

2[1] And Hannah prayed and said, “My heart rejoices in Yehvah. My horn is raised up in Yehvah. My mouth is wide¹ over my enemies, because I rejoice in your salvation.² [2] There is none holy like Yehvah,³ for there is none besides you. And there is no rock like our Gods. [3] Let you not multiply speaking proud, proud, letting arrogance go out from your mouth. For a God of knowledge is Yehvah, and actions are not⁴ right. [4] Bows of mighty men are shattered, and those who stumbled are girded with strength. [5] Those full have hired themselves out for bread, and the hungry have ceased being so. Even the barren has borne seven, and she of many sons has become feeble. [6] Yehvah kills and makes alive, brings down to sheol,⁵ and he brings up.⁶ [7] Yehvah dispossesses and makes rich, brings low, also exalts, [8] raises poor from dust. He raises needy from ash to dwell with nobles and makes them inherit a throne of glory. For fixtures⁷ of earth are Yehvah's, and he sets the world upon them. [9] He guards the feet of his kind one,⁸ and the wicked in darkness are silenced. For not by strength is a man strong.⁹ [10] Yehvah, his opponent,¹⁰ they shall be shattered. Over him in the heavens he will thunder them. Yehvah will judge ends of earth and give strength to his king and lift up the horn of his anointed.” [11] And Elkanah went to the Height unto his house, and the boy served Yehvah and before Eli the priest.

[12] And sons of Eli were sons of Belial. They did not know Yehvah. [13] And the judgment of the priests with the people was: every man who sacrificed, so the young man of the priest would come in as the flesh was boiling and with the three

1 רחב (râchav) “wide”; DARBY, EHV, OJB “opened wide”; TLV “smile wide”; KJV “enlarged”; YLT, Green “been large”; NAS “speaks boldly”; NKJV “smile”

2 “salvation” - context? Being delivered (saved) from barrenness and the reproach thereof.

3 Revelation 15:4

4 לא (lo) “not” kethib; לו (lo) “by him” qere – TT “actions are not right”; NKJV, etc., “by Him actions are weighed” - the translations follow the qere (reading) not the kethib (written). Yet, every other time this verb (“right” or “weighed”) is found in the Niphal form (passive form), it is used as here translated (“not right”). See Ezekiel 18:25(3x), 29(3x); 33:17(2x), 20.

5 שְׁאוֹל (she'ol) “sheol”; YLT, Green, NAS, etc. “Sheol”; NKJV, KJV, etc. “grave” - this can equal the grave, hell, or both. See footnote for Genesis 37:35.

6 Does God bring up from hell? He will in the future. See Ezekiel 37; 44:10-14; Revelation 20:11-15.

7 מַצֵּקִי (metsuqêy) “fixtures” YLT, “pillars” NKJV, KJV, NAS, etc., “foundations” CSB, CEV, etc.; BDB “molten support, pillar” - also only found in 1 Samuel 14:5 “fixed” YLT; “faced” NKJV; “rose” NAS; “situate” KJV; “pillar” Green – related to a verb for “smelted” (Job 28:2, יָצוּק [yâtsuq]) or “poured out” Job 29:6. The word for “pillar” is usually מַצְבֵּה (matstsêvâh) e.g. Genesis 28:18, 22; 31:13, 45, 51-52, or עַמּוּד ('ammud) e.g. Exodus 13:21-22; 26:32; Job 9:6 (earth's pillars); Psalm 75:3 (earth's pillars). Neither Job 9:6 nor Psalm 75:3 mention pillars as foundation. If “molten support” (BDB) is accurate, then it may refer to the molten core of the earth.

8 kethib חֲסִידוֹ (chasiydâv) “his kind one”; qere חֲסִידָיו (chasiydâyv) “his kind ones”; NKJV, KJV, YLT “saints”; NAS “godly ones” - this is the adjective for “kind” or “merciful” (e.g. 2 Samuel 22:26; Psalm 145:17; Jeremiah 3:12) which is a term used for believers (2 Chronicles 6:41; Psalm 4:3[H4]; 12:1 “godly man”; 16:10 “Holy One”; 30:4; 31:23[H24]; 32:6; 37:28; 43:1; 50:5; 52:9[H11]; 79:2; 85:8[H9]; 86:2; 89:19[H20]; 97:10; 116:15; 132:9, 16; 145:10; 148:14; 149:1, 5, 9; Proverbs 2:8; Micah 7:2). See also Philippians 4:5. “Saint” is the adjective for “holy” קָדוֹשׁ (qedosh) meaning “holy one” e.g. Psalm 106:16.

9 Psalm 33:16-17

10 kethib מְרִיבּוֹ (meriyvo) “his opponent”; qere מְרִיבָיו (meriyvâyv) “his opponents”; CSB “those who oppose”; YLT “his adversaries”; NKJV, KJV “The adversaries”; NAS “Those who contend”; Green “They who strive” - same root (and meaning) as in Isaiah 45:9, “Woe to him who **strives** with his Maker!”

toothed fork in his hand. [14] And he would strike in the basin or in the kettle or in the caldron or in the pot whatever the fork brought up the priest took for himself. Thus they did to all Israel, those coming in there to Shiloh.

[15] Also, before they caused the fat to smoke as incense,¹¹ so the young man of the priest would come in and say to the man sacrificing, “Give flesh to roast to the priest, and he will not take from you boiled flesh, but raw.”¹² [16] And the man would say to him, “Surely let the fat smoke as incense as of today,¹³ then take for yourself just as your soul desires.” And he would say to him,¹⁴ “For now you shall give, and if not, I will take by force.” [17] And the sin of the young men was very great before Yehvah, because the men despised the offering of Yehvah.

[18] And Samuel was serving before Yehvah, a boy girded with a linen ephod. [19] And his mother made for him a small robe and brought to him from days to days¹⁵ in her going up with her man to sacrifice the sacrifice of the days. [20] And Eli blessed Elkanah and his woman and said, “May Yehvah place for you a seed from this woman for the petition which he asked¹⁶ for Yehvah.” And they went to his place.

[21] So Yehvah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew up with Yehvah. [22] And Eli was very old, and he heard all that his sons were doing to all Israel, and that they lay with the women who served¹⁷ at the door of tent of meeting. [23] And he said to them, “Why do you do according to these things that I am hearing, bad things from all these people? [24] No, my sons, for the report that I am hearing is not good, causing people of Yehvah to trespass. [25] If a man sins against a man, Gods, he will intercede for him. And if a man sins against Yehvah, who will intercede for him?” And they did not listen to the voice of their father, because Yehvah desired¹⁸ to kill them.

11 יִקְטְרוּן (yaqtirun) Hiphil (causal) “they caused . . . to smoke as incense”; Green “they made . . . to smoke”; NKJV, NAS “they burned”; YLT “they make perfume” - see footnote for Exodus 29:13.

12 חָי (chây) “raw” - same word for “alive” e.g. Joshua 8:23.

13 כִּיּוֹם (kayyom) “as of today”; JUB, WYC “today”; YLT “as to-day”; NKJV, NAS “first”; KJV “presently”

14 kethib לּוֹ (lo) “to him” YLT; qere לֹא (lo) “No” NAS – NKJV & KJV translate both.

15 See footnote for Exodus 13:10.

16 שָׁאַל (shâ'al) “he asked”; NKJV, etc. “she asked”; ASV “was asked”

17 הַצִּבְאוֹת (hatsov'ot) “who served” NAS; “who assembled” NKJV – see Exodus 38:8 and footnote.

18 חָפֵץ (châphêts) “desired” NKJV, NAS; “delighted” YLT – used in same sense as here in Judges 13:23 (“desired” to kill), elsewhere used in the sense of “delight” e.g. Genesis 34:19; Numbers 14:8; Deuteronomy 21:14; 1 Samuel 18:22, and “want” or “desire” e.g. Deuteronomy 25:7-8; Ruth 3:13; 1 Samuel 18:25.