

FIRST SAMUEL

A DIGEST OF CHAPTER 1

Vv. 1-8 *Samuel's simple surroundings.* The father, Elkanah, was a righteous and pious man. He went to the tabernacle regularly. Samuel's mother, Hannah, was despised by Peninnah, Elkanah's other wife.

The evils of polygamy are clearly seen in this situation. One wife, Hannah, was favored. Since she was childless, she was chided by the other wife, Peninnah. Although Elkanah tried to bestow other favors on Hannah, she was still unhappy with her lot. Unhappiness, jealousy and spite are all displayed.

Vv. 9-18 *Hannah's prayer.* Samuel's mother was faithful in her attendance at the house of God. She was sincere in her religious practices, and her prayer arose from such anguish of heart that she did not utter audible words.

The fact that the high priest saw her lips moving and heard no sound led him to believe that she was inebriated. His coming to this conclusion leaves us to wonder if he were accustomed to seeing people at worship in such a condition.

Vv. 19-23 *Samuel's birth.* God was faithful in answering Hannah's prayer. Eli, the high priest, had told her that her prayer would be answered. Samuel was a child of prayer.

Vv. 24-28 *Samuel presented to the Lord.* True to her promise, Hannah brought the child Samuel to God's house and gave him to the Lord. She was faithful in keeping her promise. Her gratitude for her blessings knew no bounds.

STUDIES IN SAMUEL

LESSONS FOR LEARNING

1. *Problems call for prayers.* Some situations are more than men can cope with by themselves. Men and women of faith never hesitate to take their burdens to the Lord.
2. *Children are gifts from God.* Life itself is a gift which God has given to men to be passed on from generation to generation. Since they are given to parents as gifts of God, children ought also to be given back to God and His service in one form or another.

I. THE JUDGESHIP OF SAMUEL 1:1—12:25

1. The Birth and Infancy of Samuel, 1:1—2:11.

Samuel's Simple Surroundings. 1:1-8

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

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

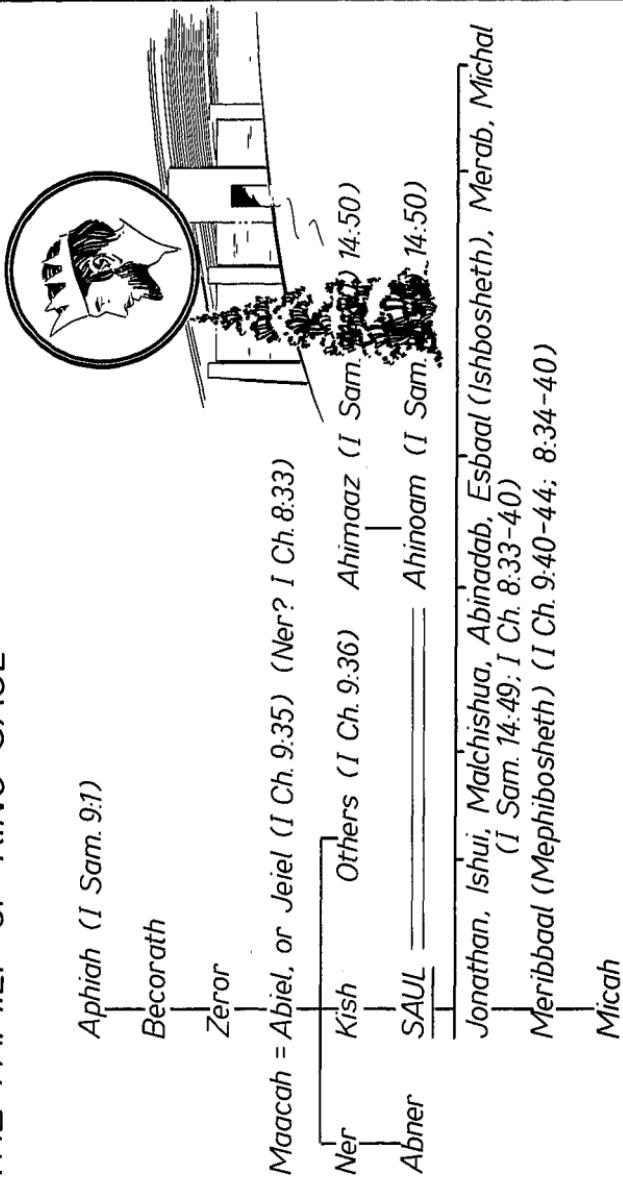
3 And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, *were* there.

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

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

6 And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb.

THE FAMILY OF KING SAUL





An air view of the northern section of Old Jerusalem.
An air view of the northern section of Old Jerusalem.
This view shows the north city wall and the Damascus gate.

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FIRST SAMUEL

1:1

7 And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore she wept, and did not eat.

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

1. *Who were the parents of Samuel? 1:1, 2, 20*

Elkanah was a descendant of Kohath, who was of the tribe of Levi. Levi, of course, was the ancestor of all who were eligible for the priesthood. Elkanah is also known as an Ephraimite. Ephraim became the name of all the country or the tribes north of Judah. Levi's descendants had no inheritance in the promised land. Their inheritance in the promised land consisted of cities assigned them by the other tribes. Elkanah lived in the land assigned to the tribe of Ephraim. Although he was a Levite, he was also known as an Ephraimite. Samuel's mother was named Hannah. *Elkanah* is from two Hebrew words meaning "whom God has acquired." *Hannah* is from the Hebrew word which means "grace" or "favor."

2. *Was Samuel a priest?*

Samuel was of the tribe of Levi. All priests were Levites, but not all Levites could be priests. The priests were taken from the descendants of Aaron, the brother of Moses. Aaron was the son of Amram and Jochebed. He was thus descended from Kohath, who was also one of the ancestors of Samuel. Since Samuel was from the tribe of Levi, many Bible scholars conclude that he was a priest. It would seem better, however, to hold that Samuel was not a priest since he was not descended from Aaron. Samuel did serve as a priest, but his appointment seems unusual. He replaced Eli as the spiritual leader of Israel, but it would be better to think of Samuel as a judge and a prophet and not a priest in the fullest sense of the word.

3. Where did they live? 1:1, 19

They were from Ramathaim-zophim. The word *Ramah* means "hill." The word *Ramathaim* means "double hill." The word *Zophim* is a derivative of the word Zuph. Hence Rammathaim-zophim means "The double hill of the country belonging to the descendants of Zuph."

Mount Ephraim designates the hill country of Ephraim. Palestine was divided generally into four different sections —the hill country, the sea coast, the Jordan valley, and the Negeb, or the South. The center of the land was hilly, and the highest portion was known as the hill country of Ephraim. Here it is called Mount Ephraim.

4. Who was Zuph, the Ephrathite?

Zuph was an ancestor of Samuel's who gave his name to the home, Ramathaim-zophim. The fact that he was called an Ephrathite has led some to believe that his home was south of the land of the tribe of Benjamin and near Bethlehem. Bethlehem is sometimes known as Ephrath (Ruth 1:2). It is apparent from this reference and also the reference in I Kings 11:26, however, that Ephrathite is sometimes used interchangeably with Ephraimite. The importance of his place in the ancestry of Samuel has been lost to us; but when this was written, he was perhaps a well-known ancestor of Samuel.

5. Who was Peninnah? 1:2

Peninnah was one of the wives of Elkanah, Samuel's father. Her name comes from a Hebrew word meaning "coral." All we know about Peninnah is recorded here in these verses. No other mention is made of her in the Scriptures outside this place. We are left to wonder if she was the older wife since she is mentioned as having children before any children were born to Hannah.

6. Was Hannah's barrenness a punishment? 1:2

There are times in the Scripture when barrenness is called a punishment. Such was the case with regard to the people of Philistia in the days of Abimelech and Isaac. In

this case, however, it seems that barrenness was not a punishment for any wrong which Hannah or Elkanah had committed. It was rather a withholding of blessing.

7. *What was Elkanah's yearly custom?* 1:3

Elkanah went up to the tabernacle to worship and to sacrifice. The institution of the pilgrimage is as old as the existence of the institutions. Although it is not stated that this was the time of the Passover, the Passover was the one great feast of the Jews; and this is probably the feast he attended yearly. Simply because it is not stated that he went up thrice yearly is not grounds for saying that he did not observe the feasts as he had been commanded in the law. He would attend each given feast yearly.

8. *Where was Shiloh?* 1:3

Shiloh was also in the hill country of Ephraim. It was located east of the main road from Jerusalem to Bethel and Shechem. Shiloh itself was situated about five miles north of Bethel. This had been the site of Israel's center of worship from the time of Joshua. The tabernacle had been located here by Joshua, and the tribes had gathered here to receive their inheritance in the Promised Land (see Joshua 13-21). All in all, it was a good choice for a location for the tabernacle. It was centrally located, and quite accessible to all the tribes of the children of Israel. As a priest, Eli was directly descended from Aaron. Aaron had four sons—Nadab, Abihu, Ithamar, and Eleazar. Nadab and Abihu were slain when they offered strange fire before the Lord (see Leviticus 10). The priestly families were thence all descended from Aaron's two sons, Ithamar and Eleazar. Eli was descended from Aaron through Ithamar (Leviticus 10:1, 2, 12). This appears from the mention of Abiathar, who was a descendant of Eli (I Kings 2:27). This man had a son Abimelech, who is expressly stated to have been "of the sons of

Ithamar" (*I Chronicles 21:3; cf. II Samuel 8:17*). Eli is generally supposed to have been the first of the line of Ithamar to hold the office of high priest (*Josephus, Antiquities, V, v, 2*). His name means "God is high." His two sons were called Hophni and Phinehas, names without particular meanings in the Hebrew language. Phinehas was also the name of Eleazar, the son of Aaron.

9. Who were the priests? 1:3

Hophni and Phinehas, Eli's sons, were priests. It is necessary that Eli should be mentioned because he appears in the immediate sequel. By understanding that his sons were priests, we will refrain from indicting Eli for much of what afterwards happens. As priests, they should have been an example to the people of Israel.

10. What indication do we have of Elkanah's love for Hannah? cf. I Samuel 1:4, 5, 8

"Whenever Elkanah offered, he gave to Peninnah, his wife, and to all her sons and daughters, portions: but to Hannah he gave a WORTHY portion; for he loved Hannah." This, together with his statement that he meant more to her than ten sons, showed his love (*cf. I Samuel 1:4, 5, 8*). Various translations of this passage have been made, showing that Elkanah gave Hannah a double portion, or a portion equivalent to that which he gave to two other persons. All of this would express his love for her.

11. Meaning of "double portion"? 1:5

(*cf. Genesis 43:34; Deuteronomy 31:17; I Samuel 1:5*)

The meaning is that he gave more to Hannah because of his love for her. The custom of showing respect to distinguished guests by giving them the largest and best pieces (*I Samuel 9:23, 24; Homer, Iliad II, 7, 321; 8, 162, etc.*) is met with elsewhere. This is done by giving double portions (e.g. the kings among the Spartans, *Herod 6, 57*), and even by fourfold portions in the case of the Archons among the Cretans (*Heraclid, Polit. 3*). Among the Egyptians, the number five appears to have been preferred

to any other (see Genesis 41:34; 45:22; 47:2, 24; Isaiah 19:18). The double portion of Elijah is not the same as the double portion here and in the case of Joseph. This double portion is called a "worthy portion" in the King James Version.

12. *What was Peninnah's attitude toward Hannah?* 1:6, 7

When Elkanah gave Hannah a double portion as an expression of his love for her, Peninnah must have been jealous. Peninnah constantly taunted Hannah to irritate her. She was not necessarily interested in making her angry, but she was wanting to put Hannah into inward commotion and to excite her. Just as Elkanah showed his love to Hannah at every sacrificial festival, so did Peninnah repeat her provocation, the effect of which was that Hannah gave vent to her grief in tears, and did not eat. Peninnah's attitude may be called a habitually scornful treatment. She taunted Hannah about her barrenness. Her treatment was so shameful that she is called Hannah's "adversary" (verse 6).

13. *What effect did this have on Hannah?* 1:7, 8

She wept, and would not eat, and was sore grieved. Hannah no doubt reproached herself with her shortcoming, though it was not voluntary. Her husband exhorts her not to blame herself, which is precisely what she was doing. The Scriptural picture of Hannah is not that of one who with hysteria would continually berate herself and those about her, but rather of one who would carry a heavy burden with meekness. Those who were intimately acquainted with her would know of her grief, and she shared her burden in silent prayer to God. Casual acquaintances would hardly know the nature of her burden. It was very cruel of Peninnah to provoke her about it.

14. *What did Elkanah say to Hannah to comfort her?* 1:8

Elkanah asked a rhetorical question. The first question is followed by a second. All this was said to comfort her, but the very mention of the word "sons" must have started

the springs of grief afresh, because it was for his sake that Hannah wished to bear children. The answer would have been in the affirmative, and otherwise would have been no consolation. Although he asked the question without expecting an answer, he must have asked it in good humor. We smile when we think of a man who thinks he brings more happiness to his wife than a great number of children.

Hannah's prayer. 1:9-18

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

10 And she *was* in bitterness of soul, and prayed unto the Lord, and wept sore.

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

12 And it came to pass, as she continued praying before the Lord, that Eli marked her mouth.

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

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

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

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

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

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

15. Was eating and drinking normally associated with worship? 1:9

God had ordained a central sanctuary for Israel (Deuteronomy 12:5-12). He gave them instructions about the nature of their worship, and He said of the place where they were to worship: "There ye shall eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households" (Deuteronomy 12:7). They were forbidden to eat the tithe of their corn or of their wine or of their oil within their gates: that is, within the towns where they lived they were not to conduct their worship services. They were further instructed: "Thou must eat them before the Lord thy God in the place which the Lord thy God shall choose" (Deuteronomy 12:18). On many different occasions people enjoyed a sacrificial meal together (Genesis 31:54; Exodus 18:12). A holy feast was very much a part of Israel's worship. It was this kind of a feast that was enjoyed by Elkanah and his household.

16. Why is the Tabernacle called the "Temple"? 1:9 b

The temple proper was not built until the days of Solomon. The Tabernacle itself was more portable and less permanent than the Temple. It was intended to be a temporary place of worship which could be moved about in the wilderness. The Tabernacle was set up rather permanently in Shiloh. Excavations on the site indicate that there were some rather permanent walls erected around the court, and the fact that it was there for a long time made it seem less like a portable place of worship.

All of these rather permanent arrangements led to the Tabernacle being called the Temple. Notices are made in the Scripture that there was a post erected and a seat where the high priest could sit. References to these are made again in I Samuel 4:13 and 18.

17. What was Hannah's attitude? 1:10

Hannah is described as being "in bitterness of soul." She "prayed unto the Lord," She also "wept sore." We dare not describe her as being cynical, but she was bitter. Much of her time was spent in prayer. On other occasions she was seen to be weeping. The Hebrew word used to describe the bitterness of her soul is from the same root as the word which Naomi used to describe her condition when she came back from Moab. Naomi had lost her husband and her two sons in Moab. She had gone out as a happy wife and mother and came back to her home in Bethlehem alone except for her foreign daughter-in-law. When the people came out to greet her, she asked them not to call her anymore Naomi but Mara (Ruth 1:20). The word *Naomi* indicates pleasantness, the word *Mara* is best translated as "bitter." This is the same word used to describe Hannah.

18. What vow did Hannah make? 1:11

The vow of Hannah stipulated that she would give her son to Jehovah all the days of his life. She intended that he would become a servant around the house of Jehovah (see Numbers 8:19). A vow is a promise to give something to God, or to perform some thing for Him, in case He grants a prayer. An example of this is Jacob's vow (Genesis 28:20-22). She further vowed that he would be reared in a way that reminds one of the Nazarite vows of Samson. The regulations for a Nazarite are found in Numbers 6. He could not shave his head, neither was he to take strong drink or touch a dead body. Hannah mentions specifically the matter of not shaving the head. A married woman could vow a vow only if her husband

approved. Single women could make a vow only if their fathers approved (Numbers 30). Since these limitations prevailed, Elkanah must have known of Hannah's vow and concurred in it.

19. Did Hannah pray often? 1:12

The fact that the Scripture says she "continued praying" indicates that Hannah was often in the Tabernacle in prayer. The original language indicates that she multiplied her prayers. This brings to our minds the statement of Jesus that "men ought always to pray and not to faint" (Luke 18:1). Jesus set the good example Himself when He went and prayed the same prayer three times in one night. The apostle Paul indicates that he prayed three times that the thorn in the flesh might be removed from him (II Corinthians 12:8). Hannah no doubt prayed repeatedly that God would give her a man child. Her prayer may also have been quite extended. All of this attracted Eli's attention. He noticed especially that she was not saying anything audibly. His attention was thus directed to her mouth. He saw that it was moving, but he heard no sound.

20. Why would Eli think Hannah was drunk? 1:13

It was no doubt not uncommon to see women drunken in that day. The specific reason was that "she spake in her heart; only her lips moved, but her voice was not heard." Since he could see her lips moving and could not hear her voice, he supposed that she was drunken.

The fact that he supposed that she was drunk is an indication of the prevalency of intemperance. Had he been more accustomed of seeing women in deep prayer, he would have supposed she was praying silently. Hannah's attitude in prayer gives us an example of prayer that is silent. Even though we make no sound with our lips, we believe that God hears us.

21. *What light does Eli's accusation throw on the moral condition of the Israelites at this time? 1:14*

Eli was evidently so accustomed to seeing the wickedness around about him that he spoke the way he did to Hannah. This would imply that the moral condition of the civilization was bad. The conduct of his sons, the religious leaders of the time, would indicate that the corruption was very generally thorough. It had touched even the worship of God, and morality was not present in the place of public worship.

22. *What explanation did Hannah make? 1:15*

Hannah explained that she was not drunken but that she was of sorrowing spirit. She prayed Eli not to think of her as a vile woman. Greek translators render *men of Belial* by adjectives like *vile, ungodly, senseless, contrary*. It was her hope that Eli would not think of her as one who had fallen to the depths from which few arise.

23. *Who was Belial? 1:16*

The word "Belial" is used in the King James version as if it were a proper name. It seems better not to transliterate it this way but rather to translate it as indicated above. In the New Testament books, the term appears in the form *Belias*, and *Belial*. This term is used in II Corinthians 6:15 for example; and is generally understood as a reference to Satan as the personification of evil. This is a proper way to render this verse. Hannah is saying that she does not want to be counted as a daughter of Satan.

24. *How could Eli say that God would answer Hannah's prayer? 1:17*

No man has the power to forgive men their sins by himself alone. Neither does any man have the right to say what God will or will not do without a revelation from God. Those who know the Scriptures can rest assured that they are true. If they make a prophecy, man can say that it will come true. Eli was announcing what

he knew was right and true. He knew that God hears and answers prayers. He knew that Hannah was sincere in her prayers. Such prayers could not go unanswered. In addition, Eli was anointed of God as high priest. He had charismatic gifts which would enable him to make announcements beyond the normal, and this was also a prayer of his own. He sent Hannah away with his spirit united with hers. He would join her in praying that God would hear her petition. He firmly believed that her prayers would be answered; and as God's anointed high priest, he predicted that they would be answered.

25. *Why did Hannah call herself a handmaid?* 1:18

The term was used quite frequently by women who wanted to describe themselves as being a part of a household. The word does not indicate one who is a slave, but one who had something of the stature of Hagar in the household of Abraham (Genesis 16:1). The same word is also used to describe Zilpah, the handmaid of Leah (Genesis 29:24). Hannah felt that she found a friend in Eli. She did not want to make herself equal to him, but she did want him to look upon her as one of the household of faith, willing to do what the Lord commanded as might be directed by the high priest himself.

Samuel's birth. 1:19-23

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

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

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

22 But Hannah went not up; for she said unto her

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husband, *I will not go up* until the child be weaned, and *then I will bring him*, that he may appear before the Lord, and there abide for ever.

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

26. *Where was Ramah?* 1:19

Ramah was on the site of the present village Ar-Ram, a hill-top two hour's journey northwest of Jerusalem. People like to live on the tops of hills. This has been true throughout the history of the human family. It is especially true that cities were set on hills. Jesus makes reference to the fact that a city set on a hill cannot be hid (Matthew 5:14b). The word Ramah means "height." Samuel's home was on a high place evidently, and it was a unique place with a couple of prominent spots. For that reason it was called Ramathaim-zophim in the first verse of this chapter. Here is is called only Ramah.

27. *What does "Samuel" mean?* 1:20

There has been a great deal of controversy and doubt surrounding this name for generations. There have been theories proposed and definitions offered such as meaning "name of God" and "asked of God." Some of these are not satisfactory. These different interpretations are due to the falling of the word *samu* from the Israelitish tongue. The original meaning, as borne out by a student of ancient Assyrian dialect, is "name of God." Hannah may have named him this because she had asked him and received him from the Lord. Probably the name means "God-heard," the implication being that his mother realized that Samuel was a direct answer to her prayer.

28. *What were Elkanah's sacrifice and vow?* 1:21

Every Israelite was expected to go to the Tabernacle to make sacrifice. He might make a burnt offering, a peace

offering, a meal offering, a sin offering, or a trespass offering (Leviticus 1-6). In addition to offerings and sacrifices which he was to make, he might perform different vows. He could vow some of his land, his buildings, his servants, his children, or some of his animals (Leviticus 27). These were free and voluntary vows. We are not told what Elkanah's vow was, but he went to the Tabernacle to perform it. It may have been that he was making a sacrifice regularly until such time as he could join Hannah in fulfilling the vow to give Samuel to the Lord.

29. *How long was it before Samuel was weaned?* 1:22

Hebrew children were not weaned as early as modern American children. It was not uncommon for them to be nursed by their mother for several years. Some of these practices are carried over in more primitive civilizations today, and we are led to believe that Samuel stayed at home until he was able to take care of himself with very little help. This is the meaning of his being weaned. We doubt that he would be presented to Eli before he was able to care for himself, to wash, and to dress, and be content away from home.

30. *Why did Elkanah expect the Lord to "establish His word"?* 1:23

Elkanah evidently expected conditions to prevail in such a way that they would be able to fulfill their vow to present Samuel as the Lord's servant. They had only the word of Eli, the High Priest, that the prayer of Hannah would be heard. God had confirmed this benediction of Eli in that Hannah had conceived and borne a son. No doubt Elkanah was anxious that no misfortune befall Samuel and make it impossible for them to carry out their end of the vow.

Samuel presented to the Lord. 1:24-28

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a

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bottle of wine, and brought him unto the house of the Lord in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord, *as* thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the Lord.

27 For this child I prayed; and the Lord hath given me my petition which I asked of him:

28 Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord. And he worshiped the Lord there.

31. *Why did they take a bottle of wine?* 1:24

The size of the offering given by Elkanah and his wife when they presented Samuel to the Lord is an indication of the sobriety of the occasion. Their bullocks would be used for burnt offerings (Leviticus 1). The ephah of flour would be used as a meal offering (Leviticus 2). The bottle of wine was not for human consumption but was to be poured out as a drink offering to the Lord (see Genesis 35:14; II Kings 16:13; Ezekiel 20:28).

32. *Why did they slay a bullock?* 1:25

When God described the various offerings to be offered by the children of Israel, He indicated that a burnt offering of the herd should be a male without blemish (Leviticus 1:3). The practice was for the worshiper to bring the bullock to the priest. The priest would then present the blood and sprinkle the blood round about the altar that was at the door of the meeting. They would then flay the burnt offering and cut it into pieces. The priests would then lay fire on the altar and put the pieces of the sacrifice in order upon the wood. The whole bullock was to be burned on the altar as a burnt offering. It was described as "a sweet savor unto the Lord" (Leviticus 1:9).

This solemn ceremony preceded their presentation of the child Samuel to the high priest, Eli.

33. Did Hannah fulfill her vow? 1:26

The vow was fulfilled when Samuel was presented to the Lord. Hannah remained at home and did not attend the yearly feasts until the child was weaned. Ancient custom among the Hebrew women kept the children unweaned until their third year. At that time Samuel was taken to the Tabernacle and probably cared for by one of the women who served about the Tabernacle and regularly worshiped there. When Hannah brought him, she made a sacrifice of three oxen, an ephah of meal, and a pitcher of wine.

The fact that it says she lent him to the Lord did not mean that she did not give him to the Lord. She fulfilled her vow in every sense of the word.

34. Why did Hannah say that it was this child for which she had prayed? 1:27

Hannah had no other children. She was not specifying Samuel as the child to be given to the Lord in distinction from any other child which she had. She was emphasizing the fact that it was this very child for which she prayed. On occasions people who had made vows to give children, houses, lands, or other possessions to the Lord might make a substitution (Leviticus 27:10). Hannah was giving the very child for which she had prayed earlier. Although Samuel was her first child and to that time her only child, she was gladly giving him to God.

35. How could Samuel be loaned to the Lord "as long as he lived"? 1:28

A man might be a Nazarite for a period of time. Sometimes those who were Nazarites broke their vows and had to begin all over again to live the life of a Nazarite. Samuel, however, was not to be the Lord's for a short time. He was the Lord's completely and wholly for the duration of his life.

STUDIES IN SAMUEL CHAPTER 1 IN REVIEW

1. What was Samuel's father's name? _____
2. What was Samuel's mother's name? _____
3. Where was Samuel's home? _____
4. Where was the Ark in Samuel's day? _____
5. Who was the high priest? _____
6. What were his sons' names? _____
7. Of what tribe was Samuel a member? _____
8. In which tribe's land was Samuel's home? _____
9. Who was the other wife of Samuel's father? _____
10. Which wife did Samuel's father love more? _____

A DIGEST OF CHAPTER 2

Vv. 1-11 *Hannah's song.* This grand passage in the Old Testament finds a parallel best in Mary's "Magnificat" in Luke 1:46-55. Both women must have spoken as they were moved by the Spirit of God, and both were expressing their heartfelt thanks for God's blessings in their lives.

Vv. 12-17 *Eli's sinful sons.* A strange contrast is seen between the wicked ways of Eli's sons and the pious ways of Elkanah's household. Perhaps the contrast is greater because more is expected of religious leaders such as the high priests of Israel.

It is nonetheless true that piety can be displayed in the lives of any of God's people. A man does not have to be born into the household of a priest in order to live a godly life. Any man who is willing to trust God and keep his commandments can become a leader in God's kingdom.

Vv. 18-26 *Samuel's service in the tabernacle.* The child Samuel was able to perform many needful tasks around the house of God. Under Eli's direc-