	<i>skin-bottle, skin, flask, vessel, earthen jar, pitcher, container; musical instrument (lyre, harp)</i>	masculine singular construct	Strong's #5035 BDB #614
yayin (יַיִן) [pronounced YAH-yin]	<i>wine</i>	masculine singular noun	Strong's #3196 BDB #406

**Translation:** ...an ephah of flour and an earthen jar of wine. Then we have ...and an ephah, one, of flour... The word is kemach (כֶּמֶחַ) [pronounced KEH-mahkh], which means *flour, meal*. The word is found only 14 times in Scripture and only once in the sacrifices (Num. 15:5). When the Angel of Jehovah came to Sarah and Abraham, Abraham asked Sarah to make bread cakes from this *flour*; this was when the Angel announced to Abraham (and to Sarah, who was hiding behind a tent flap) that they would have a child the following year, causing Sarah to laugh within herself. This particular word for flour is also used by Gideon to make unleavened bread for the Angel of God when Gideon had been chosen to deliver Israel (Judges 6:19). Strong's #7058 BDB #887.

As you probably realize, there are several words used for *wine* in Scripture; this is yayin (יַיִן) [pronounced YAH-yin], which means *wine*. It is probably a loan word. This is clearly a word associated with alcohol, as this is the word used when Noah got drunk after the flood. It is also forbidden to the Nazarite (Num. 6). Strong's #3196 BDB #406.

Realize that this is the Word of God and if it tells us exactly what Hannah takes with her to offer at the Tabernacle along with only son, then it is not arbitrary, but extremely important.

Now, with regards to the sacrifice, the flour and the wine: for specifically what Hannah is doing, we do not, obviously, have a particular ritual established in the Old Testament. So, most people read this as, *okay, what should I bring to offer to God? A three-year-old bull, some flour and some wine? I guess that sounds about right.* As far as you are concerned, it could have been goats, flour mixed with oil, some of the early corn—you know—whatever. When you have determined to read through your Bible in one year, you miss a few details here and there (and everywhere). So, what we need to do is stop for a moment, smell the roses, as it were, sip a little of the wine, and see where we find those sacrifices and see if there is a particular reason that Hannah chose these three items:

Specific Old Testament Offerings and Their Occasion of Use			
Scripture	Bulls	Flour—kemach (כֶּמֶחַ)	Wine—yayin (יַיִן)
Gen. 18		When the Angel of Jehovah came to Abraham to announce that he and Sarah would be having a child in their old age, Abraham had Sarah make some bread cakes from this flour (there is another word used for <i>flour</i> which is found in most of the sacrifices).	
Ex. 24:1–7	Bulls were offered as peace offerings to God, and to confirm God's covenant with the people of Israel.		
Ex. 29, Lev. 8	Bulls were used in the consecration of the priests to God.		
Lev. 4	A sin/peace offering. I should mention that <i>peace</i> represents the state of the relationship existing between God and man—not to a lack of war for Israel.		
Lev. 16	The atonement for the sins of Aaron's sons, which became the great Day of Atonement for the Jews.		
Lev. 23:18	Bulls are offered on the occasion of religious festivals, along with almost everything else.		Wine was offered at religious festivals, along with almost everything else.
Num. 5:15		Flour was used in an adultery test.	
Num. 6:1–21			Wine was forbidden to the Nazarite.
Num. 7	Each tribe leader offered a bull (along with most everything else).		
Num. 8	A bull was offered in conjunction with the cleansing of the Levites.		

### Specific Old Testament Offerings and Their Occasion of Use

Scripture	Bulls	Flour—kemach (כֶּמֶחַ)	Wine—yayin (יַיִן)
Num. 15:1–13			Wine was part of the offering that Israel was to put before God when they entered into the Land of Canaan.
Num. 15:22–24	A bull is offered for an unintentional violation of the commandments.		
Num. 23	Bulls were offered in a sacrifice offered by Balaam and Balak.		
Num. 28:11	Two bulls and several other animals were to be offered by Aaron and his sons at the beginning of each month.		Wine was a libation to be offered with the bull offering here.
Num. 29	Bulls, along with several other animals, were to be offered at the Feast of Trumpets.		

When I first began this chart, I assumed there would be one particular sacrifice or group of sacrifices where these three items would all show up.\* However, being that what was occurring was unique, Hannah had to choose that which she was offering and to choose a unique combination. Furthermore, she did not just select what was around the house and bring it on in. She chose three specific items which were all fraught with meaning. The bulls were related both to the priesthood (Samuel was apparently a Levite, which doesn't make him a priest, but he is to be a servant of the Aaronic priesthood) and to the atonement for sins (which is reasonably universally applied). She chose the *flour* (this particular flour) because this is what Abraham had Sarah prepared on the day that the Angel of Jehovah told them that they would have a son (which seemed so ridiculous to Sarah when she heard it that she laughed inside). Finally, Hannah chose the wine—which is clearly fermented, alcoholic wine, (1) because it was associated with the offering of bulls on festival days and (2) because it was associated with the Nazirite vows. To sum up, this offering was unique and none of these items were arbitrarily chosen.

**Author's note:** You need to realize that no other exegete, as far as I know, has correctly explained why Hannah offered what she did. I own a great many commentaries and not one of them recognized that Hannah offered these items in particular for easily understood, yet never explained reasons.

\* You may think that when I begin a chart, or explore a doctrine or the meaning of a word, that I know what is going to happen. Quite frankly, most of the time, I don't. This chart is a good example of this. I do not carry inside my brain what each sacrifice is and what it stands for. At some point in time, listing all of the sacrifices would be an outstanding idea. However, I simply went with where these particular ones were found, and then, based upon the evidence, drew my conclusions. As I have mentioned on several occasions, I do not have an ax to grind; I am not beholden to any church or denomination; and I am not recruiting you to follow me anywhere. In fact, I'd prefer that you did not come over to my house at all (unless, of course, you are going to clean it). And, whereas, at one time, I thought I had the gift of pastor-teacher, I have since changed my opinion about that. So, my only desire in all of this is to most accurately represent the translation and then the meaning of each and every verse that I examine.

After putting all of this together, I went back to see what the other dozen or more commentators wrote—they had little or nothing to offer as to why Hannah chose these particular offerings. Realize that this is the Word of God and if it tells us exactly what Hannah takes with her to offer at the Tabernacle along with her only son, then it is not arbitrary, but extremely important.

You may wonder, why don't I have a commentary like this for every book? Quite frankly, I am not going to live long enough to do that. It took me over 4 years to do 1Samuel, and I am still going back and fixing the first dozen chapters (which I am guessing will take me another couple of years). Furthermore, the Hebrew in Samuel is fairly easy to work with. Also, God has given me enough time in the day to work on this as long as I want, but I can only spend so much time in a day before I get mentally burned out and sloppy in my thinking. There are times as I revise this that I can spot times when my reasoning became sloppy.

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### 1Samuel 1:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בָּוֹא) [pronounced boh]	<i>to take in, to bring, to come in with, to carry</i>	3 <sup>rd</sup> person feminine singular, Hiphil imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #935 BDB #97
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
Shilôw (שֵׁלוֹ) [shi-LOH]	<i>quiet, relaxed, prosperous; transliterated Shiloh</i>	proper noun locale	Strong's #7887 BDB #1017

**Translation:** [So she brought him to the House of Y<sup>e</sup>howah in Shiloh...](#) This is what Hannah had promised God that she would do—she made this promise at a time when she appeared to be barren.

**Application:** Whereas, I do not recommend that you make a habit of offering vows to God, I do suggest that, if you do, that you keep your vow. God does not require that we make vows to Him—that we will give a certain amount of money to Him, that we will go to church more often, that we will never commit this or that sin again. We are not required to make a vow to God for anything like this—however, if you do, then keep that vow; follow through. God hears what you promise and He holds us to these promises. So, if you are in a really tight spot and the walls are closing in around you, and you need God's deliverance and help—and you feel like you need to offer God a vow in order to get this—fine, but make damn sure you offer up what you can deliver. What does God want? God wants you to give Him a hearing—whether it is with the gospel or with Bible doctrine. God, most of the time, simply wants you to shut your mouth and listen to Him. Now, I don't mean, take yourself into some kind of trance-like state and look deep inside yourself for whatever messages God may have left on your inner answering machine, because He did not leave any. God speaks to you through His Word; God speaks to you through believers who are called by Him to communicate (either the gospel as an evangelist or doctrine as a pastor-teacher). What Hannah did here is almost impossible to grasp—the one thing that she wanted more than anything else was a child, and she

promised this child to God. She now has to follow through, and follow through as a young mother (this is not like a mother giving up her child for adoption at birth—Hannah has spent a year or so with young Samuel<sup>82</sup>).

The other option is the Greek, which reads *with them*. The Hebrew for *with them* is different enough from *nâ'ar* to suggest that this would have had to have been a copyist's error. Another option is that the Septuagint translators did not know what to make of the end of this verse, and just gave it their best shot. Who knows—perhaps, because of the simple language, the worst translators were put onto this book? The translation of the Septuagint is wildly uneven, suggesting that different translators or teams of translators took responsibility for different portions. Although none of these suggestions change the concept of what is going on here. We will assume that she did bring the child at the proper time.

## 1Samuel 1:24e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>ê</sup> (or v <sup>ê</sup> ) (ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâ'ar (נָעַר) [pronounced <i>NAH-ğahr</i> ]	<i>boy, youth, young man, personal attendant</i>	masculine singular noun with a definite article	Strong's #5288 & #5289 BDB #654
nâ'ar (נָעַר) [pronounced <i>naw-ĞAHR</i> ]	<i>to be young, to be a youth</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #none BDB #654

Since this verb is not found anywhere else in the Old Testament (insofar as I know), some understand this to be a repetition of *nâ'ar* above, but in the pausal form. This verb has homonyms which mean *to growl; to shake, to shake out*.

**Translation:** *...when the child was young*. The final phrase literally reads: *...and the child was a child*. The last word of this verse is the 3<sup>rd</sup> person masculine singular, Qal perfect of *nâ'ar* (נָעַר) [pronounced *naw-ĞAHR*], which means *to shake, to shake out, to shake off*. It also means *to growl*, neither of which make any sense here. Strong's #5286–5287 BDB #654. Given that we have four cognates listed in BDB all having to do with *youth*, and none of them is a verb, we would expect there to exist a verbal cognate in the Hebrew which means *to be young, to be a child*. Therefore, we will have to declare that to be the case here, giving *nâ'ar* yet another meaning. The reason that language scholars are not quick to give this word a meaning is that the word for *child* is a very ancient word, which goes back to the Sanscrit. However, BDB does list this as a third verb—a homonym—and just does not give it a meaning. Strong's #none BDB #654. What others do, such as Owen, is suggest that this could be the masculine singular pausal form of *child*, meaning that this word is found twice, effectively making it mean something like *the child was a child*. The point of these last few words is that she did not keep her child until he was a teenager, but she brought him to the House of God just after he had been weaned.

There are commentators which interpret this phrase to mean, Samuel came to the Tabernacle when he was 9 or 10 years old.<sup>83</sup> Hannah made a vow to God, and this was to give her child to Him all the days of his life (v. 11). Whereas, we get what is habitually done in vv. 3–8 (and there is Hebrew language used to confirm that), in v. 21, we do not have a view of Elkanah going to the Lord's services 8 or 9 times, with Hannah giving him the same, "Just give me time to wean the kid." That appears to have occurred once; she may have been pregnant and unable to attend the previous year. My reasonable guess is, this kid is only 2 or 3 years old when she brings him to Eli.

The child is now about three years old and you may be wondering, *Does Eli really need another son? Can he take care of a son if he did so poorly with his previous two?* Good questions. First of all, Eli is not the only person at the

<sup>82</sup> However long a baby breast feeds.

<sup>83</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 1:24.

Tent of God. Furthermore, Eli and his two sons are not the only ones at the Tent of God—they are the only ones named. The entire Levite tribe was given over to the Tent of God, not as priests (the priestly line came through Aaron, who was a Levite), but as helpers to the priests (Num. 3:6–9). And half of the Levites are going to be women, so there will be some women there to help raise up Samuel. Furthermore, Samuel knows by experience that he raised up some lousy sons (as do the women who will be assisting him). So whatever they did wrong, they are going to do right this next time. And, most importantly, Samuel's soul is different than the soul of Eli's other two sons. We are not born a blank slate at birth, affected only by the environment into which we are thrown—that is nonsense. People have certain predispositions in their soul and they have positive and negative volition. Here is an easy example: people have a certain range of intelligence within which they will operate. So, no matter what is done, no matter how intensively parents work with a child, if a child is born with below average intelligence, all the training in the world won't get him to a 150 IQ. Not even a 120 or a 110 IQ. Could a child's IQ be raised ten points? I really don't know. Could it be raised ten or more points on a particular, specifically chosen IQ test? Certainly. From the little that I have read in the past, it appears as though one's environment can have a greater *limiting* factor of one's innate abilities as opposed to somehow increasing one's potential (the studies of wild children would bear this out).<sup>84</sup>

**And so they slaughtered the bull and so they brought the child unto Eli.** 1 Samuel 1:25 **So they slaughtered the bull and brought the child to Eli.**

**So they slaughtered the bull and brought the child to Eli.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	And they immolated a calf, and offered the child to Heli.
Masoretic Text	And so they slaughtered the bull and so they brought the child unto Eli.
Peshitta	And they slaughtered the bullock and brought the child to Eli.
Septuagint	And they brought him before the Lord; and his father slew his offering which he offered from year to year to the Lord; and he brought near the child, and slew the calf; and Anna the mother of the child brought him to Heli.

Significant differences: As is obvious, there is a whole lot more going on in the LXX than in any of the other ancient texts. It makes little sense for a translator to add so much addition text, so I am at a loss to explain this (my guess is, the text they worked from was corrupted here).

#### Thought-for-thought translations; paraphrases:

CEV	Hannah and Elkanah offered the bull as a sacrifice, then brought the little boy to Eli. [This is actually a combination of vv. 24 and 25].
<i>The Message</i>	They first butchered the bull, then brought the child to Eli.
NAB	After the boy's father had sacrificed the young bull, Hannah, his mother, approached Eli...
NLT	After sacrificing the bull, they took the child to Eli.
REB	When the bull had been slaughtered, Hannah brought the boy to Eli...

#### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word™</i>	Then the parents butchered the bull and brought the child to Eli.
JPS (Tanakh)	After slaughtering the bull, they brought the boy to Eli.

<sup>84</sup> Forgive the pun.

**Literal, almost word-for-word, renderings:**

LTHB	And they slaughtered the bull, and brought the boy to Eli.
WEB	They killed the bull, and brought the child to Eli.
<i>Young's Literal Translation</i>	And they slaughter the bullock, and bring in the youth unto Eli...

**What is the gist of this verse?** The bull was first offered up on behalf of the child and then they took their young child to Eli to give to him.

**1Samuel 1:25a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
shâchaṭ (שַׁחַט) [pronounced <i>shaw-KHAT</i> ]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7819 and 7820 BDB #1006
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
par (פָּר) [pronounced <i>pahr</i> ]	<i>bull, [especially a] young bull, steer</i>	masculine singular noun with the definite article	Strong's #6499 BDB #830

**Translation:** *So they slaughtered the bull...* The one bull was slaughtered for the atonement of sins and to indicate that Samuel would be a priest, as this was the significance of a bull being sacrificed. Now, some commentators tell us that this verse proves that there was only one bull. Although I agree that it is possible that there was only one bull, this does not unequivocally prove that. This merely tells us about the slaughter of one bull. This does not mean that 3 bulls were not brought (although that seems excessive for such a small family).<sup>85</sup>

**1Samuel 1:25**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
bôw' (בָּוֹא) [pronounced <i>boh</i> ]	<i>to take in, to bring, to come in with, to carry</i>	3 <sup>rd</sup> person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
na'ar (נַעַר) [pronounced <i>NAH-ğahr</i> ]	<i>boy, youth, young man, personal attendant</i>	masculine singular noun with a definite article	Strong's #5288 & #5289 BDB #654

<sup>85</sup> I should also mention that, once and awhile, the singular is used for the plural—sort of a metonym—so some exegetes suggest that this is what has happened here—only one bull is mentioned, but all 3 were slaughtered. I don't buy that, which is why I simply footnote this theory.

## 1Samuel 1:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿel (אֵל) [pronounced eɪ]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿĒlîy (אֵלִי) [pronounced gay-LEE]	transliterated <i>Eli</i>	masculine proper noun	Strong's #5941 BDB #750

**Translation:** ...and brought the child to Eli. Our ideas about children have changed substantially since the ancient world. In our culture and many others, children are seen as added responsibilities, if not burdens. To people in the ancient world, a child was a great blessing. For Hannah and Elkanah to bring their one child to Eli was an incredible sacrifice on their part.

In the Septuagint, v. 25 reads: *And they brought him before the Lord; and his father slew his offering which he offered from year to year to the Lord; and he brought near the child, and slew the calf; and Anna the mother of the child brought him to Heli.* As you can see, there is a whole lot more going on in the Greek than in the Hebrew. This suggests some textual corruption. In any case, we move from the feminine singular subject of the verbs found in the previous verse to the masculine plural in this verse. The end of this verse in the Greek returns to the feminine singular (recall that the verbs of the previous verse were also feminine singular, but added *with them* at the end).

In any case, the Hebrew is fairly straightforward, reading: *And so they slaughtered the bull and so they brought the child unto Eli.* Samuel is a type of Christ, and we have a parallel passage in the New Testament: *And when days for their purification according to the Law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord* (Luke 2:22).

**And so she said, "Please, my lord, living of your soul, my lord; I [am] the woman the standing one with you in here to pray unto Y<sup>e</sup>howah.**

1Samuel  
1:26

**Then she said, "Please, my lord, as your soul lives, mylord—I [am] the woman—the standing one with you in here praying to Y<sup>e</sup>howah.**

**Then she said, "Please, if you will, my lord, as your soul lives, my lord, I am the woman who was standing here with you praying to Jehovah.**

Here is how others have translated this verse:

**Ancient texts:**

Masoretic Text

And so she said, "Please, my lord, living of your soul, my lord; I [am] the woman the standing one with you in here to pray unto Y<sup>e</sup>howah.

Septuagint

And she said, I pray you, my lord, as your soul lives, I am the woman that stood in your presence with you while praying to the Lord.

Significant differences:

None.

**Thought-for-thought translations; paraphrases:**

CEV

*The Message*

"Sir," Hannah said, "a few years ago I stood here beside you and asked the LORD... Hannah said, "Excuse me, sir. Would you believe that I'm the very woman who was standing before you at this very spot, praying to GOD? .

NAB	...and said, "Pardon, my lord! As you live, my lord, I am the woman who stood near you here, praying to the LORD.
NLT	"Sir, do you remember me?" Hannah asked. "I am the woman who stood here several years ago praying to the LORD.
REB	...and said, "Sir, as sure as you live, I am the woman who stood here beside you praying to the LORD.

**Mostly literal renderings (with some occasional paraphrasing):**

God's Word™	"Sir," Hannah said, "as sure as you live, I'm the woman who stood here next to you and prayed to the LORD.
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**Literal, almost word-for-word, renderings:**

ESV	And she said, "Oh, my lord! As you live, my lord, I am the woman who was standing here in your presence, praying to the LORD.
HCSB	"Please, my lord," she said, "as sure as you live, my lord, I am the woman who stood here beside you praying to the LORD.
Young's Updated LT	And she says, "O, my lord, your soul lives! my lord, I am the woman who stood with you in this place, to pray unto Jehovah.

**What is the gist of this verse?** Hannah reminds Eli that she was the woman who stood and prayed to Jehovah next to him a few years back.

### 1Samuel 1:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced <i>aw-MARH</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #559 BDB #55
bîy (בִּי) [pronounced <i>bee</i> ]	<i>please, I pray, excuse me</i>	particle of entreaty	Strong's #994 BDB #106
ʾādôwn (אָדוֹן) [pronounced <i>aw-DOHN</i> ]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 <sup>st</sup> person plural suffix	Strong's #113 BDB #10
chay (חַי) [pronounced <i>KHAH-ee</i> ]	<i>life</i>	masculine singular construct	Strong's #2416 BDB #311
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being, desire</i>	feminine singular noun; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5315 BDB #659
ʾādôwn (אָדוֹן) [pronounced <i>aw-DOHN</i> ]	<i>lord, master, owner, superior, sovereign</i>	masculine singular noun with the 1 <sup>st</sup> person plural suffix	Strong's #113 BDB #10

**Translation:** Then she said, "Please, my lord, as your soul lives, my lord... We begin with *and so she said* followed by the particle of entreaty bîy (בִּי) [pronounced *bee*], which means *please, I pray, excuse me*. It is often used before

addressing a superior or in showing respect to a stranger. It can be rendered *I pray, excuse me*, and it is often rendered *oh*, when addressing God. The gist of its use here is politely asking for the attention of an important person. Then we have the masculine singular adjective construct of *chay* (יָחַי) [pronounced *KHAH-ee*], which means *living, alive*. This is affixed to the words *your soul*. Then she says *my lord* again, giving us: **And so she said, “Please, my lord, as your soul lives, my lord,...”** Although this phrase is normally associated with making a statement of sincere honesty, she uses it emphatically to indicate the importance of her vows. This particular oath (that is, an oath spoken in this form) is found about ten times in Scripture (Gen. 42:15 1Sam. 17:55 20:3 2Sam. 11:11 14:19 2Kings 2:2, 4, 6 4:30).

### 1Samuel 1:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i> ]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʾânîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAWH</i> ]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
nâtsab (נָצַב) [pronounced <i>naw-TSAH<sup>bV</sup></i> ]	<i>to be stationed, to be left standing, to station oneself, to take one's stand</i>	feminine singular, Niphal participle	Strong's #5324 BDB #662
ʿîm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's #none BDB #88
zeh (זֶה) [pronounced <i>zeh</i> ]	<i>here, this, thus</i>	demonstrative adjective	Strong's #2063, 2088, 2090 BDB #260
Together, b <sup>e</sup> zeh mean <i>in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner, on this one.</i>			
lâmed (לְ) (pronounced <i>l<sup>e</sup></i> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pâlal (לָלַל) [pronounced <i>paw-LAHL</i> ]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	Hithpael infinitive construct	Strong's #6419 BDB #813.
ʿel (עַל) [pronounced <i>e/</i> ]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

## 1Samuel 1:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...—I [am] the woman—the standing one with you in here praying to Y<sup>e</sup>howah. Then she gives the content of what she has to say. She begins with the 1<sup>st</sup> person personal pronoun, which often demands the insertion of the verb *to be*. Then we have *the woman* (this is the same word often rendered *wife* when spoken in relation to a particular man). Then we have the definite article again and the feminine singular, Niphal participle of the verb *nâtsa<sup>b</sup>v* (נָצַב) [pronounced *naw-TSAH<sup>b</sup>V*], which means *to station oneself, to take one's stand, to stand up, to set something upright, to erect*. This is not found in the Qal stem. Although the Niphal is primarily used as the passive stem, it often merely expresses adjectival ideas, which is what we have here. Then we have *with you* (translated by Owen as *in your presence*) followed by the *bêyth* preposition (*in, at, by, with*) and the masculine singular demonstrative adjective *zeh* (זֶה) [pronounced *zeh*], which means *here, this, thus*. She continues with the *lâmed* preposition and the Hithpael infinitive construct of *to pray* followed by *unto Y<sup>e</sup>howah*. “I [was] the woman the one standing in here with you to pray unto Y<sup>e</sup>howah.”

This has been something on her mind for nearly two years. Eli possibly has not ever given this a moment's thought since it happened (after all, he did not appear to know what she was petitioning for). I suspect, however, despite the number of people that he saw come into the Tabernacle of God, that Eli still remembered her, although it may take a few moments for his mind to catch up. I run into former students, whom I recognize often, but it still takes a little time before I recall more details about the person. I suspect that this is what is happening with Eli. Given the circumstances, I imagine that God the Holy Spirit will bring this to Eli's mind as well. Furthermore, like many conversations in Scripture, I believe that we just get the gist of the conversation. Perhaps she added, “I was the woman you accused of being drunk...now do you remember?”

Unto a child, the this, I had prayed; and so Y<sup>e</sup>howah gives to me my petition which I petitioned from with Him.

1Samuel  
1:27

Regarding this child, I had prayed, and Y<sup>e</sup>howah gives to me my request which I requested from Him.

I had prayed here regarding this child that Jehovah would grant me my request which I petitioned from Him.

There is a trick to understanding this verse; part of it goes back to v. 17.

#### Ancient texts:

Masoretic Text                      Unto a child, the this, I had prayed; and so Yehowah gives to me my petition which I petitioned from with Him.

Septuagint                              For this child I prayed; and the Lord has given me my request that I asked of him.

Significant differences:              None.

#### Thought-for-thought translations; paraphrases:

CEV    ...to give me a child. Here he is! The LORD gave me just what I asked for.

The Message                              I prayed for this child, and GOD gave me what I asked for.

NLT    I asked the LORD to give me this child, and he has given me my request.

**Mostly literal renderings (with some occasional paraphrasing):**

*God's Word™* I prayed for this child, and the LORD granted my request.

**Literal, almost word-for-word, renderings:**

HCSB I prayed for this boy, and since the LORD gave me what I asked Him for,...  
 Young's Updated LT For this youth I prayed, and Jehovah gave to me my petition which I asked of Him.

**What is the gist of this verse?** Hannah tells Eli that this is the child that she prayed for and that Jehovah answered her prayer.

1Samuel 1:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿel (אֵל) [pronounced eɪ]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
nāʿar (נָעַר) [pronounced NAH-ġahr]	<i>boy, youth, young man, personal attendant</i>	masculine singular noun with a definite article	Strong's #5288 & #5289 BDB #654
zeh (זֶה) [pronounced zeh]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260
pālal (פָּלַל) [pronounced paw-LAHL]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	1 <sup>st</sup> person singular, Hithpael perfect; pausal form	Strong's #6419 BDB #813

**Translation:** *Regarding this child, I had prayed,...* We begin with the preposition ʿel (אֵל) [pronounced eɪ], which denotes direction and means *in, into, toward, unto, to, regarding, against*. Although we normally render this *unto*, this is more properly rendered *regarding* in this verse. Then we have *the child the this*, which should be rendered *this child*. Then we have the 1<sup>st</sup> person Hithpael perfect of *to pray*. This gives us: *“Regarding this child, I have prayed.”* We are still dealing with a quotation of the woman.

At this point, I do not believe that Hannah is still identifying herself, but she is now telling Eli just exactly what she was praying for and why she is here with this child. I imagine that Eli has some memory of this woman who has returned; however, I don't think that he expected her to return with a child to give to him. It is also possible that his mind is still catching up. Eli has had a lot of things on his mind these past couple of years; and Hannah has thought of nothing else but this child. So, on her trip to Shiloh, she already worked it through in her head what she would say to Eli. Given what she says in the second half of this verse, I think Eli is still giving her a half-blank stare, so she will back up a little to help him remember.

1Samuel 1:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, then</i>	wāw consecutive	No Strong's # BDB #253

## 1Samuel 1:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâthan (נתן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
ʿêth (את) [pronounced <i>ayth</i> ]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
sh <sup>e</sup> ʿêlâh (שאל) [pronounced <i>shay-LAW</i> ]	<i>a petition, a request, a thing asked for</i>	feminine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #7596 BDB #982
ʾăsher (אשר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
shâʿal (שאל) [pronounced <i>shaw-AHL</i> ]	<i>to ask [petition, request, inquire]; to demand; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #7592 BDB #981
min (מן) [pronounced <i>min</i> ]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
ʿîm (עם) [pronounced <i>geem</i> ]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5973 BDB #767

Together, these prepositions mean: *from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.*

**Translation:** ...and Y<sup>e</sup>howah gives to me my request which I requested from Him. We have the Qal imperfect of *to give* followed by the proper name for God. The imperfect is interesting. We would have expected her to use the perfect tense to refer to a completed action, viewed as a whole. However, that is not the sense here. The idea is that this is an incomplete action or an ongoing action. She recognizes that the child continues to be a gift from God. The first analogy I can think of is this: a husband buys a car for his wife. Now, to her, if she is not really appreciative, it is a one-time thing. She walks outside, there's the car, he hands her the keys, and it's hers. However, month after month after month, the husband continues to pay for the car. She sees her gift as a one-time deal given to her back on some special occasion. However, he continues paying for the car for an additional 4–6 years, meaning it is a long-time, continuing gift for him. If you don't like that illustration, replace the car with an expensive wedding or engagement ring. The semi-appreciative bride-to-be sees it as a one-time gift; however, the

groom pays for it month after month after month. It is an ongoing process. Hannah recognizes God's faithfulness in not only giving her a child but His continued faithfulness in keeping the child alive and healthy.

The entire second half of this verse is: **"And so God gives to me my petition which I petitioned from with Him"** What you may not realize is that she has quoted Eli almost verbatim. In v. 17, he said, **"...and the God of Israel will give your petition which you petitioned from with Him."** This is how you often jog the memory of someone—you quote to them what they have said to you verbatim, and then it comes back to them (as most people listen more to themselves than they listen to anyone else).

What is no doubt happening, is she has told him who she was; she sees the semi-blank expression in his face, or his reticence to say anything, and then she quotes back to him almost word-for-word what he said, to help him remember her. It is possible that she also used the imperfect form of the verb *to give* to match exactly what Eli had said to her two years previous.

To end our exegesis of this verse, let me add a parallel passage—Psalm 66:19–20: **But certainly God has heard; He has given heed to the voice of my prayer. Blessed be God Who has not turned away my prayer, nor His grace from me.**

At this point in time, the *Open Bible* introduces a chart of the Old Testament Women. Therefore, I would think it a reasonable time to introduce my own chart. See **Women of the Old Testament—a Chart**.

**"And furthermore, I [even] I have lent him to Y<sup>e</sup>howah [or, I have caused him to be petitioned with respect to Y<sup>e</sup>howah]; all the days which he is [or, that he lives], he is being lent to Y<sup>e</sup>howah [or, he is being petition for Y<sup>e</sup>howah]." And so they bow down there to Y<sup>e</sup>howah.**

1Samuel  
1:28

**Moreover, I, [even] I, have lent him to Y<sup>e</sup>howah [or, I have caused him to be petitioned with respect to Y<sup>e</sup>howah]. All the days which he has, he is being lent for Y<sup>e</sup>howah." And they bowed down there to Y<sup>e</sup>howah.**

**"Furthermore, I have given him over to Jehovah; for all the days of his life, he is given by request to Jehovah." And they both then bowed down and worshiped Jehovah there.**

We have several problems in this verse. Primarily, we have a play on words, which few translations convey. First, let's see what others have done with this final verse:

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	Therefore I also have lent him to the Lord all the days of his life, he shall be lent to the Lord. And they adored the Lord there.
Masoretic Text	<b>"And furthermore, I [even] I have lent him to Y<sup>e</sup>howah [or, I have caused him to be petitioned with respect to Y<sup>e</sup>howah]; all the days which he is [or, that he lives], he is being lent to Y<sup>e</sup>howah [or, he is being petition for Y<sup>e</sup>howah]." And so they bow down there to Y<sup>e</sup>howah.</b>
Peshitta	Therefore also I have promised him to the LORD as long as he lives, for I petitioned him of the LORD." And they worshipped the LORD there.
Septuagint	And I lend him to the Lord all his days that he lives, a loan to the Lord. Some manuscripts of the LXX do have the same final line as the MT.

**Significant differences:** The final line is missing from my Septuagint (but apparently found in another version<sup>86</sup>) and somewhat different in the Latin and Aramaic (which may have been more of an interpretation rather than a translation). Only a portion of this verse remains in the Dead Sea Scrolls, and the final line says that *she worshipped* (which might properly belong with the next chapter).

The Latin and the Greek both have *and she said* at the end of this verse, which other ancient versions place with v. 1 of the next chapter. None of these are differences which affect any major doctrine.

#### Thought-for-thought translations; paraphrases:

CEV	Now I am giving him to the LORD, and he will be the LORD's servant for as long as he lives." Elkanah worshiped the LORD there at Shiloh, and...
<i>The Message</i>	And now I have dedicated him to GOD. He's dedicated to GOD for life." Then and there, they worshiped GOD.
NAB	Now I, in turn, give him to the LORD; as long as he lives, he shall be dedicated to the LORD." She left him there;...
NLT	Now I am giving him to the LORD, and he will belong to the LORD his whole life." And they worshipped the LORD there. [According to the NLT: Some manuscripts add <i>I will offer him as a Nazarite for all time</i> ; I don't find that in any of my ancient manuscripts].
REB	'Now I make him over to the LORD; for his whole life he is lent to the LORD.' And the prostrated themselves there before the LORD.

#### Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word™</i>	In return, I am giving him to the LORD. He will be dedicated to the LORD for his whole life." And they worshiped the LORD there.
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#### Literal, almost word-for-word, renderings:

ESV	Therefore I have lent him to the LORD. As long as he lives, he is lent to the LORD." And he worshiped the LORD there.
MKJV	And I have returned him to Jehovah. As long as he lives, he shall be given to Jehovah. And he worshiped Jehovah there.
NASB	"So I have also dedicated [lit., <i>lent</i> ] him to the LORD; as long as he lives he is dedicated [lit., <i>lent</i> ] to the LORD." And he worshiped the LORD there.
Young's Updated LT	And also I have caused him to be asked for Jehovah, all the days that he has lived—he is asked for Jehovah;" and he bows himself there before Jehovah.

**What is the gist of this verse?** Hannah acknowledges that she has lent her son Samuel to Jehovah for all the days of his life. They both then bow before Jehovah.

### 1Samuel 1:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>ə</sup> (or v <sup>ə</sup> ) (י) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251

<sup>86</sup> There are several different ancient manuscripts of the Septuagint, dating as far back as the 2<sup>nd</sup> century B.C. and as late as the 5<sup>th</sup> century A.D. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. xi.

## 1Samuel 1:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
ʾânôkîy (אֲנֹכִי) [pronounced <i>awn-oh-KEE</i> ]	<i>I, me</i>	1 <sup>st</sup> person singular personal pronoun (sometimes a verb is implied)	Strong's #580 BDB #59
shâ'al (שָׁאַל) [pronounced <i>shaw-AHL</i> ]	<i>to ask [a favor]; to ask for temporary use, to borrow, to lend, to grant; to inquire of</i>	1 <sup>st</sup> person singular, Hiphil perfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7592 BDB #981
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
kôl (כֹּל) [pronounced <i>kohl</i> ]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
hûw' (הוּא) [pronounced <i>hoo</i> ]	<i>he, it</i>	3 <sup>rd</sup> person masculine singular, personal pronoun	Strong's #1931 BDB #214
Hûw' is also used as a masculine singular, demonstrative pronoun and is rendered <i>that; this</i> .			
shâ'al (שָׁאַל) [pronounced <i>shaw-AHL</i> ]	<i>asked [petitioned, requested, inquired] of; demanded of; questioned, interrogated; loaned, lent; borrowed from; consulted</i>	Qal passive participle	Strong's #7592 BDB #981
lâmed (ל) (pronounced <i>l</i> )	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** Moreover, I, [even] I, have lent him to Y<sup>e</sup>howah [or, I have caused him to be petitioned with respect to Y<sup>e</sup>howah]. All the days which he has, he is being lent for Y<sup>e</sup>howah.” In this verse, we have the 1<sup>st</sup> person singular, 3<sup>rd</sup> person masculine singular suffix, Hiphil perfect of shâ`al (לָחַץ) [pronounced *shaw-AHL*], which means *to ask, to petition, to request*. We saw this verb back in vv. 17 and 20. However, here it is found in the Hiphil, where it means *to ask [a favor], to ask for temporary use, to borrow, to lend, to grant, to inquire of*. Since the meanings are so different, one would wonder if we don't have an error in the verse. However, we find the same word in the Hiphil meaning the same thing in Ex. 12:36. Furthermore, this is how this word is understood in both the Latin and the Greek.

On the other hand, Keil and Delitzsch object to this use on theological and linguistic grounds.<sup>87</sup> One does not *lend* his or her son to God for service; nor does one *lend* himself to service to God. They believe the only support for the rendering *to lend* is a faulty Septuagint translation. Young apparently also doubted this particular use, as you can read in his translation above.

This is followed by *to Y<sup>e</sup>howah all his days which*; and then we have the 3<sup>rd</sup> person masculine singular, Qal perfect of *to be* (which is also used to mean *to have*). This gives us: *And furthermore, I [even] I have lent him to Y<sup>e</sup>howah all the days which he is [or, has]...* Or, *And furthermore, I [even] I have requested [that] he [is] to Y<sup>e</sup>howah all the days which he is [or, has]...* The latter reading seems to make sense and fits in well with the name of Samuel, which is *requested of God*. In fact, the roots of the two words (*to ask* and *Samuel*) are the same. Even though this is cumbersome, this same word is found in several places in this chapter (vv. 17 and 20, as well as in the name of Samuel). You don't get to freely translate these words in whichever way you like. If it is used as one way by an author, then we should expect that author to use the same word in a similar way later on down in his writings. What Hannah is doing is making a play on the name of Samuel, who Hannah requested and who is now requested of God. The Hiphil is the causal stem, and Hannah, by her prayer, caused all of this. She asked God for a child, and now, the child is requested of God, in accordance with her prayer.

Rotherham claims that this last part is corrupt and should read *all the days that he lives*, citing the Septuagint, Aramaic and Syriac codices as proof. The idea is roughly the same, although we certainly are more comfortable with the Septuagint version.

Then we have the 3<sup>rd</sup> person masculine singular personal pronoun followed by the Qal passive participle of shâ`al (לָחַץ) [pronounced *shaw-AHL*] again. It is only found in this morphology here and in 2Kings 6:5. We again have *to Y<sup>e</sup>howah*, giving us: *...he is lent to Y<sup>e</sup>howah*; or, *...he is requested with respect to Y<sup>e</sup>howah*. The typical Levite was given over to God's service from age 25 to age 50 (Num. 8:24–25). Furthermore, there is no indication that the vow of the Nazirite is a lifetime vow. It appears to be a vow of an indeterminable length of time. However, Samuel is given over to the service to the Tent of God for all of his life, from age 3 and up. Keil and Delitzsch write: *Samuel was...presented to the Lord immediately after his weaning had taken place, and to remain at the sanctuary forever...To this end he was to receive his training at the sanctuary, that at the very earliest waking up of his spiritual susceptibilities, he might receive the impressions of the sacred presence of God.*<sup>88</sup> Obviously, the impression of being raised in a place fraught with such spiritual meaning would have had a profound affect upon the spiritual growth of Samuel. Furthermore, given the dedication to the Word of God, Samuel would have received the best of educations at that time in Israel. It is an unusual promise for a woman to have made; but God is honoring that promise. In fact, Israel's future stands upon the shoulders of this once sad woman who bore the infant Samuel.

Again, it is possible that there is no *lending* in this passage. Samuel was the result of a request and now he is requested by God, in accordance with Hannah's prayer.

<sup>87</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 1:26–28.

<sup>88</sup> Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 379.

## 1Samuel 1:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 <sup>rd</sup> person masculine plural, Hithpael imperfect	Strong's #7812 BDB #1005
<p>Owen lists this as a 3<sup>rd</sup> person masculine singular, but the form is a 3<sup>rd</sup> person masculine plural (since I do find an occasional mistake in Owen's work, perhaps this is a mistake in the Hebrew text of his work?). Young, the NAS and the ESV (as well as many others) also render this as a 3<sup>rd</sup> person masculine singular. However, all of the ancient translations list this as a masculine plural. Clarke tells us <i>and They worshipped, is the reading of six of Kennicott's and De Rossi's MSS., of some copies of the Septuagint, and of the Vulgate, Syriac, and Arabic.</i><sup>89</sup> The Dead Sea Scrolls, interestingly enough, list this as a feminine singular. In the overall scheme of things, although this is difficult to call, whichever way you choose, no doctrine will rise or fall with that choice. All of the discussion is simply an attempt to find the best reading.</p>			
<p>If you want more discussion, both Keil and Delitzsch, Gill and Clarke discuss this in detail as well. Keil and Delitzsch see this as a masculine singular, saying that it is Elkanah who is bowing down to worship here.<sup>90</sup> Wesley says it is the masculine singular and it is young Samuel who is worshipping here.<sup>91</sup> Although I personally like the plural, it is more likely that the ancient translations changed this to a plural from the singular. However, a hard-to-read manuscript would make it difficult to distinguish one from the other. In any case, I do not believe that it is Samuel or Elkanah who are bowing down in worship, but Eli and Hannah.</p>			
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
lâmed (ל) (pronounced l')	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** [And they bowed down there to Y<sup>e</sup>howah](#). The final thought of this verse (and this chapter), is: [And so they bow down there to Y<sup>e</sup>howah](#). In the Vulgate, Syriac and Arabic translations, this is in the plural; this also appears to be a plural verb in Owen's Hebrew, even though he and Young both list this as a 3<sup>rd</sup> person masculine singular. If it is a singular, then this means that Eli is bowing down before God, having been given the responsibility of raising this child in service to God. No doubt, given the behavior of his own children (this is to follow in the next chapter), Eli was uncomfortable leaving this life and leaving his two kids in charge of the Tent of God. This is analogous to the businessman who has built of this great empire—this great business; and when it is time for him to retire, he looks to his sons, and they are worthless, unimaginative and greedy. He does not want to throw away everything that he has worked for all of these years; similarly, he does not want to place all his employees and stockholders into the hands of his children, who would run the business into the ground. What he hopes for is to find a protegee, someone who is willing to work hard, to behave responsibly, and who will cause the business to

<sup>89</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 1:28.

<sup>90</sup> Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 1:26–28.

<sup>91</sup> John Wesley, *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Sam. 1:28.

prosper. Eli sees Samuel as his potential protegee, as his second chance, and he prays to God concerning this responsibility.

Regardless of the questions about the text, when Eli went down to his knees, I assume that Hannah did as well. Even though her prayers have been answered, she has to deal with being separated from her son, which is something that is unimaginable. Certainly, a thought which might run through your mind is, *how can Hannah do this? How can she give up her child like this?* First of all, we live in a society where millions of children are destroyed in the womb; secondly, we have women who allow their babies to be adopted (certainly with more confliction than those who kill their children in the womb). Hannah, although she will be separated from her child, will be roughly twelve miles away from him. Since Samuel is later to said to return to his house in Ramah (1Sam. 7:17), indicating that he remained close to his family. In other words, contact between Samuel and his mother was not cut off. They remained close enough to where Samuel considered his home to be in Ramah rather than in Shiloh. In other words, giving up her child as she did was no doubt traumatic; however, Hannah probably had far more contact with her son than a mother who had placed her son up for adoption. The fact that she knew where he was; that he was in God's care; and that she could visit him whenever she so desired—these are important factors which allows her choices to seem more reasonable to us.

Now, obviously, we should look at the opposite side of the coin. What would have happened had she not given her son over to God? Hannah made a sincere vow to God, which she herein abides by. Had she not, she would be subject to discipline and her son might be taken from her in death in that discipline. Therefore, she kept Samuel by giving him to God. She might have lost him had she not done so. Furthermore, Israel's history at this moment is going to pivot upon Samuel. That is, Israel's history apart from Samuel is almost incomprehensible. For forty years, he was the spiritual leader of Israel. He crowned King Saul and chose, as God indicated, David to succeed Saul.

Now, the big picture: here we have a child, born of a woman, who is given over to Eli as *God's son*—that is, he was being raised as a son to God. He was separated from his parents at an early age because he would fulfil God's plan for his life. Obviously, Samuel is a shadow of God's Son to come. There are actually quite a number of parallels between Samuel and Jesus of Nazareth, and these will be covered in more detail at the end of the next chapter, after we learn a little more about Samuel.

With regards to whether this is the singular or plural of the final verb, we have covered that in reasonable detail in the Hebrew exegesis table.

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