

1 Samuel

Written by Samuel (1st 24 chapters), and prophets Nathan and Gad. Covers the period from 1105- 1011 BC, the transition from the rule of God from Judges to the Kingdom

Built around three leaders- Samuel, Saul, and David

Up to this point we have see Israel come out of captivity in Egypt, go through the wilderness journey, enter into promised land under the leadership of Joshua and come under the direction of a series of judges, a period of cycles of backsliding, chastisement, and repentance for the nation of Israel.

v.1 A certain man: At this strategic time and place, God begins His plan as He almost always does - with a person, a man or a woman He will use. God could accomplish His work all by Himself, or by using angels, or by any number of other means, but His normal way of working is to find **a certain man** and work through them.

c. Elkanah was a descendant of Zuph, and his family line shows he was a Levite ([1Ch 6:16-30](#)). He is called an **Ephraimite** here because his family lived in a Levitical city in boundaries of Ephraim, not because he was of the tribe of Ephraim.

d. **Elkanah . . . had two wives:** The **certain man** mentioned in verse one, whose name was Elkanah, had two wives. Polygamy was a fact of life in that whole part of the ancient world. However, the Bible never puts polygamy in a favorable light; strife and conflict always characterize polygamous families in the Bible.

v.3 his man went up from his city: According to the law of Moses, Israelites were not to worship God through sacrifice any time and any way they pleased. They were to bring their sacrifices to the tabernacle of God, and the priests of God, which at this time, were at **Shiloh**.

i. Shiloh was the central city of Israel, the religious center, for almost four hundred years. The tabernacle - the majestic tent God command Moses to build when they came out of Egypt, was erected there, and in it sat the Ark of the Covenant. The Ark was the symbolic throne of God among Israel, the sacred chest containing the stone tablets of the Ten Commandments. At the Ark, once a year, the high priest would make atonement for the sins of the nation. Though it was hidden, it was a powerful and important part of Israel's religious life.

The condition of tabernacle at this time was shameful, we find that leaders were in sin with women, yet Elkanah went to worship. We can't ignore the worship of God because people are not as they should be

v.5 a portion of offering would be given back to for feasting

v.6 imagine the state of daily life in this household

v.8 Elkanah's response not great but he did what he could, he should have pointed her to God

v.10 cries out to the Lord

Psa 4:1 Hear me when I call, O God of my righteousness! You have relieved me in my distress; Have mercy on me, and hear my prayer.

Psa 5:1-3 Give ear to my words, O LORD, Consider my meditation. (2) Give heed to the voice of my cry, My King and my God, For to You I will pray. (3) My voice You shall hear in the morning, O LORD; In the morning I will direct it to You, And I will look up.

Psa 28:1-2 To You I will cry, O LORD my Rock: Do not be silent to me, Lest, if You are silent to me, I become like those who go down to the pit. (2) Hear the voice of my supplications When I cry to You, When I lift up my hands toward Your holy sanctuary.

Psa 40:1 I waited patiently for the LORD; And He inclined to me, And heard my cry.

Psa 61:1-2 Hear my cry, O God; Attend to my prayer. (2) From the end of the earth I will cry to You, When my heart is overwhelmed; Lead me to the rock that is higher than I.

Psa 107:28 Then they cry out to the LORD in their trouble, And He brings them out of their distresses.

Psa 119:145-146 I cry out with my whole heart; Hear me, O LORD! I will keep Your statutes. (146) I cry out to You; Save me, and I will keep Your testimonies.

Psa 141:1-2 LORD, I cry out to You; Make haste to me! Give ear to my voice when I cry out to You. (2) Let my prayer be set before You as incense, The lifting up of my hands as the evening sacrifice.

v. 11 - I will give him to the LORD all the days of his life: The child born would be a Levite, and being of that tribe, would be already dedicated unto the LORD, because God regarded the tribe of Levi as His own special possession. But the time of a Levite's special dedication to the LORD only lasted from the age of 30 to 50 ([Num 4:2-3](#)). Here, Hannah was taking something that already belonged to the LORD in some sense, and gave it again to the LORD in a greater way - for the whole life, and in a the dedication of a Nazirite, which was a greater consecration than a Levite.

v.12-14 perhaps Eli assumed she was drunk because it wasn't out of the ordinary

v.16 she considers it a shameful thing to appear to be drunk, in contrast to some carnality embraced today

v.18 she believes therefore worships

Peninnah- God's blessing, instead of drawing her close to Him brings out haughty arrogance in her, cruelty.

Elkanah- He has a heart to worship God

He has a love for Hannah, even though he doesn't demonstrate it properly. If he wanted to tell her of his love, he shouldn't have married another (can be figurative)- our actions to our spouse speak louder than our words

Hannah

We see her heart, she doesn't condemn Elkanah for having Peninnah, she doesn't return evil for evil to Peninnah, but she takes her burden to the Lord.

She doesn't rebuke Eli for his false accusation or accuse in return.

She considers drunkenness or identification with the world as wicked.

Close with Psalm 37