

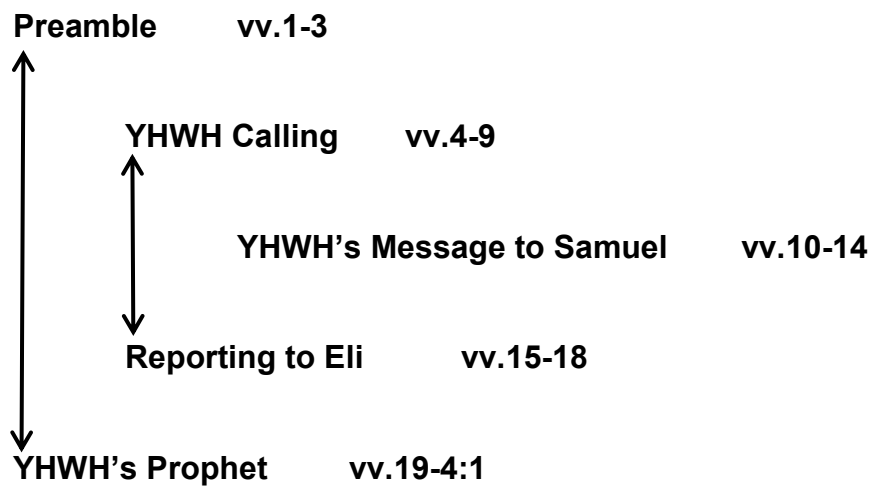
Exegesis of 1 Samuel 3

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Introduction

This paper will examine the chiasmic structure, the use of humour and irony in the narrative, and the concern about revelation of *1 Samuel 3*. Symbolism such as the use of darkness and light, sensory factors of the characters, and how characterisation is achieved will also be considered in the analysis.

Most observations have been derived from the earlier preparation in the *Detailed Exegesis Matrix*¹. A general map of the structure of the passage is presented to provide a guide as follows:



¹ Duffy, J. (2021). Exegesis Preparation 1 Samuel 3 - Narrative Analysis. In *johnduffy.net.au*.
http://johnduffy.net.au/academic%20notes/1%20Sam%203_Exegesis%20Preparation%20THL105_DUFFY.pdf

Translation and Textual Discrepancies

The NRSV is presented in Figure 2, highlighting major textual variances.

Figure 2: NRSV 1 Samuel 3 and MSS Highlights²

1 Now the boy Samuel was ministering to the LORD under Eli. The word of the LORD was rare in those days; visions were not widespread.

2 At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room;

3 the lamp of God had not yet gone out, and Samuel was lying down in the temple **of the LORD**, where the ark of God was.

4 Then the LORD called, **a. "Samuel! Samuel!" b.** and he said, "Here I am!"

5 and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down.

6 The LORD called again, **"Samuel!" a. Samuel** got up and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, **my son b.**; lie down again."

7 Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him.

8 The LORD called **Samuel** again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the LORD was calling the boy.

9 Therefore **Eli** said to **Samuel a.**, "Go, lie down; and if he calls you, you shall say, 'Speak, **LORD b.**, for your servant is listening.'" So Samuel went and lay down in his place.

10 Now the LORD came and stood there, calling as before, **"Samuel! Samuel! a."** And Samuel said, "Speak **b.**, for your servant is listening."

11 Then the LORD said to Samuel, "See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle.

12 On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end.

13 For I have told him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God, and he did not restrain them.

14 Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering forever."

15 Samuel lay there until morning; **a.** then he opened the doors of the house of the LORD. Samuel was afraid to tell the vision to Eli.

16 But Eli called Samuel and said, "Samuel, my son." He said, "Here I am."

17 Eli said, "What was it that he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you."

18 So Samuel told him everything and hid nothing from him. Then he said, "It is the LORD; let him do what seems good to him."

19 As Samuel grew up, the LORD was with him and let none of his words fall to the ground.

20 And all Israel from Dan to Beer-sheba knew that Samuel was a trustworthy prophet of the LORD.

21 **The LORD continued to appear at Shiloh, for the LORD revealed himself to Samuel at Shiloh by the word of the LORD.**

4:1 **And the word of Samuel came to all Israel.**

Specifically examining the MT and LXX from the *Exegesis Matrix*, the following differences are summarised in Figure 3.

² Metzger, B. M. (Ed.). (2008). *Holy Bible: New Revised Standard Version containing the Old and New Testaments with the Deuterocanonical Books*. Hendrickson Bibles In Conjunction With Oxford University Press. 192.

Figure 3: 1 Samuel 3 Major MSS Variances³

- 3** MT reads of YHWH omitted in LXX
- 4a.** MT reads YHWH called to Samuel omitted in LXX
- b.** LXX ONLY has *Samuel, Samuel* (doublet)
- 6a.** MT reads YHWH called again Samuel and he arose [ויקם] Samuel
- LXX reads YHWH called again Samuel, so Samuel ... (doublet separated by so)
- b.** MT reads *I did not call, my son ...*; LXX reads *I did not call you*
- 8** MT & LXX have (singlet) *Samuel*
- 9a.** MT reads *Eli said to Samuel*; LXX reads *And he said* which the NRSV incorporates the names as *Therefore Eli said to Samuel*.
- b.** MT reads *Speak, YHWH ...* omitted in LXX
- 10a.** MT ONLY has (doublet) *Samuel, Samuel*
- b.** Samuel's response from Eli's interrogative (v.9) omits YHWH in MT and LXX
- 15** Some MSS add *but in the morning he got up*
- 21** LXX amalgamates and adds with MT 4:1 to read as *And the LORD manifested Himself again in Shiloh for the LORD revealed Himself to Samuel; and Samuel was accredited to all Israel as a prophet to the LORD from end to end, and Eli was very old and his sons were continuing in evil and their way was sinful before the LORD.*

Most of 1 Samuel MT presents many problematic issues, which the LXX address⁵. Although the discrepancies in 1 Sam. 3 exist, they don't contradict each other in their meaning. The Q MSS tend to substantiate the LXX better than the Hebrew documents throughout this book. But there is only one substantial difference (that corroborates rather than impedes comprehension, v.21).

³ Metzger, B. M. (Ed.). (2008). *Holy Bible: New Revised Standard Version containing the Old and New Testaments with the Deuterocanonical Books*. Hendrickson Bibles In Conjunction With Oxford University Press. 192.

⁴ Klein, R. W. (2014). *1 Samuel* (2nd ed., Vol. 10). Zondervan. 30.

⁵ Marshall, I. H. (2013). *New Bible Dictionary*. (3rd ed.). Inter-Varsity. (Original work published 1996). 1057.

Exegetical Structure

The exegetical structure (Table 1) of *1 Samuel 3* has been summarised from the detailed matrix⁶.

Table 1: Exegetical Summary of *1 Samuel 3*

VV.	Literary Nature	YHWH function	Samuel function	Eli function	Feature
PREAMBLE					
1-3	Historic Background	Object of ministration! Rare Word. Not many visions.	Served YHWH. Slept adjacent to ark (close to God).	Directed Samuel. Losing eyesight. Slept apart from Ark (further from God).	Eli's sight diminishing <i>not seeing God clearly</i> . God's lamp waning <i>Allegory for the Light of God in Israel.</i>

VV.	Literary Nature	YHWH function	Samuel function	Eli function	Feature
YHWH CALLING					
4-9	Dialogue, Historic Background, Irony, Wisdom	Called Samuel thrice. Hasn't revealed Himself to Samuel yet.	Mistakenly attends to Eli not YHWH. Not Samuel's fault - YHWH hasn't revealed Himself.	Twice informs Samuel to return to his bed. Third time realises and advises to acknowledge YHWH.	"Comedy" of repeated calling and mistaken identity. Wisdom and irony of not realising God.

VV.	Literary Nature	YHWH function	Samuel function	Eli function	Feature
YHWH'S MESSAGE TO SAMUEL					
10-14	Dialogue, Revelation.	Came and stood. Called Samuel. Warning about His Word on Israel. Warning His prophecy against Elides to be soon accomplished.	Respond to YHWH. Received YHWH's revelation.	The object of Elide prophesied judgement.	Imminent fulfillment of former prophecy.

VV.	Literary Nature	YHWH function	Samuel function	Eli function	Feature
REPORTING TO ELI					
15-18	Historic background, Dialogue, Prophecy.	Acknowledged sovereignty.	Worried about informing Eli. Revealed all YHWH said to Eli.	Called Samuel to reveal YHWH's Word, with a curse. Accepted YHWH's judgement.	Final call and response of Samuel by Eli.

VV.	Literary Nature	YHWH function	Samuel function	Eli function	Feature
SAMUEL THE LORD'S PROPHET					
19-4:1	Historic Background	Remained with Samuel and empowered His words. Continued revelation at Shiloh.	Samuel matured. Was trustworthy prophet. Samuel proclaimed God's word to all Israel.	-	<i>Contrast of God's shekinah continuous</i>

⁶ Duffy, J. (2021). Exegesis Preparation 1 Samuel 3 - Narrative Analysis. In *johnduffy.net.au*.
http://johnduffy.net.au/academic%20notes/1%20Sam%203_Exegesis%20Preparation%20THL105_DUFFY.pdf

Analysis of 1 Samuel 3

The exegesis of this passage will be examined as individual verses. As a reference locus, *Table 2* presents the transliterations of persons discussed in this review from the Hebrew and Koine MSS.

Table 2: Transliterations of Names of Interest relating to 1 Samuel 3⁷

Name	Hebrew	Strong's	Meaning	Koine	Strong's
Eli	עֵלִי	H5941	<i>Ascension or Lofty</i>	Ἠλί	G2242
God	אֱלֹהִים	H430	<i>Supreme God</i>	Θεός	G2316
Hophni	חֹפְנִי	H2652	Pugilist / Fist-fighter	Οφνι	-
LORD	יְהוָה	H3068	<i>Self-existent or Eternal</i>	Κύριος	G2962
Samuel	שָׁמוּאֵל	H8050	<i>His Name is El</i>	Σαμουηλ	G4545
Phinehas	וּפְנִיחַס	H6372	<i>Mouth of Brass or Serpent</i>	Φινεες	-

Perusing this passage, the name *Samuel* has a count of 24, the *Lord/God* 19 times, while *Eli* is only mentioned 17 times⁸. This sequence demonstrates the identities' values to the narrative.

Preamble

1 Now the boy Samuel was ministering to the LORD under Eli. The word of the LORD was rare in those days; visions were not widespread.

Samuel, a youth, whose very name proclaims God (Table 2) and his faithful service, shamed and contrasted Eli's sons. According to Simon, "This is the only case in the Bible in which a youngster is called to prophecy."⁹

⁷ References for the *Detailed Exegesis Matrix* included:

Baumgartner, W., & Koehler, L. (2000). *A Concise Hebrew and Aramaic Lexicon of the Old Testament Based upon the Lexical Work of Ludwig Koehler and Walter Baumgartner* (W. L. Holladay, Ed.; 4th ed.). Eerdmans ; Leiden, Netherlands. 23, 63, 73, 78, 121.
 Berlin, A., & Brettler, M. Z. (Eds.). (2014). *The Jewish Study Bible* (2nd ed.). Oxford University Press. 552-555.
 Brenton, L. C. L. (Ed.). (2018). *The Septuagint with Apocrypha: Greek and English*. Hendrickson Publishers. (Original work published 1851). 358-358.
 Brown, A. P., & Smith, B. W. (2008). *A Reader's Hebrew Bible*. (5th ed. Rev.). Zondervan. 452-453.
 Green, J. P. (Ed.). (2015). *The Interlinear Bible: Hebrew - Greek - English; with Strong's Concordance Numbers Above Each Word* (2nd ed.). Hendrickson. 240.
 Messianic Jewish Family Bible Society. (2016). *Holy Scriptures: Tree of Life Version* (J. L. Seif, Ed.; Thinline). Baker Book House. 260-261.
 Stern, D. H. (Ed.). (2016). *The Complete Jewish Study Bible: Illuminating the Jewishness of God's Word*. Hendrickson Bibles. 339-340.
 Strong, J. (1995). *The New Strong's Exhaustive Concordance of the Bible: with main concordance, appendix to the main concordance, topical index to the Bible, dictionary of the Hebrew Bible, dictionary of the Greek Testament*. T. Nelson Publishers. # Strong's Reference Numbers

⁸ Tsumura, D. T. (2007). *The First Book of Samuel*. William B. Eerdmans. 173.

⁹ Simon, U. (1981). *Samuel's Call To Prophecy: Form Criticism with Close Reading*. *Prooftexts*, 1(2), 119-132. Retrieved March 12, 2021, from <http://www.jstor.org.ezproxy.csu.edu.au/stable/20688996>

The *Word of the Lord* was precious, but not yet extinguished (2:27-36). The beginning of this narrative involves a negative chiasmus, from the rare revelation v.1 [beginning parenthesis] to Samuel recognised by all Israel as YHWH's prophet v.21-4:1a [closing parenthesis].

2 At that time Eli, whose eyesight had begun to grow dim so that he could not see, was lying down in his room;

Circa 1140 B.C.¹⁰ [temporal context] in Shiloh¹¹ [v.21, geographic context], the High Priest and penultimate Judge, Eli, was **almost** blind. A time of spiritual darkness for Israel (as a continuation of the cycles from the historical Judges) is metonymically reflected in Eli's presbyopia. Reference to *his room* is a juxtaposition to Samuel's proximity to the *Ark* (v.3).

3 the lamp of God had not yet gone out, and Samuel was lying down in the temple of the LORD, where the ark of God was.

The *Lamp of God* was ignited at twilight, to remain lit all night. Attended by the Levites (or their staff) as continual statute. Eli's eyes and the *Lamp's* illumination (representing God's presence Ps. 44:3) deteriorating, emulates the disfavour of the Lord to Eli and Israel.

The introduction of the *Ark of God* prepares the reader for the following events with the Philistines. The distance between the *Ark* (God's presence) and *Eli* (distant) and *Samuel* (near) is another metonym of the expression of grace of God between both men¹².

YHWH Calling

The dramatic irony is presented here in the comedy of events between God calling to Samuel three times (and Samuel's repeated response of attending to Eli), and Eli's initial ignorance of the call of God, twice.

4 Then the LORD called, "Samuel! Samuel!" and he said, "Here I am!"

In the *Tanakh*, it is associated when God calls a person by name, it is regarding their Divine appointment¹³.

¹⁰ Gore, B. W. (2010). *Historical and Chronological Context of the Bible*. Trafford Publishing. 3-22.

Jamieson, R., Fausset, A. R., & Brown, D. (1993). *A Commentary, Critical, Experimental and Practical on the Old and New Testaments* (Vol. 1). William B. Eerdmans, Reprinted. (Original work published 1946). 142-143.

Price, R., & House, H. W. (2017). *Handbook of Biblical Archaeology: a Book by Book Guide to Archaeological Discoveries Related to the Bible*. Zondervan.115-116.

Marshall, I. H. (2013). *New Bible Dictionary*. (3rd ed.). Inter-Varsity. (Original work published 1996).

¹¹ Hill, A. E., & Walton, J. H. (2009). *A Survey of the Old Testament* (3rd ed.). Zondervan Pub. House. 259-260.

Marshall, I. H. (2013). *New Bible Dictionary*. (3rd ed.). Inter-Varsity. (Original work published 1996). 1094.

¹² Carson, D. A. (Ed.). (2011). *New Bible Commentary: 21st Century Edition*. (4th ed.). Inter-Varsity Press. (Original work published 1994). 300.

¹³ Faraoanu, I. (2018). Samuel, Symbol of Discernment (1 Samuel 3). *The Expository Times*, 130(3), 104.

<https://doi-org.ezproxy.csu.edu.au/10.1177/0014524618792237>

Samuel doesn't recognise the Lord's immediate presence, and since visions were rare, the only obvious conclusion was Eli calling.

Was he assuming Eli must be nearby or calling from his bed, because he next *runs to Eli*?

5 and ran to Eli, and said, "Here I am, for you called me." But he said, "I did not call; lie down again." So he went and lay down.

The presence of several verbs in quick procession is a literary feature indicating a rapidity of events¹⁴.

6 The LORD called again, "Samuel!" Samuel got up and went to Eli, and said, "Here I am, for you called me." But he said, "I did not call, my son; lie down again."

The MT provides an affectionate response by Eli towards Samuel (*my son*), indicative of a patient and loving guardian.

7 Now Samuel did not yet know the LORD, and the word of the LORD had not yet been revealed to him.

Know implies the intimate understanding of the revealed Word (contrasted with Eli's Sons, 2:21).

8 The LORD called Samuel again, a third time. And he got up and went to Eli, and said, "Here I am, for you called me." Then Eli perceived that the LORD was calling the boy.

The third calling is typical of the triplet symbolism in the Tanakh (eg. Isaiah 6). Was this triplet the feature God used for Eli to realise too late (like 1:21-26), it must be the **LORD**.

Samuel is again referred as a boy of about twelve (v.1). It would have been fearful for Eli, an Arch-priest of great age, over-passed by revelation to a non-Levite youth. The boding of judgement would have been distressing (v.17)¹⁵. Irrespective, Eli's wisdom prevailed in the advice of v.9.

¹⁴ Tsumura, D. T. (2007). *The First Book of Samuel*. 176.

¹⁵ Henry, M. (1991). *Commentary on the whole Bible* (New Modern, Vol. 2). Hendrickson Publishers. 231.

9 Therefore Eli said to Samuel, "Go, lie down; and if he calls you, you shall say, 'Speak, LORD, for your servant is listening.'" So Samuel went and lay down in his place.

Eli advises Samuel, to say what he advises. The Hebrew grammar indicates *speak* because the listener is attentive and obedient (vv.9 and 10)¹⁶.

YHWH's Revelation

10 Now the LORD came and stood there, calling as before, "Samuel! Samuel!" And Samuel said, "Speak, for your servant is listening."

The interaction now changes to a genuine theophany. Many liken this event to simply a *dream* (akin to others in the Bible [Acts 10] and ancient world [Egyptian *Book of the Dead*])¹⁷.

"Comparison with ancient Near Eastern dream accounts leads to conclude that the theophany is an auditory message dream. When compared with the prophetic call narrative structure, this text is found lacking certain key elements" (Gnuse, 1982)¹⁸. This author doesn't concur based on the grammar and experience of *came, stood, calling* (v.10), *said* (v.11) etc. Referring to Beeke, "Visions, in contrast to dreams, generally took place with "eyes Open"...so that the person saw supernatural realities not immediately present with him."¹⁹

Comparing to v.9, Samuel is recorded as saying that which is presented in LXX (without **LORD**); an act of *humility* and/or misguided obedience (Ex. 20:7)?

11 Then the LORD said to Samuel, "See, I am about to do something in Israel that will make both ears of anyone who hears of it tingle.

After protracted misunderstanding of Samuel and Eli, the Lord decreed to reveal His word. He will astonish *Israel* (and other nations, *anyone*), where a phrase *Tingle the ears* is used (2 Ki. 21:12; Jer. 19:3). Lau demonstrates the grammar reiterates this is the literal, spoken word of God, "there are

¹⁶ Poole, M. (2008). *A Commentary on the Holy Bible* (4th ed., Vol. 1). Hendrickson Pub. (Original work published 1700). 522.

Stern, D. H. (Ed.). (2016). *The Complete Jewish Study Bible: Illuminating the Jewishness of God's Word*. Hendrickson Bibles. 340f.

Tsumura, D. T. (2007). *The First Book of Samuel*. 178.

¹⁷ Gnuse, R. (1982). A Reconsideration of the Form-Critical Structure in I Samuel 3: An Ancient Near Eastern Dream Theophany. *Zeitschrift für die Alttestamentliche Wissenschaft*, 94(3), 379-390.

Lewis, P. E. (2007). Is There a Parallel between 1 Samuel 3 and the Sixth Chapter of the Egyptian Book of the Dead? *Journal for the Study of the Old Testament*, 31(3), 365-376. <https://doi.org/10.1177/0309089207076360>

¹⁸ Gnuse, R. (1982). A Reconsideration of the Form-Critical Structure in I Samuel 3: An Ancient Near Eastern Dream Theophany. *Zeitschrift für die Alttestamentliche Wissenschaft*, 94(3), 390.

¹⁹ Beeke, J. R., & Smalley, P. M. (2019). *Reformed Systematic Theology*. Crossway. 274.

multiple records of the Words that God spoke directly to individual men and women ... [including] Samuel.”²⁰

12 On that day I will fulfill against Eli all that I have spoken concerning his house, from beginning to end.

The amazing prophecy pertains to Eli and his family, as initially warned by the man of God (2:27-34), that it will ultimately be complete destruction at God's hand.

13 For I have told him that I am about to punish his house forever, for the iniquity that he knew, because his sons were blaspheming God, and he did not restrain them.

The Lord reiterates the offence and judgement on Eli (failing to discipline his son's continual sin). Eli's was a presumptuous sin, for not only was he warn about his son's abomination before God , but failed to act upon that warning!

14 Therefore I swear to the house of Eli that the iniquity of Eli's house shall not be expiated by sacrifice or offering forever.”

The Lord will punish, as He confirmed it with an oath (*I swear*), with no propensity for mercy (*not expiated...forever*) Num. 15:30, 31²¹.

Samuel's Report

15 Samuel lay there until morning; then he opened the doors of the house of the LORD. Samuel was afraid to tell the vision to Eli.

Samuel ruminates on the revelation, out of love for his mentor or fear of malicious response, feared telling Eli the vision. This didn't hinder his temple duties.

16 But Eli called Samuel and said, “Samuel, my son.” He said, “Here I am.”

Again Samuel is called, as four times previous, however now Eli did call Samuel. He referred to him as *my son* (as genuine affection or psychological reassurance to be honest). His continued diligence towards Eli, *Here I am*.

²⁰ Lau, T. (2016). *Knowing the Bible is the Word of God Despite Competing Claims*. In Carson, D. A. [Ed.] *The Enduring Authority of the Christian Scriptures*. William B. Eerdmans Publishing Company. 990.

²¹ MacArthur, J. (2005). *The MacArthur Bible Commentary*. Thomas Nelson, Inc. 308.

17 Eli said, "What was it that he told you? Do not hide it from me. May God do so to you and more also, if you hide anything from me of all that he told you."

Eli enquires of Samuel God's revelation exhorting the total truth, with a threat of Divine retribution if Samuel didn't comply.

18 So Samuel told him everything and hid nothing from him. Then he said, "It is the LORD; let him do what seems good to him."

Obediently, Samuel fully shared the visitation with his master, leading to Eli's resignation to the consequences of the prophecy. The acknowledgement of God's sovereignty and justice, and Samuel's integrity is exemplified in Eli's acceptance. He did not complain of his punishment (unlike Cain), but patiently submitted to God. Although this was a temporal outcome, he held his tongue like Aaron (Lev. 10:3).

YHWH's Prophet

19 As Samuel grew up, the LORD was with him and let none of his words fall to the ground.

Eccl. 1:4 reminds that with the closing of one generation (*Eli*), another arises (*Samuel*). This prophecy is the threshold of a new era in God's chosen. Samuel matured, and the Lord blessed Him with future visions and communion, empowering His words through this prophet.

20 And all Israel from Dan to Beer-sheba knew that Samuel was a trustworthy prophet of the LORD.

As a consequence of v.19, all Israel (top *Dan* to bottom *Beer-sheba* regions) recognised that he was a true prophet of God (Dt. 13:1-5).

21 The LORD continued to appear at Shiloh, for the LORD revealed himself to Samuel at Shiloh by the word of the LORD.

4:1a And the word of Samuel came to all Israel.

LXX amalgamates 3:20,21 and 4:1 and contains more material to read as *And the LORD manifested Himself in Shiloh for the LORD revealed Himself to Samuel; and Samuel was accredited to all Israel as a prophet to the LORD from end to end, and Eli was very old and his sons were continuing in evil and their way was sinful before the LORD*²².

²² Duffy, J. (2021). Exegesis Preparation 1 Samuel 3 - Narrative Analysis.
http://johnduffy.net.au/academic%20notes/1%20Sam%203_Exegesis%20Preparation%20THL105_DUFFY.pdf

The *chiasma* is now complete, with the Shiloh (the centre of Judaism) passing from spiritual darkness (v.1) to spiritual illumination (v.21).

Conclusion

Preamble **vv.1-3** ←————→ **YHWH's Prophet** **vv.19-4:1**

The first obvious chiasmus is a negative to positive feature of minimal vision or word from YHWH (vv.1-3) to a regular and nationally/internationally verified prophecy (vv.19-4:1).

Nested in this chiasmus is another, entailing Samuel's audible only call from YHWH (vv.4-9) (which he repeatedly thinks is Eli). By the third call, Eli finally realised it must be the **LORD** (although he had never personally experienced this before). Eli then teaches what is expected of Samuel, if the **LORD** returns. This chiasmus then closed when Samuel must inform Eli (under duress), his former judgements soon fulfilled.

YHWH Calling **vv.4-9** ←————→ **Reporting to Eli** **vv.15-18**

The pinnacle of the chiasma is the theophany for Samuel (vv.10-14). YHWH appears in person and Samuel willingly and obediently communes with the **LORD** God, comparable to other famous theophanies (Jacob/Israel, Gen.28:13, and Moses, Ex.34:5)²³! The majesty of the event far exceeds a mere dream. Almighty God prepares Samuel about a remarkable series of events that will astonish everyone, culminating in the prophecied and irrevocable judgement of the House of Eli.

YHWH's Message to Samuel **vv.10-14**

Sadly, the scope and parameters of this paper are inadequate and too restrictive to provide better detail for such a magnificent passage of the glorious work of the **LORD** our God.

SOLI DEO GLORIA

²³ Brenton, L. C. L. (Ed.). (2018). *The Septuagint with Apocrypha: Greek and English*. 554.

References (* including resources used in Detailed Exegesis Matrix, Footnote 7.)

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