

1 Samuel 01 - Hannah Prays for a Child; Birth of Samuel; Hannah Dedicates Samuel to the Lord

I. Transition from the house of Eli to Samuel (1:1—4:1a)

(1) Samuel's birth (1:1—2:10)

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1 Samuel 1

I. Transition from the house of Eli to Samuel (1:1—4:1a)

(1) Samuel's birth (1:1—2:10)

(A) Hannah is provoked by her rival (1:1-8)

1 Now there was a man from **Ramathaim-zophim** from the hill country 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.

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1 A certain man lived in Ramathaim-zophim, which is in the hill country of Ephraim. He was Jeroham's son Elkanah, the grandson of Elihu and grandson of Tohu, who was the son of Zuph, an Ephraimite.

1 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 Ephraimite:

- "...Ramathaim-zophim" - this area, otherwise known simply as Ramah ("the height"), was in the hill country about 5 miles north of Jerusalem

— Ramah was Samuel's birthplace (v19-20), residence (7:17), and burial place (25:1)

— According to Eusebius, it is also to be identified with Arimathea, the home of Joseph of Arimathea of NT times

- Elkanah's description as an Ephraimite could appear troublesome since Samuel served as a priest, an office reserved exclusively for Levites

— However, Elkanah was a direct descendant of Levi (1 Chr 6:33-38) and was therefore qualified to function in a priestly capacity. He was a Levite by lineage but an Ephraimite by residence (Scripture often talks about tribal areas as geography, not necessarily lineage).

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

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- "...he had two wives" - while God's perfect pattern for the family from the very beginning was one husband and one wife, it was common for a rich man to take a second wife if the first did not bear him an heir (Cf. Abram, Sarai and Hagar, Gen 16:1-6)

— However, polygamy is never endorsed by God; Israel's history is filled with examples of the conflict and sorrow that polygamy brought (Gen 16:1-6; 21:1-21; 29:22-30:24; 2 Sam 3:2-5; 13:1-15:37; 1 Kings 11:1-6). Matt 19:8: "because of the hardness of men's hearts" God permitted polygamy (see notes on Deut 21:15-17)

— The tension and disappointment inherent in polygamy are shown in this case by describing Peninnah as Hannah's rival (v6)

3 Now this man would go up from his city yearly to worship and to sacrifice to the **LORD of armies** in **Shiloh**. And the two sons of Eli, Hophni and Phinehas, were priests to the LORD there.

3 Now this man would go up from his city yearly to worship and to sacrifice to the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, were priests to the LORD there.

3 That man would go up from his town each year to worship and sacrifice to the LORD of the Heavenly Armies at Shiloh, where Eli's two sons Hophni and Phineas served as priests of the LORD.

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.

- Elkanah structured his family calendar around worship of God: he took his two wives and his children regularly to Shiloh (where the Tabernacle stood) to offer sacrifices to the Lord

— As Elkanah took his family to worship year after year, God unfolded His will through their lives

- "...LORD of armies" - first usage in the OT; used nearly 300x in Scripture; often translated as "LORD of hosts." A very common title, which later became a name in Samuel, Kings, Chronicles and the prophetic books. The name expresses the infinite resources and power at God's disposal as He fights for His people.

- Eli was the only judge in Israel who also served as the nation's high priest (Cf. 4:18)

- "...Shiloh" - the place some 15 miles north of Ramah where Joshua had located the tabernacle (Joshua 18:1); 40 miles north of Jerusalem

- It's somewhat odd that Samuel mentions the fact that Eli's two sons were at the tabernacle, but we understand later (Cf. 2:12-17) why...because his sons were evil in the sight of the Lord

4 When the day came that Elkanah sacrificed, he would give portions to his wife Peninnah and to all her sons and daughters;

4 When the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters;

4 On the day when Elkanah offered sacrifices, he would give portions to his wife Peninnah and to all her sons and daughters,

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

- This brings up the issue of polygamy: polygamy wasn't rare in the OT, but it was never endorsed by God

— Israel's history is filled with examples of the conflict and sorrow it brought:

- Sarah & Hagar (Gen 16:1-16; 21:1-21)
- Leah, Rachel, Zilpah, Bilhah (Gen 29:22—30:24)
- David (2 Sam 3:2-5; 13:1—15:37)
- Solomon (1 Kings 11:1-6)

5 but to Hannah he would give a double portion, because he loved Hannah, but the LORD had closed her womb.

5 but to Hannah he would give a double portion, for he loved Hannah, but the LORD had closed her womb.

5 but he would give twice as much to Hannah because he loved her. Now the LORD had closed her womb.

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

- Having children was a sign of God's blessing (Cf. Deut 7:13-14), and God promised to bless His people with many descendants if they obeyed Him (Deut 28:11). Consequently, many Israelites saw a barren woman as a curse from God instead of a natural handicap.

— Hannah endured the sorrow of childlessness in a culture in which motherhood defined a woman's significance and identity. At that time, societies often treated barren women with ridicule, gossip of suspected sins or curses, and rejection. These women were commonly mistreated, even within their own families.

6 Her rival, moreover, would **provoke her bitterly to irritate her**, because the LORD had closed her womb.

6 Her rival, however, would provoke her bitterly to irritate her, because the LORD had closed her womb.

6 Her rival would provoke her severely so that she complained loudly because the LORD had closed her womb.

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

- "...provoke her bitterly to irritate her" - Hannah's adversary was her sister-wife Peninnah; they were not on speaking terms and it was obviously not a pleasant home

— This rivalry in their home probably made Hannah one of the most miserable person around during that time...her childlessness was a double burden

— Peninnah may have accused Hannah of some sin in her life that brought God's curse on her (Cf. Gen 16:4)

- Elkanah was a godly man but he had a divided home, and his favorite wife, Hannah, carried a constant burden of sorrow because of her barrenness and because of the persecution of the other wife

- Like many of us, Hannah was sure that she had the right to be bitter...watch out for those "justified" hurts...they are the most dangerous of all!

Year after year when Elkanah took his family to Shiloh to worship at the tabernacle there, Hannah met her family and friends—still childless. There her constant pain peaked, and she could hardly bear her fate. The Bible says that she was bitter. We can understand why Hannah felt bitter: she was denied something she wanted desperately.

Hannah's childlessness had at least two tragic effects. First, it colored her whole outlook on life. She wept often, and would not eat. She was "downhearted." And in her prayer to God, Hannah spoke of her condition as "misery." ***How tragic when we are so burdened that we're unable to experience the simple joys that enrich our lives, along with God's many other blessings.***

7 And it happened year after year, as often as she went up to the house of the LORD, that she would provoke her; so she wept and would not eat.

7 It happened year after year, as often as she went up to the house of the LORD, she would provoke her; so she wept and would not eat.

7 Elkanah would do this year after year, as often as Hannah went up to the house of the LORD. Likewise, Peninnah would provoke her, and Hannah would cry and would not eat.

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.

- Elkanah was careful to obey at least some of the statutes in the Mosaic Law, such as worshipping God at Shiloh annually

— The Law required all adult Hebrew males to appear at the tabernacle or temple of the LORD for the three major religious festivals of the year (Ex 23:14-17). However the law did not require Hannah to accompany him, but this was evidently common practice (Cf. Luke 2:41-42).

- From the context, it appears Hannah was a godly woman, so it's likely her barrenness was not a divine punishment for sin. It appears to have been a natural condition that God placed on her for His own purposes.

8 Then Elkanah her husband would say to her, "Hannah, why do you weep, and why do you not eat, and why is your heart sad? Am I not better to you than ten sons?"

8 Then Elkanah her husband said to her, "Hannah, why do you weep and why do you not eat and why is your heart sad? Am I not better to you than ten sons?"

8 Elkanah her husband told her, "Hannah, why are you crying and why don't you eat? Why are you upset? Am I not better to you than ten sons?"

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?

- Hannah was so bitter at her childlessness that she couldn't recognize the grace of God in her life. Her perspective was so colored by her personal tragedy that she couldn't sense God's blessings to her in her daily life.

— When God's ways don't make sense to us, we must rely on what we know of His righteous character shown in Scripture. Although she had no child, she had a husband who loved her and who was sympathetic.

— We can sense Elkanah's love in his words encouraging Hannah to eat: "Don't I mean more to you than 10 sons?"

So often when we feel bitter and downcast we too are unable to recognize the good gifts God has given us as evidences of His love and grace. Hannah's perspective was so totally colored by her personal tragedy that she could not sense the beauty, the good, or grace with which God infuses into every believer's life.

(B) Hannah's vow to dedicate her child to the Lord (1:9-18)

9 Then Hannah got up after eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the **temple** of the LORD.

9 Then Hannah rose after eating and drinking in Shiloh. Now Eli the priest was sitting on the seat by the doorpost of the temple of the LORD.

9 Hannah got up after she had finished eating and drinking in Shiloh. Now Eli the priest was sitting on the chair by the doorpost of the tent of the LORD.

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.

- The fact that Eli sat on a chair, instead of the ground, in the tabernacle courtyard was a sign of honor and authority

- "...temple" - simply means "a large public building" and does not refer to Solomon's temple which had not yet been built; it refers here to the Tabernacle

10 She, greatly distressed, prayed to the LORD and wept bitterly.

10 She, greatly distressed, prayed to the LORD and wept bitterly.

10 Deeply distressed, she prayed to the LORD and wept bitterly.

10 And she was in bitterness of soul, and prayed unto the LORD, and wept sore. - So burdened was her heart that Hannah left the feast without eating and went to the tabernacle to pray

- In her bitterness, Hannah took two vital steps:

- First, she took her bitterness to God in prayer (which is exactly where we should take it). She wanted something so badly that her feelings overwhelmed her, so she took her despair to the Lord.
- Second, in prayer she began to reorder priorities (she was a woman of prayer, and no coincidence, her son Samuel was a man of prayer)

- Hannah made a commitment to dedicate the son she prayed for to the Lord. She no longer wanted a child just for herself. She began to look beyond her own needs, and to envision the good that meeting her need might do for others.

— She showed that she desired the honor of *Yahweh* more than simply getting relief from her abusers. She wanted to make a positive contribution to God's program by providing a godly leader, not just bear a child.

Hannah was so bitter at her childlessness that she was praying for God to change her circumstances (Hannah-centered prayer). Then she began to pray in line with God's will and that He'd use her son that He would provide to further His glory (Christ-centered prayer). Then, God blessed her with a son (and five more on top of that). ***The purpose of***

***prayer is not to get man's will done in heaven but to get God's will done on earth.
Prayer is God's way of enlisting you in what He is doing!***

11 And she made a vow and said, "LORD of armies, if You will indeed look on the affliction of Your bond-servant and **remember** me, and not forget Your bond-servant, but will give Your bond-servant a son, then I will give him to the LORD all the days of his life, and a razor shall never come on his head."

11 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 son, then I will give him to the Lord all the days of his life, and a razor shall never come on his head."

11 Hannah made a vow: "LORD of the Heavenly Armies, if you just look at the misery of your maid servant, remember me, and don't forget your maid servant. If you give your maid servant a son, then I'll give him to the LORD for all the days of his life, and a razor is never to touch his head."

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.

- "...remember" - when God "remembers" His people, He acts according to His promises (Cf. Gen 8:1; 30:22; Ex 2:24; Ps 9:12; 136:23). Praying for God to be true to His Word is a request God always fulfills

- Hannah did not "bargain" with the Lord; rather, she proved her spirituality by willingly offering God her best—her firstborn son. Verse 21 suggests that her husband agreed with the vow (see also Num 30:6-16).

— This dedication of her son was a commitment to the Nazirite vow (Num 6:1-8), in which people committed themselves to the Lord for a specified period of time. It was the same vow undertaken by the parents of Samson whom they dedicated to the LORD under nearly identical circumstances (Judges 13:2-5); similarly with John the Baptist (Luke 1:15).

12 Now it came about, as she continued praying before the LORD, that Eli was watching her mouth.

12 Now it came about, as she continued praying before the LORD, that Eli was watching her mouth.

12 As she continued to pray in the LORD's presence, Eli was watching her mouth.

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

- Hannah's prayer was a desperate one, so heartfelt that her lips moved even though she was praying in her heart
- More than she wanted a son, she wanted to honor God with her desire
- She spoke to God knowing that He kept His covenants and cared as much for her as He did about the nations and kings

13 As for Hannah, she was speaking in her heart, only her lips were quivering, but her voice was not heard. So Eli thought that she was drunk.

13 As for Hannah, she was speaking in her heart, only her lips were moving, but her voice was not heard. So Eli thought she was drunk.

13 Hannah was praying inwardly. Her lips were quivering, and her voice could not be heard. So Eli thought she was drunk.

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.

- The high priest at the time, Eli, thought she was drunk and rebuked her. He judged her severely without first understanding Hannah's situation or feelings.

— Eli had probably seen similar actions from his two sons, who served their; they made a habit of being drunk in the tabernacle

14 Then Eli said to her, "How long will you behave like a drunk? Get rid of your wine!"

14 Then Eli said to her, "How long will you make yourself drunk? Put away your wine from you."

14 Eli told her, "How long will you stay drunk? Put away your wine!"

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

- Eli's response shows his lack of understanding of Hannah's feelings. This weakness in Eli shows up again later and accounts for part of his demise.

— Eli judged Hannah severely, especially considering that his own sons were "sons of Belial [Satan]" (Cf. 2:12)

15 But Hannah answered and said, "No, my lord, I am a woman despairing in spirit; I have drunk neither wine nor strong drink, but I have poured out my soul before the LORD.

15 But Hannah replied, "No, my lord, I am a woman oppressed in spirit; I have drunk neither wine nor strong drink, but I have poured out my soul before the LORD.

15 "No, sir!" Hannah replied. "I'm a deeply troubled woman. I've drunk neither wine nor beer. I've been pouring out my soul in the LORD's presence.

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 Do not consider your bond-servant a useless woman, for I have spoken until now out of my great concern and provocation."

16 Do not consider your maidservant as a worthless woman, for I have spoken until now out of my great concern and provocation."

16 Don't consider your maid servant a worthless woman. Rather, all this time I've been speaking because I'm very anxious and distressed."

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 may the God of Israel grant your request that you have asked of Him."

17 Then Eli answered and said, "Go in peace; and may the God of Israel grant your petition that you have asked of Him."

17 "Go in peace," Eli answered. "May the God of Israel grant the request you have asked of him."

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

- When she explained that she was praying out her anguish and grief, Eli blessed her and Hannah went away with a strange assurance

— This is the only OT passage of a priest blessing an individual worshipper

In prayer it is better to have a heart without words, than words without a heart, said John Bunyan, and that's the way Hannah prayed. [Wiersbe]

18 She said, "Let your bond-servant find favor in your sight." So the woman went on her way and ate, and **her face was no longer sad.**

18 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*.

18 She said, "Let your servant find favor in your eyes." Then she went on her way and ate, and her face was no longer sad.

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.

- "...her face was no longer *sad*" - Hannah had the peace of having spoken with God about her concerns, who listens to His people

— Nothing visible had changed in her circumstances, yet her face showed the peace and joy of her direct contact with the trustworthy, living God. She transferred her burden from herself to the Lord.

- The prayer of Hannah was answered (v19-20): a short time later she conceived and bore a child whom she named Samuel. A child who would grow up to become one of the Bible's most significant characters.

— She also followed through on her promise to dedicate her son to the Lord

(C) Hannah begets Samuel (1:19-23)

19 Then they got up early in the morning and worshiped before the LORD, and returned again to their house in Ramah. And Elkanah had relations with Hannah his wife, and the LORD remembered her.

19 Then they arose early in the morning and worshiped before the LORD, and returned again to their house in Ramah. And Elkanah had relations with Hannah his wife, and the LORD remembered her.

19 They got up early the next morning and worshipped in the LORD's presence, and then they returned and came to their house at Ramah. Elkanah had marital relations with his wife Hannah, and the LORD remembered her.

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

20 It came about in due time, after Hannah had conceived, that she gave birth to a son; and she named him **Samuel**, saying, "Because I have asked for him of the LORD."

20 It came about in due time, after Hannah had conceived, that she gave birth to a son; and she named him Samuel, saying, "Because I have asked him of the LORD."

20 By the time of the next year's sacrifice, Hannah had become pregnant and had borne a son. She named him Samuel because she said, "I asked the LORD for him."

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.

- "...Samuel" - though the name technically means "the name of God" or something similar, Hannah may, by assonance, have understood the name to mean "asked of God." She had "asked" (*laev' sha'el*) God for a son, and He had "heard" (*shamá*) her.

— "Samuel" then, would be associated with *Shemuw' el*, "heard of God," because she had asked the Lord for him

— After God answered her prayer and she kept her vow to the Lord, she knew the Lord in a way she had not known Him before

21 Then the man Elkanah went up with all his household to offer to the LORD the yearly sacrifice and to **payhisvow**.

21 Then the man Elkanah went up with all his household to offer to the LORD the yearly sacrifice and *pay* his vow.

21 Then Elkanah went up with all his family to offer the yearly sacrifice to the LORD and pay his vow.

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

- "...his vow" - the Mosaic Law required an offering to God when He granted a vow (Lev 27:1-8). Elkanah went to the sanctuary to make this offering shortly after Samuel's birth. — This vow was really Hannah's, but the text refers to it as Elkanah's vow since he did not cancel it when he heard about it; he became responsible for it as Hannah's husband (Num 30:10-14)

22 But Hannah did not go up, for she said to her husband, "*I will not go* until the child is weaned; then I will bring him, so that he may appear before the LORD and stay there for life."

22 But Hannah did not go up, for she said to her husband, "*I will not go up* until the child is weaned; then I will bring him, that he may appear before the LORD and stay there forever."

22 Hannah did not go up because she had told her husband, "As soon as the child is weaned, I'll take him to appear in the LORD's presence and remain there forever."

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

- When Samuel was weaned, which according to custom would have been about age three (Cf. 2 Macc 7:27), he was taken to Shiloh and presented to Eli

- Hannah told how she prayed for this child, and now he was given to the Lord for lifetime service

23 Elkanah her husband said to her, "Do what seems best to you. Stay until you have weaned him; only may the LORD confirm His word." So the woman stayed and nursed her son until she weaned him.

23 Elkanah her husband said to her, "Do what seems best to you. Remain until you have weaned him; only may the LORD confirm His word." So the woman remained and nursed her son until she weaned him.

23 "Do what you want," Elkanah told her. "Stay until you have weaned him, only may the LORD bring about what you've said." So Hannah stayed and nursed her son until she had weaned him.

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.

(D) Hannah dedicates Samuel (1:24-28)

24 Now when she had weaned him, she took him up with her, with a **three-year-old bull**, one ephah of flour, and a jug of wine, and brought him to the house of the LORD in Shiloh, although the child was young.

24 Now when she had weaned him, she took him up with her, with a three-year-old bull and one ephah of flour and a jug of wine, and brought him to the house of the LORD in Shiloh, although the child was young.

24 Then, when she had weaned him, she brought him up with her to Shiloh, along with a three-year-old bull, an ephah of flour, and a skin of wine. She brought him to the house of the LORD at Shiloh, and the boy was young.

24 And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child was young.

- "...three-year-old bull" - this was to be used for a burnt offering, which represented the Hannah's total dedication to God (Lev 1)

— She could have offered a less expensive sacrifice (Lev 12:6), but she was very grateful for God's blessing of Samuel

25 Then they slaughtered the bull, and brought the boy to Eli.

25 Then they slaughtered the bull, and brought the boy to Eli.

25 They slaughtered the bull and brought the boy to Eli.

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

26 And she said, "Pardon me, my lord! As your soul lives, my lord, I am the woman who stood here beside you, praying to the LORD.

26 She said, "Oh, my lord! As your soul lives, my lord, I am the woman who stood here beside you, praying to the LORD.

26 Hannah said, "Sir, as surely as you are alive, I'm the woman who stood before you here praying to the LORD.

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 boy I prayed, and the LORD has granted me my request which I asked of Him.

27 For this boy I prayed, and the LORD has given me my petition which I asked of Him.

27 I prayed for this boy, and the LORD granted me the request I asked of him.

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

- Hannah is reminding Eli what had happened 3-4 years earlier

28 So I have also **dedicated** him to the LORD; as long as he lives he is **dedicated** to the LORD." And **he** worshiped the LORD there.

28 So I have also dedicated him to the LORD; as long as he lives he is dedicated to the LORD." And he worshiped the LORD there.

28 Now I'm dedicating him to the LORD, and as long as he lives, he will be dedicated to the LORD." Then they worshipped the LORD there.

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

- "...dedicated" [2x] - *sha ál*, "given"; Samuel belonged to the Lord for the rest of his life

— Hannah certainly exemplifies a godly mother, for she put God first, she believed in prayer, she kept her vows, and she gave God all the glory

— It must have been painful for Hannah to leave Samuel, but Hannah's prayer (1 Sam 2) is a prayer of pure joy

- "...he" - refers to Samuel (the nearest antecedent is Samuel); this marks the beginning of Samuel's ministry

Hannah's Surrender

God answered Hannah's prayers and sent a son, so she named him Samuel, "asked of the Lord." Jewish women weaned their children at about the age of three; at that time Hannah took Samuel to Eli and fulfilled her vow to the Lord.

The three bullocks were probably for the sin offering, burnt offering, and special offering for the Nazirite vow (see Num 15:8). "For this child I prayed." What a testimony from a godly mother! (see 2 Tim 1:5). If we had more parents like Elkanah and Hannah, we would have more godly people like Samuel.