

Day 266 - SATURDAY: October 21st

1 Samuel 1

1 Samuel 1:1-28 NKJV

Now there was a certain man of Ramathaim Zophim, of the mountains of Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite. And he had two wives: the name of one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children. This man went up from his city yearly to worship and sacrifice to the LORD of hosts in Shiloh. Also the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there. And whenever the time came for Elkanah to make an offering, he would give portions to Peninnah his wife and to all her sons and daughters. But to Hannah he would give a double portion, for he loved Hannah, although the LORD had closed her womb. And her rival also provoked her severely, to make her miserable, because the LORD had closed her womb. So it was, year by year, when she went up to the house of the LORD, that she provoked her; therefore she wept and did not eat. Then Elkanah her husband said to her, "Hannah, why do you weep? Why do you not eat? And why is your heart grieved? Am I not better to you than ten sons?" So Hannah arose after they had finished eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the tabernacle of the LORD. And she was in bitterness of soul, and prayed to the LORD and wept in anguish. Then she made a vow and said, "O LORD of hosts, if You will indeed look on the affliction of Your maidservant and remember me, and not forget Your maidservant, but will give Your maidservant a male child, then I will give him to the LORD all the days of his life, and no razor shall come upon his head." And it happened, as she continued praying before the LORD, that Eli watched her mouth. Now Hannah spoke in her heart; only her lips moved, but her voice was not heard. Therefore Eli thought she was drunk. So Eli said to her, "How long will you be drunk? Put your wine away from you!" But Hannah answered

and said, "No, my lord, I am a woman of sorrowful spirit. I have drunk neither wine nor intoxicating drink, but have poured out my soul before the LORD. Do not consider your maidservant a wicked woman, for out of the abundance of my complaint and grief I have spoken until now." Then Eli answered and said, "Go in peace, and the God of Israel grant your petition which you have asked of Him." And she said, "Let your maidservant find favor in your sight." So the woman went her way and ate, and her face was no longer sad. Then they rose early in the morning and worshiped before the LORD, and returned and came to their house at Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her. So it came to pass in the process of time that Hannah conceived and bore a son, and called his name Samuel, saying, "Because I have asked for him from the LORD." Now the man Elkanah and all his house went up to offer to the LORD the yearly sacrifice and his vow. But Hannah did not go up, for she said to her husband, "Not until the child is weaned; then I will take him, that he may appear before the LORD and remain there forever." So Elkanah her husband said to her, "Do what seems best to you; wait until you have weaned him. Only let the LORD establish His word." Then the woman stayed and nursed her son until she had weaned him. Now when she had weaned him, she took him up with her, with three bulls, one ephah of flour, and a skin of wine, and brought him to the house of the LORD in Shiloh. And the child was young. Then they slaughtered a bull, and brought the child to Eli. And she said, "O my lord! As your soul lives, my lord, I am the woman who stood by you here, praying to the LORD. For this child I prayed, and the LORD has granted me my petition which I asked of Him. Therefore I also have lent him to the LORD; as long as he lives he shall be lent to the LORD." So they worshiped the LORD there.

Book Overview: The UCG reading program's overview of this book states: "After Judges, the next books of the Prophets section of the Hebrew Bible are Samuel and Kings. We will read Samuel and Kings and the rest of the Prophets in harmony with most of Chronicles and with certain other Old Testament writings, such as some of the Psalms.

Though Chronicles also belongs to the Writings—in fact, concludes that section—most of it overlaps Samuel and Kings in great detail.

Therefore, a harmony of these books will give us a more complete picture of what happened during this period of time. (The genealogies at the beginning of Chronicles will be read with the Writings section.)

The books of 1 and 2 Samuel were originally one book in the Hebrew canon. Samuel certainly wrote parts of the book bearing his name. In 1 Chronicles 29:29 he is mentioned as an author. However, he is dead after 1 Samuel 24 (his death is recorded in 1 Samuel 25:1). According to Jewish tradition, Nathan and Gad were the other authors. *The Nelson Study Bible* points out in its introduction to 1 Samuel that "another editor at a later date could have taken the memoirs of Samuel, Nathan, Gad, and others and woven them under the guidance of the Holy Spirit into the wonderfully unified book we have today." It further points out in its introduction to 2 Samuel: "Indeed, some notes may have been added even after the division of the monarchy in 930 b.c. (1 Sam. 27:6). In the absence of any reference to the fall of Samaria, the capital of the northern Kingdom, it is reasonable to assume that the books were complete by 722 b.c. The majority of composition of the Books of Samuel may have been done during David and Solomon's reigns (c. 1010-930 b.c.), with only a small number of notations coming from later periods."

Then we come to 1 and 2 Kings, which were also originally one book, a compilation of a nearly 400-year period. Though its authorship is contested by some scholars today, Jewish tradition maintains that the prophet Jeremiah wrote 1 and 2 Kings. The author was at least a contemporary of Jeremiah. Other records would have to have been available to the author—among them "the Book of the Chronicles of the Kings of Judah" (1 Kings 14:29), "the Book of the Chronicles of the

Kings of Israel" (verse 19), "the Chronicles of King David" (1 Chronicles 27:24), "the Chronicles of Samuel the seer" (29:29). The books of 1 and 2 Chronicles were also one book originally. *Nelson's* introduction states: "The overall consistency of style in the book indicates that although several contributors might have worked on it at various stages, one editor shaped the final product. Jewish tradition identifies the editor as Ezra... [a view that] can be accepted if it is remembered that Ezra was a compiler. He used sources and documents that account for the stylistic differences between the Book of Ezra and Chronicles.... The chronicler made use of the books of Samuel and Kings for about half the narrative." Thus our decision to read the accounts contained within them in harmony.

As the book of 1 Samuel opens, Eli the priest is judging Israel (1 Samuel 4:18). As we shall see, his judgeship has some problems. God has determined to use a transitional figure as a prophet-judge in Eli's place, who will also be used to anoint the first two kings of Israel as the nation moves into the period of the monarchy."

Chapter 1:

Daily Deep Dive:

The UCG reading program states: "Verse 1 refers to Elkanah, the father of Samuel, as an Ephraimite (Ephrathite in the KJV), and further adds that he dwelt in the mountains of Ephraim. He is from the town of Ramah, introduced here by its full name Ramathaim-Zophim (see verse 19). Ramathaim is rendered in the Greek Septuagint translation of the Old Testament as Arimathaim, which would seem to make it synonymous with the New Testament Arimathea—the home of *Joseph* of Arimathea, who gave his tomb to be Jesus Christ's burial place. In Joshua 18:25, a Ramah is listed as a town in the territory of Benjamin, located about 5 miles north of Jerusalem and about 4 miles

south of the Benjamite border with Ephraim. This is probably the same town, in the mountainous area that mostly belonged to Ephraim. Also, cities sometimes overlapped with another tribe's rural territory and Ephraim may have claimed it at this time (compare Joshua 16:8-9). However, Elkanah was clearly a Levite, as his genealogy in 1 Chronicles 6:33-38 points out. Levites had no territory of their own, and Elkanah is apparently being identified here by his place of residence, rather than by his ancestral tribe.

Note also in this genealogy that Samuel was a direct descendant of Korah—the same Korah who died along with his companions and his companions' immediate families for their presumptuous attempt to expropriate priestly duties (see Numbers 16:10). Korah, first cousin to Moses and Aaron (see Exodus 6:18-21), was probably about the same age as Moses, and his sons were likely well along in years with families of their own at the time of the rebellion. Apparently Korah's sons did not participate in their father's sin, for it is clear they did not die with him (see Numbers 26:9-11). It seems ironic that his descendant Samuel apparently ended up exercising certain priestly duties in his obedience and faithfulness to God—some of the duties Korah died trying to usurp. Elkanah journeys to the tabernacle at Shiloh yearly to worship and sacrifice (1 Samuel 1:3, 7, 21; 2:19). This was undoubtedly referring to Passover, as this was the only time the people were required to bring a sacrifice. At one of these visits, Hannah, who was barren, prays for a son. Part of her vow was that "no razor shall come upon his head" (1 Samuel 1:11), indicating that Samuel would be a Nazirite from birth (compare Numbers 6:2-6), as Samson was (see Judges 13:5)." [END]

Verse 6 – Here again we see the terrible impact of multiple wives on a family. Time and time again it brought terrible consequences.

Verse 11 – It’s sometimes in our lowest moments that we resort to bartering or making oaths to God. Remember that God always expects us to keep our word to Him.

Verse 24 – Regarding the NKJV stating that she brought “three bulls”, the Adam Clarke commentary states: “The Septuagint, the Syriac, and the Arabic, read, a bullock of three years old; and this is probably *eth happar*, אֵת הַפָּר correct, because we read, 1Sa_1:25, that they slew The bullock. We hear of no more, and we know that a bullock or heifer “.of three years old was ordinarily used, see Gen_15:9

The JFB commentary also agrees with this assessment.

Several other commentaries believe it was in fact 3 bulls. The Benson commentary states: “As they were not to appear before the Lord empty, so upon this occasion they brought an ample offering to him, to testify their gratitude. And it is highly probable that one of these bullocks was wholly offered to God as a burnt-offering, and the other two were peace-offerings; or, as some rather think, one a sin-offering, and the other a peace-offering” The John Gill commentary states: “she took him up with her; to the tabernacle at Shiloh, at a yearly festival: with three bullocks; for three sorts of offerings, burnt offering, sin offering, and peace offering; or since one only is spoken of as slain, that is, for sacrifice, the other two might be for food to entertain her family and friends with while there; or as a present to the high priest, to whose care she committed her son:”