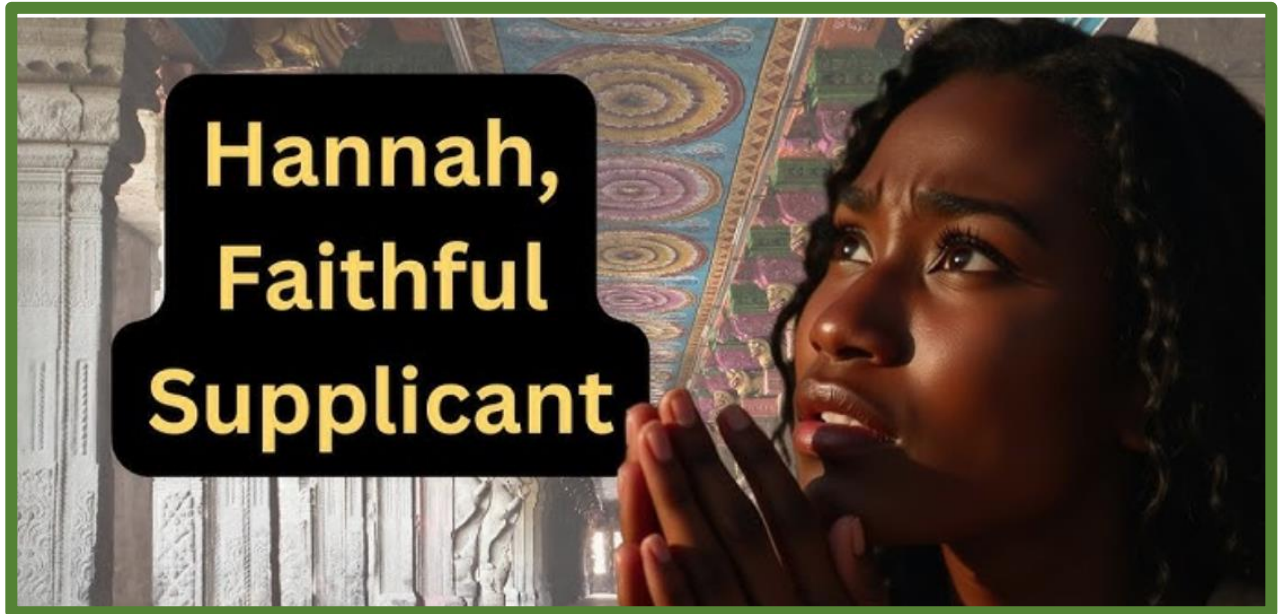


14 June 2026

Hannah, The Faithful Supplicant

Lesson Text: 1st Samuel 1:9-20, 25

Supporting Text: 1st Samuel 1:1-8, 26-28; 2:1-11, 18-21, 3:1-18



Key Text: “²⁰ Therefore it came to pass, when the time had come about after Hannah had conceived, that she bore a son and called his name Samuel [that is, Asked of God], saying, “Because I have asked him of the Lord.” (1st Samuel 1:20 NIV)

Lesson Aims

After participating in this lesson, we will be able to:

1. Describe Hannah’s faithfulness in keeping her promise.
2. Explain how vows show the speaker’s sincerity and witness to God’s generosity.
3. Compose a specific expression of thanksgiving for God’s gifts.

Lesson Text
1st Samuel 1:9-20, 25

Supporting Text: 1st Samuel 1:1-8, 26-28

¹Now there was a certain man of Ramathaimzophim, of Mount Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

²And he had two wives: the name of the one was Hannah, and the name of the other Peninnah. And Peninnah had children, but Hannah had no children.

³And this man went up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of the Lord, were there.

⁴And when the time was that Elkanah offered, he gave to Peninnah his wife and to all her sons and her daughters, portions.

⁵But unto Hannah he gave a double portion, for he loved Hannah; but the Lord had shut up her womb.

⁶And her adversary also provoked her sorely to make her fret, because the Lord had shut up her womb.

⁷And as he did so year by year, when she went up to the house of the Lord, so she provoked her; therefore, she wept and did not eat.

⁸Then said Elkanah her husband to her, “Hannah, why weepest thou? And why eatest thou not? And why is thy heart grieved? Am not I better to thee than ten sons?”

⁹So Hannah rose up after they had eaten in Shiloh and after they had drunk. (Now Eli the priest sat upon a seat by a post of the temple of the Lord.)

¹⁰ And she was in bitterness of soul and prayed unto the Lord and wept sorely.

¹¹ And she vowed a vow and said, “O Lord of hosts, if Thou wilt indeed look on the affliction of Thine handmaid, and remember me and not forget Thine handmaid, but wilt give unto Thine handmaid a manchild, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head.”

¹² And it came to pass, as she continued praying before the Lord, that Eli observed her mouth.

¹³ Now Hannah spoke in her heart; only her lips moved, but her voice was not heard. Therefore, Eli thought she had been drunken.

¹⁴ And Eli said unto her, “How long wilt thou be drunken? Put away thy wine from thee.”

¹⁵ And Hannah answered and said, “No, my lord, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink but have poured out my soul before the Lord.

16 Count not thine handmaid as a daughter of Belial, for out of the abundance of my complaint and grief have I spoken hitherto.”

17 Then Eli answered and said, “Go in peace; and the God of Israel grant thee thy petition that thou hast asked of Him.”

18 And she said, “Let thine handmaid find grace in thy sight.” So the woman went her way and ate, and her countenance was no sadder.

19 And they rose up in the morning early and worshiped before the Lord and returned and came to their house at Ramah. And Elkanah knew Hannah his wife, and the Lord remembered her.

20 Therefore it came to pass, when the time had come about after Hannah had conceived, that she bore a son and called his name Samuel [that is, Asked of God], saying, “Because I have asked him of the Lord.”

21 And the man Elkanah and all his house went up to offer unto the Lord the yearly sacrifice and his vow.

22 But Hannah went not up; for she said unto her husband, “I will not go up until the child is weaned, and then I will bring him, that he may appear before the Lord and there abide forever.”

23 And Elkanah her husband said unto her, “Do what seemed to thee good. Tarry until thou have weaned him, only the Lord establish His word.” So, the woman remained and gave her son suck until she weaned him.

24 And when she had weaned him, she took him up with her, with three bullocks and one ephah of flour and a bottle of wine and brought him unto the house of the Lord in Shiloh; and the child was young.

25 And they slew a bullock and brought the child to Eli.

26 And she said, “Oh my lord, as thy soul lived, my lord, I am the woman who stood by thee here, praying unto the Lord.

27 For this child I prayed, and the Lord hath given me my petition which I asked of Him.

28 Therefore also I have lent him to the Lord; as he lives, he shall be lent to the Lord.” And he worshiped the Lord there.

Introduction

We enjoy telling and retelling stories of dogged persistence. Consider Thomas Edison’s countless attempts at creating a functioning light bulb, or Walt Disney’s commercial failures that gave rise to an entertainment empire. Such stories inspire us to keep trying, even in the face of adversity.

Not all stories of persistence are so grandiose; many are personal. A husband and wife were desperate to have a child, but like many couples, struggled to make that hope a reality. Despite every medical intervention, it appeared their chances were slim. Fears and uncertainty clouded their prayers, and they even felt ashamed for wanting so badly what God had not made possible.

Many couples, after nearly giving up, God granted them a healthy baby. Infant cries were music to their ears. One couple said, "We didn't know if we were praying for the right thing. But we knew God would show us mercy in one way or another."

Lesson Context

Around 1100 BC, during the closing years of the period of the Judges, a man named **Elkanah** had two wives: **Hannah** and **Peninnah**. Although Elkanah deeply loved Hannah, she was unable to have children. In that culture, infertility often brought great emotional pain and social shame. Peninnah, who had children, repeatedly mocked Hannah. Yet Elkanah showed Hannah special affection by giving her a "double portion" of the sacrificial meal, a gift that demonstrated her favored place in his heart.

The text emphasizes that Hannah's inability to conceive was under God's sovereignty. Throughout Scripture, God often works through women who have been unable to bear children, using their situations to reveal His power and purpose.

Hannah's suffering becomes the setting for God's intervention. Her heartfelt prayers and humble faith lead to the birth of Samuel, who would become the last judge, a prophet, and the man God used to anoint Israel's first kings.

The statement, "**The child of her penitent prayers will be a leader for a leaderless generation,**" points to Samuel's future role. During a time when Israel lacked faithful leadership, God answered Hannah's prayer and raised up Samuel to guide the nation back toward Him. One of the central lessons of Hannah's story is that God sees and hears those who suffer quietly. What appeared to others as a hopeless situation became the means by which God accomplished a larger purpose for His people.

Anguished Prayer

Hannah and her family have traveled to Shiloh for an annual sacrifice. They are in the habit of traveling to this sanctuary because of a local festival (Judges 21:19) or a personal desire to make sacrificial offerings to God. The Lord's house mentioned here is not Solomon's temple, which won't be built for several years, but rather the tabernacle (Joshua 18:1; Psalm 78:60; compare 2 Samuel 7:6). Eli the priest presides over the temporary home for the ark of the covenant (1 Samuel 3:3).

The Bible does not say how Shiloh became the first central location for the Israelites to gather for worship and sacrifice (Joshua 18:1). But the city is mentioned more than 30 times in the Old Testament (Joshua 18:8–10; 22:12; Judges 18:31; etc.) Its eventual destruction is a consequence of disobedience (Jeremiah 7:12, 14; 26:6, 9). God's later abandonment of Shiloh is a prelude to a more permanent sanctuary, a temple in Jerusalem (Psalm 132:13–16). The eating and drinking described in this verse refer to the sacrifice Hannah's family has traveled to make. Unlike burnt offerings, which are entirely consumed and for God alone (Leviticus 1:9), other kinds of

sacrifices are shared and eaten. Therefore, the family eats a portion of the sacrifice together in the presence of God.

Hannah's Plea

This passage highlights several important aspects of Hannah's prayer in 1 Samuel 1:10–11

1. The depth of Hannah's sorrow

- Hannah's grief is not merely disappointment but deep emotional anguish. The Hebrew expression translated "weeping bitterly" literally conveys continuous, intense weeping, emphasizing how profoundly her childlessness affected her.
- In the culture of her time, bearing children was closely connected with family identity, legacy, and social standing. Although her husband already had children through his other wife, Hannah longed to experience motherhood herself.

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2. Her dependence on God

- Hannah turns to God as the giver of life, a truth echoed later in Acts 17:25.
- By addressing God as "Lord Almighty" (Lord of Hosts), she acknowledges His supreme authority and power over all creation and heavenly beings.
- Calling herself God's "servant" expresses humility and recognition of her complete dependence on Him.

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3. The significance of her vow

- Hannah promises that if God grants her a son, she will dedicate him to God's service.
- Vows in Scripture often accompany moments of profound commitment and faith, as seen in Genesis 28:20–22, Numbers 21:2, and Judges 11:30–40.
- While vows were common throughout the ancient Near East, Hannah's vow stands out because it reflects genuine trust and surrender rather than merely an attempt to manipulate God.

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4. A lesson about prayer

- Hannah brings her pain honestly before God. Rather than hiding her grief, she pours it out in prayer.
- Her example shows that faithful prayer can include deep emotion, humility, and complete reliance on God's power.

A key takeaway is that Hannah's prayer is not simply about wanting a child; it is a model of bringing personal suffering before God with humility, faith, and a willingness to dedicate God's gifts back to His service.

Hannah asks God for a son and vows that, if granted, he will be dedicated to God's service for life. Her vow reflects the biblical principle that children are gifts from God and ultimately belong to Him, and it draws on Nazirite imagery, such as not cutting the child's hair, to express special consecration. Although Samuel is not explicitly called a Nazirite, Hannah uses these sacred traditions to emphasize her total dedication of him to God. The overall idea is that the child God gives will be returned to God's service and used for His righteous purposes.

This understanding helps explain why Hannah specifically asks for a **male child**. In Israel's worship and leadership structures, a son could serve in ways that aligned with her vow of lifelong dedication. When God answers her prayer with Samuel, Samuel's life fulfills the very purpose Hannah envisioned: he becomes a prophet, judge, and leader through whom God guides Israel during a crucial period of its history.

Theologically, Hannah's vow demonstrates a profound principle of biblical faith: God's gifts are not merely for personal enjoyment but can be entrusted back to Him for His purposes. Samuel's life becomes a testimony that the gift God gives is also a gift God directs.

Eli Assumption

Hannah prayed silently from the depths of her heart, moving her lips without speaking aloud—a rare example of silent prayer in Scripture. Seeing this, Eli wrongly assumed she was drunk and hastily rebuked her instead of seeking understanding. His mistake revealed a lack of spiritual discernment, which was also evident in his failure to deal decisively with the sins of his sons, Hophni and Phinehas. Ironically, Hannah's future son, Samuel, would later deliver God's judgment against Eli's household. The passage contrasts Hannah's sincere faith with Eli's spiritual blindness and warns against judging others based on appearances.

Hannah firmly denies the accusation, explaining that she has not been drinking wine or beer. Her lack of appetite is previously noted in 1 Samuel 1:7, for she was taunted into sorrow by her rival, Peninnah. Her lack of participation in the sacrificial meal shows she was not drowning her sorrows in food and drink. Fellowship with God might feel hollow compared to her offering of tears. Her response indicates that she knows pouring various liquids—like water or wine—is a sacrificial act (see 1 Samuel 7:6; Isaiah 57:6). Hannah has poured out her soul, meaning every part of her. She may consider her spilled tears a part of her offering.

The phrase “**wicked woman**” in 1 Samuel 1:16 translates a Hebrew term often rendered “**daughter of Belial**” in older versions like the KJV. While **Belial** can refer to a demonic figure in later tradition, it usually means **wickedness, worthlessness, or lawlessness** in the Old Testament. The irony is that Hannah denies being associated with such evil, yet in **1 Samuel 2:12** Eli's own sons are called “**sons of Belial**” (“scoundrels” in many modern translations). The wickedness Eli mistakenly suspects in Hannah is actually present in his own household.

Hannah is no such wicked person. Her prayers are earnest, and her vow pours from an abundance of anguish and grief. Her genuine supplication to God and persistence attest to a pure, guileless soul who submits to God's most excellent plan.

Eli Blesses

Whether out of sincerity or embarrassment at being so wrong, Eli's response is a straightforward blessing. He is instrumental in the birth of his replacement. Numbers 6:23–27 sets a precedent for priestly blessings. So, like the Aaronic priesthood, Eli blesses Hannah in the name of the Lord, the God of Israel. Specifically, he asks that she receive an answer to her petition. Either Eli guesses her request, or his ignorance does not matter. Eli has no power to grant what she asked,

but he adds himself to the petition on Hannah's behalf, asking God to pay close attention to her prayers.

Hannah Revives

Variations of the phrase find favor in your eyes occur two dozen times in the Old Testament. The phrase appears in contexts where humans seek right standing with God or with one another (examples: Numbers 11:15; 1 Samuel 20:29). Hannah is pleased to have Eli's favor, but she is even more concerned that Eli's blessing will come to pass—that God will respond. Although Eli possesses no power to bring about the blessing he voiced, he is a priest of God, and Hannah treats him with great respect.

Hannah's decision to eat at this point indicates that her outlook has shifted. She is no longer focused on the jealous antagonism of her counterpart, Peninnah. Since Hannah has hope that God has heard her petitions, she can eat and return to the regular rhythms of her life.

The Lord Remembers

Hannah's family faithfully traveled from Ramah to Shiloh to worship God despite the difficult journey. When Scripture says "the Lord remembered her," it means God acted on Hannah's prayer by enabling her to conceive after years of barrenness. Samuel's birth, like those of Sarah's and Rachel's sons, showed God's special involvement in his life. Hannah named him Samuel because his name reflects that she had asked God for a son, making him a lasting reminder of God's answer to her prayer.

Fulfilled Vow

Bringing Samuel to live in the sanctuary at Shiloh seems peculiar since Elkanah—and, by extension, his son Samuel—dwell in Ephraim (1 Samuel 1:1). But Hannah and Elkanah dedicate Samuel to the Lord in a particular way, one that requires his service in apprenticeship to the priest who blessed his birth.

Hannah upholds her end of the promise and fulfills her vow. Her faithfulness results in further blessings. She visits Samuel yearly (1 Samuel 2:19), Eli continues to bless her and Elkanah (2:20), and she bears five additional children (2:21). She disappears from the narrative after 1 Samuel 2:10, but her extraordinary child does not! He becomes the embodiment of his mother's faith. Samuel becomes a transitional figure in the history of ancient Israel, the end of the line of judges and the first of the prophets (Acts 3:24; 13:20; Hebrews 11:32).

Conclusion

Hannah faithfully approached God with her grief, desire, and need. Because she did, God allowed her to play a role in the grand narrative of God's design. Hannah's fidelity to her vow put her son in the right place at the right time to lead Israel as a priest, judge, and prophet. God does not always answer prayers like he did for Hannah. Sometimes his answer is "no." Hannah herself shows that God has no obligation to grant our desires. However, when our prayers align with his plans and come from a place of righteous motives, God will often welcome our participation in his sovereign work. Hannah models faithfulness in prayer, bravery in the face of false accusations, and dedication to her word. She asks God for her heart's desire and then willingly returns that gift to God. Every mother knows the strength required to follow through

with such a vow! May we all learn to have such faithfulness, submission, trust, and generosity in our relationships with God.

Take Aways

Closing Prayer



Daily Bible Readings*

Monday: 1st Samuel 1:1-8; Psalm 42 .

Tuesday: 1st Samuel 1: 9-18; Psalm 62

Wednesday: 1st Samuel 1:19-20; Psalm 116

Thursday: 1st Samuel 1:21-28, Psalm 66

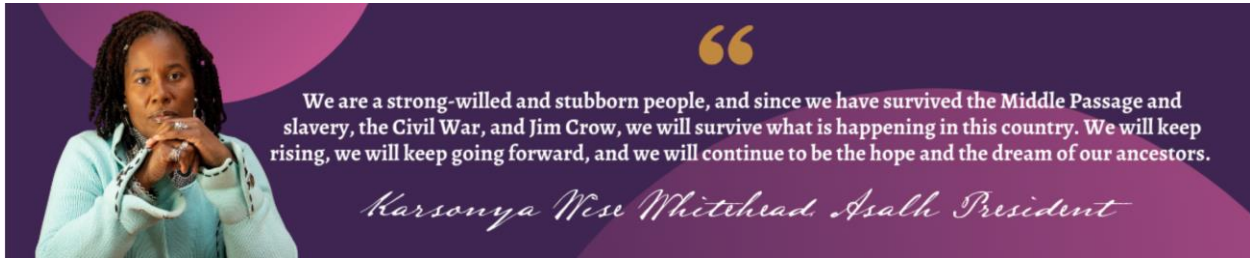
Friday: 1st Samuel 2:1-11 Psalm 9

Saturday: 1st Samuel 1:1-28 (Reviewing the whole chapter) Psalm 34

Sunday: Psalm 27 (*Waiting on the Lord and taking courage*), **Reflection:** Think about the overarching message of this chapter: God is eternally faithful. How does Hannah's radical obedience encourage you to trust God with your own longings?

**Liturgical Color: Green (Life, growth, and hope)*

BLACK HISTORY



Juneteenth! Friday, Jun 19, 2026

Juneteenth, short for “June Nineteenth,” marks the day when federal troops arrived in Galveston, Texas, in 1865 to take control of the state and ensure that all enslaved people be freed. The troops’ arrival came a full two and a half years after [the signing of the Emancipation Proclamation](#).

Juneteenth honors the end to slavery in the United States and is considered the longest-running African American holiday. A federal holiday since 2021, Juneteenth occurs on Friday, June 19, in 2026.

Although Confederate General Robert E. Lee had surrendered at Appomattox Court House, Virginia, in April 1865, slavery had remained relatively intact in Texas. That is until U.S. General Gordon Granger stood on Texas soil and read General Orders No. 3: “The people of Texas are informed that, in accordance with a proclamation from the Executive of the United States, all slaves are free.” In Texas, slavery had continued as the state experienced no large-scale fighting or significant presence of Union troops. Many enslavers from outside the Lone Star State had moved there, as they viewed it as a haven for slavery.

After the war ended in the spring of 1865, General Granger’s arrival in Galveston that June signaled freedom for Texas’s 250,000 enslaved people. Celebrations broke out among newly freed Black people, but emancipation didn’t happen overnight for everyone. In some cases, enslavers withheld the information until after harvest season. That December, slavery in America was formally abolished with the adoption of the [13th Amendment](#). In 1866, freedmen in Texas organized the first of what became the annual celebration of “Jubilee Day” on June 19. In the ensuing decades, Juneteenth commemorations featured music, barbecues, prayer services and other activities. As Black people migrated from Texas to other parts of the country, the Juneteenth tradition spread.

Association for the Study of African American Life and History

The mission of the ASALH® is to promote, research, preserve, interpret and disseminate information about Black life, history and culture to the global community. Established on September 9, 1915, by Dr. Carter G. Woodson, we are the Founders of Black History Month and carry forth the work of our founder, the Father of Black History. We continue his legacy of speaking a fundamental truth to the world—that Africans and peoples of African descent are makers of history and co-workers in what W. E. B. Du Bois called, “The Kingdom of Culture.” ASALH is in short, the nexus between the Ivory Tower and the global public.



The Negro Historical Association with Carter Woodson (with bow tie) seated next to Mary Church Terrell (in white) in front row, center, of this portrait (1925).

Source: Courtesy of the Moorland-Spingarn Research Center, Howard University Archives, Howard University, Washington DC

We are in the final stages of organizing the Northern Virginia Branch. If you have any questions, please contact: *Deac Joe Boutte, Bro Harvey Woodson, or Rev Gillis M. Taylor.*

Come Join The ASALH NOVA Branch!!