EXPLORE **THE BIBLE**®

Adults

1 Samuel

Personal Study Guide (CSB)

Large Print – Winter 2026-27



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EVERYTHING WE NEED

If you're the product of a certain generation, you may remember the card catalog at your local library. While students today can find information at the click of a button or the tap of a screen, not that long ago we relied on the catalog's line of drawers and rows of cards to locate our research material. It was organized according to the Dewey Decimal System, but it had everything we needed.

It's helpful to have one resource that covers a variety of topics. While the card catalog took some time to navigate, it saved us time in the long run. It held the key to just about any subject we could image. From sports to history to geography to biographies to fiction to poetry, it was all there.

In a sense, the book of 1 Samuel is like a card catalog for learning God's perspective on life. Like an encyclopedia of His work in the world, 1 Samuel offers lessons on prayer, leadership, conflict resolution, faithfulness, courage, friendship, integrity, and so much more. Through the lives of individuals like Hannah, Eli, Samuel, Saul, Jonathan, and David, we get a broad picture of what God expects of His people—and what happens when things go wrong.

Best of all, 1 Samuel points readers toward the Messiah, the promised One who would come to redeem people from their sins. The Messiah would be a descendant of David: Jesus Christ. We all need Jesus to bridge the gap between ourselves and holy God. He is our only hope for salvation. If you've never made the decision to follow Jesus, there is no better time than right now! Here's what you need to do . . .

- **Admit** to God that you are a sinner. Repent, turning from your sin.
- **By faith receive** Jesus as God's Son and accept His gift of forgiveness from sin. He took the penalty for your sin by dying on the cross. Jesus also rose from the dead, making a new, eternal life possible for us.
- **Confess** your faith in Jesus Christ as Savior and Lord. You may pray a prayer similar to this as you call on God to save you: "Dear God, I know that You love me. I confess my sin and need of salvation. I turn away from my sin and place my faith in Jesus as my Savior and Lord. In the name of Jesus I pray, amen."

After you have received Jesus Christ into your life, tell a pastor or another Christian about your decision. Show others your faith in Christ by asking for baptism by immersion in your local church as a public expression of your faith.

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*Evangelistic Emphasis

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MEET **THE WRITER**



G.B. Howell, Jr. wrote sessions 1-7. Dr. Howell served with Lifeway as content editor of *Biblical Illustrator* until his retirement. He is a graduate of Midwestern Baptist Theological Seminary (M.A., Biblical Archaeology) and Oxford Graduate School (Ph.D., History of Biblical Worship). He contributes regularly to Explore the Bible.

Craig Hamlin wrote sessions 8-13. Dr. Hamlin is Associate Pastor and Discipleship and Mission Strategist for Crosslink Church in Mebane, North Carolina. He earned a Master of Divinity in Biblical Languages from Southwestern Baptist Theological Seminary and a Doctor of Ministry from Southeastern Baptist Theological Seminary.

Explore the Bible: Adult Personal Study Guide CSB Large Print (ISSN 2330-9555; Item 005075118) is published quarterly by Lifeway Christian Resources, 200 Powell Place, Suite 100, Brentwood, TN 37027-7707, Ryan Blackwell, President, © 2026 Lifeway Christian Resources.

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We believe that the Bible has God for its author; salvation for its end; and truth, without any mixture of error, for its matter and that all Scripture is totally true and trustworthy. Read Lifeway's full doctrinal guideline online at lifeway.com/doctrinalguideline. The Key Doctrine statements in this study guide are adapted from these guidelines.

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Explore the Bible
Adult Personal Study Guide
Winter 2026-27
Volume 4, Number 2

Amber Vaden
Team Leader

Mike Livingstone
Content Editor

Gianetta Thornburg
Production Editor

Darin Clark
Design Team Leader

Hailey Gaar
Graphic Designer

Dwayne McCrary
Manager, Adult Ongoing Bible Studies

John Paul Basham
Director, Adult Ministry

Send questions/comments to the team by email: ETB.adults@lifeway.com; or by mail to Explore the Bible: Adult Personal Study Guide, 200 Powell Place, Suite 100, Brentwood, TN 37027-7707.

Printed in the United States of America

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FROM **THE TEAM LEADER**

I don't know about you, but I like having and following a plan. Knowing what to expect and when to expect it fills me with comfort. Life doesn't always cooperate, though. Plans change. Circumstances shift. When the unexpected happens, flexibility is key.

In 1 Samuel, we learn about God's plans for David. Surely God's purposes were far beyond anything David would have imagined for himself. In 1 Samuel 16, God instructed Samuel to travel to Bethlehem, visit Jesse's house, and anoint the one who would succeed Saul as king. God chose David, Jesse's youngest son and a humble shepherd, to lead Israel. Samuel anointed David, but the next part of God's plan was anything but conventional. David spent many years running from Saul and waiting for the day he would be installed as king. These years were filled with unforeseen and unwanted experiences that would test David's character. Still, God's purposes would come to fruition.

Whether you're enjoying a season of calm or learning to trust God with the unexpected, I hope this quarter of study brings you closer to Him. We can depend on His plans even when we don't have all the details. God is both trustworthy and good! "There is no one like you, and there is no God besides you, as all we have heard confirms" (2 Sam. 7:22b).

In Him,

Amber Vaden

amber.vaden@lifeway.com

Explore **Discover**

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WORD **WISE**

Terms listed here are identified in the Bible commentary with a dot (•).

Abigail [AB ih gayl]—wife of Nabal; after Nabal's death, wife of David (1 Sam. 25:14,32-35)

Abijah [uh BIGH juh]—the second son of Samuel and brother of Joel; his wickedness as judge led Israel to demand a king (1 Sam. 8:1-5)

Agag [AY gag]—king of the Amalekites; his life was spared by Saul (1 Sam. 15:7-8)

Ahinoam [uh HIN oh am]—one of David's two wives (1 Sam. 30:5)

Amalekites [uh MAL uh kights]—a nomadic tribe that God commanded Saul to completely destroy due to their atrocities, but Saul disobeyed (1 Sam. 15:2-3)

Ashdod [ASH dahd]—one of the five principal cities of the Philistines

Beth-shemesh [beth-SHEM mesh]—a city situated in the buffer zone between the Philistines and the Israelites during the period of the judges

Dagon [DAY gahn]—a pagan god associated with the Philistines; it was toppled over before the ark of the covenant (1 Sam. 5:1-7)

Eli [EE ligh]—the priest of Shiloh who because the custodian of the child Samuel (1 Sam. 1:24-25)

Eliab [ih LIGH ab] (16:6)—Jesse's eldest son; oldest brother of David (1 Sam. 16:6)

En-gedi [en-GED ih]—wilderness area where David hid in a cave and cut off a piece of Saul's robe (1 Sam. 23:29)

Gilgal [GIL gal]—one of three towns where Samuel annually held circuit court; where Saul was both crowned and rejected as king (1 Sam. 7:16; 11:14-15; 13:14-15)

Hannah [HAN uh]—mother of Samuel (1 Sam. 1:2)

Jesse [JESS ih]—grandson of Boaz and Ruth; father of David (1 Sam. 16:1)

Joel [JOH el]—firstborn son of Samuel and brother of Abijah; he became a wicked judge, prompting Israel's leaders to ask for a king (1 Sam. 8:1-5)

Nabal [NAY buhl]—personal name meaning "fool"; in a drunken state insulted King David (1 Sam. 25:14)

Ramah [RAY muh]—birthplace and home of Samuel (1 Sam. 1:11; 8:4)

Shiloh [SHIGH loh]—place where Hannah vowed that if God gave her a son, she would give him back to God; after Samuel's birth, she brought him here, where Samuel lived under Eli's care (1 Sam. 1)

Ziklag [ZIK lag]—town given to David by Achish, king of Gath; David made this his headquarters before he became king (1 Sam. 30:1)

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BIBLE READING **PLAN**

DECEMBER

- ❑ 1. 1 Samuel 1:1-8
- ❑ 2. 1 Samuel 1:9-18
- ❑ 3. 1 Samuel 1:19-28
- ❑ 4. 1 Samuel 2:1-11
- ❑ 5. 1 Samuel 2:12-20
- ❑ 6. 1 Samuel 2:21-26
- ❑ 7. 1 Samuel 2:27-36
- ❑ 8. 1 Samuel 3:1-10
- ❑ 9. 1 Samuel 3:11-21
- ❑ 10. 1 Samuel 4:1-11
- ❑ 11. 1 Samuel 4:12-22
- ❑ 12. 1 Samuel 5:1-5
- ❑ 13. 1 Samuel 5:6-12
- ❑ 14. 1 Samuel 6:1-9
- ❑ 15. 1 Samuel 6:10-21
- ❑ 16. 1 Samuel 7:1-8
- ❑ 17. 1 Samuel 7:9-17
- ❑ 18. 1 Samuel 8:1-9
- ❑ 19. 1 Samuel 8:10-22
- ❑ 20. 1 Samuel 9:1-9
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- ❑ 22. 1 Samuel 9:19-27
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- ❑ 24. 1 Samuel 10:9-16
- ❑ 25. 1 Samuel 10:17-27
- ❑ 26. 1 Samuel 11:1-11
- ❑ 27. 1 Samuel 11:12-15
- ❑ 28. 1 Samuel 12:1-7
- ❑ 29. 1 Samuel 12:8-15
- ❑ 30. 1 Samuel 12:16-25
- ❑ 31. 1 Samuel 13:1-9

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- ❑ 1. 1 Samuel 13:10-15
- ❑ 2. 1 Samuel 13:16-23
- ❑ 3. 1 Samuel 14:1-7
- ❑ 4. 1 Samuel 14:8-14
- ❑ 5. 1 Samuel 14:15-23
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- ❑ 28. 1 Samuel 20:16-23
- ❑ 29. 1 Samuel 20:24-34
- ❑ 30. 1 Samuel 20:35-42
- ❑ 31. 1 Samuel 21:1-9

FEBRUARY

- ❑ 1. 1 Samuel 21:10-15
- ❑ 2. 1 Samuel 22:1-10
- ❑ 3. 1 Samuel 22:11-23
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- ❑ 28. 1 Samuel 31:7-13

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BIBLICAL **BACKGROUND**

First Samuel records events from roughly 1070–1010 BC, during the closing days of Israel's era of the judges. The nation was trapped in a persistent cycle of sin and rebellion, doing whatever seemed right in their own eyes (Judg. 17:6).

Samuel served as Israel's prophet, priest, and judge (1 Sam. 3:19-20; 7:9,15). He called the nation to forsake their idols and return wholeheartedly to the Lord (7:2-4). Under his leadership, Israel began to transition from a loose confederation of tribes into a people prepared to become a kingdom. However, when he appointed his sons as judges, they proved corrupt—much like Eli's sons before them. Israel rejected their leadership and demanded a monarchy, wanting to be like the other nations (8:5).

Saul, from the tribe of Benjamin, became Israel's first king. Samuel anointed him under the Lord's direction (9:17). Saul was a tall and handsome man who worked for his father. Initially, he was timid and unassuming, but, after being anointed by Samuel, he stepped from obscurity into royal authority. Though his reign began well, his obedience soon faltered. Saul disobeyed God in matters of worship (chaps. 13–15). While God allowed him to continue leading, He declared that He would raise up a king after His own heart (13:14). Rather than repent, Saul grew increasingly bitter—especially after a young shepherd named David defeated the Philistine giant, Goliath. Saul's bitterness hardened into jealous rage.

At the Lord's command, Samuel anointed David as Israel's next king (16:13). David's popularity soared after his victory over Goliath, and unlike Moses—who humbly prepared Joshua to lead after his own failure—Saul looked on David with jealous hatred. As Saul declined in influence, David's influence grew through the empowering work of the Spirit. During the years David fled from Saul's hostility, God protected him through Jonathan's loyal friendship (18:1-5; 20:1-42) and Abigail's wise intervention (25:1-35). Even while hiding in caves, David refused to harm Saul, honoring him as the Lord's anointed (chaps. 24; 26). By the end of 1 Samuel, the contrast is clear: under pressure, Saul sought a witch, while David sought the Lord (chaps. 28; 30). Finally, God fulfilled His word to take the kingdom from Saul's lineage when Saul and his sons fell in battle (chap. 31).

First Samuel highlights the difference between a life that wants God's help without wanting God Himself and a life that seeks God's honor through faithful obedience. David's final act in the book—seeking the Lord's direction against the Amalekites—positioned him for the next great chapter of his life: becoming the Lord's anointed king over Israel.

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OUTLINE

1 SAMUEL

I. **Samuel's Ministry** (1:1–12:25)

A. Samuel's birth and call (1:1–3:21)

B. The ark narrative (4:1–7:17)

C. The people ask for a king (8:1–12:25)

II. **Saul's Reign** (13:1–31:13)

A. Saul's battles with the Philistines (13:1–14:52)

B. Saul's failure against the Amalekites (15:1-35)

C. David's selection as Saul's successor (16:1-23)

D. David's victory over Goliath (17:1-58)

E. David's struggles with Saul (18:1–26:25)

F. Saul's reign ends (27:1–31:13)

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Prayer

When God answered Hannah's prayer for a son, she dedicated the child to the Lord.

1 SAMUEL 1:9-18,24-28

At the local discount store were two golden bicycles with silver and white trim, each with a built-in headlight. For two elementary school siblings, it was exactly what was hoped for at Christmas. Delighted squeals filled the house on Christmas morning when the two bikes were spotted in the living room.

Have you ever really wanted something and then and actually got it? What was that like?

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UNDERSTAND **THE CONTEXT**

1 SAMUEL 1:1–2:36

The standard detective questions come into play as we look at 1 Samuel 1–2. The answers to these questions can help us understand and appreciate the backdrop for events in these chapters.

Who? Elkanah lived in the tribal territory of Benjamin; yet he was from the tribe of Levi (1 Chron. 6:1,27-28). Elkanah had two wives: Hannah and Peninnah. The name *Peninnah* can mean "pearl" or, in contrast, something like "prolific" or "fertile," which indeed, she was. Verse 6 refers to Peninnah as a "rival," which also translates from Hebrew as a "troubler."

Hannah and her story are the focus of 1 Samuel 1–2. In Hebrew, her name means "grace" or "graceful woman." Living up to her name, Hannah was the recipient of God's grace, and she showed great grace despite personal heartache.

Eli served as the priest at Shiloh in the opening chapters. He became the custodial guardian of young Samuel. We will read more about him in our next session. Samuel was the final judge for the nation of Israel. He also served as a prophet, kingmaker, and priest.

When? Historically, the stories in 1 Samuel began when Israel was led by judges; the book closes with the death of the nation's first king, Saul. This would place them from late in the twelfth century until late in the eleventh BC. During this time the Hittites' influence was declining, and the Philistines were rising in power.

Where? Events in these opening chapters are associated mostly with Shiloh. Under Joshua's leadership, the Israelites had erected the tabernacle at Shiloh (Josh. 18:1-10). It remained there for over three hundred years. The ark of the covenant was also there (1 Sam. 3:3). First Samuel also refers to the tabernacle as "the LORD's house," "the LORD's temple," and "the tent of meeting" (1:7,9; 2:22).

As you read 1 Samuel 1:1–2:36 in your Bible, look for evidence of God's sovereignty, of His being in control of people's circumstances. What does this reveal about His character and His being concerned about the lives of His people?

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EXPLORE **THE TEXT**

FERVENT (1 SAM. 1:9-11)

9 On one occasion, Hannah got up after they ate and drank at Shiloh. The priest Eli was sitting on a chair by the doorpost of the LORD's temple. 10 Deeply hurt, Hannah prayed to the LORD and wept with many tears. 11 Making a vow, she pleaded, "LORD of Armies, if you will take notice of your servant's affliction, remember and not forget me, and give your servant a son, I will give him to the LORD all the days of his life, and his hair will never be cut."

VERSES 9-10

Elkanah and his family traveled to •***Shiloh*** to make a sacrifice to the Lord (1 Sam. 1:3). Although Hebrew men were to appear three times a year before the Lord, the text does not indicate the reason for this trip. It could have been more personal in nature, thus not during one of the three Jewish festivals. After presenting his sacrifice, Elkanah and his family were enjoying the meal that followed.

Sitting by the doorpost of the temple, •***Eli*** could see into the tabernacle courtyard—Hannah was praying nearby (see v. 26). This is the first of four times 1 Samuel mentions •***Hannah*** praying (also vv. 12,26,27). Her weeping with many tears exposed that she was ***deeply hurt***. The cause for Hannah's anguish was her barren condition. Many ancient Hebrews believed barrenness was a curse from God and thus saw it as a disgrace (Luke 1:25). Maintaining the family's flocks and fields required many hands. Children were thus essential for preserving a family's stability and viability. Hannah's barren condition may have motivated Elkanah to take Peninnah as a second wife (1 Sam. 1:2). Peninnah's taunting and provoking her would have added to Hannah's anguish (see v. 6).

VERSE 11

In Hebrew culture, a ***vow*** was more than a promise; it was more akin to a sworn oath. God's people considered an unfulfilled vow to be worse than no vow at all.

Elkanah had laid a spiritual foundation by leading his family to present sacrifices to the ***LORD of Armies*** (1:3). Here, Hannah used this same title when making her vow to God. The term underscores God's dominion over all of heaven and earth.

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Multiple times Hannah referred to herself as the Lord's ***servant*** or handmaid. Quite the contrast to God's dominion and power, this title emphasized Hannah's humility and submission.

Hannah's vow was a type of Nazirite vow (see Num. 6:1-21; Judg. 13:1-5; Amos 2:11). The vow typically included abstaining from alcohol consumption. It also included not going near a dead body nor cutting one's hair. The adherent would cut his hair and burn it at the altar when he had fulfilled the time of his vow (Num. 6:18-20).

God was the One who typically initiated a Nazirite vow. Hannah's vow, though, was different. She initiated the vow and promised her son to the Lord, not for a limited time but for ***all the days of his life***.

What does Hannah's prayer teach us about the proper way to approach God in prayer?

BIBLE SKILL: *Use a Bible dictionary to better understand a term.*

Read the article "Nazirite" in a Bible dictionary to learn more about a Nazirite vow. Consider the similarity between Samuel and Samson. Read Samsom's dedication as a Nazirite in Judges 13. Note the similarities between the birth of Samson and Samuel. How were they alike? How were they different? How does the birth of John the Baptist (Luke 1), who was also a Nazirite, compare to that of Samson and Samuel?

PERSISTENT (1 SAM. 1:12-18)

12 While she continued praying in the Lord's presence, Eli watched her mouth. 13 Hannah was praying silently, and though her lips were moving, her voice could not be heard. Eli thought

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she was drunk [14] **and said to her, "How long are you going to be drunk? Get rid of your wine!"** [15] **"No, my lord," Hannah replied. "I am a woman with a broken heart. I haven't had any wine or beer; I've been pouring out my heart before the LORD.** [16] **Don't think of me as a wicked woman; I've been praying from the depth of my anguish and resentment."** [17] **Eli responded, "Go in peace, and may the God of Israel grant the request you've made of him."** [18] **"May your servant find favor with you," she replied. Then Hannah went on her way; she ate and no longer looked despondent.**

VERSES 12-14

A couple of phrases stand out in verse 12. First, Hannah ***continued*** praying. Her personal anguish caused her to pour out her heart again and again. Jesus taught the importance of crying out to God both day and night (Luke 18:1-8). Hannah was practicing what Jesus taught centuries before He taught it—that God's people ought "to pray always and not give up" (Luke 18:1).

Second, while praying, Hannah was ***in the LORD's presence.*** She was fully immersed in God's presence as she prayed. This underscores the intimacy of Hannah's prayer to God.

Eli, the priest at Shiloh, is not presented here in a favorable light. He watched as Hannah prayed silently. Misreading the scene, Eli concluded that Hannah must have been drunk. Two factors likely contributed to this assumption. First, the conclusion likely indicated that alcohol abuse must have been common at the Jewish festivals at Shiloh. Second, prayers were typically spoken aloud. In fact, this is the only explicit report of a silent prayer in Scripture.

Further highlighting his apparent insensitivity, Eli jumped right to a rebuke and accusation rather than ask for clarification or an explanation. He falsely accused Hannah of being drunk, a condition which would have shown a blatant disregard for the tabernacle. Wanting to maintain the sanctity of the Lord's house, Eli instructed Hannah to get rid of her wine.

VERSES 15-16

Hannah assured Eli that he had misread the situation. In doing so, she made three negative statements and three positive ones. The three negative ones were: ***No, my lord***—as in, Eli, you are mistaken; ***I haven't had any wine or beer***; and ***Don't think of me as a wicked woman***. The three positive statements explained

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what she had been doing and why: she had been praying from the depths of her hurt; she had been pouring out her heart before God; and she did so because she had a ***broken heart***.

Echoing the thought that she was praying in the Lord's presence (v. 12), Hannah explained she had been pouring out her heart ***before the Lord***. Again, the phrase underscored the closeness and spiritual connection that Hannah had with God.

Hannah had earlier described her condition as an "affliction" (v. 11). The Hebrew word could refer to a physical difficulty, misery, or depression. This reflects the thought in verse 16 that Hannah was in the depths of ***anguish and resentment***. This type of emotional struggle affects a person at his or her deepest level.

VERSES 17-18

Eli's tone dramatically changed after Hannah's explanation. Rather than criticism, Eli showed compassion and spoke words of faith. Jesus used the same instructions after He healed the woman who had the issue of blood for twelve years, "Daughter . . . your faith has saved you. *Go in peace*" (Luke 8:48, emphasis added).

When Hannah had poured out her heart in prayer, she appealed to God's strength as she used the title Elkanah had used: "Lord of Armies" (vv. 3,11). Here, Eli referred to the Lord as ***the God of Israel***. Elkanah and Hannah's title for God seems more personal—a title they would have used when speaking to God. Eli's seems more like the title one would use when speaking about Him.

Eli spoke a blessing to Hannah. He wanted God to grant Hannah her request. The Old Testament tells of Hebrew priests offering a blessing to God's people (Lev. 9:22-23; 2 Chron. 30:27). This is the only time recorded in the Old Testament that a priest offered a blessing to an individual.

Eli's words encouraged Hannah and evidently bolstered her faith. In responding to him, Hannah made a pun using her Hebrew name. The word translated ***favor*** is *hen* in Hebrew. The King James translates this as "grace." Recall that Hannah's name can mean "grace" or "woman of grace." Thus, Hannah responded, "May this woman of grace find grace with you."

Giving evidence that she had been encouraged by Eli's words, Hannah was finished praying. She was ready to be on her way. Her appetite, which had gone away (1 Sam. 1:7-8), returned; her countenance improved. No doubt, she left Shiloh feeling hopeful rather than hopeless. This was quite the contrast to how she had been when she arrived.

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How can we show greater sensitivity to people who are carrying burdens?

FULFILLED (1 SAM. 1:24-28)

[24] When she had weaned him, she took him with her to Shiloh, as well as a three-year-old bull, half a bushel of flour, and a clay jar of wine. Though the boy was still young, she took him to the LORD's house at Shiloh. [25] Then they slaughtered the bull and brought the boy to Eli. [26] "Please, my lord," she said, "as surely as you live, my lord, I am the woman who stood here beside you praying to the LORD. [27] I prayed for this boy, and since the LORD gave me what I asked him for, [28] I now give the boy to the LORD. For as long as he lives, he is given to the LORD." Then he worshiped the LORD there.

VERSES 24-25

In ancient cultures, children often were not ***weaned*** until they were three or four years old. Being weaned signified the transition from infancy to childhood. Some families celebrated a child's being weaned with a feast (see Gen. 21:8).

When speaking to Moses, God outlined the offering that someone who was fulfilling a vow was to present. It could include a young bull, fine flour, oil, and wine (Num. 15:8-10). Hannah brought a ***bull***, ***half a bushel of flour*** (about thirty-five pounds), and ***wine***. This generous offering fulfilled the requirements of Hebrew law—and more. The flour was about three times more than was required. Surely Hannah presented it, not out of legalistic obligation, but instead, from a grateful heart.

Although the text does not say, Eli may have thought this couple had included their son as merely as a young observer. He, though, was about to find out something quite different.

KEY DOCTRINE: *The Family*

Children, from the moment of conception, are a blessing and heritage from the Lord. (See Psalm 127; Proverbs 17:6.)

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VERSES 26-28

Hannah, rather than Elkanah, was the one who spoke up. She reminded Eli that he had seen her here years earlier praying to God. Were they standing in the exact same spot? Did she point to the spot some feet away? Scripture does not say. Yet, her words about the location and her praying triggered Eli's memory.

In their earlier encounter, Hannah had not told Eli what she was praying for. She mentioned only that her prayer was borne out of deep anguish. Eli had given no indication that he had any idea about her concern. He had merely said to her, "may the God of Israel grant the request you've made of him" (v. 17). Here, though, she revealed the subject of her prayer. She had been praying for a son, for ***this boy***. Samuel was an answer to prayer.

The Old Testament emphasizes the importance of fulfilling one's vow to God completely and promptly (Num. 5:4-5). Hannah was doing that. She knew that God had given this son to her; now, she was giving him back to God. Giving Samuel to the Lord did not mean she was deserting him or shirking her responsibility. She was placing him in the Lord's presence, which is where he grew up (see 1 Sam. 2:21).

The Hebrew word translated ***worshiped*** carries the idea of someone being prostrate, on his face before God. It is a posture of absolute vulnerability, submission, and humility. The pronoun ***he*** in the closing sentence is ambiguous. Was it Eli? Elkanah? It was likely Samuel. This phrase serves to introduce Hannah's prayer of praise (2:1-10). Her prayer is closed with, "Elkanah went home to Ramah, but the boy served the LORD in the presence of the priest Eli" (v. 11).

God had given Hannah what she really wanted—a son. And she gave him back to the One who had given him to her.

Why is it important for us to fulfill the promises we make to God?

When has prayer strengthened your faith in God? What is the relationship between our prayer life and our walk with the Lord?

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APPLY THE TEXT

+ We can cry out to God with our requests.
+ We need to be sensitive to those carrying burdens.
+ Believers should follow through on what they vow to do.

Reading this story might cause some to believe that God is concerned about only the "big stuff" in our lives. That, though, is not the case. Have you seen times that He has taken care of smaller details in your life? Be ready to share with your Bible study group a time when God has answered a prayer about a smaller event or circumstance in your life.

Thinking of Hannah's example, how would you evaluate the consistency of your prayer life? What changes might you need to make to have a more stable prayer life? Are there pledges that you've made to God, but you have let them slip? What steps do you need to take to fulfill that promise?

Memorize 1 Samuel 2:1.

Prayer Needs

Explore the Bible Prayer Guide
Scan here for a weekly prayer guide based on this quarter's Bible passages.

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