1. **ISOGOGICS**
   a. **Name:**
      i. The Hebrew Bible, while it calls this work “Samuel,” does not divide it into two, as indicated by the Massoretic note which marks the end of a book occurring only at the end of 2 Samuel.
      ii. The Septuagint divides Samuel into two calling them “the First and Second Book of Kings”. The division occurred, because the Greek with its vowels required considerably more space than the unpointed Hebrew.
      iii. During the Reformation, the Septuagint’s internal subdivision were inserted back into the Hebrew text, but retaining “Samuel” as their titles.
   b. **Author:** Jewish tradition says that Samuel is the author of first part of the book and it appears that the major sources are from the early divided monarchy.
   c. **Text:** Only Ezekiel and Hosea have a more poorly preserved Hebrew text.
   d. **Dates:**
      i. Birth of Samuel 1105 BC
      ii. Birth of Saul 1080 BC
      iii. Saul anointed king 1050 BC
      iv. Birth of David 1040 BC

2. **CONTENT**

1 Samuel records the transition from a theocracy (the time of the judges) to a monarchy. “Kingship is given its birth and then nurtured by the prophetic word and work of the prophet Samuel.”

   a. Chapters 1-7: Samuel
   b. Chapters 8-15: Samuel and David
   c. Chapters 16–31: Saul and David


   a. V. 1: Elkanah, the father of Samuel. From Ramathaim “twin peaks” in the territory of Benjamin.

      “Another Levite of the line of Heman the singer, although he does not seem to have performed any of the usual Levitical offices. He was father of Samuel the prophet 1Ch 6:27, 34 He was “an

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2 Ibid.


4Ibid.

5Hummel, 133.

6Ibid.

7Concordia Self-Study Bible, 372.

8Concordia Self-Study Bible, 371.
Ephrathite' 1Sa 1:1,4,8 but lived at Ramah, a man of wealth and high position."⁹

b. V. 2: “Hannah” means “grace”

c. V. 3: “ LORD of armies” is first used in here to refer to Yahweh as the Lord of the heavenly army of angels. It indicates the almighty power of God. NIV has a poor translation.

d. V. 3: Shiloh: “Shiloh, a place of rest, a city of Ephraim, "on the north side of Bethel," from which it is distant 10 miles Jud 21:19...Here the tabernacle was set up after the Conquest Jos 18:1-10 where it remained during all the period of the judges till the ark fell into the hands of the Philistines. "No spot in Central Palestine could be more secluded than this early sanctuary."¹⁰

e. V. 11: HANNAH’S VOW (PRAYER): translation from the Hebrew:

   “She swore a vow and said, ‘O Yahweh of armies,
   i. if You will
      (1) only¹¹ look on the misery of Your handmaiden and
      (2) remember me and
      (3) not forget Your handmaiden and
      (4) give Your handmaiden an offspring of men
   ii. then
      (1) I will give him to Yahweh all the days of his life and
      (2) a razor will not touch his head.”¹² a Nazirite¹³ as with Samson (Jdg 13:5)

f. V. 20: named “Samuel” because “from Yahweh I asked for him.” Literally “Samuel” means “His name is El”

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⁹Easton’s Bible Dictionary, “Elkanah”

¹⁰Easton’s Bible Dictionary, “Shiloh”

¹¹רָא א verb qal infinitive absolute intensifying the plea of Hannah

¹²LXX adds “the humiliation of Your maidservant” and clarifies the Nazirite vow “he shall drink no wine nor strong drink”

¹³Easton’s, “Nazarite”: the name of such Israelites as took on them the vow prescribed in Nu 6:2-21 The word denotes generally one who is separated from others and consecrated to God. Although there is no mention of any Nazarite before Samson, yet it is evident that they existed before the time of Moses. The vow of a Nazarite involved these three things, (1 abstinence from wine and strong drink, (2 refraining from cutting the hair off the head during the whole period of the continuance of the vow, and (3 the avoidance of contact with the dead....There is mention made in Scripture of only three who were Nazarites for life, Samson, Samuel, and John the Baptist Jud 13:4,5 1Sa 1:11 Lu 1:15 In its ordinary form, however, the Nazarite's vow lasted only thirty, and at most one hundred, days.
1 Samuel Notes

g. Vv. 27-28: “Yahweh gave to me what I asked (לָבַשׁ)\(^{14}\) for which I asked from Him. So now I give him back (לָבַשׁ)\(^{15}\) to Yahweh. All the days which he lives will be given (לָבַשׁ)\(^{16}\) to Yahweh.”
h. Thus Samuel is of a priestly line (a Levite above), a Nazirite and dedicated for his entire life to Yahweh!

4. **HANNAH’S SONG (PRAYER) (2:1-11)**

This prayer “is clearly the prototype and Old Testament counterpart of Mary’s Magnificat...In form, Hannah’s song is a quite typical ‘individual thanksgiving’ psalm.\(^{17}\) “It would hardly be surprising if she adapted poetic phrases and liturgical forms current in her day. Mary was to adapt Hannah’s song a thousand years later.”\(^{18}\)

a. V. 1: Her entire person unites in exulting in God and what He does!
   i. “**My heart** exults in Yahweh!
   ii. **My horn** (strength\(^{19}\)) is lifted high in Yahweh!
   iii. **My mouth** boasts over my enemies, for I delight in Your salvation!”

b. V. 2: **Yahweh is the only God!** “There does not exist anyone who is holy like Yahweh, because
   i. there is no one who exists except You and
   ii. there is nothing who is a rock like our God!”

c. V. 3: so **all prideful words are prohibited.**
   “So do not keep on\(^{20}\) speaking prideful words or let them go forth from out of your mouth, because
   i. Yahweh is the God who knows and
   ii. by\(^{21}\) Him deeds are weighed.”

d. Vv. 4ff **“The Great Reversal”** as in the Magnificat
   i. V. 4: “The bow of the warriors are shattered, but those who have stumbled are clothed with strength.”
   ii. V. 5a: “Those who were full sell themselves for bread and those who were hungry cease

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\(^{14}\) verb qal perfect 1st person common singular

\(^{15}\) verb hiphil perfect 1st person common singular suffix 3rd person masculine singular

\(^{16}\) verb qal passive participle masculine singular absolute

\(^{17}\) Hummel, 124.

\(^{18}\) Baldwin, Joyce G. 1 and 2 Samuel, Tyndale Old Testament Commentary, Inter-Varsity Press, Leicester, Englan, 1988, pg. 56.

\(^{19}\) Baldwin, 56. Bibleworks (Whittaker’s Revised BDB).

\(^{20}\) הָבָשׁ verb hiphil imperfect 2nd person masculine plural jussive in meaning, but no unique form for jussive homonym 1 Whittaker’s BDB: as adv. (c. vbs. and adj.), greatly, exceedingly,

\(^{21}\) Variant הָבָשׁ more than 20 Hebrew manuscripts with Qumran, Syriac, Latin versions
<from their hunger,>"

iii. V. 5b: “while she who was barren has given birth to seven and she <who had> seven sons keeps on languishing.”

iv. V. 6: “Yahweh kills and makes alive, brings down to Sheol and brings up again.”

v. V. 7: “Yahweh dispossesses and enriches, He humbles and also exalts.”

vi. V. 8: “He raises the poor from the dust and from the ash heap He lifts up the needy
(1) to cause them to dwell with the nobles and
(2) a seat of honor He causes them to inherit, because the pillars of the earth are Yahweh’s and on them He has positioned the world.”

vii. V. 9: “He will guard the feet of His saints but the wicked will be made silent in darkness, for it is not with power that a man is strong.”

e. V. 10: “Yahweh will shatter those who struggle against Him. In the heavens He will thunder against them. Yahweh will judge the ends of the earth and He will give strength to His king and exalt the horn (see also v. 1) of His anointed.

5. V. 11: Samuel begins his service to Yahweh under Eli the priest.

\[22\] adj.m. kind, pious 2. pious, godly, either as exhibition of ‘duteous love’ toward God, or because kindness, as prominent in the godly, comes to imply other attributes, and to be a designation of the godly character, piety: b. elsw. as subst.: sing. a pious man, the godly; (thy) pious ones; pl. the pious, godly, those of the people who were faithful, devoted to God's service. (pg 339).” Having been devoted to God’s service and claimed by God.

\[23\] Not anachronistic but looking forward to the establishment of the monarchy through Samuel, Baldwin, 58.

\[24\] Baldwin, 58 first time. “Anointed” connected with kingship. Whittaker’s BDB: וְנַעֲנָיָא n.m. anointed -- 1. king of Israel anointed by divine command; so c. sfs. ref. to מְנַעֲנָיָא; Davidic dynasty with Messianic ideals attached. 2. high priest of Israel. 3. Cyrus as commissioned by מְנַעֲנָיָא. 4. Messianic prince. 5. patriarchs, regarded as anointed kings. (pg 603)

\[25\] vb. minister, serve -- serve: 1. of ministerial service (opp. menial, מְנַעֲנָיָא): a. higher domestic service: Joseph, Elisha's chief servant, royal domestics, Abishag. b. of royal officers (late). c. Joshua as chief assistant to Moses, Elisha to Elijah. d. of angels to מְנַעֲנָיָא. e. of kings of nations in proph. 2. usu. of special service in worship: a. of Levit. priests, abs.; c. acc. מְנַעֲנָיָא; also of animals put fig. for those sacrificing them; of foreigners admitted to priesthood. b. Levites; c. acc. of Aaronic priests; c. acc. tabern., congregation, people (of idolatry); abs. (pt. as subst., ministers); מְנַעֲנָיָא loc.; esp. מְנַעֲנָיָא, of sacred vessels. c. Zadokite priests, abs., c. acc. מְנַעֲנָיָא. d. Aaronic priests, abs.; c. acc. מְנַעֲנָיָא e. of idolatry, c. acc. (pg 1058)