

FIT
1 Samuel 2:18-21
Dr. Pierre Cannings

I. Son Ministering v. 18

- a. Samuel Ministering
 - i. Ministering -to **attend to the service of God**
 - 1. Samuel's service before the Lord is rhetorically underlined through the repetition of the phrase "was ministering" (Hb. *hāyâ mēšārēt*) in vv. 11, 18. The verbal construction suggests an ongoing activity, something ingrained in Samuel's lifestyle. The placement of this phrase in v. 18 is doubly emphatic because of its juxtaposition with the description of Hophni and Phinehas.
 - ii. Before the Lord
 - 1. Samuel grew up "in the presence of the LORD," literally, "with Yahweh." This Hebrew phrase is used in the Torah to describe Moses' position when he received the Decalogue (Exod 34:28). In Psalms (130:7) "with Yahweh" is said to be a place of "unfailing love" and "full redemption." In the present context it seems to suggest that Samuel enjoyed a childhood marked by divine favor and a lifestyle evidencing a Moses-like relationship with the Lord
- b. As a Boy
 - i. Wearing an Ephod
 - 1. where the ephod is evidently a priestly garment, 22:18, 2 S. 6:14
 - 2. the linen ephod he wore seems to have been some kind of apron or loincloth, a garment for priests or for those dealing with sacred things (cf. 2 Sam 6:14 and 1 Chr 15:27;
 - 3. The regulations of the Jerusalem priesthood provided for an ornate garment called an ephod to be worn by the high priest; cf. the NOTE at 14:3. The ephod referred to here, however, is a simple garment of white linen, perhaps an apron or loincloth. Elsewhere white linen (Hebrew *bad*) is mentioned only as a fabric of priestly (or angelic!) vestment
 - ii. The clear implication is that Samuel was a member of this tribe (cf. 1 Chr 6:22–28). Samuel's youthful opportunity to wear garments of privilege and position are reminiscent of both Joseph (Gen 37:3) and David (1 Sam 17:38–39).

II. Mom Making v. 19

- a. Make
 - i. Little Robe
 - ii. This thoughtful gift from Hannah suggests that although Samuel was gone from the household in Ramah, he was still very much in Hannah's heart (cf. Prov 31:19–21). Through the use of the clothing motif in portraying Samuel's career (cf. also 15:27), the writer suggests that Samuel's life was the outcome of a splendid mother of faith.
 - iii. Doubtless the cloth was spun and woven by his mother, as well as the robe cut and sewed by her.—**20.** The blessing of Eli: *Yahweh repay thee with seed from this woman for the gift which she gave to Yahweh*]
- b. Bring
 - i. Year to Year
 - ii. When she would come for Yearly Sacrifice

III. Lord Blessing vs. 20-21

- a. The Eli
 - i. Bless Elkanah and His Wife
 - 1. Hannah brought the growing boy a new outer garment each year when she and her husband came for their annual sacrifice. Eli showed his approval of Samuel by blessing the boy's parents with the promise of additional children
 - 2. The final portrait of Elkanah's family, which is also presented in this section, contrasted just as vividly with the destiny of Eli's family. Elkanah's family was depicted in acts of exemplary piety;
 - 3. Eli annually pronounced over Elkanah and Hannah a blessing calling for the Lord to compensate the couple for relinquishing Samuel
- b. May the Lord
 - i. Give Children
 - 1. In Place
 - 2. The One She Dedicated to the Lord
 - a. Samuel is the child "obtained by request" and also the one "dedicated" or "lent" to Yahweh (cf. 1:17, 20, 27, 28
- c. They Went Home
 - i. The Lord visited
 - ii. Three Sons and Two Daughters

1. Yahweh gave Hannah five additional children, bringing the idyllic family picture to a most happy conclusion. Samuel continued to grow as he served.
2. The Lord, who had commanded human fertility (Gen 1:26–28), had withheld it from a faithful servant. Yet in this case, the denial of offspring was only temporary and had the effect of multiplying blessings in Hannah's life. Ultimately God's gracious (Hb. *ḥēn*) nature (cf. Exod 34:6) was demonstrated as the Lord provided Hannah, the Woman of Grace, with five additional children—three sons and two daughters.