

Class notes and audio at [www.htchurch.com/samuel](http://www.htchurch.com/samuel).

**Birth Of Samuel (1 Sam. 1:20-23)**

*20 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.”*

*21 Now the man Elkanah and all his house went up to offer to the LORD the yearly sacrifice and his vow. 22 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.”*

*23 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.*

- *Shmuel* means, basically, *heard by God*. This is a reference to the fact that Hannah herself was heard by God, and it’s also prophetic of Samuel’s own life.
- Elkanah was faithful to the requirements of the Law concerning sacrifices, tithes, and vows.
- Vows were of great importance: *Then Moses spoke to the heads of the tribes concerning the children of Israel, saying, “This is the thing which the Lord has commanded: If a man makes a vow to the Lord, or swears an oath to bind himself by some agreement, he shall not break his word; he shall do according to all that proceeds out of his mouth.”* (Numbers 30:1-2)

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- Elkanah had the right to cancel Hannah’s vow: *“If she vowed in her husband’s house, or bound herself by an agreement with an oath, and her husband heard it, and made no response to her and did not overrule her, then all her vows shall stand, and every agreement by which she bound herself shall stand. But if her husband truly made them void on the day he heard them, then whatever proceeded from her lips concerning her vows or concerning the agreement binding her, it shall not stand; her husband has made them void, and the Lord will release her. Every vow and every binding oath to afflict her soul, her husband may confirm it, or her husband may make it void. Now if her husband makes no response whatever to her from day to day, then he confirms all her vows or all the agreements that bind her; he confirms them, because he made no response to her on the day that he heard them. But if he does make them void after he has heard them, then he shall bear her guilt.”* (Numbers 30:10-15)
- Hannah stays behind, because she says that once Samuel does go, he’s not coming back. This would be at about 3 years of age.
- Elkanah says, *Only let the Lord establish His word.* It seems he was ratifying Hannah’s vow, as if he were saying, “May God establish what He’s doing. He gave you a child on those conditions, and I agree with them.”
- Once Samuel reaches three years old she will bring him to the Tabernacle and he will be *before the face of the Lord*. Samuel will almost be on a par with Moses.

**Samuel Presented To The Lord (1 Sam. 1:24-28)**

*24 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.*

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*And the child was young. 25 Then they slaughtered a bull, and brought the child to Eli. 26 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. 27 For this child I prayed, and the LORD has granted me my petition which I asked of Him. 28 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.

- Now Hannah goes up with three bulls, and enough flour for three bulls.
- What were the three bulls?
  - Perhaps first, a whole burnt offering (symbolizing consecration).
  - Then, a peace offering. This symbolized that you were paying a vow.
  - The third bull might have been a sin offering.
- There's tremendous wordplay here. Four times in v. 27-28, Hannah talks about asking from God and giving to God. But in Hebrew these are all the same verb, *sha'al*, which sounds like Samuel's name: *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."*

### **Hannah's Song (1 Sam. 2:1-10)**

*1 And Hannah prayed and said: "My heart rejoices in the LORD; my horn is exalted in the LORD. I smile at my enemies, because I rejoice in Your salvation.*

*2 "No one is holy like the LORD, for there is none besides You, nor is there any rock like our God.*

*3 "Talk no more so very proudly; let no arrogance come from your mouth, for the LORD is the God of knowledge; and by Him actions are weighed.*

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4 *“The bows of the mighty men are broken, and those who stumbled are girded with strength.*

5 *Those who were full have hired themselves out for bread, and the hungry have ceased to hunger. Even the barren has borne seven, and she who has many children has become feeble.*

6 *“The LORD kills and makes alive; He brings down to the grave and brings up.*

7 *The LORD makes poor and makes rich; He brings low and lifts up.*

8 *He raises the poor from the dust and lifts the beggar from the ash heap, to set them among princes and make them inherit the throne of glory. For the pillars of the earth are the LORD’s, and He has set the world upon them.*

9 *He will guard the feet of His saints, but the wicked shall be silent in darkness. For by strength no man shall prevail.*

10 *The adversaries of the LORD shall be broken in pieces; from heaven He will thunder against them. The LORD will judge the ends of the earth. He will give strength to His king, and exalt the horn of His anointed.”*

### **Verse 1**

Hannah makes use of the symbol of the horn, representing power and victory.

### **Verse 2**

The Hebrews commonly compared God to a rock. In Hannah’s case, God was certainly her rock of defense.

### **Verse 3**

A rebuke to Peninnah, and a warning to all who behave with pride. Yahweh is the one who weighs what people do and say.

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**Verses 4-5**

A section that makes us think of Mary's song, the *Magnificat*. It shows how God gives reversals of fortune or, if you will, reversals of circumstances for His people. Most moving of these reversals in the light of Hannah's personal story is her line about the barren woman bearing seven children.

**Verse 6**

Verse 6 contains one of the first references anywhere to God raising the dead.

**Verse 7**

God can bring down the rich who are arrogant, and give prosperity to the meek. This again is like Mary's song in Luke Chapter 1. Mary said, *He has filled the hungry with good things, and the rich He has sent away empty.* (Luke 1:53)

**Verse 8**

Mary in her song has a similar thought: *He has put down the mighty from their thrones, and exalted the lowly.* (Luke 1:52)

David seems to copy Hannah closely in Psalm 113, where he talks about the poor being raised from the dust and the needy from the ash heap so that they can sit with princes. And then David, perhaps thinking of Hannah, says, *He grants the barren woman a home, like a joyful mother of children.* (Ps 113:9)

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**Verses 9-10**

As Hannah concludes the song, it becomes almost apocalyptic. No nation or person on the face of the earth will be able to avoid His scrutiny and His sentence.

- Hannah says two very interesting and mysterious things to end the song. First, she refers to God’s King; second, she refers to His anointed, or Messiah. The Hebrew word is *moshiach*, which means *anointed one*.
- Hannah uses the Hebrew form of poetry known as *parallelism*. *Giving strength* is the same as *exalting the horn*, and *His king* is the same thing as *His anointed*.
- It would be incorrect to say that Hannah couldn’t have spoken about a king because there was no king in Israel at this time.

**Samuel Ministers To The LORD (1 Sam. 2:11)**

*11 Then Elkanah went to his house at Ramah. But the child ministered to the LORD before Eli the priest.*

- Samuel probably served as an apprentice, while Eli watched.
- He might have been taken care of by the priestly families, or the other women who served the Tabernacle.

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