

[1-2] and (there) **was** a **man**, **one**, from the **Ramathaim-Zophim**
 ["heights (**two**), **leaning forward**"]

[3-4] from (the) hill-country of **Ephraim** ["fruits (**two**)"]

[5] and his name (**was**):

[1] **Elkanah** ["**God has obtained**"]

[6-9] **son** of Jeroham, **son** of Elihu, **son** of Tohu, **son** of Zuph

[10] an **Ephrathite**

[1-2] and to him (**were**) **two** of wives

[3] (the) name of one (**was**) **Hannah**

[4] and (the) name of the second (**was**) **Peninnah**

[5] and (there) **was** to **Peninnah**, children

[6] and to **Hannah**, **there were not**, children

[7-8] and (there) **went up**, the **man**, the **that**, from his city, from **days**,

[9-10] to **days**, to **worship** and to **sacrifice** to **YHWH**, **Hosts**, at **Shiloh**

[1-2] and there, (there) **were** (the) **two** sons of **Eli**

[3-4] **Hophni** and **Phinehas**

[5] **priests** to **YHWH**

[6] and it **was** the **day**

[7-8] and (there) **sacrificed**, **Elkanah**, and **gave** to **Peninnah**, his **wife**

[9-10] and to all her **sons** and her **daughters**, portions

[1-2] and to **Hannah**, he **gave** a **portion**, **one**, of nostrils (**two**) [*double-portion*]

[3] because **Hannah**, he **loved**

[2] and **YHWH** **had closed** her womb

[4-5] and (there) **provoked** her, her rival, even vexation, in, for the sake of, to **trouble** her

[3] because (there) **had closed**, **YHWH**, behind her womb

[6-7] and thus he **did**, **year** with **year**, from a sufficiency of her, to **go up** at house of **YHWH**

[8] thus she **provoked** her

[9-10] and she **wept** and **would not eat**

[1-2] and (there) **said** to her, **Elkanah**, her **husband**

[3-4] **Hannah**, to what **do you weep**?

[5] and to what **do you not eat**?

[6] and to what, **is** (there) **evil** to your heart?

[7] (**am**) **not** I better to you than **ten** sons?

[8-10] and (there) **arose**, **Hannah**, after, to **eat** in **Shiloh**, and after, to **drink**

1:1

This is a translation and a study of a portion 1 Samuel 1:1 – 2:26. Following the PebbleCounting hypothesis, a numbering system appears to be inherent in the Ancient Hebrew and consistently used in this excerpt, as it is in other books of Scripture.

This study is freely available at www.pebblecounting.com, along with studies/translations of other books of Scripture. The "Introduction to PebbleCounting" PDFs are a good place to begin.

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[1-2] and Eli, the priest, was sitting upon the seat by (the) doorpost of (the) temple (of) YHWH
 [3-4] and she (was) bitter of soul, and she interceded upon YHWH
 [5-6] and to weep, she wept
 [7-8] and she vowed a vow and said
 [4-6] [O] YHWH, Hosts – if to look, You look at (the) affliction of Your handmaid
 [7-8] and You remember me and do not forget your handmaid
 [9] and you will give to your handmaid a seed of men
 [9] and I will give him to YHWH all (the) days of his lives
 [10] and a razor will not go up upon his head
 [1-3] and it was, as she made great, to intercede before YHWH
 [4] and Eli was watching her mouth
 [5] and Hannah –
 [1-2] she was speaking upon her heart, except her lips (two) were trembling
 [3] and her voice was not heard
 [4] and (there) regarded her, Eli, for a drunkard
 [5] and (there) said to her, Eli
 [6] until when, will you make drunk,
 [7] yourself?
 [8] turn aside your wine from upon you!
 [9-10] and (there) answered, Hannah, and said
 [1] no, my lord
 [2-3] a woman, severe of spirit, (am) I
 [4-5] and wine and strong-drink, I have not drunk!
 [1] and I pour out my soul before YHWH
 [2-3] do not set your handmaid to, as a daughter of worthlessness
 [4-5] for from (the) abundance of my complaint and my vexation, I have spoken unto here
 [6-7] and (there) answered, Eli, and said
 [8] go to peace
 [10] and may (the) God of Israel give your petition
 [9] which you have asked from with Him
 [10] and she said
 [1-2] let (there) find, your maidservant, favor in your eyes (two)
 [3] and (there) went, the woman, to her way
 [4] and she ate
 [5] and her faces were not to her [sad] longer

“until when, will you make drunk” | The question may be answered, via literary device, in a 100-fold measure reaching from this question to the location of an answer: “until (the) barren has borne seven” (at 2:5, following the cyan dashed line). In the narrative, Hannah ultimately has only six children (so 2:21). The 100-fold measure may correspond with a frequented literary stature for redemption and for turning back (see Gen. 3:24, Rev. 1:12), as by the activity of two, tenfold literary identities working in harmony (10 x 10 = 100-fold). In the narrative building to this point, the instrumental literary identities may YHWH, whose name has been given ten times thus far, and whose identity is developing in tenfold literary sets in context; and Elkanah, who esteems himself “better...” to Hannah “... than ten sons,” and who was introduced via the opening tenfold literary set.



[1-2] and they **rose** early in (the) **morning** and **worshiped** before YHWH
 [3-5] and they **returned** and **came** to their house, the, (being) at Ramah
 [6-7] and (there) **knew**, Elkanah: **Hannah**, his **wife**
 [1] and (there) **remembered** her, YHWH
 [8] and it **was**, to turnings-around of the **days**
 [9-10] and (there) **conceived**, Hannah, and she **bore** a son
 [1-2] and she **called** his **name**, “**Samuel**”
 [3] for, “from YHWH, I **have asked** him”
 [4-6] and (there) **went up**, the **man**, **Elkanah** – and **all** of his house – **to sacrifice**
 to YHWH a sacrifice of the **days**
 [7] and his **vow**
 [8-9] and Hannah **did not go up**, for she **said** to her husband
 [10] until (there) **is weaned**, the child –
 [1] and I **will bring** him
 [2-3] and he **will appear** with faces of YHWH and **will dwell** there unto forever
 [4-5] and (there) **said** to her, **Elkanah**, her **husband**
 [1-2] **do** what (is) good in your eyes (**two**)
 [3-4] **remain** until your, **to wean** him
 [2] only, **may** (there) **establish**, YHWH, His word
 [5-7] and (there) **remained**, the woman, and **nursed** her son until her, **to wean** him
 [8-10] and she **brought** him with her, as which, she **had weaned** him, with **bulls**,
three –
 [1-2] and an **ephah**, **one**, of flour and a **skin** of wine
 [3] and she **brought** him (to) (the) house of YHWH (at) Shiloh
 [4] and the child (**was**) a child
 [5] and they **slaughtered** the bull
 [6] and they **brought** the child to Eli
 [7] and she **said**
 [8-10] with me, my **lord** – (by) (the) life of your soul, my **lord** – I (**am**) the woman,
 the, **standing** with **you** in this, **to intercede** to YHWH!
 [1-2] for the **child**, the **this**, I **interceded**
 [3] and (there) **granted**, YHWH, to me, my request
 [3] which I **asked** from with Him
 [4-5] and also I – I **have made** him **asked** [*granted him*], to YHWH
 [6-7] all the **days** which (there) **will be**, he **is being asked** to YHWH
 [8] and he **worshiped** there, to YHWH

100-fold

1:28

--- major paragraph break ---

[9-10] and (there) **prayed**, Hannah, and **said**
 [1] (there) **exults**, my heart, in **YHWH!**
 [2] (there) **is exalted**, my horn, in **YHWH!**
 [3] (there) **is wide**, my mouth, against my enemies
 [4] because I **rejoice** in Your salvation!
 [4] **there is not** a holy-one like YHWH
 [5] because **there are none**, except You
 [6] and **there is not** a rock, like our God
 [5-6] **let** (there) **not make great** – you **speak loftiness, loftiness**
 [7] (there) **should go out**, arrogance, from your mouth
 [7] for a God of knowledge (**is**) YHWH
 [8] and to Him, (there) **are weighed**, deeds
 [8] (the) bow of (the) mighty-ones (**is**) shattered
 [9-10] and (those) **stumbling, gird** strength
 [1] (those) full: for bread, **hire out**
 [2] and (those) hungry, **have ceased** [to hunger]

 [3-9]* **until** (the) barren **has borne seven**
 [10] and (the) great of sons, **languishes**
 [9-10] YHWH **is putting to death** and **is making alive**
 [1-2] (He) **is sending down** to *Sheol* [death's place], and He **brings up**
 [3-4] YHWH **is dispossessing** and **is making rich**
 [5-6] **is making low**; indeed, **is exalting**
 [7] **is raising** from (the) dust, (the) poor
 [8-9] from the refuse-heap, He **lifts** (the) needy, **to make** [them] **sit** with nobles
 [10] and a seat of honor, He **will grant** [them] **possession**
 [1-2] for to YHWH (**are**) (the) pillars of (the) earth, and He **sets** upon them (the) world
 [3-4] (the) feet (**two**) of His godly-ones, He **preserves**
 [1] and (the) wicked-ones, in darkness, **are destroyed**
 [2-3] for (it **is**) **not** with strength, (there) **will prevail**, a man
 [4-5] **YHWH** – (they) **will be dismayed**: (he) **striving** against **Him**
 [5] over him, in (the) heavens, **may** (He) **thunder!**
 [6] YHWH **will judge** (the) ends of (the) earth
 [7] and He **gives** might to His king
 [8] and **may** He **exalt** (the) horn of His anointed-one [*Messiah*]!
 --- major paragraph break ---
 [1] and (there) **went**, Elkanah, to the Ramah, upon his house
 [2-3] and the child **was, ministering** to YHWH with faces of **Eli**, the **priest**

2:1

100-fold



“until the barren has borne **seven**” | Building to this line in the narrative, the measures given in (unit | quantity) format total to a literary sevenfold:

- “man, one” 1
 - “portion, one, of nostrils (two)” 2
 - “bulls, three” 3
 - “ephah, one” + 1
- 7-fold**

Measures given in (unit | quantity) format may indicate a literary device or mystery. See examples in Daniel and the discussion at Rev. 1 for “stars, seven... seven stars.” In the present context, the literary sevenfold may correspond with the measure given here: “until (the) barren has borne **seven**.”

Hannah is credited with six children in the narrative that follows: Samuel, then three sons and two daughters. Did Hannah (and her God) fall short of the high praise she offers here, because she was a barren women whose divine help only availed for six children? Perhaps the literary design leaves a deliberate space for a seventh to be borne to a woman having no children, to a woman of faith and worship like Hannah’s. Perhaps such a son is prophetically identified here in the immediate context, as the final focus in Hannah’s praise: “and may He exalt (the) horn of His anointed-one [*Messiah*]!” Hannah’s prayer reflects great alignment with Mary’s prayer (the Magnificat), Luke 1:46-55.

In this possible literary device, it may be significant that the “double portion” concept is stated with such unique reference to “nostrils (two).” (See also 2 Kings 2:9 for Elisha: “let there be, please, a mouth of two in your spirit, to me.”) The doubling of the portion is related to what proceeds from the nose and mouth: the breath, the spirit. In Mary’s case, the Son is conceived by God’s Spirit (see Mt. 1:20).

2:11

[4] and (the) sons of Eli (**were**) sons of worthlessness

[5] they **did not know** YHWH

[1-2] and (there **was**) a custom of the priests with the people – every man, **sacrificing** a sacrifice –

[3-4] and (there) **came**, a servant of the priest as, **to boil**, the meat [*“flesh”*]

[5-7]* and the **fork**, **three** of teeth (**two**), (**was**) in his hand

[8-9] and he **thrust** [*it*] in (the) **basin** or in (the) **kettle**

[10] or in (the) **cauldron**

[1] or in (the) **pot**

[2-3] everything which (there) **brought up**, the fork – (there) **took**, the priest, with it!

[4-5] thus they **did** to all of Israel, the, **coming** there, at Shiloh

[1-2] also before they **made smoke**, the fat – and (there) **came**, (the) servant of the priest

[3-4] and he **said** to (the) man, the, **sacrificing**

[5-6] **give** meat, **to roast**, for (the) priest

[7-8] and he **will not accept** from with you, meat, **being boiled**

[9] except if (it **is**) alive [*raw*]

[10] and there would **say** to him, the man

[1-2] **to make smoke**, **let** (there) **make smoke** as **day**, the fat!

[3-4] and **take** to you, as which (there) **desires**, your soul

[5] and he **would say**

[1] **no!**

[2] because now, you **will give**

[3-4] and if (it **is**) **not**, I **will take** by force!

[5-7] and (there) **became**, the **sin** of the young-men, **great**, **very**, with faces of [*before*] YHWH

[8] because (there) **despised**, the men, (the) offering of YHWH

[9] and Samuel **was ministering** before YHWH:

[10] a youth, **being girded** with an ephod of linen

[1-2] and a **robe**, **little**, (there) **would make** for him, his mother

[3-4] and she **would bring** [*it*] **up** to him, from **days** to **days**, in her, **to go up** with her husband,

[5] **to sacrifice** a sacrifice of the **days**

[6-7] and (there) **would bless**, Eli: **Elkanah** and his **wife**

[8] and he **would say**

[9-10] **“may** (there) **place**, YHWH, to you a seed from the **woman**, the **this!**” –

[9] in place of the request which he **had asked**, to YHWH

[10] and they **went** to his place

“and the fork, three of teeth (**two**), (**was**) in his hand” | The Hebrew dual word “teeth (**two**)” does not increase the element count beyond the cardinal number three on this line. (See, for example, Zech. 3:9 and 4:10.)

This measure also features a (**unit | quantity**) format: “**fork, three.**” Despite the count of three elements on this line, a sixfold may be implied by literary device: three of “teeth (**two**).” The ungodly tabernacle workers reached into a pot for flesh, using an implement having sixfold literary significance. As a euphemism, this image may be paralleled in context by Hannah’s sixfold of children (human flesh), who are granted her through her husband, by God’s blessing. Whereas Hophni and Phinehas gorged on a sixfold of flesh taken forcibly, as a desecration of genuine worship, Samuel and his siblings were *themselves* sanctified as a sixfold living sacrifice, for genuine worship. Samuel stayed at the tabernacle, and his family joined him there regularly for worship.

[1] for (there) **visited**, YHWH, Hannah
 [1] and she **conceived**
 [2-4] and she **bore three** sons
 [5-6] and **two** of daughters!
 [7-8] and (there) **grew**, the **youth**, **Samuel**, with YHWH

--- minor paragraph break ---

[9-10] and Eli (**was**) **old, very**

[1-2] and he **heard** all which (there) **did**, his sons, to all Israel

[3-4] and which, they **lay** with the women, the, **servicing** (the) entrance of (the) tent of appointed-place [*appointed-time*]

[5] and he **said** to them

[1-2] to what, **do you do**, as (the) **matters**, the **these**

[3-4] which I **am hearing** – your matters (**are**) evil! – from with all of the **people**, **these?**

[5] **no**, my sons!

[6-7] for (it **is**) **not** good, the report which I **am hearing**,

[8] (there) **making pass by**, (the) people of YHWH

[9] if (there) **sins**, a man, toward a man –

[2] and (there) **will intervene** for him, God

[10] and if, toward YHWH, (there) **sins**, a man –

[3] who **will intervene** for him?

[1]* and they **would not listen** to (the) voice of their father

[4-5] because (there) **was pleased**, YHWH, **to put** them **to death!**

[2-3] and the **youth**, **Samuel**, **was going** and **was becoming great**

[4-5] and he **was pleasing**, also with YHWH, also with **men**

--- minor paragraph break ---

2:26

“and they would not listen to (the) voice of their father” | This is in stark contrast with Samuel, who listens closely to Eli in the narrative. Notice how this line is captured, within the same fivefold literary half-set, with Samuel’s ascendancy. Notice also the pairing of divine and earthly half-sets, demarked as they are with the verb “pleasing,” that accentuate the demise of Hophni and Phinehas relative to Samuel.