

THRU BIBLE

1 Samuel 1 | "The Birth of Samuel"

I. INTRODUCTION:

A. TITLE:

1. Hebrew Name: *Shemuel*

- a. "Samuel" - Heb. *Shemuel* - "Name of God; Heard of God; Asked of God"
 - 1) From Hebrew words *Shem* ("name") or *Shama* ("hear") and *El* ("God"), thus "Name of God" or "Heard of God".
- b. In the Hebrew Bible, "the Book of Samuel" consisted of 1 & 2 Samuel and 1 & 2 Kings.

2. Greek Name: (LXX) "The Book of Kingdoms"

- a. The Book of Samuel was divided into 4 book: 1-4 Kings.
 - 1) 1 Kings = 1 Samuel
 - 2) 2 Kings = 2 Samuel
 - 3) 3 Kings = 1 Kings
 - 4) 4 Kings = 2 Kings

3. Latin: *Libri Regnorum* ("the Book of Kings")

B. AUTHORSHIP:

1. We don't really know who the author was.
2. Jewish tradition is that Samuel wrote these books.

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- a. Samuel did write a book (10:25), but since he dies halfway through the book of 1 Samuel, he could not have written the whole book.
 - 1) He may have written some of the earlier chapters.

3. Other suggestions by scholars:

- a. Abiathar the priest (23:6, 9; 30:7)
- b. Seraiah the scribe (2 Samuel 8:17)
- c. Ahimaaz, son of Zadok the priest (2 Samuel 15:27; 1 Chron. 6:8-13)

4. There is an indication that these books were written by Samuel, Nathan, and Gad. (1 Chronicles 29:29-30)

5. We do know that the Author did use specific sources:

- a. The book of Jasher. (2 Samuel 1:18)
- b. A book that dealt with the acts of David. (1 Chronicles 29:29-30)

C. DATE: Between 931 B.C.—722 B.C.

1. Clues from the Text:

- a. Samuel was born about 1108 B.C.
- b. The reign of Saul began about 1050 B.C.
- c. The book would be written AFTER David’s death, which was in 970 B.C. and AFTER Solomon’s death in 930 B.C.

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- d. The author said that “*Ziklag pertaineth unto the kings of Judah unto this day*” (2 Sam. 27:6), which was after the division of the Kingdom upon the death of Solomon in 930 B.C.
- e. Also, it would have to be written BEFORE the Fall of Israel in 722 B.C.
- f. Thus, the books of 1 & 2 Samuel had to be written between 930 B.C. — 722 B.C.

D. HISTORICAL BACKGROUND:

1. Time Period:

- a. 1 Samuel deals with the Birth of Samuel (~1108 B.C.) until the Death of Saul (1010 B.C.) = ~100 years
- b. 2 Samuel deals with the 40 years of the reign of David. (1010 B.C.—970 B.C.) = 40 years

2. Political Background:

- a. There are no threats from surrounding nations, except the main threat from the Philistines.
- b. The Philistines were a threat because of their iron weapons for 40 years.
- c. It was only during the time of Samson that the Philistines were kept at bay, which allowed Samuel to conduct a teaching ministry within the territory (1 Samuel 7:2, 15-17).
- d. Chronologically speaking, Samson and Samuel were contemporaries.

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- 1) Samson (~1110-1070 B.C.) judged Israel for 20 years (~1090-1070 B.C.).
- 2) Samuel (~1108-1020 B.C.)
 - a) When Saul began to rule, Samuel's sons were old enough to be Judges. ([1 Samuel 8:1-3](#))
- 3) Eli (~1189-1091 B.C.) judged Israel for 40 years (~1131-1091 B.C.).

3. The Spiritual Conditions:

- a. The priesthood at this time has become corrupted ([1 Sam. 2:12-17; 8:2-3](#)).
- b. The spiritual condition of the people in general was extremely poor.
 - 1) The last 2 stories in the book of Judges shows a very poor spiritual condition.
 - 2) The corruption of the sons of Eli serving as priests and carrying on immorality within the Tabernacle compound shows the decline of spirituality.
 - 3) There was, however, a faithful Remnant.
 - a) The parents of Samuel. ([1 Sam. 1:3](#))
 - b) The parents of Samson. ([Judges 13](#))
 - c) The book of Ruth.

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II. THE BIRTH OF SAMUEL. (1)

A. (v. 1)

1. **"Elkanah"** - Heb. *"God-possessed; God-purchased; God-gotten"*
 - a. Elkanah was a descendant of Korah from the family of Kohath of the Tribe of Levi (1 Chronicles 6:22-24, 26-28, 33-38).
 - b. *"of Ramathaimzophim, of mount Ephraim"*
 - 1) This is the same as *Ramah* (1:3, 19; 2:11).
 - a) Samuel was born, raised, and died there (1:17; 15:34; 16:13; 19:18-19, 22-23; 25:1; 28:3).
 - b) Today, this city is called Er-Ram or Al-Ram.¹
 - 2) Though Elkanah lived in the Tribal territory of Ephraim, he was actually a Levite from the family of Kohath which lived in that area (Joshua 21:20).

B. (v. 2)

1. **"two wives"**
 - a. Polygamy was *permitted* under the Mosaic Law:
 - 1) By choice (Deut. 21:15-17)
 - 2) By Levirate marriage (Deut. 25:5-10)

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3) However, polygamy was not encouraged or endorsed because God's original plan was one man and one woman for life ([Genesis 2:24](#)).

2. **"Hannah"** - Heb. "Grace"

3. **"Peninnah"** - Heb. "Pearl"

4. **"...and Peninnah had children, but Hannah had no children."**

a. The problem of infertility was considered Divine judgment ([Deut. 7:14](#)), thus there would have been a stigma on Hannah because of her barrenness.

1) The Biblical view of barrenness/infertility incorporates at least 3 things:

a) God may keep a woman barren because He is preparing them to be mothers, which is the case here with Hannah.

b) God may be preparing them to be foster parents or adoptive parents.

c) God may allow it so that the couple could be used in other ways where it would not be possible with children.

C. **(v. 3)**

1. **"And this man went up out of his city yearly to worship and to sacrifice unto the LORD of hosts in Shiloh..."**

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- a. Elkanah's yearly travel to the Tabernacle was fulfilling the Law of Moses ([Exodus 34:23](#); [Deut. 16:16](#)) to worship and sacrifice.
 - 1) This shows that Elkanah was part of the believing Remnant of that day and obeyed the Law of Moses and regularly went up to the Lord's house to worship and sacrifice.

- b. "the LORD of hosts" - Heb. *Jehovah Sebaoth*
 - 1) Heb. *Sebaoth* - "armies; warfare; battle"
 - 2) This is the 1st mention in the Bible of "the LORD of hosts".
 - a) This phrase is used 281x in the Bible, including [1 Samuel 1:11](#); [4:4](#); [15:2](#); [17:45](#) & [2 Samuel 5:10](#); [6:2](#), [18](#); [7:8](#), [26-27](#).
 - b) He is THE LORD OF HOSTS over:
 - i. The HEAVENLY ARMIES of Angels.
 - a. [Genesis 32:1-2](#); [Psalm 103:20-21](#)
 - ii. The STARS in the heavens.
 - a. [Isaiah 40:26](#); [Psalm 148:2-3](#)
 - c) **NOTE:** The phrase "the LORD of hosts" refers to the unlimited power and resources for His people.

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c. "Shiloh" - the place of the Tabernacle since the settlement under Joshua ([Joshua 18:1](#)).

2. "...And the two sons of Eli, Hophni and Phinehas, the priests of the LORD, were there."

a. They were descendants of Ithamar, the fourth son of Aaron, which we know because Eli's great-grandson Abimelech was a descendant of Ithamar ([1 Chronicles 24:1-6](#)).

D. (v. 8)

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

a. We husbands can be so clumsy in these areas.

1) "You don't need 10 sons! You've got me baby!!"

b. She needed sympathetic understanding, not rationality!

1) When your wife is going through an emotional problem, she doesn't need reasons or problems solved, she needs understanding.

a) Ladies, you can give me \$5 after the study for saying that. 😂

E. (v. 9)

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1. "...Now Eli the priest sat upon a seat by a post of the temple of the LORD."

- a. "post" - Heb. "doorpost; gatepost"
- b. "temple" - Heb. "palace; large public building"
 - 1) This means that they must have built some kind of permanent structure for the Tabernacle because it had *doorposts* and was called a *temple*, and not merely a Tent of Jehovah.
 - a) It was probably something in-between a Tent and well-built Temple.

F. (v. 11)

1. "...then I will give him unto the LORD all the days of his life,..."

- a. In other words, Hannah would give her son for full-time Tabernacle service.
 - 1) **NOTE:** In this we discover the purpose for God delaying the answers to her prayers. God needed a man to lead the children of Israel to a spiritual revival, and there was no man in Israel that God could use.
 - a) In the days of Ezekiel, God's judgment was coming upon the nation because of their sin, and God was wanting to forestall the judgment. God said, "And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Therefore have I poured out

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mine indignation upon them; I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD." (Ezekiel 22:30-31)

- 2) God was looking for a man who would fully dedicate his life to the purposes and plan of God, and He needed to get Hannah in alignment with His purposes and brought her to that point of dedicating her son to the Lord. So, now He will answer her prayer.
 - a) **Illust.** - When my mom was 5 months pregnant with me, my dad was in a tragic car accident drinking and driving (10/25/78), which caused him to be in a coma for 2 months and the hospital for a year. It was during that time, that my mom told me, that she knelt in the living room and cried out to God and said, "If You get me through this, I will raise my son to know You." And there she dedicated my life to the Lord.
 - 3) **KEY:** Sometimes God delays the answers to our prayers until we align with His will and His purposes.
 - b. Normally, a Levite would give his service in the Tabernacle from ages 25 to 50 (**Numbers 8:24-26**), but Hannah is dedicating him for his whole life.
- 2. "...and there shall no razor come upon his head."**

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- a. This refers to the Nazarite Vow (**Numbers 6:5**), thus Samuel would be a Nazarite from birth just like his contemporary Samson (**Judges 13:5**).
 - 1) No doubt, Hannah heard about about Manoah's wife, who was barren also, but received a promise from the Angel of the LORD that she would have a son that would be a Nazarite from the womb, whose name was Samson. (**Judges 13:3-5**)
- b. Hannah is promising to dedicate her son as a Nazarite from birth and his whole life, where normally, a Nazarite Vow was temporary and by choice.

G. (v. 12-14)

1. Prayer does not always have to be spoken out loud.

- a. *"Eli marked her mouth"*
- b. *"She spake in her heart"*
- c. *"Only her lips moved, but her voice was not heard"*

2. ***"...therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee."***

- a. The spiritual state of the people at the time was so degenerate that the priest doesn't realize that this women pouring out her heart to the Lord is praying. It was so unusual that he doesn't think she's praying, but drinking!

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- 1) Perhaps it was a common sight to see women drunk after the feast times, thus his initial presumption.
- b. **Q** = Have you ever asked a question that you regretted afterwards because your assumptions were wrong?...
 - 1) **Q** = Have you ever asked a woman that dreaded question, "How far along are you?" only to find out she wasn't pregnant?!! 😳

H. (v. 16)

1. **"...for out of the abundance of my complaint and grief have I spoken hitherto."**
 - a. This is prayer at its deepest and rawest form.
 - 1) Cf. **Romans 8:26-27** - "*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.*"
 - b. I think that too many times our prayers are from our heads instead of our hearts.
 - 1) I give very little value to prayers of rote:
 - a) "God is great, God is good, thank You Father for this food"

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- b) "Now I lay me down to sleep, I pray the Lord my soul to keep. If I die before I wake, I pray the Lord my soul to take."
- c) **KEY:** These prayers might be good for a child to learn to communicate with God, but it is good encourage our children very early in life to break away from prayers of rote and to begin to express their hearts and their minds to God.

2) I think that sometimes God brings us to that place of utter desperation and despair and a depth of prayer that we don't normally just enter into.

- a) **Illust.** - When our youngest Isaac was in the womb, Liesl's water broke at 20 weeks, and then he was born at 29 weeks — 3 months early!! Those were the times of deepest prayer and desperation before God, where we told the Lord, "Lord, he's yours. We know that You love him more than we do. We know that he's on loan to us, but he's Yours if You decide to take him. He mercifully spared him and answered those prayers. Now we enjoy that little character he has become!!

I. (v. 24)

1. "...and the child was young."

a. "young" - Heb. "child"

- 1) Probably about 2-3 years old.

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- 2) **Q** = Would Eli accept a child so young?...
- a) There were women that worked in the Tabernacle compound that were not involved with the Offerings, which were only performed by men in the Priesthood.
 - i. Women were functioning in the caretaking aspects of the Tabernacle compound.
 - b) Chronologically, Jephthah's daughter would have already been dedicated to serve in the Sanctuary because she was given over to full-time virginity to serve in the compound. ([Judges 11:29-40](#))
 - i. Samuel would have been around a spiritual woman as he was growing up in the Tabernacle.
 - ii. This could also be God's compensation gift to her since she was to remain a virgin and would not be able to continue her father's line.