

1 SAMUEL 2

1Samuel 2:1–11

Part I: The Psalm of Hannah

1Samuel 2:12–36

Part II: Eli's Sons and Eli's Son

The first and second halves of 1Sam. 2 are so different, they should have been given their own chapter. However, I do not like to split things up, so all of the exegesis on these will be found in this one document. I will have the entire outline and all of the charts, maps and short doctrines listed at the very beginning; however, I will repeat these for the second half and have links throughout so that you can easily access the second half of this chapter exclusively.

Outline of Chapter 2:

Part I: The Psalm of Hannah		
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v. 11		Elkanah and Hannah Return to Ramah

Part II: Eli's Sons and Eli's Son		
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Charts, Maps and Short Doctrines:

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- v. 3 The Less Literal Translations of 1Sam. 2:3a
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- v. 30 **What is God Saying to Eli?**
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- v. 33 **The Fulfillment of 1Samuel 2:33**
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- v. 36 **1Samuel 2:31–36 and its Fulfillment**
- v. 36 **A Summary of the Offenses of Eli’s House, God’s Sentence and Fulfillment**
- v. 36 **The Characteristics of a Prophet of God**
- v. 36 **The Parallels Between Samuel and Christ Jesus**

Psalms Alluded To	
Psalm 2	

Doctrines Covered		Doctrines Alluded To	
Jewish Messiah	Jesus is the Messiah of the Old Testament	The Doctrine of Horns	The Priest’s Clothing
Doctrine of Belial	Ancient Jewish Cooking Vessels	Ephod	
Familial Relationships and the Plan of God		The Chart of Kings, Priests and Prophets	

In looking back at this, you may realize that you have never seen so many charts, doctrines, and doctrinal references. I should warn you up front that this is going to be probably the most difficult chapter in all of the book of Samuel (at least 1Samuel). There are a plethora problems with respect to the correct text and then the proper interpretation of the text. So, be forewarned.

Introduction: 1Sam. 2 is enough chapter for two chapters at minimum. For the first ten verses, we have a song composed by Hannah. It is an unusual thing to be found in the midst of narrative; however, this was a song obviously inspired by God the Holy Spirit, and therefore belongs in His Word. Furthermore, this is a continuation of the previous chapter. Hannah has brought Samuel to Eli to serve God and in the first half of this chapter, we hear her prayer to God. These first 11 verses are such a different topic than the latter portion, that I will break this chapter into two parts. However, I will keep the outline and the charts at the beginning here and keep both portions as one document (although I will repeat portions of the outline and charts in part two of this chapter). Since we are used to examining God’s Word chapter by chapter, I will keep this together as one chapter, although it should be broken down into two or three sections, with part I remaining with 1Sam. 1.

The introduction to the second part of this chapter will be found at the beginning of **Part II**.

Part I

Hannah’s Psalm

Part II

Eli’s Sons and Eli’s Son

Secondly, we examine the degeneracy of Eli's sons. Now here is an unusual situation. Eli would appear, at least to those who attend services at the Tent of God, to be somewhat of a crappy parent. His kids, although they served God (or appeared to) were corrupt and they corrupted the worship of Jehovah God. By contrast, we then examine the childhood of Samuel, who appears to be made of much different stuff. Finally, Eli has to take a stand against his own children and then end of the chapter is Eli rebuking his two sons.

The first part of this chapter that we will study is Hannah's prayer, or Hannah's psalm. What you would expect is for Hannah to dwell on her thankfulness to God for allowing her this son and a prayer for several more to follow. You would expect her to pray on behalf of little Samuel, for his future. However, this psalm is nothing like one would expect. Hannah is taken by the Spirit of God and she will praise God's knowledge and His actions, completely apart from her own circumstance. She will comment on how there is often a reversal of fortune (vv. 4–5, 8), which is one of the few portions of this psalm which speaks to Hannah's situation directly. Specifically, she praises God for His knowledge and His actions (vv. 1–3); she speaks of His opposition to his enemies (v. 4) and the reversal of fortune which occurs in His plan (v. 5). In vv. 6–7, God's great power is again referenced, with His reversal of fortune mentioned again in v. 8. In v. 9, we have God's constant vigilance in our lives (and the lives of the wicked), and v. 10 ends with a promise from God to shatter His enemies and to exalt His own. At the end of v. 10, we have a promise concerning His King and His Anointed, given in a time of Israel's history where there was no king.

Then, in v. 11, Elkanah and Hannah will simply return to their home, leaving Samuel behind at the House of God.

Barnes: The song of Hannah is a prophetic Psalm. It is poetry, and it is prophecy. It takes its place by the side of the songs of Miriam, Deborah, and the Virgin Mary, as well as those of Moses, David, Hezekiah, and other Psalmists and Prophets whose inspired odes have been preserve in the Bible. The peculiar feature which these songs have in common is, that springing from, and in their first conception relating to, incidents in the lives of the individuals who composed them, they branch out into magnificent descriptions of the Kingdom and glory of Christ...of which those incidents were providentially designed to be these types. The perception of this is essential to the understanding of Hannah's song.¹

What ties this chapter together is that it begins with this prophetic prayer or psalm of Hannah's and then is completed when a prophet of God speaks to Eli, also giving great prophecies. The prophecies at the end by the man of God will be, however, much more specific. Each prophecy will culminate in information concerning our Lord.

[Chapter Outline Part I](#)

[Charts, Maps and Short Doctrines Part I](#)

[Chapter Outline Part II](#)

[Charts, Maps and Short Doctrines Part II](#)

Hannah's Prayer

Slavishly literal:

Moderately literal:

And so prayed Hannah and so she said:

1Samuel
2:1a

Then Hannah prayed and said:

Then Hannah prayed to God, saying,...

Here is how others have translated this verse:

Ancient texts:

[Latin Vulgate
Masoretic Text](#)

[And Anna prayed, and said:... \[This is the end of 1Sam. 1:28 in the Latin\].
And so prayed Hannah and so she said:...](#)

¹ *Barnes' Notes; 1 Samuel to Esther*; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 8.

Peshitta And Hannah prayed and said,...
 Septuagint And she said,... [This is the end of 1Sam. 1:28 in the Greek].

Significant differences: That Hannah prays is not mentioned in the Greek.

Thought-for-thought translations; paraphrases:

BBE And Hannah, in prayer before the Lord, said,...
 CEV Hannah prayed:...

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ Hannah prayed out loud,...

Literal, almost word-for-word, renderings:

HNV Channah prayed, and said:...
 Young's Updated LT And Hannah prays, and says:...

What is the gist of this verse? Hannah is about to make an inspired prayer, and this time it will be audible.

1Samuel 2:1a			
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
pâlal (לָלַל) [pronounced paw-L AHL]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	3 rd person feminine singular, Hithpael imperfect	Strong's #6419 BDB #813
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
wa (or va) (וּ) [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 rd person feminine singular, Qal imperfect	Strong's #559 BDB #55

Translation: Then Hannah prayed and said:... Hannah is still apparently at the Tent of God with Eli and v. 11 of this chapter indicates that she is with her husband, Elkanah. She has given her son over to him and now she prays to God as somewhat of a dedication to His faithfulness. Unlike much of what we study, there is no reason even to refer to the other translations here. What you see is what you get. Like the rest of Samuel, this is a simple phrase.

I would like to, however, draw attention to the first verb, however, which is the 3rd person feminine singular, Hithpael imperfect of pâlal (לָלַל) [pronounced paw-L AHL], which means, in the Hithpael, *to pray, to intercede, to make intercession for, to ask for a favorable determination*. Paul tells us in Philip. 4:6: **Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be known to God.** Hannah is about to leave her only son with Eli the High Priest, and is certainly going through a cacophony of emotions, so what she

does is pray—and it is a magnificent and incredible prayer. And what she prays about is interesting—she is concerned about her only son; she may be concerned about having other children—but her prayer deals with the character and power of God. Although the saying is corny—*I don't know what my future holds, but I do know Who holds my future*—it is still apropos. You might be expecting some prophecy with regard to Samuel or words respecting his future. That is not Hannah's prayer. The bulk of this psalm praises Jehovah, the God of Israel and His greatness. Hannah does not remind God of her vow or how she has kept her vow or what she expects in return. Instead, she recognizes God's perfect character and His omnipotence.

In the New Testament, in Luke 1:46–55, Mary is in her 3rd trimester, carrying the baby Jesus and she is visiting Elizabeth, a relative of hers (perhaps her aunt?). Elizabeth is carrying John the Baptizer. At some point in their visit (from the book of Luke, it appears as though this occurred when they first met), Mary gives a prayer to God, or a psalm, and this is called the Magnificat [pronounced *mag-NIF-e-KAT*]. The psalm we are about to exegete, the psalm, or prayer, of Hannah, is called the *Magnificat of the Old Testament*. We will compare the two side-by-side once we complete the exegesis of Hannah's prayer.

After the birth of John the Baptizer, his father Zacharias will be filled with the Holy Spirit and also speak a psalm, which is a prophesy of the coming of our Lord Jesus Christ. There are also several similarities between his prophetic psalm and the psalm of Hannah.

David, at the end of the book of Samuel (2Sam. 22–23), will also write a psalm (actually, two of them), and there are some similarities between his and Hannah's psalms as well. These two particular psalms essentially frame the book of Samuel. We have a short introduction which leads to the Psalm of Hannah (1Sam. 1); and after the great psalms of David, we have essentially an addendum to the book of Samuel.

We will of course make mention of these other psalms as we run into similar passages. However, bear in mind, Hannah spoke her prayer first; and all of these psalms were inspired by God the Holy Spirit. The NIV Study Bible comments: [the psalms of Hannah and David] *highlight the ways of God that the narrative relates—they contain the theology of the book in the form of praise. Hannah speaks prophetically at a time when Israel is about to enter an important new period of her history with the establishment of kingship through her son, Samuel.*²

One of the things which I found interesting is that, in digging through the Hebrew vocabulary for this chapter, I have dealt with a great many words which I have not seen before, even after going through the Pentateuch, Joshua, Judges, Ruth, several psalms, the first half of Job and 1Chronicles 1–8. With this poem, we will introduce a few dozen new words into our Hebrew vocabulary. Now, we should expect this, as we have a new speaker, who is definitely not the author of the book of Samuel. As we have seen, the author of the book of Samuel, thus far, is a fairly simple person, whose vocabulary and writing skills are limited; Hannah, on the other hand, will reveal her great poetic mind and marvelous vocabulary.

<p>Has rejoiced my heart in Y^ehowah is exalted my horn in Y^ehowah [or, in my God]. Has Opened wide my mouth against my enemies because I have rejoiced in Your salvation.</p>	<p>1Samuel 2:1b</p>	<p>My heart has rejoiced in Y^ehowah; my horn [or, my strength] has been lifted up in Y^ehowah. My mouth has opened wide against my enemies for I have rejoiced in Your deliverance.</p>
<p>My thinking and emotions have rejoiced in Jehovah; my strength has been lifted up in Him. I yawn at my enemies because I have rejoiced in Your deliverance.</p>		

Here is how others have translated this verse:

Ancient texts:

² *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 373.

Latin Vulgate	My heart hath rejoiced in the Lord, and my horn is exalted in my God: my mouth is enlarged over my enemies: because I have joyed in thy salvation.
Masoretic Text	Has rejoiced my heart in Y ^e howah is exalted my horn in Y ^e howah. Has Opened wide my mouth against my enemies because I have rejoiced in Your salvation.
Peshitta	My heart is magnified in the LORD, my horn is exalted in my God; my mouth utters words against my enemies; because You have caused me to rejoice in Your salvation.
Septuagint	My heart is established in the Lord, my horn is exalted in my God; my mouth is enlarged over my enemies, I have rejoiced in Your salvation.
Significant differences:	The first verb in the Latin and Hebrew is <i>rejoiced</i> ; in the Syriac it is <i>magnified</i> ; and in the Greek, it is <i>established</i> .

Thought-for-thought translations; paraphrases:

BBE	My heart is glad in the Lord, my horn is lifted up in the Lord: my mouth is open wide over my haters; because my joy is in your salvation.
CEV	You make me strong and happy, LORD. You rescued me. Now I can be glad and laugh at my enemies.
<i>The Message</i>	I'm bursting with God-news! I'm walking on air. I'm laughing at my rivals. I'm dancing my salvation.
NLT	"My heart rejoices in the LORD! Oh, how the LORD has blessed me! Now I have an answer for my enemies, as I delight in your deliverance.
REB	'My heart exults in the LORD, in the LORD I now hold my head high; I gloat over my enemies; I rejoice because you have saved me.
TEV	"The LORD has filled my heart with joy; how happy I am because of what he has done! I laugh at my enemies; how joyful I am because God has helped me!

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> TM	"My heart finds joy in the LORD. My head is lifted to the LORD. My mouth mocks my enemies. I rejoice because you saved me.
JPS (Tanakh)	My heart exults in the LORD; I have triumphed [lit., <i>my horn is high</i>] through the LORD. I gloat [lit., <i>my mouth is wide</i>] over my enemies; I rejoice in Your deliverance.

Literal, almost word-for-word, renderings:

ESV	"My heart exults in the LORD; my strength is exalted in the LORD. My mouth derides my enemies, because I rejoice in your salvation.
NRSV	"My heart exults in the LORD; my strength is exalted in my God. My mouth derides my enemies, because I rejoice in my victory.

Young's Updated LT

“My heart has exulted in Jehovah, My horn has been high in Jehovah, My mouth has been large over my enemies, For I have rejoiced in Thy salvation.

What is the gist of this verse? Hannah feels exalted and invigorated. She rejoices in the deliverance of Jehovah.

Now, you will note from the beginning of this psalm, Hannah is enamored of the Giver and His character rather than with the gift. Her psalm exalts the person and the character of God, rather than the gift that God has given her. The next time that you pray for something, imagine what you would say if you got what you prayed for. Would it be, “Geez, thanks—a million times, thanks. This is just what I wanted! I will treasure this gift and I will be using it all the time!” This is not Hannah’s verbal response. She thanks the Giver for His person and character. Your parents might be rich and they might be poor. *What* they give you in terms of material things is inconsequential. *What* they give you by way of love, time and discipline—these are gifts which last a lifetime and these are the gifts which reflect the character of your parents. When you thank God, make certain that you thank Him for the character and devotion of your parents. These things are far greater than any material gift that they will ever give you.

You will note from the beginning of this psalm, Hannah is enamored of the Giver and His character rather than with the gift. Her psalm exalts the person and the character of God, rather than the gift that God has given her.

1Samuel 2:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlatš (אֲלַטְשׁ) [pronounced <i>gah-LAWTS</i>]	<i>to rejoice, to be joyful, to show [exhibit or feel] a triumphant [and lively] joy</i>	3 rd person masculine singular, Qal perfect	Strong's #5970 BDB #763
lêb (לֵב) [pronounced <i>layby</i>]	<i>heart, inner man, mind, will, thinking</i>	masculine singular noun with the 1 st person singular suffix	Strong's #3820 BDB #524
b ^e (בְּ) [pronounced <i>b^{eh}</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
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: My heart has rejoiced in Y^ehowah;... The perfect tense in v. 2b refers to a completed action. This does not mean that Hannah is not still happy; however, given what we studied in chapter 1, her act of rejoicing (which is looked upon as a whole) began when Eli, the High Priest, asked that God grant her request and culminated when she bore Samuel.

1Samuel 2:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rûwm (רומ) [pronounced room]	<i>to lift up, to rise, to arise, to raise up, to grow; to be exalted, to become high, to become powerful; to be high an lofty; to be remote, to be in the far distance</i>	3 rd person feminine singular, Qal perfect	Strong's #7311 BDB #926
qeren (קרן) [pronounced KĒH-ren]	<i>horn</i>	feminine singular noun with the 1 st person singular suffix	Strong's #7161 BDB #901
b ^e (ב) [pronounced b ^{eh}]	<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
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

In two early printed editions as well as in the Septuagint and the Latin Vulgate, this ends with *in my God*.³

Translation: *...my horn [or, my strength] has been lifted up in Y^ehowah.* Second line begins with the verb *to exalt, to raise, to lift up* and even *to offer up*. What is raised up is the feminine singular noun *horn*. We covered the **Doctrine of Horns** back in Lev. 4:18; however, what seems to be the gist of its meaning is that a person's *horn* refers to their *strength*. The origin of this connotation is that the horn refers to the ox, a powerful animal, whose power, in part, is in his horn. *Horn* can also refer to arrogant pride (Psalm 75:4–5) and to political and military power as well (Psalm 75:10 89:17 Daniel 8:20–21).⁴ Affixed to *qeren (horn)* is the personal pronominal suffix *my* and this is followed by *in Jehovah*, giving us: *my horn [or, my strength] has been lifted up in Jehovah.* When a *person's horn is lifted up*, it means that they have been delivered by God from a status of *disgrace to a position of honor and strength*.⁵ If you will recall Hannah in the previous chapter, she felt as if she was in a place of disgrace, as she could not bear children for her husband.

Jamieson, Fausset and Brown offer a different interpretation here: *Allusion is here made to a peculiarity in the dress of Eastern women about Lebanon, which seems to have obtained anciently among the Israelite women, that of wearing a tin or silver horn on the forehead, on which their veil is suspended. Wives, who have no children, wear it projecting in an oblique direction, while those who become mothers forthwith raise it a few inches higher, inclining towards the perpendicular, and by this slight but observable change in their headdress, make known, wherever they go, the maternal character which they now bear.*⁶ I don't know if this is true or not, but it is interesting nevertheless.

There are many parallels between the psalm of Hannah and the psalm of Mary; they begin almost identically:

1Sam. 2:1b

Luke 1:46b–48a

³ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 290.

⁴ Taken from *The New Scofield Reference Bible*; Dr. C.I. Scofield; ©1967 New York-Oxford University Press; p. 256.

⁵ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 373.

⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 2:1.

“My heart has rejoiced in Y^ehowah;
my horn [or, *my strength*] has been lifted up in
Y^ehowah.”

“My soul exalts the Lord,
and my spirit has rejoiced in God my Savior,
for He has had regard for the humble state of His
female slave.”

[Return to the Parallels of Hannah’s Psalm](#)

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1 Samuel 2:1d

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
râchab (רָחַב) [pronounced <i>raw-SHAH^BV</i>]	<i>to become large, to grow, to be wide</i>	3 rd person masculine singular, Qal perfect	Strong’s #7337 BDB #931
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 1 st person singular suffix	Strong’s #6310 BDB #804
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong’s #5920, #5921 BDB #752
‘âyab (אֵיֶבֶד) [pronounced <i>aw-YA^BV</i>]	<i>enemy, the one being at enmity with you; enmity, hostility</i>	Qal active participle with the 1 st person singular suffix	Strong’s #340 BDB #33

Translation: *My mouth has opened wide against my enemies...* The third line also begins with a verb: the Qal perfect of *to become large, to grow, to be wide*. What becomes *large* is *my mouth*, which is followed by the preposition ‘al (*upon, beyond, against*, which is followed by the masculine plural, with a Qal active participle of *to be an enemy*, which means *to be at enmity, to be hostile*. As a participle, it can be reasonably rendered *enemy*, but it is more literally, *the one being at enmity with you*.

Our third line is, therefore: *My mouth opens wide against my enemies*. If I opened my mouth wide before my enemies, they might put a live insect in it. I suppose that the sense which is conveyed is that she holds her enemies in derision? My first guess is that she yawns at her enemies. However, what is probably the case is, her open mouth means that she is going to speak against the enemies. As Clarke writes: *My faculty of speech is incited, stirred up, to express God’s disapprobation against my adversaries.*⁷ This psalm is Hannah opening her mouth against these enemies.

Now, who is the enemy that we are speaking about? We would first assume that it is Peninnah, the other wife. However, because of the plural, we actually have wider application than that. Hannah uses the word *enemies* in the plural. This is actually a very important point of interpretation here which will help to explain the subsequent verses. Vv. 2–3 are spoken specifically to the enemies of God. The remainder of the psalm can be taken that way, but v. 3 introduces the 2nd person masculine plural, which has to refer to some group of persons—this verse indicates that group refers to the enemies of Hannah, who would reasonably be those who do not hold to the omnipotence and holiness of God (and are therefore, the enemies of God). Hannah speaks to these

⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:1.

enemies—however, realize Hannah speaks this prayer through the power of the Holy Spirit, and it is the Holy Spirit Who speaks to His enemies through this prayer as well. [All of my enemies will be ashamed and greatly dismayed; they will turn back; they will suddenly be disgraced](#) (Psalm 6:10).

1Samuel 2:1e

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
sâmach (נִשְׂמַח) [pronounced <i>saw-MAHKH</i>]	<i>to rejoice, to be glad, to be joyful, to be merry</i>	1 st person singular, Qal perfect	Strong's #8055 BDB #970
b ^e (בְּ) [pronounced <i>b^{eh}</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
y ^e shûw'âh (יְשׁוּעָה) [pronounced <i>y^eshoo-GAW</i>]	<i>deliverance, salvation</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3444 BDB #447

Translation: [...for I have rejoiced in Your deliverance](#). The fourth line explains why the other lines are true. We begin with the explanatory use of the preposition *kîy* followed by the verb *to rejoice, to be glad*. This is followed by the *bêyth* preposition followed by the noun *deliverance, salvation*. With *y^eshûw'âh* we have the 2nd person masculine singular suffix. This gives us: [For I have rejoiced in Your deliverance \[or, salvation\]](#). Hannah begins to speak out against her enemy Peninnah because God has delivered her from childlessness. What Peninnah has to say is no longer important because Hannah knows that God has delivered her from barrenness. Furthermore, as a believer, Hannah can speak out against all of her enemies and all of the enemies of God. God has taken care of that. These enemies here are the enemies of Israel as well, and, in this book, those enemies may reasonably be seen as the Philistines.

This particular line, [For I have rejoiced in your salvation \[or, deliverance\]](#), is found throughout Scripture. Psalm 9:13–14: [Be gracious to me, O Jehovah, Behold my affliction from those who hate me, those who lift me up from the gates of death, that I may tell of all Your praises, that in the gates of the daughters of Zion, I may rejoice in Your salvation \[or, deliverance\]](#). Psalm 13:5: [But I have trust in Your grace; my heart will rejoice in Your salvation](#). Psalm 35:9: [And my soul will rejoice in Jehovah; it will exult in His salvation](#). Finally, concerning God's deliverance of man, we have Isa. 12:2: [Observe, God is my salvation; I will trust and not be afraid, for Jehovah God is my strength and song—He also has become my salvation](#).

Throughout this psalm, we will find parallels between it and 2Sam. 22 and the Magnificat.

1Sam. 2:1c

[“My mouth has opened wide against my enemies for I have rejoiced in Your deliverance.”](#)

2Sam. 22:47b–50

[“The God who executes vengeance for me and brings down peoples under me, Who also brings me out from my enemies; You even lift me above those who rise up against me, You rescue me from the violent man; therefore, I give thanks to You, O Jehovah, among the nations, and I will sing praises to Your name.”](#)

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As J. Vernon McGee points out, there are three stages or three tenses of salvation. The past tense is that we believed in Jesus Christ (or, Jehovah Elohim in the Old Testament) and God saves us or cleanses and justifies us. **“A point of doctrine: he who hears My word and believes Him Who sent Me, has eternal life and does not come into judgment, but has passed out of death into life.”** (John 5:24). The present tense is God's function in our lives today—he delivers us in a variety of situations from a multitude of sins and from both seen and unseen enemies. It is this daily *deliverance* which Hannah is speaking of. The future tense of salvation is God's deliverance of us from spiritual death. This is done based upon our faith in Him at some point in our previous lives (i.e., past salvation). Those who have not believed in Him face eternity in separation from God; those who have believed in Him spend eternity with God, eternally separated from our old sin natures. **Beloved, now we are children of God and it has not yet appeared what we will be. We know that, when He appears, that we shall be like Him, because we will see Him just as He is** (1 John 3:2).⁸

Before, Hannah could barely eat; she prayed quietly from her the bitterness of soul to God. In this psalm, we have a completely different attitude. Her mouth is opened wide against all enemies; her own power is exalted; and she is rejoicing in her own soul as she speaks this psalm.

**‘None holy like Y^ehowah;
none besides You;
and no rock like our Elohim.**

1 Samuel
2:2

**‘There is no holy one like Y^ehowah,
for there is no one [righteous] besides You;
and there is no rock like our Elohim.**

**‘No one is set apart like Jehovah;
because there is no one except for You;
and there is no rock like our God.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	There is none holy as the Lord is: for there is no other beside Thee, and there is none strong like our God.
Masoretic Text	‘None holy like Y ^e howah; none besides You; and no rock like our Elohim.
Peshitta	There is none holy like the LORD; for there is none besides You; and there is none powerful like our God.
Septuagint	For there is none holy as the Lord, and there is none righteous as our God; there is none holy besides You.

Significant differences: In the LXX, we have the addition of the word *righteous*, which would be one distinguishing characteristic of God; the other versions essentially allow for a number of distinguishing characteristics. In the 3rd line, only the MT says there is no *rock* like our Elohim. The Latin and Peshitta may do some interpreting, using the words *strong* and *powerful*. The LXX seems to essentially repeat the 1st line. The Dead Sea Scrolls are in agreement (what can be read from them) with the LXX (only a few letters are unreadable or missing in the Dead Sea Scrolls). This would suggest that the LXX might be the better text. Still, most translations follow the Hebrew text.

⁸ Paraphrased from J. Vernon McGee, *1 & 2 Samuel*; ©1976 by El Camino Press; La Verne, CA; p. 16.

Thought-for-thought translations; paraphrases:

BBE	No other is holy as the Lord, for there is no other God but you: there is no Rock like our God.
CEV	No other god is like you. We're safer with you than on a high mountain. [I included this rendering, not because it provides some new insight, but because it illustrates how far afield the CEV occasionally goes from the original text].
<i>The Message</i>	Nothing and no one is holy like GOD, no rock mountain like our God.
REB	There is one but you, none so holy as the LORD, none so righteous as our God.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word™</i>	There is no one holy like the LORD. There is no one but you, O LORD. There is no Rock like our God.
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Literal, almost word-for-word, renderings:

WEB	There is none holy as Yahweh; For there is none besides you, Neither is there any rock like our God.
Young's Updated LT	There is none holy like Jehovah, For there is none save You, And there is no rock like our God.

What is the gist of this verse? God's uniqueness is exalted here.

As you read this and the next verse, bear in mind that this is Hannah speaking by means of God the Holy Spirit, directly to her enemies, which are, given the means of her inspiration, the enemies of God. Therefore, I have included single quotes on the next two verses (which could really be extended throughout this entire psalm). On this verse, the single quotes do little to advance our understanding of what is being said. However, when going into the next verse, this will all make sense.

1Samuel 2:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêyn (אֵין) [pronounced <i>ān</i>]	<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
qâdôwsh (קָדוֹשׁ) [pronounced <i>kaw-DOWSE</i>]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective/noun	Strong's #6918 BDB #872
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>as, like, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453

1 Samuel 2:2a

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^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *'There is no holy one like Y^ehowah,...* We begin with the Hebrew construct which means *in the condition of being not = without*. We often supply a verb for this substantive and render it *there is no*. This is followed by the adjective *sacred, holy, set apart, sacrosanct*. When this adjective stands by itself, it functions like a substantive. It should be rendered *holy one, set-apart one, sacred one, consecrated one, one set apart to God*. Although here, in Job 15:15, it refers to God's angels, it also can refer to believers (Deut. 33:3 Psalm 106:16). This is followed by *like Y^ehowah*, giving us: *There is no holy one like Y^ehowah*. God is unique among all other things. He is in a class by Himself. He is not simply a national god; He is not one member of this huge pantheon of gods—*there is no one holy like Jehovah*.

We have several names applied to God; one of the most common is *Elohim*, which is plural (the *-im* ending is an indication that a word is in the plural in the Hebrew). This title is applied both to God individually and to God the Trinity, as well as to heathen gods. However, we have a proper name for God in the Old Testament—*Y^ehowah*, or *Jehovah*, or *Yahweh*; and, although this name is applied to the various individual members of the Trinity (although primarily to the Second Person of the Trinity), it is never applied to any god outside of the Trinity. My point in this is, Islam has a god they call *Allah*; he is not *the God*; Hinduism has a veritable pantheon of gods—none of them are *the God*; the nations which surrounded Israel all worshipped various gods—none of them were *the God*. There was One God then, and there is One God now—Scripture has consistently taught us that from the very beginning. One God in purpose, in character, in unity; three in person—and this is taught from the very beginning in Gen. 1 to the very end in Rev. 22:17–21.

1 Samuel 2:2b

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
ʿêyn (אֵין) [pronounced <i>ān</i>]	<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
bilʿtîy (לֹא יֵי) pronounced <i>biĪP-TEE</i>	<i>without, besides, except</i>	preposition/adverb with the 2 nd person masculine singular suffix	Strong's #1115 BDB #116

Bilʿtîy actually has several applications: ❶ an adverb of negation (*not*); ❷ as a preposition/adverb which means *without, besides except*; ❸ as a conjunction which means *besides that, unless that, unless*.

Translation: *...for there is no one [righteous] besides You;...* This continues the thought of the previous verse. God's uniqueness is recognized by Hannah in this psalm.

1Samuel 2:2b from the Greek Septuagint

Greek/Pronunciation	Common English Meanings	Notes/Morphology	Strong's Number
καί (Καί) [pronounced <i>kī</i>]	<i>and, even, also</i>	conjunction	Strong's #2532
οὐκ (οὐκ) [pronounced <i>ook</i>]	<i>no, not, nothing, none, no one</i>	negation	Strong's #3756
εἰμι (εἰμί) [pronounced <i>eye-ME</i>]	<i>to be, is, was, will be; am; to exist; to stay; to occur, to take place; to be present [available]</i>	3 rd person singular, present active indicative	Strong's #1510
dikaios (δικαίος, αία, ον) [pronounced <i>DIH-kai-oss</i>]	<i>righteous, just, upright; perfect righteousness; law-abiding, faultless, guiltless, innocent; approved by [or acceptable to] God</i>	masculine singular adjective	Strong's #1342
ὡς (ὡς) [pronounced <i>hohç</i>]	<i>like, as, even as</i>	comparative particle	Strong's #5613
ὁ	<i>the</i>	definite article for a masculine singular noun	Strong's #3588
θεος (θεός) [pronounced <i>theh-OSS</i>]	<i>God, [the true] God; divine being; god, goddess, divinity</i>	masculine singular noun	Strong's #3588
ἡμῶν	<i>us, of us, from us, our</i>	1 st person plural pronoun, genitive/ablative case	Strong's #1473

Translation: ...and no one is righteous like our God,... This is probably the more accurate reading, as it is found this way in the Dead Sea Scrolls. On the other hand, it would not seem too out of line for a scribe to insert, accidentally or to fill out the phrase, the word *righteous*. In any case, **there is no one like God** and **there is no one righteous like God**.

Given the many men and women who authored portions of the Word of God, you would expect many theological differences. After all, in the Protestant branch of the Church in the United States, there are those of a liberal bend who even hold that in *whom* you believe is not as important as *that* you believe. We do not have those theological differences in Scripture. Here, Hannah speaks, “**There is no holy being like Jehovah, for there is no one besides You.**” 400 years previous, Moses wrote: “**Who is like You among the gods, O Jehovah? Who is like You, majestic in holiness, awesome in praises, working wonders?**” (Ex. 15:11). And later Moses wrote, “**And there rock is not like our Rock; even our enemies themselves can discern this.**” (Deut. 32:31). Two centuries later, Isaiah quoted God, Who said, “**I am Jehovah, and there is no other; besides Me, there is no God. I will gird you, though you have not known Me; that men may know from the rising to the setting of the sun that there is no one besides Me. I am Jehovah, and there is no other.**” (Isa. 45:5–6). And Isa. 40:18: **To whom then will you liken God? or what likeness will you compare to him?** (see Jer. 10:6 as well). And, over a thousand years later, Peter cries out to the men of Jerusalem: “**And there is no salvation in anyone else; for there is no other name under heaven given among men by which we must be saved.**” (Acts 4:12). During the time that Scripture was written, during those 3000 or so years, the religions of man took many forms and followed many paths, including corrupted views of the Truth. Even in the United States, over the past 400 years, we can examine the Protestant branch of Christianity and see that, despite its foundation in the Truth of God’s Word, it is, in many ways, a reflection of the society around it and that

many of our church traditions, practices and beliefs stem as much from society as they do from the Word. However, what Scripture teaches us concerning the character and person of God (as well as the person and character of man) is unwavering—from generation to generation, the message of God’s Word remains the same, regardless of the author or the society of its time period.

As I write these things, carefully, even ponderously examining the Word of God, focusing sometimes on each word, each phrase, every nuance and connection that I can find; I have no idea what will become of this examination. I began exegeting God’s Word nearly 7 years ago, having no idea then and no idea now what will be the end. However, what I do know is, there is nothing more important to us in these times than the correct understanding of the Word of God. And so I press on, writing for two or more hours every single day, knowing that God has a purpose and God has a plan. I know that I am a part of that plan and I know that the exegetical study of His Word is a part of His plan for my life. What I have observed in this life on a daily basis is believers—men and women of faith—committing unspeakable acts; saying and doing things that make you wonder, *how can they have any connection to the plan and will of God?* I’ve seen believers sue other believers, their only motivation being greed. I have seen believers continually malign and gossip about other believers. I have seen believers who, on the one hand, list God is number one on their scale of values, and then live in sin apart from marriage, apart from even a common-law marriage. Our behavior as believers is an embarrassment to the Christian faith. You don’t believe that Satan takes your actions to God on a daily basis, saying, “Look at what Charlie Brown is doing today. And you are exempting him from the Lake of Fire?” Everything around you is set there to take you from the plan of God. Everything around you is carefully placed in order to neutralize your place in God’s plan. Satan was unable to keep us from believing in the Son of God; however, what he is able to do is to consistently remove us from our path. God has a plan for our lives, and Satan and his demonic forces are able to cause us to veer from this path. What returns us to our walk with God is His Word. We grow in His Word and we are correctly guided by His Word. So, what would you expect? You would expect Satan to do everything in his power to keep the Word of God out of the Church and away from the pulpit. Every now and again, I listen to Christian radio—how often do I hear a careful exegetical study of His Word? Rarely. How often do I even hear His Word read? Rarely. Now, I hear many different pastors speaking and teaching, but most of them at best spend 5 minutes on God’s Word and 50 minutes on other things. I’ve heard many different radio programs on Christian radio, but barely a handful have anything to do with God’s Word and Christianity. This is what we should expect. It is the devil’s world and he will do everything in his power to obscure the Word of God and to neutralize God’s people.

1 Samuel 2:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^ə (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong’s # BDB #251
ʿēyn (אין) [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
tsûwr (צור) [pronounced tzoor]	<i>rock, cliff</i>	masculine singular noun	Strong’s #6697 BDB #849
kaph or k ^e (כ) [pronounced k ^e]	<i>as, like, according to; about, approximately</i>	preposition of comparison or approximation	No Strong’s # BDB #453

1Samuel 2:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods or God</i> ; transliterated <i>Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43

Translation: ...and there is no rock like our Elohim. *Rock* gives us the idea of never changing and stability. Note that the word in the Greek is *righteous*; however, few of the translators which I checked chose the Greek alternative (the exception is the REB). You will also note the change of person. In the first part v. 2, Jehovah is spoken of in the 3rd person; in the second part of the verse, He is spoken of in the 2nd person singular; and in the third part, we are back to the 3rd person again. V. 1 was similar in the first two lines, Hannah speaks of *God* in the 3rd person, but then, in the fourth line, says *Your salvation*, which brings him into the 2nd person. The point in mentioning this, is that we cannot depend upon person alone to identify *of whom* or *to whom* we are speaking.

You will recall that I said that the book of Samuel is framed by this psalm and David's Psalm; observe the parallel:

1Sam. 2:2	2Sam. 22:32
'There is no holy one like Y ^e howah, for there is no one besides You; and there is no rock like our Elohim.'	"For who is God, beside Y ^e howah? And who is the Rock, besides our Elohim?"

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Although we have studied several psalms, few of them had been written prior to the writing of this Psalm (I believe that Moses' psalms and Deborah's psalm are the only pre-Hannah psalms). Hannah, in many ways, set some precedents with her psalm. At the end of this verse, she refers to the *Rock*, Who is Christ Jesus, Jehovah Elohim. Jacob used a similar word in Gen. 49:24, referring to the strength of Joseph: *His arms are made strong from the hands of the Mighty One of Jacob (from there is the Shepherd, the Stone of Israel).*" Jacob, in this blessing, refers both to Joseph and to Jesus, of Whom Joseph is a type.

A few hundred years later, Moses wrote a psalm (called the *Song of Moses* by several translators) which is placed at the end of Deuteronomy, and it is here where God the Son is first called the *Rock*. *The Rock! His work is perfect, for all His ways are just. He is a God of faithfulness and without injustice—He is righteous and upright* (Deut. 32:4; see also vv. 18, 30, 31). I should also quote Psalm 18:2: *Yahweh is my rock, my fortress, and my deliverer; My God, my rock, in whom I take refuge; My shield, and the horn of my salvation, my high tower.* And Psalm 18:31: *For who is God, except Yahweh? Who is a rock, besides our God.* In this verse, Hannah continues the tradition of the Jacob and Moses by referring to our Lord as the *Rock*. David will later continue this tradition, referring to Jehovah Elohim as the *Rock* in 2Sam. 22:3, 32, 47 23:3. Then, we find similar references throughout the psalms, including Psalms 18, 19, 28, 31, 61, 62, 71, 73, 78, 89, 92, 94, 95, 144. In fact, the only references to Jesus Christ as the *Rock* are found in Poetry (see also Isa. 2:10 26:4 30:29 and Habak. 1:12). What actually occurs is this metamorphous concerning *God's Rock*. At first, references to God as the *Rock of Israel* emphasize the stability, strength and protection which we are assured of in God. However, as Scripture progresses, the *Rock* tends to take on a decidedly Messianic connotation. This is not a change, per se, except in our perception. God has always been our strength and protection and stability; God has always been fully manifested in the person of His Son; His Son has always been our Savior and Messiah. We put it altogether today, recognizing that Jesus is God, Jesus is Messiah, Jesus is the *Rock of Ages*; however, throughout the Old Testament, this was a gradual,

progressive revelation. Today, we know that our Lord is our Rock, as He tells us in Matt. 16:18: **“Upon this Rock, I will build My Church.”**⁹

I want you to notice the focus of this psalm—it is not about Samuel. As Matthew Henry writes: *What great things she says of God. She takes little notice of the particular mercy she was now rejoicing in, does not commend Samuel for the prettiest child, the most toward and sensible for his age that she ever saw, as fond parents are too apt to do. No, she overlooks the gift, and praises the giver; whereas most forget the giver and fasten only on the gift. Every stream should lead us to the fountain; and the favours we receive from God should raise our admiration of the infinite perfections there are in God.*¹⁰

‘You [all] will not multiply; you [all] will [not] talk high high; will come bold [impudent words] from your [plural] mouth for a God of knowledges is Y^ehowah and not measured are actions [or, and to Him, measured are actions].’

1Samuel
2:3

‘You will not multiply [your] arrogance; you will [not] proclaim arrogance [or, Stop speaking with such (unrestrained) arrogance]. Unrestrained [or, arrogant] [speech] comes forth from your mouths for a God of [all] knowledge [is] Y^ehowah and, with respect to Him, actions are measured [or, (evil) actions are not measured].’

‘Stop speaking with such arrogance as your mouths spew forth unrestrained speech, for Jehovah is a God of knowledge and all actions are measured by Him.’

It appears as though this verse could be difficult. However, there are two points of interpretation which help us to grasp what is here. We suddenly find the author speaking to these seemingly unnamed 2nd person masculine plural persons. These are the enemies of Hannah who are, by inspiration of the co-author of this Psalm, God the Holy Spirit, enemies of God. Secondly, in the Hebrew, we find a negative in the final line, which makes little or no sense. Let’s begin with what others have done:

Ancient texts:

Latin Vulgate	Do not multiply to speak lofty things, boasting: let old matters depart from your mouth: for the Lord is a God of all knowledge, and to Him are thoughts prepared.
Masoretic Text	‘You [all] will not multiply; you [all] will [not] talk high high; will come bold [impudent words] from your mouth for a God of knowledges is Y ^e howah and not measured are actions [or, and to Him, measured are actions].’
Peshitta	Talk no more so exceeding proudly; Let not arrogance come out of your mouths; for the LORD is a God of knowledge, and no devices can stand before Him.
Septuagint	Boast not, and utter not high things; let not high-sounding words come out of your mouth, for the Lord is a God of knowledge,

⁹ Our Lord was not referring to Peter in this verse, as the name *Peter* does refer to a *rock*, but to a smaller stone. The second word for *Rock* refers to a much larger boulder, Who is our Lord. It was simply a play on words, which is quite common in Scripture.

¹⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Sam. 2:1–10.

and God prepares His own designs.

Significant differences: I believe the differences in the first line are simply of interpretation—the LXX translators of this portion were attempting to given the gist of what they found in the Hebrew text. Again, in the second line, I think the difference is a matter of interpretation; however, the Latin makes little sense: *old matters?* The Syriac is in line with the Hebrew. As for the final line—every translation seemed to go its own way. Based on these ancient translations alone, we can tell there are going to be problems.

Thought-for-thought translations; paraphrases:

BBE Say no more words of pride; let not uncontrolled sayings come out of your mouths: for the Lord is a God of knowledge, by him acts are judged.

CEV I can tell those proud people, "Stop your boasting! Nothing is hidden from the LORD, and he judges what we do."

The Message Don't dare talk pretentiously—not a word of boasting, ever! For GOD knows what's going on. He takes the measure of everything that happens.

REB 'Cease your proud boasting, let no word of arrogance pass your lips, for the Lord is a God who knows; he governs what mortals do.

TEV Stop your loud boasting; silence your proud words. For the Lord is a God who knows and he judges all that people do.

Mostly literal renderings (with some occasional paraphrasing):

God's Word[™] "Do not boast or let arrogance come out of your mouth because the LORD is a God of knowledge, and he weighs our actions.

JPS (Tanakh) Talk no more with lofty pride, Let no arrogance cross your lips! For the Lord is an all-knowing God, By Him actions are measured.

Literal, almost word-for-word, renderings:

Updated Emphasized Bible Do not multiply words so loftily—loftily,
Nor let arrogance proceed from your mouth,— for <a God of knowledge> is Yahweh,
And <for himself> are great doings made firm.

HCSB Do not boast so proudly,
or let arrogant words come out of your mouth,
for the LORD is a God of knowledge,
and actions are weighed by Him.

WEB Talk no more so exceeding proudly;
Don't let arrogance come out of your mouth;
For Yahweh is a God of knowledge,
By him actions are weighed.

Young's Updated LT You multiply not—you speak haughtily—
The old saying goes out from your mouth, For a God of knowledge is Jehovah,
And by Him actions are weighed.

What is the gist of this verse? This is difficult to summarize, because the translation is difficult. It seems to say that we should not be arrogant or express our arrogance because Jehovah is a God of knowledge and He therefore knows all about us—He has weighed our actions. He knows we have no reason to be arrogant.

1Samuel 2:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾal (אֵל) [pronounced <i>a</i>]	<i>not; nothing; none</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39.
râbâh (רָבָה) [pronounced <i>raw^p-VAWH</i>]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #7235 BDB #915
dâbar (דָּבַר) [pronounced <i>daw^p-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>	2 nd person masculine plural, Piel imperfect	Strong's #1696 BDB #180
gâbôhah (גָּבְהָה) [pronounced <i>gaw^p-VOH-ah</i>]	<i>high, exalted; proud, arrogant; powerful</i>	feminine singular adjective construct	#1362, #1364 BDB #147
gâbôhah (גָּבְהָה) [pronounced <i>gaw^p-VOH-ah</i>]	<i>high, exalted; proud, arrogant; powerful</i>	feminine singular adjective construct	#1362, #1364 BDB #147

Translation: *You will not multiply [your] arrogance; you will [not] proclaim arrogance [or, Stop speaking with such (unrestrained) arrogance].* We begin this verse with the negative ʾal (אֵל) [pronounced *a*], which is only used with the imperfect and not the imperative. Then we have the 2nd person masculine plural, Hiphil imperfect of *to become much, to become many, to multiply, to increase in population and in whatever else*. In the Hiphil, it means *to cause to become many, to make much, to multiply, to increase, to enlarge, to cause to greatly increase*. Then we have the 2nd person masculine plural, Piel imperfect of *to talk*. This is followed by a doubling of the feminine singular adjective *high, exalted, proud, arrogant*.

There is another consideration, and I do not know how valid it is. The two verbs in the forms that they are in, apart from the vowel points, could be mistaken for one another—that is, two of their letters are commonly mis-written in Scripture for two other letters—indicating that it is possible that we should have a repetition of the verb as well. Although I doubt this, I mention it, as you would not notice it in the English. Now, as for giving this some kind of understandable and literal translation, forget about it. Literally, what we have is: *You [all] will not multiply; you [all] will [not] talk high high*. It might be taken as two separate sentences smooshed together with one negative which applies to them both, giving us: *You will not multiply [your] height [pride]; you will [not] talk proudly*. There was a lot of cheating going on with that translation. First of all, *high* is almost always found in connection with mountains and very rarely do we find it meaning *proud* or *prideful*. However, we do have some exceptions (Psalm 138:6 Isa. 5:15). These two exceptions allow us to view this word more metaphorically than we would otherwise. Because of the meter of the psalm, and because of the similarity of thought, these are placed together as one sentence, although we could reasonably separate them into two.

Here are some of the less literal renderings of the first portion of this verse:

The Less Literal Translations of 1Sam. 2:3a

NAB	“Speak boastfully no longer,...
NJB	Do not keep talking so proudly,...
NLT	Stop acting so proud and haughty!
REB	‘Cease our proud boasting...’
TEV	Stop your loud boasting.

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What appears to be the case is that the negative plus the verb *râbâh* means *stop [whatever]*; so an even more likely rendering would be: “[You \[all\] stop continuing to speak \[with\] great arrogance.](#)” This makes a great deal of sense in the English and does not do much damage to the Hebrew. This is a common theme of Scripture as well (see Psalm 94:4 Prov. 8:13 Isa. 37:23 Dan. 4:30–31, 37 Mal. 3:13 Jude 1:15–16)

The psalm is a prayer which is said to God in the Tent of God, and in the first half of this verse, notes that we cannot approach God in pride or in the swelling of our self worth. God is not impressed by our personal greatness or our personal morality on any level. It is nothing to Him. Anything in our life that can be truly classified as *great* came from Him. So we have no reason to boast before Him; we have nothing which commends us to Him. McGee: *Sometimes we hear people ask, “Why didn’t God hear my prayer?” To be quite frank, why should He? What claim do you have on Him? If you have accepted Jesus Christ as Saviour, you have a wonderful claim on God, and you can come to Him in the name of Jesus Christ. As His children we have His right and claim.*¹¹ That we have nothing to bring to God or nothing that we can offer Him is a common theme in Scripture. Our salvation is not by works, but by His grace (Eph. 2:8–9).

1Samuel 2:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
yâtsâ’ (אָצַא) [pronounced yaw-TZAWH]	<i>to go out, to come out, to come forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong’s #3318 BDB #422
’âthâq (אָתַחֵק) [pronounced áaw-THAWK]	<i>forward, arrogant [of speech]; bold, impudent, at least, according to BDB</i>	masculine singular adjective	Strong’s #6277 BDB #801
min (מִן) [pronounced min]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong’s #4480 BDB #577
peh (פֶּה) [pronounced peh]	<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 2 nd person masculine plural suffix	Strong’s #6310 BDB #804

Translation: [Unrestrained](#) [or, *arrogant*] [\[speech\] comes forth from your mouths...](#) The second line begins with *to go out, to come out, to come forth*. This is followed by the masculine singular adjective *forward, arrogant [of*

¹¹ J. Vernon McGee; *I & I1 Samuel*; Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; p. 16.

speech], at least, according to (BDB definitions) or *bold, impudent, impudently* (Gesenius definitions). It is actually a relative rare word in Scripture, being found only in 1Sam. 2:3 Psalm 31:19 75:6 94:4.* Its verbal cognate means *to move, to proceed, to advance, to move forward*. This word generally refers to speech or words which move straight ahead, which proceed with very little thought or restraint; the Arabic equivalent appears to mean *unrestrained*. After this, we have *from your mouth*, which gives us: [Unrestrained \[speech\] comes forth from your mouth](#). *Your* is plural. In the English, we would say, [Unrestrained \[speech\] comes from your mouths](#). The plural suffix with the singular noun just isn't what we do in English.

I should add that, in the English, we would have switched v. 3a and v. 3b around. In our way of thinking, we would say, "Unrestrained arrogance comes out of your mouth; you need to stop speaking with arrogance." The Hebrew writing style is often the opposite of our thinking process. We might get the idea more readily if we think of it in this way: [Stop continually speaking in great arrogance \[because\] you put no restraints upon that which comes out of your mouths](#).

One parallel verse comes from Psalm 94, which is an imprecatory psalm, the kind of psalm that most pastors ignore, but should not. We all have enemies, whether we want them or not. We have individual enemies, we have criminals who are our enemies, and there are some foreign peoples who are our enemies. We are not able to simply lash out at our enemies—particularly, our personal ones. However, God gives us an out—Him. God allows us to come to Him in prayer and He will deal with our enemies. Psalm 94 deals primarily with the enemies of Israel, and the psalmist writes: [How long will the wicked, O Jehovah, how long will the wicked jubilate? They pour forth words, they speak arrogantly. All who do wickedness vaunt themselves](#) (Psalm 94:3–4). Another parallel passage is Psalm 31:18: [Let the lying lips be dumb, \[those lying lips\] which speak arrogantly against the righteous with pride and contempt](#). Psalm 75:4–5: [I said to the boastful, "Do not boast." And to the wicked, "Do not lift up the horn. Do not lift up your horn on high. Do not speak with insolent pride."](#) See also Psalm 73:8 94:4 Mal. 3:13 Jude 15.

We can, of course, simply apply the first half of this verse to Peninnah; however, what follows in the next verse indicates that there is a more universal application than that.

1Samuel 2:3c			
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
ʾĒl (אֱל) [pronounced <i>ALE</i>]	<i>God, god, mighty one, strong, hero</i>	masculine singular construct	Strong's #410 BDB #42
dêʿâh (דַּעַיָּה) [pronounced <i>day-GAW</i>]	<i>knowledge, knowing</i>	feminine plural noun	Strong's #1844 BDB #395
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: [...for a God of \[all\] knowledge \[is\] Y^ehowah...](#) *Knowledge* is a rare word, showing up for the first time in Scripture right here (actually, it is found in Job 36:4 prior to this). Thieme identifies this noun with *omniscience*. Scofield appears to agree, as Scofield ties this passage to 1Sam. 16:7 where God looks at the heart of a man, rather than on the outside. We find allusions to God's knowledge, be it foreknowledge or omniscience, throughout Scripture: ["Then hear in heaven, Your dwelling place, and forgive and act and render to each according to all his ways, whose heart You know, for You alone know the hearts of all the sons of men."](#) (1Kings 8:39). ["As for you, my son Solomon, know the God of your father, and serve Him with a whole heart and a willing mind, for Jehovah searches all hearts and He understands every intent of the thoughts. If you seek Him, He will let you find Him; but](#)

if you forsake Him, He will reject you forever.” (1 Chron. 28:9). O Jehovah, You have searched me and You have known me; You know when I sit down and when I rise up; You understand my thoughts from afar. You scrutinize my path and my sleeping and You are intimately acquainted with all my ways. Even before there is a word on my tongue, observe, O Jehovah, You know it all. You have enclosed me behind and before and You have lain Your hand upon me. Such knowledge is too incredible to me—it is too high—I cannot attain it (Psalm 139:1–6). See also 1Kings 8:39 2Chron. 6:30 Psalm 44:21, 94:7-10, 147:5 Prov. 15:11 Jer. 11:20 17:10 Heb. 4:12 Rev. 2:23.

Now, how does this relate to the previous part of this verse? God first tells us (through Hannah) to stop speaking with great arrogance because we are unrestrained in what we say; and then He tells us that He is a God of knowledge. What is the deal? How are these two thoughts related? God is omniscient. He knows that you have nothing to brag about; God knows you have nothing to be arrogant about.

Application: We have no reason to be arrogant and we have no reason to speak from our arrogance, because God knows us inside and out. He is a God of knowledge. By the way, speaking arrogantly does not mean that you stand tall and speak dogmatically. Arrogance means you either disregard God’s Words (which can make you sound very humble, when you say, *this could be true, or that could be true*) or you stand on your own authority.

Example: Let me give you an example of extreme arrogance. I was recently exchanging views with some people online, and they present this picture of Jesus which is completely and totally different from the Jesus in Scripture. That is arrogance. They make up things about Who Jesus is, and, at the same time, reject clear Scripture which tells us Who He is. They wanted to present Jesus as a great moral teacher. That is arrogance. Jesus cannot be seen as a great moral teacher. There is nothing in Scripture which would allow for that.

1Samuel 2:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^ə (or v ^ə) (ו) [pronounced <i>wəh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong’s # BDB #251
lō’ (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
tākan (תָּכַן) [pronounced <i>taw-KAHN</i>]	<i>to be made even, to be leveled; to be weighed; to be regulated; to be measured</i>	3 rd person plural, Niphal perfect	Strong’s #8505 BDB #1067
‘āliylāh (עֲלֵי־לָאִים) [pronounced <i>al-ee-LAW</i>]	<i>actions, deeds, evil or bad deeds [actions, works]; wanton acts</i>	feminine plural noun with a 3 rd person	Strong’s #5949 BDB #760

Since this word is used of God in Psalm 9:11, we may want to go with a more neutral connotation.

Translation: ...and, with respect to Him, actions are measured [or, (evil) actions are not measured].’ The final line is very difficult. This verse begins with the wāw conjunction, the negative and the 3rd person plural, Niphal perfect of *to regulate, to measure, to estimate*. What is *measured, regulated or estimated* is the feminine plural noun *wantonness, [evil] deeds, actions*. It is a difficult word to determine a meaning for. It is used to refer to actions of God in Psalm 9:11; so I will go with the more neutral rendering *actions*. Now, this verb and noun are not found at all in the books of Samuel; they are found in this verse only, and several times in Ezekiel. Some of the words are found in various other passages of poetry. The point is, this vocabulary, apart from it being poetry and not prose, is not the vocabulary of this chapter of Samuel. It is as though another author is writing this portion, which, in fact, is what is happening. This is no great revelation; it just confirms what we would expect. A different writer will have a different vocabulary and a different writing style.

And actions are not measured. I must admit that this final line makes little or no sense to me in the Hebrew. It is the negative which is the problem here, which is lô^\prime (ל^\prime) [pronounced *low*], and it means *not, no*. This generally negates the word immediately following it. The Massorah¹² suggests that this is one of the passages where ל^\prime stands for ל (which means, *to Him*). Now, I don't know if the suggestion is that this was an error in transmission or whether this was a reasonable substitution—I simply got this notion out of Keil and Delitzsch,¹³ which is where I go when a passage is giving me a tough time. What that would give us is: *to Him* rather than a negative. **To Him [or, with respect to Him], actions are weighed.** I am not aware of any translation, including the very literal *Young's Translation*, which renders this as a negative. Rotherham footnotes this line, but does not give the alternate version of what is found in the Massoretic text. However, Rotherham tells us that this is how it should be read (without the negative) and says that it is both written and read in this way in one early printed edition and in the Aramaic. Owen tells us that it is a negative, but does not translate it as a negative.

Now, how does this all fit together? God tells us to stop speaking arrogantly, to not let this arrogance proceed from our mouths because God knows all about us—He knows that we are not the great person that we think we are; *God has weighed our actions*; He knows what we have done.

A parallel passage to this final line is Prov. 24:12, which ties this back to God's omniscience. **If you say, "see, we did not know this," does He not consider Who weighs the hearts And does He not know Who keeps your soul? And will He not render to a man according to his works?** God is able to weigh or to measure all that a man is because God is able to observe all that a man is, on the inside and the outside. See also Prov. 16:2.

Hannah has made four observations about God's character so far, which Matthew Henry sums up: (1.) *His unspotted purity. This is that attribute which is most praised in the upper world, by those that always behold his face (Isa. 6:3; Rev. 4:8). When Israel triumphed over the Egyptians God was praised as glorious in holiness (Ex. 15:11). So here, in Hannah's triumph, There is none holy as the Lord. It is the rectitude of his nature, his infinite agreement with himself, and the equity of his government and judgment in all the administrations of both. At the remembrance of this we ought to give thanks.* (2.) *His almighty power: Neither is there any rock (or any strength, for so the word is sometimes rendered) like our God. Hannah had experienced a mighty support by staying herself upon him, and therefore speaks as she had found.* (3.) *His unsearchable wisdom: The Lord, the Judge of all, is a God of knowledge; he clearly and perfectly sees into the character of every person and the merits of every cause, and he gives knowledge and understanding to those that seek them of him.* (4.) *His unerring justice: By him actions are weighed. His own are so, in his eternal counsels; the actions of the children of men are so, in the balances of his judgment, so that he will render to every man according to his work, and is not mistaken in what any man is or does.*¹⁴

**Bows of soldiers [are] shattered [and
dismayed] ones;
and exhausted ones gird on strength.**

1Samuel
2:4

**The bows of [enemy] soldiers are shattered
[and dismayed];
those who are exhausted put on [God's]
strength.**

**The bows of enemy soldiers have been destroyed,
yet those who are exhausted are armed with God's strength.**

Although this could continue the quotation of above, that is not absolutely necessary. Furthermore, we leave the 2nd person plural, which leaves that particular train of thought.

¹² This is a collection of critical annotations which were made by ancient Hebrew scholars when assembling the Old Testament and inserting the vowel points. They wrote an occasional note in the margin and these notes are known as the Massorah. The Massorites began their work around 500 A.D. and continued until the time of printing (this was quoted or paraphrased from *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 4, p. 117).

¹³ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 384. Gill also mentions this in Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:3.

¹⁴ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Sam. 2:1–10.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Bows of soldiers [are] shattered [and dismayed] ones; and exhausted ones gird on strength.
Peshitta	The bows of the might men are broken, and they that are weak are girded with strength.
Septuagint	The bow of the mighty has waxed feeble, and the weak have girded themselves with strength.

Significant differences: This sounds as though the Greek translators made a thought-for-thought translation again (which is common for the book of Samuel).

Thought-for-thought translations; paraphrases:

BBE	The bows of the men of war are broken, and the feeble are clothed with strength.
CEV	Our LORD, you break the bows of warriors, but you give strength to everyone who stumbles.
<i>The Message</i>	The weapons of the strong are smashed to pieces, while the weak are infused with fresh strength.
NLT	Those who were mighty are mighty no more; and those who were weak are now strong.
REB	Strong men stand in mute dismay, but those who faltered put on new strength.

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word™</i>	"The bows of the warriors are broken, but those who stumble are armed with strength.
JPS (Tanakh)	The bows of the mighty are broken, And the faltering are girded with strength.

Literal, almost word-for-word, renderings:

HCSB	The bows of the warriors are broken, but the feeble are clothed with strength.
Young's Updated LT	Bows of the mighty are broken, And the stumbling have girded on strength.

What is the gist of this verse? The weapons of the strong are destroyed; those who were weak are strengthened.

1Samuel 2:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qesheth (קֶשֶׁת) [pronounced KEH-sheth]	<i>bow; bowman, archer; strength, power; rainbow</i>	masculine plural construct	Strong's #7198 BDB #905
gibbôwr (גִּבּוֹרִים) [pronounced gib-BOAR]	<i>strong men, mighty men, soldiers</i>	masculine plural noun	Strong's #1368 BDB #150
chath (חַת) [pronounced khahth]	<i>broken, shattered; fearful, dismayed, confounded</i>	masculine singular adjective (also a noun)	Strong's #2844 BDB #369

Translation: The bows of [enemy] soldiers are shattered [and dismayed];... This verse begins with *bows of soldiers* (or, *strong, mighty men*). Then we have the masculine plural adjective *shattered, dismayed, confounded*. This means that Hannah is clearly not talking about her personal rival, Peninnah.

The idea here is that God's strength is so great, that those who oppose him have no chance. This comes from a verb which has these same two meanings and both are apropos. God's strength shatters the weapons of His enemies; however, further, those who oppose Him are dismayed. A phrase like *the bows of the mighty* is a metonym, and it actually stands for the soldiers themselves. In other words, we are not speaking of some force which comes along and literally breaks into pieces the bows of the enemy archers; it is the enemy soldiers themselves who are destroyed in battle. The adjective is a perfect choice here, as it carries with it the two meanings.¹⁵ The bows of the soldiers are *broken*; and the soldiers themselves are *dismayed* and *confounded*. It is marvelous poetry, allowing for both a literal reading on the one hand, and a metonymic¹⁶ reading on the other.

1Samuel 2:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kashal (כָּשַׁל) [pronounced <i>kaw-SHAHL</i>]	<i>to have stumbled [staggered, teetered]; metaphorically to be made wretched</i>	masculine plural, Niphal participle	Strong's #3782 BDB #505
The idea here is, not soldiers who are feeble, but those who are on the verge of total exhaustion; they are caused to stumble, stagger or teeter because of being battle weary.			
ʾârar (אַרַּר) [pronounced <i>aw-ZAHR</i>]	<i>to bind around, to put on something [around you], to gird, to encompass, to equip; to surround</i>	3 rd person plural, Qal perfect	Strong's #247 BDB #25
chayil (חַיִל) [pronounced <i>CHAH-yil</i>]	<i>army, strength, valour, power, might; efficiency; and that which is gotten through strength—wealth, substance</i>	masculine singular noun	Strong's #2428 BDB #298

Translation: ...those who are exhausted put on [God's] strength. The second line begins with the conjunction and the masculine plural, Niphal participle of a verb which means *to stumble, stagger, teeter*. This sort of construction allows for this word to act like a noun and describes those who are on the verge of total exhaustion.

This is followed by the 3rd person plural, Qal perfect of *to gird, to encompass, to equip*. What the weakened and exhausted are equipped with is the masculine singular noun *strength, valour, power, might*. This gives us: *...those who are exhausted put on [God's] strength*. Isa. 40:31 gives us an excellent parallel passage: *Yet those who wait for Jehovah will gain new strength. They will mount up with wings like eagles; they will run and not get tired; they will walk and not become weary.* Isa. 57:10: "You were tired out by the length of your road, but you did not say, 'It is hopeless.' You found renewed strength—therefore, you did not faint."

In war, God functions in two areas—He gives us strength in order to fight, and He takes from our opposition: *For you have clothed me with strength for battle; You have subdued under me those who rose up against me*

¹⁵ The REB footnote tells us that the Hebrew is unclear, but I see no evidence of that apart from their say-so.

¹⁶ One of the great joys of the English language is being able to use a word like this which I have never seen before and have never used before—I simply knew that it had to exist.

(Psalm 18:39). We have specific examples given in the *Hall of Faith* of Heb. 11, vv. 32–34: **And what more will I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, who by faith conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions, quenched the power of fire, escaped the edge of the sword. From weakness, they were made strong; they became mighty in war and put foreign armies to flight.** See also 2Sam. 1:27 Psalm 76:3.

Psalm 37:15, 17 provide us with a parallel passage to this entire verse: **Their sword will enter their own heart, and their bows will be broken. For the arms of the wicked will be shattered, but Jehovah sustains the righteous.**

Although some have tried to tie this to specific groups of Israel's enemies, there just isn't enough information here to single out any group. I think this is more of a general statement and one which would have had to apply from the standpoint of history, rather than the near future, as the near future for Israel was going to be rather bumpy and Israel was not going to immediately vanquish all of her enemies.¹⁷

Those satiated in the bread have been hired out;

and hungry ones have ceased.

Unto a barren [woman], she has given birth [to] seven

and a woman of sons is forlorn.

1Samuel
2:5

Those [previously] sated with food have been hired out

and [those who are] hungry have ceased.

A barren woman has given birth to seven but a woman with sons languishes.

Those who were previously taken care of with respect their daily needs have had to hire themselves out to afford a meal;

yet those who were formerly hungry have ceased to be hungry.

A previously barren woman, on the one hand, suddenly gives birth to seven but a woman with many sons languishes.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

They that were full before, have hired out themselves for bread:
and the hungry are filled,
so that the barren hath borne many:
and she that had many children is weakened.

Masoretic Text

Those satiated in the bread have been hired out;
and hungry ones have ceased.
Unto a barren [woman], she has given birth [to] seven
and a woman of sons is forlorn.

Peshitta

Those who were full have hired out themselves for bread;
and those who were hungry have food left over;
the barren has given birth and is satisfied,
and she who has many children is lonely.

Septuagint

They that were full of bread are brought low;
and the hungry have forsaken the land;
for the barren has born seven,
and she that abounded in children has waxed feeble.

¹⁷ Clarke: *The Targum considers the first verse as including a prophecy against the Philistines; the second verse, against Sennacherib and his army; the third, against Nebuchadnezzar and the Chaldeans; the fourth, against the Greeks; the fifth, against Haman and his posterity; and the tenth, against Magog, and the enemies of the Messiah.* Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:4. An interpretation like this just seems highly unlikely.

Significant differences: The text of the Latin, Hebrew and Syriac seems to make more sense than that which we find in the Greek. Everything has been turned around. Those who were wealthy are now hiring themselves out to be able to eat and those who were hungry are now filled (or they cease working). The second half of this verse is pretty much identical, except in the Greek when the woman who had a lot of children has become feeble; the other texts make more sense.

Thought-for-thought translations; paraphrases:

BBE Those who were full are offering themselves as servants for bread; those who were in need are at rest; truly, she who had no children has become the mother of seven; and she who had a family is wasted with sorrow.

CEV People who once had plenty to eat must now hire themselves out for only a piece of bread. But you give the hungry more than enough to eat. A woman did not have a child, and you gave her seven, but a woman who had many was left with none.

The Message The well-fed are out begging in the streets for crusts, while the hungry are getting second helpings. The barren woman has a houseful of children, while the mother of many is bereft.

NJB The full fed are hiring themselves out for bread
but the hungry need labour no more;
the barren woman bears sevenfold
but the mother of many is left desolate.

REB Those who had plenty sell themselves for a crust,
and the hungry grow strong again.
The barren woman bears seven children,
and the mother of many sons is left to languish.

TEV The people who once were well fed now hire themselves out to get food, but the hungry are hungry no more. The childless wife has borne seven children, but the mother of many is left with none.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ Those who were well-fed hire themselves out for a piece of bread, but those who were hungry hunger no more. Even the woman who was childless gives birth to seven children, but the mother of many children grieves all alone.

JPS (Tanakh) Men once sated must hire out for bread,
Men once hungry hunger no more.
While the barren woman bears seven,
The mother of many is forlorn.

Literal, almost word-for-word, renderings:

Updated Emphasized Bible ||The sated|| have for bread taken hire,
But ||the famished|| have left off their toil,—
So that ||the barren|| hath given birth unto seven,
While ||she that hath many sons|| languishes.

HNV Those who were full have hired themselves out for bread. Those who were hungry have ceased [to hunger]. Yes, the barren has borne seven. She who has many children languishes.

Young's Updated LT The satiated for bread hired themselves,
And the hungry have ceased.
While the barren has borne seven,
And she abounding with sons has languished.

What is the gist of this verse? Everything has been turned around. Those who were wealthy are now hiring themselves out to be able to eat and those who were hungry are now filled (or they cease working). Women who were barren, suddenly have an abundance of children and those who had man sons are now languishing without support from these sons.

The previous verse began a set of transpositions. The strong in battle became neutralized; the formerly weak were given God's strength. One might even assert that the theme of this psalm is a reversal of fortune at the hands of God, which is very much in keeping with Hannah's own personal experience.

In this verse, we have a similar reversal—those who have had all of their physical needs met without work have suddenly had to go to work; those who worked, yet remained hungry because they could not make enough to support themselves—they no longer have to work. Women who were once barren, suddenly found themselves having children; a woman who was seemingly fertile inexplicably stopped having children.

1Samuel 2:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâbêa ^ç (שָׂבְעוּ) [pronounced saw- ^b VAY-ahg]	<i>those fill with, those who are satiated</i>	masculine plural adjective	Strong's #7649 BDB #960
b ^e (בְּ) [pronounced b ^{eh}]	<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
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the definite article	Strong's #3899 BDB #536
sâkar (שָׂכַר) [pronounced saw-KAHR]	<i>to hire; to recompense; to bribe</i>	3 rd person plural, Niphal perfect, pausal form	Strong's #7936 BDB #968

Translation: [Those \[previously\] sated with food have been hired out...](#) We begin with the masculine plural adjective *those fill with, those who are satiated*. This is followed by *in the bread* or *by means of the bread*. Then we have the 3rd person plural, Niphal perfect of *to be hired out, to have been hired, to be recompensed*. This gives us: [Those \[formerly\] satiated with food have been hired](#). The idea here is that there are a group of those who have been prosperous, they have enough money and food and they have been the ones to do the hiring. Now they find themselves being hired out as they do not have enough to get by.

1Samuel 2:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
râ'êb (רָעִיב) [pronounced raw-GAY ^e V]	<i>those who are hungry, the hungry ones, the ravenous, the starving, the hungry</i>	masculine plural adjective	Strong's #7457 BDB #944

1Samuel 2:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châdal (חָדַל) [pronounced <i>khaw-DAHL</i>]	<i>to cease and desist, to leave off, to cease, to leave, to forsake</i>	3 rd person plural, Qal perfect, pausal form	Strong's #2308 BDB #292

Translation: ...and [those who are] hungry have ceased. The parallel line begins with the wâw conjunction and the masculine plural adjective *those who are hungry, the hungry ones, the ravenous, the starving, the hungry*. This is followed by the 3rd person plural, Qal perfect of *to cease and desist, to leave off, to cease, to leave, to forsake*. This is a word given many different renderings in the KJV: *ceased, left, forbear, were unoccupied, leave, forsake, left off, have failed* (and these are all Qal renderings). Gesenius renders this *to leave off, to cease, to desist; as well as to forsake, to leave*. The parallelism would imply that they have ceased being hungry. *The starving ones have ceased [starving]*. The pausal form of this verb means that this is the end of this line.

The key to this half of the verse is one's relationship to God. Certainly, there are men who are rich beyond imagination—they have worked hard for a long time; they have been involved in some shady business practices; their decisions are generally based strictly upon income. However, apart from a relationship with God, this will all be for naught. Have you ever accumulated wealth or several material items in your dreams and when you wake up, it's all gone? This is what death will be like for the unsaved rich man. *This poor man cried out and Jehovah heard him and delivered him out of all his troubles. The angel of Jehovah encamps around those who fear Him and He rescues them. Taste and see that Jehovah is good—how blessed is the man who takes refuge in Him! Fear Jehovah, you His saints, for to those who fear Him, there is no want. The young lions do lack and suffer hunger, but they who seek Jehovah will not be in want of any good thing* (Psalm 34:6–10). *Come now, you rich, weep and howl for your miseries which are coming upon you. Your riches have rotted and your garments have become moth-eaten. Your gold and your silver have rusted, and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure* (James 5:1–3).

Again, we find a parallel in the Magnificat:

1Sam. 2:5a	Luke 1:53
'Those once sated with food have been hired out and [those who are] hungry have ceased.'	"He has filled the hungry with good things; and He sent the rich away empty-handed."

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I want you to understand what Hannah is saying. The tables have been turned and God did it. We may think that there is a particular pecking order in life and we will find out that we had it backwards. There are celebrities and sports stars and the rich whose talent, beauty and wealth will, for all eternity, mean nothing. In the hierarchy of eternity, they will be on the bottom if they have not believed in the Messiah Jesus. They will burn in hell forever. The less-attractive, the uncoordinated, those who struggled to make ends meet—if they have believed in Jesus Christ, their faith at a bare minimum places them face to face with the Messiah. Had they any works done while filled with God the Holy Spirit, then they can only go up from eternal happiness and blessing. Hannah had the feeling of this pecking order in the Elkanah household. Her co-wife, Peninnah, apparently provoked her in jealousy (1Sam. 1:6); so this is not simply sour grapes that we are speaking of here. Not only will her position in the household of Elkanah change, but so will her position in all of Israel. She will bear a child whose life is inextricably linked to kingdom Israel. On Samuel's shoulders, by his guidance, Israel will go from being a nation without a king, ruled locally by various judges, to a world power ruled by kings. Notice how things changed for Hannah and Peninnah. The only reason Peninnah is mentioned at all in 1Sam. 1 is because she is the co-wife with Hannah. Remove that relationship and Peninnah would not even be a footnote in Israel's history. The point of this is that

God, in His matchless grace, turned their social positions completely around. Whereas Peninnah would have thought that she would be long remembered for bearing all these children and for these children bearing her name, so to speak, for hundreds of years; Hannah has one child and we recall him, and therefore his mother, for millenniums.

The same will be true of Israel and her enemies. At the time, the enemies of Israel loomed large over Israel, and they would continue to do so for some time into the future. However, now, 3000 years later, we only recall the names of those other nations because they are a footnote in the history of Israel.

1Samuel 2:5c

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
ʿâqâr (עָקָר) [pronounced <i>gaw-KAWR</i>]	<i>barren, sterile</i>	feminine singular, adjective	Strong's #6135 BDB #785
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 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
shib ^{er} âh (שִׁבְעָה) [pronounced <i>shib^{er}-GAW</i>]	<i>seven</i>	numeral feminine numeral	Strong's #7651 BDB #987

Translation: [A barren woman has given birth to seven...](#) Then we have the preposition *as far as, even to, up to, until*. Then we have the feminine singular adjective *barren*, which refers specifically to Hannah. She was the barren one, and here the word is used as a substantive. This is followed by the feminine singular, Qal perfect of the verb *to bear, to be born, to bear, to bring forth, to beget*. Then we have the feminine singular numeral *seven*. In this case, it refers to bearing *seven children*, the number *seven* bearing with it the connotation of perfection or completion (see Ruth 4:15, for instance). We are not necessarily speaking of a woman bearing literally seven children; the idea is that she has borne a complete and almost ideal, family. [As far as the barren one, she bears seven \[children\]](#). We find a parallel to this portion of the verse in Psalm 113:9a: [He makes the barren woman to dwell \[in a state of blessing\] in the house as a joyful mother of children](#). Hannah is not speaking necessarily of herself directly in this verse. As mentioned, the number seven is associated with God's complete will and blessing, so it is metaphorical in nature rather than specific. Hannah will have 6 children in all (see v. 21). This is not a mistaken prophecy but a general statement of God's perfect blessing upon His faithful but barren ones. *Six* is the number of man, so a blessing from God would not be expressed in terms of 6 of anything (on the other hand, we do have the 6 worst sins in the book of Proverbs).

1Samuel 2:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
rabbâh (רַבָּה) [pronounced <i>rahb-BAW</i>]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	feminine singular adjective construct	Strong's #7227 BDB #912

1Samuel 2:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced bane]	son, descendant	masculine plural noun	Strong's #1121 BDB #119
ʾamal (אמל) [pronounced aw-MAHL]	to be weak, to languish; to droop; to be sad; [a land] having been laid waste to	3 rd person feminine singular, Pual perfect; pausal form	Strong's #535 BDB #51

Translation: ...but a woman with sons languishes. Our contrasting line begins with the wâw conjunction and the feminine singular adjective construct *many, much, great*. This is followed by the masculine plural noun *sons*. Then we have our verb, the 3rd person feminine singular, Pual perfect *to be weak, to languish*. The Pual is the passive of the Piel (intensive) stem. *And [one] many of sons has been made to languish*. This is a state brought on by something beyond that person's control. God turns a lot of what we see and perceive upside down. In the next verse, Hannah will state the power and authority of God, and then after that, give more examples of the changes which God makes. We find a parallel to this spoken by the Lord is Isa. 54:1: "*Shout for joy, O barren one, you who have borne no child; break forth into joyful shouting and cry aloud, you who have not travailed in labor, for the sons of the desolate one will be more numerous than the sons of the married woman,*" says Jehovah. When Israel is in a state of war while under judgment, a woman with many sons is no better off than one without. "*I will bereave them of children; I will destroy My people; they did not change their mind about their ways...She who bore seven sons pines away—her breathing is labored. Her sun has set while it was yet day; she has been shamed and humiliated. So I will give over their survivors to the sword before their enemies,*" declares Jehovah (Jer. 15:7b, 9). The idea in the ancient world, and less so today, is that a mother could depend upon her sons for sustenance when she became old. In fact, the general life cycle would be taking her sons into the most successful period of their lives as she simultaneously would reach a point of greatest need.

We have a few additional parallel passages. There is a parallel in the Magnificat, which was already noted above. Our Lord spoke the most well-known parallel passage: "*But many who are first will be last; and the last, first.*" (Mark 10:31). Our Lord spoke of this in the context of divine reward for our work here on this earth; however, God's overruling will is a constant in this life, and Hannah has simply given us a few examples.

Matthew Henry comments on this verse: *Riches are not to men of understanding, nor favour to men of skill (Eccles. 9:11), nor is it always men's own fault that they become poor, but (1Sam. 2:7) the Lord makes some poor and makes others rich; the impoverishing of one is the enriching of another, and it is God's doing. To some he gives power to get wealth, from others he takes away power to keep the wealth they have. Are we poor? God made us poor, which is a good reason why we should be content, and reconcile ourselves to our condition. Are we rich? God made us rich, which is a good reason why we should be thankful, and serve him cheerfully in the abundance of good things he gives us. It may be understood of the same person; those that were rich God makes poor, and after awhile makes rich again, as Job; he gave, he takes away, and then gives again. Let not the rich be proud and secure, for God can soon make them poor; let not the poor despond and despair, for God can in due time enrich them again.*¹⁸

**Yehowah executng and making alive;
Causing to bring down to Sheol and so
causing to ascend.**

1Samuel
2:6

**Y^ehowah kills and He brings to life;
He brings down to Sheol then He brings up.**

**Jehovah kills and He brings to life;
He takes man down to the grave and into the underworld; and then He brings them up again.**

¹⁸ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Sam. 2:5.

Throughout, Hannah has been speaking of God's sovereignty, and therefore, His ability to reverse fortunes. In this verse, she speaks of his absolute sovereignty over even life and death. This verse concentrates on God's authority over all things:

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Yehowah executing and making alive; Causing to bring down to Sheol and so causing to ascend.
Septuagint	The Lord kills and makes alive; he brings down to the grave, and brings up.

Significant differences: None (finally!).

Thought-for-thought translations; paraphrases:

CEV	You take away life, and you give life. You send people down to the world of the dead and bring them back up again.
NLT	The Lord brings both death and life; he brings some down to the grave but raises others up.
REB	'The Lord metes out both death and life; he sends down to Sheol, he can bring the dead up again.
TEV	The Lord kills and restores to life; he sends people to the world of the dead and brings them back again.

Mostly literal renderings (with some occasional paraphrasing):

BBE	The Lord is the giver of death and life: sending men down to the underworld and lifting them up.
God's Word™	"The LORD kills, and he gives life. He makes people go down to the grave, and he raises them up again.
JPS (Tanakh)	The Lord deals death and gives life, Casts down into Sheol and raises up.

Literal, almost word-for-word, renderings:

ESV	The LORD kills and brings to life; he brings down to Sheol and raises up.
HCSB	The LORD brings death and gives life; He sends <i>some</i> to Sheol, and He raises <i>others</i> up.
Young's Updated LT	Jehovah puts to death, and keeps alive, He brings down to Sheol, and brings up.

What is the gist of this verse? Jehovah has the power over life and death; He can take men down to Sheol (the place of the dead) and bring men up from Sheol.

1Samuel 2:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

1 Samuel 2:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mûwth (מָוֹת) [pronounced <i>mooth</i>]	<i>to kill, to cause to die, to put to death, to execute</i>	Hiphil participle	Strong's #4191 BDB #559
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
châyâh (חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to cause to live, to make alive; to keep alive; to call back to life; to restore life</i>	Piel participle	Strong's #2421 & #2425 BDB #310

Translation: *Y^ehowah kills and He brings to life;...* First of all, there are a bunch of participles in this verse (4 of them), which grabs our attention. Luckily, in this verse, what we have is fairly straightforward. We begin this verse and the next with *Y^ehowah*. The verb is the Hiphil participle of *to kill, to destroy, to put to death, to execute*. Now, you might be thinking, *doesn't the Bible say, "Thou shalt not kill"?* Don't be such an idiot! God has all of the facts and He can remove anyone from this life at any time by any means. Furthermore, undiscerning one, the words are different. In the Decalogue, it actually reads: *You will not murder*. It is a different verb altogether. They are not even cognates—in fact, they do not have any letters in common, even vowels. I recall going to a liberal Baptist church in Berkeley one Sunday morning and having the Bible teacher turn to the Ten Commandments and totally go off on this commandment saying, "And there are no exceptions. The Bible says *Do not kill* and that's it." He was so wrong, I could barely contain myself—however, at that time, I was a lot less argumentative, so I just let it go. Throughout the Mosaic Law, there are numerous occasions where God prescribes execution for a litany of offenses—in fact, for offenses which we might consider to be not so offensive as to warrant execution. However, we are not God, and we do not realize how destructive these offenses can be. In any case, God has the power and the authority to execute anyone; He has the power and authority to remove us from this life.

Then we have the wâw conjunction followed by the Piel participle of *to live, to have life, to revive, to recover health, to be healed, to be refreshed*. In the Piel, this verb means ❶ *to cause to live, to make alive*; ❷ *to keep alive*; ❸ *to call back to life; to restore life*. Strong's #2421 & 2425 BDB #310. This gives us: *Y^ehowah kills and he causes life*. As Job put it: "*Jehovah has given and Jehovah has taken away. Blessed be the name of Jehovah.*" (Job 1:21b).

McGee: *Only God has the power to give life, and only He has the right to take it away. Until you are I have the power to give life, we have no right to take life away. So far, only God has that power. Believe me, God will take the...[responsibility] for the deaths of Ananias and Sapphire in Acts 5. He does not apologize for the fact that He intends to judge the wicked...God does not apologize for what He does. Why? Because this is His universe; we are His creatures; He is running the universe His way. McGee continues: Not long ago I talked to a young university student who had received Christ as Saviour but who was still unwilling to accept many things. I said to him, "If you do not like the way God has worked out His plan of salvation, and you don't like the things He is doing, you can go off somewhere and make your own universe, set up your own rules, and run it your own way. But as long as you are in God's universe, you are going to have to do things His way."*¹⁹

We certainly have a number of parallel passages throughout Scripture on this, which is a further testament to God's sovereignty. "*See now that I, I am He and there is no god besides Me—I put to death and I give life. I have wounded and I heal and there is no one who can deliver from My hand.*" (Deut. 32:39). "*Do not be afraid—I am the First and the Last and the Living One and I was dead; and behold, I am alive forevermore and I have the keys of death and of Hades.*" (Rev. 1:17b–18). See also 2Kings 5:7.

¹⁹ J. Vernon McGee; *I & 1 Samuel*; Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; p. 17.

1Samuel 2:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to cause to go down, to cause to come down, to bring down, to lead down</i>	Hiphil participle	Strong's #3381 BDB #432
Sh ^o l (שְׁאוֹל or שְׁאוֹל) [pronounced Sh ^o l]	<i>Hades, hell; underworld, grave; [properly] a hollowed out place; transliterated Sheol;</i>	proper singular feminine noun	Strong's #7585 BDB #982
Sheol is the underworld, for the unseen world of souls which have passed away and it is a reference to the underworld for both believers and unbelievers			
wa (or va) (וּ) [pronounced wah]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
ʿâlâh (אָלַח) [pronounced gaw-LAWH]	<i>to cause to go up, to lead up, to take up, to bring up</i>	Hiphil participle	Strong's #5927 BDB #748

Translation: ...He brings down to Sheol then He brings up. In the second line, we have the Hiphil participle of *to cause to go down, to cause to come down, to bring down*. It is often used of going from a higher elevation to a lower elevation, which is what is in view here. This is followed by the proper noun *Sheol*,²⁰ followed by the wâw consecutive and the 3rd person masculine singular, Hiphil imperfect of *to cause to go up, to lead up, to take up, to bring up*. This gives us: **Causing to bring down [to] Sheol and so He brings up.**

Now, we might simply breeze by this second half, but what Hannah says here is remarkable. We do not simply having God cause some men to be brought down and others to be brought up; the implication with the change of the verb forms (to the Hiphil *imperfect*) and the wâw consecutive is that, we could be speaking of the same person or persons being brought down to Sheol and then back up again. My thinking is that this is brand new to Scripture. We haven't had something like this before mentioned. We certainly know that God is capable of bringing one down to Sheol; we also know that God is able to make one raise up—that is, improve their life in this life and even to bring them up to Himself; however, the idea here is that God brings someone down to Sheol and then it appears as though He is bringing him back up again from Sheol. What we would expect is another participle which follows a wâw conjunction along with maybe even a destination, e.g., *heaven*. However, Hannah tells us that God brings down to Sheol and then He brings that same one up again. This is unexpected, but it is progressive revelation provided by the co-author of this psalm, God the Holy Spirit. It is not odd that God chose Hannah to say this—her son, Samuel, will be brought back up from the dead at the end of 1Samuel.

Our Lord will be brought down to Sheol after He is crucified and then God will bring Him back up again. The Old Testament saints have been brought down into Sheol (into a compartment called *Abraham's bosom*) and they will be brought up again when God resurrects them. This great truth is brought to us by a woman who wrote this psalm inspired by the Holy Spirit.

The psalmist also speaks of God's eventual redemption of the body of the believer: **As the pregnant woman approaches giving birth, she writhes and cries out in her labor pains—thus we were before You, O Jehovah. We were pregnant, we writhed in labor, we have birth, as it were, but to wind. We could not accomplish deliverance for the earth nor were inhabitants of the world born. Your dead will live. Their corpses will rise. You who lie in the dust, awake and shout for joy, for your dew is as the dew of the dawn and the earth will give birth to the departed spirits (Isa. 26:17–19). And He said to me, "Son of man, can these bones lives?" And I answered, "O Jehovah**

²⁰ This is surely worth a footnote: Robert Gordon calls Sheol *the resting place of the flaccid shades*. Robert Gordon, *I & 11Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 80.

Elohim, You know.” Then He said to me, “Son of man, these bones are the whole house of Israel...Behold, I will open your graves and I will cause you to come up out of your graves, My people, and I will return you to the land of Israel.” (Ezek. 37:3, 11–12). Resurrection is not a major topic in the Old Testament, although it is found there. It does not assume the prominence of this topic in the New Testament. In fact, one religious body of unbelievers during the time of Jesus, the Sadducees, did not believe in the resurrection. However, the simple fact that is mentioned tells us that there were those who believed in the Old Testament and believed in the resurrection. My point in all of this is that the resurrection is taught in the Old Testament, albeit briefly; and in this psalm of Hannah, we find a clear mention of God taking one down to Sheol and then bringing him back up again, which is bodily resurrection.

I should add that resurrection was a part of the psyche of the Old Testament believers, going all the way back to the Patriarch Joseph. Even though he assumed a great position of authority in Egypt and could have enjoyed a tremendous Egyptian memorial at his death, he chose to remain in an above ground, moveable casket, so that when Israel was removed from Egypt to the Land of Promise, the bones of Joseph could be taken with them. Not only was this a testimony of Joseph’s faith in God’s promises to Israel concerning the Land of Promise, but he was also making a statement that his bones should be in the Land of Promise so that when God raised him from the dead, he would be raised up in the Land of Promise. This showed remarkable faith, understanding and foresight on the part of Joseph, who stands out as one of the great believers of the book of Genesis. My point in all of this is that believers back to the time of Joseph had some understanding of the final resurrection. However, this is the first time that this has been clearly presented in Scripture.

One of the marvelous doctrines of Scripture is that it is God-breathed. That is, although there were many human authors (the number of which is generally under-reported), there is one Divine Author, and He provides the consistency of doctrine. The two major theological branches in the time of our Lord could not agree upon the existence of the resurrection; but the Bible has no problem here. It consistently teaches that we will be raised up on the last day. And, although such an issue was apparently one of great debate accompanied by great emotion in the time of the incarnation, this is not a debatable issue in Scripture. That is, of all the many writers of Scripture, we don’t have any two of them disagreeing about the resurrection. If this were a book written simply by men, such a topic would certainly be presented in two ways by two different factions; however, since the Bible is God-breathed, there are no disagreements with regard to the resurrection (or, with regards to anything else, for that matter).

So out of seemingly nowhere comes this barren woman, looked down upon by her co-wife. She prays to God and God gives her a son; and then she writes this marvelous psalm which states unequivocally that God would raise the dead. Furthermore, Eli, the High Priest, recognizes that she is inspired by the Holy Spirit, and he preserves her psalm until it is placed into Scripture (it is officially acknowledged as Scripture by its inclusion in this narrative).

What we have throughout Scripture is testimony to God’s sovereignty in the matters of life and death. We have the raising of Lazarus from the dead by Jesus in John 11:41–44 (compare John 5:21). We have the raising of a lad from the dead by Elisha in 2Kings 4:32–35. And we also have Elijah raising the widow’s son from the dead in 1Kings 17:20–24. These are instances of God’s power witnessed to give credence to His complete sovereignty over life and death.

Why is it Hannah to come up with this break through? Why does she speak of God resurrecting from the dead? Her son, Samuel, is a shadow of Jesus Christ (see [The Parallels between Samuel and Jesus Christ](#) at the end of this chapter). What will Jesus Christ do that will set Him apart from all mankind, and confirm that His death for our sins is propitious? He will rise from the dead. God the Father will bring Jesus from the dead. So, it is only apropos that Hannah, whose son will also be raised from the dead (1Sam. 28) to speak of the resurrection. Do you see how incredible the inspiration of Scripture is? Do you see the hand of God the Holy Spirit? Hannah certainly recognizes God’s power here, but she does not know that the Son of God will be raised up from Sheol; she does not know that her own son will die and be raised up from Sheol. Yet, God the Holy Spirit inspires her to write this.

Why is it Hannah to come up with this break through? Why does she speak of God resurrecting from the dead?

Now, we would not expect a parallel to this verse in the Magnificat, but we do find a similar passage in 2Samuel:

1Sam. 2:6	2Sam. 22:5–7
<p>Y^ehowah kills and He brings to life; He brings down to Sheol then He brings up.</p>	<p>“For the waves of death encompassed me; the torrents of destruction overwhelmed me; the cords of Sheol surrounded me; the snares of death confronted me. In my distress, I called up Jehovah; yes, I called to my God and from His temple, He heard my voice and my cry for help came to His ears.”</p>

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Y^ehowah causing to dispossess and making rich;
bringing low and exalting.

1Samuel
2:7

Y^ehowah causes to dispossess and He makes rich;
he causes them to be brought low yet brings [others] up.

**Jehovah causes the dispossession of some, and others He makes rich;
He brings down some people and He exalts others.**

Now, when explaining the second line in the previous verse, you may have thought I had a screw loose and was making too much of the Hebrew. You were wrong. In this verse, we have the construction that we would have expected in the previous verse. First, the other translations:

Ancient texts:

Masoretic Text	Yehowah causing to dispossess and making rich; bringing low and exalting.
Septuagint	The Lord makes poor and He makes rich; He brings low, and He lifts up.

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV	Our LORD, you are the one who makes us rich or poor. You put some in high positions and bring disgrace on others.
<i>The Message</i>	GOD brings poverty and GOD brings wealth; he lowers, he also lifts up.
REB	Poverty and riches both come from the Lord; he brings low and he raises up.
TEV	He makes some men poor and others rich; he humbles some and makes others great.

Mostly literal renderings (with some occasional paraphrasing):

BBE	The Lord gives wealth and takes a man's goods from him: crushing men down and again lifting them up...
<i>God’s Word™</i>	The LORD causes poverty and grants wealth. He humbles people; he also promotes them.
JPS (Tanakh)	The makes poor and makes rich; He casts down, He also lifts high.

Literal, almost word-for-word, renderings:

HNV	The LORD makes poor, and makes rich. He brings low, he also lifts up.
Young's Updated LT	Jehovah dispossesses, and He makes rich, He makes low, yea, He makes high.

What is the gist of this verse? It is Jehovah God who makes some rich and some poor; He takes some people down and brings others up.

1Samuel 2:7a			
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^ehowah</i>	proper noun	Strong's #3068 BDB #217
yārash (אַרַשׁ) [pronounced <i>yaw-RASH</i>]	<i>to give the possession of anything to anyone; to occupy; to expel one from their possession; to dispossess, to reduce to poverty; to blot out, to destroy</i>	Hiphil participle	Strong's #3423 BDB #439
w ^ə (or v ^ə) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
ʿāshar (אַשַׁר) [pronounced <i>gaw-SHAHR</i>]	<i>to make rich, to cause one to be rich</i>	Hiphil participle	Strong's #6238 BDB #799

Translation: *Y^ehowah causes to dispossess and He makes rich;...* What we would have expected in the previous verse, we find here: two participles held together by a wāw conjunction in the first line, followed by two participles held together by a wāw conjunction in the second line. We begin with *Y^ehowah* followed by the Hiphil participle of *to cause to possess, to cause to inherit, to cause to dispossess*. So, in the Hebrew, it does not mean *Y^ehowah causing to be made poor* but *Y^ehowah causing to disinherit*. We then have the wāw conjunction followed by Hiphil participle of *to make rich, to cause one to be rich*. This gives us: *Y^ehowah causing to dispossess and causing to be rich*. The idea, when God causes one person to inherit or to possess, another is caused to lose that which they had.

That God has sovereignty over matters financial is also found elsewhere in Scripture. “Otherwise, you might say in your heart, ‘My power and the strength of my hand made me this wealth.’ But you will recall Jehovah your God, for it is He Who is giving you power to make wealth that He may confirm His covenant which He swore to your fathers as this day.” (Deut. 8:17–18).

1Samuel 2:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâphêl (שָׁפַל) [pronounced <i>shaw-FAIL</i>]	<i>to depress, to [be] cast down, to be brought low, to be made low</i>	Hiphil participle	Strong's #8213 BDB #1050

1Samuel 2:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
וְאִם (אִם) [pronounced ahf]	<i>in fact, furthermore, also, yea, even, indeed</i>	conjunction	Strong's #637 BDB #64
רָוַם (רָוַם) [pronounced room]	<i>to raise, to lift up, to make high; to build a house; to bring up children; to put in safety; to raise up, to exalt [in victory or with praise]</i>	Polel participle	Strong's #7311 BDB #926

Translation: ...he causes them to be brought low yet brings [others] up. In the second line, we continue with the participles: the first is the Hiphil participle of *to be brought low, to be made low*. Then we have the conjunction *in fact, furthermore, also, yea, even, indeed*. I like the rendering of JPS and the NASB in Psalm 44:9 (*yet*). The final verb is the Polel participle *to raise, to lift up, to make high; to build a house; to bring up children; to put in safety; to raise up, to exalt [in victory or with praise]*. This gives us: ...causing to bring low yet lifting up. Or, as we find in Psalm 75:7: *But God is the Judge; He puts one down and exalts another*. Psalm 113:7–8: *He raises up the poor out of the dust, and lifts the needy out of the dunghill, in order to make him sit with nobles, with the nobles of his people*. James 4:10: *Humble yourselves in the presence of the Lord and He will exalt you*.

McGee comments: *This verse brings up a question that many of us have: "Why are some people rich and some people poor?" I cannot understand why God has permitted some folks to be wealthy and others to be needy. I think I could distribute the wealth a little bit better than He has done it...But, you know, He did not leave that to me. That is His business and He will be able to explain it some day.*²¹

Personally, I have had a small amount of wealth and I have lived almost from day-to-day. Now, I have never been too poor to eat or to afford shelter, but I have been poor enough so that I could barely afford the necessities. Both states have their own set of problems. If you are thinking, *yeah, well I want the set of problems associated with being rich*, then you don't have a clue. Some of the biggest and most stressful problems that I have dealt with in my life have had to do with having a small amount of wealth (and let me emphasize the word *small*). As soon as you gain a little wealth, you will be the victim of people's jealousy, pettiness and greed. Some people will make it their life's work to separate you from the few assets that you have. Our present-day court system which allows suits for almost any conceivable reason and is one arena in which wealth is legally stolen from one person and given to another.

Clarke explains it by: *For many cannot bear affluence, and if God should continue to trust them with riches, they would be their ruin.*²² I recall watching a television show about a mother and son who had come into a great deal of wealth for them—\$100,000—and, in one year, it was gone. They did not invest it, they did not deal with the money wisely, they simply spent it until it was gone. I hate to break the news to you, cupcake, but God is simply not going to give you all the money you want to go have a shopping spree at the mall.

My point is, don't think that if you gain some amount of wealth, acquired in any way, that your life will become simplified and your problems fewer. It doesn't work that way. In fact, for most people, they think if they only made an additional ___ dollars a month or just had an additional ___ dollars in the bank, that their lives would be so much improved. Sorry, it doesn't work that way either. If that is your way of thinking, then you will never become wealthy enough. You will never make enough money. Now, can I explain the vastness between the most wealthy and the poorest? Not completely. I personally know that what made me turn to God were a series of circumstances that

²¹ J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; pp. 17–18.

²² Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:7.

brought me to a very low point in my life; had I not reached that point, I don't know that I would have believed in Jesus Christ. At the time, I certainly did not think that life was fair; however, in retrospect, it was the best thing that could have happened to me. So, some inequities point us in a spiritual direction. Many people, had they the lives they think they should have—with the wealth, family, children, recognition and/or power that they think that they should have—their spiritual lives would inversely shrink.

Now, for those who remain unconvinced and you somehow believe that God ought to be filling your coffers with more than what your coffers hold right now—this will all be evened out in the end. **For Jehovah of the armies will have a day of reckoning against everyone who is proud and arrogant and against everyone who is lifted up that he may be abased (Isa. 2:12). "I will thus punish the world for its evil and the wicked for their iniquity. I will also put an end to the arrogance of the proud and abase the haughtiness of the ruthless tyrants" (Isa. 13:11). And to the evil rich: "And I will depose you from your office and I will pull you down from your station." (Isa. 22:19). And for the righteous: "And He will wipe away every tear from their eyes, and there will no longer be death; there will no longer be mourning or crying or pain. The first things have passed away." (Rev. 21:5).** However, the best close to this verse is Job 1:21: **And he said, I came naked out of my mother's womb, and naked shall I return there. Jehovah gave, and Jehovah has taken away. Blessed be the name of Jehovah.**

<p>Raising up from dust the poor; from an dung heap He lifts destitute— to cause them to sit with princes; and a seat of honor of honor He causes them to inherit because to Y^ehowah pillars of earth and so He has set upon them a world.</p>	<p>1Samuel 2:8</p>	<p>He raises the poor from the dust; He lifts up the destitute out of a shit pile to cause them to sit with princes [<i>and the liberal rich</i>]; and He causes them to inherit a seat of great honor. Because the pillars of the earth [belong] to Y^ehowah, He places the world upon them.</p>
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**He raises up the poor from the dust
and lifts the destitute from a pile of filth
causing them to sit with princes;
He further causes them to inherit a seat of great honor.
Because the foundations of the earth [the Laws of Physics] belong to Jehovah,
He is able to place the world upon them.**

We continue with the same theme as the previous two verses. Let's see what others have done with this verse:

Ancient texts:

Latin Vulgate	He raises up the needy from the dust, and lifts up the poor from the dunghill: that he may sit with princes, and hold the throne of glory. For the poles of the earth are the Lord's, and upon them He has set the world.
Masoretic Text	Raising up from dust the poor; from an dung heap He lifts destitute— to cause them to sit with princes; and a seat of honor of honor He causes them to inherit because to Y ^e howah pillars of earth and so He has set upon them a world.
Peshitta	He raises up the poor out of the dust and lifts the needy from the dung hill, to set them with the princes

and to make them inherit the throne of glory;
for the depths of the earth are protected by the LORD,
and He has set the world upon them.

Septuagint

He lifts up the poor from the earth
and raises them needy from the dunghill
to seat him with the princes of the people,
and causing them to inherit the throne of glory.

Significant differences:

The final line is missing from the LXX and the second to the final line differs somewhat from the Hebrew. The 5th lines of the Peshitta and the Masoretic text are different. The Latin and Hebrew both appear to be in synch.

Thought-for-thought translations; paraphrases:

- CEV You lift the poor and homeless out of the garbage dump and give them places of honor in royal palaces. You set the world on foundations, and they belong to you.
- NAB He raises the needy from the dust; from the ash heap he lifts up the poor, To seat them with nobles and make a glorious throne their heritage. He gives to the vower his vow, and blesses the sleep of the just. "For the pillars of the earth are the LORD's, and he has set the world upon them.
- NJB He raises the poor from the dust, he lifts the needy from the dunghill to give them a place with princes, to assign them a seat of honour; for to Yahweh belong the pillars of the earth, on these he has poised the world.
- NLT He lifts the poor from the dust— yes, from a pile of ashes! He treats them like princes, placing them in seats of honor. For all the death is the LORD's, and he has set the world in order.
- TEV He lifts the poor from the dust and raises the needy from their misery. He makes them companions of princes and puts them in places of honor. The foundations of the earth belong to the Lord; on them he has built the world.

Mostly literal renderings (with some occasional paraphrasing):

- God's Word*TM He raises the poor from the dust. He lifts the needy from the trash heap in order to make them sit with nobles and even to make them inherit a glorious throne. "The pillars of the earth are the LORD'S. He has set the world on them.
- JPS (Tanakh) He raises the poor from the dust, Lifts up the needy from the dunghill, Setting them with nobles, Granting them seats of honor, For the pillars of the earth are the LORD's; He has set the world upon them.

Literal, almost word-for-word, renderings:

- LTHB He raises the poor from the dust; He lifts up the needy from the dunghill, to cause *them* to sit with nobles; yea, He causes them to inherit a throne of honor; for to Jehovah *are* the pillars of the earth; and He sets the habitable world on them.
- NASB "He raises the poor from the dust, He lifts the needy from the ash heap To make them sit with nobles, And inherit a seat of honor; For the pillars of the earth are the LORD's, And He set the world on them.
- Young's Updated LT He raises from the dust the poor. From a dunghill He lifts up the needy To cause *them* to sit with nobles, Yea, a throne of honour He causes them to inherit, For to Jehovah *are* the fixtures of earth, And He sets on them the habitable world.

What is the gist of this verse? God can take those who are the poorest of the poor, and sit them with nobles, giving them a throne of honor.

1Samuel 2:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qûwm (קוּמ) [pronounced <i>koom</i>]	<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>	Hiphil participle	Strong's #6965 BDB #877
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
ʿâphâr (אֶפְרַח) [pronounced <i>gaw-FAWR</i>]	<i>dry earth, dust</i>	masculine singular noun	Strong's #6083 BDB #779
dal (דָּל) [pronounced <i>dahl</i>]	<i>frail, helpless, weak, low, poor, needy</i>	masculine singular noun/adjective	Strong's #1800 (and #1803) BDB #195

Translation: [He raises the poor from the dust...](#) This is a particularly long verse but it all belongs together. In the first line, we have the Hiphil participle of *to raise up* again, the min preposition (*from, off of, from off*) and the masculine singular noun *dry earth, dust*. *Who* is raised from the dust is the *weak, low, think, poor, frail, needy, helpless*. [Raising up the poor from the dust...](#) The key is a reversal of fortune.

1Samuel 2:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
ʿash ^e pôth (אֶשְׁפֹּת) [pronounced <i>ash-POHTH</i>]	<i>dung-heap, refuse heap, shit pile</i>	masculine singular noun	Strong's #830 BDB #1046
rûwm (רוּם) [pronounced <i>room</i>]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7311 BDB #926
ʿeb ^e yôn (אֶבְיֹן) [pronounced <i>eb^{ve}-YOHN</i>]	<i>destitute, in want, needy, poor, bankrupt</i>	masculine singular noun/adjective	Strong's #34 BDB #2

Translation: [...He lifts up the destitute out of a shit pile...](#) In the second line, we have the min preposition again followed by the masculine singular noun *dung-heap, refuse heap, shit pile*. It does not mean *ash-heap*. According to Gordon, beggars sit upon these dung heaps by day and some sleep there by night.²³ The main verb is the 3rd person masculine singular, Hiphil imperfect of *to raise, to lift*. The object of the verb is the masculine singular

²³ Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 80. He takes his information from Driver, *Notes*, p. 26.

adjective (which acts as a noun) *in want, needy, poor, destitute, bankrupt*. He lifts up [or causes to lift up] the destitute out from the dung heap. As James tells us: Listen, my beloved brothers: didn't God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? (James 2:5).

1Samuel 2:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ʔ)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâshab (יָשַׁב) [pronounced yaw-SHAH ^β V]	<i>to cause to remain [stay, inhabit, sit, dwell]; to cause [a woman] to live [with someone]; to cause [a land] to be inhabited</i>	Hiphil infinitive construct	Strong's #3427 BDB #442
ʿîm (עִם) [pronounced ġeem]	<i>with, at, by, near</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
nâdîyb (נְדִיב) [pronounced naw-DEE ^β V]	<i>a noble [person], a noble race [or station]; a prince; an aristocrat</i>	masculine plural noun (also used as an adjective)	Strong's #5081 BDB #622

Nâdîyb means ❶ *voluntary, willing, spontaneous, ready* (Ex. 35:5, 22 2Chron. 28:21 Psalm 51:14); ❷ *giving spontaneously and liberally* (Prov. 19:6); ❸ *generous, noble* (which, in the Oriental mind, is closely connected to the concepts of giving and liberality, and is a reference to character) (Isa. 32:5, 8 Prov. 17:7); ❹ *nobility of race or station* and therefore, often translated *prince(s)* (Job 34:18 Psalm 107:40 113:8). Therefore, these men are placed with the *liberal rich* and the *princes* of their periphery.

Translation: ...to cause them to sit with princes [and the liberal rich];... The next two lines tells us what happens to the poor and the destitute after they have been lifted out of their dejected state. We have the lâmed preposition along with the Hiphil infinitive construct of *to sit*. Then we have the preposition *with* followed by the masculine plural of *nobles, princes, aristocrats*. Translation: **To cause to sit with the liberal rich [and princes]**. We have a parallel passage in Psalm 113:7–8: **He raises the poor from the dust and lifts up the needy from the ash heap to make them sit with princes—with the princes of His people.**

1Samuel 2:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^ê (or v ^ê) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kiççêʿ (כִּסֵּי־אֵל) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment</i>	masculine singular construct	Strong's #3678 BDB #490
kâbôwd (כְּבוֹד) [pronounced kaw ^β -VODE]	<i>glory, abundance, honor</i>	masculine singular adjective that can act like a substantive	Strong's #3519 BDB #458

Owen calls it a masculine singular adjective; Zodhiates and BDB as a masculine singular noun (the noun and adjective are spelled identically). As the latter half of a construct, it acts the same way.

1Samuel 2:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>nâchal (נָחַל) [pronounced naw-KHAHL]</p>	<p><i>to give (as a possession), to cause to inherit; to distribute</i></p>	<p>3rd person masculine singular, Hiphil imperfect</p>	<p>Strong's #5157 BDB #635</p>

Translation: ...and He causes them to inherit a seat of great honor. Then we have the wâw conjunction and the masculine singular construct *throne, seat of honor*; but it can also mean *a seat of judgment*. We found this word used back in 1Sam. 1:9 for the seat where Eli sat. This is further modified by the adjective *glory, abundance, or honor*. Then we have our main verb, *to give as a possession, to cause to inherit*. This gives us: **He has caused them to inherit a seat of honor of honor**; or, better, **He has caused them to inherit a seat of great honor**. This is a typical antithesis of Hebrew poetry—we have first the dust and the dunghill, designating pretty much the lowest a person could go—and this is contrasted with the seat of honor; the seat of princes, which is on the other end of the spectrum.

God has taken men of the most humble means and brings them to great positions of power. We have so many examples of that in modern history—Abraham Lincoln comes quickly to mind as a man of modest means who rose to the highest office of the land. God has done the same with men throughout history.

God and the Reversal of Fortune for Certain Men

Person	His Reversal of Fortune
Job	<p>God allowed, for a time, for a very rich and famous believer, Job, to lose all of his wealth, his family, his personal health, and we spend most of the book of Job with Job sitting in ashes scraping his sores with sharp pottery and being berated by his three <i>friends</i>. However, after the spiritual points are made, God elevates Job to even greater prosperity and health (Job 42:8–10).</p>
Joseph	<p>Joseph was sold by his brothers into slavery and ended up in Egypt as a slave. Because of his great integrity combined with his intelligence and organizational skills, he was taken out of the slave market and eventually made the second or third highest man in Egypt (this rather abbreviates an incredible story—Gen. 37–41).</p>
Moses	<p>Moses was the heir apparent to the throne of Egypt, despite the fact that he was a Jew not related to the throne but raised by the queen. After killing an Egyptian in a dispute, Moses made a run for it and lost all of his wealth and potential power. God later spoke to Moses and put him in charge of the Israelites who lived in Egypt and he led them out of Egypt. In some way, Moses gained back a great deal of authority; however, he did not receive the same luxury and wealth that he had learned in the Egyptian palace.</p>
David	<p>David is another example of a young man who was simply a shepherd, thought even by his own family to be the least of his family. God observed his great personal integrity and elevated him to the highest office of his land (2Sam. 7:8).</p>
Daniel	<p>Daniel, the prophet, is another example of a man who was brought to the lowest place imaginable in his own life—he had been removed from his land of birth, Israel, and taken as a slave into Babylon—and then he was elevated to a place of rulership and power in Babylon (Daniel 2:46–48).</p>

These men are but a handful of those whose fortunes were changed by God.

Clarke gives us three examples of this: *The story of Cincinnatus is well known; so is that of the patriarch Joseph; but there is one not less in point, that of Roushen Akhter, who was brought out of a dungeon, and exalted to the throne of Hindustan.*²⁴ Of course I know Joseph, but I don't know the other two. However, I did see the other night a Barbara Walter's special where she interviews some movie stars and there are several mentioned—Jim Carrey, Whoopie Goldberg, and Oprah Winfrey all come to mind, although there were several more in this special—who had very humble beginnings—in fact, their early lives are the epitome in the United States of living on a dung heap (people of other countries, of course, have much more difficult lives).

That God takes people and places them where He chooses is found in Gen. 41:14,40 1Sam. 15:17 2Sam. 7:8 Job. 36:6–7 Ecc. 4:14 Dan. 2:48 6:3 James 2:5 Rev. 1:6 3:21 5:10,

You may have noted that, in the NAB, we have a bonus line: *He gives to the vower his vow, and blesses the sleep of the just.* I don't know where that came from and no other translator has it, and the NAB translators saw no reason to footnote and justify their insertion. My guess was originally that this is from the Latin (the NAB is an approved translation for the Catholic Church), but I can't even find it in the Latin. Furthermore, if you examine the tenor of the surrounding lines, these bonus lines are completely out of place.

1Samuel 2:8e

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
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^ehowah</i>	proper noun	Strong's #3068 BDB #217
mâtsûwq (מַצֻּוֹק) [pronounced <i>maw-TZOOK</i>]	<i>molten support, pillar, peak</i>	masculine singular noun	Strong's #4690 BDB #848
We only find this word in 1Sam. 2:8 and 14:5 (you won't find it in the English). In 1Sam. 14:5, it is used figuratively for an abrupt, high rock, which is like a column. The closest word to this means <i>distress</i> (Strong's #4689).			
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land</i>	feminine singular noun	Strong's #776 BDB #75

Translation: *Because the pillars of the earth [belong] to Y^ehowah,...* Then we have the conjunction *kîy*, which means *because, for, that*. Then we have the preposition *to* (or *for, with respect to*) followed by the proper noun *Y^ehowah*. Then we have the masculine plural construct of *molten support, pillar*. Gesenius concurs, translating this word *column*. We only find this word in 1Sam. 2:8 and 14:5 (you won't figure out which English word this is, by the way). In 1Sam. 14:5, it is used figuratively for an abrupt, high rock, which is like a column. The closest word to this means *distress* (Strong's #4689).

²⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:8.

The noun this is affixed to is the feminine singular noun *earth* (*all or a portion*), *land*. This gives us: *...because to Y^howah [are] the pillars of the earth*. It appears as though we have a figurative use of the word *pillars* as the support of the earth. In all reality, we know that *He hangs the earth upon nothing* (Job 26:7). Therefore, we should discuss these pillars: First of all, these pillars are also mentioned in Job 9:6: *“Who shakes the earth out of its place, and its pillars tremble.”* They are mentioned as well in Psalm 75:3: *“The earth and all who dwell in it totter. It is I who have firmly set its pillars.”* What these *pillars* are, are simply the Laws of Physics, which is, in itself, a misnomer, because those with doctorates in Physics did not originate these laws nor do they enforce them—God originated the Laws of Physics and He enforces them. Here’s the deal: God designed gravity, centrifugal force, relativity and the laws of motion—and then He placed His physical universe within the confines of these laws.²⁵ These laws are the pillars or the foundation of the physical universe.

The pillars of the earth here are the laws of physics, including gravity, centrifugal force, relativity and the laws of motion.

Keil and Delitzsch take a slightly different position here: *The words pillars of the earth, mâtsûwq `erets (מַצִּיּוֹק אֶרֶץ) [pronounced maw-TZOOK EH-rets], Mr. Parkhurst translates and defends thus: “The compressors of the earth; i.e., the columns of the celestial fluid which compress or keep its parts together.” This is all imaginary; we do not know this compressing celestial fluid; but there is one that answers the same end, which we do know, i.e., the Air, the columns of which press upon the earth in all directions; above, below, around, with a weight of fifteen pounds to every square inch; so that a column of air of the height of the atmosphere, which on the surface of the globe measures one square inch, is known by the most accurate and indubitable experiments to weigh fifteen pounds. Now as a square foot contains one hundred and forty-four square inches, each foot must be compressed with a weight of incumbent atmospheric air equal to two thousand one hundred and sixty pounds. And as the earth is known to contain a surface of five thousand five hundred and seventy-five billions of square feet; hence, allowing two thousand one hundred and sixty pounds to each square foot, the whole surface of the globe must sustain a pressure of atmospheric air equal to twelve trillions and forty-one thousand billions of pounds; or six thousand and twenty-one billions of tons. This pressure, independently of what is called gravity, is sufficient to keep all the parts of the earth together, and perhaps to counteract all the influence of centrifugal force. But adding to this all the influence of gravity or attraction, by which every particle of matter tends to the center, these compressors of the earth are sufficient to poise, balance, and preserve the whole terraqueous globe. These pillars or compressors are an astonishing provision made by the wisdom of God for the necessities of the globe. Without this, water could not rise in fountains, nor the sap in vegetables. Without this, there could be no respiration for man or beast, and no circulation of the blood in any animal. In short, both vegetable and animal life depend, under God, on these pillars or compressors of the earth; and were it not for this compressing power, the air contained in the vessels of all plants and animals would by its elasticity expand and instantly rupture all those vessels, and cause the destruction of all animal and vegetable life: but God in his wisdom has so balanced these two forces, that, while they appear to counteract and balance each other, they serve, by mutual dilations and compressions, to promote the circulation of the sap in vegetables, and the blood in animals.*²⁶

1Samuel 2:8f

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

²⁵ To be more precise, the Laws of Physics were probably created simultaneously with the creation of the world.

²⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:36. I don’t know why this quote is in 1Sam. 2:36; furthermore, I have no idea whether or not this is what is meant (or even if this is true), but it sounds really impressive.

1Samuel 2:8f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shîyth (שׂוּי) [pronounced <i>sheeth</i>]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	3 rd person masculine singular, Qal imperfect	Strong's #7896 BDB #1011
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine plural suffix	Strong's #5920, #5921 BDB #752
têbêl (תֵּבֵל) [pronounced <i>tay^b-VAYL</i>]	<i>the fertile and inhabited earth, the habitable globe, world</i>	feminine singular noun	Strong's #8398 BDB #385

This word is often used in poetry in connection to the creation of the entire earth.

Translation: ...He places the world upon them. Then we have the wâw consecutive followed by the 3rd person masculine singular, Qal imperfect (it has been awhile since we have had a Qal stem) of *to set, to place*. Then we have the preposition *upon* with a masculine plural suffix, followed by the feminine singular noun *the fertile and inhabited earth, the habitable globe, world*. This gives us: ...and so He places upon them the world. An interesting aspect of this line is the imperfect tense. We would expect, even with the language of accommodation, for God to have placed the world upon these *pillars* (or, whatever) in the beginning. That is, we would expect a perfect tense right here. However, what we have is an imperfect tense, indicating an ongoing action. Pillars provide stability for a portion of a building which would otherwise be unstable (an overhang, for instance). Also, the pillars and overhang provide an additional stability for the entire structure. My thinking is that this stability refers to gravity, which is what provides us with some modicum of stability in this world, along with the other laws of physics alluded to previously. In fact, it is this, along with the orbits of the planets and stars (also a function of gravity and centrifugal force) which provide the stability for our universe (or, if you will, the *pillars* of our universe). That the term pillars does not have to have a precise literal sense is found in Rev. 3:12, where those who overcome will be made pillars of the Temple of God.

Taking both parts of this verse together, we may further extrapolate this concept to the basic laws of physics as they affect motion and gravity. His Son...holds up all things by the word of His power (Heb. 1b, 3b). He established the earth upon its foundations so that it would not totter forever (Psalm 104:5). This is the imperfect tense, the ongoing, continual tense. God continues to hold things together; God continues to enforce the physical laws of the universe.

We find several passages in Scripture which deal with the beginnings of the universe. Job 38:4–6: “Where were you when I laid the foundation of the earth? Speak out, if you have understanding. Who set its measurements, since you [seem to] know? Or who stretched the line on it? On what were its bases sunk? Or who laid its cornerstone?” Prov. 8:29b–30a: When He marked out the foundations of the earth, then I [knowledge] was with Him, a master workman; and I was His daily delight. Isa. 40:12–15a: Who has measured the waters in the hollow of His hand and marked off the heavens by the span and calculated the dust of the earth by the measure, and weighed the mountains in a balance and the hills in a pair of scales? Who has measured the Spirit of Jehovah or as His counselor has caused him to learn? With whom did He consult and who gave Him understanding? And who taught Him in the path of justice and taught Him knowledge and informed Him of the way of understanding? Listen, the nations are like a drop from a bucket and are regarded as a spec of dust on the scales. Jer. 10:12: It is He Who made the earth by His power, and Who established the world by His wisdom; and by His understanding, He has stretched out the heavens.

Now, the NIV Study Bible disagrees and thinks that I am making too much out of this particular verse. The pillars of the earth is simply the support beneath of mother earth (i.e., the land upon which man lives). Now, we still have

the same *Laws of Physics* at work, but we might be looking at simply their application to the earth itself rather than this passage applying to the entire universe.²⁷

One of the problems with examining Scripture as I do is, we get so caught up in examining one tree that we lose complete sight of the forest. Why are we talking about God being the Originator of the laws of physics? How does that fit into this psalm? God’s control is the key—there are time when he shatters the bows of the mighty; there are times that He makes the poor rich and times when He impoverishes the rich; not only does God take man down to the grave, but He brings men up from the grave. Do you remember the kiy conjunction? God is able to do all of these things *because* He set into motion the laws of physics for this earth. If His power extends to the very foundations of this earth, then His authority extends to being over all things upon the earth.

We may find it helpful to see how others have translated this verse:

The Less Literal Translations of 1Sam. 2:8	
God’s Word™	The New Living Translation
<p>He raises the poor from the dust. He lifts the needy from the trash heap in order to make them sit with nobles and even to make them inherit a glorious throne.</p> <p>“The pillars of the earth are the LORD’s He has set the world on them.”</p>	<p>He lifts the poor from the dust— yes, from a pile of ashes! He treats them like princes, placing them in seats of honor.</p> <p>“For all the earth is the LORD’s, and he has set the world in order.”</p>
The Complete Jewish Bible	The New Jerusalem Bible
<p>He raises the poor from the dust. lifts up the needy from the trash pile he gives them a place with leaders and assigns them a place with leaders</p> <p>“For the earth’s pillars belong to <i>ADONAI</i>; on them he has placed the world.”</p>	<p>He raises the poor from the dust, he lifts the needy from the dunghill to give them a place with princes, to assign them a seat of honor; For to Yahweh belong the pillars of the earth, on these he has poised the world</p>

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Because to some translators, the middle of v. 8 begins a new paragraph, they begin the middle of the verse with an extra hard return and quotation marks. However, I don’t see this as beginning a new thought, but continuing what has gone before. God raises the poor from the dust and lifts up men from the dunghill *because* He is over all the earth and *because* He established the laws of the universe. His sovereignty over man’s place in the earth proceeds from His sovereignty over the earth as its Creator and Sustainer.

There are certainly parallels with the previous two verses and the Magnificat:

²⁷ See footnote for this verse in *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 374. Gill says that these *pillars* are the power and providence of God. Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:8.

1Sam. 2:7–8

Y^ehowah causes to dispossess and He makes rich;
 he causes them to be brought low yet brings [others]
 up.
 He raises the poor from the dust;
 He lifts up the destitute out of a shit pile
 to cause them to sit with princes [*and the liberal
 rich*];
 and He causes them to inherit a seat of great honor.
 Because the pillars of the earth [belong] to Y^ehowah,
 He places the world upon them.

Luke 1:50–53

“His mercy is upon generation after generation
 towards those who fear Him.
 He has done mighty deeds with His arm;
 He has scattered the proud of heart.’
 He has brought down rulers from their thrones
 and He has exalted those who were humble.
 He has filled the hungry with good things
 and He has sent away the rich empty-handed.”

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**Feet of His gracious ones He guards
 and corrupt ones in the darkness are made
 silent
 for not in strength will prevail a man.**

1Samuel
2:9

**He guards the feet of His gracious ones
 but the corrupt are made silent in the
 darkness.
 [He grants the request of the one who prays
 and He blesses the years of the righteous,]
 for a man will not prevail by [his own]
 strength.**

**God guards the steps of His gracious saints
 but he makes the malevolent stand silent in darkness.
 God will grant the requests of those who pray
 and He will bless the life of the righteous one;
 however, no man will prevail by his own strength.**

Here is how others have translated this verse:

Ancient texts:

Dead Sea Scrolls

[He guards] the path [or, *feet*] of [his faithful ones, but the wicked are silenced in darkness]. He grants the [request of the one who prays]. He blesses the [years of the righteous]. In the case of *request* and *years*, the first letter can be red in the Hebrew.

Masoretic Text

Feet of His gracious ones He guards
 and corrupt ones in the darkness are made silent
 for not in strength will prevail a man.

Septuagint

...granting his petition to him that prays;
 and He blesses the years of the righteous,
 for by strength cannot man prevail. [I had to double-check to make certain I copied
 and pasted the correct verse].

Ancient texts combined:

He guards the feet [or, *the path*] of His faithful [or, *gracious*] ones;
 and those who are corrupt [and] in darkness are made silent.
 He grants the request of the one who prays
 and He blesses the years of the righteous,
 for a man will not prevail by [his own] strength. Given that the Dead Sea Scrolls have
 bits and pieces of both the text from the Hebrew and the Greek, my guess is that this
 verse was originally longer, so I have put the versions together here.

Significant differences: The first couple lines are completely different. The Latin and Syriac are both in agreement with the Hebrew text (which is to be expected as they are from the same manuscript line). The Dead Sea Scrolls appear to be somewhere between the MT and the LXX, which suggests perhaps that this was once a longer verse incorporating both the Greek and Hebrew.

Thought-for-thought translations; paraphrases:

CEV You protect your loyal people, but everyone who is evil will die in darkness. We cannot win a victory by our own strength.

The Message He protectively cares for his faithful friends, step by step, but leaves the wicked to stumble in the dark. No one makes it in this life by sheer muscle!

TEV He protects the lives of his faithful people, but the wicked disappear in darkness; a man does not triumph by his own strength.

Mostly literal renderings (with some occasional paraphrasing):

BBE He will keep the feet of his holy ones, but the evil-doers will come to their end in the dark night, for by strength no man will overcome.

God's Word™ He safeguards the steps of his faithful ones, but wicked people are silenced in darkness because humans cannot succeed by their own strength.

JPS (Tanakh) He guards the steps of His faithful, But the wicked perish in darkness— For not by strength shall man prevail.

Literal, almost word-for-word, renderings:

HCSB He guards the steps of His faithful ones, but the wicked are silenced in darkness, for a man does not prevail by *his own* strength.

Owen's Translation The feet of His faithful ones, He will guard;
but the wicked in darkness shall be cut off;
for not by might shall a man prevail.

Young's Updated LT The feet of His saints He keeps, And the wicked in darkness are silent, For not by power does man become mighty.

What is the gist of this verse? God takes care of those who are His (He guards the feet of believers). He also will shut up the wicked in darkness as man and answers the prayers of His own. God blesses the life of the righteous one (those who believe in Him) and man does not gain a position of power and wealth on his own.

1Samuel 2:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
regel (רֶגֶל) [pronounced REH-ge]	<i>foot, feet</i>	feminine plural construct	Strong's #7272 BDB #919
châçîyd (חַסִּידִים) [pronounced khaw-SEED]	<i>gracious ones; saints, believers</i>	masculine plural adjective with the 3 rd person masculine singular suffix	Strong's #2623 BDB #339
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine singular, Qal imperfect	Strong's #8104 BDB #1036

Translation: *He guards the feet of His gracious ones...* We begin with the feminine plural construct of *feet* followed by the masculine plural adjective *kind, pious, gracious*. When used as a substantive, it is often rendered *saints*. However, we must bear in mind that its noun cognate is *cheçed*, which means *grace, mercy, benevolence*. Therefore, although *saints* is not a bad rendering, *gracious ones* is more accurate.²⁸ This refers to more than believers; this refers to believers with doctrine. Then we have the main verb, which is the 3rd person masculine singular, Qal imperfect of *to guard, to keep, to watch over*. *He guards over* [or, *He keeps*] *the feet of His gracious ones*. Part of what we miss in this passage is how apropos it is to Israel during that time period. Man generally traveled by foot over rocky hills and precarious mountains. There were no roads as we think of them; there was no bus. A misstep could result in injury or death.²⁹ God’s guarding over our every step here has much more to it than what first meets the eye.

To explain how this relates to what has come before, God sets into motion the pillars of the earth and He keeps these pillars in place (these pillars being various laws of physics). Just as He does this, He also watches over the steps of believers.

Psalm 37:23–24 parallels this passage: *The steps of a man are established by Jehovah and He delights in his way. When he falls, he will not be utterly cast down because Jehovah is the One who holds his hand.* Psalm 91:11–12: *For He will give His angels charge concerning you to guard you in all your ways. They will bear you up in their hands so that you do not strike your foot against a stone.* Psalm 94:18: *If I should say, “My foot has slipped,” Your graciousness, O Jehovah, will hold me up.* Psalm 121:3: *He will not allow your foot to slip, He Who keeps you will not slumber.* Prov. 2:8: *He guards the paths of justice and He preserves the way of His Godly ones.* Even Peter makes a similar remark in I Peter 1:5: *...who [referring to believers] are protected by the power of God through faith for a salvation ready to be revealed in the last time.* If you happen to be in a place of serious testing and you doubt your faith or you doubt where God has put you and why, then you need to read and reread these verses, which indicate that God is watching over our every step. These are guarantees to us of God’s close involvement in our lives.

1Samuel 2:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
r ^e shâ’îym (רשעים) [pronounced <i>r^e-shaw-GEEM</i>]	<i>malevolent ones, lawless ones, criminals, the corrupt; wicked, wicked ones</i>	masculine plural adjective (here, it acts like a noun)	Strong’s #7563 BDB #957
b ^e (ב) [pronounced <i>b^{eh}</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
chôshek ^e (חשך) [pronounced <i>KHOH-shek^e</i>]	<i>darkness, obscurity, extraordinary [extreme] darkness</i>	masculine singular noun	Strong’s #2822 BDB #365

The idea of *extreme darkness* can be found in its use in Ex. 10:21 14:20; it can refer to a secret place or a hiding place in Job 12:22 34:22 Psalm 39:11–12 Isa. 45:3; and it can refer to a place of distress (Job 15:22, 23, 30 Isa. 5:3 9:1 29:18); dread (Job 2:4 3:4 Amos 5:18, 20 Zeph. 1:15); mourning (Isa. 47:5), perplexity or confusion (Job 5:14 12:25 19:8 Psalm 35:6); ignorance (Job 37:19 Eccl. 2:14); evil or sin (Isa. 5:20 Prov. 2:13); and obscurity (Eccl. 6:4). These meanings and passages were taken directly out of BDB.

²⁸ Rotherham tells us that this is read *loving ones* but written *loving one*; however, my text reads *loving ones*.

²⁹ Credit footnote *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 374 for this.

1Samuel 2:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dāmam (דָּמַם) [pronounced daw-MAHM]	<i>to be cut off, to perish</i> [used of men]; <i>to be laid waste, to be silenced, to be made still</i>	3 rd person masculine singular, Niphal imperfect, pausal form	Strong's #1826 BDB #198

Translation: ...but the corrupt are made silent in the darkness,... Then we have the wâw conjunction followed by the contrasting adjective, the masculine plural *malevolent ones, lawless ones, criminals, the corrupt*. Then we have *in the darkness* [obscurity, extraordinary darkness]. Then we *they have been made to be quiet; they have been silenced*. There is a similar verb to this, which means *to be cut off*; and this verb also can mean *to be cut off* (according to Gesenius). Translation: **and the corrupt will be silenced in the darkness**. We have one parallel passage in Matt. 8:12, when Jesus speaks of the unbelieving Jews: **“But the sons of the kingdom will be cast out into the outer darkness; in that place, there will be a weeping and a gnashing of teeth.”** The Targum also understands this verse to refer to spending eternity in hell.³⁰

A portion of this verse is barely paralleled in 2Samuel.

1Sam. 2:9a	2Sam. 22:19b–21, 28
<p>He guards the feet of His gracious ones but the corrupt are made silent in the darkness, He grants the request of the one who prays and He blesses the years of the righteous, for a man will not prevail by [his own] strength.</p>	<p>“But Jehovah was my support He also brought me forth into a broad place; He rescued me because He delighted in me. Jehovah has rewarded me according to my righteousness according to the cleanness of my hands He has recompensed me... And You save the afflicted people but Your eyes are on the haughty, whom You abase.”</p>

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From whence the Septuagint got its rendering here is hard to say. Maybe it was simply lost in the Hebrew as unreadable text. However, at this point, we may want to insert the lines: **He grants the request of the one who prays and He blesses the years of the righteous,...** We do not know for certain which is the accurate text, but my guess is that these two lines were lost from the Hebrew. This does fit in with the experience of Hannah, as her prayer was answered by God and that her life (and her husband's life) would be blessed for years by her children. If you read the text together, 9c does not seem to follow 9a and b. There does not appear to be a connection. If we insert this text, it does appear to better connect these thoughts. Furthermore, the excessive length of this verse with the added text is in keeping with vv. 8 and 10.

Like much of 1Samuel, this is a difficult call. I would not bet the house on the insertion of these verses, although I might lay out a twenty. Still, removing these two lines do not do excessive damage to the text; and inserting them seems to better pull everything together. The lessons of this insertion are found elsewhere in Scripture, so that being lost in most English translations does not really affect or diminish any fundamental doctrines of Scripture.

³⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:9.

1Samuel 2:9c

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
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
bê (בְּ) [pronounced <i>b^{eh}</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
kôach (כֹּחַ) [pronounced <i>KOE-ahkh</i>]; also spelled kôwach (כּוֹחַ) [pronounced <i>KOE-ahkh</i>]	<i>strength, power, ability</i>	masculine singular substantive	Strong's #3581 BDB #470
gâbar (גָּבַר) [pronounced <i>gaw^b-VAHR</i>]	<i>to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over</i>	3 rd person masculine singular, Qal imperfect	Strong's #1396 BDB #149
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

Translation: ...for a man will not prevail by [his own] strength. The conjunction *kîy* is then found (*for, because, that*), followed by a negative, the *bêyth* preposition and the masculine singular noun *strength, power, ability*. Then we have our main verb for the third line—the 3rd person masculine singular, Qal imperfect *to be strong, to be mighty, to exhibit greater strength than, to be stronger than, to prevail over*. This is followed by *a man*, which can be rendered more indefinitely as *one* (not the number 1, but a reference to *one person*). **For not by strength will a man prevail.** The fact that man is not completely in control of his own destiny is one of the great truths of the Bible: **The king is not delivered by a mighty army and a warrior is not delivered by great strength. A horse is a false hope for victory nor does it deliver anyone by its great strength** (Psalm 33:16–17). Hannah prevailed in her situation because of God's grace—there was nothing in her own power which caused her to have a child.

Y^ehowah—His contenders break into pieces; against him in the heavens He will thunder.

Y^ehowah will [correctly] evaluate ends of earth

**and He will give strength to His king
and He will cause to exalt a horn of His anointed.”**

1Samuel
2:10

Those contending with Y^ehowah are broken into pieces;

He thunders against him in [or, by means of] the heavens.

**Y^ehowah judges the ends of the earth
and He gives strength to His king and He exalts the horn of His Anointed One [or, His Messiah, His Christ].”**

**Those who contend with Jehovah are broken into pieces—
He thunders at them from the heavens above.**

Y^ehowah judges unto the ends of the earth.

He gives strength and power to His king and He lifts up this power of His Messiah.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

The adversaries of the Lord shall fear him:
and upon them shall he thunder in the heavens:
The Lord shall judge the ends of the earth,
and he shall give empire to his king,
and shall exalt the horn of his Christ.

Masoretic Text

Y^{ehowah}—those contending [with] Him break into pieces;
against them in the heavens He will thunder.
Y^{ehowah} will [correctly] evaluate ends of earth
and He will give strength to His king
and He will cause to exalt a horn of His anointed.”

Peshitta

The LORD will defeat his adversaries;
out of heaven, he will thunder against them.
The LORD will judge the ends of the earth;
and He will give strength to His King
and exalt the horn of His Anointed.

The Septuagint

The Lord will weaken his adversary; the Lord [is] holy.
Do not let the wise man boast in his wisdom
nor let the mighty man boast in his strength,
and do not let the rich man boast in his wealth;
but let him that boasts boast in this, to understand and know the Lord,
and that the Lord executes judgment an justice in the midst of the earth.
The Lord has gone up to the heavens and He has thundered;
He will judge the extremities of the earth,
and He gives strength to our kings,
and He will exalt the horn of His Christ.

Significant differences:

As with the previous verse, there is an abundance of bonus material in the Septuagint, which is essentially the same as what we find in Jer. 9:23–24: *Thus says Yahweh, Don't let the wise man glory in his wisdom, neither let the mighty man glory in his might, don't let the rich man glory in his riches; but let him who glories glory in this, that he has understanding, and knows me, that I am Yahweh who exercises loving kindness, justice, and righteousness, in the earth: for in these things I delight, says Yahweh.*³¹

Apart from some differences in the first line, the Hebrew, Syriac and Latin are identical. In the Greek, the second to the last line has *our kings* rather than *His King*. Even though the sentiment found in the Septuagint is accurate (it has to be; it is found in Jeremiah), I just don't believe that it belongs there. Possibly it was added as sort of a footnote or a Scriptural reference (possibly in the Hebrew manuscript the Greek was based upon)?

This text does not match Jer. 9:23–24 in the Greek, although I have not personally exegeted it.

³¹ This clause is wanting in the Complutensian Polyglot, but it is in the edition of Aldus, in that of Cardinal Caroffa, and in the Codex Alexandrines. Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:10.

A Comparison of the Greek Texts

1Sam. 2:10b	Jeremiah 9:23–24
<p>^{10β}μη {<3361> ADV} καυχασθω {<2744> V-PMM-3S} ο {<3588> T-NSM} φρονιμος {<5429> A-NSM} εν {<1722> PREP} τη {<3588> T-DSF} φρονησει {<5428> N-DSF} αυτου {<846> D-GSM} και {<2532> CONJ} μη {<3361> ADV} καυχασθω {<2744> V-PMM-3S} ο {<3588> T-NSM} δυνατος {<1415> A-NSM} εν {<1722> PREP} τη {<3588> T-DSF} δυναμει {<1411> N-DSF} αυτου {<846> D-GSM} και {<2532> CONJ} μη {<3361> ADV} καυχασθω {<2744> V-PMM-3S} ο {<3588> T-NSM} πλουσιος {<4145> A-NSM} εν {<1722> PREP} τω {<3588> T-DSM} πλουτω {<4149> N-DSM} αυτου {<846> D-GSM} αλλ {<235> CONJ} η {<3588> CONJ} εν {<1722> PREP} τουτω {<5129> D-DSM} καυχασθω {<2744> V-PMM-3S} ο {<3588> T-NSM} καυχωμενος {<2744> V-PMPRS} συνιεν {<4920> V-PAR} και {<2532> CONJ} γινωσκειν {<1097> V-PAR} τον {<3588> T-ASM} κυριον {<2962> N-ASM}</p>	<p>²³μη {<3361> ADV} καυχασθω {<2744> V-AMM-3S} ο {<3588> T-NSM} σοφος {<4680> A-NSM} εν {<1722> PREP} τη {<3588> T-DSF} σοφια {<4678> N-DSF} αυτου {<846> D-GSM} και {<2532> CONJ} μη {<3361> ADV} καυχασθω {<2744> V-AMM-3S} ο {<3588> T-NSM} ισχυρος {<2478> A-NSM} εν {<1722> PREP} τη {<3588> T-DSF} ισχυι {<2479> N-DSF} αυτου {<846> D-GSM} και {<2532> CONJ} μη {<3361> ADV} καυχασθω {<2744> V-AMM-3S} ο {<3588> T-NSM} πλουσιος {<4145> A-NSM} εν {<1722> PREP} τω {<3588> T-DSM} πλουτω {<4149> N-DSM} αυτου {<846> D-GSM}</p> <p>²⁴αλλ {<235> CONJ} η {<3588> CONJ} εν {<1722> PREP} τουτω {<5129> D-DSM} καυχασθω {<2744> V-AMM-3S} ο {<3588> T-NSM} καυχωμενος {<2744> V-PMPRS} συνιεν {<4920> V-PAR} και {<2532> CONJ} γινωσκειν {<1097> V-PAR} οτι {<3754> CONJ} εγω {<1473> P-NS} ειμι {<1510> V-PAI-1S} κυριος {<2962> N-NSM} ποιων {<4160> V-PAPRS} ελεος {<1656> N-ASN} και {<2532> CONJ} κριμα {<2917> N-ASN} και {<2532> CONJ} δικαιοσυνην {<1343> N-ASF} επι {<1909> PREP} της {<3588> T-GSF} γης {<1093> N-GSF} οτι {<3754> CONJ} εν {<1722> PREP} τουτοις {<5125> D-DPM} το {<3588> T-NSN} θελημα {<2307> N-NSN} μου {<3450> P-GS} λεγει {<3004> V-PAI-3S} κυριος {<2962> N-NSM}</p>
<p>Let not the wise man boast in his wisdom, nor let the mighty man boast in his strength, and let not the rich man boast in his wealth; but let him that boasts boast in this, to understand and know the Lord, and to execute judgement and justice in the midst of the earth.</p>	<p>Thus says the Lord, “Let not the wise man boast in his wisdom, and let not the strong man boast in his strength, and let not the rich man boast in his wealth; but let him that boasts boast in this, the understanding and knowing that I am the Lord that exercises mercy, and judgment, and righteousness, upon the earth; for in these things is my pleasure,” says the Lord.</p>

As you can see, even from a precursory glance and not knowing Greek, that the texts are significantly different.

These texts were taken from the Online Bible Edition 2.0 from 1Sam. 2:10 and Jer. 9:23–24. The English text was updated from the older sounding English.

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Thought-for-thought translations; paraphrases:

CEV	Our LORD, those who attack you will be broken in pieces when you fight back with thunder from heaven. You will judge the whole earth and give power and strength to your chosen king.
The Message	GOD's enemies will be blasted out of the sky, crashed in a heap and burned. GOD will set things right all over the earth, he'll give strength to his king, he'll set his anointed on top of the world!.

TEV The LORD's enemies will be destroyed; he will thunder against them from heaven. The LORD will judge the whole world; he will give power to his king, he will make his chosen king victorious.

Mostly literal renderings (with some occasional paraphrasing):

BBE Those who make war against the Lord will be broken; against them he will send his thunder from heaven: the Lord will be judge of the ends of the earth, he will give strength to his king, lifting up the horn of him on whom the holy oil has been put.

God's Word™ "Those who oppose the LORD are broken into pieces. He thunders at them from the heavens. The LORD judges the ends of the earth. He gives strength to his King and lifts the head of his Messiah."

JPS (Tanakh) The foes of the LORD shall be shattered; He will thunder against them in the heavens. The LORD will judge the ends of the earth. He will give power to His king, and triumph to His anointed one.

Literal, almost word-for-word, renderings:

The Amplified Bible The adversaries of the Lord shall be broken to pieces; against them will He thunder in Heaven. The Lord will judge [all peoples] to the ends of the earth; and He will give strength to His king, and exalt the power of His anointed—His Christ.

HCSB Those who oppose the LORD will be shattered; He will thunder in the heavens against them. The LORD will judge the ends of the earth. He will give power to His king; He will lift up the horn of His anointed.

WEB Those who strive with Yahweh shall be broken to pieces; Against them will he thunder in the sky: Yahweh will judge the ends of the earth; He will give strength to his king, Exalt the horn of his anointed.

Young's Updated LT 'Jehovah—broken down are His adversaries, Against them in the heavens He thunders; Jehovah judged the ends of earth, And gives strength to His king, And exalts the horn of His anointed.'

What is the gist of this verse? Those who oppose God will be broken into pieces. Jehovah judges the entire earth, giving authority to his King (Jesus Christ) and exalting the power of His Messiah (Jesus Christ).

As you no doubt notice from perusing the translations that the Septuagint has this whole other thing going on. And, you may be surprised that you recognize what we find in the Septuagint. What happened here, I really don't know; however, it appears as though this was taken right out of Jeremiah, which reads: *Thus says Y^ehowah, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, and let not a rich man boast of his riches; but let him who boasts, boast of this, that he understand and knows Me, that I am Y^ehowah Who exercises grace, justice, and righteousness on earth; for I delight in these things," declares Y^ehowah (Jer. 9:23–24).* First of all, this is not identical to the passage in Jeremiah, and it is my understanding that many of the words are different.³² A small portion of this is quoted I Cor. 1:31 and II Cor. 10:17. I don't really know what happened here. I checked through several translations, and none which I found honored the Septuagint's expanded version of this verse. I don't know if somehow this portion was removed from the Hebrew Scriptures or whether the translators of the Septuagint just felt as though they needed this in here. This portion of 1 Samuel 2 is not found in the Dead Sea Scrolls (not the portion in question, but the entire verse). For this reason, it would make sense for this to be an insertion by a translator (and, although I understand his enthusiasm for the sentiments; you simply don't insert additional information, accurate or no, into Scripture). And, of course, the Hebrew which the translators worked from could have had this insertion as well. Like many texts in the past, it is very difficult to make a call; the context just does not seem to call for this insertion; and since it is found in Jeremiah, we don't really need it here.

³² Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:10.

More important than the analysis of the text is, despite the great differences in the text, there is no damage to Scripture to remove this portion from the LXX and no damage to leave it in. It in now way affects the overall meaning, and there are no doctrines which are lost or found based upon keeping or removing the questionable lines. End of textual criticism; on to the text.

1Samuel 2:10a

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^ehowah</i>	proper noun	Strong's #3068 BDB #217
châthath (חָתַת) [pronounced <i>khaw- THAHTH</i>]	<i>to break; to be broken, to be broken down [with fear], to be confounded</i>	3 rd person masculine plural, Qal imperfect	Strong's #2865 BDB #369
rîyb (רִיב) [pronounced <i>ree^v</i>]	<i>those contending [or, striving], disputers; ones conducting a case or suit [against someone], those making a complaint [against someone]; fault finders</i>	masculine plural, Hiphil participle with the 3 rd person masculine singular suffix	Strong's #7378 BDB #936

According to Rotherham, this is written in the singular, but read in the plural³³; Owen has this written as a plural, but followed by a question mark. We have a masculine singular suffix coming up, so it would be reasonable that this was changed by a scribe (knowingly or unconsciously) so that they matched up. Recall that one of the rules of textual criticism is, we take the least likely reading.

Translation: *Those contending with Y^ehowah are broken into pieces;...* In any case, we will proceed with the Hebrew text for this final verse of Hannah's Psalm. We do have some problems with this text to begin with. The verse begins with the proper noun *Y^ehowah* followed by the 3rd person masculine plural (see note above), Qal imperfect of *dismay, discourage* and, on occasion, *broken in pieces* and even *to be afraid*. The Qal does have a passive meaning, which is equivalent to the Niphal. Then we have the masculine plural, Hiphil participle of *to debate, to contend, to dispute*. This word appears to have legal connotations, which is apropos, as God is the *Judge* of the world. This word properly means *to toss, to grapple*; except, apparently, it is with words that one grapples (notable exception: Ex. 21:18). This word is translated *to strive* (Gen. 26:22 Job 33:13), *to plead* (Psalm 35:1 Jer. 50:34), *to contend* (Neh. 13:11 Micah 6:1), *to debate* (Prov. 25:9 Isa. 27:8), *to chide* (Ex. 17:2 Judges 8:1). This also has a legal meaning, which would be apropos in Job: *to conduct a case or suit against someone; to make a complaint against one*; and, in the abstract, *to find fault with someone*. According to Gesenius, the Hiphil meanings are the same and that the Hiphil is only found in the participle. After *masculine plural*, Owen has a question mark, although I don't know why. With the masculine singular suffix, this would be rendered *those striving [with] Him, those disputing Him*. The translation is rather difficult. We would like to see something like: *Y^ehowah breaks into pieces those contending [with] Him*; however, the problem is that the verb is the masculine plural. According to Keil and Delitzsch, *Y^ehowah* is presented as an absolute at the beginning of the sentence, and should therefore be rendered *As for Y^ehowah, those contending [with] Him are broken into pieces*. It is possible that *Y^ehowah* is placed at the beginning of this verse to identify the *Him* suffix of Hiphil participle.

As we go further into this chapter, we will find out that sometimes Israel prevailed against the Philistines and sometimes the Philistines prevailed. How does this relate to Scripture? Doesn't 1Sam. 2:10 tell us that God will shatter those who contend with Him? This is true, but bear in mind that Israel is clearly out of step with God throughout this book.

³³ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 296.

How Does Israel Contend with God in 1Samuel?

1. They haul the Ark of God into battle against the Philistines, seeing it as a good luck charm. They do not consult the priests, the ephod, or anything which might guide them spiritually. 1Sam. 4
2. When Israel gets the Ark back, they treat it lightly, as an object of curiosity. 1Sam. 6:19–21
3. Israel demands a king from Samuel, even though he warns them that this is not God’s preference. 1Sam. 8
4. Several cities give up (or are willing to give up) information about David to Saul, despite the fact that David even delivers some of them. This is despite the fact that David has an honorable reputation with respect to his service to Israel known even to the Philistines. 1Sam. 23 29
5. When on the run from Saul, David even trusts a Moabite king over his own people Israel, when it comes to providing protection for his parents. 1Sam. 22:3

In other words, we cannot look at the wars between Israel and the Philistines and simply say that Israel is good and the Philistines are bad, and therefore Israel should prevail each and every time in order to fulfill 1Sam. 2:10. We even have previous Scriptural evidence that God left heathen in the land in order to test Israel (Judges 2:21–23).

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This appears to refer to the angelic conflict. However, this is just as easily applied to unbelievers as well. All those of His creation who rebel against Him are broken into pieces.

That God will break the nations which form against Him is a truth of Scripture: *Your right hand, O Jehovah, is majestic in power; You right hand, O Jehovah, shatters the enemy* (Ex. 15:6). *You will break them [the other nations] with a rod of iron; You will shatter them like earthenware* (Psalm 2:9). This verse is said by way of warning to the other nations: *Now therefore, O kings, show some discernment; take warning, judges of the earth. Worship Jehovah with reverence and rejoice with trembling. Do homage to [or, take instruction from] the Son, so that He does not become angry and you perish in the way; for His wrath may soon be kindled. How blessed are all who take refuge in Him!* (Psalm 2:10–12).

With regards to nations and individuals who oppose Him, there will be a final accounting, and God will break them into pieces, so to speak.

1Samuel 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 3 rd person masculine singular suffix	Strong’s #5920, #5921 BDB #752
This 3 rd person masculine singular suffix is why, perhaps, we find the possible masculine singular in v. 10a.			
b ^e (בְּ) [pronounced <i>b^{eh}</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
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heavens, skies</i>	masculine dual noun with the definite article	Strong’s #8064 BDB #1029

1Samuel 2:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râgam (רָגַם) [pronounced raw-GAHM]	<i>to thunder, to roar from heaven; to provoke to anger, to cause to be angered</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7481 BDB #947

Translation: ...He thunders against him in the heavens. In the second line, we begin with *against them in the [two] heavens* followed by the 3rd person masculine singular, Hiphil imperfect of *to thunder, to roar from heaven*. You may recognize this verb, as we had it back in 1Sam. 1:6 (surprisingly enough, you won't find it if you have a NASB). Second line: *Against him, in [or, by means of] the heavens He thunders*. It is Jehovah Who is *in* the heavens. Now, although it is unusual to go from the plural to the singular (from *those* contending with Jehovah to *one* that Jehovah thunders against), it is not necessarily something outside the realm of literature.

We have several parallel passages to this throughout Scripture: *Jehovah also thundered in the heavens and the Most High uttered His voice: hailstones and coals of fire. And He sent out His arrows and scattered them and lightning flashes in abundance and He routed them* (Psalm 18:13–14). *“He thunders with His majestic voice; and He does not restrain when His voice is heard; God thunders with His voice wondrously, doing great things which we cannot comprehend.”* (Job 37:4–5; see also 1Sam. 7:10 12:17).

A portion of this verse is paralleled in both Luke and in 2Samuel.

1Sam. 2:10a	2Sam. 22:38–39 Luke 1:51b
As for Y ^e howah—those contending with Him are broken into pieces.	“I pursued my enemies and destroyed them and I did not turn back until they were consumed. Further, I have devoured them and shattered them, so that they did not rise and they fell under my feet.” “He has scattered those who were proud in the thoughts of their heart.”
1Sam. 2:10b	2Sam. 22:14
He thunders against him in the heavens.	“Jehovah thundered from heaven and the Most High uttered His voice.”

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Another interpretation of this would be that, the one contending against God is Satan, and that we have a reference to Satan here (which means, we would accept the alternate understanding of the masculine singular Hiphil participle in v. 10a). The biggest problem is, this just does not seem to fit with the context.

1Samuel 2:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

1Samuel 2:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dîyn (דִּיַן) [pronounced <i>deen</i>]	<i>to judge, to correctly evaluate, to evaluate, to condemn, to vindicate; to defend [the right of anyone]; to rule, to regulate; to contend with</i>	3 rd person masculine singular, Qal imperfect	Strong's #1777 BDB #192
<p>Although this is pretty consistently rendered as <i>judge</i>, I would prefer to go with <i>correctly evaluate</i> in the light of passages such as 1Sam. 2:10 Palm 54:1 Jer. 30:13. Judgement tends to carry with it a negative connotation, and this word seems to carry with it an honest evaluation, a correct determination of the situation at hand. Depending upon the outcome of the judgment, some translators render this <i>vindicate</i>, which puts the translator in the shoes of a commentator. That is to say, both <i>judge</i> and <i>vindicate</i> are correct renderings, but then a translator has to choose when to use one over the other. <i>Correctly evaluate</i> does not require that choice. Zodhiates gives this verb a much wider application, and says that it could mean <i>to rule, to regulate, to sway, to judge, to defend, to punish, to litigate, to content with, to plead</i>. In general, according to Zodhiates, dîyn means <i>to govern, to rule over</i> (whether judicially, legislatively or executively). Interestingly enough, this verb and its masculine noun cognate are not found in the book of Judges (although Zodhiates tells us that this word is identical in meaning to the verb and noun found in the book of Judges).</p>			
ʿepheç (עֲפֵחַ) [pronounced <i>EH-fes</i>]	<i>ends, extremities, extremity, extreme limits; ceasing; soles [extremities] of feet in dual</i>	masculine plural substantive construct	Strong's #657 BDB #67
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land</i>	feminine singular noun, pausal form	Strong's #776 BDB #75

Translation: *Y^ehowah judges the ends of the earth...* In the next line, we begin with *Y^ehowah* and the 3rd person masculine singular, Qal imperfect of dîyn (דִּיַן) [pronounced *deen*], which means *to judge, to correctly evaluate, to evaluate*. Zodhiates gives this verb a much wider application, and says that it could mean *to rule, to regulate, to sway, to judge, to defend, to punish, to litigate, to content with, to plead*. In general, according to Zodhiates, dîyn means *to govern, to rule over* (whether judicially, legislatively or executively). Interestingly enough, this verb and its masculine noun cognate are not found in the book of Judges (although Zodhiates tells us that this word is identical in meaning to the verb and noun found in the book of Judges). Then we have the masculine plural construct of *ceasing, end, extremity*. This is affixed to *earth* (or, *land*). *Y^ehowah judges the ends of the earth*. Jehovah God is never portrayed as a local god. He is always the God Who created heavens and earth. We are guaranteed that God will, at some point in time in the future, pronounce and carry out judgment upon this earth, which judgment will extend over all nations and peoples. *Let the heavens be glad and let the earth rejoice...before Jehovah, for He is coming. He will judge the world in righteousness and the peoples in His faithfulness* (Psalm 96:11a, 13; see also Psalm 98:9). *“But when the Son of Man comes in His glory and all the angels with Him, then He will sit on His glorious throne and all the nations will be gathered before Him, and He will separate them from one another, as the shepherd separates the sheep from the goats.”* (Matt. 25:31–32).

Again, this all appears to be closely related to the angelic conflict. However, God will judge all of His creation at some point in time.

There is a reasonable argument that could be made for the fulfilment of this first portion of v. 10. Since Hannah is dedicating her son to the Tabernacle of God, then we would expect the short-term fulfilment to occur during the ministry of Samuel, her son.

Jehovah Destroys His Enemies in the Time of Samuel

Psalm of Hannah	Fulfillment
Those contending with Y ^e howah are broken into pieces;	And the men of Israel went out from Mizpah and pursued the Philistines, and struck them as far as below Beth-car (1Sam. 7:11).
He thunders against him in [or, by means of] the heavens.	And it happened as Samuel made a whole burnt offering to go up, the Philistines drew near to battle against Israel. And Jehovah thundered with a great noise on that day, on the Philistines, and troubled them. And they were stricken before Israel (1Sam. 7:10).
Y ^e howah judges the ends of the earth	And the Philistines were subdued and did not yet again come into the border of Israel. And the hand of Jehovah was on the Philistines all the days of Samuel. And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even to Gath. And Israel delivered their border out of the hand of the Philistines. And there was peace between Israel and the Amorites (1Sam. 7:13–14).

The Philistines are simply enemies of God as they are enemies of the Jews. Therefore,

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1Samuel 2:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
ôz (עוז) [pronounced <i>gohz</i>]	<i>strength, might; firmness, defense, refuge, protection; splendor, majesty, glory praise</i>	masculine singular noun	Strong's #5797 BDB #738
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article with the 3 rd person masculine singular suffix	Strong's #4428 BDB #572

The Greek text has *our kings* instead.

Translation: ...and He gives strength to His king... The fourth line begins with the wâw conjunction followed by 3rd person masculine singular, Qal imperfect of *to give, to grant, to place, to put, to set*. If this word should have been translated *given* or even *granted*, then it should be followed by the lâmed prefixed preposition (*to, for*), which is what we have here. What He gives is the masculine singular noun *strength, might*. Then we have the lâmed preposition, the 3rd person masculine singular suffix, both attached to the masculine singular noun *king, prince*. **And He gives**

strength to His king. Ultimately, this is a reference to Jesus Christ, as there was no king over Israel at that time. However, like many prophetic passages of Scripture, this refers both to Israel's future kings as well as to her future King—the emphasis clearly being on the latter. The Messianic nature of this psalm cannot be minimized. **I take refuge in my God—my Rock; He is my shield and the horn [or, *strength*] of my salvation; He is my stronghold** (Psalm 18:2b; see also Psalm 21:1). **But, as for me, I will sing of Your strength; moreover, I will joyfully sing of Your grace in the morning, for You have been my stronghold and a refuge in the day of my distress** (Psalm 59:16). **A declaration of Jehovah to my Lord: “Sit at My right hand, until I place Your enemies as Your footstool”** (Psalm 110:1). **Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.”** (Matt. 28:18).

1Samuel 2:10e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^ə (or v ^ə) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
rûwm (רומ) [pronounced <i>room</i>]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	3 rd person masculine singular, Hiphil imperfect apocopated	Strong's #7311 BDB #926
qeren (קרן) [pronounced <i>KĒH-ren</i>]	<i>horn</i>	feminine singular construct	Strong's #7161 BDB #901
Mâshîyach (מָשִׁיחַ) [pronounced <i>maw-SHEE-ahkh</i>]	<i>anointed, anointed one, transliterated Messiah</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4899 BDB #603

In the Septuagint, the Greek word is *christos* (χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ*. The transliteration, quite obviously, is *Christ*. We do not find this word until Lev. 4:3, 5, 16 (and in these passages, it refers to a priest). This is the first time we find this word used by itself, not attached to an Aaronic priest.

In the Targum, this reads *he shall multiply the kingdom of the Messiah*.³⁴

Several early, sometimes paraphrased translations of the Old Testament into Aramaic are known as the *Targums*. Targum means *interpreter, translator* in the Aramaic and the word is found in the Accadian in the El-Amarna tablets (circa 1400-1350 B.C.). Some suggest that the earliest Targum of the Old Testament (or portions of it) was done in Neh. 8 (circa 430 B.C.), where the Law was translated into Aramaic for the people of Israel who spoke that language primarily (this is a reasonable understanding from Neh. 8:8). The Targum of Onkelos, insofar as we know, is one of the earliest targums to be written down. This was originally done in Palestine, but carried into Babylonia 2nd and 3rd centuries A.D. We have copies of this targum even today. It became customary to read from the Torah in the synagogue, and then for someone to interpret and/or explain the text in Aramaic. Although this is said to have been done from memory, we really do not know if there was an Aramaic text at this time or not.³⁵

Translation: ...and He exalts the horn of His Anointed One [or, *His Messiah, His Christ*]. The fifth and final line of Hannah's psalm continues with the wâw conjunction and the 3rd person masculine singular, apocopated, Hiphil imperfect of *to lift up, to elevate, to exalt, to take away, to offer sacrifices*. This is followed by the feminine singular

³⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:10.

³⁵ *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 5, p. 596–597.

construct of *horn*. This word often refers to one's strength. Recall that *horn* refers to the *strength* of something. Then we have the masculine singular noun *Mâshîyach* (מִשְׁחָ) [pronounced *maw--SHEE-ahkh*], which means *anointed*. Although this word is found several times in Leviticus 4 and 6, we mostly find this word in Samuel and in the Psalms. If you examine the pronunciation, you may recognize that this is the basis for the word *Messiah*, which is its transliteration (we find this word so transliterated in Daniel 9:25–26). The 3rd person masculine singular suffix is affixed to this, giving us: **...and He exalts the horn of His Anointed**. In the Septuagint, the Greek word is *christos* (χριστός) [pronounced *krees-TOSS*], which means *anointed one, Messiah, Christ*. The transliteration, quite obviously, is *Christ*. Furthermore, this is the *first* time in Scripture that we have this word where it refers to the *Messiah* to come (in Leviticus, it simply referred to the *priest* as being *anointed*—Lev. 4:3, 5 6:22). Strong's #5547. The point in all of this is that Hannah has spoken a psalm of incredible depth and meaning.

One of the great themes of the Old Testament is God's King and His Anointed, the Messiah, the Christ. The people of Israel looked forward to being led by such a King and this expectation is born out by His mention throughout Scripture. Hannah, in her prayer, only in part looks forward to the two kings who would be anointed by her son, Samuel. Primarily the focus of her prayer is to the King Who Is to Come, the Messiah, the Christ, the Savior of Man. **And My faithfulness and My grace will be with Him and in My name His horn will be exalted** (Psalm 89:24).

Hannah was chosen to be the first person in Jewish history to speak of the *Messiah* because her son would be a shadow of Jesus to come. There are a large number of **parallels between Samuel and Jesus**, which is why God the Holy Spirit allows her this privilege.

Jesus Christ is the King, to Whom God has given authority; and Jesus Christ is the Messiah, the Anointed One, the One Whose authority and strength is exalted by God the Father. Matt. 1:16: **And Jacob fathered Joseph, the husband to be of Mary, of whom Jesus was born, who is called Christ.** Matt. 2:4: **And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.** Matt. 16:16: **And Simon Peter answered and said, You are the Christ, the Son of the living God.** John 1:20: [John the Baptizer tells his disciples]: **And he confessed and did not deny, but confessed, I am not the Christ.** John 1:41: [Peter is speaking] **He first found his own brother Simon and said to him, We have found the Messiah (which is, being translated, the Christ)."** John 20:31: **But these are written so that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life in His name.**

Interestingly enough, this is paralleled in the New Testament by Zacharias, the father of John the Baptizer:

1Sam. 2:10d

"...and He gives strength to His king and He exalts the horn of His Anointed One [or, His Messiah, His Christ]."

Luke 1:69–70

"And He has raised up a horn of salvation for us in the house of David, His servant—
As He spoke by the mouth of His holy prophets from old."

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The NIV Study Bible sums up this portion of 1Sam. 2:10 with: *A king (coming from the tribe of Judah) is first prophesied by Jacob (Gen. 49:10); kingship is further anticipated in the oracles of Balaam in Num. 24:7, 17. Also Deut. 17:14–20 looks forward to the time when the Lord will place a king of his choice over his people after they enter the promised land. 1,2 Samuel shows how this expectation of the theocratic king is realized in the person of David. Hannah's prophetic anticipation of a king at the time of the dedication of her son Samuel, who was to be God's agent for establishing kingship in Israel, is entirely appropriate.*³⁶

³⁶ The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 374.

This psalm-prayer of Hannah is one of the great psalms of Scripture, speaking not only of the kings to be anointed by Samuel her son, but this psalm presents with great confidence the Messiah to come. The Old Testament is filled with prophecies concerning the Messiah and it may be worth our while to examine one of those at this time. So let's examine **Psalm 2** before we continue with our exegesis of this chapter (this is a good breaking point in this chapter, anyway).

Let us next examine the **Doctrine of the Jewish Messiah** and **Jesus is the Messiah of the Old Testament** (testimonies from the gospels to this effect).

To sum up where we are now: we have just finished examining the Psalm (or prayer) of Hannah, a portion of 1Sam. 2 which really should be its own chapter or affixed to 1Sam. 1. This prayer, although it accompanied the dedication of her son, Samuel, to the ministry, was more Messianic in nature, pointing toward the coming King of God, Who would rule over the ends of the earth. In the final verse of this section, we have the return of Elkanah and his wife Hannah to their home, while their very young son Samuel remained at the tent of God, dedicated to the priesthood (I grimace to use the phrase *full-time Christian service*).³⁷

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Elkanah and Hannah Return to Ramah

And so went Elkanah the Ramah-ward unto his home and the youth has been ministering [to] Y^ehowah [in] faces of Eli the priest.

1Samuel
2:11

Then Elkanah went to Ramah, his home while the boy was ministering [to] Y^ehowah in the presence of Eli the priest.

Then Elkanah and his wife returned to their home in Ramah; however, the boy remained and ministered to Jehovah in the presence of the High Priest, Eli.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Elcana went to Ramatha, to his house: but the child ministered in the sight of the Lord before the face of Heli the priest.
Masoretic Text	And so went Elkanah the Ramah-ward unto his home and the youth has been ministering [to] Yehowah [in] faces of Eli the priest.
Peshitta	And Hilkannah and his wife Hannah returned to Ramtha to his house. And the boy Samuel ministered to the LORD before Eli the priest.
The Septuagint	And she left him there before the Lord, and departed to Armathaim; and the child ministered in the presence of the Lord before Heli the priest.

Significant differences: In the LXX, Hannah returns to Ramah; and in the MT, it is Elkanah returned to Ramah, his home. In the LXX, Hannah leaves her child there, which is inferred by but not explicitly stated in the Hebrew text. Of course, the Septuagint text makes the most sense, which is why some might gravitate towards it; however, one of our rules of textual criticism is to choose the least likely text when it comes to context and

³⁷ In the days of Samuel, there was a distinction between those who served in the ministry and those who did not. However, in the dispensation of the Church, there is no real difference between the minister and the believer in the pew. They are both indispensable and dependent upon one another. The believer who gives a million dollars and the believer who plucks down \$1 into the offering bowl; the person who has a quiet, silent prayer life and the minister who teaches ten times a week—all of these are dependent upon one another and, insofar as rewards go in heaven, each will be evaluated separately.

meaning. That is, it makes more sense that someone would later change the text to increase the sense of the passage rather than the other way around. However, in this as in many other disputed passages, it is impossible to choose either rendering and to be dogmatic about it.

Thought-for-thought translations; paraphrases:

CEV	Elkanah and Hannah went back home to Ramah, but the boy Samuel stayed to help Eli serve the LORD.
<i>The Message</i>	Elkanah went home to Ramah. The boy stayed and served GOD in the company of Eli the priest.

Mostly literal renderings (with some occasional paraphrasing):

BBE	Then Elkanah went to Ramah to his house. And the child became the servant of the Lord under the direction of Eli the priest.
<i>God's Word™</i>	Then Elkanah went home to Ramah. But the boy [Samuel] served the LORD under the priest Eli.
JPS (Tanakh)	Then Elkanah [and Hannah] went home to Ramah; and the boy entered the service of the under the priest Eli.

Literal, almost word-for-word, renderings:

HCSB	Elkana went to Ramah to his house. The child did minister to the LORD before `Eli the Kohen.
<i>Young's Updated LT</i>	And Elkanah went to Ramath, unto his house, and the youth has been serving Jehovah, in the presence of Eli the priest;...

What is the gist of this verse? Elkanah and Hannah return home, and the child remains behind with Eli.

1Samuel 2:11a

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
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
ʿEl ^e qânâh (אֱלֹקָנָה) [pronounced <i>e^l-kaw-NAW</i>]	<i>God has created or God has taken possession of; it is transliterated <i>Elkanah</i></i>	Masculine singular proper noun	Strong's #511 BDB #46
Râmâth (רָמַת) [pronounced <i>raw-MAWTH</i>]	<i>height, high place; transliterated <i>Ramah</i></i>	feminine noun used primarily as a proper noun; with the definite article and directional hé	Strong's #7413 BDB #928
Also spelled Râmâh (רָמָה) [pronounced <i>raw-MAW</i>].			
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5920, #5921 BDB #752

1Samuel 2:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>When not showing a physical relationship between two things, ׳al can take on a whole host of new meanings: <i>on the ground of, according to, on account of, on behalf of, concerning, besides, in addition to, together with, beyond, above, over, by on to, towards, to, against, in the matter of, concerning, as regards to</i>. It is one of the most versatile prepositions in Scripture. This word often follows particular verbs. In the English, we have <i>helping verbs</i>; in the Hebrew, there are <i>helping prepositions</i>.</p>			
bayith (בַּיִת) [pronounced BAH-yith]	house, household, habitation as well as inward	masculine singular construct with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

In the Greek, this reads [And she left him there before the Lord, and departed to Armathaim;...](#)

Translation: [Then Elkanah went to Ramah, his home...](#) As is obvious in comparing the texts, there is a difference between the Septuagint and the Massoretic text here. In the Massoretic text, Hannah, who had been praying her psalm, is not mentioned in v. 11, but her husband, Elkanah, is. He is said to return to his home in Ramah. In the Greek, Elkanah is not mentioned and we have the feminine singular used with the first two verbs. We will spend our time with the Hebrew text.

We begin with the wâw consecutive followed by the proper noun *Elkanah*, followed by the definite article and the proper noun *Ramah* (actually, *Ramath* with a directional *hê* affixed to it). This literally means *Ramah-ward*; i.e., *in the direction of Ramah*. We could render this *to Ramah* or *toward Ramah* without losing its literal meaning.³⁸ Then we have *unto his house*, which gives us: [So Elkanah went to Ramah, to his house](#). If the Hebrew text is taken to be accurate here, it simply means that Hannah and Elkanah presented their son together as a family unit to the High Priest Eli. Hannah's words were recorded; if Elkanah had anything to say, it was not. Apparently, there have been some who interpreted this as Elkanah returned to his home, but his wives remained there in Shiloh. The fact that he went to worship with *all his house* (1Sam. 1:21) makes it more likely that he would return home with *all his house*. Secondly, Hannah's much to do about giving her son over to the Lord to be raised would make little sense if she remained with him. Finally, Hannah will return yearly with a new robe for her son Samuel, as we will see in 1Sam. 2:19, so such a supposition reads far too much into the Hebrew text.

1Samuel 2:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^ê (or v ^ê) (ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
na'ar (נַעַר) [pronounced NAH-gahr]	boy, youth, young man, personal attendant	masculine singular noun with a definite article	Strong's #5288 & #5289 BDB #654
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224

³⁸ We covered *Ramah* in detail in 1Sam. 1:1.

1Samuel 2:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shârath (שָׂרַח) [pronounced <i>shaw-RAHTH</i>]	<i>to serve, to minister</i>	Piel participle	Strong's #8334 BDB #1058
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
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...while the boy was ministering [to] Y^ehowah... The wâw conjunction begins the second line, along with the definite article and the masculine singular noun *boy, youth, young man, personal attendant*. Then we have the 3rd person masculine singular, Qal perfect of *to be* followed by the Piel participle of *to serve, to minister*. The Piel participle means *ministering*.

Barnes tells us that this word is used three ways in Scripture: (1) to refer to the service or ministration of both priests and Levites rendered to the Lord (Ex. 28:35, 43); (2) of the ministrations of the Levites as rendered to the priests, to aid them in their Divine service (Num. 3:6); and (3) of any service or ministration in particular rendered to a man of God, such as Joshua's service to Moses (Num. 11:28).³⁹

As a youth, Samuel would have been taught to write and to read; and he would have been brought up in the Law. As Samuel grew to be a boy, he was given certain duties to take care of. On the various worship feasts, there would be a gathering of Israel to Shiloh, and whenever you have the gathering of people, there are things which must be taken care of. Other exegetes suggest that he played a musical instrument, lit candles, etc.; all of which would be reasonable service for a young boy. As he grew older, his responsibilities would have increased. However, there is no indication that he immediately supplanted Eli's sons and their involvement with the animal sacrifices, which, as we will find, will be entirely self-serving on their part.

Matthew Henry tells us: *What is lent to the Lord will certainly be repaid with interest, to our unspeakable advantage, and oftentimes in kind. Hannah resigns one child to God, and is recompensed with five; for Eli's blessing took effect (1Sam. 2:21): She bore three sons and two daughters. There is nothing lost by lending to God or losing for him; it shall be repaid a hundred-fold (Matt. 19:29).*⁴⁰

1Samuel 2:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84

³⁹ Quoted and paraphrased from *Barnes' Notes; 1Samuel to Esther*; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 9.

⁴⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Sam. 2:11–26.

1Samuel 2:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pânîym (פָּנִים) [pronounced paw-NEEM]	<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 `êth means <i>before, in presence of</i> .			
ʿĒlîy (אֵלִי) [pronounced gay-LEE]	transliterated <i>Eli</i>	masculine proper noun	Strong's #5941 BDB #750
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: ...in the presence of Eli the priest. We then have the untranslated notation of a direct object followed by the proper noun *Y^ehowah*, followed by the untranslated word indicating a direct object again, followed by *faces of Eli the priest*. This gives us: *And the youth has been ministering to God in the presence of Eli the priest.*

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[Charts, Maps and Short Doctrines Part I](#)

[Chapter Outline Part II](#)

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One of the remarkable parallels in Scripture is that between Hannah's Psalm, which was in part dedication of Samuel to service to God and Mary's Song, also inspired by God the Holy Spirit. We have compared individual portions of the two; here, we will place them side-by-side.

Hannah's Psalm	Mary's Song
<p>Then Hannah prayed and said,</p> <p style="text-align: center;">"My heart has rejoiced in Y^ehowah; my horn [or, <i>my strength</i>] has been lifted up in Y^ehowah. My mouth has opened wide against my enemies for I have rejoiced in Your deliverance. There is no holy one like Y^ehowah, for there is no one besides You; and there is no rock like our Elohim. You will not multiply [your] height [pride]; you will [not] talk proudly [or, <i>Stop speaking with such arrogance</i>]. Unrestrained [speech] comes forth from your mouths for a God of knowledge [is] Y^ehowah and, with respect to Him, actions are measured. The bows of [enemy] soldiers are shattered [and dismayed]; those who are exhausted put on [God's] strength. Those [previously] sated with food have been hired out and [those who are] hungry have ceased. A barren woman has given birth to seven</p>	<p>And Mary said,</p> <p style="text-align: center;">"My soul exalts the Lord, and my spirit has rejoiced in God my Savior for He has regard for the humble state of His servant; for behold, from this time on all generations will count me blessed. For the Mighty One has done great things for me, and holy is His name. And his mercy is upon generation after generation towards those who fear him. He has done mighty deeds with His arm; He has scattered the proud in thoughts of their heart. He has brought down rulers from their thrones, and He has exalted those who were grace-oriented. He has filled the hungry with good things and sent away the rich empty-handed. He has given help to Israel His servant, in remembrances of His mercy as He spoke to our fathers, to Abraham and his descendants forever."</p>

Hannah's Psalm

Mary's Song

but a woman with sons languishes.
 Y^ehowah kills and he brings to life;
 He brings down to Sheol then He brings up. Y^ehowah
 causes to dispossess and He makes rich;
 he causes them to be brought low yet brings [them]
 up.
 He raises the poor from the dust;
 He lifts up the destitute out of a shit pile
 to cause them to sit with princes [*and the liberal
 rich*];
 and He causes them to inherit a seat of great honor.
 Because the pillars of the earth [belong] to Y^ehowah,
 He places the world upon them.
 He guards the feet of His gracious ones
 but the corrupt are made silent in the darkness,
 for a man will not prevail by [his own] strength. Those
 contending with Y^ehowah are broken into pieces;
 He thunders against them in the heavens.
 Y^ehowah judges the ends of the earth
 and He gives strength to His king and He exalts the
 horn of His Anointed One, His Christ."

Then Elkanah went to Ramah, his home while the boy
 was ministering [to] Y^ehowah in the presence of Eli the
 priest (1Sam. 2:1–11).

And Mary stayed with her about three months and then
 returned to her home. (Luke 1:46–56 Psalm 103:17
 Psalm 132:11).

The parallels between these two passages are remarkable. In each case, we have two spiritual women who fully apprehend their place in history, and the tremendous role in history which will be played by their sons. As to the content of their psalms, it might be best to simply place that side-by-side

My heart has rejoiced in Y^ehowah;

My spirit has rejoiced in God my Savior

my horn [or, *my strength*] has been lifted up in
 Y^ehowah.

For the Mighty One has done great things for me,
 and holy is His name.

My mouth has opened wide against my enemies
 for I have rejoiced in Your deliverance.

He has scattered the proud in thoughts of their heart.
 He has brought down rulers from their thrones,

The bows of [enemy] soldiers are shattered [and
 dismayed];

Those contending with Y^ehowah are broken into
 pieces;

He thunders against them in the heavens.

and He has exalted those who were grace-oriented.
 He has filled the hungry with good things
 and sent away the rich empty-handed.

those who are exhausted put on [God's] strength.
 Those [previously] sated with food have been hired
 out

and [those who are] hungry have ceased.

Y^ehowah causes to dispossess and He makes rich;

He raises the poor from the dust;

He lifts up the destitute out of a shit pile.

and He gives strength to His king and He exalts the
 horn of His Anointed One, His Christ.

in remembrances of His mercy as He spoke to our
 fathers,
 to Abraham and his descendants forever.

Hannah's Psalm**Mary's Song**

Probably what is most fascinating about the differences between these two psalms is that, if anything, Hannah's is far more Messianic, even though she speaks a millennium previous to the Incarnation of our Lord.

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At this point, we begin the second half of this chapter, which could have just as easily been designated 1Sam. 3.

1 SAMUEL 2B

1Samuel 2:1–11

Part I: The Psalm of Hannah

1Samuel 2:12–36

Part II: Eli's Sons and Eli's Son

Outline of Chapter 2, Part II:

- vv. 12–17 **Eli's Sons Disrespect the Offerings to God**
- vv. 18–21 **Hannah's Continued Relationship with Her Son Samuel**
- vv. 22–26 **Eli Confronts His Sons Over Their Sins**
- vv. 27–36 **A Prophet of God Comes and Speaks to Eli**

Charts, Maps and Short Doctrines of Chapter 2, Part II:

- v. 12 **Adam Clarke on Child-Rearing**
- v. 15 **1Sam. 2:12–15 as per the New Living Testament**
- v. 17 **Eli's Sons are Responsible for these Offertory Customs**
- v. 17 **The Purpose of the Meat Offerings**
- v. 19 **The Defining Factors of a Cult**
- v. 23 **Why Didn't Eli Remove his Sons from the Priesthood?**
- v. 27 **Modern-Day Kooks**
- v. 30 **The Hithpael Stem of a Verb**
- v. 30 **What is God Saying to Eli?**
- v. 32 **The 3 Faces of 1Sam. 2:32a**
- v. 32 **1Sam. 2:31–32 (revised)**
- v. 33 **The Fulfillment of 1Samuel 2:33**
- v. 35 **The Fulfillment of 1Samuel 2:35**
- v. 36 **1Samuel 2:31–36 and its Fulfillment**
- v. 36 **A Summary of the Offenses of Eli's House, God's Sentence and Fulfillment**
- v. 36 **The Characteristics of a Prophet of God**
- v. 36 **The Parallels Between Samuel and Christ Jesus**

Introduction: This portion of the second half of 1Sam. 2 is a new topic and scenario. Hannah and Elkanah are mentioned only briefly (vv. 19–21) and only in connection with Samuel. In this second part of 1Sam. 2, we will contrast the natural sons of Eli and his *supernatural* son, if you will. His natural sons were raised under him in close proximity to the Tent of God. We do not know anything about Eli's wife, whether she was still alive or what; however, either she or some Levitical women would have raised the sons and Eli would have certainly had some contact with his boys as well. However, they took upon themselves characteristics which were very *un-Eli-like*. In fact, as ministers of God, they sucked. They were not even believers. Therefore, their only interest in the ministry was how could it be beneficial to them personally.

Robert Gordon makes an interesting comment at this point. He takes the book of 1Samuel as a whole, and does not break them down by chapter, but by section, the first section being 1:1–2:10. The second section, 2:11–4:1a tells of the decline of Shiloh, which decline illustrates Hannah's point, "**He brings down, He also exalts.**" (1Sam. 2:7b). God will bring down the line of Eli—particularly his sons, Hophni and Phinehas; and He will exalt Samuel. *To emphasize these contrasting fortunes, the narrator inserts brief progress reports on the boy Samuel*

(2:11b, 18, 21b, 26; 3:1; 3:19–4:1a) in what is otherwise an account of the last days of the Elide priesthood.⁴¹ Hannah spoke, in her psalm, about a reversal of fortune, and this is what we will find here: Eli's line will be cut off with his sons and Samuel, a child seemingly from out of nowhere, will be exalted.

This portion of 1Sam. 2 can be easily broken down into four parts: (1) We first begin with the sins of Eli's sons and the fact that they were not even believers. (2) We have a very short paragraph on Samuel as a youth growing up before Eli (and mention is made of his mother Hannah as well). (3) More of the sins of Eli's sons are revealed, and Eli rebukes his own sons. (4) Finally, a man of God comes to Eli (*not* to his sons), and speaks to Eli the message from God. This prophet then rebukes Eli's sons and promises that they would both die on the same day. Finally, in the prophet's last words, it becomes clear that these events are setting up a series of analogous events which would take place in the future. Briefly, the analogies are these: the authority of God will pass from the priesthood to the prophets sometime in the near future. Samuel will be the last great priest to God. God will reject His sons (Israel) because most of them have become unbelievers. In fact, unbelieving Israel will be destroyed. From them will arise a single man who will deliver Israel, both as a nation and spiritually—that man, the Lord Jesus Christ (Samuel is a type of our Lord).

Throughout Scripture, the nature and reality of God's Son is continually taught through analogy. The birth of Isaac spoke of our Lord; Abraham's sacrifice of Isaac spoke of our Lord. Moses was a type of Christ, and his *two natures* modeled the two natures of our Lord—recall that Moses was born of a peasant family, destined for death; he was taken in by royalty and raised by royalty—neatly foreshadowing the human and the divine (royal) natures of our Lord. Joshua was a type of Christ, as was at least one of the judges. And now we have Samuel. And with Samuel, we have the handoff of the spiritual responsibility and authority of the priests to the prophets, just as when comes our Lord, will be the handoff of spiritual responsibility and authority of Israel to the Church. And, so that we would realize that many of the Old Testament incidents would teach by analogy those things to come, in a similar fashion, our Lord would teach primarily by analogy, laying down situations and relationships which were analogous to the truth that He was teaching. If God taught great truths and foreshadowed great events by what occurred in the Old Testament, then we would expect that God in the Flesh would teach in a similar fashion, which is what we found. Jesus Christ often taught by parables, so that the audience was able to understand the parable itself as it was taught, but often did not grasp the meaning or the application of the parable until later.

Now, back to this prophet: historically, this chapter contains the first prophet of God, indicating that there would be some sort of a handoff from the authority and ministry of the priests to the authority and ministry of the prophets. Samuel, whose office was that of a priest and a prophet, would further advance the idea of such a handoff, as he was an interim figure, operating in both offices. This has often been God's method. When He changes His program from one dispensation to another, or when He changes some of His administrative duties in the middle of a dispensation, then God would have a period of time which was an interim period. When we went from Israel as a nation and a people as custodians and disseminators of the Word of God to handing off these responsibilities to the Church, it did not happen overnight. Israel was still a nation when the Holy Spirit was given to the Church. As Paul further defined that which was the Church, Israel still existed as a nation and the Church itself was made up of many Jewish believers. However, over a period of nearly 40 years, during which the Church was established and, finally, Israel was destroyed as a nation, the Church supplanted the nation Israel (which had been derelict in its duties toward God). What we had was many decades during which Israel did less and less with respect to her God-given purpose until all things spiritual in connection to Israel had become completely corrupt. Therefore, Jesus' greatest enemies were not the Gentile (Roman) unbelievers, but the religious arm of the nation Israel. Those who took Jesus to the Romans and demanded crucifixion were priests by birth and by function. We have a parallel situation here in 1 Samuel. The priesthood had become corrupt, with Eli functioning as he should, but his sons behave with great indifference to their duties. The sudden appearance of this unnamed prophet indicates that God would have other ways of communicating His Word and His Will to man.

That being said, let us return to narrative:

⁴¹ Robert Gordon, *I & II Samuel A Commentary*; Zondervan Publishing House, Grand Rapids, MI; ©1986; p. 81.

Chapter Outline Part I

Charts, Maps and Short Doctrines Part I

Chapter Outline Part II

Charts, Maps and Short Doctrines Part II

Eli's Sons Disrespect the Offerings to God

For the next 8 verses, we will compare and contrast Eli's sons and Samuel. In vv. 12–17, the sons of Eli will be presented as unbelievers who despised the offering of God. In vv. 18–19, we will see that Samuel, although young, will be growing in the knowledge of our Lord Jesus Christ.

**And sons of Eli sons of Belial—
they did not know Y^ehowah.**

1Samuel
2:12

**Now the sons of Eli [were] worthless sons [lit.,
sons of Belial]—
they did not know Y^ehowah.**

Now the sons of Eli were worthless—they did not even know Jehovah God.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text And sons of Eli sons of Belial—they did not know Yehowah.
Septuagint And the sons of Heli the priest [were] evil sons, not knowing the Lord.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV Eli's sons were priests, but they were dishonest and refused to obey the LORD.
The Message Eli's own sons were a bad lot. They didn't know GOD and could not have cared less.
TEV The sons of Eli were scoundrels. They paid no attention to the Lord...

Mostly literal renderings (with some occasional paraphrasing):

*God's Word*TM Eli's sons [Hophni and Phinehas,] were good-for-nothing priests; they had no faith
in the LORD.
JPS (Tanakh) Now Eli's sons were scoundrels; they paid no heed to the .

Literal, almost word-for-word, renderings:

HCSB Eli's sons were wicked men; they had no regard for the LORD.
Young's Literal Translation ...and the sons of Eli are sons of worthlessness, they have not known Jehovah.

What is the gist of this verse? Eli's sons are unbelievers and were evil besides.

1Samuel 2:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119

1 Samuel 2:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlîy (אֱלִי) [pronounced <i>gay-LEE</i>]	transliterated <i>Eli</i>	masculine proper noun	Strong's #5941 BDB #750
bên (בְּנֵי) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119
B ^o îyya`al (בְּיָיָאֵל) [pronounced <i>b^oleey-YAH-ğah</i>]	<i>without value, worthless, ruin, good-for-nothing, unprofitable, useless, without fruit; wickedness, vileness; destruction; wicked or ungodly [men]; transliterated Belial</i>	masculine singular noun; pausal form	Strong's #1100 BDB #116

Translation: Now the sons of Eli [were] worthless sons [lit., sons of Belial]—... We begin with the wâw conjunction followed by *sons of Eli* followed by *sons of Belial*. We have had this and similar phrases throughout Scripture, so it is time to examine the **Doctrine of Belial**. That is, just who is this guy Belial? Is Scripture saying that these sons of Eli are really sons of Satan? For those who do not check this reference out, b^oîyya`al (בְּיָיָאֵל) [pronounced *b^oleey-YAH-ğah*], means *without value, without worth, worthless*. Paul contrasts Christ and Belial in 2Cor. 6:15. In general, we would assume that this would be another way of saying that someone is an unbeliever (which will be clear in this context).

1 Samuel 2:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô` (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâda` (יָדָעַ) [pronounced <i>yaw-DAHğ</i>]	<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 rd person plural, Qal perfect	Strong's #3045 BDB #393
`êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...they did not know Y^ehowah. In the second line, we have the negative and the 3rd person plural, Qal perfect of *to know*. Then we have the untranslated notation of a direct object followed by the proper noun Y^ehowah. They did not know Y^ehowah. Being *sons of Belial* is another way of saying these men are unbelievers.

This gives you an idea of the sorry state of the priesthood. Eli's sons were next in line to assume his place and they were not even believers. Therefore, you would expect that they would use their office to their own advantage.

Gill backs off from calling them unbelievers, but he does say: *They denied him in works, they had no love to him, nor fear of him, and departed from his ways and worship, as much as if they were entirely ignorant of him; so the Targum [says], "they did not know to fear before the Lord," or serve him; or, as Kimchi [writes], "they did not know the way of the Lord."*⁴²

Clarke comments about Eli's sons: *These men were the principal cause of all the ungodliness of Israel. Their most execrable conduct, described 1Sam. 2:13-17, caused the people to abhor the Lord's offering. An impious priesthood is the grand cause of the transgressions and ruin of any nation; witness France, Germany, Spain, Ac., from 1792 to 1814.*⁴³

We find a great number of Scriptures related to not knowing God: 1Sam. 3:7 tells us that, when God first spoke to Samuel, that He did not know God. In Judges 2:10, a generation arises which does not know God. In Jer. 2:8, all of those connected with the ministry of Jehovah God did not know Him. When Jesus taught, men approached him all of the time and criticized Jesus and His teaching. We have this situation in John 8:52–59, where Jesus explains that He knows God and they do not. Jesus warns his disciples that they would be persecuted by men who do not know Him (John 16:3). Jesus, before He was seized and taken to be crucified, prayed to God **"Father, the hour has come. Glorify Your Son, that Your Son may also glorify You, as You gave to Him authority over all flesh, so that to all which You gave to Him, He may give to them everlasting life. And this is everlasting life, that they may know You, the only true God, and Jesus Christ, whom You have sent."** (John 17:1–3). However, one of the most remarkable passages of Scripture is Rom. 1:21–32: **For though they knew God, they did not glorify Him as God or show gratitude. Instead, their thinking became nonsense, and their senseless minds were darkened. Claiming to be wise, they became fools and exchanged the glory of the immortal God for images resembling mortal man, birds, four-footed animals, and reptiles. Therefore God delivered them over in the cravings of their hearts to sexual impurity, so that their bodies were degraded among themselves. They exchanged the truth of God for a lie, and worshiped and served something created instead of the Creator, who is blessed forever. Amen. This is why God delivered them over to degrading passions. For even their females exchanged natural sexual intercourse for what is unnatural. The males in the same way also left natural sexual intercourse with females and were inflamed in their lust for one another. Males committed shameless acts with males and received in their own persons the appropriate penalty for their perversion. And because they did not think it worthwhile to have God in their knowledge, God delivered them over to a worthless mind to do what is morally wrong. They are filled with all unrighteousness, evil, greed, and wickedness. They are full of envy, murder, disputes, deceit, and malice. They are gossips, slanderers, God-haters, arrogant, proud, boastful, inventors of evil, disobedient to parents, undiscerning, untrustworthy, unloving, and unmerciful. Although they know full well God's just sentence—that those who practice such things deserve to die—they not only do them, but even applaud others who practice them.**

McGee, in his own folksy way, reminds us at this point that just because Samuel is being brought up in the Tabernacle, that does not mean that he is in a safe and secure environment. *There are many folk who send a son to a Christian school and feel very comfortable about it. I don't want you to misunderstand what I am saying—I thank God for Christian schools. The problem is that since the boy is in a good place, they quit praying for him. That boy may be in the most dangerous place imaginable. Other parents feel secure in the fact that their son is in a fine church. My friend, that's where the devil goes—to those wonderful places! Remember that the devil was in the Upper Room where Christ celebrate the Last Supper with His disciples. That room was the most dangerous place in Jerusalem that night because the devil was present. We need to remember that the boy who goes to a good church or a good school still needs prayer. He may be in a dangerous place.*⁴⁴

⁴² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:12.

⁴³ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:12.

⁴⁴ J. Vernon McGee; *I & I Samuel*; Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; p. 19.

May I add to what McGee says here: you cannot haul your child to church and put him in a Christian school and believe that you have done all that can. If you have done this, you have bypassed your most important function as a parent—facilitating the spiritual growth of the child. Now, you cannot force any child to be a Christian—that is a choice he will have to make early on for himself—but you need to personally teach him about Who and What God is and make the gospel clear to him from a very early age. If and when the child believes in Jesus Christ, then you teach the child how to grow spiritually.

I was a teacher for many years, and I noticed over the years a difference in the attitude of the parents. More and more was put upon the school. When I began to teach, many parents supplemented my teaching with their own tutoring; or they had made an environment conducive for learning at their home (a parent often helps their child one on one through much of their primary grades, gradually backing off and allowing the child to learn on their own). However, near the end of my career, parents increasingly expect all of the learning to take place at school, some expecting little or no homework. I have called homes of children who were in high school, and the process of getting the person who answered the phone to take a message was a great exercise in patience. Many times, it would take 5 minutes for the person who answered the phone to find a piece of paper and a pencil—and this would be in a home of several children, all of whom supposedly do homework. In other words, many parents did little to encourage their children in the realm of education, seeing that many of them lacked even the most fundamental tools at home to work (I cannot tell you how many homes I have been in where there are no books and no magazines, although there were always VCR tapes and/or DVD's). In many cases, instead of working with their child so that he could be successful, some parents even attacked the teacher (not just me, but many of my colleagues), if their child was not doing well. One often cites the fact that private schools do a much better job of teaching than do public schools, and with half the money, but the difference is often parental involvement.

Although it may seem weird to have two men functioning as priests who do not know God, but this is not really that unusual. We have whole churches filled with unbelievers. There are perhaps thousands of pastors throughout the United States who will spend eternity in the Lake of Fire because their full and complete faith has never been placed with Christ Jesus. They have always harbored in themselves the notion that their goodness and their service counts for something in the realm of salvation, wherein, in fact, these things do not play any part in our salvation. God's work in His Son Jesus is the complete foundation for our salvation—there is nothing that we can add to His death and judgment on the cross. His receiving the value of our punishment upon Himself is the only reason that we have any sort of relationship with God. Now, so that you don't freak out on me: works certainly play a part in the life of a believer. However, the fact that we believe is what places us into Christ. Our works are a result of our faith (although not necessarily an ipso facto result). Our works play a part in our eternal rewards; but no part whatsoever in our eternal salvation.

Satan attacks believers and unbelievers in several ways. When he attacks the institutions of God, he does whatever he can to fill these institutions with unbelievers or with ineffective believers. In the book of Judges, we find that there were times when most or all of Israel were unbelievers (Judges 2:10). In the future from Jeremiah, most of Israel would not believe in our Lord either: *"Your dwelling is in the midst of deceit; through deceit, they refuse to know Me," declares Jehovah.* (Jer. 9:6). However, Israel began with a nation of believers, and, during the Millennium, all Israel will believe again. *"But this is the covenant which I will make with the house of Israel after those days," declares Jehovah. "I will put My Law within them and on their heart I will write it; and I will be their God and they will be My people. And they will not teach again, each man his neighbor and each man his brother, saying, 'Know Jehovah,' for they will all know Me, from the least of them to the greatest of them," declares Jehovah, "for I will forgive their iniquity and I will remember their sin no more."* (Jer. 31:33–34).

We've wandered a little astray of our subject, which is the degeneracy of Eli's sons. Adam Clarke makes some comments on the raising of children. He does assume that Eli did a crappy job raising his children, which may be true; however, they might of been lousy souls to begin with.

Adam Clarke on Child-Rearing

In this chapter we read again of the fearful consequences of a neglected religious education. Eli's sons were wicked: their father knew the Lord; but he neither taught his children, nor restrained them by his parental authority. I have already had occasion to remark, that were a proper line of conduct pursued in the education of children, how few profligate sons and daughters, and how few broken-hearted parents should we find! The neglect of early religious education, connected with a wholesome and affectionate restraint, is the ruin of millions. Many parents, to excuse their indolence and most criminal neglect, say, "We cannot give our children grace." What do they mean by this? That God, not themselves, is the author of the irregularities and viciousness of their children. They may shudder at this imputation: but when they reflect that they have not given them right precepts, have not brought them under firm and affectionate restraint; have not showed them, by their own spirit, temper, and conduct, how they should be regulated in theirs; when either the worship of God has not been established in their houses, or they have permitted their children, on the most trifling pretenses, to absent themselves from it; when all these things are considered, they will find that, speaking after the manner of men, it would have been a very extraordinary miracle indeed if the children had been found preferring a path in which they did not see their parents conscientiously tread. Let those parents who continue to excuse themselves by saying, "We cannot give grace to our children," lay their hand on their conscience, and say whether they ever knew an instance where God withheld his grace, while they were, in humble subserviency to him, performing their duty. The real state of the case is this: parents cannot do God's work, and God will not do theirs; but if they use the means, and train up the child in the way he should go, God will not withhold his blessing.

It is not parental fondness, nor parental authority, taken separately, that can produce this beneficial effect. A father may be as fond of his offspring as Eli, and his children be sons of Belial; he may be as authoritative as the grand Turk, and his children despise and plot rebellion against him. But let parental authority be tempered with fatherly affection; and let the rein of discipline be steadily held by this powerful but affectionate hand; and there shall the pleasure of God prosper; there will he give his blessing, even life for evermore. Many fine families have been spoiled, and many ruined, by the separate exercise of these two principles. Parental affection, when alone, infallibly degenerates into foolish fondness; and parental authority frequently degenerates into brutal tyranny when standing by itself. The first sort of parents will be loved without being respected; the second sort will be dreaded, without either respect or esteem. In the first case obedience is not exacted, and is therefore felt to be unnecessary, as offenses of great magnitude pass without punishment or reprehension: in the second case, rigid exaction renders obedience almost impossible; and the smallest delinquency is often punished with the extreme of torture, which, hardening the mind, renders duty a matter of perfect indifference.

Parents, lay these things to heart: remember Eli and his sons; remember the dismal end of both! Teach your children to fear God, use wholesome discipline, be determined, begin in time, mingle severity and mercy together in all your conduct, and earnestly pray to God to second your godly discipline with the power and grace of his Spirit.

Education is generally defined that series of means by which the human understanding is gradually enlightened, and the dispositions of the heart are corrected, formed, and brought forth, between early infancy and the period when a young person is considered as qualified to take a part in active life. Whole nations have been corrupted, enfeebled, and destroyed, through the want of proper education: through this multitudes of families have degenerated; and a countless number of individuals have come to an untimely end. Parents who neglect this, neglect the present and eternal interests of their offspring.*

* This text has been taken from Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 3:21.

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The manifestation of the degeneracy of Eli's sons will be covered in the next couple of verses.

And a custom of the priests with the people: any man sacrificing a sacrifice and would come a servant of the priest while a smoldering of the flesh and a fork, three of the prongs in his hand,...

1Samuel
2:13

Now the custom of the priests with the people [was as follows]: [while] any man offering a sacrifice, the priest's young man would come while smoldering the flesh with [lit., **and**] a three-pronged fork in his hand,...

This was the custom of the priests with the people:

At any time during the offering of a sacrifice by any man, the priest's servant would venture over while the meat was simmering, and he would be holding a three-pronged fork in his hand,...

With this verse, we begin a description of what a priest did in general and how the sons of Eli deviated from the required format of sacrificing to God. Here is how others translated this verse:

Ancient texts:

Masoretic text	And a custom of the priests with the people: any man sacrificing a sacrifice and would come a servant of the priest while a smoldering of the flesh and a fork, three of the prongs in his hand,...
Septuagint	And the priest's claim from everyone of the people that sacrificed: the servant of the priest came when the flesh was in seething, and a flesh-hook of three teeth [would be] in his hand;...
Significant differences:	No significant differences.

Thought-for-thought translations; paraphrases:

CEV	So, while people were boiling the meat from their sacrifices, these priests would send over a servant with a large, three-pronged fork.
NJB	Whenever anyone offered a sacrifice, the priest's servant would come with a three-pronged fork in his hand while the meat was being cooked;...
TEV	...or to the regulations concerning what the priests could demand from the people. Instead, when a man was offering his sacrifice, the priest's servant would come with a three-pronged fork. While the meat was still cooking,...

Mostly literal renderings (with some occasional paraphrasing):

BBE	And the priests' way with the people was this: when any man made an offering, the priest's servant came while the flesh was being cooked, having in his hand a meat-hook with three teeth;...
God's Word™	Eli's sons, Hophni and Phinehas, were good-for-nothing priests; they had no faith in the LORD.
JPS (Tanakh)	This is how the priests used to deal with the people: When anyone brought a sacrifice, the priest's boy would come along with a three-pronged fork while the meat was boiling,...

Literal, almost word-for-word, renderings:

HNV	The custom of the Kohanim with the people was that when any man offered sacrifice, the Kohen's servant came, while the flesh was boiling, with a fork of three teeth in his hand;...
Young's Updated LT	And the custom of the priests with the people was: any man sacrificing a sacrifice—then has the servant of the priest come in when the flesh is boiling, and the hook of three teeth in his hand,...

What is the gist of this verse? The sons of Eli had a custom to approach those with a sacrifice; they would carry a large, three pronged fork (think the size used at a barbeque).

When I view a passage like this, I often wonder to myself, prior to the exegesis, is *why is this here?* That is, later on in this passage, we will find that the sons of Eli had sex with the Levitical women who served the Tent of God (1Sam. 2:22),⁴⁵ and we understand fully how wrong that is, and how they would be despised by God for that infraction—however, this stuff about them taking part of the sacrifice and when they take it and what they do with it—that is a more curious charge of sinfulness. And, note, that is what gets all the page-time—not the incidents of sexual misconduct, which is simply thrown in there as an addendum, as in, *oh, yeah, they did this too.* Sometimes I am able to explain this to where I am confident of the explanation, and sometimes not. We'll see. However, rarely in a passage like this do I walk into it with a complete understanding of *why* is it here. We begin to approach this understanding with the exegesis:

1Samuel 2:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
mîsh ^e pâṭ (וּשְׁפָט) [pronounced <i>mîsh^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, the judgement of the court</i>	masculine singular construct	Strong's #4941 BDB #1048
Gesenius organizes the meanings as follows: (1) <i>judgement; (a) the act of judging; (b) the place of judgment; (c) a forensic cause, the setting forth of a cause, to appeal a judgment; (d) the sentence of a judge; (e) the fault or crime one is judged for; (2) a right, that which is just, lawful according to law; (a) a law, a statute; a body of laws; (b) that which is lawfully due a person, a privilege, a legal privilege, the right of redemption, the right of primogeniture; (c) a manner, a custom; (d) a fashion, a kind, a plan.</i> We could possibly add the meanings for the plural: <i>laws, responsibilities, privileges.</i> From the standpoint of the one under judgment, mîshepâṭ could mean <i>appeal</i> .			
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463
ʿêth (עִת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
ʿam (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

⁴⁵ There is some disagreement as to the accuracy of that passage, however.

1Samuel 2:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (ישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]</i>	Qal active participle	Strong's #2076 BDB #256
zebach (זָבַח) [pronounced ZEH ^b -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughtering, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257

Translation: Now the custom of the priests with the people [was as follows]: [while] any man offering a sacrifice,... After the wâw conjunction, we have the masculine singular construct of mish^epâṭ (מִשְׁפָּט) [pronounced *mish-PAWT*], which usually means *judgement, a verdict rendered by a judge, a judicial decision, a verdict*. However, it can also mean *manner, custom, fashion*. This is followed by *the priests*, which refers to Eli's sons. Then we have the preposition ʾêth (אֶת) [pronounced *ayth*], which simply means *with, among*. This can be a little tricky as this same word is often untranslated designation of a direct object. The key to this word is *close association with, close proximity to* beyond simple geographical proximity. The Aramaic, Septuagint and Syriac codices have *from* rather than *with*. What follows is what they expected *from* the people. Then we have *the people*, giving us: **And the custom of the priests with the people [was as follows]:** What we will be looking at is what had become the custom of the priesthood by the time that Eli and his sons came on the scene. This is not what the Law proscribes; this is what the priests customarily did.

Throughout the next several verses, I am going to present two possible scenarios related to these customs which come about. It is possible that these customs came about over a long period of time, extending back to the administrations of previous judges. It is also possible that these customs came about over a short period of time—say over a decade or so. Although I will approach each verse from either view, these customs were probably initiated by Eli's sons, as the blame for them falls squarely upon their shoulders (Eli will be blamed for the behavior of his sons, not for participating himself in these customs).

The next line begins *every man, all men, any man*, followed by the Qal active participle of *to slaughter [usually an animal for sacrifice]*. This is followed by its noun cognate, giving us: **Any man sacrificing a sacrifice...** So Eli's sons approached anyone who had come to the Tabernacle to offer up a sacrifice.

1Samuel 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine plural, Qal perfect	Strong's #935 BDB #97
n ^a ar (נָעַר) [pronounced NAH-ğahr]	<i>boy, youth, young man, personal attendant</i>	masculine singular construct	Strong's #5288 & #5289 BDB #654

1Samuel 2:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>as, like, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
bâshal (בָּשַׁל) [pronounced <i>baw-SHAHL</i>]	<i>to cook [especially flesh], to simmer, to smoulder; to boil [as per BDB]</i>	Piel infinitive construct	Strong's #1310 BDB #143
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142

Translation: ...the priest's young man would come while smoldering the flesh... Then we have to the wâw conjunction followed by the 3rd person masculine singular, Qal perfect of *to come in, to go in*. We would at first expect *any man* to be the subject; however, we then have the subject of the Qal verb, which is the masculine singular construct of *boy, youth, young man, personal attendant*. Although this word is used for *slaves* or *servants*, it can also refer to those who served in the Tent of God (which would be Levites). This is affixed to the noun *the priests*. Then we have the kaph preposition which means *like, as, according to*. When this is combined with an infinitive, it can also take on the meaning *as, often, when, as soon as*. It is followed by the Piel infinitive construct of *to seethe, to simmer, to smolder*, although it is often incorrectly translated *to boil*. Then we have *the flesh*, giving us: ...and the priest's young man would come while smoldering the flesh...

It may be worth asking, just who is the *priest's young man* or the *priest's servant*? The Levites were given over to the priests in order to help them carry out the functions of the priesthood. Therefore, the priest's servant would refer either to one of these Levites or to one of Eli's sons. Even though Eli's sons no doubt determined to change what was found in the Law, I think that this change simply evolved apart from them. *The priest* would reasonably refer to Eli, who is the High Priest at this time, although this appears to be written in such a way as to indicate that this became the tradition over time. Furthermore, this seems to be a tradition initiated apart from Eli's sons, as the Bible here could have just as easily said *Eli's sons* as it says *servant of the priest*. The reference appears to be intentionally vague.

1Samuel 2:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
maz ^e leg (מַזְלֵג) [pronounced <i>mahz^e-LEG</i>]	<i>fork, flesh-hook, a 3-pronged fork; a sacrificial implement</i>	masculine singular noun	Strong's #4207 BDB #272
shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw-LOHSH</i>]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular construct	Strong's #7969 BDB #1025

1Samuel 2:13c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shên (שֵׁן) [pronounced shayn]	<i>tooth, a sharp rock</i>	feminine dual noun	Strong's #8127 BDB #1042
b ^e (בְּ) [pronounced b ^{eh}]	<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
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388

Translation: ...with [lit., and] a three-pronged fork in his hand,... The young man would carry with him a three-pronged fork; the Hebrew reads, literally: **And the fork three of the prongs in his hand.** The word *prongs* is in the dual, so what we have here may be like a large fork, but it did not look like the large version of our modern fork. This probably was three prongs, and each prong had two points at its end (like a serpent's tongue).

Here's the deal. The priests and the Levites were to be given a specific portion of some of the sacrifices. "He who offers the sacrifice of his peace offerings to Jehovah will bring his offering to Jehovah from the sacrifice of his peace offerings. His own hands are to bring the offerings by fire to Jehovah. He will bring the fat with the breast and that present may be represented as a wave offering before Jehovah. And the priest will offer up the fat in smoke on the altar; but the breast will belong to Aaron and his sons. And you will give the right thigh to the priest as a contribution from the sacrifices of your peace offerings. The one among the sons of Aaron who offers the blood of the peace offerings and the fat, the right thigh will be his portion. For I have taken the breast of the wave offering and the thigh of the contribution from the sons of Israel from the sacrifices of their peace offerings, and I have given them to Aaron the priest and to his sons as their due forever from the sons of Israel." (Lev. 7:29b–34; see also Lev. 10:14–15). "The Levites and priests, the whole tribe of Levi, will have no portion or inheritance with Israel; they will eat Jehovah's offerings by fire and His portion. And they will have no inheritance among their countrymen; Jehovah is their inheritance, as He promised them. Now, this will be the priests' due from the people, from those offerings a sacrifice, either an ox or a sheep, of which they will give to the priest the shoulder and the two cheeks and the stomach. You will give him the first fruits of your grain, your new wine, and your oil, and the first shearing of your sheep, for Jehovah your God has chosen him and his sons from all your tribes, to stand and to serve in the name of Jehovah forever." (Deut. 18:1–5). The fat was the Lord's and was not to be eaten by the Israelites or the priest (Lev. 7:25–27). The breast belonged to the priest (Lev. 7:31–35). What happened was, the priests developed a tradition over the years (and the priests were famous for their traditions) wherein they would stick a large fork-like object into the offering pan into the cooking meat and whatever came up with it would be their portion. This was almost keeping with the spirit of the Law, insofar as the fat would have already burned, the meat would be tender, and they would have a portion of the meat. This was not in keeping with the letter of the Law, which gave them particular portions of the animal, but it was close.

Barnes also points out that this passage implies that a Levitical tradition apart from Scripture was also coming on the scene by this time. In the gospels, it is clear just how corrupt the priesthood had become; well, back even to here, that is clear as well.

...and he would strike into the pan or into the kettle or into the caldron or into the pot all which brought up the fork would take the priest in him. Thus they did to all Israelites the ones coming there into Shiloh.

1Samuel
2:14

...and he would thrust [it] into the pan, kettle, caldron or pot and all that the fork brought up, the priest would take for himself. So they did to all of the Israelites [who] came there to Shiloh.

...then he would stick this fork into the cooking vessel and whatever the fork brought up would be taken for the priest to enjoy. So they did to all of the Israelites who came to Shiloh.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text ...and he would strike into the pan or into the kettle or into the caldron or into the pot all which brought up the fork would take the priest in him. Thus they did to all Israelites the ones coming there into Shiloh.

Septuagint And he struck it into the great caldron, or into the brazen vessel, or into the pot, and whatever came up with the flesh-hook, the priest took fo himself; so they did to all Israel that came to sacrifice to the Lord in Selom.

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV The servant would stick the fork into the cooking pot, and whatever meat came out on the fork was taken back to the priests. That is how these two priests treated every Israelite who came to offer sacrifices in Shiloh.

TEV ...he would stick the fork into the cooking pot, and whatever the fork brought out belonged to the priest. All the Israelites who came to Shiloh to offer sacrifices were treated like this.

Mostly literal renderings (with some occasional paraphrasing):

BBE This he put into the pot, and everything which came up on the hook the priest took for himself. This they did in Shiloh to all the Israelites who came there.

JPS (Tanakh) ...and he would thrust it into the cauldron, or the kettle, or the great pot, or the small cooking-pot; and whatever the fork brought up, the priest would take away on it. This was the practice at Shiloh with all the Israelites who came there.

Literal, almost word-for-word, renderings:

ESV ...and he would thrust it into the pan or kettle or cauldron or pot. All that the fork brought up the priest would take for himself. This is what they did at Shiloh to all the Israelites who came there.

NRSV ...and he would thus it into the pan, or kettle, or caldron, or pot; all that the fork brought up the priest would take fo himself. This is what they did at Shiloh to all the Israelites who came there.

Young's Updated LT ...and struck it into the pan, or kettle, or caldron, or pot; all that the hook brought up the priest took for himself; thus they do to all Israel who are coming in, there, in Shiloh.

What is the gist of this verse? This large 3-pronged fork was jammed into the container with the meat, and whatever came up with it went to the priest (which is not in accordance with the Law).

1Samuel 2:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat</i>	3 rd person masculine singular, Hiphil perfect	Strong #5221 BDB #645
b ^e (בְּ) [pronounced <i>b^{eh}</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
kîyyôwr (כִּיּוֹר) [pronounced <i>kee-YOHR</i>]	<i>a [large but not very deep] pan; pot, basin</i>	masculine singular noun with the definite article	Strong's #3595 BDB #468
ʾô (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and</i>	conjunction	Strong's #176 BDB #14
dûd (דֹּד) [pronounced <i>dood</i>]	<i>pot, jar, kettle; receptacle for carrying [something]</i>	masculine singular noun with the definite article	Strong's #1731 BDB #188
ʾô (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and</i>	conjunction	Strong's #176 BDB #14
qalachath (קַלַחַת) [pronounced <i>kal-lah-KHAHTH</i>]	<i>pan; caldron</i>	feminine singular noun with the definite article	Strong's #7037 BDB #886
ʾô (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and</i>	conjunction	Strong's #176 BDB #14
pârûwr (פָּרוּר) [pronounced <i>paw-ROOR</i>]	<i>pot</i>	masculine singular noun with the definite article	Strong's #6517 BDB #807

Translation: ...and he would thrust [it] into the pan, kettle, caldron or pot... We begin this verse with the wâw conjunction and the 3rd person masculine singular, Hiphil perfect of nâkâh (נָכַח) [pronounced *naw-KAWH*] which means *smite, assault, hit, strike*. It is not found in the Qal, so the Hiphil does not necessarily carry with it causative action. Note the imagery: the flesh of the animal is roasting in the pan, representing the judgment of our Lord for our sins, and the priest's servant strikes this meat—actually thrusts through the center of the flesh— with a fork-like utensil. We then have *into the* followed by four different types of pans, which have not been clearly distinguished to this day.⁴⁶ However, it can't hurt to try. Let's glance at **Ancient Jewish Cooking Vessels**, which will mainly cover the various words in the Hebrew used as cooking vessels.

⁴⁶ According to *Tanakh, the Jewish Bible* by the Jewish Publication Society, ©1985; p. 420.

1Samuel 2:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (אֲשֶׁר כּ) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner</i> .			
ʾâlâh (אָלַח) [pronounced ʾaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
maz ^e leg (מַזְלֵג) [pronounced mahz ^e -LEG]	<i>fork, flesh-hook, a 3-pronged fork; a sacrificial implement</i>	masculine singular noun with the definite article	Strong's #4207 BDB #272
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	Strong's #none BDB #88

Translation: ...and all that the fork brought up, the priest would take for himself. Then we have *all that* followed by the 3rd person masculine singular, Qal imperfect of *to go up, to ascend, to rise*. I would have expected a Hiphil stem here. The subject of the verb follows—the *fork*. Then we have another verb—the 3rd person masculine singular, Qal imperfect of *to take, to take from, to take in marriage, to seize*. Then we have *the priest* followed by the b^eyth preposition affixed to the 3rd person masculine singular suffix. This gives us: ...all that the fork brought up, the priest would take in [or, with] himself. The Aramaic, Septuagint, Syriac and Vulgate codices all read *for himself*.⁴⁷ This reading gives us the best understanding of this passage. What we have is standard procedure. The priest was to share in the sacrifices brought to the Tent of God. If you have ever cooked meat, you realize that the longer it is that you cook it, the less that will come up when you stick it with a fork.

As Clarke explains it: *That is, when a peace-offering was brought, the right shoulder and the breast belonged to the priest, the fat was burnt upon the altar, and the blood was poured at the bottom of the altar; the rest of the flesh belonged to the offerer. Under pretense of taking only their own part, they took the best of all they chose, and as much as they chose.*⁴⁸

I believe that the passage indicates that this is a tradition which came about apart from the Law and even prior to Eli's sons. However, others, like Gill, blame the sons for this tradition: *[This tradition came about] not according to the will and law of God, but was introduced by the sons of Eli; and which was followed by*

⁴⁷ This alternate reading in the ancient codices is taken, as usual, from Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 290.

⁴⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 13.

*the rest of the priests, and so it became an established custom, and had the force of a law, statute, or judgment, as the word signifies.*⁴⁹

You may wonder, *how does such a tradition come about, if the Word of God states the contrary?* Very few people had access to the Scriptures. The priests did and the king⁵⁰ did, but that did not mean that they actually read them. Whether the Levites had access to the Scripture or not probably varied from decade to decade; and, when dealing with man's negative volition, there is not a lot that can be done.

Jamieson, Fausset and Brown first tell us [*The priests*] *not only claimed part of the offerer's share, but rapaciously seized them previous to the sacred ceremony of heaving or waving (see on Lev. 7:29); and moreover they committed the additional injustice of taking up with their fork those portions which they preferred, while still raw.*⁵¹ However, they also suggest that *pious people revolted at such rapacious and profane encroachments on the dues of the altar.*⁵² However, there is no evidence of this. Furthermore, when would these people learn the Scripture? If this becomes the custom, then most people are going to go along with it (a good example of this would be some of the customs followed in the Catholic church, and members of the Catholic church have Bibles).

1 Samuel 2:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kākāh (כָּכֹה) [pronounced KAW-kaw]	<i>thus, so</i>	adverb	Strong's #3602 BDB #462
ʿāsāh (עָשָׂה) [pronounced ɡaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
lāmed (ל) (pronounced ʿ) [pronounced ʿ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kōl (כֹּל) [pronounced koh] [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yisʿrāʾēl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
bōwʾ (בּוֹא) [pronounced boh] [pronounced boh]	<i>the one entering [coming, one going] [in]; he who enters [goes, comes (in)]</i>	masculine plural, Qal active participle with the definite article	Strong's #935 BDB #97

⁴⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:13. I slightly altered his quotation, but not its meaning.

⁵⁰ There was, of course, no king at this time; however, provision had been made in the Law for the king to make a copy of the Law himself, whenever a king came along.

⁵¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 2:13–17.

⁵² Ibid. Jamieson, Fausset and Brown also suggest *The truth is, the priests having become haughty and unwilling in many instances to accept invitations to those feasts, presents of meat were sent to them; and this, though done in courtesy at first, being, in course of time, established into a right, gave rise to all the rapacious keenness of Eli's sons.* I have no idea where they came up with this—I am guessing from Jewish tradition.

1Samuel 2:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb	Strong's #8033 BDB #1027
b ^e (בְּ) [pronounced <i>b^{eh}</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
Shilôw (שִׁלּוֹ) [<i>shi-LOH</i>]	<i>quiet, relaxed, prosperous; transliterated Shiloh</i>	proper noun locale	Strong's #7887 BDB #1017

Translation: So they did to all of the Israelites [who] came there to Shiloh. Then we have the adverb *thus*. Then we have *they did to all of [the] Israelites* followed by the masculine plural, Qal active participle of *to come*. Then we have the adverb *there* followed by *in Shiloh*, giving us: **Thus they did to all of the Israelites—the ones coming there into Shiloh.**

So far, this was routine six. The people of Israel were to share their victuals with the priests and the Levites serving in the Tent. We do not know when this began; however, we are at the tail end of the time of the judges, and the Law no doubt was distorted in several ways. Now, this particular distortion, as I have pointed out, simply gives the priest a portion of the meat, to which they were entitled, so it is not too far from the Law. However, the sons of Eli took this to an extreme, as we will see.

Furthermore, before they burned the fat and would come a young man [or, servant] of the priest and he would say to the man the sacrificing [one], “Give flesh to roast for the priest; and he will not accept from you flesh cooked for if living [or, raw].”

1Samuel
2:15

Furthermore, even before they burned the fat, a young man of the priest would come to the man sacrificing [the animal] and say, “Give the flesh [ready] to be roasted to the priest, as he will not accept from you cooked flesh; [he will not accept it from you] unless it is alive [or, raw].”

Then, even before they began to burn the fat, the servant of the priest would come and say to the person who had come to sacrifice, “Give the uncooked meat to the priest; he will not accept the meat if it has already been cooked.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

Furthermore, before they burned the fat and would come a young man [or, servant] of the priest and he would say to the man the sacrificing [one], “Give flesh to roast for the priest; and he will not accept from you flesh boiled for if living [or, raw].”

The Septuagint

And before the fat was burnt for a sweet savor, the servant of the priest would come, and say to the man that sacrificed, “Give flesh to roast for the priest, and I will by no means take from you sodden flesh out of the caldron.”

Significant differences:

The last phrase seems to differ, mostly because I don't know what the Greek is telling me. My guess is, the offerer is told that the priest is not going to take cooked meat out of their pan (or cauldron). In that case, this does match the Hebrew, more or less.

Thought-for-thought translations; paraphrases:

- CEV Sometimes, when people were offering sacrifices, the servant would come over, even before the fat had been cut off and sacrificed to the LORD. Then the servant would tell them, "The priest doesn't want his meat boiled! Give him some raw meat that he can roast!"
- The Message* Before they had even burned the fat to GOD, the priest's servant would interrupt whoever was sacrificing and say, "Hand over some of that meat for the priest to roast. He doesn't like boiled meat; he likes his rare."
- NJB The priest's servant would even come up before the fat had been burnt and say to the person who was making the sacrifice, 'Give the priest some meat for him to roast. He will not accept boiled meat from you, only raw.'
- TEV In addition, even before the fat was taken off and burned, the priest's servant would come and say to the man offering the sacrifice, "Give me some meat for the priest to roast; he won't accept boiled meat from you, only raw meat."

Mostly literal renderings (with some occasional paraphrasing):

- BBE And more than this, before the fat was burned, the priest's servant would come and say to the man who was making the offering, Give me some of the flesh to be cooked for the priest; he has no taste for meat cooked in water, but would have you give it uncooked.
- God's Word™* Then he would stick it into the pot, kettle, cauldron, or pan. Whatever the fork brought up from the pot belonged to the priest. This is what the priests did in Shiloh to all the people of Israel who came there to sacrifice..
- JPS (Tanakh) [But now] even before the suet was turned into smoke, the priest's boy would come and say to the man who was sacrificing, "Hand over some meat to roast for the priest; for he won't accept boiled meat from you, only raw."

Literal, almost word-for-word, renderings:

- HCSB ...and plunge it into the container or kettle or caldron or cooking pot. The priest would claim for himself whatever the meat fork brought up. This is the way they treated all the Israelites who came there to Shiloh.
- Young's Updated LT* And before they make perfume with the fat—then has the priest's servant come in, and said to the man who is sacrificing, 'Give flesh to roast for the priest, and he will not take any of your flesh boiled, but raw;'

What is the gist of this verse? Before anything ceremonial was done with the meat, the priest's servant took out a hunk of this meat for the priests to get their own feast on.

1Samuel 2:15a			
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
b ^e (בְּ) [pronounced <i>b^{eh}</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

1Samuel 2:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ṭerem (טָרֵם) [pronounced TĒH-rem]	<i>before that, previously; before the beginning, not yet</i>	adverb	Strong's #2962 (and #2958) BDB #382
With the bêyth preposition, it means <i>before, before that, previously, prior to</i> .			
qâṭar (קָטַר) [pronounced kaw-TAHR]	<i>to burn incense, to make sacrifices smoke</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #6999 BDB #882
ʾêth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chêleb (חֵלֶב) [pronounced KHAY-le ^b]	<i>fat</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316

Translation: *Furthermore, even before they burned the fat,...* We begin this verse with the adverb gam and the bêyth preposition, and, together, they mean *before, before that, previously, prior to*. Then we have the 3rd person masculine plural, Hiphil imperfect *to burn incense, to make sacrifices smoke*. Then we have the sign of the direct object followed by the definite article and the masculine singular noun *fat*. *Furthermore, before they caused the fat to smoke...* This means that, the priests were going to take what they wanted, and God's portion, which was just the fat, was of no consequence. What they wanted was first on their list; what was to be sacrificed to God may have been in second place, and maybe not even there.

1Samuel 2:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
n ^a ar (נֶעַר) [pronounced NAH-ğahr]	<i>boy, youth, young man, personal attendant</i>	masculine singular construct	Strong's #5288 & #5289 BDB #654
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: *...a young man of the priest...* Then we have the wâw conjunction followed by the 3rd person masculine singular, Qal perfect of *to come*; followed by *the servant [boy] of the priest*. *...and the servant of the priest would come...* Again, although this could be a Levite helper or either of the sons of Eli. As mentioned before, this appears to have grown out of a tradition which was not necessarily begun with Eli's sons. Recall that this is the tail end of the period of the judges, and that was a period of great degeneracy; therefore, we would not expect great things to have occurred during that time period in connection with the Tabernacle of God.

1Samuel 2:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wâ (or vâ) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʾāmar (אָמַר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd 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	No Strong's # BDB #510
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
zâbach (זָבַח) [pronounced <i>zaw^b-VAHKH</i>]	<i>the one [who is] slaughtering or sacrificing an animal [usually an animal for sacrifice]</i>	masculine singular, Qal active participle	Strong's #2076 BDB #256
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set</i>	2 nd person masculine singular, Qal imperative with the voluntative hê	Strong's #5414 BDB #678
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tsâlâw (צָלָה) [pronounced <i>tzaw-LAW</i>]	<i>to roast [animal flesh]</i>	Qal infinitive construct	Strong's #6740 BDB #852
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: ...would come to the man sacrificing [the animal] and say, “Give the flesh [ready] to be roasted to the priest,...” Then we have another wâw conjunction followed by the 3rd person masculine singular, Qal perfect of *to say* followed by the lâmed preposition and the *man* followed by the definite article and the Qal active participle of *to slaughter [usually an animal for sacrifice]*. As a participle preceded by the definite article, this is somewhat descriptive. ...and said to the man sacrificing... What follows, of course, is what the servant of the priest would say to the offerer.

The servant of the priest begins with a 2nd person masculine singular, Qal imperative (with a voluntative hê) of *to give* followed by *flesh*, followed by the lâmed preposition and the Qal infinitive construct of *to roast flesh*. This rare word is only found here and in Isa. 44:16, 19. Then we have *to the priest*, giving us: “Give the flesh to roast for the priest...” There was no interest in preserving the imagery which God had carefully directed to Moses. All that was desired by the priests was to get the best chunk of meat that they could, and to cook it as they saw fit.

1Samuel 2:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced <i>min</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation with the 2 nd person masculine singular suffix	Strong's #4480 BDB #577
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun (construct?)	Strong's #1320 BDB #142
bâshal (בָּשַׁל) [pronounced <i>baw-SHAHL</i>]	<i>to cook [especially flesh]; to boil [as per BDB]</i>	Piel participle	Strong's #1310 BDB #143
kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because</i>	conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though</i>	primarily an hypothetical particle	Strong's #518 BDB #49
Together, kîy ʾîm (כִּי אִם) [pronounced <i>kee-eem</i>] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, except that, unless</i> and possibly <i>only</i> . However, these particles are not used in a limiting way <i>if</i> they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if</i> .			
chay (חַי) [pronounced <i>KHAH-ee</i>]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular adjective	Strong's #2416 BDB #311

Translation: ...as he will not accept from you cooked flesh; [he will not accept it from you] unless it is alive [or, raw].” Then, the servant adds the wâw conjunction, the negative and the 3rd person masculine singular, Qal imperfect of *to take, to take from, to seize*. We then have *from you* followed by *flesh* which is described by the Pual participle of *to seethe*. The Pual is the passive of the Piel. The participle here means that the verb acts like an adjective. Then we have a limitation on the preceding thought, which should be rendered *but, except, unless* and possibly *only*. Then we have the masculine singular adjective which describes how they want the meat to be: *living, alive*. It is used for God, man, animals and of flesh. It is sometimes translated *raw*, however, I don't know that I necessarily buy that translation here. This gives us: “...and he will not take from you seethed [or, cooked] flesh, only live.” You grasp what is going on here? They don't simply want the meat for them at that time; they want a live animal which they can barbeque later when the religious festival is over. The idea of a blood sacrifice, the idea

of the roasted flesh as a substitute for us—this is not the issue to the sons of Eli. They want their meat to eat and they want it at their convenience. Their purpose, insofar as they are concerned, as the priest's sons, are to collect food for them to eat whenever they feel like it. They don't want to gorge themselves on meat throughout the festival and wait until the next festival to eat well—they want to eat barbequed meat all year round.

The other interpretation is, they took their portion of meat before it was cooked. For those of you who know anything about cooking meat, when it is raw, a large fork stuck into the meat will pick up pretty much the entire piece of meat; when the meat has cooked to where the fat is gone, then a large fork will pick up a portion of the meat. Taking the raw meat insured that the priests would have more meat. In either case, even though the sacrifices were to portray the sacrifice of our Lord to come, this was ignored completely by the priesthood.

The burning aroma of the animal over the fire represented our Lord's efficacious sacrifice for our sins. **"Then Aaron's sons will offer it up in smoke on the altar on the burnt offering, which is on the wood that is on the fire. It is an offering by fire of a soothing aroma to Jehovah. But if his offering for a sacrifice of peace offerings to Jehovah is from the flock, he will offer it, male or female, without defect."** (Lev. 3:5–6; see also v. 11). What was offered was to Jehovah first: **"And the priest will offer them up in smoke on the altar as food, an offering by fire for a soothing aroma; all fat is Jehovah's."** (Lev. 3:16; see also Lev. 4:10, 26, 31, 35 17:6). There was no sacrifice at all when Eli's sons took what they wanted in the way that they wanted it. They took the entire meat offering, whether live or simply uncooked, and cooked it at their own convenience. As was quoted in the previous verse, the fat portion of the animal belonged to God and the fat portion had to be cooked as a sweet savor to God. Eli's sons took that portion as well. So, not only was there no sacrifice, but they also took that which was God's. Given Eli's description as being heavy (1Sam. 4:18), we would assume the same is true of his sons; and both of them probably had very healthy appetites.

Here is a thought. Satan would look to distort anything of God's in anyway that he could. He got the priests to take their portion in a way not prescribed by Law, and that is not really mentioned in Scripture (until now, of course). This indicated that the change was possibly not a major problem. However, then, Satan inspired the sons of Eli to take their meat prior to the burning of the sacrifice (and possibly before the animal was even sacrificed). This was a problem for God and is given here. You see, in the Old Testament, Satan did not understand the gospel. He did not know that Jesus would come and die for our sins. He knew that there was all these sacrifices required by God, but he did not completely grasp their significance (probably, not at all). So he distorts these sacrifices to try to gain a clue as to God's plan. Satan is a super-genius, but he is not omniscient. He determines what changes in God's plan will get a rise out of God, and then he will try to determine why. He will get a rise out of God for these modifications, but he did not understand why.

Several of the less literal translations separated sentences other than at the end of the verse in the past several verses; therefore, let me quote from the NLT vv. 12–15:

1Sam. 2:12–15 as per the New Living Testament

Now the sons of Eli were scoundrels who had no respect for the LORD or for their duties as priests. Whenever anyone offered a sacrifice, Eli's sons would send over a servant with a three-pronged fork. While the meat of the sacrificed animal was still boiling, the servant would stick the fork into the pot and demand that whatever it brought up be given to Eli's sons. All the Israelites who came to worship at Shiloh were treated this way. Sometimes the servant would come even before the animal's fat had been burned on the altar. He would demand raw meat before it had been boiled so that it could be used for roasting.

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And so said unto him, the man, "A burning they will burn as the day the fat and take to yourself as that you wish, your soul." And he had said, "For now you will give and if not, I will take [it] in force."

1Samuel
2:16

And [if] the man said to him, "They will burn a burning the fat at this time and then you will take according as that which you desire [for] your soul." Then he will reply, "No, [or, *For in this case*] you will give [the flesh now] or I will take [it] by force."

And, if the man said to him, "We will first burn the fat, and then you may take as your soul desires"; then he would reply, "Either you will give the meat to me now or I will take it by force."

Ancient texts:

Masoretic Text	And so said unto him, the man, "A burning they will burn as the day the fat and take to yourself as that you wish, your soul." And he had said, "For now you will give and if not, I will take [it] in force."
The Septuagint	If [if] the man that sacrificed said, "First let the fat be burned, as it is fit, and take for yourself of all things which your soul desires." Then he would reply, "No, for you will give it [to] me now; and if not, I will take it by force."
Significant differences:	No substantial differences.

Thought-for-thought translations; paraphrases:

CEV	Usually the people answered, "Take what you want. But first, let us sacrifice the fat to the LORD." "No," the servant would reply. "If you don't give it to me now, I'll take it by force."
<i>The Message</i>	If the man objected, "First let the fat be burned--God's portion!--then take all you want," the servant would demand, "No, I want it now. If you won't give it, I'll take it."
NJB	Then, if the person replied, 'Let the fat be burnt first, and then take for yourself whatever you choose,' he would retort, 'No! You must give it to me now or I shall take it by force.'
TEV	If the man answered, "Let us do what is right and burn the fat first; then take what you want," the priest's servant would say, "No! Give it to me now! If you don't, I will have to take it by force!"

Mostly literal renderings (with some occasional paraphrasing):

BBE	And if the man said to him, First let the fat be burned, then take as much as you will; then the servant would say, No, you are to give it to me now, or I will take it by force.
<i>God's Word</i> TM	If the man said to the servant, "First let the fat be burned, then take as much as you want," the servant would say to him, "Give it to me now, or I'll take it by force."
JPS (Tanakh)	And if the man said to him, "Let them first turn the suet into smoke, and then take as much as you want," he would reply, "No hand it over at once or I'll take it by force."

Literal, almost word-for-word, renderings:

<i>Updated Emphasized Bible</i>	And <if the man said to him, Let them at least make incense at once with the fat, then take as much as your soul craves> Then he said to him, But [or, Nay] <at once> you will give it; or else I will take it by force.
HCSB	If that man said to him, "The fat must be burned first; then you can take whatever you want for yourself," the servant would reply, "No, I insist that you hand it over right now. If you don't, I'll take it by force!."
<i>Young's Updated LT</i>	...and the man says to him, 'Let them surely make a perfume (as today) with the fat, then take to yourself as your soul desires;' and he has said to him, 'Sure now you do give; and if not—I have taken by strength.'

What is the gist of this verse? Even when the offerer knew that the fat was to be burned first to God, these servants demanded the meat, or threatened to take it by force.

1Samuel 2:16a

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 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced <i>e</i>]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
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 definite article	Strong's #376 BDB #35
qâṭar (קָטַר) [pronounced <i>kaw-TAHR</i>]	<i>to burn [or offer] incense, to offer up an odor; to make sacrifices smoke</i>	Piel infinitive absolute	Strong's #6999 BDB #882
<p>The infinitive absolute can act as a noun, a verb or an adverb. It takes the part of a noun, but with another verb (which may or may not be in the same stem), and it intensifies the verb's meaning, where it functions either as a complement of affirmation, and therefore translated <i>surely</i> or <i>indeed</i>; or it may act as a complement of condition, and therefore be translated <i>at all, freely or indeed</i>.⁵³ Its primary use when found before its verb is to strengthen or emphasize. Its use does not simply intensify the meaning of a verb, as would a Piel, but applies an intensification to the entire phrase. Therefore, the infinitive absolute strengthens the note of certain in affirmations and in promises or threats, and of contrast in adversative or concessionary statements, while it reinforces any sense of supposition or doubt or volition present in conditional clauses or questions or wishes. For this reason, it is a characteristic of grammar generally not found in the narrative. This would be used in speech and in letters in order to make a point. The use of the English adverbs <i>indeed, surely, of course, even, really, at all</i> or by the addition of the modals <i>should, could, must, may</i> might catch the nuance, but actually are often unnecessarily strong.⁵⁴</p>			
qâṭar (קָטַר) [pronounced <i>kaw-TAHR</i>]	<i>to burn incense, to make sacrifices smoke</i>	3 rd person plural, Hiphil imperfect	Strong's #6999 BDB #882
kaph or k ^e (כֶּ) [pronounced <i>k^e</i>]	<i>as, like, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
yōwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with a definite article	Strong's #3117 BDB #398

⁵³ Paraphrased from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

⁵⁴ Quoted or paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 123–124.

1Samuel 2:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Literally, the kaph preposition and day mean <i>as the day</i> . According to Gesenius, together, they mean <i>in this day, at this time, now</i> .			
chêleb (כֶּֿלֶב) [pronounced KHAY-le ^b v]	fat	masculine singular noun with the definite article	Strong's #2459 BDB #316

Translation: *And [if] the man said to him, "They will burn a burning the fat at this time..."* We do not have an *if* at the beginning of this verse, but one is reasonably so placed. We simply begin with *and so said unto him the man*. Then we have what the offerer might say to the servant of the priests (who is simply the *yes man* for Eli's two sons). The offerer might reply with the Piel infinitive absolute *to burn incense, to make sacrifices smoke*. Then the verb is repeated as a 3rd person masculine plural, Hiphil imperfect. This is followed by the kaph preposition (*as, like*), the definite article and the masculine singular noun *day*. Literally, this means *as the day*. According to Gesenius, it is an idiom which means *in this day, at this time, now*. We then have the definite article affixed to the masculine singular noun *fat*. *So the man said to him, "A burning they will burn at this time the fat..."* What is happening here is, what if one of the offerer knows what's what? What if they know that the fat is to be offered to God first, and that the priests are doing wrong? If anyone makes such an objection, v. 16c tells us how that person was dealt with.

1Samuel 2:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (אֲשֶׁר כֹּ) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner</i> .			
ʾâvâh (אָוַח) [pronounced aw-WAWH]	<i>to desire, to wish for, to crave, to lust</i>	2 nd person masculine singular, Piel imperfect	Strong's #183 BDB #16
nephesh (נֶֿפֶֿשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire</i>	feminine singular noun; with the 2 nd person masculine singular suffix	Strong's #5315 BDB #659

Translation: ...and then you will take according as that which you desire [for] your soul.” The second half of what the man might say begins with the wâw conjunction, then the 2nd person masculine singular, Qal imperative of *to take, to take from, to seize*. Then we have *to yourself* followed by the kaph preposition again, the relative pronoun, and the 2nd person masculine singular, Piel imperfect of *to desire, to crave, to lust*. Then we have *your soul*. This gives us: *And so the man would say unto him, “A burning they will burn at this time the fat and you will take to yourself as that you desire [for] your soul.”* It is a bit convoluted, but the idea here is, the offerer objects and says, “Let me offer the fat up to God, and then you make take whatever it is you desire.”

Gill’s commentary is essentially the same: *it appears that the men that brought the sacrifice had more religion at heart, and were more concerned for the honour and glory of God than the priest; being willing to suffer in their property, but could not bear that the Lord should be dishonoured, and so rudely treated: they were willing the priests should take what they pleased of theirs, though they had no right to any; only they desired the Lord might be served first, which was but reasonable.*⁵⁵

1 Samuel 2:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
ʾamar (אָמַר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong’s #559 BDB #55
lâmed (ל) (pronounced <i>le</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong’s # BDB #510
kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because, at that time, which, what time</i>	conjunction; preposition	Strong’s #3588 BDB #471
ʿattâh (עַתָּה) [pronounced <i>gaht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong’s #6258 BDB #773
Together, they mean <i>for in this case, for then; and after a protasis, surely then, indeed.</i>			
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set</i>	2 nd person masculine singular, Qal imperfect	Strong’s #5414 BDB #678
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
ʾîm (אִם) [pronounced <i>eem</i>]	<i>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)</i>	primarily an hypothetical particle	Strong’s #518 BDB #49
lôʾ (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

⁵⁵ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:16.

1Samuel 2:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, ׀ִם לֹא (אֵלֹא) [pronounced <i>eem low</i>] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> .			
lāqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	1 st person singular, Qal perfect	Strong's #3947 BDB #542
b ^e (בְּ) [pronounced <i>b^{eh}</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
châz ^e qâh (חַזַּקָה) [pronounced <i>khawz^e-KAW</i>]	<i>strength, might, violence</i>	feminine singular noun	Strong's #2394 BDB #306

With the bêyth preposition, this means *by force* or *with violence*.

Translation: Then he will reply, “No, [or, For in this case] you will give [the flesh now] or I will take [it] by force.”

The next portion of this verse begins with the wâw conjunction, *he had said*, and then what the young man or the servant of the priest would say.

They would begin with the conjunction kîy and the adverb ʿattâh (אֵתָּהּ) [pronounced *kee-ḡaht-TAWH*], together mean *for in this case, for then*. Then we have the 2nd person masculine singular, Qal imperfect of *to give*. This gives us: “For in this case you will give...” Rotherham gives this portion a similar rendering, although he points out that four early printed editions, the Septuagint, the Syriac and the Vulgate all begin with a negative instead. “No—you will give...” This stronger and more direct approach is more in keeping with what follows. Now, bear in mind, some of these differences in translation are fairly small differences; the idea is essentially the same: the sons of Eli wanted fresh meat to barbeque at their own convenience; their position as priests was the way to get what they wanted.

The second half of his statement is the wâw conjunction, the hypothetical particle, and the negative followed by the 1st person masculine singular, Qal perfect of *to take*. Then we have the bêyth preposition and the feminine singular noun *strength, might, violence*. With bêyth, this means *by force* or *with violence*. This is the same word used of Egypt over Israel back in Ex. 3:8. “...and if not, I will take it with force.” With this sort of a statement, it seems less likely to put this responsibility in the hands of a Levite servant, but more likely that the boys of Eli took this into their own hands. They wanted barbeque all year long and they got it. This will give you an idea of the more modern version of what Eli’s sons are doing: your pastor teacher has just taught a sermon, the congregation is filing out the door, and at each exit is posted a thug with a gun and an offering plate. As you walk out, he indicates exactly how much you will give. I exaggerate here, but this is essentially how some churches collect money. Now, add this to the fact that the gospel is not taught and accurate doctrine is not taught. This was the tradition of Eli’s sons. This tradition may or may not have gone on before them, but, in any case, a feast day meant barbeque for them and no salvation for anyone else.

So, when an offerer objects to the priest’s servants just dipping into the pot and taking whatever they wanted when they want it, the priest’s servant responds to this objection. They tell the offerer, “No, scooter boy; we are running the show here and you’ll either give us the meat right now or we’ll simply take it from you.”

It is at this point that it makes more sense for this to stand for either of the sons of Eli. Rather than trust a Levite to get things done properly, they would take the initiative and do it themselves. And, when I say, *to get things done properly*, I mean from their view, not from the view of Jehovah-Elohim. However, we are not told that, nor are we

even told that this all came to pass during their time. However, these sons of Eli took full advantage of their position, so that, no matter when these traditions came into being, the sons of Eli exploited their own priesthood.

What we are observing in this passage is the evolution of tradition. Originally, the priest was to receive the *heave-leg* and the *wave-breast*, and these after the fat portion of the animal had been burned at the altar first. Well, after a bit, apparently they reasoned that all that was meant was for them to have a portion of the meat, so they decided to simply walk around to where the meat was being cooked, stick in a pronged fork and take whatever the fork brought up. Eli's sons, who were brought up in this latter tradition, decided that they simply needed the raw meat or the live animal and they would cook it properly. In other words, they lost entirely the connotation of the sacrifice of the animal and the priest's function to represent sinful man before God bearing a blood sacrifice.

Gill abbreviates this for us: *[The priest or priest's servant] would not stay till the fat was burnt, and the Lord had his portion, but he would have it directly; and if he would not give it him freely, he would take it whether he would or not; to such a height of insolence and impiety were the priests arrived, as to put it in the power of their servants to make such wicked demands, and treat God, and those that brought their sacrifices to him, in such a contemptuous manner.*⁵⁶

Keil and Delitzsch add: *To take the flesh of the sacrificial animal and roast it before this offering had been made, was a crime which was equivalent to a robbery of God.*⁵⁷

It is difficult to determine just when this tradition came to pass. Because of the verse which follows, I suspect that this probably all occurred at the time that Eli was older and was more hands off; and that, over the space of, say, 10 years, his sons instituted this new tradition by making a few changes at a time. So, even though the genesis of this evil tradition could have its origins during the time of the judges, I suspect that it all took place during the time of Eli. God's anger will make more sense if we understand it in this way.

And so was a sin of the young men great very [before] faces of Y^ehowah, for despised the men [the] Offering [or, Present] of Y^ehowah.

1Samuel
2:17

The sin of the young men was very great before Y^ehowah because the men despised the Offering of Y^ehowah.

The sin of the young men was very great in the presence of Jehovah, for they abhorred the Offering of Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic text	And so was a sin of the young men great very [before] faces of Y ^e howah, for despised the men [the] Offering [or, Present] of Y ^e howah.
Septuagint	So the sin of the young men was very great before the Lord, for they set at nought the offering of the Lord.

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV	Eli's sons did not show any respect for the sacrifices that the people offered. This was a terrible sin, and it made the LORD very angry.
<i>The Message</i>	It was a horrible sin these young servants were committing--and right in the presence of GOD!--desecrating the holy offerings to GOD.

⁵⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:16.

⁵⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 2:15–16.

NAB	Thus the young men sinned grievously in the presence of the LORD; they treated the offerings to the LORD with disdain.
NLT	So the sin of these young men was very serious in the LORD's sight, for they treated the LORD's offerings with contempt.
TEV	This sin of the sons of Eli was extremely serious in the LORD's sight, because they treated the offerings to the LORD with such disrespect.

Mostly literal renderings (with some occasional paraphrasing):

BBE	And the sin of these young men was very great before the Lord; for they gave no honour to the Lord's offerings.
<i>God's Word™</i>	The sin of Eli's sons was a serious matter to the LORD, because these men were treating the offerings made to the LORD with contempt.
JPS (Tanakh)	The sin of the young men against the LORD was very great, for the men treated the LORD's offerings impiously.

Literal, almost word-for-word, renderings:

HCSB	So the servants' sin was very severe in the presence of the LORD, because they treated the LORD's offering with contempt.
NRSV	Thus the sin of the young men was very great in the sight of the LORD; for they treated the offerings of the LORD with contempt.
<i>Young's Literal Translation</i>	And the sin of the young men is very great in the presence of Jehovah, for the men have despised the offering of Jehovah.

What is the gist of this verse? What the sons of Eli did was an abomination to God; and their actions indicated that they hated the offering of God.

Back in v. 13, we are told that for the priest's servant to come along and stick a large, 3-pronged fork into an offerer's pan, and to take out whatever meat the fork took up, became a custom. Later, this was done either when the meat was raw or it is even possible the priest's demanded the meat to be live. All of this had become the custom in Israel. We are not told how far back these customs went in time, even though the logical progression seems to be pretty clear. Since Eli's sons are not named specifically in these previous verses, it is not clear whether they instituted these customs or not. I have suggested that these customs could have developed over the years back in the time of the judges. However, it is also possible that these customs were begun by Eli's sons, employing their servants to make the changes. Since God seems to place the blame clearly upon the shoulder's of Eli's sons in this verse, that suggests to me that all of these changes could have been perpetrated by them over a period of, say, 10 years. Even though they are not named specifically in conjunction with the evil priestly customs (vv. 13–16), they are mentioned by name at the beginning and the end of these changes. They are called sons of Belial in v. 12 who do not know Jehovah and here, their sin is identified as being great. This seems to imply great wrongdoing on their part, suggesting that they initiated these customs. The alternative view, that these customs developed over a much longer period of time, would imply the Eli took part in these customs as well; however, he is not blamed for participating in any of these customs, but he is blamed for what his sons do.

1Samuel 2:17a

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

1 Samuel 2:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
chattâ`th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty, calamity, misfortune</i>	feminine single construct	Strong's #2403 BDB #308
nâ`ar (נָעַר) [pronounced NAH-ğahr]	<i>boy, youth, young man, personal attendant</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654

Translation: *The sin of the young men was...* We begin this verse with the wâw conjunction and the feminine singular, Qal imperfect of the verb *to be* followed by the subject of the verb, which is the feminine singular construct of *sin* or *sin-offering*. Then we have the definite article and the masculine plural noun *young men*. It is the same word as we have found in the last several verses referring to the *young man* or the *servant* of the priest. This further identifies the young men with the person who would speak to the individuals who had brought a sacrifice to God. We could not clearly identify this reference as Eli's sons; however, this is probably a reference to those who were ordered by them to act in this way (that is, Levites, who acted as assistants to the priests).

1 Samuel 2:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
g ^o dôlôwth (גְּדֹלוּת) [pronounced g ^o -doh-LOHTH]	<i>great things, mighty things, immutable things, significant things, astonishing things; proud things, impious things</i>	feminine plural adjective (it functions as a substantive here)	Strong's #1419 BDB #152
m ^o ôd (מְאֹד) [pronounced m ^o -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
`êth (אֵת) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (פְּנִים) [pronounced paw-NEEM]	<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 `êth means <i>before, in presence of</i> .			
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *...very great before Y^ehowah...* Then we have the feminine singular adjective *great* (in magnitude, extent and/or number) further emphasized by the addition of the adverb *exceedingly, extremely, greatly, very*. Then we have *before, in presence of*. Finally, we have the proper noun *Y^ehowah*, giving us: *The sin of the young men was very great before Y^ehowah.*

1Samuel 2:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
nâ'ats (נָאֵץ) [pronounced <i>naw-AHTZ</i>]	<i>to abhor, to despise, to spurn, to reject, to condemn</i>	3 rd person plural, Piel perfect	Strong's #5006 BDB #610
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>men; inhabitants, citizens; companions; soldiers, followers</i>	masculine plural noun with the definite article	Strong's #376 BDB #35
êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
minchâh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering; [a general term for] offering</i>	feminine singular construct	Strong's #4503 BDB #585
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...because the men despised the Offering of Y^ehowah. Then we have *why* their sin was so great, which is explained first with the explanatory conjunction *kîy* followed by the 3rd person plural, Piel perfect of *to abhor, to despise, to spurn, to disgust*. The subject of the verb follows: *the men*. The object of the verb (so designated by the untranslated indicator of an accusative) is the feminine *singular* construct of *tribute offering, gift, present*. Although this generally refers to the bloodless sacrifices, there are occasions when it refers to meat sacrifices (Gen. 4, for instance). This is affixed to the proper noun *Y^ehowah*. *For the men despised the Offering of Y^ehowah*. As I have mentioned in the past, there are no capital letters in the Hebrew. When I capitalize anything, it is either by way of English convention or interpretation. Here, *offering* in the singular referred at once to the system of offerings of the priests to God; but, more importantly, to the offering of Christ Jesus, which all the individual offerings represented. The singular is not a mistake, but by the guidance of God the Holy Spirit, Who directed the writing of Scripture to often look forward to the coming and sacrifice of our Lord. One of the reasons that we look into the Hebrew is that even some very good translations, e.g. the NRSV, take some liberties with the translation of a word or two; in this passage, they render the singular *offering* as *offerings*, which diverts our attention from the fact that there is only one true offering, and that is the sacrifice of our Lord on our behalf.

It is unclear as to *who the men* are, who despise the Offering of God. This probably does not refer to the *young men, the Levitical assistants to the priests*. Therefore, it either refers to Eli's sons, who would be giving the directives here; or it could refer to Israelites in general, who come to offer up a sacrifice to God, but end up despising the process because of the actions of the priests and their attendants. It is a difficult call because nearest to this descriptor *the men* we have *the man* (a reference to an offerer) mentioned in the singular in v. 16. On the other hand, we have the plural of *Eli's sons* back in v. 12. What we will find in the next verse is a direct contrast to this verse; that is, the Hebrew words used will be in contrast with one another, which also suggests that these are Eli's sons (as they are contrasted with his adopted son, Samuel, in the next verse). In any case, Israelites are turned against participating in these offerings because Eli's sons use this occasion simply to increase their meat intake; and Eli's sons reveal their own hatred of the sacrifices made to God in their actions.

Throughout the past few verses, I have presented two scenarios: that these customs developed over a long period of time (say, over a period of 100 years); or that they came about under the auspices of the sons of Eli. My opinion is, the customs referred to came about under Eli's sons.

Eli's Sons are Responsible for these Offertory Customs

1. At the beginning of this section, Eli's sons are called sons of Belial who do not know Jehovah.
2. The only evidence that Eli's sons did not originate these customs is the fact that their names are not mentioned specifically in vv. 12–16.
3. Now, let us assume for a moment that these customs came about over a period of time under previous judges.
 - a. This would suggest that, in some form or another, Eli would have followed these customs, as he was a judge over Israel for 40 years (1Sam. 3:18). However, he is never blamed for participating in these customs—he is blamed for the actions of his sons (1Sam. 2:29).
 - b. The blame for what is being done falls squarely on Eli's shoulders, as he is in charge (despite his age and inactivity); however, what his sons are doing is clearly the problem (1Sam. 2:12, 17, 29).
 - c. Therefore, what the prophet will say to Eli does not implicate Eli with respect to the customs, but with respect to honoring his sons over God.
 - d. Therefore, these customs likely came about under Eli's sons, and not earlier in time.
4. Even though servants of the priests are mentioned in vv. 12–16, this does not mean that Eli's sons were not the instigators.
5. We are told that, if an offerer did not go along with the custom, that man was actually threatened (1Sam. 2:16). This would suggest that Eli's sons chose the biggest, meanest dudes from among Levites and used them to enact these customs.
6. Eli's sons are mentioned in vv. 11 and 17, as bookends to these customs.
7. God blames Eli for the behavior of his sons in 1Sam. 2:29, specifically referencing these customs.
8. Therefore, the blame for the initiation of these customs is on the shoulders of Eli's sons; however, Eli will be blamed for allowing these things to go on.

Another sin will be mentioned later: Eli's sons will also be blamed for sleeping with the women who serve at the Tabernacle of God in 1Sam. 2:22. This is a disputed passage; everything which I have said still stands, whether this passage belongs in God's Word or not. What the key is, the offerings speak of Jesus Christ dying for our sins. This is obscured by the customs found in vv. 12–16. The customs are the evil. Whether or not Eli's sons are sleeping with those who serve in the Tabernacle is simply black frosting on an evil cake. We'll discuss the inclusion or exclusion of v. 22 in greater detail when we come to it.

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[Charts, Maps and Short Doctrines Part II](#)

Now would be a good time to examine...

The Purpose of the Meat Offerings

1. Animal sacrifices speak of the death of Christ on our behalf. His death paid for our sins.
2. The offering of an innocent animal without spot or blemish for a blood offering clearly portrays our Lord to come.
3. Meat offerings were designed to evangelize those who observed the offerings.
4. The meat offerings hide from Satan the purpose of the coming of God in the flesh (i.e., to die for our sins).
5. Men are forgiven not because they offer up an animal to God, but because Jesus died for their sins.
6. Since Jesus had not yet come in the flesh, God had to reveal to the people of Israel, and all those drawn to them, that God had made provision for their sins.
7. Therefore, a man could be offering up an animal to God and, at some point in time, come to an epiphany of sorts and believe in Jehovah Elohim, which would be credited to them for salvation.
8. Now, these offerings stand as a memorial forever to the knowledge of God of all things past and all things

The Purpose of the Meat Offerings

to come.

9. Therefore, it is important that these animal sacrifices are not seen as simply payment to the Levites and the priests for their religious contribution to nation Israel, but as sacrifices depicting the death of our Lord.

As has been mentioned, the fact that the meaning of these offerings had been obscured is why God came down so hard on the line of Eli (1Sam. 2:22–36).

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Most translations cross-reference Mal. 2:7–9, which is apropos: “For the lips of a priest should preserve knowledge, and men should seek instruction from his mouth; for he is the messenger of Jehovah of the armies. But as for you, you have turned aside from the way; you have caused many to stumble by the instruction; you have corrupted the covenant of Levi,” says Jehovah of the armies. So I also have made you despised and abased before all the people, just as you are not keeping My ways, but you are showing partiality in the instruction.” Also, Ezek. 22:26: “Her priests have done violence to My Law and they have profaned My holy things; they have made no distinction between the holy and the profane, and they have not taught the difference between the unclean and the clean. Furthermore, they hide their eyes from My Sabbaths, and I am profaned among them.” This is simply one instance of many where the priests of Jehovah become corrupt and turn away from Him. Satan wants to do two things: he wants to obscure the gospel, which he does by infiltrating the priesthood with evil; and he wants to throw stumbling blocks in the way of those who are growing spiritually, which is done also by corrupting the priesthood of Israel. There is some spiritual growth experienced by the priests and Levites in what they do; and there is some spiritual growth enjoyed by those who observe what they do. Therefore, if this is corrupted, a monkey wrench is thrown into the spiritual growth of the Levites and of those who observe what they do. This reaches a peak when the priests and Levites are no longer even believers, as is the case with Eli’s sons. This is like having an unbelieving pastor—he is the blind leading the blind, and they will both fall into the ditch together.

Application: We have heard many times that God has a plan for our lives. This is absolutely true. Satan also has a plan for our lives. His plan lacks foreknowledge and omniscience, but Satan looks to screw our lives over. Satan does not want the unbeliever to find Christ, so he obscures the gospel in whatever way he can. However, if you are reading this, chances are, you are a believer. Why on earth would an unbeliever read all of this? Satan has a plan for your life as well. Satan wants to do whatever it takes to move you away from spiritual growth (I should caveat this by saying, Satan does not attack you personally; it is his demon corps—you personally are not that important to Satan). He will look to cause you problems; he will influence those around you and turn them against you. I have had problems with those that I worked with, even though our contact was minimal.⁵⁸ I need to tell you that these problems can be significant and designed to turn your focus away from God.

Application: Satan wants to change your focus away from God and put it on yourself, on other people, on circumstances or on things. This is illustrated to us when Peter saw Jesus walking on the water and was able to walk on the water himself, as long as he kept his eyes on Jesus. When Peter began to focus upon the fact that he was in the middle of a sea with no visible means of support, his faith began to falter and he began to slip into the sea (Matt. 14:25–31). Knowing God’s Word keeps us focused on God. We have a better understanding of our circumstances and the people around us and our own personal failings in the light of God’s Word.

⁵⁸ I need to point out, I did not have problems with everyone that I worked with—I don’t want you to have the wrong impression that my personality rubbed every co-worker the wrong way. I worked with about 200–250 people, and I had problems with generally 3 of them in any given year. Now, for anyone who has been the victim of prejudice, they can tell you, it does not take an entire neighborhood to be against you to make your life difficult—all it takes is a couple who hate you and actively indicate this to you. Essentially, that is what I faced.

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Hannah's Continued Relationship with Her Son Samuel

One thing which would be very difficult for any mother to understand is Hannah's relationship with her son, Samuel. How on earth could a mother give up her only child (at that time), regardless of her vows? Isn't her care and love for her child more important than some vow that she made in haste and under emotional duress? In a word, *no*. In our time, many of us, in earnest prayer, make promises and vows to God, even in great sincerity, which, once the thing comes to pass for which we prayed, we often back-peddle on those vows or begin to complete them half-heartedly and eventually taper off. We can use whatever excuse or rationalization that we want, but the vows made by Hannah were taken very seriously by both Hannah and her husband Elkanah. These were not vows made in haste or simply as bargaining chips with God. On the other hand, Hannah was still Samuel's mother and she continued to see him as often as they went to sacrifice to God in Shiloh. This was in no way a compromise of her vows; this was the natural response of a loving mother for her son.

And Samuel was ministering faces of Y^ehowah; a youth girded with an ephod [of] linen... 1Samuel 2:18 **And Samuel was ministering in the presence of Y^ehowah, a youth belted with a linen ephod...**

And Samuel stood ministering before Jehovah wearing a linen ephod.

With this verse, we temporarily leave the sons of Eli and go back to Samuel, who is also being raised in the sanctuary of God. First the translations:

Ancient texts:

Masoretic Text And Samuel was ministering faces of Yehowah; a youth girded with an ephod [of] linen...

The Septuagint And Samuel ministered before the Lord, a child girded with a linen ephod.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV The boy Samuel served the LORD and wore a special linen garment...
The Message In the midst of all this, Samuel, a boy dressed in a priestly linen tunic, served GOD.

Mostly literal renderings (with some occasional paraphrasing):

BBE But Samuel did the work of the Lord's house, while he was a child, dressed in a linen ephod.

*God's Word*TM Meanwhile, Samuel continued to serve in front of the LORD. As a boy he was [already] wearing a linen ephod.

JPS (Tanakh) Samuel was engaged in the service of the LORD as an attendant, girded with a linen ephod.

Literal, almost word-for-word, renderings:

MKJV And Samuel served before Jehovah, a child girded *with* a linen ephod.
Young's Updated LT And Samuel is ministering *in* the presence of Jehovah, a youth girded *with* an ephod of linen;...

What is the gist of this verse? In contrast to the previous verse, Samuel ministers before Jehovah, wearing a linen ephod.

1Samuel 2:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^è (or v ^è) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Sh ^è mûw`èl (שמ׳וּאֵל) [pronounced <i>sh^è-moo-ALE</i>]	which means <i>heard of Eli</i> ; it is transliterated <i>Samuel</i>	proper masculine noun	Strong's #8050 BDB #1028
shârath (שׂרַת) [pronounced <i>shaw-RAATH</i>]	<i>to serve, to minister</i>	Piel participle	Strong's #8334 BDB #1058
`èth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pânîym (פְּנֵים) [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 `èth means <i>before, in presence of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^èhowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *And Samuel was ministering in the presence of Y^èhowah...* This verse begins with *and Samuel*; which is followed by the Piel participle of *to serve, to minister*. We find the same verb back in v. 11, also connected to Samuel. We have a repeat of the direct object notation and the feminine plural noun *faces* followed by the proper noun *Y^èhowah*, giving us: *And Samuel was ministering in the presence of Y^èhowah...* This is in contrast to the sons of Eli, whose *sin was great in the presence of Y^èhowah*.

This verse is in direct contrast to the previous verse. In the previous verse, the *sin of the young men was great in the presence of Jehovah*; and here, *the youth Samuel, wearing a linen ephod, was ministering in the presence of Jehovah*. Same words are used in both verses, setting up a contrast. Given this direct contrast would lead us to believe that the *young men* of v. 17 are Eli's sons (as they are Eli's real sons and Samuel is his adopted son).

1Samuel 2:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
n ^a ar (נָעַר) [pronounced <i>NAH-ğahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine singular noun	Strong's #5288 & #5289 BDB #654
châgar (חָגַר) [pronounced <i>khaw-GAHR</i>]	<i>to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]</i>	3 rd person masculine singular, Qal imperfect	Strong's #2296 BDB #291

1 Samuel 2:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêphôwd (אֶפֹּוֹד) [pronounced ay-FOHD]	is transliterated <i>ephod</i>	masculine singular noun	Strong's #646 BDB #65
bad (בַּד) [pronounced <i>bahd</i>]	<i>white linen for priestly garments</i>	masculine singular noun	Strong's #906 BDB #94

There are several different renderings for this homonym; however, the context here is clear.

Translation: ...a youth belted with a linen ephod... Then, for some reason, we note what Samuel wore. We first of all have him referred to by the masculine singular noun naʿar (נַעַר) [pronounced NAH-ǵahr] again, which is used to contrast Samuel with Eli's true sons. We have *young man, servant, slave* and the Qal passive participle of *to belt, to cinch, to gird, to encircle, to bind, to tie, to rope, to fasten around [onself]*.

What Samuel was surrounded by or belted with is the masculine singular noun ʿêphôwd (אֶפֹּוֹד) [pronounced ay-FOHD], which means is transliterated *ephod*. It is difficult to determine what this word actually stands for, as it is transliterated rather than translated. It appears at times like this to stand for a piece of clothing and at others to be a religious artifact of sorts. *Ephod* is further modified by the masculine singular noun *bad* (בַּד) [pronounced *bahd*], which means *white linen for priestly garments* (1Sam. 2:18 22:18 2Sam. 6:14). *Bad* is a homonym which also means *separation, by itself, alone*. This gives us: ...a youth belted with an ephod of linen.

That the priests were to wear an ephod is a part of the Law in Ex. 28:4 (see also 1Sam. 22:18). The NIV Study Bible describe this ephod as *a close-fitting, sleeveless pullover, usually of hip length, and is to be distinguished from the special ephod worn by the high priest*.⁵⁹ The CEV concurs in its footnote, calling it *a sleeveless coat or robe that was worn by priests*.⁶⁰ However, do not allow their dogmatic pronouncements to stand unchallenged: Clark says that it is a garment with sleeves that come down to and even cover the hands. He explains that the word used in the Targum, *cardut*, comes from the Greek word *χειριδωτος*, *a tunic, having χειριδας, i.e., sleeves that came down to, or covered, the hands*.⁶¹ God's Word™ notes: *Ephod is a technical term for a part of the priest's clothes. Its exact usage and shape are unknown*.⁶² Apparently, the Ephod of God worn by the High Priest has some value with regard to predicting the future (see **Doctrine of the Priest's Clothing** in Ex. 29:5; furthermore, we will study the **Ephod** in detail in 1Sam. 23:6). There was also a simple article of clothing known as an ephod which priests wore in general (1Sam. 22:18). Although this is an assumption that the priests wore ephods (as 1Sam. 22:18 occurs several decades later in time than this passage), it is a reasonable assumption, as Samuel is wearing one here. We covered the ephod briefly in Judges 17:5 as well. In any case, in all instances of mention of the legitimate ephod, it is an article of clothing worn by priests specifically and not by Levites. Samuel, though his dedication, was to be a priest to God. What his mother made him was no doubt patterned after the ephod of the priests (I am assuming here that his mother made the ephod for him⁶³), but was simple and less ornate and certainly lacked the supernatural quality of the High Priest's ephod—again, much like what was worn by the priests in 1Sam. 22:18. By the way, David will also wear a linen ephod when he brings the Ark of God into Jerusalem (2Sam. 6:14).

⁵⁹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 375.

⁶⁰ *The Promise* (The Contemporary English Version); Thomas Nelson Publishers; ©1995; p. 289.

⁶¹ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:18.

⁶² *God's Word™*, Word Publishing; Grand Rapids, Michigan; ©1995 by God's Word to the Nations Bible Society, p. 315.

⁶³ This is not necessarily the case; however, given that she makes a robe for him each year, this would be a reasonable assumption, but not one that I would stake my theological reputation on.

...and a robe little made for him his mother and she took to him from days to days in a going up of her with her man to sacrifice a sacrifice of the days.

1Samuel
2:19

...and his mother made for him a little robe which she took up to him when she went up with her husband to slaughter a yearly [animal] sacrifice.

His mother also made for him a little robe each year which she brought up to him when she came up to the religious festival each year with her husband to offer an animal sacrifice.

First, what others have done:

Ancient texts:

Masoretic Text	...and a robe little made for him his mother and she took to him from days to days in a going up of her with her man to sacrifice a sacrifice of the days.
The Septuagint	And his mother made him a little robe, and brought it to him from days to days, in her going up in company with her husband to offer the yearly sacrifice.

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV	...and the clothes his mother made for him. She would bring new clothes every year, when she and her husband came to offer sacrifices at Shiloh.
<i>The Message</i>	Additionally, every year his mother would make him a little robe cut to his size and bring it to him when she and her husband came for the annual sacrifice.
NLT	Each year his mother made a small coat for him and brought it to him when she came with her husband for the sacrifice.

Mostly literal renderings (with some occasional paraphrasing):

BBE	And his mother made him a little robe and took it to him every year when she came with her husband for the year's offering.
JPS (Tanakh)	His mother would also make a little robe for him and bring it up to him every year, when she made the pilgrimage with her husband to offer the annual sacrifice.

Literal, almost word-for-word, renderings:

MKJV	And his mother made him a little coat, and brought it to him from year to year when she came up with her husband to offer the yearly sacrifice.
<i>Young's Updated LT</i>	...and a small upper coat does his mother make to him, and she has brought it up to him from time to time, in her coming up with her husband to sacrifice the sacrifice of the time.

What is the gist of this verse? Samuel's mother makes him a new cloak or coat each year (which would be expected, as Samuel would grow each year). She comes up to see Samuel when she and Elkanah attend the public feasts.

1 Samuel 2:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^ê (or v ^ê) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
m ^ê rîyl (מְעִיל) [pronounced m ^ê ŹEEL]	<i>robe, upper coat or cloak</i>	masculine singular noun	Strong's #4598 BDB #591
qâṭôn (קָטוֹן or קָטוֹן) [pronounced kaw-TOHN]	<i>small, insignificant; a word particularly used for youth, younger</i>	masculine singular adjective	Strong's #6995 & #6996 BDB #882
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 rd person feminine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) (pronounced l ^ê)	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ʿêṃ (אִמּ) [pronounced aim]	<i>mother</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51

Translation: ...and his mother made for him a little robe... We begin with a wâw conjunction followed by the masculine singular noun *robe*. This is further modified by the masculine singular adjective *small, insignificant*; which is followed by Qal imperfect of *to make* followed by *for him*, followed by the feminine singular noun *mother*. This gives us: **And his mother would make for him a little robe...** Hannah had been going to the Tent of Jehovah for all of her life and she knew the dress of the priesthood. She made an ephod for Samuel⁶⁴ and then a robe to match. The NIV Study Bible describes the robe as *a sleeveless garment reaching to the knees, worn over the undergarment and under the ephod (see 15:27; 18:4).*⁶⁵

It is not completely clear how, but an ephod and a robe were an ensemble. It is not clear whether they hooked together, complimented one another, or were of a similar color; but the implication of Ex. 28:31, where the priest's robe is called the *robe of the ephod* that there was some sort of connection between them. It could be that either one, apart from the other, was simply not a complete article of clothing (that is, you wouldn't wear an ephod without the robe or vice versa). That Hannah made this clothing was a testimony to Samuel's station and duty in life.

*Barnes: This pointed mention of the ephod and the robe as worn by the youthful Samuel, seems to point to an extraordinary and irregular priesthood to which he was called by God in an age when the provisions of the Levitical law were not yet in full operation, and in which there was no impropriety in the years of his contemporaries, seeing that non-conformity to the whole Law was the rule rather than the exception throughout the days of the Judges.*⁶⁶ Keil and Delitzsch say that this coat or ephod that Samuel wore was made out of a simpler material than that used for the High Priest's ephod, without the symbolic ornaments which were attached to the lower hem of the ephod, which distinguished the priestly ephod.⁶⁷

⁶⁴ Again, this is an assumption; Levitical women may have woven this for Samuel as well.

⁶⁵ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 375.

⁶⁶ *Barnes' Notes; 1 Samuel to Esther*; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 10.

⁶⁷ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 386.

This makes sense, as the ephod here is simply described as a linen ephod, whereas, the Ephod of God worn by the High Priest is described in much greater detail.

A robe was not something that a woman could put together in a couple of days. This was not shopping at WalMart for a few things on a Saturday morning. I recall that my mother and grandmother made various personal clothing items for us and, even given the modern conveniences of sewing machines and bulk material, these were still projects which consumed a great deal of time. When they would knit a sweater or something similar, even with pre-manufactured yarn, this was a project of many, many hours. The motivation in this passage is obvious, as was the motivation in the case of my mother and grandmother. It was a mother's unswerving love for her child whom she thought about daily. The fact that she brought Samuel to the Tent of God and left him to be raised as a man of God did not mean that he was out of her heart. She thought about him daily and, amid her many responsibilities, made him a robe each year to match the growth that he had enjoyed as a youth for that year.

1Samuel 2:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâlâh (הָלַחַ) [pronounced <i>ġaw-LAWH</i>]	<i>to cause to go up, to lead up, to take up, to bring up</i>	3 rd person feminine singular, Hiphil perfect	Strong's #5927 BDB #748
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine 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
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	Strong's #3117 BDB #398
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 hê ending	Strong's #3117 BDB #398

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

Translation: ...which she took up to him... We continue with the wâw conjunction and the 3rd person feminine singular, Hiphil perfect of *to go up, to ascend, to rise*. In the Hiphil, it means *to cause to go up, to lead up, to take up, to bring up*. Then we have *to him* followed by *from days days* (the second *days* has a hê ending, which means *from year to year, each year* or *yearly* (its use in Ex. 13:10 Judges 11:40 suggests that). ...and she brought up to him each year... Recall, that our discussion of this back in v. 3 of 1Sam. 1 concluded that this was pretty much a yearly amalgamated feast held by a slowly recovering Israel (i.e., recovering from apostasy). Let me give you a contemporary example: the meeting of the Church was not to be simply a weekly affair. You need God's Word on a daily basis. However, for most people, they are considered to be very religious if they attend Church weekly. During the time of the judges, we would expect for the Law to be modified, just as God's directives for the Church have been modified by man throughout the years.

Gill suggests⁶⁸ that the cloak here was only worn during festive times, and that Hannah took it home with her at the end of the feast, but this seems to be a weird point of view to me. Given the amount of time she would spend on constructing a cloak, it hardly seems worth it to give this to Samuel to wear for a week, and then to take it back at the end of that week.

1Samuel 2:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [pronounced b ^{eh}]	<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
ʿâlâh (הָלַךְ) [pronounced ġaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #5927 BDB #748
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
ʿêth (תָּךְ) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
ʿîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #376 BDB #35
lâmed (לְ) [pronounced l ^{eh}]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]</i>	Qal infinitive construct	Strong's #2076 BDB #256
ʿêth (תָּךְ) [pronounced ayth]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
zebach (זָבַח) [pronounced ZEH ^b -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughtering, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
yâmîym (יָמַיִם) [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 definite article	Strong's #3117 BDB #398

Translation: ...when she went up with her husband to slaughter a yearly [animal] sacrifice. Then we have the bêyth preposition followed by the Qal infinitive construct of ʿ *to go up, to ascend, to rise*. When found in the Qal infinitive construct with the bêyth preposition, it refers to *when* an event took place, giving us: *when she came up* or *in her coming up*. Then we have *with her man* followed by the lâmed preposition and the Qal infinitive construct of *to*

⁶⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:19.

slaughter [usually an animal for sacrifice]. What we have here is a mini-lesson on the use of the use of the various forms of the verbs in the Hebrew. We have one verb (ʿâlâh) used twice, one in the Hiphil to me *to bring up* (although its Qal meaning is *to go up*). We then find it used in the Qal infinitive construct with a bêyth preposition, giving us a temporal use of the verb—that is, we are told *when* a particular event happened). We now have the Qal infinitive used again; however, this time, it is used with the lâmed preposition, and its meaning is much like our own infinitive (*to slaughter*). This is followed by the noun cognate (in the construct state), referring to the *animal which is slaughtered* which is followed by the phrase *the days*. This gives us: *...in her coming up with her man [or, husband] to sacrifice a yearly sacrifice.*

Ramah is about 10 miles from Shiloh; there is no reason to think that Hannah only came up once a year to see her son. Actually, we do not know one way or the other. In any case, it is clear that the option to maintain contact is there.

Now, please allow me a bit of a tangent here: one characteristic of a cult is that they will separate a person from their parents and their friends. They become the person's new family and they quote a few verses here and there to justify this. They would have a point, if the context of those verses is ignored and if other pertinent passages are ignored. However, here, it almost appears as though Samuel is joining a cult. That is, he is being taken out of his own home at a very early age and he moves into the Tabernacle of God. However, note that he does not lose contact with his parents. They don't move into the Tabernacle themselves, but they think of him and they have normal communication with him. He is never completely brainwashed and he is never completely removed from them. Furthermore, this was the choice of his parents, rather than a rebellious kid looking for something like a family. Later on, Samuel will return to the home of his parents, Ramah, and he will live there during the latter portion of his ministry.

Note one of the other very specific differences between Samuel being inculcated with God's Word at an early age and the inculcation which occurs to a cult member. Samuel has not been taken from one faith and placed in another. His parents are very Godly Jews and Samuel does not go to a place where the beliefs of his parents are repudiated. In fact, their beliefs are enforced. My point is that there are more parallels to Samuel's living in the Tabernacle of God to his joining a cult than almost any other scenario found in Scripture; and yet, the differences are profound and significant.

Since I have mentioned cults, let me offer you some defining factors of a cult:

The Defining Factors of a Cult

1. There is a leader, a pastor, a prophet who is integral to the faith. Remove him, and especially, remove his writings and doctrine, and there is no longer any cult.
2. Rarely are there two leaders in a cult; there may be two strong personalities (e.g., a husband and wife), but there is generally one man who runs the show, who has developed the doctrine contrary to the faith that was delivered to us.
3. The doctrine presented is often new, startling, and repudiates the previous 1900 years of orthodoxy (they like to think that it repudiates the previous 1800 years of *Christian* teaching). They, of course, see themselves as providing the true path, and other sects, denominations and cults are seen as inaccurate if not blasphemous.
4. Invariably, works are tied to earning salvation. There are no free rides. The cult will have its members *doing something* in order to remain in the cult and to remain saved. Leading sort of a normal life outside of the church is generally not an option. This is not to denigrate works or to indicate that we should consider Church and our Christian lives as something peripheral. Jesus Christ is the center of our souls; however, after salvation, most of us remain teachers, coaches, bankers, cashiers, wait-persons, students, military, etc. We are not all called to forsake our previous lives in their entirety and become missionaries or pastor-teachers. We are not called to withdraw from the world and our associations in the world.
5. A cult will separate a person from his parents, previous religious beliefs, friends and even from their previous place of employment. Although being called into His glorious light means that we are in the world but not of the world; note that we are still *in* the world. Unbelievers cannot be testified to if they never see

The Defining Factors of a Cult

us on a day-to-day basis. Our family members who are unbelievers cannot be brought to the faith if we cut all ties to them. Furthermore, the more that you behave like a whack-job, the less likely anyone is going to be drawn to the faith (except for others who are particularly confused and/or disenfranchised).

6. A cult will repudiate all other faiths and all other denominations. They will not acknowledge that a person can function in another faith or denomination and still be saved.
7. If someone leaves the cult, their eternal future is in jeopardy. They are not considered saved or redeemed if they leave the cult and join any other faith. A counter-example is a person who is a Lutheran and chooses to become a Baptist instead. His family and friends may not be thrilled about the switch, but few if any of them doubt that person's salvation; and the pastor does not rail against his unfaithfulness during his next few sermons.
8. Cult members tend to be very argumentative. This alone, of course, should not be considered the sole definition of a cult, as, of course, there are some people who are simply argumentative. Furthermore, religion is a subject which spawns a great many spirited discussions (okay, arguments). This factor combined with others indicates that a person is in a cult.
9. If the person inducted into a cult had a set of unbeliever friends, not only is he or she separated from these friends but all of these friends will recognize that he or she is in a cult. Now, certainly unbelievers are going to be antagonistic toward the faith—that is their very nature. Some will attempt to explain or rationalize your involvement with a church or a particular faith. However, some of these unbelievers will be saved through you and they will not be completely turned off by your conversion. However, if you took a survey of all your previous unbelieving friends and family and asked them whether or not you are in a cult, if you are in a cult, and they know anything about it, **all** of them will tell you that you're in a cult.
 - a. I need to append to this point that I said, *if a person had a set of unbelieving friends*; it is not unusual for a person who has no close friends to be drawn to a cult and the *friendships* that it offers. Similarly, persons drawn to a cult are often already disenfranchised with their own family. A cult preys upon this.
 - b. I recently saw a program about child molesters and how they pick up certain signals from a child indicating that child is safe to attack; it would be reasonable that wily cult members can also recognize certain signals from a vulnerable person who would be susceptible to cultic induction.
10. Cults can take two antithetical approaches:
 - a. Some are very much tied to contemporary morality and beliefs. Or they are closely tied to revolutionary beliefs. What they offer a newbie is often very similar to some of the things that newbie already believes. For instance, in the Jesus freaks of the 60's and 70's, Jesus is portrayed as the first true long-haired revolutionary. He wore sandals and wandered almost aimlessly from city to city. He was very anti-authoritarian.
 - b. Cults can also present very goofy, very different ideas that further disassociate a person from the world that they are in. They might wear goofy clothes and hand out flowers; they might be encouraged to move to a commune with the other members; they become involved in activity that defines them as being very separate from what they have known in the past.
 - c. Contrast this to Christianity. When someone is saved and begins to learn the doctrine, they are going to find a bunch of things that they already agree with; and there will be a bunch of things that they do not like and go contrary to how they were brought up. A church with reasonably correct doctrine does not attempt to pander to the mores of modern society, nor do they attempt to make a person do really weird crap that causes concern to previous friends, family and co-workers. Some friends and family will be put off; some will think very little one way or the other; and some will even be open to the changes and what this particular faith might have to offer.

Although I did not use the following as reference material, one of the best books on this topic is the standard Walter Martin's *The Kingdom of the Cults*; Bethany House Publishers, ©1997, particularly pp. 35–78 (chapters 3–4). Martin examines cultic-behavior much more deeply than I have, and then examines particular cults.

Chapter Outline Part I

Charts, Maps and Short Doctrines Part I

Chapter Outline Part II

Charts, Maps and Short Doctrines Part II

And blessed Eli Elkanah and his woman and he said, "Let repay [or, set] Y^ehowah for you seed from the woman the this for the petition which she had petitioned to Y^ehowah." And they went to his place.

1Samuel
2:20

And Eli would bless Elkanah and his wife; and he said [to them] "Let Y^ehowah recompense [or, set for] you [with] children [lit., seed] from this woman for the gift that she made to [or, because of the petition which he asked of] Y^ehowah." Then they went to his place.

Then Eli would also bless both Elkanah and his wife, saying to them, "Let Jehovah repay you with children from this woman because of what she had given to Y^ehowah." Then they returned home.

First the other translations:

Ancient texts:

Masoretic Text	And blessed Eli Elkanah and his woman and he said, "Let repay [or, set] Y ^e howah for you seed from the woman the this for the petition which she had petitioned to Y ^e howah." And they went to his place.
The Septuagint	And Heli blessed Helcana and his wife, saying, "The Lord will recompense to you seed from this woman in turn for the loan which you have lent to the Lord." And the man returned to his place.

Significant differences: The first difference noted above is a matter of the translation of one particular verb. The second difference is real but inconsequential.

Thought-for-thought translations; paraphrases:

CEV	Eli would always bless Elkanah and his wife and say, "Samuel was born in answer to your prayers. Now you have given him to the LORD. I pray that the LORD will bless you with more children to take his place." After Eli had blessed them, Elkanah and Hannah would return home.
<i>The Message</i>	Eli would bless Elkanah and his wife, saying, "GOD give you children to replace this child you have dedicated to GOD." Then they would go home.
NAB	And Eli would bless Elkanah and his wife, as they were leaving for home. He would say, "May the LORD repay you with children from this woman for the gift she has made to the LORD!"
NLT	Before they returned home, Eli would bless Elkanah and his wife and say, "May the LORD give you other children to take the place of this one she gave to the LORD."

Mostly literal renderings (with some occasional paraphrasing):

<i>God's Word</i> TM	Eli would bless Elkanah (and his wife) and say, "May the LORD give you children from this woman in place of the one which she has given to the LORD." Then they would go home.
JPS (Tanakh)	Eli would bless Elkanah and his wife, and say, "May the LORD grant you offspring by this woman in place of the loan she made to the LORD." Then they would return home.

Literal, almost word-for-word, renderings:

NASB	Then Eli would bless Elkanah and his wife and say, “May the LORD give you children [lit., <i>seed</i>] from this woman in place of the one she dedicated [lit., <i>the one asked for which was lent</i>] to the LORD.” And they went to their own home.
NRSV	Then Eli would bless Elkanah and his wife, and say, “May the LORD repay you with children by this woman for the gift that she made to the LORD”; and then they would return to their home.
Young's Updated LT	And Eli blessed Elkanah, and his wife, and said, “Jehovah does appoint for you seed of this woman, for the petition which she asked for Jehovah;” and they have gone to their place.

What is the gist of this verse? Eli blesses Hannah and Elkanah, and tells them that Jehovah would bless them with additional children. At the culmination of the festival, they return home.

1 Samuel 2:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bârak ^e (בָּרַךְ) [pronounced <i>baw-RAHK^e</i>]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel perfect	Strong's #1288 BDB #138
ʿĒlîy (עֲלִי) [pronounced <i>gay-LEE</i>]	transliterated <i>Eli</i>	masculine proper noun	Strong's #5941 BDB #750
ʿêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿEl ^e qânâh (אֱלֹקָנָה) [pronounced <i>e^l-kâw-NAW</i>]	<i>God has created or God has taken possession of; it is transliterated <i>Elkanah</i></i>	Masculine singular proper noun	Strong's #511 BDB #46
w ^e (or v ^e) (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	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʿîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAWH</i>]	<i>woman, wife</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #802 BDB #61

Translation: *And Eli would bless Elkanah and his wife;...* We begin with the wâw conjunction and the 3rd person masculine singular, Piel perfect of *to kneel down, to bend there knees*, and therefore *to bless, to make happy, to prosper*. The subject of the verb is *Eli* and the object is *Elkanah* (we know this because of the untranslated word which indicates the accusative is to follow). Then we have *and his woman* (which is also preceded by the

untranslated indicator of a direct object). Then we have *and he said*, giving us: [And Eli had blessed Elkanah and his wife,...](#)

Eli recognized that Samuel was a great blessing to him. He knew that his own sons were worthless pieces of crap and that Samuel would continue the functions of the priesthood as he should. Therefore, he blessed Elkanah and his wife for their gift to God. Now, what we have up until this point is what happened year by year in the youth of Samuel. Knowing Hannah and Elkanah's spiritual dedication, we would reasonably assume that they did this all of their lives and that each year, Eli would bless them (although we will have a very specific blessing occur in the remainder of this verse). Furthermore, since Samuel will eventually make his home in Ramah, we can assume he did this to be near his birth parents. This verse and the next, by the way, will be the last mention of Elkanah and Hannah in Scripture.

1Samuel 2:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^ə (or v ^ə) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
ʾamar (אָמַר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
sîym (שׂוּם) [pronounced <i>seem</i>]; also spelled sūwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set, to make</i>	3 rd person masculine singular, Qal imperfect, apocopated form	Strong's #7760 BDB #962
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l^ə</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
zera ^ʿ (זֵרַע) [pronounced <i>ZĒH-rahg^ʿ</i>]	<i>a seed, a sowing, an offspring</i>	masculine singular noun	Strong's #2233 BDB #282
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
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAWH</i>]	<i>woman, wife</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	demonstrative adjective with the definite article	Strong's #2063, 2088, 2090 BDB #260

1Samuel 2:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands] [when found in accusative position]; on the basis of</i>	preposition	Strong's #8478 BDB #1065
sh ^e êlâh (שְׁאֵלָה) [pronounced shay-LAW]	<i>a petition, a request, a thing asked for</i>	feminine singular noun with the definite article	Strong's #7596 BDB #982
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
shâ'al (שָׁאַל) [pronounced shaw-AHL]	<i>to ask [petition, request, inquire]; to demand; to question, to interrogate; to ask [for a loan]; to consult; to salute</i>	3 rd person masculine singular, Qal perfect	Strong's #7592 BDB #981
lâmed (ל) [pronounced l ^o]	<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^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and he said [to them] “Let Y^ehowah recompense [or, set for] you [with] children [lit., seed] from this woman for the gift that she made to [or, because of the petition which he asked of] Y^ehowah.” Then we have the content of what Eli says to Elkanah and his wife on a particular occasion. Recall that, what we find in vv. 19–20a describes what happened each year during the youth of Samuel. However, now we come to a particular year. It is possible this was the year following the feast when Samuel was left there; and it is possible that this takes place after 1Sam. 3, when God calls Samuel. We tend to think chronologically (like Luke, a Greek, does); and the Hebrews tend to be much more topic oriented. Therefore, vv. 20b–21 could actually occur in time after 1Sam. 3:18. I am not saying that this is the order; I am just suggesting that we really do not know exactly when Eli said this to Elkanah. If I was to make a guess, I would think that Eli would have said this to Hannah and Elkanah the year following the year that they brought Samuel. This is because, had Eli blessed them the year Samuel was brought, we would find this mentioned right after v. 11 (as it fits there topically and in time). Recall that Eli seemed to grant Hannah her desire without actually knowing what it was. I suspect that when Elkanah and Hannah brought Samuel to him originally (1Sam. 1:24–2:11), Eli was taken aback and was not altogether certain how to react. However, a year or two later would have given him time to put everything together (that is, to see that Samuel was God's provision, as his own sons were worthless human beings). This view would allow this verse to be topical and chronological.

We begin with the 3rd person masculine singular, Qal perfect apocopated form of *to put, to place, to set, to make*. The verb in the Greek means *to repay, to recompense*; the same is true for the Dead Sea Scroll manuscripts (you will note this change in the newer translations above). The subject of the verb, Y^ehowah, comes next followed by *to you* (which is in the masculine singular, meaning that Eli spoke directly to Elkanah). This is followed by the masculine singular noun *a seed, a sowing, an offspring*. Then we have *from the woman [wife] the this*, which makes it clear that Eli and Hannah are not going to have children via some maid servant, but that they together will have children.

We continue with the preposition *underneath, below, under, beneath, instead of*. It can also mean *because, because that*. We then have the definite article and the feminine singular noun *a petition, a request, a thing asked for*. We found this in the previous chapter—it was a reference to what Hannah asked for; i.e., *Samuel*. We then have the relative pronoun and the 3rd person *masculine* singular, Qal perfect of *to ask, to petition, to request, to inquire, to question, to interrogate*. When this is followed by a lamed, the lamed acts as an identifier of the accusative and together they should be rendered *inquire of*. The lamed can also indicate about what the inquiry is being made. The use of the noun and its verbal cognate draws attention to the thing asked for and from Whom it was asked—they were used together in the previous chapter and they are used together here. We then have the lamed preposition, which merely indicates from Whom this was asked; and then we have the proper noun *Y^ehowah*. This gives us: “*May Y^ehowah set for you seed from this woman because the petition which he petitioned Y^ehowah.*” Note that the verb *to petition* is a masculine singular, not a feminine singular. This means that the priest, Eli, is not referring to Hannah’s request but to Elkanah’s. *But, you may protest, there is no indication that he petitioned God about anything*. Good point. However, a marriage between a man and a woman function as one unit. Bobby Thieme has used the designation *corporate witness*. I realize that few people understand this today, but I personally cannot think of my mother without thinking of my father, even though my father passed away about 25 years prior to my writing this. Although I was a moderately precocious child and very manipulative, one thing which I never attempted was to set one parent at odds with the other—I had no idea that there was the potential of working one parent against the other, or that I could work whichever parent was easiest. That never occurred to me, as I had no clue as to which of my parents was the *easiest to work*. This is because they functioned as one—they functioned as a unit, as a corporate witness. Hannah made the initial petition, but Elkanah backed her request and dedication of Samuel (1Sam. 1:23). The request was made from Hannah, but it came from Hannah and Elkanah, as a familial unit. Given the power to override which the man had (as discussed in the previous chapter), this made the man equally responsible for whatever the woman pledged to God.

One more additional grammatical point—this is not *the petition which was petitioned from Y^ehowah*. There are two reasons for this: (1) *petition* is a feminine singular noun, and the verb is a masculine singular. (2) Secondly, the verb is the Qal stem rather than the Niphal (passive) stem. Therefore, regardless of how your translation reads, this is all addressed directly to Elkanah and not to Hannah—at least, in the Massoretic text.

Now, on the other hand, the Greek text and the Dead Sea Scrolls (which predate the Massoretic text), read differently. No one is *setting* anything anywhere; God *repays* Hannah and Elkanah. Furthermore, there is no *petitions* or *petitioning*; God repays Hannah and Elkanah for the *gift* that she made to Jehovah. This is why the NRSV is so different: “*May the LORD repay you with children by this woman for the gift that she made to the LORD*” is their take on this verse, based upon the Dead Sea Scrolls and the Septuagint. Such a translation requires very little explanation or justification. Hannah made a gift of her son (based upon a vow) to God; and Eli asks that God repay her with additional children.

1Samuel 2:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
hâlak ^e (הִלַּךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person plural, Qal perfect	Strong’s #1980 (and #3212) BDB #229
lamed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510

1Samuel 2:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâqôwm (מִקְוֵם) [pronounced <i>maw-KOHM</i>]	<i>place, situated</i> ; for a soldier, it may mean where he is <i>stationed</i> ; for people in general, it would be their <i>place of abode</i> (which could be their house or their town)	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #4725 BDB #879

Translation: [Then they went to his place](#). In general, it would be their *place of abode* (which could be their house or their town). [And they went to his place \[of abode\]](#). In the Syriac, this reads *their place*. However, in the ancient world, the home of a family was designated as that home which belonged to the husband. In fact, there is no indication that a woman had any sort of ownership in the house as we have today. So, regardless of how your Bible reads, they do not return to *their place* but to *his place* (there was an exception made when a man had only daughters to pass his inheritance to—Num. 36).

The Treasury of Scriptural Knowledge says that vv. 11, 21–22 and 26 should all be together.⁶⁹ However, these sets of verses have entirely different time frames and the subject matter is actually different. V. 11 is a conclusion to Elkanah and Hannah bringing Samuel to Eli. Vv. 21–22 is a conclusion to what has gone on—that is, Elkanah and Hannah now come back and visit their son when they come to worship at Shiloh; and the final verse simply tells us that Samuel begins growing spiritually, which would not have been in the very early years (where as v. 21 might be years 1–5, v. 26 might be years 12–30). 3 different time periods and 3 different topics. God the Holy Spirit recognized this and separated these verses, as did the human writer of Scripture. For whatever reason, Clarke⁷⁰ and the Treasury of Scriptural Knowledge don't seem to grasp that.

<p>For visited Y^ehowah Hannah and so she conceived and so she bore a trio of sons and a pair of daughters. And so grew the youth Samuel with Y^ehowah.</p>	<p>1Samuel 2:21</p>	<p>Then Y^ehowah visited Hannah and she [therefore] conceived and then bore three sons and two daughters. Meanwhile, the youth Samuel grew up with Y^ehowah.</p>
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Then Jehovah fulfilled His promise to Hannah so that she conceived and then bore three sons and two daughters. Meanwhile, the youth Samuel grew up in the presence of Jehovah.

Here is how others have translated this verse:

Ancient texts:

<p>Masoretic Text</p>	<p>For visited Yehowah Hannah and so she conceived and so she bore a trio of sons and a pair of daughters. And so grew the youth Samuel with Y^ehowah.</p>
<p>The Septuagint</p>	<p>And the Lord visited Anna and she bore yet three sons and two daughters. And the child Samuel grew before the Lord.</p>

Significant differences: None.

Thought-for-thought translations; paraphrases:

⁶⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Sam. 2:20.

⁷⁰ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:20.

CEV The LORD was kind to Hannah, and she had three more sons and two daughters. But Samuel grew up at the LORD's house in Shiloh.

The Message GOD was most especially kind to Hannah. She had three more sons and two daughters! The boy Samuel stayed at the sanctuary and grew up with GOD..

Mostly literal renderings (with some occasional paraphrasing):

BBE And the Lord had mercy on Hannah and she gave birth to three sons and two daughters. And the young Samuel became older before the Lord.

JPS (Tanakh) For the LORD took note of Hannah; she conceived and bore three sons and two daughters. Young Samuel meanwhile grew up in the service of the LORD.

Literal, almost word-for-word, renderings:

HCSB The LORD paid attention to Hannah's need, and she conceived and gave birth to three sons and two daughters. Meanwhile, the boy Samuel grew up in the presence of the LORD.

NASB And the LORD visited Hannah; and she conceived and gave birth to three sons and two daughters. And the boy Samuel grew before the LORD.

NRSV And the LORD took note of Hannah; she conceived and bore three sons and two daughters. To the boy Samuel grew up in the presence of the LORD.

Young's Updated LT When Jehovah had looked after Hannah, then she conceived and bore three sons and two daughters; and the youth Samuel grew up with Jehovah.

What is the gist of this verse? God blessed Hannah with 3 more sons and 2 daughters.

1Samuel 2:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
<p>This conjunction kîy has several meanings, depending upon the context. Gesenius calls this one of the oldest words found in the Hebrew, which means that it will have a variety of meanings. Some of the uses of kîy are as follows: ❶ kîy is used for consecution and effect and rendered <i>to that, that</i>; and sometimes it has an intensifying force and is rendered <i>so that, so even, even</i>. Secondly, ❷ this connective can be used of time and be rendered <i>at that time, which, what time, when</i>. ❸ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (<i>then, so</i>). ❹ It can be used as a relative causal particle: <i>because, since, while, on account that</i>. Keil and Delitzsch disagree, saying to the particle כִּי does not mean <i>if, as</i> or <i>when</i>, nor is it to be regarded as a copyist's error.</p>			
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit, to charge to the care of, to fall upon, to attack, to number, to take a census</i>	3 rd person masculine singular, Qal perfect	Strong's #6485 BDB #823
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

1 Samuel 2:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated	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

Translation: *Then Y^ehowah visited Hannah...* We begin this verse not with a wâw conjunction⁷¹ or wâw consecutive, but with the conjunction kîy (כִּי) [pronounced *kee*], which usually means *when, that, for, because*. It is only necessary to supply the thought contained in the words, “*Eli blessed Elkanah*,” viz., that Eli’s blessing was not an empty fruitless wish; and to understand the passage in some such way as this: Eli’s word was fulfilled, or still more simply, *they went to their home blessed; for Jehovah visited Hannah*, blessed her with “*three sons and two daughters; but the boy Samuel grew up with the Lord*,” i.e., near to him (at the sanctuary), and under His protection and blessing.⁷² All that being said, the Dead Sea Scrolls and the Greek LXX begin with a simple *and* conjunction.

The verb is the 3rd person masculine singular, Qal perfect of pâqad (פָּקַד) [pronounced *paw-KAHD*], which means, in the Qal, *to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit, to charge to the care of, to fall upon, to attack*. Pâqad is what I call the personal contact verb and the context determines whether this should be taken in a positive or a negative sense. The subject of the verb is *Y^ehowah* and the direct object is *Hannah*. *Because Y^ehowah visited Hannah...*

1 Samuel 2:21b

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 rd person feminine singular, Qal imperfect	Strong's #2029 BDB #247
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 rd person feminine singular, Qal imperfect	Strong's #3205 BDB #408
sh ^e lôshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
bên (בְּנֵי) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural construct	Strong's #1121 BDB #119

⁷¹ In the Syriac and the Septuagint, this does begin with their equivalent of a wâw conjunction.

⁷² Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 386.

1Samuel 2:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e tayîm (שְׁתַּיִם) [pronounced <i>sh^eTAH-yim</i>]	<i>two, two of, a pair of, a duo of</i>	feminine numeral construct	Strong's #8147 BDB #1040
bath (בָּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine plural noun	Strong's #1323 BDB #123

Josephus has Hannah as having 3 daughters and an unspecified number of sons. *Antiquities* I. 5. c. 10. sect. 3 (I got this from Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:21).

Translation: ...and she [therefore] conceived and then bore three sons and two daughters. The wâw consecutive follows with the feminine singular, Qal imperfect of *to conceive, to become pregnant, to be with child*. Then we have another wâw consecutive and the feminine singular, Qal imperfect of *to bear*. The numerals used here in the Hebrew are done as constructs. The first is the feminine singular noun *three, a trio, a triad*. This is followed by the word for *sons*. Then we have the feminine plural construct of *two of, a pair of, a duo of*. Why the feminine singular was used with *sons* (a masculine plural), I don't know; however, the next few words read, literally, *a trio of sons and a pair of daughters*. This gives us: ...so she conceived and then bore a trio of sons and a pair of daughters.

1Samuel 2:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
gâdal (גָּדַל) [pronounced <i>gaw-DAHL</i>]	<i>to be [become] great; to grow; to be greatly valued [celebrated, praised]; to twist together, to bind together</i>	3 rd person masculine singular, Qal imperfect	Strong's #1431 BDB #152.
n ^a ar (נָעַר) [pronounced <i>NAH-gahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
Sh ^e mûw'êl (שְׁמוּאֵל) [pronounced <i>sh^e-moo-ALE</i>]	which means <i>heard of El</i> ; it is transliterated <i>Samuel</i>	proper masculine noun	Strong's #8050 BDB #1028
'îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Meanwhile, the youth Samuel grew up with Y^ehowah. Our next line is the *meanwhile, back at the ranch*: we begin with a wâw consecutive followed by the 3rd person masculine singular, Qal imperfect of *to grow*

strong, to become great, to grow up, to become mighty. The subject of the verb follows, which is *the youth* (na ʿar), which we found back in vv. 11, 13, 17 and 18 and means *boy, youth, young man, personal attendant*. Then we have the proper noun *Samuel* and the preposition *with, at, by, near*. This verse is completed with the proper noun *Y^ehowah* (obviously used many, many times throughout these first couple chapters). Interestingly enough, we have no appearances of Jehovah-God, but many references to Him. Our final phrase reads: **And so the youth Samuel grew up with Y^ehowah**. Growing up with Jehovah simply meant that Samuel was raised at the Tent of God, having the resultant spiritual growth that one should experience when continually around the sacrifices of God.

McGee: *God was good to Hannah. She had five other children, but she never forgot Samuel during all those years. Every year she made him a little coat. And in spite of the bad environment of the Tabernacle [i.e., the influence of Eli's two sons], Samuel grew before the Lord.*⁷³

Keil and Delitzsch confirm my analysis, writing: *The particle ʾִנּוֹ “for” (Jehovah visited), does not mean if, as, or when, nor is it to be regarded as a copyist's error. It is only necessary to supply the thought contained in the words, “Eli blessed Elkanah,” viz., that Eli's blessing was not an empty fruitless wish; and to understand the passage in some such way as this: Eli's word was fulfilled, or still more simply, they went to their home blessed; for Jehovah visited Hannah, blessed her with “three sons and two daughters; but the boy Samuel grew up with the Lord,” i.e., near to Him (at the sanctuary), and under His protection and blessing.*

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Eli Confronts His Sons over Their Sins

And Eli [was] very old and he had heard all which were doing his sons to all of Israel and how they were laying with the women the ones assembling [to serve] [at the] entrance of [the] Tent of Assembly.

1 Samuel
2:22

Now Eli was very old and he had heard all that his sons were doing to all of Israel [and how they were laying with the women, the ones serving at the entrance to the Tent of Meeting].

Now, when Eli had become very old, he had known about all the wrong that his sons had done, which included having sexual relations with the women who had assembled to serve at the Tent of Meeting.

This verse has the first offense that we would have expected to hear concerning Eli's sons. However, their most serious offense was the confusion of the gospel as revealed in the Levitical sacrifices, which was covered in vv. 12–17. The other translations:

Ancient texts:

Latin Vulgate

Now Heli was very old, and he heard all that his sons did to all Israel: and how they lay with the women that waited at the door of the tabernacle.

Masoretic Text

And Eli [was] very old and he had heard all which were doing his sons to all of Israel and how they were laying with the women the ones assembling [to serve] [at the] entrance of [the] Tent of Assembly.

Peshitta

Now Eli was very old and he heard all that his sons were doing to all Israel; and how they reviled the women who prayed in the tabernacle of the congregation.

The Septuagint

And Heli [was] very old and he heard what his sons did to the children of Israel.

⁷³ J. Vernon McGee; *I & I1 Samuel*; Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; p. 21.

Significant differences: The LXX leaves out the second sentence, which describes the activity of Eli's sons. It is conceivable that a copyist could be so offended by this as to leave it out. It is also conceivable that the manuscript used to copy from could be damaged here (we know nothing about the manuscripts used by the translators of the Septuagint, apart from the fact that they had to be from about 400–250 B.C.). It is even possible that this was inserted by someone who felt that the sons of Eli should be guilty of more than taking meat from offerers (which could be a traditional view?). As you see, the English translations are pretty well split 50-50 on this issue.

Thought-for-thought translations; paraphrases:

CEV
The Message Eli was now very old, and he heard what his sons were doing to the people of Israel. By this time Eli was very old. He kept getting reports on how his sons were ripping off the people and sleeping with the women who helped out at the sanctuary.

NAB When Eli was very old, he heard repeatedly how his sons were treating all Israel [and that they were having relations with the women serving at the entry of the meeting tent.]

NJB
NLT Although very old, Eli heard about everything that his sons were doing to all Israel,...
Now Eli was very old, but he was aware of what his sons were doing to the people of Israel. He knew, for instance, that his sons were seducing the young women who assisted at the entrance of the Tabernacle.

Mostly literal renderings (with some occasional paraphrasing):

BBE Now Eli was very old; and he had news from time to time of what his sons were doing to all Israel.

God's Word™ Now, Eli was very old, and he had heard everything that his sons were doing to all Israel and that they were sleeping with the women who served at the gate of the tent of meeting.

JPS (Tanakh) Now Eli was very old. When he heard all that his sons were doing to all Israel, and how they lay with the women who performed tasks at the entrance of the Tent of Meeting,...

Literal, almost word-for-word, renderings:

HNV Now `Eli was very old; and he heard all that his sons did to all Yisra'el, and how that they lay with the women who served at the door of the tent of meeting.

HCSB Now Eli was very old. He heard about everything his sons were doing to all Israel and how they were sleeping with the women who served at the entrance to the tent of meeting.

NASB Now Eli was very old, and he heard all that his sons were doing to all Israel, and how they lay with the women who served at the doorway of the tent of meeting.

Young's Updated LT And Eli *is* very old, and had heard all that his sons do to all Israel, and how that they lie with the women who are assembling *at* the opening of the tent of meeting,...

What is the gist of this verse? Eli, as he gets old, begins to hear all that his sons have been doing in Israel, including the fact that they had illicit relations with the women who served at the Tabernacle (this is found in the MT but not in the LXX).

1 Samuel 2:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
zâkên (זָקֵן) [pronounced <i>zaw-KANE</i>]	<i>old, elderly, aged</i>	masculine singular adjective	Strong's #2205 BDB #278
m ^e ôd (מְאֹד) [pronounced <i>m^e-ODE</i>]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547

Translation: *Now Eli was very old...* V. 22 begins with a wâw conjunction, the proper noun Eli and the masculine singular adjective *old, elderly*. This is further accented by the adverb *exceedingly, extremely, greatly, very*. Often in a construction like this, we must add to the sentence the verb *to be*. *And Eli [was] very old*. Twice we are told that Eli was an old man. Here and in 1Sam. 4:18 (at which time he is 98 years old). Here, it is a contrast to Samuel, who is a young boy beginning to grow (v. 21c). Also, the idea conveyed here is that Eli no longer fulfills his spiritual duties, but is allowing his sons to do his work. Furthermore, Eli appears to be rather indulgent—that is, he allows his sons to do that which wasn't right in the eyes of God (and the rest of this verse tells us that he is aware of what they are doing). Samuel appears to still be a boy at this time (see 1Sam. 2:18–19), although that is assuming a chronological record which is certainly not the case for all of the book of Samuel. Later, we have Samuel as an older boy, perhaps in his teens in 1Sam. 3. My guess is that Eli is 70–80 (and perhaps even slightly older) at this time. He still has 10 or 20 or possibly more years left of his life. Gill estimates Eli to be 90 years old at this point, and that he would die 8 years later (1Sam. 4:15).⁷⁴ Gill's estimates seem perfectly reasonable as well.

Gill further tells us: [Eli's age] *is observed to show his incapacity for the discharge of his office, and inspection into public affairs; which gave his sons opportunity of acting the wicked part they did without reproof, and with impunity, Eli knowing nothing of it; and accounts in some measure for the gentle reproof he gave them, when he did know of it; for being old, he was not so full of spirit and vigour, and more given to tenderness and mercy; besides, his sons were grown up and married, and he had less authority over them; though he ought to have considered himself not as a father only, but as an high priest and judge of Israel, and performed his office as such; however, it must be a great affliction to him in his old age, and added to the weight of it, that his sons should behave so unworthily as they did.*⁷⁵

1 Samuel 2:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal perfect	Strong's #8085 BDB #1033

⁷⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:22.

⁷⁵ Except for the fact that Eli did hear about what his sons were doing. Maybe I should have cleaned up that run on sentence. Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:22.

1Samuel 2:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêth (תָּא) [pronounced <i>ayth</i>]	generally untranslated	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʿăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʿăsher mean <i>all whom, whomever, all whose, all where, wherever</i> .			
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
bên (בָּנִים) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural noun	Strong's #1121 BDB #119
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yisʿrâʿêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: ...and he had heard all that his sons were doing to all of Israel... The second thought begins with the wâw conjunction and the 3rd person masculine singular, Qal perfect of *to hear* followed by the sign of the direct object and *all which*. Then we have another verb—the 3rd person masculine plural, Qal imperfect of *to do*. The subject of the verb is then given: *his sons*. Then we have *to all of Israel*, giving us: **And he had heard all that his sons were doing to all Israel...** This specifically refers to their abuse of their position as priests. This is where Eli should have put his foot down. What they were doing should not have been tolerated. Giving them the death penalty would have been appropriate (recall, we are in the Age of Israel here—such an approach would not be appropriate today). He has to do more than simply tell them that what they are doing is wrong.

1Samuel 2:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿêth (תָּא) [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 2:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
ʾêth + ʾăsher (אֶת אֲשֶׁר) [pronounced ayth-ash-ER] possibly mean <i>that which; what</i> . Taking ʾêth as the identical preposition, together these could mean <i>with that, with that which</i> . Owen uses <i>how</i> in 1Sam. 2:22.			
shâkab (שָׁכַב) [pronounced shaw- KAH ^B V]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation]; to relax</i>	3 rd person masculine plural, Qal imperfect	Strong's #7901 BDB #1011
ʾêth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
ʾîshshâh (אִשָּׁה) [pronounced eesh- SHAWH]	<i>woman, wife</i>	feminine plural noun with the definite article	Strong's #802 BDB #61
tsâbâʾ (צָבָא) [pronounced tzaw-VAW]	<i>to assemble [by troops or in groups], to go forth [in war], to wage war, to serve</i>	feminine plural, Qal active participle	Strong's #6633 BDB #838
pethach (פֶּתַח) [pronounced PEH- thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
ʾohel (אֹהֶל) [pronounced OH-hel]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môwʿêd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific time, a pre-determined time, an appointed time</i>	masculine singular noun	Strong's #4150 BDB #417

Translation:...[and how they were laying with the women, the ones serving at the entrance to the Tent of Meeting].

The final thought of this verse begins with a wâw conjunction, the sign of the direct object and the relative pronoun. In the previous phrase, the sign of the direct object explained what Eli had heard; this continues with what he has heard. Then we have the relative pronoun *that, which, when, who* or *how*. Then we have the 3rd person masculine plural, Qal imperfect of *to lie down, to have sexual relations with*. Then we have *with the women* followed by the direct object, and the feminine plural, Qal active participle of *to assemble [by troops or in groups], to go forth [in war], to wage war, to serve*. This is an interesting verb which occurs a dozen times or so, but not where we would expect it to (Joshua or Judges). This verb is used in relation to women serving at the Tent of Jehovah in Ex. 38:8 (twice) 1Sam. 2:22. It is used for the Levites assistance in serving the Tent of Jehovah in Num. 4:23 8:24. On the other hand, this word is used clearly for warring with one's enemies in Num. 31:7, 42. This word is also used for the assembling of one's troops for war in 2Kings 25:19 Jer. 52:25. In Isa. 29:7–8 31:4 Zech. 14:12, it could be taken to either mean *the assembling of troops* or *the waging of war*. Given this information, we should take this to mean *to assemble [men or women for some type of service]*. It can be extrapolated to mean *to serve [in war or at the Tent of Meeting]*, depending upon the context. Then we have the masculine singular construct of *opening, doorway, entrance*.

This is followed by *[the] Tent of Meeting*, which gives us: [And how they lay with the women, the ones assembling \[to serve\] \[at the\] entrance of the Tent of Meeting \[or, Assembly\]](#). In heathen cultures, there were temple prostitutes who apparently were a part of the lure of religion. However, this is certainly not what we have here—at least, that was not their original function. The women who so served are first mentioned in passing in Ex. 38:8: [Furthermore, he made the laver of bronze with its base of bronze, from the mirrors of the serving women who served at the doorway of the Tent of Meeting](#). Their exact function is not really stated, but it was certainly warped by Hophni and Phinehas, who turned these women into their personal party girls and hootchie mamas (I hope I am using the latter term correctly?).

Gill waxes on for a long time as to what these women did here. I think that their service is clear, and that it is more than simple worship. Furthermore, what they do there is related to the Tabernacle of God, as some chores could be performed at home. I don't believe that we are dealing with some ascetic order of holy women, as Jamieson, Fausset and Brown suggest,⁷⁶ but with simply women who normally service the Tabernacle and now they are servicing the priests of the Tabernacle (which is not unheard of in heathen worship). Profaning Tabernacle and Temple worship will occur on several occasions during the history of Israel (Jer. 7:9–10 Ezek. 22:26 Hos. 4:9–11).

Some claim that this bit about Eli's sons laying with the women who serve at the tent is a gloss, and that this phrase is not found in the oldest Greek manuscripts (which simply is a reference to the Septuagint) or in the Dead Sea Scrolls (which is true, but only because several verses are missing entirely). I point this out as interesting, because the NRSV does not mention this information (which is, in general, one of the best references in this respect).⁷⁷ More importantly, this mention of their impropriety does not have to be here for Eli's sons to be seen clearly as immoral—their disrespect of God's Sacrifice previously noted is more than enough. And, in case you did not realize this, the job of Biblical criticism is to determine in situations like this whether this passage belongs or not. In many cases, this second line was left in the English translation, the few notable exceptions being the CEV, the NAB and the NJB. Furthermore, this is the kind of line that we would expect to have been removed from Scripture—what could be worse than flagrant sexual immorality among the priesthood?

Rethink this: It would also make sense for a sentence like this to be added by a legalistic scribe. After all, what the sons of Eli did in vv. 13–17 just did not seem to be bad enough. They took more meat than they should have from the worshipers. So what's the big deal?⁷⁸ Therefore, thinking this, no doubt a tradition either arose that Eli's sons were engaged in other evil behaviors, including sexual union with women who were to serve the priests of God. In other words, there is a reasonable explanation as to why one would have added this additional line. After all, given the spiritual state of Israel at the time of our Lord, what Eli's sons did, did not really seem to be all that much. Add a little sexual immorality and then we are talking *bad*. It would be more difficult to determine just exactly *why* this particular line would intentionally be left out of Scripture, except because of a damaged manuscript. Therefore, the most reasonable position to take, as a Biblical critic, is...well, we really don't know again. However, what is clear is, the sons of Eli were not fulfilling their duties as priests.

[And so he said to them, “For why \[do\] you \[all\] do as the words the these which I am hearing your words, evil, from all the people these.](#)

1Samuel
2:23

[Therefore, he said to them, “Why do you \[all\] do things as these which I keep hearing—evil things from all of these people?](#)

[So he said to them, “Why do you do all of these evil things which I keep hearing about directly from all of these people?](#)

What Eli says is interesting, as it is difference from the general sentence structure and vocabulary of this book so far. In general, with some exceptions, much of this book was fairly simple (particularly the first chapter). However,

⁷⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 2:22.

⁷⁷ The NLT does mention that this sentence is not found in some early manuscripts.

⁷⁸ I speak from the position of human viewpoint.

what Hannah said was a great departure from the vocabulary and sentence structure; and now, what Eli says will be similar in that it is different from the narrative as well. Obviously, this makes his authorship less likely.

Here is how others have translated this verse:

Ancient texts:

- Latin Vulgate And he said to them: Why do ye these kinds of things, which I hear, very wicked things, from all the people?.
- Masoretic Text And so he said to them, "For why [do] you [all] do as the words the these which I am hearing your words, evil, from all the people these.
- The Septuagint And he said to them, "Why do you according to this thing, which I hear from the mouth of all the people of the Lord?"

Significant differences: In the LXX, we have the word *Lord*; instead, we have the word *evil* in the MT. The meaning is not really altered, however. The Latin and Syriac are in agreement with the Hebrew, which is what we would expect.

Thought-for-thought translations; paraphrases:

- CEV "Why are you doing these awful things?" he asked them. "I've been hearing nothing but complaints about you from all of the LORD's people. [This incorporates v. 24 as well].
- The Message* Eli took them to task: "What's going on here? Why are you doing these things? I hear story after story of your corrupt and evil carrying on.
- NLT Eli said to them, "I have been hearing reports from the people about the wicked things you are doing. Why do you keep sinning?"

Mostly literal renderings (with some occasional paraphrasing):

- BBE And he said to them, Why are you doing such things? for from all this people I get accounts of your evil ways.
- JPS (Tanakh) ...he said to them, "Why do you do such things? I get evil reports about you from the people on all hands.

Literal, almost word-for-word, renderings:

- HCSB He said to them, "Why are you doing these things? I have heard about your evil actions from all these people.
- NASB And he said to them, "Why do you do such things, the evil things that I hear from all these people?
- Young's Updated LT ...and he said to them, 'Why do you [all] do things like these? For I am hearing of your evil words from all the people—these.

What is the gist of this verse? Eli questions his sons about their activities which he is hearing about.

1Samuel 2:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (l) [pronounced wah]	<i>and so, and then, then, and</i>	wâw consecutive	No Strong's # BDB #253

1Samuel 2:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾâmar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) (pronounced l ^o)	<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 (מַה) [pronounced maw]	<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.			
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	2 nd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
kaph or k ^e (כ) [pronounced k ^e]	<i>as, like, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
dâbâr (דְּבַר) [pronounced daw ^b -VAWR]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
ʾêlleh (אֵלֶּה) [pronounced KEHLleh]	<i>these, these things</i>	demonstrative plural adjective with the definite article	Strong's #428 BDB #41

Translation: Therefore, he said to them, “Why do you [all] do things as these... This appears to be a continuation of the run-on sentence begun in v. 23. We begin with the wâw consecutive followed by *he said to them*. Then we have the lâmed preposition and the interrogative *what, how*. Together, they can be rendered *why*. Then we have the 2nd person masculine plural, Qal imperfect of *to do*, followed by the kaph preposition, and the masculine plural noun *word, saying, doctrine, thing, matter*. Its primary meaning is what is said; this can be extrapolated to refer to the content of what is said, and hence the translation *things, matters, reports*. Dâbâr is preceded by a definite article and followed as well by a definite article, and then the demonstrative adjective *these, these things*. This is actually the plural of *zeh*, and it is always in the plural.

Gill comments: *As to impose upon the people that bring their offerings, by taking more than is due, and in a very indecent and imperious manner; and especially to defile the women when they came to worship: these were very scandalous sins, and deserved a more severe reprimand, and indeed a greater chastisement than by mere words; Eli should have rebuked them more sharply, and laid open the evil of their doings, and as a judge punished them for them.*⁷⁹

⁷⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:23. Note how Gill does focus on the sexual sins of these men. Again, the worst sin is that these men obscure the gospel. We have already spoken about them having sex

1 Samuel 2:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
ʾānôkîy (אֲנֹכִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me</i>	1 st person singular personal pronoun (sometimes a verb is implied)	Strong's #595 BDB #59
shâmaʿ (שָׁמַע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal active participle	Strong's #8085 BDB #1033
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
dâbâr (דְּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>words, sayings, doctrines, commands; things, matters, reports</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1697 BDB #182
râʿâh (רָעָה) [pronounced <i>raw-ĠAW</i>]	<i>evil, misery, distress, disaster, injury, iniquity, aberration, that which is morally reprehensible</i>	feminine plural noun	Strong's #7451 BDB #949
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
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min ʾêth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> .			
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿam (עַם) [pronounced <i>ġahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

with these women—we do not know if that is really in the text or not. However, the fact that these are unbelievers doing their best to obscure the gospel; that is the greater sin. However, Gill's reaction to their alleged sexual misconduct is pretty normal. Remember the reaction to Faldwell's sexual misconduct (I think it was Faldwell)? Believers and unbelievers seemed to flip out over this.

1Samuel 2:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêlleh (הֵלֵךְ) [pronounced KEHLleh]	<i>these, these things</i>	demonstrative plural adjective	Strong's #428 BDB #41

Translation: ...which I keep hearing—evil things from all of these people? Then Eli further elaborates on what these *things* are: he uses the relative pronoun and the 1st person singular, personal pronoun followed by the Qal active participle of *to hear*, the direct object indicator, *your words* and the masculine plural adjective *evil* (to further define the *words* or *things* which he heard). Then we have the *min* preposition and the preposition ʿêth (אֵת) [pronounced *ayth*] (which means *with, among*). Together they mean *from proximity with, from with, from close proximity to, to proceed from someone*. A good up-to-date rendering might be *directly from*. Why don't we have the simple preposition *from* (*min*) right here? Simple: Eli has not simply listened to a few rumors or the repetition of a rumor or two; he is reporting back direct information from a large number of people—very likely the fathers and the mothers and the victims of the Lothario ways of his sons. Let me try this again: you can hear a rumor spread, and hear 20 people give their version of the rumor—in that case, Eli would have used simply *from*. However, this combination, *directly from*, indicates either he heard directly from several women who had been approached by his sons or he had heard this information from their parents.

Then we have *the people the these*, giving us: *So he said to them, "Why [do] you do as these things [lit., words] which I [even I] am hearing [of] your evil dealings [lit., evil words] directly from all the these people?"* Num. 15:30 tells us: *"But he person who does anything defiantly, whether he is native or an alien, that one is blaspheming Jehovah, and that person will be cut off from among his people."* Eli had heard too many things from too many people—too close to the direct sources—for him to pass them off simply as rumors.

Gill: *The inhabitants of Shiloh, and those who came there to worship, who were continually making their complaints to Eli; which still shows his backwardness to reprove them in the manner he did until he was obliged to it by the continual remonstrances of the people against the practices of his sons; he did not attend to the information he had from a few persons, until it became general [knowledge].*⁸⁰ It was more than simple rumor, as it had become **customary** for the servants of the priest to demand the raw or possibly even live food as their part of the offering (vv. 13–17).

It would be reasonable to ask...

Why Didn't Eli Remove his Sons from the Priesthood?

1. Eli may have felt that it was not his call; that God would remove them.
2. He was possibly an overindulgent father who was able only to give warnings but not follow through with anything.
3. It is possible that he considered, *what could these boys do if they didn't functions as priests?* As far as he knew, they were not qualified to do anything else.
4. Eli was getting old and, for the time being, there was no one to assume the priesthood. Samuel was too young and Eli was too old.
5. Possibly the main reason is this: Eli was an old man (at this time, he is in his 90's—see 1Sam. 4:15) whose authority over his sons was limited. If he had chosen to remove them from their positions, could he have actually carried through? There is a point at which a parent no longer has any control over his son or daughter (ideally speaking, the child is grown and well-trained by then). Bear this last reason in mind as you read the rest of this narrative—if you realize that Eli may be physically unable to remove his sons, then you might not be so quick to judge him as simply an ineffective and errant father.

⁸⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:23.

Why Didn't Eli Remove his Sons from the Priesthood?

6. Let me nip your next thought in the bud: why didn't Eli simply instruct the Levites to remove his two sons? His two sons were hefty men who, when the man offering the sacrifice was not willing to go along with their revised sacrificial system, either the boys would threaten him or Levites they had set up to do so would threaten him (1Sam. 2:16). For them to be able to threaten almost any worshiper who brought a sacrifice, they had to be pretty tough. In other words, dispense from your mind the vision of two gaunt young men handling the priestly functions—these young men were huge in stature and tough; and they were in league with specific Levite men who were also big and mean as well. This does not mean that Eli lacks culpability in this matter, but his ability to do anything about what is going on is long past. The best he can hope to do is to reason with his errant sons.

You see, removing these men would not be an easy task for Eli. However, Eli did not appear to try, apart from speaking to his sons (vv. 23–25).

Don't misunderstand me here: I am not justifying Eli's failure to act; I am simply trying to explain it. The behavior of his sons is absolutely wrong; but, they are unbelievers. An unbeliever put into a position like this is not necessarily going to shine. You don't think every pope has been a believer, do you? Every pastor is certainly not a believer. And, of course, few if any religious or cult leaders are believers. So, the sons of Eli are simply acting within the confines of their own natures. Eli, as a believer, should have nipped these problems in the bud. It would have been better to suspend all services at the Tabernacle than to have continued with those men at the helm.

[Chapter Outline Part I](#)

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[Chapter Outline Part II](#)

[Charts, Maps and Short Doctrines Part II](#)

Eli's first and foremost consideration should have been the proper worship of Jehovah Elohim. It should not have been a concern to him whether or not his spiritual line stopped with these two deviant sons (Phinehas, his son, has at least one child *in the oven*—1Sam. 3:19) nor should he have been concerned about the welfare of his sons. Eli was a judge, and he could have had his sons removed from office and disciplined, had he so chosen. One might even argue for the death penalty here (see 1Sam. 2:25).

Eli will attempt to speak to his sons, but this will be too little too late.

“No, my sons, for [it is] not good the report which I am hearing causing to pass through [by the] people of Y^ehowah.

1Samuel
2:24

“Not [i.e., *don't do this*], my sons! For the report I am hearing the people of Y^ehowah transmitting [is] not good.

“Don't do this, my sons; for the information which I have heard from the people of Jehovah concerning you is quite negative.

Eli continues speaking to his sons, who, given Eli's advanced age, were probably in their 40's. The translations:

Ancient texts:

Latin Vulgate

Do not so, my sons: for it is no good report that I hear, that you make the people of the Lord to transgress.

Masoretic Text

“No, my sons, for [it is] not good the report which I am hearing causing to pass through [by the] people of Y^ehowah.

Peshitta

No, my sons; for it is not a good report that I hear; for you drive away the people of the LORD.

Septuagint No, my sons, for the report which I hear is not good; do not so, for the reports which I hear [are] not good, so that the people do not serve God.

Significant differences: The Greek seems to have doubled this phrase, possibly because of a scribal error on a manuscript they rendered this from. I think what we find in the Latin and the Peshitta simply reflect problems with properly interpreting the Hebrew text. Given that the Hebrew and Greek texts are more or less in agreement when it comes to the final phrase, that should be our correct text. That is, the sons of Eli are *not* causing the people of Jehovah to transgress; but Eli is hearing a rumor being passed around about the sons which is not good.

Thought-for-thought translations; paraphrases:

The Message Eli took them to task: "What's going on here? Why are you doing these things? I hear story after story of your corrupt and evil carrying on.

NLT You must stop, my sons! The reports I hear among the LORD's people are not good.

Mostly literal renderings (with some occasional paraphrasing):

BBE No, my sons, the account which is given me, which the Lord's people are sending about, is not good.

God's Word™ Sons, the report that I hear the people of the LORD spreading isn't good!

JPS (Tanakh) Don't, my sons! It is no favorable report I hear the people of the LORD spreading about.

Literal, almost word-for-word, renderings:

The Emphasized Bible Nay, my sons! for it is no good report that I do hear; ||leading into transgression the people of Yahweh||.

ESV No, my sons; it is no good report that I hear the people of the LORD spreading abroad.

NASB "No, my sons; for the report is not good which I hear the LORD's people circulating [or, *making the LORD's people transgress*].

NKJV "No, my sons! For *it is* not a good report that I hear. You make the LORD's people transgress.

WEB No, my sons; for it is no good report that I hear: you make Yahweh's people to disobey.

Young's Updated LT No, my sons; for the report which I am hearing is not good causing the people of Jehovah to transgress.

What is the gist of this verse? Eli tells his sons that their behavior is wrong and that he is causing their fellow Jews to do that which is wrong.

1Samuel 2:24a

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
lô' (ל' or לו') [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

1 Samuel 2:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bên (בן) [pronounced bane]	son, descendant	masculine plural noun with the 1 st person singular suffix	Strong's #1121 BDB #119

Translation: “Not [i.e., *don't do this*], **my sons!** We begin with the negative particle *not*, which can also take on the idea of *nay* [*do not do so*]; and that is what we find here. Then we have *my sons*. Eli's rebuke is just too gentle and too forgiving for the wrongdoing of his sons.

Gill comments: *This seems to be too soft and smooth an appellation, too kind and endearing, considering the offence they were guilty of, and were now reproving for; rather they deserved to be called sons of Belial, the children of the devil, than sons of Eli, or brutes and shameless wretches, and such like hard names.*⁸¹ The Bible, after all, does call these men sons of Belial.

1 Samuel 2:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	when, that, for, because, at that time, which, what time	conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ṭôwb (טוֹב) [pronounced toh ^b v]	pleasant, pleasing, agreeable, good, better; approved	feminine singular adjective which acts like a substantive	Strong's #2896 BDB #373
sh ^e mû'âh (שְׁמוּעָה) [pronounced sh-moo-GAW]	message, tidings, a report; instruction, teaching, doctrine; rumor	feminine singular noun	Strong's #8052 BDB #1035
'âsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who	relative pronoun	Strong's #834 BDB #81
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	I, me	1 st person singular personal pronoun (sometimes a verb is implied)	Strong's #595 BDB #59
shâma' (שָׁמַעַ) [pronounced shaw-MAHÇ]	to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of	Qal active participle	Strong's #8085 BDB #1033

⁸¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:24.

1Samuel 2:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâbar (עָבַר) [pronounced ǰaw ^b -VAHR]	<i>to cause to pass over, to cause to pass through, to transmit, to send over; to pass by sin, to remit, to forgive</i>	masculine plural, Hiphil participle	Strong's #5674 BDB #716
<p>Keil and Delitzsch: <i>The assertion made by Thenius, that העביר, without any further definition, cannot mean to cause to sin or transgress, is correct enough no doubt; but it does not prove that this meaning is inadmissible in the passage before us, since the further definition is actually to be found in the context.</i>⁸² This is an unfortunate example of speaking out of both sides of the mouth by Keil and Delitzsch. However, what we should glean from this is, עבר cannot be made to mean <i>to transgress</i>; the problem is, the strength and influence of the KJV holds, even to this day.</p>			
ʿam (עַם) [pronounced ǰahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective construct	Strong's #5971 BDB #766
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: For the report I am hearing the people of Y^ehowah transmitting [is] not good. Next we have the explanatory conjunction *kîy* followed by another negative *not, no*, which is the absolute negation the word immediately following it. The word following it is the feminine singular noun *welfare, benefit, good, good things*. By the way, Strong's does not differentiate between the masculine and feminine forms of this word; and, although BDB does, it does not really give us a substantially different definition. There is no real differentiation between the feminine form of the adjective and this word either. However, the meaning is essentially the same. Then we have the definitive article and the feminine singular noun *a report*. Then we have the relative pronoun, the personal pronoun in the 1st person singular followed by the Qal active participle of *to hear*. This gives us: **No, my sons; for not good the report which I am hearing...**

You will note that the second portion of this verse is rendered substantially differently by different translations. In one case, it is simply a continuation of the previous sentence, referring to what the people of God have been spreading around; and other translations have the people of God transgressing. We begin with another participle, which makes this a continuation of the previous sentence and not a new sentence. It is the masculine plural, Hiphil participle *to set apart, to cause to sound, to pass over, to cause to pass, to put away, to pass through, to conduct, to carry over, to make proclamation, to do away, to take away, to bring, carried, made, have brought*. The Hebrew verb here is a very common verb found over 750 times in the Old Testament. There is no way that this verb can be made to indicate that the people of Jehovah are *sinning* or *transgressing*. Only in the Greek do we have the sense of a transgression being committed (this is a rare error in Young's translation). This, of course, makes over half of the English translations incorrect at this point.

The noun which applies to this verb is the *people of Yehowah*, giving us: **"No [don't do this], my sons! For the report that I am hearing the people of Yehowah spreading around [is] not good."** It is one thing to listen to rumors; however, the number of different sources combined with the sheer number of rumors, indicated to Eli that there was definitely something to them. The report that he had heard was documented in vv. 13–17. Because it is in Scripture, we know that it is an accurate representation of what Eli's sons did.

⁸² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Sam. 2:24.

McGee: *The actions of Eli's sons were an open scandal in Israel, and all Eli did was give his boys a gentle slap on the wrist! The people were doing what the priests were doing. Eli's sons were leading the Israelites into sin. Instead of taking positive steps to correct the situation, Eli gently rebukes them. He was an indulgent father.*⁸³

Barnes gives this explanation: *What restrained Eli from taking vigorous action to vindicate God's honour, was his unwillingness to lose for his sons the lucrative office of the priesthood. He was willing to rebuke them, he was grieved at their misdeeds, but he was not willing to give up the wealth and plenty which flowed into his house from the offerings of Israel.*⁸⁴ I don't know that Barnes is accurate here about Eli's reason for not doing more than talk to his sons; however, whatever his reasons, Eli does not pursue this as far as he should.

The problem is this: Eli should have given this speech to his sons a decade ago (whenever they began to go astray). Eli should have been there for the bulk of the sacrifices and he should have observed with his own eyes what was going on. At the first rumor, Eli should have begun to monitor the actions of his sons. Instead, so much time has gone by so that their bastardization of the sacrifices has become a tradition or a custom (see back in vv. 13–16). Eli had a divine responsibility here, even though he had gotten old. He should have begun to observe and he should have begun to investigate this matter a decade ago.⁸⁵ At that point, these warnings would have been appropriate. At this point, action is required. No matter what it takes, Eli should remove his sons from the Aaronic ministry. They have done much more than a minor indiscretion.

Again, bear in mind that, at this stage of the game, Eli may have not been physically able to remove his sons from their positions as priests. In the next verse, he will try to reason with them:

"If sins a man to a man and have made a determination [for] him God; and if to Y^ehowah sins a man, who intercedes for him?" And they would not listen to a voice of their father for it was willed Y^ehowah to slay them.

1 Samuel
2:25

"If a man sins against a man, God will make a determination [for] him [or, God will arbitrate (for) him]; but if a man sins with respect to Y^ehowah, who will intercede for him?" But they would not listen to the voice of their father so that Y^ehowah desired to execute them.

"Suppose a man sins against another man—God can make the proper evaluation of the situation and appropriately judge the matter. On the other hand, if a man sins against Jehovah, then who will intercede for him?" However, the sons of Eli did not listen to him and Jehovah desired to execute them.

We have a lot of little things to work out in this verse, so let's begin with the various translations:

Ancient texts:

Masoretic Text

"If sins a man to a man and have made a determination [for] him God; and if to Yehowah sins a man, who intercedes for him?" And they would not listen to a voice of their father for it was willed Yehowah to slay them.

The Septuagint

If a man should at all sin against another, then they will pray for him to the Lord; but if a man sins against the Lord, who will entreat for him? But they listened not to the voice of their father, because the Lord would by all means destroy them.

Significant differences:

No significant differences; the difference could essentially be that of translation of the words.

⁸³ J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; p. 21.

⁸⁴ *Barnes' Notes; 1 Samuel to Esther*; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 11.

⁸⁵ I am making an educated guess on the time frame here—it could have been longer.

Thought-for-thought translations; paraphrases:

CEV	“If you harm another person, God can help make things right between the two of you. But if you commit a crime against the LORD, no one can help you!” But the LORD had already decided to kill them. So he kept them from listening to their father.
TEV	If a man sins against another man, God can defend him; but who can defend a man who sins against the LORD?

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)	“If a man sins against a man, the LORD may pardon him; but if a man offends against God, who can obtain pardon for him?” But they ignored their father’s plea; for the LORD was resolved that they should die.
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Literal, almost word-for-word, renderings:

KJV (Scofield)	If one man sin against another, the judge shall judge him; but if a man sin against the LORD, who shall mediate for him? Notwithstanding, they hearkened not unto the voice of their father, because the LORD would slay them.
NASB	“If one man sins against another, God will mediate for him; but if a man sins against the LORD, who can intercede for him?” But they would not listen to the voice of their father, for the LORD desired to put them to death.
NRSV	If one person sins against another, someone can intercede for the sinner with the LORD; but if someone sins against the LORD, who can make intercession?”
Owen's Translation	“If sins a man against a man, and will mediate for him, God; but if against Yahweh a man sins, who can intercede for him?” But they would not listen to the voice of their father, for it was the will of Yahweh to slay them.
Young's Updated LT	If a man sins against a man, then has God judged him; but if against Jehovah a man sins, who prays for him?’ And they listened not to the voice of their father, though Jehovah had delighted to put them to death.

What is the gist of this verse? Eli reasons with his sons, “When men sin against one another, God can arbitrate between the parties; however, when a man sins against God, there is no one to arbitrate this dispute.” However, God allowed them their volition in order to execute them for their inherent evil.

1Samuel 2:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>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)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
châṭâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal imperfect	Strong's #2398 BDB #306
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35

1Samuel 2:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʾîysh (יִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong's #376 BDB #35

Translation: “If a man sins against a man,... We continue with and conclude the quote of Eli in reasoning with his sons. They are too old and Eli is too old for him to tell them what is to go down. The best he can do at their respective ages is to advise them; to reason with them—and that is what Eli does, particularly in this verse. He begins with the hypothetical particle *if*, followed by the 3rd person masculine singular, Qal imperfect of *to sin, to miss, to miss the mark, to violate the law, to err*. Then we have *a man to a man*. The lâmed preposition has several uses. Lâmed (ל) (which is often given with a short e), generally means *to, for, towards, in regards to, with reference to, as to, with regards to*. Properly, lâmed denotes motion, or, at least direction, and a turning towards something. It has a myriad of meanings, one group of which means *to, towards, unto*; it is used both to turn one’s heart *toward* someone as well as to sin *against* someone. In the Hebrew, we do not have the exact equivalent to our *if...then...* statements. They have *if...and...* which means *if...then...* That is what we have here.

Eli here sets up the protasis for a conditional statement. He will first give the example, “If one man sins against (or, wrongs; or, violates the rights of) another man,...” He will draw a logical conclusion from this.

1Samuel 2:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
pâlal (לָלַל) [pronounced paw-LAHL]	<i>to judge, to execute judgment; to think, to suppose</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #6419 BDB #813
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods or God; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: ...God will make a determination [for] him [or, God will arbitrate (for) him];... The wâw conjunction is followed by the 3rd person masculine singular, Piel perfect of *to judge* and in the Hithpael *to pray*. These two very different meanings is why we have so different a translation at this point. However, this verb is in the Piel, so it means that one has examined the facts, has thought over the situation, and has made a judgment call or a determination based upon this examination of the facts. When one man sins against another, God reviews the facts and makes a determination concerning the outcome. Several translations, as you can observe, went with *mediate*, which is a reasonable translation here, but does not square with its use in Gen. 48:11 or Psalm 106:30. *Arbitrate* might be a reasonable rendering here. Affixed to this verb is the 3rd person masculine singular suffix. The subject of the verb, the masculine plural noun *God*, follows.⁸⁶ This plural noun often takes on a singular verb. This

⁸⁶ The Aramaic paraphrase of the Old Testament has *the Judge* here instead, which could still be taken as *God*.

gives us: “If a man sins against a man, God will make a determination [for] him... The idea is simple—men sin against other men—God examines the situation, reviews the facts, and He makes an appropriate decision or determination regarding the situation. The idea is, such a one can place himself at the mercy of God and make an offering in order to atone for the sin (and, so there is no misunderstanding, there is no penance in this, no meritorious thing that the man does; God is placated by the blood of an innocent animal).⁸⁷ Now, of course there was a court system wherein men could take other men to sort out various situations and to obtain justice (Deut. 21:1–2); and the judge was a representative of God’s. In this way, justice was rendered for a dispute. However, God placed the judge in his position and is the ultimate Judge. In speaking to the responsibilities of judges, Moses said, “You will not fear man, for the judgment is God’s.” (Deut. 1:17b). In Eli’s position, it was less likely that anyone would go to court, but that a dispute would be brought directly before God. Therefore, he reasons from that position. Furthermore, his argument bears more weight when approached from the standpoint of God being the Judge. However, bear in mind that his sons do not believe in God, rendering his argument pretty much a load of crock to them.

1Samuel 2:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
ʾîm (אִם) [pronounced eem]	<i>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)</i>	primarily an hypothetical particle	Strong’s #518 BDB #49
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong’s # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong’s #3068 BDB #217
châṭâʾ (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal imperfect	Strong’s #2398 BDB #306
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun	Strong’s #376 BDB #35

Translation: ...but if a man sins with respect to Y^ehowah,... Then we have *and if against Y^ehowah sins a man*, which is the literal rendering of this portion of v. 25. The argument that Eli makes is a pair of conditional statements; the first conditional statement essentially lays the groundwork for the second. In the first statement, Eli contends that when one man wrongs another, then God can be brought in to arbitrate between them (which could mean, just as easily, a representative of God).

⁸⁷ The Greek does not have *God* interceding, but some unnamed mediator. The Dead Sea Scrolls are in agreement with the Massoretic text here, I believe (I don’t have copies; I am simply going by the brief footnote in the NRSV, which implies there is a difference between the DSS and the MT, but also implies that the DSS are not in complete agreement with the Greek). The footnote simply reads: “Gk Compare Q Ms: MT *another*. *God will mediate for him*.” As you can see, it is too brief to figure out exactly what the Dead Sea Scrolls have with respect to this passage.

However, the second conditional presents a different protasis: [what if a man sins against God?](#) Because God is holy and righteous, there is no thought to who is right and who is wrong here; there is no thought to mitigating circumstances; automatically, by definition, man is wrong and God is right. There are no gray areas here.

1Samuel 2:25d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	<i>who, whom; occasionally rendered how, in what way</i>	pronominal interrogative	Strong's #4310 BDB #566
pâlal (לָלַל) [pronounced paw-LAHL]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #6419 BDB #813
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: [...who will intercede for him?](#) This is followed by the interrogative particle and then the 3rd person masculine singular, Hithpael imperfect of *to pray, to intercede, to make intercession for, to ask for a favorable determination*. This second use of pâlal is known as a paronomasia, which cannot be reproduced in the English. Again, affixed to this verb is the 3rd person masculine singular suffix, giving us: [...but if a man sins against Y^howah, who can intercede \[for\] him?](#)

This is an interesting question by a priest, as all sin is ultimately against God.⁸⁸ However, Eli is differentiating between sins which are committed directly against man and those committed directly against God. Eli's sons are responsible to go to God and intercede on behalf of these people who come to the Tent of Meeting in good faith. If his sons blow off this responsibility and use it to their own advantage (which, in this case, means garnishing a little barbeque and future barbeque from the people), then who is there to intercede on their behalf? As Job observed, ["There is no mediator between us \[himself and God\], no one to lay his hand upon us both \[to make a judgment\]."](#) (Job 9:33). When God is both the One wronged and the judge, then the judgment can go only one way.

Okay, well, we know that Jesus Christ is the mediator between man and God; how does this apply? These sons of Eli are not believers. They have no capital with God. They have no excuses and they have no mediator. They stand flat out guilty before God. Heb. 7:25: [Therefore He is able also to save to the uttermost those who come unto God by Him, since He ever lives to make intercession for them.](#)

Now, even though Eli's reasoning is sound, he does not go far enough. At this point, action is required. The next portion of this verse will make this clear.

1Samuel 2:25e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251

⁸⁸ When David committed adultery with Bathsheba and then had her husband killed because David could not trick him, David prayed the prayer, ["Against You and You only have I sinned and done what is evil in Your sight."](#) (Psalm 51:4a).

1Samuel 2:25e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (א'ל or אל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שׁמָע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine plural, Qal imperfect	Strong's #8085 BDB #1033
lâmed (ל) (pronounced l')	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
'âb (אָב) [pronounced aw ^b]	<i>father, both as the head of a household or clan</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #1 BDB #3

Translation: [But they would not listen to the voice of their father...](#) Their response would be what one would expect, realizing that they do not believe in God; they do not see what they do as anything other than meaningless ritual. Now, what should result from their behavior is being cut off from the people of God altogether? [“But the person who does anything defiantly, whether his is a native or an alien, that one is blaspheming Jehovah, and that person will be cut off from among his people.”](#) (Num. 15:30).

We begin their response with the wâw conjunction, the negative, and the 3rd person masculine plural, Qal imperfect of *to hear, to listen*. Then we have the lâmed preposition and the masculine singular construct of *sound, voice*. This is affixed to the noun *their father*, giving us: [However, they would not listen to the voice of their father...](#) Eli's sons do not believe in God; therefore, what they do for a living is meaningless. They are like fortune tellers or palm readers—they know in their own minds that there is nothing to what they do for a living; therefore, there is no harm in changing the ritual which has been established. More simply put, if they do not believe in God, how can they, in their own minds, sin against Him?

Jamieson, Fausset and Brown give us a good summary of these past 2½ verses: *Eli was, on the whole, a good man, but lacking in the moral and religious training of his family. He erred on the side of parental indulgence; and though he reprimanded them (see on Deut. 21:18–21), yet, from fear or indolence, he shrank from laying on them the restraints, or subjecting them to the discipline, their gross delinquencies called for. In his judicial capacity, he winked at their flagrant acts of maladministration and suffered them to make reckless encroachments on the constitution, by which the most serious injuries were inflicted both on the rights of the people and the laws of God.*⁸⁹

Wesley also comments: *Eli's sin was not only that he reproved them too gently, but that he was content to give only a verbal rebuke, and did not restrain them, nor did he inflict those punishments upon them*

⁸⁹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, 1Sam. 2:22–24.

*which such high crimes deserved by God's law, and which he as judge and High Priest ought to have done, without respect of persons.*⁹⁰

Eli has a position and a responsibility. Of course, these are his sons, and of course, this is difficult for him to deal with; however, we are dealing with his position and his responsibility. Since his sons choose to ignore him, Eli must act—if he does not act, God will. Had Eli acted at this point, rather than thrown his hands up, his line would have theoretically continued as priests. However, all Eli does is speak to his sons, and they ignore him. His only choice at this point is to act.

1Samuel 2:25f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
<p>Kîy, like many of the small words in Hebrew, has a large number of uses: ❶ It is used as a relative conjunction, particularly after the verbs <i>seeing, hearing, speaking, knowing, believing remembering, forgetting</i> and in such cases means <i>that</i>. ❷ Although kîy is used for consecution and effect and rendered <i>to that, that</i>; it sometimes has an intensifying force and is rendered <i>so that, so even, even</i>. This is how it is used in this context. ❸ The connective can be used of time and be rendered <i>at that time, which, what time, when</i>. ❹ Kîy can be used of time, but in such a way that it passes over to a demonstrative power where it begins an apodosis (<i>then, so</i>). ❺ It can be used as a relative causal particle: <i>because, since, while, on account that</i>. When we find it several times in a sentence, it can mean <i>because...and</i> or <i>for...and</i>. ❻ It can also have a continuous disjunctive use here and be rendered <i>for...or...or</i> (when the second two kîy's are preceded by conjunctions). ❼ After a negative, it can mean <i>but</i> (the former must not be done because the latter is to be done).</p>			
châphêts (חָפֵּץ) [pronounced <i>khaw-FATES</i>]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to</i>	3 rd person masculine singular, Qal perfect	Strong's #2654 BDB #342
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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
mûwth (מָוַת) [pronounced <i>mooth</i>]	<i>to kill, to cause to die, to put to death, to execute</i>	Hiphil infinitive construct with the 3 rd person masculine plural suffix	Strong's #4191 BDB #559

Translation: *...so that Y^ehowah desired to execute them.* Then we have one of the phrases which has puzzled theologians for years. It is the intersection of God's sovereignty and man's free will. We begin with the explanatory conjunction kîy (*for, because, that, when*) followed by the 3rd person masculine singular, Qal imperfect of *to will, to desire, to take pleasure in, to long to, to be inclined to, to delight in*. Then we have the proper noun *Y^ehowah* followed by the lâmed preposition and the Hiphil infinitive construct of *to kill, to destroy, to put to death, to execute*. Affixed to the verb is the 3rd person masculine plural suffix, giving us: *...so that Y^ehowah desired to kill them*. The idea here is, their negative volition was so fixed that Jehovah wanted to kill them.

⁹⁰ John Wesley, *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Sam. 2:23. I slightly reworded this quotation.

Furthermore, Samuel was the man for the job—God had chosen Samuel to succeed Eli; not Eli's sons. Therefore, Eli's sons were in the way. Did God cause them to rebel against Himself? No, they chose that path. They were exposed to the gospel day after day and they rejected the gospel and therefore they rejected God. The fact that they did not listen to their father came out of their negative volition toward God. The fact that God wanted them dead and out of the way was a part of His perfect plan for Israel. God did not have to coerce Eli's sons to do what He wanted them to do. They rejected Him so many times and were in a position where it was up to God to kill them. Their supposed service to Him was simply a scam to do what they wanted to do. We have illustrations of this throughout Scripture: the Pharaoh of Egypt who withstood Moses (Ex. 4:21); the Canaanites who occupied the Land of Promise and fought against Joshua (Joshua 11:19–20). God simply allowed them their negative volition and allowed them to run with it. What Eli did not realize is that his line would essentially be cut off from the priesthood because of his sons (1Sam. 3:14).

Barnes sums this up: *There is a sense in which whatever comes to pass is the accomplishment of God's sovereign will and pleasure, and all the previous steps, even when they involve moral causes, by which this will and pleasure are brought about, are in this sense also brought about by God. How this truth, which reason and revelation alike acknowledge, consists with man's free will on the one hand; or, when the evil deeds and punishment of a sinner are some of the previous steps, with is what cannot possibly be explained. We can only firmly believe both statements, (1) that God has no pleasure in the death of him that dies and that He wills not the death of a sinner, but rather that he should be converted and live; (2) that the sins and the punishments of sin are accomplishments of God's eternal purpose...it may be explained by saying that in the case of Hophni and Phinehas, God's will to slay them was founded upon His foreknowledge of their impenitence; while from another point of view, in which God's will is the fixed point, that impenitence may be viewed in its relation to that fixed point, and so dependent upon it, and a necessary step to it.*⁹¹ A portion of God's plan and sovereignty is that we be allowed our free will; so when we act badly, it is by God's sovereign choice, as He has chosen for us to have free will.

The approach of some Calvinists, which is not necessarily the approach of John Calvin himself, is that every good choice we make, including our belief in Jesus, is from God—that is, He has willed in eternity past to override our natural volition to do wrong, to choose evil, to not believe, and He has turned this volition around to do that which it normally would not do on its own. My personal problem is that our purpose in this life and our own free will becomes a sham. What difference does it make that we always will choose that which is wrong and the only way for us to make a correct decision is for God to override our free will? What meaning is God's continual urging for us to do right, even if by means of the Holy Spirit? Why tell us and then urge us to do what is right in Scripture, if God is simply going to override our choices anyway? Furthermore, if one is going to accept that sort of Calvinism, then there is still trouble in River City with the hardening of Pharaoh's heart—does this mean that Pharaoh, apart from God's hardening, would have chosen to do right? My point, in this brief paragraph, is that, when faced with the difficult issue of man's free will vs. God's sovereignty, it is a perplexing issue; however, embracing modern Calvinism does not solve these problems—it creates a whole host of new ones. Furthermore, Scriptures that modern Calvinism has sprung from (e.g., the free will of the Pharaoh of the exodus), are not better explained by Calvinism, but are, in fact, rendered more incomprehensible. If God wills that all men be saved and if the only way a man is saved is by God overriding the man's free will, then why are not all men saved?

The most reasonable approach is to consider man's free will, God's sovereignty *and* God's foreknowledge. Paul sets up the logical order for us: **For whom He foreknew, He also foreordained to become conformed to the image of His Son, that He might be the first-born among many brothers; and whom He foreordained, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified** (Rom. 8:29–30). God knew in advance who would believe in His Son. He determined that they would take upon themselves the image of His Son in His glorified humanity. In order for us to take upon ourselves the glorified bodies of our resurrection, God must call us—He must therefore set things in motion that we would receive the gospel. Well, there is no such thing as the gospel without providing for us *justification*, as we have no good thing in ourselves. And since He has justified us and foreordained us to be like His Son, God therefore glorified us. But the key to this precious balance of God's sovereignty of our free will is God's foreknowledge.

⁹¹ *Barnes' Notes; 1 Samuel to Esther*; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 10–11.

One of the amazing things about God's Word is that it doesn't matter whether we examine poetry, prose, narrative, law, genealogies or lists of cities—all of this has a place in our understanding of God and God's plan and at almost anytime, we might encounter great spiritual issues.

Now, I did go off on a bit of a tangent here. First of all, the idea of free will versus God's sovereignty is not even in play in this verse. This verse should not be interpreted, **They did not listen to their father's voice, because Jehovah wanted to kill them**; this is better understood as, **They did not listen to their father's voice, so Jehovah desired to execute them**. The first suggests that God *caused* them to ignore their father's words (which is not the case). The second interpretation is, more of a result: **Because they did not listen to their father's voice, Jehovah desired to execute them**. The kîy conjunction can be interpreted in both ways and the former is the way we find it most often. However, this, along with Barnes' interpretation allowed me to spend a little time with free will and the sovereignty of God, a subject which can always be revisited.

I should mention that the Treasury of Scriptural Knowledge renders kîy as *therefore*; unfortunately, this is not a very common use, except perhaps Psalm 116:10, which reads: **I believed, therefore I have spoken; I was greatly afflicted**. The sense, of course, is easy to grasp—but using kîy in this way may be a stretch.

And the youth Samuel kept going and becoming great; and he was delightful also with Y^ehowah and also with men.

1Samuel
2:26

And the youth Samuel kept on advancing [or, moving forward] and becoming great and he was good [or, delightful, pleasing, agreeable] both with Y^ehowah and with men.

Meanwhile, the youth Samuel continued to grow and to become great; he found favor both with Jehovah and with men.

First the other translations:

Ancient texts:

Masoretic Text	And the youth Samuel kept going and becoming great; and he was delightful also with Yehowah and also with men.
The Septuagint	And the child Samuel advanced, and was in favor with God and with men.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV	Each day the LORD and his people liked Samuel more and more.
NAB	Meanwhile, young Samuel was growing in stature and in worth in the estimation of the LORD and of men.

Mostly literal renderings (with some occasional paraphrasing):

BBE	And the young Samuel, becoming older, had the approval of the Lord and of men.
God's Word™	The boy Samuel continued to grow and gained the favor of the LORD and the people.
JPS (Tanakh)	Young Samuel, meanwhile, grew in esteem and favor both with God and with men. Although we do find YHWH here, the JPS renders this <i>God</i> instead of <i>LORD</i> .

Literal, almost word-for-word, renderings:

Barnes literal translation ⁹²	The child Samuel advanced and grew and was good (or acceptable), both with the Lord, and also with men.
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⁹² This is not an actual Old Testament translation; it is simply his literal rendering of this particular verse in *Barnes Notes*.

NASB

Now the boy Samuel was growing in stature and in favor [lit., *was going on both great and good*] both with the LORD and with men.

Young's Updated LT

And the youth Samuel is going on and growing up, and *is good* both with Jehovah, and also with men.

What is the gist of this verse? In contrast with Eli's sons, Samuel was growing up in a way that gained favor from man and God.

1Samuel 2:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
n ^a ʿar (נַעַר) [pronounced <i>NAH-ġahr</i>]	<i>boy, youth, young man, personal attendant</i>	masculine singular noun with the definite article	Strong's #5288 & #5289 BDB #654
Sh ^e mûw`êl (שִׁמְוֵאל) [pronounced <i>sh^e-moo-ALE</i>]	which means <i>heard of El</i> ; it is transliterated <i>Samuel</i>	proper masculine noun	Strong's #8050 BDB #1028
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	Qal active participle	Strong's #1980 (and #3212) BDB #229

Translation: *And the youth Samuel kept on advancing* [or, *moving forward*]... We begin this verse with the wâw conjunction, the definite article, and naʿar again (which means *youth, boy, servant*). Then we have the proper noun *Samuel* followed by the Qal active participle of hâlak^e (הָלַךְ) [pronounced *haw-LAHK^e*], which means *to go, to come, to depart, to walk, to advance, to move forward*. This gives us: *The youth Samuel kept advancing [moving forward]*... In the Greek, we have the form of the verb poreuô (πορεύω) [pronounced *po-ROO-oh*], which means *to depart, to go*. It has some secondary meanings, one of which means *to conduct oneself, to live, to walk*. The standard Koine Greek form of this verb is, by the way, *poreuomai* (πορεύομαι) [pronounced *po-ROO-oh-my*]. Strong's #4198. Since the Greek so closely agrees with the Hebrew, that would indicate to us that (1) either the transcripts were corrupted very early on, or (2) hâlak^e has some secondary meanings similar to the original meaning. Gesenius lists one of the secondary meanings for hâlak^e as *to go on, to go forward [in anything], to go on adding*. I think that it would be reasonable to assume that this refers to spiritual advance, since Samuel is not physically going anywhere. He is not going from one city to another. Furthermore, it is not really news that Samuel is growing physically; therefore, spiritual growth is a reasonable interpretation.

1Samuel 2:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gâdêl (גָּדַל) [pronounced <i>gaw-DAIL</i>]	<i>to become great, to grow up</i>	masculine singular participle/verbal adjective	Strong's #1432 BDB #152

1 Samuel 2:26b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ṭôwb (טוּב) [pronounced <i>toh^bv</i>]	<i>pleasant, pleasing, agreeable, good, better; approved</i>	masculine singular adjective which acts like a substantive	Strong's #2896 BDB #373
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and becoming great and he was good [or, *delightful, pleasing, agreeable*] both with Y^ehowah... Then we have the wâw conjunction followed by the 3rd person masculine singular, Qal perfect of the verb *to grow strong, to become great, to grow up, to become mighty*. Now, Owen calls it a verbal adjective and Zodhiates calls it an adjective. The problem is that it no more matches the adjective than it does the verb. What Strong's and BDB do is give this its own Strong's number and its own listing as a verbal adjective: gâdêl (גָּדַל) [pronounced *gaw-DAIL*], which means *to become great, to grow up*. The difference between this and the masculine singular, Qal perfect verb is the vowel point, which should be a Pattach (ַ), but is, in the text, a Tsêrêy (ֶ), a difference which did not exist in the original manuscript (there were no vowel points in the original manuscript). Given how close these are, we might assume this was merely a slip of the pen—however, we find this same slip of the pen in at least 3 other passages (Gen. 26:13 2Chron. 17:12 Ezek. 16:26). Therefore, we must give some stock to the idea that we do have a different word here with the same consonants (making it indistinguishable in the original, Pre-Massoretic, Hebraic text). BDB also suggests that it is a masculine participle, which makes even more sense. Therefore, we will translate it as a masculine participle: **The youth Samuel kept moving forward and becoming great (or, *mighty*)...** The idea is, not is Samuel advancing spiritually, but he is showing potential for being one of the great spiritual men of Israel.

Then we have another wâw conjunction and what BDB calls a masculine singular adjective: ṭôwb (טוּב) [pronounced *toh^bv*], which means *pleasant, agreeable, good*. However, there is no difference between the 3rd person masculine singular, Qal perfect of the verb and the masculine singular adjective; therefore, it is just as reasonable to take this as being the verb instead, which means *to be pleasant, to be delightful, to be delicious, to be cheerful, to be happy, to be joyful, to be good, to be kind, to be well, to do well, to do right*. BDB admits that it is difficult to distinguish between the verb and the adjective.⁹³ I personally see no reason why this should be taken

⁹³ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 373.

as an adjective, as it becomes very difficult to translate as an adjective. Strong's #2895 BDB #373. Then we have the adverb gam followed by the preposition *with* and the proper noun *Y^ehowah*.

1Samuel 2:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i>]	<i>both...and, furthermore...as well as, also...also, that...so; either...or (but not used disjunctively)</i>	when gam is repeated	Strong's #1571 BDB #168
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
ʾîysh (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

Translation: *...and with men.* Then we have the wâw conjunction and the adverb gam again, which is גַּם [pronounced *gahm*], and it means *also, furthermore, in addition to, even, moreover*. Here, When gam is repeated, it means *both...and, furthermore...as well as, also...also, that...so*. Then we have the preposition *with* again and *men*, giving us: *The youth Samuel kept moving forwards and becoming great; and he was pleasant [or, delightful] with both Y^ehowah and men.* As Solomon later encouraged: *My sons, do not forget my teaching, but let your heart keep my commandments, for length of days and years of life and peace they will add to you. Do not let kindness and truth leave you; bind them around your neck; write them on the tablet of your heart, so you will find grace and good repute in the sight of God and man (Prov. 3:1–4).*

Barnes comments: *The account of our Lord's growth Luke 2:52 is very similar; "And Jesus increased in wisdom and stature, and in favor with God and man." The literal version of the passage before us is, "The child Samuel advanced and grew and was good (or acceptable), both with the Lord, and also with men."*⁹⁴

Samuel stood in stark contrast with the sons of Eli. Eli's sons were reprobates who abused their position of authority. Samuel continued to grow spiritually, gaining favor with both men and God. What we have under Eli's sons was an unrighteous, anti-spiritual authority in charge of the Tent of God. They will have to be completely removed and then supplanted by Samuel, who will bring a righteous, spiritual authority back to the Tent of God. There is no way that they can exist side-by-side, for *what association can righteousness have with lawlessness or what fellowship has light with darkness?* (I Cor. 6:14b).

Some believers never form an appreciation for Samuel. They place him mentally in Scripture as one of the old Bible guys. Samuel will be twice mentioned in retrospect in the same breath as Moses: *Moses and Aaron were among His priests, and Samuel was among those who called on His name. They called up Y^ehowah and He answered them (Psalm 99:6). Then Y^ehowah said to me, "Even though Moses and Samuel were to stand before Me, My heart would not be with this people."* (Jer. 15:1). Samuel, of course, will also be one of the great saints of faith mentioned in Hebrews 11:32.

⁹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Sam. 2:26.

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A Prophet of God Comes and Speaks to Eli

What we have here is one of those amazing things in Scripture. Out of seemingly nowhere comes this unnamed man, a prophet, who will speak to Eli, and Eli will immediately recognize his authority and from whence he came. Today, if someone comes to you calling himself a man of God with a Word directly from God, you should run, not walk, the opposite direction. It was a different time back then and God communicated to His people in much more direct ways. However, God did **not** send His message to His people every couple days or so. We live in a time when there are hundreds of people who claim to see God and claim that God talks to them, and some of them with great frequency. Just so there is no misunderstanding, these people are flakes. God does not come down and speak to men on a regular basis. You can tell it from the stuff that they say. Once you have seen this passage exegeted, place it side-by-side some of the crap that today's charismatics churn out, and you will recognize that there is a great difference.

An excellent book on this topic (and one of many) is *Charismatic Chaos* by John F. MacArthur, Jr. He lists a number of men who have direct contact with God.

Modern-Day Kooks

Kenneth Hagin, an advocate of the charismatic Word of Faith message, wrote, "A minister who at one time was very sound said, 'I don't need that book any more, I am beyond that.' Then he threw the Bible on the floor. 'I have the Holy Ghost. I am a prophet. God sends my instructions direct.'" ¹

in 1977, a charismatic newspaper named *The National Courier* carried the following advertisement:

A genuine photograph of our Lord. Yes, I believe I have one recorded on film. In mid-summer I awoke at 3:30 A.M. to a strong voice-thought impression, "God and photograph my sunrise." Beside the river I set up my camera and wait for the sun. In that predawn, I felt so very close to God, perfect peace. On one negative is the perfect shape of a figure, arms raised in blessing as reflected in the water exactly opposite to every other shadow. I believe God gave me an image of Himself to share.

The photographer, Dudley Danielson, then gave his address and offered 8X10's of this photograph for \$9.95 prepaid. He further indicated that the portrait would bless whoever receives it. MacArthur comments: *It does not seem to bother Dudley that the Bible says, "No man has seen God at any time" (John 1:18. Nor does it appear to matter to him that the Bible says, "God is a spirit" (John 4:24) and "no man can see Me and live!" (Ex. 33:20). Evidently what Scripture says is not as weighty an issue to him as "a voice-thought impression" and a feeling of peace and closeness to God. Dudley believes he has a photograph of God, and for \$9.95 he is willing to share it.* ²

Dr. Percy Collett is one of the many charismatics who has actually been to heaven. Whereas, the Apostle Paul was commanded not to utter the things which he saw and heard (II Corinthians 12:1-4), Dr. Collett was commanded to do so. When speaking to a standing room-only audience in Montgomery, Alabama, took the following question from the floor: "I am a cowboy. Are there rodeos in heaven?"

Dr. Collett was ready with an answer: "There are horses in heaven, beautiful horses. These are all praising God. There is no foolishness in heaven. I am not saying that a rodeo is foolish, but there is no Will Rogers style acting up there."³ Good save, Dr. C. There are certainly further descriptions of heaven, including the fact that there are the same things in heaven as there are on earth, including dogs, cats and horses—but, of course, they are perfect. For example, the dogs don't bark. There is a garment room where angels are busy sewing our robes; there are mansions under construction, there is a "Holy Ghost" elevator.⁴

Modern-Day Kooks

Roberts Liardon, as an eight-year-old, was given an extensive tour of heaven personally guided by none other than the Lord of Glory. He described Jesus (5'9" or 6' tall, sandy brown hair, not too long and not too short; a perfect man). The fact that there is not even a hint as to the physical appearance of Jesus in the four gospels makes Liardon's description amazing. Liardon describes this tour:

We walked a little farther—and *this is the most important part of my story*. We saw three storage houses 500 to 600 yards from the Throne Room of God. They're very long and very wide...We walked into the first. As Jesus shut the front door behind us, I looked around the interior in shock!

On one side of the building were arms, fingers, and other exterior parts of the body. Legs hung from the wall, but the scene looked natural, not weird. On the other side of the building were shelves filled with neat little packages of eyes; green ones, brown ones, blue ones, etc.

This building contained all the parts of the human body that people on earth need, but they haven't realized these blessings are waiting for them in heaven...And they're for saints and sinners alike.

Jesus said to me, *"These are the unclaimed blessings. This building should not be full. It should be emptied every single day. You should come in here with faith and get the needed parts for you and the people you'll come in contact with that day."*

Liardon also mentions a medicine cabinet which he opened and inside were pill bottles labeled "PEACE" and "OVERDOSE OF THE HOLY GHOST."

At the time of MacArthur's writing, Jesus had appeared to Liardon at least three times. The first, mentioned above, Liardon kept on the qt for eight years. The second encounter was too scary for him to share. However, the third meeting was my favorite. Roberts Liardon is watching *Laverne & Shirley* on TV and Jesus walks though the front door of his house and sits down next to Roberts and encourages him to study the lives of Jesus' great generals in His army. Then our Lord splits and Roberts resumes watching the rest of *Laverne & Shirley*.

MacArthur further describes Liardon's ministry: *Liardon has now reached adulthood and is prominently featured on the charismatic speaking circuit. Large advertisements for his ministry appear nearly every month in "Charisma" magazine. Nonetheless, Liardon's accounts of heaven are bizarre to the point of silliness.*⁵

These are just a drop in the bucket of the stuff churned out by charismatics month after month. The overall point is that these various charismatic leaders who have had these incredible revelations whose accounts and experiences do not square with one another, whose doctrine does not square with one another, and whose doctrine is not consistent with Scripture. Contrast that with the various prophets that we read about in Scripture whose message stands for all time. I have done an extensive study of the experiences and writings of many charismatics in the *Gift of Tongues*, which I highly recommend, along with MacArthur's book.

Sources for modern-day kooks:

¹ From John F. MacArthur, Jr., *Charismatic Chaos*, Grand Rapids, Michigan; Zondervan Publishing House; ©1992, p. 26; taken from *The Gift of Prophecy*, Kenneth Hagin; Tulsa, Kenneth Hagin Ministries, 1969; p. 24.

² Quoted and paraphrased from John F. MacArthur, Jr., *Charismatic Chaos*, Grand Rapids, Michigan; Zondervan Publishing House; ©1992, p. 27. Most of this is closely paraphrased; however, I didn't want to take credit for MacArthur's marvelous sarcasm in his commentary, which is why I was careful to quote it.

³ Quoted and paraphrased from John F. MacArthur, Jr., *Charismatic Chaos*, Grand Rapids, Michigan; Zondervan Publishing House; ©1992, pp. 25–26. His source was Mary Stewart Relfe's "Interview with Dr. Percy Collett." *Relfe's Review*, Report #55, August 1984, pp. 3, 7.

⁴ *Ibid.*, pp. 1–8 of *Relfe's Review*.

⁵ John F. MacArthur, Jr., *Charismatic Chaos*, Grand Rapids, Michigan; Zondervan Publishing House; ©1992, pp. 28–30, taken from Robert Liardon, "I Saw Heaven," Tulsa, Harrison House, 1983, pp. 6, 16–20, 26 (emphasis in original).

Chapter Outline Part I

Charts, Maps and Short Doctrines Part I

Chapter Outline Part II

Charts, Maps and Short Doctrines Part II

My point in this is that there is a message of the prophets which is in keeping with Scripture and there are the babblings of modern-day charismatics. If you pick up a charismatic book or magazine and read what God directly revealed to the writer, you will note a sharp contrast between *revelation* today and revelation during the time of Israel. God has a program and we would do well to get with that program. His program today is the careful study of His Word, not regular visits to some freakish mind-heaven.

And so came a man of God unto Eli and so he said unto him, "Thus has spoken Y^ehowah, 'Did a revealing I revealed [myself] unto a house of your father in their being in Egypt to a house of pharaoh?"

1Samuel
2:27

Later, a man of God came to Eli and said to him, "Thus Y^ehowah has spoken: 'Did I [not] reveal [Myself] to your father while they were in Egypt slaves to the house of Pharaoh?"

Sometime later, a man of God came to Eli and said to him, "So has Jehovah spoken: 'Didn't I reveal Myself to your father Aaron while the people of Israel were enslaved in Egypt under Pharaoh?"

As we often find in Scripture, we have a quote within a quote (which can also contain within it, another quote). Here is what others have done:

Ancient texts:

Masoretic Text

And so came a man of God unto Eli and so he said unto him, "Thus has spoken Yehowah, 'Did a revealing I revealed [myself] unto a house of your father in their being in Egypt to a house of pharaoh?."

Septuagint

And a man of God came to Heli, and he said, "Thus says the Lord, 'I plainly revealed myself to the house of your father, when they were servants in Egypt to the house of Pharaoh."

Significant differences:

No significant differences.

Thought-for-thought translations; paraphrases:

CEV

One day a prophet came to Eli and gave him this message from the LORD: When your ancestors were slaves of the king of Egypt, I came and showed them who I am.

The Message

A holy man came to Eli and said: "This is GOD's message: I revealed myself openly to your ancestors when they were Pharaoh's slaves in Egypt."

NJB

A man of God came to Eli and said to him, 'This is what Yahweh says, "Did I not reveal myself to your father's family when they were in Egypt as slaves in Pharaoh's household?"'

TEV

A prophet came to Eli with this message from the LORD: "When your ancestor Aaron and his family were slaves of the king of Egypt, I revealed myself to Aaron."

Mostly literal renderings (with some occasional paraphrasing):

BBE

And a man of God came to Eli and said to him, The Lord says, Did I let myself be seen by your father's people when they were in Egypt, servants in Pharaoh's house?."

JPS (Tanakh)

A man of God came to Eli and said to him, "Thus said the LORD: Lo, I revealed Myself to your father's house in Egypt when they were subject to the House of Pharaoh,..."

Literal, almost word-for-word, renderings:

Updated <i>Emphasized Bible</i>	And there came a man of God unto Eli, —and said unto him— Thus says Yahweh, I did indeed reveal myself unto the house of thy father, when they were in Egypt as servants unto the house of Pharaoh;...
NASB	Then a man of God came to Eli and said to him, “Thus says the LORD, ‘Did I <i>not</i> indeed reveal Myself to the house of your father when they were in Egypt <i>in bondage</i> to Pharaoh’s house?’
NRSV	A man of God came to Eli and said to him, “Thus the LORD has said, ‘I revealed myself to the family of your ancestor in Egypt when they were slaves to the house of Pharaoh.’”
Young's Updated LT	And there came a man of God to Eli and said to him, ‘Thus said Jehovah, Was I really revealed to the house of your father in their being in Egypt, before Pharaoh’s house,...

What is the gist of this verse? A prophet comes to Eli, and speaks on behalf of Jehovah God.

1Samuel 2:27a			
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
bôw’ (בּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine singular, Qal imperfect	Strong’s #935 BDB #97
’îysh (יֵשׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular construct	Strong’s #376 BDB #35
’Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods or God; transliterated Elohim</i>	masculine plural noun	Strong’s #430 BDB #43
’el (אֶל) [pronounced <i>el</i>]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong’s #413 BDB #39
’Ēlîy (אֵלִי) [pronounced <i>gay-LEE</i>]	transliterated <i>Eli</i>	masculine proper noun	Strong’s #5941 BDB #750

Translation: *Later, a man of God came to Eli...* Literally, this begins with *and so came a man of God unto Eli and so he said unto him...* Now, I realize that this is a little out of left field. Out of nowhere, without any fanfare, an unnamed man of God appears on the scene. We do not know from where he came, we don’t know his name, and we do not know how he was recognized as a man of God. What we do know is that, when a prophet (a man of God) spoke prophetically, and that did not come to pass, the prophet was to be executed. From this passage and 1Kings 13:1–10, we see that these occasional unnamed prophets immediately indicate from their source: “Thus speaks Jehovah...” For a man to say that today, if he exhibited any dangerous behavior, would be locked up. There is no mincing of words and the language is not abstruse to the point of making the message unclear. And both prophets, so that their message would be taken seriously, give a near prophecy to confirm their divine mandate (1Sam. 2:34 1Kings 13:3). If a prophet having a major audience today stood up in July 1, 2001, and warned of impending doom to the United States if we did not straighten up, and then said, “ ‘And the sign I give you will be that

the twin towers of New York will collapse into a pile of rubble.’ ”—now, that would be a modern-day equivalent to what occurred in ancient Israel.⁹⁵

One of the coolest laws of the Old Testament was that, if some prophet began prophesying and these things did not come to pass, then the people of Israel were told to execute him (Deut. 18:18–22). There are a lot of holy roller churches who have men who speak with the *tongues of angels* and now and again, some of them pretend to prophesy. There are various cults whose leaders present themselves as modern-day prophets. I wonder how many of them would prophesy if their execution hung in the balance.⁹⁶

1Samuel 2:27b			
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
ʾamar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
ʾel (אֶל) [pronounced e/]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence</i>	adverb	Strong's #3541 BDB #462
ʾamar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and said to him, “Thus Y^ehowah has spoken:... The message that he spoke follows: he begins with the adverb *so, thus, here, hence*. Then we have the masculine singular, Qal perfect of *to say* and its subject *Y^ehowah*. *And so a man of God came unto Eli and so he said to him, “Thus Yehowah has spoken:... I honestly don't know how to explain this. Who this *man of God* is; where he came from, from whence did he derive his authority (actually, we know that, but how did Eli recognize his authority?)—there are a number of unanswered questions concerning this man. Moses is called a *man of God* back in Deut. 33:1. Near the end of the time of the judges, the mother of Samson, prior to his birth, was approached by someone that she called a man of God; however, this was a theophany (an appearance of Jesus Christ prior to His incarnation—see my exegesis of Judges 13). Samuel himself will be called a *man of God* in 1Sam. 9:6 (compare with vv. 9, 14). In this same chapter, he is also identified as a prophet. Again, you note this slight change of program where God is moving from working through the priesthood to working through prophets. We have an even more dramatic example of the prophet supplanting the priests in 1Kings 13 when a prophet speaks to King Jeroboam and the altar would be split apart as a sign. As an addendum, I should mention that the phrase *man of God* has a more generalized meaning*

⁹⁵ Do not misunderstand me at this point—there are *no* modern-day prophets and there will be no prophets until after the rapture of the Church and the beginning of the Great Tribulation.

⁹⁶ Don't panic, I am not advocating such a law. My point is, modern-day prophets take their so-called gift rather lightly. They use it in order to gain power and influence. If there were some real consequences which hung in the balance, they would not be so quick to claim to have this gift.

in the New Testament (I Tim. 6:11 II Tim. 3:17). The problem is, the priesthood had become quite corrupt. The idea behind the priesthood is to reveal Jesus Christ. As the priests moved further and further from this, God brought in the prophets as His messengers.

1Samuel 2:27c			
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
hă (הֲ) [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
gâlâh (הִגִּיל) [pronounced <i>gaw-LAWH</i>]	<i>to depart, to uncover, to remove, to reveal</i>	Niphal infinitive absolute	Strong's #1540 BDB #162
gâlâh (הִגִּיל) [pronounced <i>gaw-LAWH</i>]	<i>to depart, to uncover, to remove, to reveal</i>	1 st person singular, Niphal perfect	Strong's #1540 BDB #162
`el (אֶל) [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
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
`âb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household or clan</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
b ^e (בְּ) [pronounced <i>b^{eh}</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
Mitz ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595
lâmed (ל) (pronounced <i>l^e</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
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
par ^{ec} ôh (פַּרְעֹה) [pronounced <i>pahr^e-G^{OH}</i>]	transliterated <i>Pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation:...'Did I [not] reveal [Myself] to your father while they were in Egypt slaves to the house of Pharaoh?

Then the man of God launches into the direct message of God to Eli. We begin with the interrogative particle and the Niphal infinitive absolute of *to depart, to uncover, to remove, to reveal* in the Qal; and *to reveal, to publish* in the Niphal. Rotherham suggests *to unveil*. One of the uses of the infinitive absolute is, when found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows. Gâlâh is repeated, but as a 1st person singular, Niphal perfect. God calls great attention to the fact that He revealed Himself

to man. This gives us: 'Did a revealing I have revealed...' Rotherham suggests that the better reading is: 'I did indeed reveal Myself...' and supports this with the Aramaic, Septuagint and Syriac codices. The NRSV (and others) also leave out the interrogative for the same reason.

Then we have *unto a house of your father* followed by the bêyth preposition and the 3rd person masculine plural suffix attached to the Qal infinitive construct of *to be*. This sort of construction demands the idea of *when*. We have bêyth again followed by the proper noun *Egypt*, where we have bêyth's most common meaning, *in*. This is an interesting construction—we have a reference to the *father* of Eli, as *father* is in the singular. I first thought *this is Moses*, but it is not—it is a reference to *Aaron*, who is the *father* (i.e., the ancestor) of Eli. Eli is descended from Aaron through Aaron's youngest son, Ithamar. Moses would have been Eli's great great great...great great uncle. God revealed Himself to Moses in Ex. 4:14–16 12:1, 43 (among other times). So you're thinking, *I thought you said this refers to Aaron and not to Moses*. Correct, *your father* is a reference to Aaron. However, God revealed Himself *to the house of your father*—i.e., someone in Aaron's family, and that is a reference to Moses. The Bible is very precise. As we have studied in the Pentateuch and the books of Joshua and Judges, God did not reveal Himself continually to priests. *I have revealed*, in the perfect tense, does not refer to a continual revealing of God to a long list of special men, but to a completed action; again, referring back to Moses.

Since most believers have so little understanding of God's Word, they view the Old Testament as a time filled with miracles and appearances of God, whereas, in reality, give the time period covered, God made relatively few appearances to man. His miracles, confined primarily to leading Israel out of Egypt, were but a handful, many of them not necessarily miracles as we think of miracles (that is, they did not necessarily defy the laws of nature). Because they were extraordinary, Moses was careful to record them all and many psalmists looked back on these miracles in their psalms (Psalm 78, 114). If you have this vision of ancient Israel as a country of nonstop miracles with prophets wandering to and fro constantly, then you are reading a different Bible that I am. When did we have the last mention of a prophet? Possibly Deborah (who functioned primarily as a judge, as we see in Judges 4:4), and that was about 200 years previous. Does that sound a land filled with prophets? Not hardly. Miracles? We have studied the books of Joshua and Judges, which cover about 400 years of Israel's history. There weren't even a handful of miracles in those two books (and one of the most spectacular, Joshua's long day, may not even be—there are serious textual problems, which we discussed in that passage).

Here's my point: there is a huge charismatic movement today, and most of its adherents think that history—particularly the history of Israel—is filled with miracles and sightings of God. Because of this mistaken notion, they have an entire theology built around that idea that every damn Sunday that you show up to church, there should be a lot of miracles happening. That's total crap. This prophet in this chapter is the first prophet in 200 years and he has a 15 minute stage appearance in Israel before he disappears into history. Don't misunderstand me—what this unnamed prophet has to say is fantastic and on-the-money, but is he turning the sea into blood; does he make people fly? Does he have a lifelong ministry? He comes before Eli at God's perfect time, relays God's message, and exits stage left. He's here and he's gone. Does he perform any miracles? No. How do we know that he is a prophet? The Bible tells us that he is a man of God. The sign that he is telling the truth? Eli's two degenerate sons will both die on the same day. Exit stage left. When you do not immerse yourself in God's Word, then you are an easy mark for demonic doctrines. Your only weapon against Satan's false doctrine is the truth, and the only source of the truth is God's Word. You do not get your truth from crazy men who say *praise God* every 27 seconds and who have splash fights with Jesus in the River of Life in heaven.⁹⁷ You get your truth from God's Word carefully exegeted from men who have devoted their lives to explaining His truth, word-by-word, verse-by-verse, chapter-by-chapter. If all your pastor does is jump around from verse to verse, from book to book; if your pastor uses the Bible primarily as a springboard for his messages, then you are in the wrong church.

The masculine plural applied to suffix affixed to the Qal infinitive construct of *to be* refers to *Israel*. Then we have the lâmed preposition, followed by *a house of*, followed by the proper noun *Pharaoh*. In Egyptian, there is a similar noun which means *great house*; in the Hebrew, the similar nouns refers to *hairy head*, referring to one with great

⁹⁷ Roberts Liardon, for instance; John F. MacArthur, Jr., *Charismatic Chaos*, Grand Rapids, Michigan; Zondervan Publishing House; ©1992, pp. 26–27, who quotes from Roberts Liardon, "I Saw Heaven;" Harrison House, Tulsa, 1983; pp. 16–17).

age and therefore wisdom and (often) authority. A word-for-word rendering of this would be: ‘Was a revealing I have revealed unto a house of your father in their being in Egypt to a house of Pharaoh?’ The answer demanded here is *yes*, *Jehovah did reveal Himself to Israel while they were in bondage to Egypt*. However, we express this with a negative—we want a positive answer, but we express that with a negative. Therefore, less literally, we have: ‘Did I [not] reveal [Myself] to your father while they were in Egypt [enslaved] to the house of Pharaoh?’ In the Greek and in the Dead Sea Scrolls, we have that they were *slaves* to the house of Pharaoh; it is not found in the Hebrew. Our parallel passage would be Deut. 5:6, where Moses reminds his people what God spoke to them: “I am Jehovah your God, Who brought you out of the land of Egypt, out of the house of slaves.” You probably read this sentence and passed right over it in your Bible reading. Throughout the land of Canaan, there were many *gods*; some national groups had several *gods*. When God spoke through a prophet, He made it clear that He was the God Who brought Israel out of Egypt and into the Land of Promise. There was never to be any confusion as to Who the prophet spoke for.

I feel that I have covered this verse sufficiently; however, Gill supplies a number of weird theories as to who this prophet is (including the idea that the prophet is Samuel, but too modest to reveal himself). These theories in my opinion, are so weird and distracting, that I will leave them out, but you may investigate them if you want.⁹⁸

And a choosing [of] him from all of [the] tribes of Israel to Me to a priest to go up upon My altar to burn incense, to bear an ephod to My faces; and so I give to a house of your father all fire-offerings of sons of Israel.

1Samuel
2:28

And I choose [or, And did I (not) choose] him out from all the tribes of Israel [to be] to Me a priest to ascend upon My altar to burn incense, to bear the ephod before Me; and so I give to the house of your father all the fire-offerings of the sons of Israel.

And I have chosen him out from all of the people of Israel to be to Me a priest who will go up to My altar, who will burn incense before Me and who will wear My ephod; and I so give him to the house of your father to offer all of the fire offerings of the sons of Israel.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	And a choosing [of] him from all of [the] tribes of Israel to Me to a priest to go up upon My altar to burn incense, to bear an ephod to My faces; and so I give to a house of your father all fire-offerings of sons of Israel.
Septuagint	And I chose the house of your father out of all the tribes of Israel to minister to Me in the priest's office, to go up to My altar, and to burn incense and to wear an ephod. And I gave to the house of your father all the offerings by fire of the children of Israel for food.

Significant differences:	Except for the find couple words in the LXX (not found in the Syriac or Latin, by the way), there are no significant differences between the Greek and Hebrew. The differences found could be a matter of translation, rather than a difference in manuscript.
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Thought-for-thought translations; paraphrases:

<i>The Message</i>	Out of all the tribes of Israel, I chose your family to be my priests: to preside at the altar, to burn incense, to wear the priestly robes in my presence. I put your ancestral family in charge of all the sacrificial offerings of Israel
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⁹⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:27.

NLT I chose your ancestor Aaron from among all his relatives to be my priest, to offer sacrifices on my altar, to burn incense, and to wear the priestly garments as he served me. And I assigned the sacrificial offerings to you priests.

Mostly literal renderings (with some occasional paraphrasing):

God’s Word™ “I chose [one of your ancestors] out of all the tribes of Israel to serve as my priest, to sacrifice burnt offerings on my altar, to burn incense, and to wear the ephod in my presence. And I gave your ancestors the right to keep portions of the sacrifices that the people of Israel burned on the altar.”

JPS (Tanakh) ...and I chose them from among all the tribes of Israel to be My priests—to ascend My altar, to burn incense, [and] to carry an ephod before Me—and I assigned to your father’s house all offerings by fire of the Israelites.

Literal, almost word-for-word, renderings:

The Amplified Bible Moreover, I selected him out of all the tribes of Israel to be My priest, to offer on My altar, to burn incense, to wear an ephod before Me. And I gave [from then on] to the house of your father [forefather] all the offerings of the Israelites made by fire.

ESV From all the tribes of Israel I chose his family to be my priests, to serve at the altar, to burn the incense, and to wear the ephod to consult me. And I gave them the right to keep a share of the sacrifice burned on the altar.

NASB ‘And did I *not* choose them from all the tribes of Israel to be My priests, to go up to My altar, to burn incense, to carry an ephod before Me; and did I *not* give to the house of your father all the fire offerings of the sons of Israel.

NKJV ‘Did I not choose him out of all the tribes of Israel to be My priest, to offer upon My altar, to burn incense, and to wear an ephod before Me? And did I not give to the house of your father all the offerings of the children of Israel made by fire?’

Young’s Updated LT ...even to choose him out of all the tribes of Israel to Me for a priest, to go up on My altar, to make a perfume, to bear an ephod before Me, and I give to the house of your father all the fire-offerings of the sons of Israel?

What is the gist of this verse? This is a continuation of what Jehovah is saying through the prophet. He asks Eli, “Did I not choose him (a reference to Aaron, the father of all of the priests) to function as a priest?”

1Samuel 2:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong’s # BDB #251
bâchar (בָּחַר) [pronounced baw-KHAHR]	to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire	Qal infinitive absolute	Strong’s #977 BDB #103.

The infinitive absolute has four uses: ❶ when found alone, it sometimes acts similarly to the English gerund, so that we may add *ing* to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. The usage here would have to be choices #1 or #4.

1Samuel 2:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (אֵת) [pronounced <i>ayth</i>]	untranslated mark of a direct object; occasionally <i>to, toward</i>	affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
shêbet (שֵׁבֶט) [pronounced <i>SHAY^B-vet</i>]	<i>rod, staff, club, scepter</i> and figuratively for a <i>tribe, subdivision of a tribe or family</i>	masculine plural construct	Strong's #7626 BDB #986
Yis ^e ra ^l ʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: [And I choose](#) [or, *And did I (not) choose*] [him out from all the tribes of Israel...](#) To begin with, you will note how differently the NKJV begins compared to the others. What they did is continue the interrogative particle from the previous verse. Now, when we offer up a rhetorical question in the English which demands an affirmative answer, we often say, “Did I not tell you kids to clean up your rooms?” This is not the question of an older person having a senior moment; it is a question which demands an affirmative answer and demands that they get their little behinds into their rooms and start cleaning. Often when the Greek or the Hebrew desires a negative answer, they throw in the negative—just the opposite of what we do. Therefore, there is no *not* in this verse and there is no interrogative. However, the sense of an interrogative with a positive response is reasonably carried over from the previous verse.

It is absolutely clear in this verse that we are speaking of Aaron and not of Moses. Aaron (and sister Miriam) certainly had their shortcomings, which became more apparent when placed beside Moses, who was a man of great leadership and phenomenal integrity. However, God chose Aaron, not Moses, from among the Levites, to be the father of all priests. In this verse, we have a dissertation of the duties—actually, *privileges*—of the priesthood first given to Aaron and then handed down to his sons. We need to recognize that God, on one hand, set up a familia relationship which was extremely important; yet, simultaneously, denigrated that relationship. At some point in time, this is a doctrine which I need to cover. I may move this later, but now let's go to **Familial Relationships and the Plan of God**.

This verse begins with the wâw conjunction and the Qal infinitive absolute of *to choose*. We have the untranslated indicator of the direct object, which is affixed to the 3rd person masculine singular suffix, giving us: [And I have chosen him...](#)

Then we have *out of all [the] tribes of Israel* followed by a lâmed preposition and the 1st person singular suffix (*to Me*) followed by another lâmed prefixed preposition and the very famous masculine singular noun *priest*. I have not found any specialized use of the *double lâmed*, so our verse would read: [And I have chosen him \[to be\] to Me for a priest...](#) At this point, we are speaking of Aaron, who is the *father* of Eli (in the Biblical sense; his great, great...great, great grandfather). Several times, throughout the Law, Aaron, the brother of Moses, is designated as God's first priest to Israel and as the father of a family of priests which will continue for nearly 1500 years (see Ex. 28:1–4).

1Samuel 2:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 1 st person singular suffix	No Strong's # BDB #510

1Samuel 2:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʿâlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	Qal infinitive construct	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 #5920, #5921 BDB #752
miz ^o bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258

Translation:...[to be] to Me a priest to ascend upon My altar... What then follows is three infinitive constructs—a rather large gathering of infinitive constructs,⁹⁹ each preceded by a lâmed preposition. An infinitive construct preceded by a lâmed is pretty similar to our infinitives. We first have the Qal infinitive construct of *to go up* followed by the preposition ʿal (*upon, beyond, against, concerning, with*) followed by *My altar*, giving us: [...to go up upon My altar...](#) Apparently, there were steps to get to the altar or to move about the altar. We have a similar phrasing in Lev. 9:22 when Aaron steps *down* from the altar. The altar was about 4.5 ft. high, so there must have been a platform or walkway around the altar. However, back in Ex. 20:26, Moses is told to make an altar to God without steps so that his nakedness be not exposed upon it. Obviously, this needs some explanation, so we go for the context of Ex. 20: this command was given immediately after the Ten Commandments were given and this was to be an altar of earth (v. 24), so we are not speaking of the same altars. I don't know if the ancient world heathen altars were built with high steps where the priest stood directly above the people or what, but, in any case, it is a different altar, so there is no direct contradiction. Apparently the clothing which Aaron and his sons wore as priests was more modest, allowing for steps or a rampway (Ex. 28:42–43).

1Samuel 2:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
qâṭar (קָטַר) [pronounced <i>kaw-TAHR</i>]	<i>to burn incense, to make sacrifices smoke</i>	Hiphil infinitive construct	Strong's #6999 BDB #882

⁹⁹ So many, that one might think there is an infinitive construct convention in town.

1Samuel 2:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôṭôreth (קֹטֹרֶת) [pronounced k ^o h-TOH-reth]	<i>incense, smoke (or, odor) [from a burning sacrifice]</i>	feminine singular noun	Strong's 7004 BDB #882

Translation: ...to burn incense,... The next construct is the Hiphil infinitive construct of *to burn incense, to make sacrifices smoke*. It is not found in the Qal stem. This is followed by the feminine singular cognate noun *incense*. ...to burn incense... These duties are found in Num. 30:1, 6–8: “Furthermore, you will make an altar as a place for burning incense; you will make it from acacia wood...And you will put this altar in front of the veil that is near the ark of the testimony, in front of the mercy seat that is over the testimony, where I will meet with you. And Aaron will burn fragrant incense on it; he will burn it every morning when he trims the lamps. And when Aaron trims the lamps at twilight, he will burn incense. There will be perpetual incense before Jehovah throughout your generations.”

1Samuel 2:28d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	Qal infinitive construct	Strong's #5375 (and #4984) BDB #669
êphôwd (אֶפֹּד) [pronounced ay-FOHD]	is transliterated <i>ephod</i>	masculine singular noun	Strong's #646 BDB #65
lâmed (ל) (pronounced l ^e)	<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); with the 1 st person singular suffix	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: ...to bear the ephod before Me;... Then we have the Qal infinitive construct of *to lift up, to bear, to carry*. What is worn is the masculine singular noun *ephod*. Because this is a transliteration rather than a translation (so it is in the Greek as well), its exact meaning is unknown. Some think that it refers to a religious artifact of no specific sort and can refer to an idol as well as to the religious clothing to be worn by priests to God. This was originally my thinking, until I examined it a bit more carefully, and I believe that we can stick with religious clothing. ZPEB tells us that it was a *close-fitting, armless out vest of varying length...[which generally extended] down to the hips*.¹⁰⁰ From the picture in ZPEB, it appears to be a cross between a sleeveless dress and a pullover

¹⁰⁰ *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 2, p. 332.

sweater vest. At the top, it is held together with these shoulder pieces which are set with onyx stones engraved with the names of the twelve tribes of Israel. Samuel's mother apparently sewed him a junior ephod which he wore until adulthood, when he would don the real thing, which would be much more elaborate and ornate. This is followed by the lâmed preposition and, literally, *My faces*. In the Hebrew, that means *before Me*. ...to bear an ephod before Me... The ephod is mentioned in Lev. 8:7, among other places. In 1Sam. 22:6–11, it is associated with David contacting God concerning what would happen if... Over the ephod was placed the breastplate upon which was fixed 12 gem stones, each one representing a different tribe of Israel. The breast plate also contained the sacred lots known as Urim and Thummim, although exactly what they were is not clear. It is clear that they were used to determine God's will, as referred to above, but the exact mechanics were purposely left out of Scripture (in fact, some believe that Urim and Thummim are equivalent to the gem and onyx stones).¹⁰¹ So, even though a priest's principal job was to represent man to God; he also was able to convey God's specific will to man and that was associated with this vest (1Sam. 30:7–8).

1Samuel 2:28e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, then</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʾâb (אָב) [pronounced <i>awb</i>]	<i>father, both as the head of a household or clan</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
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
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
ʾîsheh (אִשָּׁה) [pronounced <i>eesh-SHEH</i>]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	feminine plural construct	Strong's #801 BDB #77
bên (בְּנֵי) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural noun	Strong's #1121 BDB #119
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

¹⁰¹ *The Zondervan Pictorial Encyclopedia of the Bible*; Merrill Tenney, ed., Zondervan Publishing House, ©1976; Vol. 2, p. 332.

Translation: ...and so I give to the house of your father all the fire-offerings of the sons of Israel. We have our first main verb next: the wâw consecutive followed by the 1st person masculine singular, Qal imperfect of *to give*, followed by *to a house of your father*, followed by the sign of a direct object and the construct form of *all* (which has been prevalent throughout this book), which is followed by the feminine plural construct of *fire-offering*. This is affixed to *sons of Israel*, giving us: **And so I gave to the house of your father all the fire offerings of the sons of Israel.** One of the most important duties of the priests was to offer the burn offerings to God on behalf of the people. When an Israelite sinned, for instance, he was not able to simply go out to his backyard, grab an animal, sacrifice and be done with it. All the animal sacrifices were performed under the supervision of the High Priest. There were several types of sacrifices and burnt offerings, offered for a variety of reasons; however, they all pointed forward in time to the sacrifice of our Lord Jesus Christ for our sins. In this way, the priests both represented man before God, but also taught the gospel through the ritual to the person offering the sacrifices and to any other witnesses. I think that the TEV captured the implication of this verse by stating it outright: **“And I gave them the right to keep a share of the sacrifices burned on the altar.”**

in this one verse, we have the three basic responsibilities of a priest summed up: (1) to burn incense on God’s altar; (2) to wear the ephod, which was used to determine God’s will; and (3) to offer the burnt sacrifices upon the altar. These were the duties as well as the privileges of the priesthood. This prophet of God is not just pontificating. He is naming off the duties of the priesthood for a reason. The point which will be made is that the house of Eli has profaned this office by the behavior of his sons. His sons have taken these enumerated solemn duties and have turned them into a means of getting plentiful barbeque.

Now, there are some changes in the priesthood of which we are aware, and others of which we are ignorant. We will see the line of priests shift from the line of Ithamar to the line of Eleazar in this chapter (although this will not take place for another century). However, all indications are that the line of Eleazar began the priesthood (after all, Eleazar was the High Priest and then his son, Phinehas). However, Josephus, in *Antiquities* v. 11, 5, tells us that the priesthood moved from the line of Eleazar from Ozi to Eli, who was in the line of Ithamar. Although that seems to be reasonable and in sync with Scripture. We do not know the reason for the change, although Keil and Delitzsch suggest that, when Ozi died, his son was too young, too inexperienced or too lacking in the qualifications of a High Priest, and so Eli took the office.¹⁰²

For why do you [all] trample down in My slaughtered animal sacrifice and in My [tribute] offering which I have mandated [from My] habitation? And so, you honor your sons from Me to fatten yourselves from [the] first part of every [tribute] offering of Israel to My people.’

1Samuel
2:29

Why do you [all] rebel against [or, profane] My Sacrifice and against My Gift Whom I have commissioned [from My] habitation? You moreover honor your sons more than Me, to make yourselves fat from the first part of every gift offering of Israel with respect to My people.’

Why have your rebelled against and profaned My Sacrifice and My Gift Whom I have commission from My domicile In this, you have honored your sons over Me, making yourselves fat by taking the first portion of every gift offering of my people Israel.’

Compared to what has been, this appears to be a difficult verse to unravel. And here is something that you would never get from the English: we have God speaking through a prophet, building into a crescendo. He starts speaking simply and his vocabulary becomes more difficult and his sentence structure and verb usage becomes less traditional. In other words, as we go further and further into this message from the man of God, it will become more and more difficult to exegete. However, the idea is that, as God speaks through this prophet, He becomes madder and madder at the situation, and this is seen in the sentence structure and vocabulary. Now, let’s begin with what others have done:

¹⁰² Keil & Delitzsch’s *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 388. Keil and Delitzsch also mention that Clericus (some old guy) suggests that those in the line of Eleazar committed some very grievous sins. Had that been the case, that particular line would not have been necessarily resumed.

Ancient texts:

Dead Sea Scrolls	Why do you [singular in 4QSam ^a LXX; plural in MT] look down [or, <i>tread down</i> in the MT] on My sacrifice and My offering, [which I commanded for my dwelling, and honor your sons over me, to] fatten yourself [plural in MT] on the best of all the offerings [as per 4QSam ^a ; <i>every offering</i> in LXX and MT] of [Israel in my presence (as per LXX; <i>for My people</i> in the MT).] [What we find in the braces is unreadable text, its meaning determined by the LXX or the MT].
Masoretic Text	For why do you [all] trample down in My slaughtered animal sacrifice and in My [tribute] offering which I have mandated [from My] habitation? And so, you honor your sons from Me to fatten yourselves from [the] first part of every [tribute] offering of Israel to My people.'
Septuagint	And why have you looked upon My incense-offering and my meat-offering with a shameless eye, and you have honored your sons above Me, so that they bless themselves with the first-fruits of every sacrifice of Israel before Me.
Significant differences:	There are a number of differences between the text; it is almost like comparing the NKJV to the CEV or the <i>Message</i> . The text of the Dead Sea Scrolls helps us see the differences in the other texts.

Thought-for-thought translations; paraphrases:

<i>The Message</i>	So why do you now treat as mere loot these very sacrificial offerings that I commanded for my worship? Why do you treat your sons better than me, turning them loose to get fat on these offerings, and ignoring me?.
NLT	So why do you scorn my sacrifices and offerings? Why do you honor your sons more than me—for and they have become fat from the best offerings of my people.
REB	Why then do you show disrespect for my sacrifices and the offerings which I have ordained? What makes you resent them? Why do you honour your sons more than me by letting them batten on the choicest offerings of my people Israel?
TEV	Why, then, do you look with greed at the sacrifices and offering which I require from my people? Why, Eli, do you honor your sons more than me by letting them fatten themselves on the best parts of all the sacrifices the people offer to me?

Mostly literal renderings (with some occasional paraphrasing):

BBE	Why then are you looking with envy on my offerings of meat and of meal which were ordered by my word, honouring your sons before me, and making yourselves fat with all the best of the offerings of Israel, my people?
JPS (Tanakh)	Why, then, do you maliciously trample upon the sacrifices and offerings that I have commanded? You have honored your sons more than Me, feeding on the first portions of every offering of My people Israel.

Literal, almost word-for-word, renderings:

Updated <i>Emphasized Bible</i>	Why do you been kicking at my sacrifices and my presents, which I commanded to serve for a home, —and should have honoured thy sons more than me: fattening yourselves with the first of every present of Israel before me?
NASB	'Why do you kick at My sacrifice and at My offering which I have commanded <i>in My dwelling</i> , and honor your sons above Me, by making yourselves fat with the choicest [or, <i>first</i>] of every offering of My people Israel?'
Young's Updated LT	Why do you kick at My sacrifice, and at Mine offering which I commanded in My habitation, and do honour your sons above Me, to make yourselves fat from the first part of every offering of Israel, of My people?

What is the gist of this verse? God, through the prophet, asks Eli why His sacrifice and His offering are demeaned by his sons and why does Eli allow them to continue.

1Samuel 2:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<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 (ה מ) [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.			
bâ'at (ט ע ב) [pronounced <i>baw-GAHT</i>]	<i>to tread, to trample down, to kick at; metaphorically, treat with contempt, to contemn, to neglect</i>	2 nd person masculine plural, Qal imperfect	Strong's #1163 BDB #127
epiblepô (ἐπιβλέπω) [pronounced <i>eh-pee-BLEP-oh</i>]	<i>to look at, to turn the eyes upon, to look upon, gaze upon; to look up to; to have regard for, to regard, to consider, to have an interest in, to care about</i>	2 nd person singular, Aorist active indicative	Strong's #1914
There is more to this difference than just this verb.			
bê (ב) [pronounced <i>b^{eh}</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
zebach (ז ב ח) [pronounced <i>ZEH^b-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughtering, sacrificial animal</i>	masculine singular noun with the 1 st person singular suffix	Strong's #2077 BDB #257
wê (or vê) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bê (ב) [pronounced <i>b^{eh}</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
minchâh (מנחה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering</i>	feminine singular noun with the 1 st person singular suffix	Strong's #4503 BDB #585
anaidei (ἀναίδει) [pronounced <i>ah-NĪ-dĭ</i>]	<i>shamelessly, impudently, boldly</i>	Adverb?	Strong's #none

Although this understanding is based upon Arndt and Gingrich, there are similar words with similar meanings found in the New Testament.

1 Samuel 2:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ophthalmos (ὄφθαλμός) [pronounced <i>opf-thahl-MOSS</i>]	<i>eye; perception, knowledge, understanding</i>	masculine singular noun; dative-genitive-locative case	Strong's #3788

Translation: *Why do you [all] rebel against [or, profane] My Sacrifice and against My Gift...* We begin with the *lâmed* preposition and the interrogative particle, which together should be rendered *why*. Then we have the 2nd person masculine plural, Qal imperfect of *to tread, to trample down, to kick at*. Metaphorically, Gesenius adds, it means *to treat with contempt, to condemn, to neglect*. Actually, these represent the accepted meanings, as this word is only found twice in Scripture, both times indicating some sort of rebellion (Deut. 32:15 1Sam. 2:29). Furthermore, it has no cognates. Here, it is found with an object and in Deuteronomy, it is not. In Deuteronomy, it only has a subject (*Jeshurun*, which appears to be a proper noun which refers to Israel, but in a negative sense). Personally, I would go with the meaning *to profane* or *to rebel [against]*. In the Greek and in the Dead Sea Scrolls, this is *Why do you look at with an impudent eye...* Even though the meanings are entirely different, the overall concept is very roughly the same: the sons of Eli showed great disrespect to God by greedily taking as much meat as they could from the sacrifices to God.

Now, what the New Living Translation next does is typical—what Eli's sons have scorned or held in contempt were the *sacrifices* and *offerings* to God. This is backwards and serves to illustrate that, while owning an easy-to-read version of Scripture might be helpful in some instances, it occasionally obscures the truth. What Eli's sons scorn or rebel against are not man's sacrifices and offerings to God but God's Sacrifice and Offering to man on man's behalf. What follows is the *bêyth* preposition (*in, into, against, at, by*) and the masculine singular noun *slaughtered animal [used in a sacrificial offering]*. It is one of the several words for *sacrifice*; its verb cognate meaning *to slaughter an animal for sacrifice*. Now, what is interesting is that this is found in the singular. The sons of Eli did not profane simply one sacrifice or one animal; they profaned several sacrifices. Every time someone came to the Tent of God to make a sacrifice, if they could get away with it, they took the entirety of the sacrifice to themselves (and, as I have indicated, it is possible that they took the live animal). My point, however, is that this occurred several times, not just once. However, in profaning God's sacrifices, they have profaned His Sacrifice. God knows the end from the beginning—He knows that His sacrifices represent His ultimate sacrifice—and what Eli's sons rebelled against and what Eli's sons profaned was God's great sacrifice on our behalf.

Also, as a part of what Eli's sons rebelled against is the *wâw* conjunction, the *bêyth* preposition and the feminine singular noun *minchâh* (מִנְחָה) [pronounced *min-KHAWH*], which means *tribute offering, gift, present*.

1 Samuel 2:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
tsâvâh (צַוָּה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to lay charge upon, to give charge to, charge, command, order</i>	1 st person singular, Piel perfect	Strong's #6680 BDB #845
mâʿōwn (מְעוֹן) [pronounced <i>maw-GOHN</i>]	<i>dwelling, habitation; refuge</i>	masculine singular noun	Strong's #4583 BDB #732

Translation: ...Whom I have commissioned [from My] habitation? Then we have the relative pronoun (which can mean *Whom* as well as *which*) and the 1st person singular, Piel perfect of *to commission, to mandate, to lay charge upon, to give charge to, charge, command, order*. This is a verb found only in the Piel. Then, in what seems to be apropos of nothing, we have the masculine singular noun *dwelling, habitation*. We would like to insert *in My dwelling*, but *in My* are not there in the Hebrew (you will note that in the NASB, these words are italicized, meaning that they do not occur in the original). This gives us: “*Why have you rebelled against [or, profaned] My Slaughtered Sacrifice and against My Gift Who I have commissioned [from My] habitation?*” We could also insert *with respect [to my] habitation* or *[for my] habitation* or *[in the] dwelling*. Essentially, we cannot give this a good English sense without the addition of some words. Furthermore, I don’t think that it makes good Hebrew sense, which would suggest that the preposition was left out (unfortunately, we do not have any manuscripts which offer us an alternate reading). You note that some translations, e.g. the Tanakh and the NLT, simply ignore the word *dwelling* altogether. The translators of the Septuagint either found something entirely different here or they improvised at this point as well. Another option is that this is the min preposition followed by the masculine singular noun *ʿayin* (אֵינַי) [pronounced *GAH-yin*], which means *spring, literal eye(s), spiritual eyes*. Strong’s #5869 (and #5871) BDB #744. Such a suggestion is made down in v. 32—however, *from an eye* does not particularly add to our understanding of this portion of Scripture either. This portion of the verse would end with “*...Who I have commissioned from an eye...*” That also makes little sense.

Christ Jesus was the Gift Offering Who was slaughtered on our behalf. Before the Israelites even entered into the land, Moses told them that they would stray from God: “*But Jeshurun [a name for apostate Israel] grew fat and kicked [or, rebelled]. You have grown fat, thick and sleek; then he forsook God Who made him and scorned the Rock of his salvation.*” (Deut. 32:15). Barnes summarizes: *The well-fed beast becomes unmanageable and refractory, and refuses the yoke, and bursts the bonds...So the priests, instead of being grateful for the provision made for them, in their pampered pride became dissatisfied, wantonly broke the laws of God which regulated their share of the offerings, and gave themselves up to an unbridled indulgence of their passions and their covetousness.*¹⁰³

1Samuel 2:29c

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
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to make heavy, to make insensible; to honor, to do honor to</i>	2 nd person masculine singular, Piel imperfect	Strong’s #3513 BDB #457
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
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong’s #1121 BDB #119
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 with the 1 st person singular suffix	Strong’s #4480 BDB #577

Translation: You moreover honor your sons more than Me,... Then we have the wâw consecutive followed by the 2nd person masculine singular, Piel imperfect of *to honor, to glorify, to be great, to be vehement, to be heavy,*

¹⁰³ Barnes’ Notes; 1Samuel to Esther; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 11.

weighty, burdensome. In the Piel, it means *to honor, to do honor to*. The 2nd person masculine singular means that this prophet is speaking directly to Eli concerning his own personal shortcomings. Then we have the direct object word followed by *your sons* followed by the *min* preposition (which means *out from, away from, from, more than*) and the 1st person singular suffix, giving us: *...and so you honor your sons more than Me...* God speaks to Eli, as Eli is at fault here and Eli is a believer. You realize that it is Eli's sons who are making a mockery of the sacrifices to God by the citizenry of Israel—but God does not speak to them because (1) they are not believers; and, (2) Eli is the one in charge. You must take responsibility when you are in authority.

1 Samuel 2:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^ℙ)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
bârâ' (בָּרָא) [pronounced <i>baw-RAW</i>]	<i>to be fat, to make oneself fat</i>	Hiphil infinitive construct with the 2 nd person masculine plural suffix	Strong's #1254 BDB #135
The homonym means <i>to shape, to fashion by cutting, to carve</i> ; but it is used for <i>creating something out of energy or creating that which is immaterial</i> .			
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
rêshîyth (רֵשִׁית) [pronounced <i>ray-SHEETH</i>]	<i>first fruit, firstling, first of one's kind, first, chief; a beginning, a former state</i>	feminine singular construct	Strong's #7225 BDB #912
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
minchâh (מִנְחָה) [pronounced <i>min-HAWH</i>]	<i>tribute offering, gift, present; sacrifice, bloodless offering</i>	feminine singular construct	Strong's #4503 BDB #585
Yis'rá'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
lâmed (ל) (pronounced ^ℙ)	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
'am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective construct with the 1 st person singular suffix	Strong's #5971 BDB #766

1Samuel 2:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
emprosthēn (ἐμπροσθεν) [pronounced EM-pross-thehn]	<i>in front of, before, in the presence of</i>	Preposition (also an adverb)	Strong's #1715
ἐμοῦ, μου	<i>me; of me; from me</i>	1 st person singular pronoun, genitive/ablative case	Strong's #1473 (also, this is known as Strong's #3450)

Translation: ...to make yourselves fat from the first part of every gift offering of Israel with respect to My people.'

Then we have the interesting construction, a lamed prefixed preposition followed by the Hiphil infinitive construct of *bârâ* (אָרָא) [pronounced *baw-RAW*], which means *to be fat*. This is a homonym and its *only* secondary use is found here. Normally we would poo poo such a thing; however, this is the only time this verb is found in the Hiphil and there is an extensively-used adjective cognate which means *fat*, and therefore confirms the secondary use. Here, it means *to make oneself fat*. The 2nd person masculine plural suffix is affixed to *bârâ*. Then we have the min preposition and the feminine singular adjective construct of *first fruits, firstlings, first of one's kind, beginning, former state*. We find this in Gen. 1:1 (*In the beginning...*) and it is associated with the first fruits offered in the tabernacle (Lev. 2:12) and it is used with regards to Job's former state in Job 42:12. This is followed by the masculine singular construct of *all* followed by the feminine singular construct of *tribute offering, gift, present*. This is followed by the proper noun *Israel*, which is in turn followed by the lamed preposition and *My people*, giving us: '*...to make yourselves fat from the first of every tribute offering of Israel with respect to My people.*' Rotherham tells us that the Massoretic text is corrupt at this point and should read: '*...fattening yourselves with the first of every present of Israel, before me?*' The Septuagint supports this notion, but I am not aware of any other text supporting it. In either case, the meaning is fairly clear: God accused Eli of taking the first of every offering for himself. Now, quite obviously, Eli did not do this himself. He did not take the first and best part of every offering which was offered to God. However, he allowed his sons to do so, being uncertain as to what he should do. In this, he honored his own sons over God. As Jesus said, "*Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother...He who loves father or mother more than Me is not worth of Me; and he who loves son or daughter more than Me is not worthy of Me*" (Matt. 10:34–35a, 7 Micah 7:6). Although this verse has been taken far out of its context and abused by many cults, the idea is correct: here, Eli has to be split with his sons—he cannot honor his own sons over God, and allowing them to continue in their irreverent behavior was not an option.

McGee sums up these verses: *God sent a prophet to old Eli who told him that God was through with him as the high priest. No longer would God move through the priest. Instead, God was now raising up a priest-prophet. It was going to be Samuel. He would minister for the Lord, and his office would be that of a prophet.*¹⁰⁴

'For so,' a declaration of Y^{ehowah}, God of Israel, 'A saying I said [to] your house and a house of your father: "They will walk [for themselves] to My faces forever." ' And now, a declaration of Y^{ehowah}, 'A profanity to Me, for those honoring Me, I will honor and those despising Me, they are treated lightly.

1Samuel
2:30

'Therefore,' a declaration of Y^{ehowah}, God of Israel, 'A promise I promised your house and the house of your father: "They will walk in and out before Me forever [or, to the end of this age]." ' Thus, [this] declaration of Y^{ehowah}: '[Eli's sons are] a profanity to Me, for those honoring Me, I will honor and those despising Me, I will despise.

¹⁰⁴ J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; p. 22.

'Therefore,' Jehovah, the God of Israel declares, 'I guaranteed the house of your father that they would minister in the priesthood forever before Me.' That being so, this Jehovah declares, 'This treatment of My sacrifice is a profanity to Me. Those who honor Me, I will honor; those who despise Me, I will despise.

Recall, I said that this will become more difficult to exegete as we went along? First, let's see what others have done:

Ancient texts:

Masoretic Text 'For so,' a declaration of Yehowah, God of Israel, 'A saying I said [to] your house and a house of your father: "They will walk [for themselves] to My faces forever." ' And now, a declaration of Yehowah, 'A profanity to Me, for those honoring Me, I will honor and those despising Me, they are treated lightly.

Septuagint Therefore thus says the Lord God of Israel, I said, Your house and the house of your father will pass before Me forever, but now the Lord says, That be far from Me; for I will only honor them that honor Me, and he that sets Me at nought will be despised.

Significant differences: There don't appear to be any, apart from a different form of the oath that God uses.

Thought-for-thought translations; paraphrases:

CEV I am the LORD, the God of Israel. I promised to always let your family serve me as priests, but now I tell you that I cannot do this any longer! I honor anyone who honors me, but I put a curse on anyone who hates me.

The Message Therefore--this is GOD's word, the God of Israel speaking--I once said that you and your ancestral family would be my priests indefinitely, but now--GOD's word, remember!--there is no way this can continue. I honor those who honor me; those who scorn me I demean.

NAB This, therefore, is the oracle of the LORD, the God of Israel: 'I said in the past that our family and your father's family should minister in my presence forever. But now,' the LORD declares, 'away with this! For I will honor those who honor me, but those who spurn me shall be accursed.'

NLT "Therefore, the LORD, the God of Israel, says: The terrible things you are doing cannot continue! I had promised that your branch of the tribe of Levi would always be my priests. But I will honor only those who honor me, and I will despise those who despise me."

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ "Therefore, the LORD God of Israel declares: I certainly thought that your family and your father's family would always live in my presence. But now the LORD declares: I promise that I will honor those who honor me, and those who despise me will be considered insignificant."

JPS (Tanakh) Assuredly—declares the LORD, the God of Israel—I intended for you and your father's house to remain in My service forever. But now—declares the LORD—far be it from Me! For I honor those who honor Me, but those who spurn Me shall be dishonored.

Literal, almost word-for-word, renderings:

NASB "Therefore the LORD God of Israel declares, 'I did indeed say that your house and the house of your father should walk before Me forever'; but now the LORD declares, 'Far be it from Me—for those who honor Me I will honor, and those who despise Me will be lightly esteemed.

Young's Updated LT

'Therefore—the affirmation of Jehovah, God of Israel—I certainly said, Your house and the house of your father, do walk up and down before Me to the age; and now—the affirmation of Jehovah—Far be it from me! For he who is honoring Me, I honor, and those despising Me, are lightly esteemed.

What is the gist of this verse? God had intended for the Aaronic priesthood to remain and it was going to pass down through Eli; however, because of Eli's sons, this will no longer be the case. Jehovah then says, "I will honor those who honor me and I will despise those who despise me." This passage is going to require some detailed explanation.

1Samuel 2:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
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
Together, the lâmed preposition and kên mean <i>therefore, according to such conditions, that being so; certainly, truly.</i>			
n ^o ûm (נֹאמַר) [pronounced n ^o -OOM]	declaration, revelation, <i>utterance, saying, oracle</i>	masculine singular construct	Strong's #5001 & 5002 BDB #610
BDB lists this as a masculine noun (Strong's #5002) and Gesenius lists this as the passive participle construct of Strong's #5001. According to Gesenius, this means <i>to murmur, to speak in a low voice</i> ; especially used of the voice of God. Wigram lists this as the Qal participle and lists both Strong numbers. In either case, we are generally speaking of the voice of God or the Word of God (compare Gen. 22:16 Num. 14:28 Isa. 1:24 3:15 Jer. 1:8 2:19 Ezek. 5:11). There are several hundred passages where this is God speaking; only a few that I found where it was not (2Sam. 23:1 Psalm 36:1 Prov. 30:1).			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels</i> transliterated <i>Elohim</i>	masculine plural construct	Strong's #430 BDB #43
Yis ^o râ`êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975
ʿâmar (אָמַר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	Qal infinitive absolute	Strong's #559 BDB #55
ʿâmar (אָמַר) [pronounced <i>aw-MARH</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	1 st person singular, Qal perfect	Strong's #559 BDB #55

1 Samuel 2:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	house, household, habitation as well as inward	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108
w ^e (or v ^e) (וְ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced BAH-yith]	house, household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
ʾâb (אָב) [pronounced aw ^h v]	father, both as the head of a household or clan	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

Translation: 'Therefore,' a declaration of Y^ehowah, God of Israel, 'A promise I promised your house and the house of your father:...' We begin with the lamed preposition and the adverb kên; together, they mean *according to such conditions, that being so, therefore*. Although Barnes suggests *therefore*, he adds that perhaps this compound simply means *certainly, truly*. Kên means *so, thus*. Then we do not have a verb, but a masculine singular construct of nâ`am (נֹאמַר) [pronounced naw-AHM], which means *utterance, saying, declaration, revelation*.

Then we have Y^ehowah God of Israel, and then a complex structure which you don't exactly find in the English: we have the Qal infinitive absolute followed by the 1st person singular, Qal perfect of *to say, to speak, to utter*. You will note that God peppers His speech with infinitive absolutes, which have several uses, the primary one being to emphasize the verb which follows. Then we have *your house and a house of your father*.

What we will have hear is a solemn declaration from God—and He first speaks of a promise made to Eli's house (Ithamar) and to the house of his father (Aaron). Some might want to interpret this as a promise to Eli and to Eli's father; however, God told Eli that He had revealed Himself to the house of his father in Egypt back in v. 27—so the house of his father would be, in context, the house of Aaron—and the house of Aaron is actually a reference to Moses, as God first made the promise to Moses.

1 Samuel 2:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	properly: <i>to go, to come, to depart, to walk; to go for oneself, to walk up and down, to go about, to walk about; to live [walk] [in truth]; to flow</i>	3 rd person masculine plural, Hithpael imperfect	Strong's #1980 (and #3212) BDB #229
lamed (ל) (pronounced l ^e)	<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); with the 1 st person singular suffix	Strong's #6440 BDB #815

1Samuel 2:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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> .			
ʿad (עד) [pronounced <i>ʿahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
ʿōwām (עוֹמָם) [pronounced <i>ʿo-LAWM</i>]	<i>long duration, forever, perpetuity, antiquity, futurity</i>	masculine singular noun	Strong's #5769 BDB #761
Together, they mean <i>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; to the end of this age</i> .			

Translation:...“They will walk in and out before Me forever [or, to the end of this age].” ’ All this is followed by the 3rd person masculine plural, Hithpael imperfect of *to go for oneself, to walk up and down, to walk to and fro*. This is the promise.

I am going to go into great detail about the Hebrew here, and you are going to get bored. Let me give you John Wesley's interpretation of this passage: *I said - Where, or when did God say this? To Eli himself, or to his father, when the priesthood was translated from Eleazar's to Ithamar's family. Walk - That is, minister unto me as high - priest. Walking is often put for discharging ones office; before me; may signify that he was the high - priest, whose sole prerogative it was to minister before God, or before the ark, in the most holy place. For ever - As long as the Mosaical law and worship lasts. Far from me - To fulfil my promise, which I hereby retract.*¹⁰⁵ I give you Wesley's interpretation, because Wesley is completely wrong. This is a difficult passage to understand, but knowing what is in the Hebrew helps to explain it.

Let me take a moment to 'spane the Hithpael:

The Hithpael Stem of a Verb

The simple definition is, *the Hithpael is the reflexive of the Piel* (which is the intensive stem).

The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state—however, I am certain that didn't quite do it for you. And, if you check the Hithpael usages of this verb in the Englishman's Hebrew Concordance, you might be distressed to find so many differences in nuance (this is Zodhiates' approach).

Seow, who is a bit more detailed in the area of the Hebrew grammar than Zodhiates (whose definition I first gave you), gives several uses of the Hithpael, which will help to explain the different English renderings of the same verb in the same stem: (1) The primary use of the Hithpael is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—in these cases, the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, *they worked with one another, they looked at one another*. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (*he walked about, he walked to and fro, and turned back and forth*). This is the use which we find in this passage. (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (*he pretended to be sick, they professed to be Jews*).*

¹⁰⁵ John Wesley, *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Sam. 2:30.

* Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, p. 298–299.

Chapter Outline Part I

Charts, Maps and Short Doctrines Part I

Chapter Outline Part II

Charts, Maps and Short Doctrines Part II

Then we have *to My faces*, which should be rendered *before Me*. Then we have *as far as, until*. ‘ad is followed by the masculine singular noun *long duration, perpetuity, antiquity, futurity*. Together, they mean *and from everlasting to everlasting, from eternity past to eternity future or from antiquity to everlasting*. Together, these words have been rendered *to the age* (Young), *unto times age-abiding* (Rotherham), and *forever* (*The Amplified Bible*, Owen, NASB). This gives us: “‘Therefore,’ a declaration of Y^ehowah, God of Israel, ‘I emphatically promised your house and the house of your father: they will walk in and out before me for ever.’”

Notice that 3rd person masculine plural: “...**they will walk in and out before me for ever.**” Again, this promise was not originally made to Eli or to Eli’s father. You may think that I am belaboring this point, but some translations completely confuse the issue here.

Early on, right after Israel had left Egypt, God told Moses: “Then you will bring Aaron and his sons to the doorway of the Tent of Meeting...and wash them with water; and you will bring his sons and put tunics on them...and they will have the priesthood by a perpetual statute . In this way, you will have ordained Aaron and his sons.” (Ex. 29:4, 8, 9b). Therefore, those descendants of Aaron (not simply the descendants of Levi), would serve as priests to God forever. The High Priest would always come from the family of Aaron, who was himself a Levite (Moses and Aaron were both from the tribe of Levi). Later, when Phinehas, Aaron’s grandson, recognized that the illicit relationship between an Israelite and a Midianite religious priestess was a sin which would infect all of Israel, he killed them both. God reiterated His promise, saying, “It will be for him [Phinehas] and his descendants after him, a covenant of a perpetual priesthood, because he was jealous for his God, and He made atonement for the sons of Israel.” (Num. 25:13). What this tells us is that, even if there was a temporary change to another line, which there was, still the priesthood would return to the line of Phinehas. The father of Phinehas (the Phinehas of Num. 25) was Eleazar and the uncle of Phinehas was Ithamar. Beginning with Eli (probably beginning with him), the priestly line moved from the family of Eleazar to the family of Ithamar, both of them sons of Aaron. Now, that would seem to contradict Num. 2:13. However, here we are, two generations into Ithamar’s line, and God is already telling Eli that his line is finished, because of his two sons, Hophni and Phinehas II (this is the only time I am calling him that). So the priesthood will return to the line of Eleazar, thus fulfilling God’s promise in Num. 25:13.

Since this is difficult to translate and to interpret, let us take this in points:

What is God Saying to Eli?

1. This promise to which God refers was *never* made to Eli or to Eli’s father. This is a misinterpretation of this passage.
2. God did not make this promise to Eli or to Eli’s father and then, a few years later, decide, “You know, your sons are total jerks; I am withdrawing the promise.” That is **not** what this passage is saying.
3. God originally made a promise to Moses, which was applied to Aaron, that the line of Aaron would stand as a priesthood before Him forever.
4. In the context of this passage, the house of the father of Eli refers to Moses and to Aaron (see 1Sam. 2:27). Aaron is the father (ancestor) of Eli; the house of Aaron is Moses, Aaron and (if you want) Miriam. God actually made these promises to Moses, which he then passed along to Aaron (Num. 25:13; see also Ex. 28:43).
5. The idea is, the line of Aaron would remain priests to God throughout the Age of Israel. It is reasonable to interpret *forever* (actually, the Hebrew words for *forever*) to mean *to the end of this age*.
6. Aaron had 4 sons, two of which died for their lack of reverence, and Eleazar and Ithamar.

What is God Saying to Eli?

7. We actually don't know anything about the line of Ithamar until we come to Eli, who is a priest to God.
8. We might think that we may reasonably assume that the line of the priesthood ran through the line of Ithamar all the way to Eli; however, it does appear as though the priesthood began in the line of Eleazar because of his son's enthusiasm (his son is Phinehas—not the Phinehas who is the son of Eli, of course).
9. In any case, at some point in time, the line of the priesthood shifted over to those who are descended from Ithamar, Aaron's 4th son.
10. In the meantime, the priesthood is temporarily given over the Samuel, who is a Levite, but not necessarily from the line of Aaron.
11. This will continue even past Eli. That is, his line will continue to operate as sort of a dual priesthood along side the line of Eleazar.
12. During the time of David, there will be representatives from the lines of Ithamar and Eleazar acting as priests. The term *High Priest* will not be used (it was not really used very often in Scripture anyway).
13. By the time of Solomon's reign, the line of Eleazar supplants the line of Ithamar. The dual priesthood ceases and continues in those descended from Eleazar, Aaron's 3rd son.

I cover these lines specifically in the 6th chapter of 1Chronicles and color code the priests, so it is easy to follow whose line is whose.

[Chapter Outline Part I](#)

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One of the weaknesses of some translations, e.g. the NLT (“[The terrible things you are doing cannot continue! I had promised that your branch of the tribe of Levi would always be my priests. But I will honor only those who honor me, and I will despise those who despise me.](#)”), is that the impression is given that God somehow specifically promised the branch of Ithamar the priesthood eternally, but now God is rethinking His position on the matter. That is not the case. As was explained in the previous paragraph, despite all the difficult Hebrew, what the situation actually is. God promised the Aaronic branch of the Levitical family that to them would be the priesthood. Here, He is simply going from the line of one son of Aaron to line of another son. My point being is that there is no contradiction, actual or implied, from the true understanding of the original languages. One might be able to read and more easily understand the NLT (or other modern translations), but sometimes accuracy is sacrificed for understanding.

1Samuel 2:30c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced gaht-TAWH]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
n ^e ûm (נֹאמַר) [pronounced n ^e -OOM]	<i>declaration, revelation, utterance, saying, oracle</i>	masculine singular construct	Strong's #5001 & 5002 BDB #610

1Samuel 2:30c

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^ehowah</i>	proper noun	Strong's #3068 BDB #217
châlîylâh (חַלִּילָה) [pronounced <i>khaw-LEE-law</i>]	<i>far be it [from me or you], to profane [something], a profanity!, a blasphemy!</i>	adverb, substantive, interjection	Strong's #2486 BDB #321
Châlîylâh might be updated to <i>no way, impossible, ridiculous, absurd, that's wrong, that's so wrong, it's wrong, you're completely mistaken.</i>			
lâmed (ל) (pronounced l)	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
kîy (כִּי) [pronounced <i>kee</i>]	<i>when, that, for, because, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to make heavy, to make insensible; to honor, to do honor to</i>	masculine plural, Piel participle with the 1 st person singular suffix	Strong's #3513 BDB #457
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to make heavy, to make insensible; to honor, to do honor to</i>	1 st person singular, Piel imperfect	Strong's #3513 BDB #457

Translation: Thus, [this] declaration of Y^ehowah: '[Eli's sons are] a profanity to Me, for those honoring Me, I will honor... Now, for the second portion of this verse: we begin with the wâw conjunction followed by *now, at this time, already*. We repeat a declaration of Y^ehowah, which repetition draws great attention to what is to follow:

We begin with the substantive châlîylâh (חַלִּילָה) [pronounced *khaw-LEE-law*], which is said to mean *far be it [from me or you]* in BDB. BDB further clarifies this as *ad profanum!*; whatever the hell that is in exclamatory Latin. Gesenius clears this up with the explanation that this means, literally, *to profane [something]*. This is because the word closest to châlîylâh in spelling is an adjective which means *profaned*. This substantive, called an adjective by Gesenius, is an exclamation of abhorrence. The New Englishman's Concordance probably more accurately describes this as an interjection, which is probably the correct view. The KJV renders this with the questionable phrase *God forbid* (which borders on taking God's name lightly). What is interesting is that we don't find this used by Joshua, or by Moses, for that matter, as, prior to this, it is only found thrice in Genesis (Gen. 18:25 44:7, 17) and twice in Job (Job 27:5 34:10). With châlîylâh, we have the lâmed preposition and the 1st person singular suffix; it should be rendered *a profanity to me*. This rendering makes a great deal of sense in this context. The sons of Eli have greatly profaned God's Tent of Meeting. **And now, a declaration of Y^ehowah, 'A profanity to Me...'** This profanity is the behavior of the sons of Eli. And, interestingly enough, this phrase is repeated several times in the

book of Samuel (actually, ten or eleven times), and it is often rendered *God forbid...* or *Be it far from me* [or, you]... Barnes gives the literal rendering as, *Be it an abomination to me.*¹⁰⁶

Then we have the explanatory conjunction *kîy* and the masculine plural, with a 1st person singular suffix, Piel participle of *to honor, to do honor to*. This is followed by the 1st person singular, Piel imperfect of *kâbêd* again, giving us: *...for those honoring Me, I will honor...* This thought is paralleled in Psalm 50:23: “He who offers a sacrifice of thanksgiving honors Me; and to him who orders the way, I will show him the salvation of God.” Or Psalm 91:14–16: “Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My name. He will call upon Me, and I will answer him; I will be with him in trouble; I will rescue him and honor him. With a long life, I will satisfy him and let him behold my salvation.” This same thought is spoken by the personification of Bible doctrine: “I love those who love me; and those who diligently seek me will find me. Riches and honor are with me and enduring wealth and righteousness.” (Prov. 8:17–18).

1Samuel 2:30d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bâzâh (בָּזָאָה) [pronounced <i>baw-ZAW</i>]	<i>to despise, to regard with contempt, to hold in contempt</i>	masculine plural, Qal active participle with the 1 st person singular suffix	Strong's #959 BDB #102
qâlal (קָלַל) [pronounced <i>kaw-LAL</i>]	❶ <i>to be diminished</i> (note the passive meaning); ❷ <i>to be despised, to be contemned</i> (again, a passive meaning); ❸ <i>to be swift, to be fleet</i> (this meaning is rarely found)	3 rd person masculine plural, Qal imperfect	Strong's #7043 BDB #886

Translation: *...and those despising Me, I will despise.* In the final phrase, we have the wâw conjunction followed by the masculine plural, 1st person singular suffix, Qal active participle of *to despise*.

This is followed by the 3rd person masculine plural, Qal imperfect of *qâlal* (קָלַל) [pronounced *kaw-LAL*], which is not what we would have expected. We would have expected the 1st person masculine singular, Qal imperfect of *bânâh*. However, we get a different morphology and a different verb. However, this is a very apropos verb, given the true meaning of *kâbêd*, which is *to be heavy* (its other meanings stem from that one). *Qâlal* means *to be light*, and figuratively, it has three uses in the Qal stem: ❶ *to be diminished* (note the passive meaning); ❷ *to be despised, to be contemned* (again, a passive meaning); ❸ *to be swift, to be fleet* (this verb is rarely so used). Strong's #7043 BDB #886. *...and those despising me, they treated lightly.* This simple phrase gives us a quick overview of the intersection of divine sovereignty and human free will. We find our parallel thought in Mal. 2:9, 11a, 12a: “So I have also made you despised and abased before all the people, just as you are showing partiality in the instruction...Judah has dealt treacherously and an abomination has been committed in Israel and in Jerusalem, for Judah has profaned the sanctuary of Jehovah which He loves...as for the man who does this, make Jehovah cut off from the tens of Jacob.”

I want you to understand what is going on here; there are two things which are being described. On the surface, Eli has allowed his two sons to act corruptly in their positions as priests, and God will promise to remove them and Eli's line from priesthood. However, this is only half of it. This offers us a parallel to the change over from the earthly priesthood to the heavenly priesthood. All High Priests are men of flesh who need to have their own sins

¹⁰⁶ Barnes' Notes; 1Samuel to Esther; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 11.

forgiven. Since the priesthood is a corrupt line, because of the indwelling of the old sin nature, that line will be ultimately replaced by Jesus Christ, a completely different line. So as we study this, bear in mind we have what is actually occurring on the surface and what all of this represents as well.

You might be thinking, "Eli just isn't that bad a guy. Besides, he just talked to his kids." Eli is not that bad of a guy. History is filled with men who have failed completely and absolutely as priests during the time of Israel. God allowed Eli to live for a long time—to age 98. So don't worry, God is not going to punish Eli prematurely nor will God be too harsh with Eli. It is Eli's time to die; and it is definitely time for his sons to die. God will remove his sons via the sin unto death; Eli will die naturally (more or less—almost naturally). This will all be covered in 1Sam. 4.

Behold, days are coming and I will cut off your strength and [the] strength of a house of your father from being an old man [or, so that an old man is not] in your house. 1Samuel 2:31

Listen, the day is coming when I will cut off your strength and the strength of your father's house so there will not be an old man in your house.

Listen, the day will come when I will cut off your strength and I will cut off the strength of your father's house so that, eventually, there will no longer be a great authority figure from your house.

Again, this is still a prophet of God speaking for God, and the sentence structure is still more difficult than the first chapter of 1Samuel. In this verse, we find that the house of Eli in the Tent of Meeting is coming to an end. In fact, we only have six more generations of those descended directly from Eli who will serve as priests (this is the line of Ithamar). The majority of the line of Aaron who serve as priests will come through Eleazar. Here's how others rendered this verse:

Ancient texts:

Latin Vulgate	Behold the days come: and I will cut off thy arm, and the arm of thy father's house, that there shall not be an old man in thy house.
Masoretic Text	Behold, days are coming and I will cut off your arm [lit., <i>strength</i>] and [the] arm [lit., <i>strength</i>] of a house of your father from being an old man [or, so that an old man is not] in your house.
Peshitta	Behold, the days are coming when I will cut off your offspring and the offspring of your father, that there will not be an old man in your house.
Septuagint	Behold, the days come when I will destroy your seed and the seed of your father's house. [And you will not have an old man in My house for ever]. The second sentence is v. 32 in the Greek.

Significant differences: The arm (strength) is cut off in the MT; the seed is destroyed in the LXX (which is inaccurate). Note that the Latin and the Aramaic are split on this as well. The second sentence of the Hebrew is v. 32 in the Greek. It is found in the Aramaic and in the Latin.

Thought-for-thought translations; paraphrases:

CEV	The time will come when I will kill you and everyone else in your family. Not one of you will live to an old age.
NAB	Yes, the time is coming when I will break your strength and the strength of your father's family, so that no man in your family shall reach old age.
NLT	"I will put an end to your family, so it will no longer serve as my priests. All the members of your family will die before their time. None will live to a ripe old age."
TEV	Listen, the time is coming when I will kill all the young men in your family and your clan, so that no man in your family will live to be old.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)

A time is coming when I will break your power and that of your father's house, and there shall be no elder in your house.

IV

The time is coming when I will cut short your strength and the strength of your father's house, so that there will not be an old man in your family line... [I included the NIV version more for the flow into the next verse than for its need here]

Literal, almost word-for-word, renderings:

NASB

'Behold, the days are coming when I will break your strength [or, *arm*] and the strength [or, *arm*] of your father's house so that there will not be an old man in your house.

Young's Updated LT

'Lo, days are coming, and I have cut off your arm, and the arm of the house of your father, that an old man is not in your house,...

What is the gist of this verse? God would cut off the strength, power and authority of Eli's line; Eli will die as a priest at the age of 98—no one in his house will live to be an old priest.

1Samuel 2:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
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	Strong's #3117 BDB #398
bôw' (בּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
wê (or vê) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gâda' (גָּדַע) [pronounced <i>gaw-DAHĠ</i>]	<i>to cut down, to cut in two; to prune, to break</i>	1 st person singular, Qal perfect	Strong's #1438 BDB #154
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
zêrôwâ' (זְרוֹעַ) [pronounced <i>zêROH-ahġ</i>]	<i>arm, shoulder and figuratively means strength</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #2220 BDB #283
wê (or vê) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
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

1 Samuel 2:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zêrôwâ' (זַרְוָע) [pronounced zêROH-ahg']	arm, shoulder and figuratively means strength	feminine singular construct	Strong's #2220 BDB #283
bayith (בַּיִת) [pronounced BAH-yith]	house, household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
'âb (אָב) [pronounced awb']	father, both as the head of a household or clan	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

Translation: Listen, the day is coming when I will cut off your strength and the strength of your father's house... We begin with the interjection *lo*, *behold*, or more freely, *observe*, *look here*, *look*, *listen*, *pay attention*, *get this*, *check this out*, *ya'll listen to this*. It often introduces to the person being spoken to something which directly affects him. Eli knows that his sons are reprobates; he knows that he has served God faithfully. However, he does not know that his line will be cut off from the priesthood. Then we have the masculine plural noun *days* followed by the masculine plural, Qal active participle of *to come* followed by the *wâw* conjunction and the 1st person singular, Qal perfect of *to cut down*, *to cut in two*. The verb is apropos, as the line of the priesthood would be cut in two—there was the line of Ithamar and the line of Eleazar, which gave us two lines of the priesthood; the line of Ithamar would be cut off. Then we have the sign of the direct object followed by the feminine singular noun *arm*, *shoulder* and figuratively means *strength*. Cutting off an arm means cutting off one's strength (Job 22:9 Psalm 37:17). The 2nd person masculine singular suffix is affixed to the noun. Listen, days are coming when I will cut off your strength... This does not mean that God is cutting off the line of Aaron to the priesthood; this is a promise to cut off this particular branch of the priesthood—the house of Eli (which will actually stretch back to the line of Ithamar and return to the line of Eleazar—two sons of Aaron).

Clarke succinctly explains: *I will destroy the strength, power, and influence of thy family.*¹⁰⁷

1 Samuel 2:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced min]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	Qal infinitive construct	Strong's #1961 BDB #224
The verb <i>to be</i> in the construct often carries with it a temporal meaning, e.g., <i>when [he] was</i> , <i>while [he] was</i>			
zâkên (זָקֵן) [pronounced zaw-KANE]	old, elderly, aged	masculine singular adjective used as a substantive	Strong's #2205 BDB #278

¹⁰⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:31.

1Samuel 2:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<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 noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108

Translation: *...so there will not be an old man in your house.* Here, we have min preposition and the Qal infinitive construct of *to be*. min (מִן) [pronounced *min*] + the infinitive has several meanings: ❶ *because, because that, on account of*; ❷ *from that, after that*; ❸ *so that not, lest*, which are the most common uses of min with an infinitive. Then we have the masculine singular adjective *old, elderly*. Then we have *in your house*, giving us: *...and the strength of the house of your father so that an old man will not be in your house.* We might interpret that final phrase that there will not be a great authoritative figure in the house of Eli who remains. Eli, in his day, was the greatest authority in all of Israel—his line in the Tent of Meeting will continue, but it will be eventually cut off. The NIV Study Bible: *Spiritual privileges bring responsibilities and obligations; they are not to be treated as irrevocable rights.*¹⁰⁸ Eli's line was not completely cut off; its strength, which is derived from its position, and its authority were to be removed. That being said, I should add that the phrase *...so that an old man will not be in your house* is not found in the Septuagint or in the Dead Sea Scrolls.

We find this verse being completely fulfilled within a few generations (within 200 years). We are in the days of Eli and Samuel. Samuel will precede Saul, David and then Solomon, kings over the United Kingdom. First, God kills the sons of Eli, Hophni and Phinehas (1Sam. 4:17). Several decades later, when the priests (who were still in the line of Eli) were sympathetic toward David, Saul killed off almost all of them in 1Sam. 22:17–22, which included Ahitub, a descendant of Eli, but obviously a young man (his son, Abiathar, who escapes, appears to be a young or middle teen). Then, in 1Kings 2:27, 35b, we read: *So Solomon dismissed Abiathar from being priest to Jehovah in order to fulfill the word of Jehovah, which He had spoken concerning the house of Eli in Shiloh...and the king appointed Zadok the priest in the place of Abiathar.*¹⁰⁹ Abiathar and his son Ahimelech² are the last two men of the line of Ithamar and Eli who are associated with the priesthood of God. None of their family remained.

Now, you might become confused by the *unconditional* promise of the perpetual priesthood, as we have found in previous books, and the conditions as well as the fragility of that promise here. The explanation is simple: the priesthood of Aaron is eternal, and will even be revived in the Millennium (Ezekiel indicates that there will be a return of the animal sacrifices as a memorial to our Lord); however, when men abused this position, then God simply went to another line. Recall that the first two sons of Aaron were killed because they offered up strange incense to God (they made an unauthorized offering to God; this would have been similar to Cain's offering of vegetables to God). God executed them. This did not mean that God's unconditional promises were changed; it simply meant that He went to the next son of Aaron. In this situation, we go from one line of Aaron to another. We are still dealing with the sons of Aaron and the unconditional aspect of God's promise has not been abrogated.

¹⁰⁸ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 376.

¹⁰⁹ The reason that Solomon dismissed Abiathar from the priesthood was that Abiathar backed another candidate for kingship (Adonijah) rather than Solomon, who was God's choice.

And you will examine [with] distress of an eye in all which He causes to do well Israel and not will be an old man in your house all the days.

1 Samuel
2:32

And you will examine carefully the distress of [My] dwelling [or, *the enemy of (my) dwelling; or, with a distressed eye at*] in all that He causes to prosper in Israel and [there] will not be an old man in your house forever.

And in great distress, you will examine all that God does for Israel, yet there will be no great man coming from your house again.

Barnes tells us right off that that the original text of this verse is *rather obscure and difficult of construction*.¹¹⁰ This is what others have done:

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And you will see your rival in the temple, in all the prosperity of Israel, and there shall not be an old man in thy house for ever.
Masoretic Text	And you will examine [with] distress of an eye in all which He causes to do well Israel and not will be an old man in your house all the days.
Peshitta	Nor him that bears rule in your habitation, in all the prosperity which God will bring in Israel; and there will not be an old man in your house forever.
Septuagint	And you will not have an old man in my house forever.

Significant differences: The LXX lacks the first sentence. Although this is also missing to the Dead Sea Scrolls, what comes before this sentence is missing as well. It would lead us to believe that the manuscripts available to the Greek translators may have been damaged at this point (recall that Samuel is considered the most poorly translated book of the Septuagint; however, this may be due to poor manuscripts as well as translators who tended to give a more free translation to the Hebrew).

The Latin seems to make the most sense; however, when translating a verse which is difficult to understand, there is that desire to make it make sense. So, it is possible the St. Jerome made the decision to try to make this verse make sense; however, you can see that Young, that rabid literalist, seems to be in agreement with the Latin here.

Thought-for-thought translations; paraphrases:

NLT	You will watch with envy as I pour out prosperity on the people of Israel. But no members of your family will ever live out their days.
REB	You will even resent the prosperity I give to Israel; never again will anyone in your house live to old age.
TEV	You will be troubled and look with envy on all the blessings which I will give to the other people in Israel, but no one in your family will ever again live to old age.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	You will see distress in my dwelling place. In spite of the good that I do for Israel, no one in your family will live to an old age.
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¹¹⁰ Barnes' Notes; 1 Samuel to Esther; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 11.

JPS (Tanakh)	You will gaze grudgingly at all the bounty that will be bestowed on Israel, but there shall never be an elder in your house.
NIV	...and you will see distress in my dwelling. Although good will be done to Israel, in your family line there will never be an old man.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And you shall behold the distress of My house, even in all the prosperity which God will give Israel, and there shall not be an old man in your house for ever.
<i>The Emphasized Bible</i>	But you will descry distress at home [or, <i>But you will gaze with a distressed look upon all</i>], in all that should gladden Israel, —and there will not be an elder in your own house all the days. [Slightly updated]
KJV	And thou shalt see an enemy <i>in my</i> habitation, in all <i>the wealth</i> which God shall give Israel, and there shall not be an old man in thine house forever.
NASB	'And you will see the distress of My dwelling, in <i>spite of</i> all that I do good for Israel; and an old man will not be in your house forever.
NKJV	'And will see an enemy <i>in My</i> dwelling place, <i>despite</i> all the good which God does for Israel. And there shall not be an old man in your house forever.
NRSV	Then in distress you will look with greedy eye on all the prosperity that shall be bestowed upon Israel; and no one in your family shall ever live to old age.
Young's Updated LT	...and you have beheld an adversary in <i>My</i> habitation, in all that He does good with Israel, and there is not an old man in your house all the days.

What is the gist of this verse? Israel will enter into great prosperity (under David and Solomon); however, there will be distress in God's house (the Tabernacle). On top of this, there will never be an old man as a priest in Eli's line again.

Take a glance at the KJV and the NKJV of this verse. You will note that there are several added words which are not simply forms of *to be*. That indicates that the translators of the KJV and the NKJV, even though those two groups tended to be very literal, could not put together this verse without inserting some extra significant words. You will also note that I quoted from more sources than usual. That indicates rough sledding ahead. You simply have to realize that when God speaks, the vocabulary and sentence structure may be a bit beyond simple narrative. However, I think that we can come up with a reasonable translation which will not require us to get too weird or to add too many additional words.

Before we get started, you will note the much shorter Septuagint version of this verse, which is supported by the Dead Sea Scrolls (but only because their appears to be a missing verse or two from the Dead Sea Scrolls). In other words, from the beginning of this verse up to *Israel*, it's all missing. You will also note the similar ending of vv. 31 and 32. It makes little sense to repeat this phrase, as this is not poetry. In other words, after I exegete much of this verse, I am telling you up front that there are questions about its even being here.

1Samuel 2:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^ə (or v ^ə) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
nābaṭ (נָבַט) [pronounced <i>naw^b-VAHT</i>]	<i>to look intently at, to examine carefully; to regard, to consider</i>	2 nd person masculine singular, Hiphil perfect	Strong's #5027 BDB #613

1 Samuel 2:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsar (צַר) [pronounced <i>tsar</i>]	<i>an adversary, an enemy; narrow, tight and therefore, distress, affliction, intense distress</i> [caused by an adversary]	masculine singular construct	Strong's #6862 BDB #865
<p>Owen lists this as a masculine singular noun, which matches the spelling of this word in his <i>Analytical Key</i> (this is the only version of the Hebrew which I have which includes the vowel points). <i>The Englishman's Hebrew Concordance of the Old Testament</i> lists this as a 3rd person plural, Qal perfect of the verb cognate of tsar. My spelling from <i>Analytical Key</i> does not match that morphology (we do not find the same spelling in Num. 33:55, which is also a 3rd person plural, Qal perfect). Therefore, the masculine singular noun is what we have here.</p> <p>Generally speaking, when <i>tsar</i> means <i>enemy, adversary</i>, it is found in poetry, in the plural, and without a definite article. When in prose, in the singular, and with a definite article, it usually means <i>distress, oppression, affliction</i>. Here (in 1Sam. 13:6), it is in prose, in the singular, but it lacks a definite article (constructs do not have definite articles). However, let me caveat that with the fact that vv. 31 and 32 end the same, making this like poetry.</p>			
mâ'ôwn (מְעוֹן) [pronounced <i>maw-GOHN</i>]	<i>dwelling, habitation; refuge</i>	masculine singular noun	Strong's #4583 BDB #732
Some manuscripts read, instead...			
'ayin (עַיִן) [pronounced <i>GAH-yin</i>]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular noun	Strong's #5869 (and #5871) BDB #744
b ^e (בְּ) [pronounced <i>b^{eh}</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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all whom, whomever, all whose, all where, wherever</i> .			
yâṭab (יָטַב) [pronounced <i>yaw-TA^BV</i>]	<i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make fit, to adjust</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3190 BDB #405
'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
Yis'ra'êl (יִשְׂרָאֵל) [pronounced <i>yis-row-ALE</i>]	transliterated <i>Israel</i>	masculine proper noun	Strong's #3478 BDB #975

Translation: *And you will examine carefully the distress of [My] dwelling [or, the enemy of (my) dwelling; or, with a distressed eye at] in all that He causes to prosper in Israel...* We begin simply enough with the wâw conjunction

and the 2nd person masculine singular, Hiphil perfect of *look intently at, examine carefully*. When God asked Abraham to look into the sky to count the stars, the word used was *nâbaṭ*. When Lot's wife looked behind to see Sodom, it was not a quick glance, but a look of longing—*nâbaṭ*. This verb does not occur in the Qal, so there may not be any sort of causative implication to its usage. The REB offers *You resent* instead, saying that the Hebrew reading is obscure (which doesn't mean there is a textual problem; it could simply be difficult to understand).

The next phrase is somewhat of a problem. We begin with the masculine singular construct of *tsar* (צַר) [pronounced *tsahr*], which noun has three sets of meanings: ❶ *an adversary, an enemy* (except for Num. 10:9, it is found used this way only in poetry—Job 16:9 Deut. 32:27 Psalm 81:15 Lam 1:7 Isa. 9:10—and in the later writings—Esther 7:4 Neh. 9:27; generally in the plural and without a definite article); ❷ *distress, affliction* (Psalm 18:7 66:14 106:44 102:3—generally in the singular with a definite article); ❸ *a stone* (Isa. 5:28). There is no definite article here *because* it is in the construct form. The noun this is affixed to is either the masculine singular noun *mâ'ôwn* (מְעוֹן) [pronounced *maw-GOHN*], which means *dwelling, habitation*. Or, it is possibly the masculine singular noun *'ayin* (עַיִן) [pronounced *GAH-yin*], which means *spring, literal eye(s), spiritual eyes*. This would mean that the *mem* was inserted by accident at some point in time (or, possibly on purpose). This gives us, in all probability: *You will examine carefully [with] distress of eye...* You will note that the NRSV has a different viewpoint here, claiming that the Dead Sea Scrolls and the Greek read: *Then in distress you will look with [a] greedy eye...*, claiming that the Hebrew reads *will kick [at]*. My Greek version of the Septuagint has nothing of the kind in it (I also checked the previous and following verse to see if a phrase got placed there instead). You can see that interpreting these meanings the other way (i.e., *You will examine carefully an enemy of dwelling...*) makes this a more difficult verse to grasp. Now, this could be interpreted: *You will carefully examine the distress of [My] dwelling...*, which would refer to the problems which are now and would be in the future associated with the Tabernacle of God. At the time of Eli, the problem, or distress, was his sons and their abuse of their position. Later, in the time of David and Saul, Saul will kill off a huge number of priests because he believes them to be sympathetic to David. The problem with this interpretation is that, although it stands alone and makes sense, it does not seem to make sense with what follows. The NIV solved this problem by associated v. 32a with the previous verse and beginning a new sentence in v. 32b. Retaining the literal renderings, if I did this, the result would be: *Listen, the day is coming when I will cut off your strength and the strength of your father's house so there will not be an old man in your house [and] you will carefully examine the distress of [My] dwelling*. Obviously, the flow of the NIV is much better because they are not as concerned about a very literal rendering (the NIV: *The time is coming when I will cut short your strength and the strength of your father's house, so that there will not be an old man in your family line and you will see distress in my dwelling. Although good will be done to Israel, in your family line there will never be an old man.*). The NIV Study Bible follows up their translation of this verse with the various distresses of the Tent of God: the Ark of God will be captured and carried away by the Philistines (1Sam. 4:1–10); (2) Shiloh will be destroyed (Jer. 7:12–14); and (3) the tabernacle will be relocated to Nob (1Sam. 21:1–6).¹¹¹ Keil and Delitzsch associate this with the fall of the sanctuary.¹¹² I don't really see the distress of the final item except it is related to the destruction of Shiloh (this is not a carefully documented event in Scripture—we know it happened and Scripture alludes to it; there are simply no specific details). I mention these other translations (and their logical interpretations) not because I am unable to make a firm decision about anything, but simply because I do not find enough compelling evidence for either interpretation to stand unequivocally in my translation to the exclusion of all others in this particular case.

Then we have the phrase *in [or, on] all that...* followed by the 3rd person masculine singular, Hiphil imperfect of *to be good, well, to be pleasing, to do good, to deal well, to make glad, to make a thing good*. In the Hiphil, it means *to do well, to cause to do well, to do rightly, to do good, to make merry, to make fit, to adjust*. Then we have the sign of the direct object followed by the proper noun *Israel*. *...in all that he causes to do well [to] Israel...* What appears to be the gist of this is that the house of Eli will look enviously upon all the good that will be done on Israel's behalf, and they will not be a part of this great prosperity. The use of the 3rd person masculine singular is not what we would have expected, however. We would have expected this to continue in the 1st person. This perhaps is a prophecy concerning David at this point, as Israel will greatly prosper under him. Also, it is during that time that the

¹¹¹ Paraphrased from *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 376.

¹¹² Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 387.

line of Eli appears to end (see the Chart of Priests in 1Sam. 6). Now, as pointed out before, it is possible that this first line, up to the proper noun *Israel*, was inserted.

Gill nicely summarizes this last phrase: *[This] points exactly at the time when this should be, even men God did well to Israel, gave them great prosperity, wealth and riches, quietness and safety, a famous temple built for the worship of God, and everything in a flourishing condition, both with respect to temporals and spirituals, as was in the days of Solomon, see 1Kings 4:20 and then it was amidst all that plenty and prosperity, and when the high priesthood was most honourable and profitable, that Eli's family was turned out of it, and another put into it.*¹¹³

Barnes comments on this verse: *The original text is rather obscure and difficult of construction, but the King James Version probably gives the sense of it. The margin gives another meaning.*¹¹⁴ And Clarke does as well: *Every version and almost every commentator understands this clause differently.*¹¹⁵

I would not be surprised if you got confused in the midst of all the previous exegesis; therefore, let me see if I can simplify this somewhat. There are at least 3 different ways to translate this verse, and therefore, to interpret this verse; let's examine all these approaches:

The 3 Faces of 1Sam. 2:32a		
One Possible Translation	A Modern Translation which is in Agreement	The Interpretation
And you will examine carefully the distress of [My] dwelling in all that He causes to prosper in Israel...	And you shall behold the distress of My house, even in all the prosperity which God will give Israel (<i>The Amplified Bible</i>). And you will see the distress of My dwelling, in spite of all that I do good for Israel... (NASB). [And you will see] the affliction of the tabernacle, for all the wealth which God would have given Israel (Treasury of Scriptural Knowledge).	There will be great distress in God's dwelling, which is the Tabernacle. Eli sees it with his sons despicable behavior of his sons; and he will hear that his sons have died. Then, during the time of the book of Samuel (but not recorded in this book), Shiloh, the city of the Tabernacle will be destroyed. The priests will apparently relocate to Nob, where Saul will kill almost all of them. There will be no Tabernacle in Israel possibly after the destruction of Shiloh, but surely from at least Nob forward. However, under David, there will be great prosperity in Israel. Treasury of Scriptural Knowledge: <i>This appears to be the right translation; for, agreeably to this prediction, he [Eli] did see the tabernacle deprived of the ark, which was its glory, and lived to hear that it was captured by the Philistines.</i> ¹¹⁶
And you will examine carefully the enemy of (my) dwelling with all that He causes to prosper in Israel...	And you have beheld an adversary in My habitation, in all that He does good with Israel... (<i>Young's Literal Translation</i>).	Eli will see his adversary in the Tabernacle of God (this would first be Samuel; and later, the line of Eleazar will take over the priesthood under Solomon). God will do great things with Israel in the upcoming century.

¹¹³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:32.

¹¹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Sam. 2:32.

¹¹⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:32.

¹¹⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Sam. 2:32.

The 3 Faces of 1Sam. 2:32a

One Possible Translation	A Modern Translation which is in Agreement	The Interpretation
<p>Gill suggests that Eli would see a rival from his own house, which would be a reference to Samuel.¹¹⁷ This is really not a bad interpretation, as Samuel will temporarily supplant Eli's line, which will never fully recover as a priestly line.</p>		
<p>And you will examine carefully with a distressed eye all that He causes to prosper in Israel...</p>	<p>You will gaze grudgingly at all the bounty that will be bestowed on Israel... (JPS). Then in distress you will look with greedy eye on all the prosperity that shall be bestowed upon Israel... (NRSV).</p>	<p>Eli will <i>look</i> unhappily at the prosperity of Israel, while his line of descendants will be cut off from the priesthood. Obviously, Eli will not see this personally; he will only see the beginning of the end (that is, he will hear that his sons will be killed).</p>
<p>I must say that this is an odd verse where there are three reasonable translations, and each translation is quite different and yet each translation has merit and a reasonable interpretation. By the way, there is a fourth view that this sentence is missing, and we will deal with that at the end of the exegesis of this verse.</p>		

[Chapter Outline Part I](#)

[Charts, Maps and Short Doctrines Part I](#)

[Chapter Outline Part II](#)

[Charts, Maps and Short Doctrines Part II](#)

Now, you may be overly-concerned that God has somehow not preserved His Word and that all is lost if God cannot preserve His Word. Don't be. You can pretty much open the Bible anywhere and begin exegeting and there will be applicable Bible doctrine there, despite the difficulty of the translation and the very occasional variety of readings. In this chapter, for instance, we have a half a dozen or a dozen difficult and even disputed readings; we were, nevertheless, able to still reasonably interpret the chapter, its sub-points, and to develop a great deal of application and doctrine. At this point of writing, I am obviously not finished with the exegesis of this chapter, but I anticipate that the full exegetical study of this one chapter of 36 verses will be approximately 85 pages long.¹¹⁸ That is a lot of information to be collected for one average chapter of Scripture. Even in the book of Job, which is very ancient, very difficult to translate, and very, very difficult to interpret—even in this book, we have a great deal of doctrine and application. We may find some difficulty in apprehending the occasional *tree* here or there; however, we have no trouble whatsoever with perceiving the entire forest which stands before us.

1Samuel 2:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>w^e (or v^e) (ו) [pronounced <i>weh</i>]</p>	<p><i>and, even, then; namely; when; since, that; though</i></p>	<p>simple wâw conjunction</p>	<p>No Strong's # BDB #251</p>
<p>lô' (ל' or לו') [pronounced <i>low</i>]</p>	<p><i>not, no</i></p>	<p>negates the word or action that follows; the absolute negation</p>	<p>Strong's #3808 BDB #518</p>

¹¹⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:32.

¹¹⁸ At the time that I began this exegesis, I would have never thought that it would run in excess of 200 pages.

1Samuel 2:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הַיָּה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
zâkên (זָקֵן) [pronounced zaw-KANE]	<i>old, elderly, aged</i>	masculine singular adjective used as a substantive	Strong's #2205 BDB #278
b ^e (בְּ) [pronounced b ^{eh}]	<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 noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108
kôl (כֹּל) [pronounced koh]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
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 definite article	Strong's #3117 BDB #398

Translation: ...and [there] will not be an old man in your house forever. The final line begins with the typical wâw conjunction followed by the negative and the 3rd person masculine singular, Qal imperfect of *to be* followed by the masculine singular adjective *old, elderly*. Then we have *in your house* followed by the masculine singular construct of *kôl* (כֹּל) [pronounced *koh*], which means *the whole, all of, the entirety of, all, every*. When used with a plural noun, we often translate it *all of* and with a singular noun, we translate it *every*. It is affixed to the definite article and the masculine plural noun *days*. Together, they mean *in all time, perpetually, for ever, always*. This gives us: **And an old man will not be in your house in all time**. Again, the idea is that Eli's descendants, who should be priests to God forever, will not be priests to God forever. There will be no one in his house who stands as a man of age or wisdom in Israel—and this will be forever.

Now, let me give you the translation of vv. 31–32 without the portion which is missing from the Septuagint and from the Dead Sea Scrolls:

1Sam. 2:31–32

Listen, the day is coming when I will cut off your strength and the strength of your father's house and [there] will not be an old man in your house forever.

When we eliminate all that is missing from the Septuagint and the Dead Sea Scrolls, then this passage makes a great deal of sense. Now, why go through all of the exegesis if I am simply going to blow it all off at the end and say this is how it should be? Well, first of all, I am not blowing off the portion which I exegeted; just because the LXX and Dead Sea Scrolls are lacking, does not mean they give us the best reading for these two verse. Furthermore, I do not have a good explanation as to why anyone would have cut out the portion of 1Samuel in question; therefore, if I cannot explain why someone added it, it is very reasonable that it actually belongs here.

Chapter Outline Part II

Charts, Maps and Short Doctrines Part II

And a man I will not cut off to you from [the custody of] My altar to consume your [or, *his*] [two] eyes and to grieve your [or, *his*] soul and all [the] increase of your house, men, will die.

1Samuel
2:33

And anyone [that] I don't cut off with respect to you from My altar [which action would] consume his eyes and [to cause] his soul to languish; still [lit., *and*], all the increase of your house will die [as] men [or, *by the sword of men*].

And I will not cut off every man of your lineage from My altar, which action will consume his eyes and grieve his soul; and all the increase of your house will suddenly die by the sword.

What the prophet tells Eli is some fairly disheartening stuff about those who are to come from his loins. First the other translations:

Ancient texts:

Dead Sea Scrolls	[Anyone of yours I do not cut off from] My altar, it will be only to punish his [MT: <i>your</i>] eyes and to grieve his spirit. All the descendants of your house will fall by the human sword [MT: <i>will die as men</i>].
Masoretic Text	And a man I will not cut off to you from [the custody of] My altar to consume your [or, <i>his</i>] [two] eyes and to grieve your [or, <i>his</i>] soul and all [the] increase of your house, men, will die.
Peshitta	And a man of you whom I will not cut off from My altar will be spared to sadden you and to grieve your heart; and all the increase of your house will die in the flower of their age.
Septuagint	And I will not destroy a man of yours from My altar, his eyes may fail and his soul may perish, and every one that remains in your house will fail by the sword of men.
Significant differences:	Again, it is difficult to comment without understanding this verse. The second sentence is somewhat different in the Greek and Hebrew, but with the same general assertion.

Thought-for-thought translations; paraphrases:

NLT	Those who are left alive will live in sadness and grief, and their children will die a violent death.
TEV	Yet I will keep on of your descendants alive, and he will serve me as priest. But he will become blind and lose all hope, and all your other descendants will die a violent death.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™	Any man in your family whom I do not remove from my altar will have his eyes fail, and he will be heartbroken. And all your descendants will die in the prime of life.
JPS (Tanakh)	I shall not cut off all your offspring from My altar; [but,] to make your eyes pine and your spirit languish, all the increase in your house shall die as [ordinary] men.
NIV	Every one of you that I do not cut off from my altar will be spared only to blind your eyes with tears and to grieve your heart, and all your descendants will die in the prime of life.

Literal, almost word-for-word, renderings:

The Amplified Bible

Yet I will not cut off from My altar every man of yours; some shall survive to weep and mourn [over the family's ruin]; but all the increase of your house shall die in their best years.

The Emphasized Bible

But ||any man of yours whom I may not cut off from My altar|| it will be— To consume his eyes, And grieve his soul; how is it ||all the multitude of your house|| will die |by the sword of men|. [Slightly updated]

NASB

'Yet I will not cut off every man of yours from My altar that your eyes may fail from weeping and your soul grieve [lit., to waste away your eyes and to grieve your soul], and all the increase of your house will die in the prime of life [lit., as men].

NKJV

'But any of your men *whom* I do not cut off from My altar shall consume your eyes and grieve your heart. And all the descendants of your house shall die in the flower of their age.

NRSV

The only one of you whom I shall not cut off from my altar shall be spared to weep out his eyes and grieve his heart; all the members of your household shall die by the sword.

Young's Updated LT

'And the man I cut not off of yours from My altar, is to consume your eyes and to grieve your soul; and all the increase of your house do die [as] men.

What is the gist of this verse? God would leave a portion of Eli's line in the priesthood for awhile. They will be left there with the intention of punishing their eyes and grieving their souls, and they would die as mortals (we know from a previous verse that this will be at a young age).

1Samuel 2:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (ישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun	Strong's #376 BDB #35
lô' (ל' or לו) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kârath (כָּרַת) [pronounced kaw-RAHTH]	to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish	1 st person singular, Hiphil imperfect	Strong's #3772 BDB #503
lâmed (ל) (pronounced l ^e)	to, for, towards, in regards to	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
min (מִן) [pronounced min]	from, away from, out from, out of from, off, on account of	preposition of separation	Strong's #4480 BDB #577
ʿîm (עִם) [pronounced geem]	with, at, by, near	preposition of nearness and vicinity	Strong's #5973 BDB #767

1Samuel 2:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, these prepositions mean: <i>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.</i>			
miz ^e bêach (מִצְבֵּעַח) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar</i> ; possibly <i>monument</i>	masculine singular noun with the 1 st person singular suffix	Strong's #4196 BDB #258

Translation: *And anyone [that] I don't cut off with respect to you from My altar...* When you see several italicized portions of the NASB and brackets in the Tanakh, you know this is going to be a difficult verse to sort out. However, we are going to put this together, give it a very literal translation, and explain it as well. We begin with the very simple *and a man* or *and anyone* followed by a negative and the 1st person singular, Hiphil imperfect of *to cut off, to cut down*. (Gen. 17:14 Lev. 17:10 Deut. 19:5 Judges 6:28, 30), as well as *to make a covenant*. In the Hiphil, it means *to cause to be cut off*. Then we have *to you* (or, *with respect to you*) followed by two prepositions which mean *from with, beside, from being with, away from, far from, from the possession of, from the custody of*. Then we have *My altar*, giving us: *And any [that] I don't cut off from my altar with respect to you...* This seems clear enough—we will now speak of any person that God does not cut off from Eli's line from God's altar; the implication is, there will be some in his line which are cut off and some which are not; and now we are speaking of those who are not cut off and what will happen to them.

The sense is God will not cut off *every* man from the line of Eli, although some will be cut off (by implication). Samuel himself will appear to be a dead end. In his old age, he delegates some of his responsibilities to his own sons, who were corrupt and failed miserably as his representatives (1Sam. 8:1–3). Eli's own line will continue beyond his death, which fulfills the fact that God would not cut off every man of Eli's line from His altar. However, Eli's line will be cut off by Saul, who will accidentally allow one man of Eli's line to survive. That passage will be quoted below. Furthermore, Eli's line would survive through at least this one man that Saul does not kill; however, they will not be high priests to God, as there will be another line which will share priestly duties. Because of their heritage, they apparently hang with the Levites, but they are poor and beg, asking for a duty that they might be compensated for—this will be v. 36 in this chapter.

1Samuel 2:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâlâh (הִלָּח) [pronounced <i>kaw-LAWH</i>]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	Hiphil infinitive construct	Strong's #3615 BDB #477
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

1 Samuel 2:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿayin (אֵי) [pronounced ĠAH-yin]	<i>spring, fountain; eye, spiritual eyes</i>	feminine dual noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744
w ^e (or v ^e) (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 ^e)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâdab (אָדַב) [pronounced aw-DA ^b V]	<i>to grieve, to pine away</i>	Hiphil infinitive construct	Strong's #109 BDB #9
This word above is found only here and has no real cognates. This means that this meaning is a reasonable guess and its actual existence is questionable. However, what probably occurred is a transposition of letters and the word which should be here is...			
דָּאָב (דָּאָב) [pronounced daw-AW ^b V]	<i>to melt [away]; to become faint, to languish</i>	infinitive construct	Strong's #1669 BDB #178
ʾêth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being, desire</i>	feminine singular noun; with the 2 nd person masculine singular suffix	Strong's #5315 BDB #659

Translation:...[to consume his eyes and \[to cause\] his soul to languish;...](#) We continue this thought with the lâmed prefixed preposition and the Piel infinitive construct of *to complete, to finish, to accomplish, to be fulfilled*. In relation to time, *kâlâh* means *to be past, to go by*. A third group of meanings are *to be consumed, to be spent, to be wasted, to be destroyed, to perish, to waste away*. The latter set of meanings appear to be applicable when the subject is *soul, spirit, eyes* or *reins*. Then we have the sign of the direct object followed by *your [two] eyes*, giving us: [...to waste away your two eyes...](#)

Then we have the wâw conjunction and the lâmed preposition and the Hiphil infinitive construct *to grieve*. Then we have the sign of a direct object followed by *your soul*, giving us: [...and to cause his soul to languish...](#) The point that God is making is that Eli himself is not going to be grieved and upset over the cutting off of his line. He won't be alive to see it, as he is will die almost at the same time as his two reprobate sons. His line would die out prematurely or be cut off from the priesthood prematurely, but not during Eli's lifetime. In the Septuagint, at this point, we have *his eyes and...his soul*, which translation Rotherham supports. The 3rd person masculine singular makes a bit more sense; the few who remain will grieve the loss of their priestly line. The Dead Sea Scrolls are also in agreement here. Now, with respect to *grieving his soul*, the 3rd person masculine singular seems to refer to a particular person, but it actually refers to the remaining line of Eli. Specifically, it refers to Abiathar, the one priest in Eli's line who will survive the slaughter of Saul; however, in general, this is a personification of those who remain of Eli's line (we have a similar personification of a tribe in Judges 1:2–4). This gives us the alternate, but probably more accurate reading: [And anyone \[that\] I don't cut off with respect to you from My altar consume his eyes and to cause his soul to languish;...](#)

Now, you may wonder why I am more emphatic here, replacing *your* with *his*, whereas I was reticent to be dogmatic on previous changes? Here, it would make sense that a copyist might, in reading this, see that God

(through the unnamed prophet) was speaking to Eli, and therefore unconsciously read this as *your* rather than *his*. In other words, such a mistake would be easy to make and would fit with the context, even though it would agree less with prophecy (recall that a copyist is no more a scholar of Biblical prophecy than anyone else). Therefore, consider the following: (1) it is easy to make such a mistake; (2) the 3rd person masculine singular agrees completely with the prophetic mood of this passage; (3) the 3rd person masculine singular reading agrees completely with what finally occurred (that is, this prophecy was fulfilled completely with the 3rd person masculine singular, whereas it is more difficult to explain with the 2nd person masculine singular); and, finally, (4) this is the reading which we find in the Dead Sea Scrolls and the Septuagint, both of which are in agreement and both of which pre-date the manuscripts used for the KJV, the RSV and the ASV. Therefore, it is more reasonable to accept the alternate reading in this case. And you have just been introduced to a very brief discussion of a passage via Biblical criticism. Throughout Scripture, there are hundreds of these decisions which must be made in order to deliver to you the translation which you have in your hand. In this passage, there are overwhelming reasons to go with the reading of the Septuagint; whereas, in vv. 31–32, the reasons are simply not as compelling.

Now, to try to explain this: there will be some in Eli's line who will not be cut off; those that God does not cut off from His altar will see things that will cause their souls to languish or to melt or to become faint.

1Samuel 2:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [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, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
mar ^e bîyth (מֵרֵב יֵת) [pronounced <i>mahr^e-BEETH</i>]	<i>multitude, magnitude; increase, greatest part, great number; progeny; interest, usury</i>	feminine singular construct	Strong's #4768 BDB #916
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine plural, Qal imperfect	Strong's #4191 BDB #559
ʿănôwsh (אֲנֹשׁ) [pronounced <i>en-OHSH</i>]	<i>mortal, mortal man, mankind; fallen man, depraved man, feeble man [liable to disease and calamity]; peons, hoi polloi, the great unwashed, rabble</i>	masculine plural noun ʿănâsîym (אֲנָשִׁים) [pronounced <i>uh-NAW-seem</i>]	Strong's #582 BDB #60

When this word is used for man, the emphasis is either a reference to man in his fallen state (the emphasis does not have to be upon sin; it can be upon man's fragility and mortal nature) or upon the lower classes of man, *the peons, peasants, hoi polloi, the great unwashed, rabble*.

Translation: ...still [lit., and] all the increase of your house will die [as] men [or, by the sword of men]. Then we have the wâw conjunction, the construct of *all* followed by the feminine singular construct of *increase, greatest part, great number*. Then we have *you house* followed by the 3rd person masculine plural, Qal imperfect of *to die* followed by *men*, giving us: ...and all the greatest part of your house—men—will die. The word for *men* is the masculine plural noun ʿănâsîym (אֲנָשִׁים) [pronounced *uh-NAW-seem*], which means *common men, fallen men*.

As priests, these men are like royalty—well-respected and honored. However, they will die just like the masses die.

In the Greek text, everyone remaining in the house of Eli will die *by the sword of man*. The Dead Sea Scrolls are in agreement here with the Greek as well.¹¹⁹ It would be reasonable to suspect that the copyists dropped out the word for *sword* accidentally (which is one of the more common of the copyist errors). This would give us: *...still, all the increase of your house will die by the sword of men*. This does concern me—I wonder if, based upon what happened later when one of Eli's descendants was killed by Saul in Nob by the sword, this *by the sword of men* was added at a later date.

We find this verse fulfilled in 1Sam. 22:17–20:

The Fulfillment of 1Samuel 2:33

And I will not cut off a man with respect to you [i.e., every man of yours] from My altar [which action would] consume his eyes and grieve his soul; but, all the increase of your house will die by the sword of men. (1Sam. 2:33)

And the king [Saul] said to the guards who were attending him, "Turn around and put the priests of Jehovah to death, because their hand is also with David and because they knew that he was fleeing and they did not reveal it to me." But the servants of the king were not willing to put forth their hands to attack the priests of Jehovah. Then the king said to Doeg, "You turn around and strike down the priests." And Doeg the Edomite turned around and struck the priests, and he killed that day 85 men who wore the linen ephod. And he struck Nob, the city of the priests, with the edge of the sword, both men and women, children and infants; also oxen, donkeys, and sheep with the edge of the sword. But one son of Ahimelech, the son of Ahitub, named Abiathar, escaped and fled after David. And Abiathar told David that Saul had killed the priests of Jehovah (1Sam. 22:17–21).

As has been mentioned, it is the soul of the descendant to come which is grieved by this; not the soul of Eli, to whom this is being said. The Dead Sea Scrolls and the Greek confirm this. Abiathar would have been the one with the grieving soul, as he observed his father being killed by Doeg the Edomite.

[Chapter Outline Part I](#)

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[Chapter Outline Part II](#)

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In Malachi, we have a similar prophecy: "Judah has dealt treacherously and an abomination has been committed in Israel and in Jerusalem; for Judah has profaned the sanctuary of Jehovah which He loves, and has married the daughter of a foreign god. As for the man who does this, may Jehovah cut off from the tents of Jacob everyone who awakes and answers or who presents an offering to Jehovah of the armies." (Mal. 2:11–12).

And this [will be] to you the sign which will come unto two of your sons—unto Hophni and Phinehas, in a day one will die their two.

1Samuel
2:34

And this [will be] a sign to you which will come to your two sons, to Hophni and Phinehas: they will both die on the same day.

¹¹⁹ Unfortunately, it appears as though we have *sword instead of the sword of men* in the Dead Sea Scrolls, as per the NRSV's and NLT's footnotes. I would hope that footnotes on the translation and text would give us an accurate view of what we find in the original text.

And, the sign to you that this prophecy is accurate will be that both of your sons, Hophni and Phinehas, will die on the same day.

First we will see what others have done:

Ancient texts:

Masoretic Text And this [will be] to you the sign which will come unto two of your sons—unto Hophni and Phinehas, in a day one will die their two.
 Septuagint And this which will come upon your two sons, Ophni and Phinees, [this] will be a sign to you: in one day, both will die.

Significant differences: No significant differences (finally).

Thought-for-thought translations; paraphrases:

CEV To prove to you that I will do these things, your two sons, Hophni and Phinehas, will die on the same day.
The Message What happens to your two sons, Hophni and Phinehas, will be the proof: Both will die the same day.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ What is going to happen to your two sons, Hophni and Phinehas, will be a sign to you: Both of them will die on the same day.
 JPS (Tanakh) And this shall be a sign for you: The fate of you two sons Hophni and Phinehas—they shall both die on the same day.

Literal, almost word-for-word, renderings:

NASB 'And this will be the sign to you which shall come concerning your two sons, Hophni and Phinehas: on the same day both of them shall die.
 Young's Updated LT ...and this *is* to you the sign that comes to your two sons, to Hophni and Phinehas—in one day they die—both of them;...

What is the gist of this verse? Eli is not going to be alive to see all of these things which have been prophesied come to pass, so God gives him a sign: both of his sons will die on the same day.

1Samuel 2:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, thus</i>	demonstrative adjective	Strong's #2063, 2088, 2090 BDB #260

1Samuel 2:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
ʾôth (אֹת) [pronounced <i>oath</i>]	<i>sign, token, pledge, assurance</i>	masculine singular noun with the definite article	Strong's #226 BDB #16
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
bôwʾ (בֹּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
ʾel (אֶל) [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
shenîy (שְׁנַיִם) [pronounced <i>shéh-NEE</i>]	<i>second, the second; two, both, double, twice; When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal construct	Strong's #8145 BDB #1041
bên (בְּנֵי) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119

Translation: *And this [will be] a sign to you which will come to your two sons,...* This looks to be a much easier verse to deal with—the Greek is also in agreement with the Hebrew text. We begin with *And this to you...* Obviously, we would insert the verb *to be* in here. Then we have the definite article and the masculine singular noun *sign, token, pledge, assurance*; these are things which are the visible assurances of God's work. A prophet could essentially say anything and those listening to him would have no idea whether he was speaking the truth or not. However, God's prophets gave near and far prophecies, so that those who listened to him could confirm that their prophecies were accurate and we who had come long after them could confirm in our own minds that they were accurate. 1Kings 13:3 is another illustration of this.

We have the relative pronoun and the 3rd person masculine singular, Qal imperfect of *to come, to come in, to go in, to go, to enter*. This is followed by the preposition *ʾal (unto, in, into, to, regarding)*. Then we have the numeral construct of *two of, a pair of, a duo of* along with *your sons*.

This prophet has told Eli what would happen to his line. Well, hell, I could walk up to you and tell you what is going to happen to your line 2 or 3 generations from now, and it would be meaningless. However, a true prophet had to establish themselves with near prophetic fulfillments. Therefore, this prophet will establish the truth of his prophecy about Eli's line by telling Eli what he would personally observe.

1Samuel 2:34b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿel (לָא) [pronounced <i>e</i> l]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Châph ^h nîy (חֹפְנִי) [pronounced <i>chaff-NEE</i>]	<i>hollow of hand?</i> and is transliterated <i>Hophni</i>	masculine singular proper noun	Strong's #2652 BDB #342
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
Phîyn ^e châç (פִּינְחָץ) [pronounced <i>phēēh^e-KHOSS</i>]	which possibly means <i>Negro</i> in Egyptian, and is transliterated <i>Phinehas</i>	masculine proper noun	Strong's #6372 BDB #810
b ^e (בְּ) [pronounced <i>b^{eh}</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
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun	Strong's #3117 BDB #398
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; but it can also mean a composite unity</i>	numeral adjective	Strong's #259 BDB #25
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine plural, Qal imperfect	Strong's #4191 BDB #559
shenîy (שֵׁנִי) [pronounced <i>shéh-NEE</i>]	<i>second, the second; two, both, double, twice; When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal construct with the 3 rd person masculine plural suffix	Strong's #8145 BDB #1041

Translation: ...to Hophni and Phinehas: they will both die on the same day. We have ʿal again, and *Hophni and Phinehas*, giving us: **And this [will be] to you the sign [or, assurance] which will come regarding your two sons, to Hophni and Phinehas:...** As one writer put it, *bind them as tares in a bundle for the fire.*¹²⁰

The sign or assurance from God is given next. I should insert that this will validate the words of the prophet, which will set up a precedent in Hebrew prophecy: the prophet tells what will happen a long ways off as well as what will happen in the near future. Now, anyone can make a statement as to what will happen a long ways off. This is essentially meaningless; however, when a sign is given of something which will come to pass in the near future, then the prophecy which is the focus of the message of the prophet—that gives credence to the prophet. Deut. 18:22 reads: **“When a prophet speaks in the name of Jehovah, if the thing does not follow nor come to pass, that is the thing which Jehovah has not spoken. The prophet has spoken it presumptuously. You shall not be afraid of him.”**

We begin with the *in a day* followed by the masculine singular adjective *one, first*. Although it is not given as a meaning for ʿechâd in the singular, *same* would be a reasonable rendering in this context. Then we have what

¹²⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, 1Sam. 2:27–36.

would occur during that one day: we first have the 3rd person masculine plural, Qal imperfect of *to die* followed by the subject, which is the 3rd person masculine singular suffix affixed to the numeral *shⁿayim* again. This gives us: **Both of them will die on the same day.** This was later fulfilled in 1Sam. 4:11, 17–18, which reads: **And the ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died...Then the one who brought the news answered and said, "Israel has fled before the Philistines and there has also been a great slaughter among the people, and your two sons also, Hophni and Phinehas, are dead, and the ark of God has been taken."** And it came about when he mentioned the ark of God that Eli fell off the seat backward beside the gate and his neck was broken and he died, for he was old and heavy. He had judged Israel 40 years. The bigger picture is that this all came down at the end of the period of the judges, when Israel was at a very low ebb. The Philistines had attacked them successfully and had taken the ark in battle (which Israel had taken as a good luck charm into battle). The Philistines both took the ark and killed the sons of Eli (among others) in this battle.

You know, it is kind of interesting here that some of the information leading up to the prophecy was rather difficult to understand—however, the prophecy which would verify the statement of God through the prophet—that was unmistakable. Now, if you attend a charismatic church, do the ministers give both near and far prophecies? Are the near prophecies fulfilled just as they say they will be?

Let me explain this charismatic movement to you. There is this great mental and physical buzz when a person gets drunk for the first time, or gets high for the first time on marijuana or cocaine. It has been awhile since I have studied this, so I have forgotten the exact terminology, but there are parts of the brain which are stimulated, and the experience is so marvelous that the person wants to recreate this experience. An addict will spend much of his life pursuing that experience and that cerebral cortex stimulation. They will never get that same high again, but they pursue it with great vigor, and it eventually consumes the greater portion of their life. It does not matter that the drug of choice is not physically addictive. The stimulation of the brain is an experience which the addict wants to repeat and they will go to great lengths to repeat this experience. This is why you have movie stars who have an incredible amount of money, fame, adoration and power, and they will risk all of that to get high. It is all in the mind, but the mind is extremely powerful.

When a person speaks in tongues for the first time, we have the same sort of cerebral stimulation. Now, what they have done has less of a stigma associated with it. They are with other people going through the same experience, it is related to God (or, so they think), and they will go to great lengths to repeat this experience. That they must twist and subvert portions of Scripture is not that big a deal to them because they are looking to repeat that initial experience; they are looking for the cerebral stimulation. They are addicts in search of a fix. Can an addict be deeply religious? Certainly—any kind of an addict can be deeply religious. This is their escape valve, this is the stimulation which makes their life worth living, this is the fix that they must have. Does it matter to them that the only verse in Scripture which they actually stand on is I Cor. 13:1, where we have the phrase *languages of angels*? Certainly not—they take this as explicit proof that their speaking in gibberish tongues is simply an angelic language. That there is no mention anywhere else in Scripture of speaking in angelic languages (even though that is an integral part of the charismatic movement) is a non-issue to the charismatic. Don't both to read the context; don't bother to carefully exegete the passage.¹²¹ What is important is to get back to that feeling, that ecstatic experience; that stimulation of the brain. An addict will do anything to return to that first experience.

And I will raise up for myself a priest faithful as which in My heart and in My soul—he will do and I have built for him a house faithful and he will go in and out to faces of My Anointed all the days.

1Samuel
2:35

And I have caused to raise up for Myself a faithful priest; he will do as that which [is] in My heart and in My soul. And I have built for him a sure house and he [He] will go in and out before My Anointed [anointed] all the days.

¹²¹ I am, to the best of my knowledge, the only person who has correctly interpreted this passage and then committed it to print. The influence of the charismatic movement has been so strong, and the lack of logical skills on the part of pastors has been so dramatic, as to allow for even good exegetes to thoroughly and completely misunderstand this passage.

Yet, I will raise up for Myself a faithful priest and He will do all that is in My heart and in My soul. And I have built a secure and certain house for Him and he [He] will go in and out before my Anointed all the days.

This verse also seems to be fairly easy to understand; however, the capitalization is rather tricky, as the prophecy has two fulfillments, which reverses the capitalization. First the other translations:

Ancient texts:

Masoretic Text And I will raise up for myself a priest faithful as which in My heart and in My soul—he will do and I have built for him a house faithful and he will go in and out to faces of My Anointed all the days.

Septuagint And I will raise up to Myself a faithful priest, who will do all that is in My heart and in My soul; and I will build him a sure house, and he will walk before my Christ forever.

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV I have chosen someone else to be my priest, someone who will be faithful and obey me. I will always let his family serve as priests and help my chosen king.

REB I shall appoint for myself a priest who will be faithful who will do what I have in my mind and in my heart. I shall establish his family to serve in perpetual succession before my anointed king.

TEV I will choose a priest who will be faithful to me and do everything I want him to. I will give him descendants, who will always serve in the presence of my chosen king.

Mostly literal renderings (with some occasional paraphrasing):

God's Word™ Then I will appoint a faithful priests to serve me. He will do everything I want him to do. I will give him faithful descendants, and he will always live as my anointed one.

JPS (Tanakh) And I will raise up for Myself a faithful priest, who will act in accordance with My wishes and My purposes. I will build for him an enduring house, and he shall walk before My anointed evermore.

Literal, almost word-for-word, renderings:

NASB 'But I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always.

NRSV I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. I will build him a sure house, and he shall go in and out before my anointed one forever.

Young's Updated LT ...and I have raised up for Me a steadfast priest; as in My heart and in My soul, he will do; and I have built for him a steadfast house, and he has walked up and down before My Anointed all the days;...

What is the gist of this verse? God (through the prophet) then tells Eli that He has raised up a faithful priest who will do what should be done; furthermore, his ministry will be one of stability and this priest will function before God's Anointed (Jesus Christ) for all of his life.

1Samuel 2:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
qûwm (קוּמ) [pronounced <i>koom</i>]	<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>	1 st person singular, Hiphil perfect	Strong's #6965 BDB #877
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest</i>	masculine singular noun	Strong's #3548 BDB #463
ʾâman (אָמַן) [pronounced <i>aw-MAHN</i>]	<i>to be well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain; something that someone can lean upon</i>	masculine singular, Niphal participle used as an adjective	Strong's #539 BDB #52
As a participle used as an adjective, this means means: <i>confirmed, faithful, certain, lasting, steadfast, dependable, trustworthy, entrusted, reliable.</i>			
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who</i>	relative pronoun	Strong's #834 BDB #81
Together, kaʾăsher (אֲשֶׁר כֹּ) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, just as; because; according to what manner.</i>			
b ^e (ב) [pronounced <i>b^{eh}</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
lêbab (לֵבָב) [pronounced <i>lay-BAHB^v</i>]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 1 st person singular suffix	Strong's #3824 BDB #523
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</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
nepesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being, desire</i>	feminine singular noun; with the 1 st person singular suffix	Strong's #5315 BDB #659

1Samuel 2:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (אָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793

Translation: *And I have caused to raise up for Myself a faithful priest; he will do as that which [is] in My heart and in My soul.* Again, this is a fairly easy verse to unravel with just a few difficulties in the construction. We begin with the wâw conjunction and the 1st person singular, Hiphil perfect of *to cause to raise up, to cause to stand, to establish*. The perfect voice indicates an established fact or an accomplished action. Even though this has not yet occurred, it is so certain that God puts this in the perfect tense. Then we have *for Myself* followed by the masculine singular noun *priest* and the masculine singular, Niphal participle of ʿâman (אָמַן) [pronounced *aw-MAHN*], which means, in the Hiphil, *to stand firm, to believe, to trust*. In the Niphal, or the passive voice, it means, among other things, *to be well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain; something that someone can lean upon*. The Niphal is generally the passive of the Qal, but it also indicates a state of being, progress or development. As a participle, this is used actually as an adjective and it means: *confirmed, faithful, certain, lasting, steadfast, dependable, trustworthy, entrusted, reliable*. *And I have caused to raise up for Myself a faithful priest...* This faithful priest, in the short term, is Samuel; and, later on, Zadok. In the far future, this faithful priest is our Lord Christ Jesus. *For it is fitting that we should have such a High Priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; Who does not need daily, like those High Priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once for all when He offered up Himself. For the Law appoints men as High Priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever* (Heb. 7:26–28).

We continue with *as which* followed by *in My heart and in My soul*. Then we have the 3rd person masculine singular, Qal imperfect of *to do, to make, to construct, to fashion, to form, to prepare*. This gives us: *He will do as that which [is] in My heart and in My soul...* Although we do not have a recorded situation where God is extremely displeased with Samuel, this does not mean that Samuel was perfect. His sons were nearly as bad as Eli's sons and Samuel did not restore the worship in the Sacred Tent (which will be discontinued something during the time of Eli and Samuel).

1Samuel 2:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (אָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
w ^e (or v ^e) (וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to rebuild, to restore</i>	1 st person singular, Qal perfect	Strong's #1129 BDB #124
lâmed (ל) (pronounced <i>l</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

1Samuel 2:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
ʾāman (אָמַן) [pronounced aw-MAHN]	<i>to be well-founded, firm, stable, of long continuance, perennial, faithful, trustworthy, sure, certain; something that someone can lean upon</i>	masculine singular, Niphal participle used as an adjective	Strong's #539 BDB #52

As a participle used as an adjective, this means means: *confirmed, faithful, certain, lasting, steadfast, dependable, trustworthy, entrusted, reliable.*

Translation: *And I have built for him a sure house...* Then we have the wāw conjunction followed by the 1st person, Qal perfect of *to build, to rebuild, to restore*. Then we have *for him a house* followed by the Niphal participle of ʾāman again (*faithful, trustworthy, reliable, steadfast*), giving us: *And I have built for him a steadfast house...* Now, this does not necessarily mean a literal house. It can refer to a dynasty, a family, a secure place in the sun. For instance, this is what God said to Solomon: “*Then it will come to pass that if you listen to all that I command you and if you walk in My ways and do what is right in My sight by observing My statutes and My commandments, as My servant David did, then I will be with you and I will build for you an enduring house as I built for David, and I will give Israel to you.*” (1Kings 11:38). This enduring house was not simply a nice house that God built for Solomon, but the embodiment of his power and wealth.

1Samuel 2:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
hālak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>properly: to go, to come, to depart, to walk; to go for oneself, to walk up and down, to go about, to walk about; to live [walk] [in truth]; to flow</i>	3 rd person masculine singular, Hithpael perfect	Strong's #1980 (and #3212) BDB #229
lāmed (ל) (pronounced l ^e)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pānîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular); with the 1 st person singular suffix	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*.

1Samuel 2:35c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mâshîyach (מָשִׁיחַ) [pronounced <i>maw-SHEE-ahkh</i>]	<i>anointed, anointed one, transliterated Messiah</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4899 BDB #603
In the Septuagint, the Greek word is christos (χριστός) [pronounced <i>krees-TOSS</i>], which means <i>anointed one, Messiah, Christ</i> . The transliteration, quite obviously, is <i>Christ</i> . We do not find this word until Lev. 4:3, 5, 16.			
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, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

Together, kôl + yâmîym are literally rendered *all the days*; together, they can also mean *in all time, all the time, perpetually, forever, always*.

Translation: ...and he [*He*] will go in and out before My Anointed [*anointed*] all the days. We have the wâw conjunction again with the 3rd person masculine singular, Hithpael perfect of *to go for oneself, to walk up and down*. Then we have *to faces of My* and the masculine singular noun mâshîyach (מָשִׁיחַ) [pronounced *maw--SHEE-ahkh*], which means *anointed, Messiah*. Then we have a repeat of the phrase *all the days*, which gives us: ...and he will walk to and fro before My Anointed all the days.

There are a lot of disagreements as to the interpretation of this passage; however, what we have here is likely a prophecy with multiple fulfillments, something which we find throughout Old Testament Scripture. Something which is to come to pass in the relatively near future and something which will come to pass after that both fulfill the given prophecy. In fact, in this case, there are 3 or 4 fulfillments of this particular prophecy, which is very rare (a prophecy with a dual fulfillment is not that rare, however). Such an understanding will remove the controversy in interpreting this verse.

The Fulfillment of 1Samuel 2:35

Our passage reads: "And I have caused to raise up for Myself a faithful priest; he will do as that which [is] in My heart and in My soul. And I have built for him a sure house and he [*He*] will go in and out before My Anointed [*anointed*] all the days."

① In the very near future, Samuel will rise up and he would represent God as the High Priest before Saul, who was God's anointed (1Sam. 9:16 12:3);¹²² and later, Samuel would eventually stand before David, who is also God's anointed (1Sam. 16:13 2Sam. 2:4 12:7 23:1 Psalm 89:20). In that case of fulfillment, the capitalization of the end of this verse would be: ...and he [*Samuel*] will walk to and fro before My anointed [*David*] all the days.

¹²² Saul was more correctly the people's *anointed*, as they desired a king, whereas God wanted to retain a theocratic form of government. He allowed them not only to have a king, but to have a king of their choosing (God would choose the next king). This little fact also gives us some insight as to the relationship between God's sovereignty and man's free will—God allowed Israel to have a king whom they chose, who turned out to be a rather unsavory person.

The Fulfillment of 1 Samuel 2:35

② In the near future, the priests in the family of Eleazar (one of the sons of Aaron) will become prominent in the function of the priesthood, also taking on the task of High Priest. It appears as though the two priestly lines continued more or less side-by-side into the time of David (2Sam. 8:17, where Zadok and Ahimelech come from the lines of Eleazar and Ithamar, respectively).¹²³ However, whereas Zadok continued the line of Eleazar, Ahimelech marked the last certain priest of the line of Ithamar (there are a handful of priests who are named later whose lineage is unknown—see the **Chart of Kings, Priests and Prophets** in I Chron. 6). That is the near fulfillment of this prophecy. These priests who, in their office, walk before God' Anointed are walking (that is, functioning) before Christ Jesus. The proper capitalization of this fulfillment would be: *...and he [Zadok] will walk to and fro before My Anointed [Christ; but this could also refer to David] all the days.* He, by the way, does not refer to a specific priest, but to the line of priests who would then come from the line of Eleazar rather than from Ithamar. Again, this is a personalization which we have found several times in Scripture (again, an example is Judges 1:2–4). Again, this begins to be fulfilled in the person of Samuel (1Sam. 3:1 7:9) and eventually in the line of Zadok, as we see in 1Kings 2:35b: *And the king (Solomon) appointed Zadok the priest in the place of Abiathar* (see also 2Sam. 8:17 20:25 I Chron. 29:22). This would have made King Solomon God's anointed (1Kings 1:34). In any case, it is no longer the line of Eli which has the duties and responsibilities of the priesthood (the very fact that Samuel was not related to Eli was a foreshadowing of that).

When it comes to building him a *faithful* or *steadfast house*, or an *enduring dynasty*, this is definitely a reference to Zadok (by the way—a similar phrasing was used of David as well—1Sam. 25:28 2Sam. 7:16 1Kings 11:38). Zadok's line was continued in his son, Azariah (1Kings 4:1), and his line continued, in fact, all the way to Israel's return from the exile (I Chron. 6:8–15 Ezra 3:2). Moreover, according to II Maccabees 4:23–50, the line of Zadok remained in place even into the intertestamental period up until the time of Antiochus IV Epiphanies (175–164 B.C.), who actually sold the priesthood to Menelaus, a man outside the priestly line.¹²⁴ This was not the only cause of corruption in the priestly line—even the line of Zadok had gone astray from their priestly functions (Ezek. 44:10–15).

③ The far fulfillment is the coming of our Lord Jesus Christ, Who is the High Priest to God forevermore, who live to make intercession for us. In fact, let me quote that passage at length, as it is apropos: *And the priests, on the one hand, existed in greater numbers, because they were prevented by death from continuing, but He, on the other hand, because He abides forever, holds His priesthood permanently. Therefore, also, He is able to save forever those who draw near to God through Him, as He always lives to make intercession for them. For it was fitting that we should have such a High Priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens, who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people, because this He did once and for all when He offered up Himself. For the Law appoints men as High Priests who are weak, but the word of the oath, which came after the Law, appoints a Son, made perfect forever* (Heb. 7:23–28).

In this prayer by Hannah, our Lord has been called the King Who Is to Come and the Messiah (the Anointed One). This prophet tells us that He will be a Priest. Moses told us that He would be a prophet. Although various people occupied two of these offices (David was a king and a prophet; Samuel was a priest and a prophet); no one was a King, a Prophet and a Priest—only our Lord Jesus Christ fulfilled all of these offices.¹²⁵ The proper capitalization of this fulfillment would be: *...and He [Christ Jesus] will walk to and fro before My anointed [believers] all the days.* In this case, God's anointed are His believers (Israel and then the Church). We have another instance in Scripture where God's anointed refers to King David and his descendants (Psalm 18:50). Samuel, as the High Priest, foreshadows the coming of our Lord, the Great High Priest (the comparison will be at the end of the exegesis of this chapter).

¹²³ Zadok is also mentioned in association with David in 2Sam. 15:24, 35 20:25.

¹²⁴ This paragraph mostly paraphrased from *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 376.

¹²⁵ Paraphrased from J. Vernon McGee; *I & II Samuel*; Thru the Bible Books; ©El Camino Press, 1976, La Verne, CA; p. 23.

The Fulfillment of 1Samuel 2:35

④ Actually, there is a fourth fulfillment of this verse. In the far, far future, the Temple will be re-established as a memorial to our Lord and His sacrifice on our behalf; and the line of Zadok will minister as priests in that Temple (Ezek. 44:15–16). The capitalization of the verse would then be: *...and he [ministers in the line of Zadok] will walk to and fro before My Anointed [Christ] all the days [as a memorial].*

Chapter Outline Part I

Charts, Maps and Short Doctrines Part I

Chapter Outline Part II

Charts, Maps and Short Doctrines Part II

And it has been all the remaining in your house will come to prostrate [himself] to him for a coin of silver and a round [loaf] of bread and he has said, “Join me, please, unto one of the priesthoods to eat a morsel of bread.” ’ ’ ”

1Samuel
2:36

And it will come to be that those [who] remain from your house will prostrate [themselves] to him for a coin of silver or a loaf of bread, and he will say, “Attach me, me, to one of the priest’s functions, [in order that I may] eat a morsel of bread.” ’ ’ ”

And it will come to pass that those who remain from your family line will bow themselves to him for a little cash or a bite to eat, and he will say, “Give me some minor priestly function, so that I can have a half a sandwich.” ’ ’ ”

Let’s see what others have done with this final verse:

Ancient texts:

Masoretic Text

And it has been all the remaining in your house will come to prostrate [himself] to him for a coin of silver and a round [loaf] of bread and he has said, “Join me, please, unto one of the priesthoods to eat a morsel of bread.” ’ ’ ”

Septuagint

And it will come to pass that he who survives in your house will come to do obeisance before him for a little piece of silver, saying, ‘Put me into one of your priests’ offices to eat bread.’ ”

Significant differences:

There is an extra phrase in the MT; this phrase is found in the Dead Sea Scrolls.

Thought-for-thought translations; paraphrases:

NJB

The members of your House who survive will come and beg him on their knees for a silver coin and a loaf of bread and say: Please give me some priestly work, so that I can have a scrap of bread to eat.’ ’ ”

NLT

Then all of your descendants will bow before his descendants, begging for money and food. ‘Please,’ they will say, ‘give us jobs among the priests so we will have enough to eat.’ ”

TEV

Any of your descendants who survive will have to go to that priest and ask him for money and food, and beg to be allowed to help the priests, in order to have something to eat.

Mostly literal renderings (with some occasional paraphrasing):

JPS (Tanakh)

All the survivors of your house shall come and bow low to him for the sake of a money fee and a loaf of bread, and will say, ‘Please, assign me to one of the priestly duties, that I may have a morsel fo bread to eat.’ ”

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

'And it shall come about that everyone who is left in your house shall come and bow down to him for a piece [or, *payment*] of silver or a loaf of bread, and say, "please assign [lit., *attach*] me to one of the priest's offices so that I may eat a piece of bread." ' ' "

Young's Updated LT

...and it has been, every one who is left in your house will come in to bow himself to him, for a wage of silver, and a cake of bread, and has said, Admit me, I pray you, unto one of the priest's offices, to eat a morsel of bread.'

What is the gist of this verse? The few who are left in Eli's line would render minor services for bare sustenance.

1Samuel 2:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (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 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
yâthar (יָתַר) [pronounced <i>yaw-THAHR</i>]	<i>those remaining, the ones left over, those left behind</i>	masculine plural, Niphal participle with the definite article	Strong's #3498 BDB #451
Is this a masculine plural? Owen does not list it that way.			
b ^e (בְּ) [pronounced <i>b^{eh}</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
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, household, habitation as well as inward</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108
bôw' (בּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
lâmed (ל) (pronounced <i>l^e</i>)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâchah (שָׁחָה) [pronounced <i>shaw-KHAW</i>]	<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

1Samuel 2:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) (pronounced ^l)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿăgôwrath (אָגוֹרַת) [pronounced <i>uh-goh-RAHTH</i>]	<i>payment, coin, piece</i>	feminine singular noun	Strong's #95 BDB #8
This noun occurs only here and has sparse (but some) cognate evidence for its meanings. Barnes suggests that this word is associated with the <i>Gerah</i> , which is the smallest Hebrew coin, being the twentieth part of a shekel. In other words, the smallest sum of money is asked for, revealing the absolute poverty of the begging ones formerly from the priestly line. ¹²⁶			
keṣeph (כֶּסֶף) [pronounced <i>KEH-sef</i>]	<i>silver, money</i>	masculine singular noun	Strong's #3701 BDB #494
w ^e (or v ^e) (ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kikâr (כִּכָּר) [pronounced <i>kik-KAWR</i>]	<i>a round, a round district, a round loaf, a round weight, a round talent</i>	feminine singular construct	Strong's #3603 BDB #503
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun; pausal form	Strong's #3899 BDB #536

Translation: *And it will come to be that those [who] remain from your house will prostrate [themselves] to him for a coin of silver or a loaf of bread,...* We begin this verse with the wâw conjunction and the 3rd person masculine singular, Qal perfect of *to be*, followed by the masculine singular construct of *all, every*, the definite article, and the Niphal participle of *remaining, left over, left behind*. Then we have *in your house* followed by the main verb, which is the 3rd person masculine singular, Qal imperfect of *to come* followed by the Hithpael infinitive construct of *to bow down, to prostrate oneself, to do obeisance to*. Then we have *to him*, which gives us: *And it has been all of the remaining in your house will come to prostrate himself to him...* The less stilted version would be: *And it will come to be that those who remain from your house will prostrate themselves to him...* Obviously, some liberties have been taken with respect to number.

Clarke tells us: *Shall prostrate himself before him in the most abject manner, begging to be employed even in the meanest offices about the tabernacle, in order to get even the most scanty means of support.*¹²⁷

We continue with the lâmed preposition and the feminine singular construct of ʿăgôwrath (אָגוֹרַת) [pronounced *uh-goh-RAHTH*], which means *payment, coin, piece*. This noun occurs only here and has sparse (but some) cognate evidence for its meanings. Barnes suggests that this word is associated with the *Gerah*, which is the smallest Hebrew coin, being the twentieth part of a shekel. In other words, the smallest sum of money is asked

¹²⁶ Barnes' Notes; *1Samuel to Esther*; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 12.

¹²⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:36.

for, revealing the absolute poverty of the begging ones formerly from the priestly line.¹²⁸ This is at least the second word in this chapter (in the context of our Lord’s speaking) which occurs only in this passage. This is attached to *silver, money*. Then we have the wâw conjunction followed by the masculine singular construct of k a *round, a round district, a round loaf, a round weight, a round talent*. Therefore, it has a myriad of translations, all which refer to things which are round, and context further determines its proper rendering. Kikâr could be rendered *talent, coin, circular district, district, plain, circular loaf, loaf*. This is closely associated with the masculine singular noun *bread*. [...for a coin of silver or a loaf of bread...](#) The picture is that descendants of Eli’s will go to the one who is High Priest and prostrate themselves before him in order to ask for a coin of silver or a loaf of bread. *Bread* is in the pausal form, indicating that God takes a breath at this point (it is the equivalent of our comma, semi-colon or period).

Clarke again: *A mouthful; what might be sufficient to keep body and soul together. See the sin and its punishment. They formerly pampered themselves, and fed to the full on the Lord’s sacrifices; and now they are reduced to a morsel of bread. They fed themselves without fear; and now they have cleanness of teeth in all their dwellings. They wasted the Lord’s heritage, and now they beg their bread!*¹²⁹

God tells Eli that his family would face a complete reversal of fortune. And now, it is clear to me why the editor chose to put Hannah’s psalm and the words of the prophet together in the same chapter. Both speak of the Messiah to come and both speak of a reversal of fortune. Thematically, these two do belong together.

Do you see the contrast? We don’t know why Eli did not push to remove his sons from the priesthood; I have made a few suggestions. However, it could simply be fatherly indulgence. Eli was a very fat man and I suspect his sons were as well, as they enjoyed their meat. They got a great deal from being priests insofar as the massive amount of barbeque that they could enjoy. God tells Eli that his progeny will beg to do any spiritual service for the smallest scrap of bread. The sacrifices of the Tabernacle were so important as to warrant this response from God. Since Eli’s sons choose to overindulge in eating, apart from upholding their responsibilities in the spiritual realm, and if Eli was not going to deal with this problem, *God tells Eli that his family would face a complete reversal of fortune—to the point of having bare sustenance rations*. And now, it is clear to me why the editor chose to put Hannah’s psalm and the words of the prophet together in the same chapter. Both speak of the Messiah to come and both speak of a reversal of fortune. Thematically, these two do belong together.

1Samuel 2:36b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
ʾamar (אָמַר) [pronounced aw-MARH]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	3 rd person masculine singular, Qal perfect	Strong’s #559 BDB #55
çâphach (חָפַח) [pronounced saw-FAHKH]	<i>join, cleave, add together; pour out</i>	2 nd person masculine singular, Qal imperative with the 1 st person singular suffix	Strong’s #5596 BDB #705

¹²⁸ Barnes’ Notes; 1Samuel to Esther; F. C. Cook, editor; reprinted 1996 by Baker Books; p. 12.

¹²⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, 1Sam. 2:36.

1Samuel 2:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâ' (אָנָּ) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	particle of entreaty	Strong's #4994 BDB #609
'el (לָא) [pronounced el]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; but it can also mean a composite unity</i>	feminine singular, numeral adjective construct	Strong's #259 BDB #25
kêhûnnâh (כְּהוֹנָנִים) [pronounced k'hoon-NAW]	<i>priesthood, office of the priest, function of the priesthood</i>	feminine plural noun with the definite article	Strong's #3550 BDB #464
I need to examine this word more carefully.			
lâmed (ל) (pronounced P)	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	Qal infinitive construct	Strong's #398 BDB #37
path (פַּת) [pronounced path]	<i>a fragment, a morsel, a piece [of bread]</i>	feminine singular construct	Strong's #6595 BDB #837
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun	Strong's #3899 BDB #536

Translation: ...and he will say, "Attach me, me, to one of the priest's functions, [in order that I may] eat a morsel of bread." ' ' We continue this thought with the wâw conjunction and the 3rd person masculine singular, Qal perfect of *to say*, followed by a quotation, which begins with the 2nd person masculine singular, 1st person singular suffix, Qal imperative of *to join, to attach to*. Then we have the particle of entreaty followed by the preposition 'el (*in, into, unto, regarding, to*) and the feminine singular construct of 'echâd (אֶחָד) [pronounced eh-KHAWD] again (*one, first*). Then we have the definite article and the feminine plural noun kêhûnnâh (כְּהוֹנָנִים) [pronounced k'hoon-NAW], which means *priesthood, office of the priest, function of the priesthood*. The latter definition was added by me, as it seemed to fit more often. I can't help but notice the similarity between that Hebrew word and the Hawaiian word *kahuna*, which refers to a native medicine man or a priest.¹³⁰ Although I do not know the relationship, this has got to be more than just a coincidence. Then we have *to eat* followed by the feminine singular construct of *fragment, morsel, piece [of bread]*. This is attached to the noun for *bread* (again), giving us: **and he will say, "Join me, please, to one of the priest's functions to eat a morsel of bread."** The idea is that the great line of Ithamar which went through Eli, would, in the time of David, no longer function in the office of the High Priesthood, and that descendants would approach those in the priesthood and ask for some part in some menial function so that they might, in some way, have a morsel of bread out of the deal.

¹³⁰ It's not like I am proficient in Hawaiian lore and customs; I only know that, as it is used as a surfer's term referring to a main dude in the surfing community (I was raised in California; can't help but have some of the customs and vocabulary rub off on you).

This ends several quotations. The unnamed prophet of God concludes what he is saying; what he says is a direct quote from God; and finally, the last thing said is by the descendant of Eli, asking for some menial job in order to get a bite to eat.

Gill's comments: *These are regular priests, who were in those courses, and had a sufficient maintenance for them, and had not barely a piece of bread to live on, or just enough to keep them from starving, as the phrase denotes; wherefore this must be understood, as before hinted, of priests degraded from their office, on some account or another, and reduced to poverty and want; and therefore, that they might be kept from starving, would solicit the high priest in those days, and beg that he would put them in some inferior post under the priests, to do the meanest offices for them, slay the sacrifices for them, wash their pots, open and shut up doors, and the like, that so they might have a living, though a poor one; and this may reasonably be thought to be the case of Eli's posterity.*¹³¹

It is difficult to get the full impact of a passage when taking it apart word by word, so let's put the last few verses altogether, and then note the fulfillment of this prophecy:

1 Samuel 2:31–36 and its Fulfillment

'Therefore,' a declaration of Y^ehowah, the God of Israel, 'A promise I promised your house and the house of your father: "They will walk in and out before Me forever." ' Thus, [this] declaration of Y^ehowah: '[Eli's sons are] a profanity to Me, for those honoring Me, I will honor and those despising Me, I will despise. Listen, the day is coming when I will cut off your strength and the strength of your father's house so there will not be an old man in your house. And you will examine carefully with a distressed eye at all that he causes to prosper in Israel and [there] will not be an old man in your house forever. And I will not cut off a man with respect to you from My altar [which action would] consume your eyes and grieve your soul; but, all the increase of your house will die [as] men. And this [will be] a sign to you which will come to your two sons, to Hophni and Phinehas: they will both die on the same day. And I have caused to raise up for Myself a faithful priest; he will do as that which [is] in My heart and in My soul. And I have built for him a sure house and he will go in and out before my Anointed all the days. And it will come to be that those [who] remain from your house will prostrate [themselves] to him for a coin of silver or a loaf of bread, and he will say, "Attach me, me, to one of the priest's functions, [in order that I may] eat a morsel of bread." ' (1Sam. 2:31–36).

And the king [Saul] said to the guards who were attending him, "Turn around and put the priests of Jehovah to death, because their hand is also with David and because they knew that he was fleeing and they did not reveal it to me." But the servants of the king were not willing to put forth their hands to attack the priests of Jehovah. Then the king said to Doeg, "You turn around and strike down the priests." And Doeg the Edomite turned around and struck the priests, and he killed that day 85 men who wore the linen ephod. And he struck Nob, the city of the priests, with the edge of the sword, both men and women, children and infants; also oxen, donkeys, and sheep with the edge of the sword. But one son of Ahimelech, the son of Ahitub, named Abiathar, escaped and fled after David. And Abiathar told David that Saul had killed the priests of Jehovah (1Sam. 22:17–21). Then to Abiathar, the priest, the king [Solomon] said, "Go to Anathoth, to your own field, for you deserve to die; however, I will not put you to death at this time, because you carried the ark of Jehovah God before my father David and because you were afflicted in everything with which my father was afflicted." So Solomon dismissed Abiathar from being priest to Jehovah in order to fulfill the word of Jehovah, which He had spoken concerning the house of Eli in Shiloh (1Kings 8:26–27).

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A Summary of the Offenses of Eli's House, God's Sentence and Fulfillment

¹³¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Sam. 2:36.

1. The house of Eli trivialized God's sacrifices.
2. Eli honored his sons above God.
3. His sons made themselves fat taking the offerings which were meant for God.

Sentence	Fulfillment
1. God would break the strength of the house of Ithamar so that there would not be an old man in the house (vv. 31–32).	1. Eli and his sons were all killed on the same day. A son was born to the wife of Phinehas on that day (1Sam. 4:17–19).
2. Those in Eli's house would not attain old age (v. 31).	2. During the time of 3 kings (Saul, David and Solomon), we have 5 generations of men of the house of Eli: Ahitub → Ahijah → Ahimelech → Abiathar → Ahimelech2 (1Sam. 14:3 22:11, 17–21 2Sam. 8:17 1Kings 2:26–27 1Chron. 18:16).
3. Although God would not completely wipe out Eli's line, Eli's soul would grieve as those in his house would die (v. 33).	3. Eli heard the news of the death of his sons and fell over and died (1Sam. 4:17–18).
4. Not every man from Eli would be cut off from the altar (v. 33).	4. Eli's sons, Phinehas, had two sons, Ahitub and Ichabod and Ahijah was the son of Ahitub (1Sam. 14:3). Ahimelech was the son of Ahitub and Ahimelech was a priest in Nob (1Sam. 22:11).
5. The increase of Eli's house would die (v. 33).	5. Saul executed all the priests at Nob save one from Eli's line, Abiathar ben Ahimelech (1Sam. 22:17–20).
6. As a sign to Eli that this was God's Word, the prophet said that Eli's sons would both die on the same day (v. 34).	6. Already covered in #1.
7. God would raise up a priest who would be faithful to Him (the implication being that this priest would not come from the house of Eli—v. 35).	7. First, Eli's line was replaced by Samuel. Then, in David's day, Zadok of the line of Eleazar and Ahimelech II of the line of Ithamar would be priests under David (1Chron. 16:39–40 18:16). Zadok's line would survive and Ahimelech II's would not. Ultimately, our Lord Jesus Christ, the High Priest of Israel would be the ultimate fulfillment of this promise.
8. There would remain men from Eli's line who would be poor and begging for jobs as priests just in order to eat (v. 36).	8. We do not have a specific recorded Scriptural fulfillment of this. We can be assured that this was fulfilled, as this is the Word of God.

We find Asaph looking back at this in Psalm 78:59–64, where he gives us a the divine interpretation of the history of Israel up until the time of David as king.

Chapter Outline Part I

Charts, Maps and Short Doctrines Part I

Chapter Outline Part II

Charts, Maps and Short Doctrines Part II

One of the important things often missed in this chapter is that this unnamed man of God sets up a pattern for a prophet of God.

The Characteristics of a Prophet of God

1. A prophet of God often seems to show up out of nowhere. 1Sam. 2:27
2. He speaks with the authority of God to men with great human authority. This prophet spoke to Eli with all the authority of God. He did not mince words nor was he the least bit obsequious. 1Sam. 2:27–29
3. He often speaks prophetically about things that will come to pass during the generation of those listening to him. This prophet told Eli that both of his sons would die on the same day. 1Sam. 2:34 4:17 Compare 1Sam. 10:7–8 1Kings 13:3 Jer. 28:15 Luke 1:18–20
4. Then the prophet will have a prophecy far into the future which would be fulfilled. In this case, it was the fact that the line of Eli in the priesthood would be cut off—in fact, they would be cut off all the way back to the line of Ithamar. 1Sam. 2:31–33 1Kings 2:27, 35
5. Bear in mind that the true sign of a prophet was not actually the fulfillment of a sign but his doctrine. **“If a prophet or a dreamer of dreams arises among you and gives you a sign or a wonder and that sign or**

The Characteristics of a Prophet of God

wonder comes true, concerning which he spoke to you, saying, 'Let us go after other gods (whom you have not known) and let us serve them,' you will not listen to the words of that prophet or that dreamer of dreams, for Jehovah your God is testing you to find out if you love Jehovah your God with all your heart and with all your soul. You will follow Jehovah your God and you will fear Him; and you will keep His commandments, listen to His voice, serve Him and cling to Him. But that prophet or that dreamer of dreams will be put to death, because he has counseled rebellion against Jehovah your God Who brought you from the land of Egypt and redeemed you from the house of slavery, to seduce you from the way in which Jehovah your God commanded you to walk. In this way, you will purge the evil from among you." (Deut. 13:1-5).

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The most amazing thing about the Old Testament is the number of times we find our Lord Jesus Christ foreshadowed. One of the most famous is when Abraham offered up his only son, Isaac, as a sacrifice to God. Many famous men of the Old Testament were often shadows of the One Who Was To Come (for instance, Moses, Joshua, Abraham). So that we end this chapter on a high note, what follows is a list of the parallels between Samuel and our Lord Christ Jesus:

One of the things which I don't believe is fully appreciated is just how wonderfully Samuel foreshadows Jesus Christ. I don't know that we have a single person in the Old Testament who quite compares to Samuel in this regard. There are some areas where Samuel foreshadows our Lord that are completely unique to him. In fact, there are things which occur in Samuel's life (and after his death) which are specifically done in order to foreshadow our Lord.

The Parallels Between Samuel and Christ Jesus

Samuel	Christ Jesus
Samuel was born to a mother who had not conceived before. That she conceived was by the direct intervention of God, Who answered her prayer. 1Sam. 1:11, 17, 19-20	Our Lord was born to a virgin. She conceived by means of the Holy Spirit by the direct intervention of God (Matt. 1:18).
Samuel was to be raised in Shiloh as a son to God.	Our Lord was the Son of God (Matt. 4:6).
Samuel was a Nazarite (the manuscripts found at Qumran of 1Sam. 1:22).	Our Lord was a Nazarene (Matt. 1:23).
Samuel was not related to his <i>father</i> , Eli (the man who raised him). 1Sam. 1-3	Jesus, in His humanity, was not related to Joseph, the man who raised Him (Jesus was conceived in a virgin by the Holy Spirit). Luke 1:31-35
Samuel seemed to appear <i>out of nowhere</i> and he left no proper heirs to the office of the High Priest. He did not come out of the line of Aaron, nor did he leave a line of descendants to take his place.	Our Lord seems to appear out of nowhere and He will leave no heirs to the office of High Priest, as He is a High Priest to God forever (Heb. 7:26-28).
Samuel was dedicated to service at an early age (2 or 3). 1Sam. 1:28	Our Lord was also dedicated to service at an early age.

The Parallels Between Samuel and Christ Jesus	
Samuel	Christ Jesus
Samuel's parents were blessed at the Tent of Meeting for the choices that they had made with respect to Samuel (1Sam. 2:20).	The mother and step-father of Jesus was blessed at the Temple when they brought Jesus into the Temple (Luke 2:34).
As a youth, Scripture tells us: Now the boy Samuel was growing in stature and in favor both with Jehovah and with men (1Sam. 2:26).	As a youth, Scripture tells us: And the Child continued to grow and to become strong, increasing in wisdom; and the grace of God was upon Him (Luke 2:40).
The Psalm of Hannah dedicates Samuel to service to God (1Sam. 2:1–10).	The song of Mary recognizes the fulfillment of God's promises to Israel (Luke 1:46–55).
Samuel began his ministry at a very young age (1Sam. 2:11).	Our Lord began His ministry at a very young age (Luke 2:41–50).
Samuel came to the priesthood during a time of general deviation from the Law (i.e., it appears as though the Law was not followed to the letter but only in general).	Our Lord came to Israel during a time of great apostasy in the priesthood. In fact, pretty much all spiritual functions had been distorted with respect to the Law.
Samuel was a priest (actually, he became the High Priest).	Our Lord is the High Priest (Heb. 7:17, 21 8:12).
Samuel, as High Priest, actually came from outside the proper line of High Priests (which is the line of Aaron). He was a Levite, but from a different line than the priests.	Our Lord, the High Priest, also came outside of the line of Aaron—in fact, outside of the Levitical line completely (Heb. 7:11–17).
Samuel essentially replaces the High Priest; no one during the time of Samuel or after his death are referred to as High Priests.	Jesus Christ is the true High Priest. In His incarnation, He supplanted the existing priesthood.
Samuel's sons do not continue as priests. Samuel is the first and last priest to be a prophet as well (until Jesus Christ).	Jesus Christ is the only High Priest, and the only One to be a priest and prophet (John 4:19 Acts 3:22 7:37 Heb. 8:1–6).
Tabernacle worship seems to fade away as Samuel becomes more prominent. The Ark was captured during Samuel's youth and never restored to its Tabernacle function; and the Tabernacle appears to fall into disuse. Whatever Tabernacle worship occurs after the Ark had been moved should be regarded as empty, as the soul of the Tabernacle, the Ark of God, was no longer there. Samuel, who is a shadow of Jesus Christ, replaces Tabernacle worship.	Although Temple worship did not stop during the life of Jesus Christ, it had become soulless, no longer truly representing Him, but a vast building which glorified man more than it glorified God. The writer of Hebrews tells us again and again that, because the reality of what was promised has come—Jesus Christ—that the ceremonial Law needs to be set aside. Jesus Christ, the reality, replaces Temple worship, which Temple is supposed to be a shadow of Him.
Samuel will act as an intermediary between God and man (1Sam. 7:9).	Christ Jesus is the only intermediary between God and man (Acts 4:12 1Tim. 2:5).
Samuel was a prophet (1Sam. 3:20 9:11–14).	Our Lord is the Prophet Who Was to Come (Deut. 18:15).

The Parallels Between Samuel and Christ Jesus

Samuel	Christ Jesus
Samuel was such a good type of Christ that the Ark of God and the Tabernacle of God, both of which are types, fell into disuse during his tenure in Israel. Even the priesthood and the function of the Levites are not spoken of during this time period (not until 1Sam. 21).	The Ark, the priesthood and the Tabernacle of God are all shadows of Jesus to come. Samuel was very much like the Savior-Priest to come, so that these things were no longer needed. Now, Samuel continued to be closely identified with the sacrifice of animals (1Sam. 7:10 11:15 14:11–14), but his life paralleled Jesus enough so that these other things were not required.
God raised Samuel from the dead (1Sam. 28:11–19).	God raised Jesus Christ from the dead.

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