

AUTHORITATIVE PARENTING STYLE IN THE LIGHT OF 1 SAMUEL 2: 18- 21

Boniface, A.C. Obiefuna & Mercy Nkechi Kalu

Department of Religion and Human Relations

NnamidiAzikwe University, Awka

Abstract

The biblical account of parenting styles in 1 Samuel 2 reveals that children are subjected to the approaches applied by parents in nurturing and molding them. The contemporary Nigerian society has shown a shift from the old concept of parenting, which involves discipline, instilling a sense of responsibility, diligence at home chores, a big premium placed on respect and culture. This research work examined the extent to which the parenting styles of Hannah have provided a paradigm for contemporary parenting. The style of parenting adopted by Hannah seemed to bring redemption of the Israel, and children of parents emulating this style of parenting can become independent, disciplined, self-confident, creative, thoughtfulness and empathy.

Introduction

Family is an integral part of the society and has very important roles in the lives of children. Every child learns and acquires the basic fundamentals of life from the family. This makes Zahedani, Rezaee, Yazdani, Bagheri and Nabeiep (2016) to describe the family as a “fundamental and important structure of the society that has an important role in one’s life” (p.130). In the words of Zahedani, Rezaee, Yazdani, Bagheri and Nabeiep (2016), the first contact of a child with the family before he/she begins to relate with the larger society showed that family has great influence in the creativity, cultural, social, and moral aspects of the child. At the centre of the family are the parents irrespective of whether it is either one parent or both parents. Sarwar (2016) sees parents as playing influential roles in molding and shaping the behaviour of the children. Parents are saddled with the responsibility of playing the first major roles of providing wholesome environment necessary for the thriving of young ones’ future.

The biblical account of parenting styles in 1 Samuel 2 reveals the fact that children are subjected to the approaches applied by parents in nurturing and molding them. The authoritative parental style of Hannah which involved her careful watch over the conduct of Samuel brought her lineage into priestly line; which was strictly assigned to the Aaronic descendants. The contemporary Nigerian society has shown that there is a shift from the old

concept of parenting, which involves discipline, instilling a sense of responsibility, diligence at home chores (may be directed at the female child), a big premium placed on respect and culture (William, 2020). In the contemporary times, parents have become flexible in the moral aspect of their children's life and have allowed modernity to determine how they handle their children. This recent trends in Nigeria have shown that there is problem with parenting. Wale- Adegbite (2011) observes that the improper parenting has led to the series of problems plaguing the Nigerian society in the contemporary times.

The aim of this research work is to examine the extent to which the parenting styles of Hannah have provided a paradigm for contemporary parenting. The specific objectives are to: exegetically analyse 1 Samuel 2: 18- 26 with the aim of discovering the original meaning of the text and for a clear understanding; re- interpret 1 Samuel 2: 18- 26 in the context of parenting style in the contemporary time; and ascertain the implications of parenting style of Hannah on the contemporary parenting.

Authoritative parenting

In the words of Darlin (1999), the authoritative parents are that type of parents, which are available and committed responsibly to their children. “They monitor and impart clear standards for their children's conduct. They are assertive, but not intrusive and restrictive. Their disciplinary methods are supportive, rather than punitive. They want their children to be assertive as well as socially responsible, and self-regulated as well as cooperative” (Baumrind, 1991, p. 62). Furthermore, this type of parenting involved in providing clear and reasonable direction to their children; that is, the type of direction is engaging and does not involve any compromise. Bryant (2001) points out that such parent “encourage autonomy, verbal give-and-take, personal growth, responsible maturity, and appropriate involvement of their children in the family decision-making process coupled with ultimate parental authority”. And Alao (2017) adds that this parenting style involves mutual communication between the parents and the children. The parents provide the environment in which effective communication exists between them and their children.

It should also be noted that this parenting style embraces intimacy between parents and their children; which encourages positive control (Koch, Herm & Rhodes, 2018; Sarizade& Akbari, 2021). The high level of intimacy between the parents and the children gives the parents ample opportunity to exert their control over the children and this type of control is positive; in the sense that, the children see the need for such control in their lives.

In line with Onuoha (2021), biblical Solomon can be seen as one that demonstrated authoritative parenting in the Bible. From his own experience with his father, who could be

described as uninvolved father because David spent reasonable length of time outside due to series of war he fought. Onuoha says that:

In Proverbs, Solomon wrote extensively concerning the love and discipline of children and how to guide them in the way of the Lord. Solomon clearly wrote these proverbs for the guidance of his son. In Proverbs 1.8 he warns, “My son, hear the instruction of your father, and do not forsake the law of your mother.” Twenty-six times Solomon addressed his instructions to “My son.” Solomon very likely came to these conclusions about parenting because of what he observed in his own family life and specifically his father David’s parenting style (Onuoha, 2021, p.56).

Studies such as Power (2013) and Cherry (2022) have shown that children from authoritative parent are independent, happy and successful later in life. Such children do not need to depend on their children later in life for survival. They have learnt from their parents’ skills that they will make develop into wholesome adulthood. These children develop confidence, responsibility, self- regulation and tolerance; which make them to be emotionally stable. As such, they can manage their health well- beings.

Sanvictores (2023) buttresses that these have learnt from their parents what they need to accomplish their goals in life. They can take each step knowing fully that they are going in the right direction. They develop high self- esteem, which make them to cope in whatever environment or situation they find themselves. Sanvictores further notes that these children have higher intellectual abilities. Since they have been grown to develop their own path in life, it is very easy for them to develop good thinking ability and reasoning. Lastly, Kosterreliogu (2018) asserts that these children also develop entrepreneurial spirit. They desire to be creative and want to find solution to whatever problems come their way. They seek every alternative opportunity diligently and attempt to maximise the best opportunities they have.

Exegetical study of 1 Samuel 2: 18 - 21

The Hebrew verb in v.18 is מְשָׁרֵת *mə-sha-ret* and has the root שָׁרַת (*sha-rat*), which means to serve or to minister. This verb “to serve” in this text is used in the present participle, which indicate an ongoing action. It is piel participle masculine singular absolute. This showed that Samuel is steadfast in his duty before Eli and the people of Israel. It can also be said that this verb describes Samuel's early service in the tabernacle before the Lord. Despite his young age, Samuel is depicted as faithfully carrying out his duties as a minister or servant in the presence of God.

This verb שָׁרַת *sharath* means to minister to or wait on another, human or divine. Austin claims that the same verb was used for Joseph ministering to imprisoned officials (Genesis 39: 4; 40: 4); Elisha to Elijah and the youth to Elisha (1Ki 19:21; 2Ki 4:43; 6:15) (Precept

Austin, 2022). Schultz (2014) adds to this by saying that the verb שָׂרַת *'sharath'* can also be used to mean becoming someone's attendant. Example of such usage can be found in Joseph and Potiphar's story (Genesis 39: 4). Austin, in addition, says that Samuel can be called שָׂרַת a *'sharath'* because the verb can be used to denote someone who submits himself to the leadership of another person. As such, Joshua was called שָׂרַת the *'sharath'* of Moses and he spent 40 years under Moses' leadership learning how to obey as a servant. Austin concludes that this word *'sharath'* (LXX = leitourgeo = describes the performance of religious duties), a title of subservience, of submission to authority.

Gill (1999) says that the Hebrew phrase that stood for minister in 1 Samuel 2: 18 were quite different from that of 1 Samuel 2: 11. Gill put the difference as this: in 1 Samuel 2:11, Samuel "is said to minister before Eli, under his direction and guidance, but here before the Lord; being now engaged in higher services, and which he could perform without the assistance of Eli, as in the presence of God more immediately; it seems to have respect to him when more grown in age, stature, knowledge, and experience ..." (Gill, 1999, pp. 48). In line with Gill (1999), the writer clearly showed that Samuel was in the act serving before the accounts of the wickedness of Eli's sons were revealed. This might have been to show that Samuel's life was not tainted by the evil deed of Eli's household.

Going by the words of Fowler (n.d), the word שָׂרַת *sharath* used in the text is different from the one normally for a servant serving a master. Brooks describes as a word used "for personal service to a person of high importance and was especially used of those serving the Lord in the tabernacle or temple" (Fowler, n.d, para. 5). The use of this word for Samuel revealed that Samuel's service in the tabernacle was unto God.

The Hebrew phrase: נָעַר *na'ar* means "a young boy" or "a little boy," denotes Samuel as a boy. This phrase pointed to the fact that Samuel was young at this time. According Pulpit Commentary (2010), this word נָעַר *na'ar* can be used to describe someone who is as old as fifteen years. Strong (2003) also buttresses the same idea with the transliteration of the word נָעַר *na'ar*. Strong asserts that several words such as babe, boy, child, damsel, lad, servant and young man has used to take the English form of נָעַר *na'ar*. Strong argues that the age category must be taken from infancy to adolescence and by implication, a servant. Thus, following Pulpit Commentary, Samuel can be assumed to be around 15 years when Samuel ministered before the Lord. This means that Samuel was old enough to discharge some ministerial duties to the Lord. Samuel was able to do this in the presence of Eli, who supervised him and also function as his step dad. Samuel's duties might have been menial at this time (Gill, 1976; Precept Austin, 2022).

The phrase **נָעֲרָא קָטָן** *na 'ar-qāṭōn* means "a young boy" or "a little boy," also emphasizing Samuel's youthfulness at this time. The term **לְחֹדֶשׁ** *lḥōḏeṣ* refers to someone who is serving or ministering, indicating Samuel's active involvement in the religious rituals and duties of the tabernacle. The Hebrew term **לְחֹדֶשׁ** *lḥōḏeṣ* refers to someone who is serving or ministering, indicating Samuel's active involvement in the religious rituals and duties of the tabernacle. According to Benson (2014), Samuel, despite his age, carefully and faithfully performed tasks assigned to him.

In describing the linen ephod, Clarke (1972) says that the phrase transliterate as 'Girded with a linen ephod must have come from Targum translates **אֲסִירְכַרְדּוּט דְּבוּץ** *asircardut debuts*, "Girded with a cardit of byssus, or *fine linen*." The word *cardut* they seem to have borrowed from the Greek **χειρῶντος**, a *tunic*, having **χειρῶν**, i.e., *sleeves* that came down to, or covered, the *hands*. This was esteemed an effeminate garment among the Romans. Coffman (1999) notes that the ephod, which Samuel wore, resembled that which the Levites wore in that period. The priests' ephod was richer both in material and colour than that of Samuel.

Gill (1999) describes wearing of ephod as a peculiar favour, and a special honour which Eli granted to Samuel when so very young, on account of the grace of God bestowed on him in a wonderful manner; and because brought up in the tabernacle as a holy person, and a Nazarite; and because his birth was foretold, and he asked of God, as his name signified. On the contrary, Swaggart (2013) believes that it was wrong of Eli to allow Samuel to wear a linen ephod because no child was supposed to minister to the Lord in the Tabernacle. Swaggart asserts that this was part of the irregularities common in the time of Eli. In the words of Swaggart, Samuel could not be held responsible for acting contrary to law of the Tabernacle; God would hold it against Eli. Gordon (1986) does not toil the line of Swaggart; Gordon asserts that there is nothing wrong with Samuel's age at this period because someone must minister in the world where men have failed.

Additionally, the mention of Samuel wearing a linen ephod signifies his priestly role, as the ephod was a garment associated with the priesthood in ancient Israel. Although Samuel was not from the lineage of Aaron and therefore not a priest by birth, he served in a priestly capacity under the guidance of Eli, the high priest at that time. This verse sets the stage for Samuel's future as a significant figure in Israelite history, foreshadowing his role as a prophet, judge, and spiritual leader of the nation.

The Hebrew phrase **וַעֲשֵׂה לּוֹאִמּוֹ** *ve-asatah lo immo* showed the level of the commitment to Samuel in verse 19. The phrase said that "And his mother would make for him"; that is, what the mother usually do or make or what has become the usual practice of the mother to Samuel. The active verb in the phrase **וַעֲשֵׂה** *ve-asatah* is the third person feminine singular

imperfect tense of the verb "to do" or "to make. From this, it is understandable that there is devotion in the side of the mother in ensuring that Samuel has access to a little robe every year. This act of making and bringing the robe demonstrates Hannah's love and concern for Samuel, even though he was living away from home and serving in the tabernacle under the supervision of Eli the priest.

The Hebrew phrase תַּעֲשֶׂנָּה *ta-ashnah* transliterate as “used to make” occurs frequently in the text but the emphasis is on תַּ *ta*, which can be described as prefix indicating the imperfect aspect, meaning “used to”. This phrase connoted habitual practice by Hannah in doing the service of making cloth for Samuel and Eli’s pronouncement of blessing on the family. In regard to תַּ *ta*, Perowne (2015) notes this verb ‘used to’ appeared in verse 19 and 20. As such, Perowne describes the verb as frequentative and showed the reoccurrence of some actions carried out by Hannah and Eli. In describing this type of Hebrew word that appear more than two times in a text, Obiora (2014) says such words could be referred to as ‘dominant word’. In Obiora’s words, a word becomes dominant based on its appearance or when its idea dominate a text because of its frequency.

Moving further, the Hebrew clause וְהָעֲלֵתָהּ לִימִימִים *ve-ha'alattah lo mi-yamim* revealed that Hannah took it as a responsibility to care for Samuel. Even if, it was a yearly care. Samuel needed to be provided for, at least having access to essential things of life. Hannah did not leave Samuel’s care alone into the hand of Eli or other women that served in the temple. This clause contained an active verb וְהָעֲלֵתָהּ *ve-ha'alattah*, which is a third person feminine singular imperfect tense of the verb "to bring up" or "to ascend". This verb showed that what Samuel’s mother did was a personal commitment. Jamieson (n.d) points out that, at this age, Samuel could not be able to render any useful service to the tabernacle. So Hannah took it as responsibilities of supplying him with wearing apparel.

Also in verse 19, the Hebrew word כֹּתֶנֶת קִטְנָה *kotonetkatannah* can be transliterated as ‘a little robe’. One significant of this ‘little robe’ according to Constable (2024), is that it showed Hannah’s respect of Samuel’s office. Constable says that “Hannah dressed Samuel like a little priest showing that she respected this office and wanted her son to grow up valuing it.” (Constable, 2024, p. 30). Schultz (2010 citing Pulpit Commentary) adds to this by saying that “this annual present, however, of clothing made by the mother’s hands prove that the dedication of her son to God was not allowed to interfere with home affections, both parents and child must have looked forward with joy to happy meetings at each recurrence of the family visit to the sanctuary” (p.20).

These comments of Schultz further showed that Hannah did everything possible for her son to be comfortable in the tabernacle. On this little robe, Deffinbaugh (2004) also says that

“Hannah has a tremendous impact on her son by the things she sews and no doubt by what she says” (para. 24). Deffinbaugh believes that Hannah’s commitment to the sewing of the robe is an indication of her using the opportunity to instruct Samuel about the dignity and duties of the Levitical priests. As such, Hannah was instructing Samuel about the high calling of his task and what the priestly garments are intended to convey. This deed of Hannah’s showed that Samuel was only out of her house not outside her heart (Precept Austin, n.d). Benson (2014) adds that the provision of the wearing apparel by Hannah was an indication of her contribution to Samuel’s maintenance at the house of God.

Lastly in the verse 19, the Hebrew clause **בַּעֲלוֹתֶיהָ אִישׁהָ לְזָבַח חַטָּאת בַּחֹדֶשׁ יָמִים** *be'alot hah immolizboachetzevach ha-yamim* pointed one’s attention to the fact that there is a commitment of Hannah’s family to the yearly worship of God in Shiloh. The mention of the yearly sacrifice emphasizes the religious observance of Hannah and her family and their commitment to worshiping and serving the Lord. It also highlights the significance of Samuel's upbringing in the context of religious devotion and service to God. This verse serves as a touching reminder of Hannah's faithfulness and dedication as a mother, as well as the special role that Samuel was destined to fulfill in Israelite history. One fact to note about Hannah is this, which Constable (2024) provided in his commentary; Hannah is not mandatory by Mosaic Law to accompany her husband to Shiloh and this might have been the reason she was able to stay away during the weaning of Samuel. This showed that Hannah’s intention to appear in Shiloh every year was a mark of true devotion to God. Frizzell (2015) concludes by saying that Eli and Hannah became pillars of support to Samuel in the era when priesthood was in decline; and the offering of garment to Samuel can be seen as the sign of Samuel’s growth in spiritual maturity.

According to Frolov (2014) cited in Vinson (2015), the Hebrew verbal forms used in 1 Samuel 19a, **יָמִים מֵימֵינוּ לְעֹלָם וְלָעֶד** showed some forms of repetition of actions. To Frolov, actions the verbal forms referred to were equally repetitive. Frolov says that these Hebrew verbal forms should be rendered as ‘*and his mother used to make him a little overcoat and regularly bring it up to him*’. Frolov notes that Hannah stays close to Samuel using the natural process of the boy’s physical growth through the coat she made for him. Frolov buttresses that it was the King James Version that obscured this nuance by using indicative simple past forms (“His mother made him a little coat and brought it to him from year to year”).

In verse 20, the Hebrew text **וַיְבָרֶכֶם אֱלֹהֵי אֱלִיקָנָה וְאֵת אִמָּהּ וַיֹּאמֶר יְשָׁקָהּ יְהוָה תַּחַת הַשָּׂרָאֲשֶׁר-שָׂאָר לַיהוָה** *Wayəbārḱēm ʿēlīʿet-ʿēlīqānāwəʿet-ʿimmāhwayyōmaryāšqēk YHWH zeraʿ min-hannāšimtahathashšēʿār ʾāšer-šāʿēr la-YHWH* showed that Eli blessed Hannah and prayed that God would bless her with more children.

According to Keil and Delitzsch (2020)'s commentary, the Hebrew noun used when Eli was pronouncing the blessing was **השאלה** and this word has its root in **שאל**. This Hebrew word is a third person masculine. Keil and Delitzsch assert that the right word to use should have been second person singular or plural. The reason given for the use of this word by Keil and Delitzsch was that Eli assumed that Elkanah, the father of Samuel shared the wishes of his pious wife.

From here, it can be seen that though Hannah has prayed to the Lord in the sight of Eli, yet Eli assumed that Elkanah gave his support for whatever decision Hannah has made. This agreement can be seen in Chapter One after the delivery of Samuel. Hannah told the husband that she would wean the child before appearing in Shiloh. Keil and Delitzsch further say that the singular suffix attached to **למקומו** after the plural **הלכו** may be explained on the simple ground, that a dwelling-place is determined by the husband, or master of the house. One fact to draw from here is that there seemed to be harmony in decision made in the Elkanah' family and Hannah probably carried Elkanah along in matter concerning Samuel. This finding of Keil and Delitzsch on the pronouncement of blessing on Elkanah rather than Hannah was supported by Vinson (2015). Vinson (2015) says that the weight of the Eli's blessing seemed to fall on Elkanah but Hannah was the beneficiary of the blessing's fulfillment.

The use of this Hebrew phrase **זָרַעְמֵן הַנָּשִׁים תַּחַת־הַשָּׂאֲרָאֲשֶׁר־לִיהָ** *zera' min-hannāšîm taḥaṭhashšē'ār'āšer-šā'ēr la-YHWH* by Eli showed that Eli recognised the impact that Hannah's release of Samuel would have on her. On the contrary, Brook (2015) asserts that Eli prayed in such manner because Eli did not fully understand the divine/human covenant between Hannah and God. Brook say that "in his blessing of the couple he prays for repayment from God for their gift, but almost certainly in Hannah's mind no repayment was necessary. Her covenant with God had been fulfilled. She asked God for a gift and promised a gift in return. And it was done. No further repayment was required" (para.4). It can be seen from Brook's comment that Eli was totally novice of Hannah's vow before God. This blessing of Eli is needed because God wants to reward Hannah's fulfilling this vow; and someone of higher spiritual hierarchy must pronounce blessing on her.

Furthermore, the Hebrew verb **פָּקַד** *pakad* is the third person masculine singular perfect tense of the verb 'to visit or to remember'. According to Precept Austin, the purpose of the use of this verb is to convey the root idea of something that is attended to or set in order. Austin Precept says that:

Usually *pequddah* means accounting when God attended to people's actions, usually to call them to account for their sins (Nu 16:29; Jer. 48:44). In Job 10:12 God's

attention was for Job's good. In the Qal, it can mean "to attend to," "to pay attention to" or "to care for" which is what Yahweh did for Hannah in this context (para. 4).

The phrase Hebrew **וְאֵישׁ יְהוָה הוּא** *wə'îš YHWH hû* translates to "in the presence of Eli the priest" or "before Eli the priest" can be explained to indicate Samuel's proximity to Eli and his role in ministering before him. It can be said that this verse sets the stage for Samuel's eventual rise as a significant figure in Israelite history and contrast his faithfulness with the corruption of Eli's sons. From this verse, one can agree with Brook (2015) that Eli was delighted to have Samuel in his custody and was ready to guide Samuel in understand the will of God. Brook asserts that Eli saw Samuel as the precious gift from both God and Hannah.

Looking at the Hebrew clause **וַיִּגְדַּל הַנַּעַר שְׁמוּאֵל עִם יְהוָה** *vayigdalhana'ar Shmuel im YHWH*, it is seen that the boy Samuel grew with the Lord. Since the phrase "in the presence of the Lord" can literally mean "with the Lord" (Fowler, n.d). As such, Samuel has the privilege of growing spiritually with God. The Hebrew verb used here, that is, **וַיִּגְדַּל** *vayigdal* is a third person masculine singular consecutive imperfect of the verb 'to grow'. This verb was the same one used for Moses (Exodus 2: 10) (Precept Austin, n.d). In literal term, 'grew before the Lord' is same as 'grew with the Lord'; this is not just mere growth but spiritual one (Precept Austin, n.d).

The Hebrew conjunction **כִּי** *ki* meaning *for*, according to Keil and Delitzsch (2020) should not be taken to mean *if*, *as or when* nor be seen as copyist' error but:

It is only necessary to supply the thought contained in the words, "Eli blessed Elkanah," viz., that Eli's blessing was not an empty fruitless wish; and to understand the passage in some such way as this: Eli's word was fulfilled, or still more simply, they went to their home blessed; for Jehovah visited Hannah, blessed her with "three sons and two daughters; but the boy Samuel grew up with the Lord," i.e., near to Him (at the sanctuary), and under His protection and blessing (para. 2).

As such, it can be concluded that Hannah received blessing of more children after she released Samuel unto God. From Samuel's life, the life of devotion of Elikanah's family can be seen. It is on this note that Henry says that "God enabled Hannah to influence Samuel for good even though she seldom saw him, lived miles from him, and could not prevent the daily wicked influence of Eli's sons over him. Her previous dedication of him to the Lord was undoubtedly a factor in her success. Other important factors were her continuing encouragement to serve God and her prayers for Samuel".

Hannah's Parenting Style and Implication

Hannah and Elkanah were good examples of authoritative parenting as described by Thurman (2023). Though Hannah was not available to nurture Samuel in his tender years, but Hannah has been identified as someone who made herself available every festival period to meet with parental expectations of the unavailable period. In explaining Hannah's dedication to Samuel, Bakon (2001) and Donovan (2010) emphasize Hannah's love for Samuel through the little robe, which she brought one to him from year to year. To Bakon, this was a reflection of mother's love to her child. This means Hannah never stop loving Samuel and this love was reflected in undertaken the journey every year, which ordinarily by law she was not compelled to do (Guzik, 2022).

It is quite appreciable to consider the personality of Hannah. Crowson (n.d) examines the life of Hannah and brought these basic attributes about her: i) Hannah knew God and knew the character of God; ii) Hannah seeks God honestly and humbly in prayer. Her prayers are fervent; nothing is left unsaid (Lange, 2012); iii) Hannah demonstrates her faith through obedience, even when it means an extreme personal sacrifice; (iv) Hannah trusts in God and that his plan for Samuel is better than her way or her plan; and (v) Hannah praises God in all circumstances. In addition to the attributes provided by Crowson, Mandrell (2014) says that Hannah built her life on the rock, which is God almighty because she there was no firmer foundation. The personal relationship Hannah has with God became an example of worship to Samuel.

According to MacArthur (1989), Hannah dedicated herself to Samuel and this became a great testimony in the life of Samuel. MacArthur says that 'no higher calling on the face of the earth in human life than kind of devotion from a mother to a child. Hannah dedicated her to God as well, which made her to have great influence in the life of Samuel. MacArthur also adds that Hannah does not let go her responsibility for Samuel, which is an example of godly mothering. This indication of this is that a mother should never stop being a mother, no matter how old she becomes. Hannah never allowed distance to stop her from performing her role to Samuel as his mother. Hannah made herself available to cater for the needs of Samuel and she earnestly looked for another year of seeing and meeting with him.

One of the attributes of authoritative parenting style is developing a close, nurturing relationship with one's children (Brusie, 2017). Hannah displayed this attributes in relationship with Samuel. Through the little robe, she brought Samuel every year, Hannah drew close to Samuel and nurture him within that little period of the festival. The expectation of Samuel's every year concerning the appearance of his mother; knowing- fully that another gift of little robe would emerge drawing close to his mother. Mother and son thereby bonded together in tight closeness.

Bruise adds that this parenting style produces children who are confident, responsible, and able to self-regulate. They can manage negative emotions more effectively, resulting in better social outcomes and emotional, mental, physical, and spiritual health (Thurman, 2023). A cursory look at the life of Samuel showed that even at young age in the scope of the exegesis of the text considered, Samuel behaved confident, responsible and able to self-regulate himself. Samuel found himself among the sons of Eli, who the Bible described as sons of Belial; and Samuel did not emulate their patterns (Kelly, 1890). In verse 26 of the 1 Samuel 2, the text says that Samuel increased in favour before God and man. This cannot happen without Samuel first experiencing emotional, mental, physical and spiritual balancing. Hannah should have taught these virtues into Samuel during her short visits to him. Hannah had experience ridicule in the hands of her co-wife without her possessing the ability to self-regulating herself. 1 Samuel 1 revealed that her co-wife took advantage of Hannah's bareness to bring her down (Constable, 2012; Smith, 2014). She should have resorted into fighting her co-wife. The scripture says that Hannah found solace in prayer and devotion to God (Constable, 2012).

In the words of Thurman (2023), Elkanah demonstrated the attributes of an authoritative parent. The attributes of an authoritative parent, according to Thurman include: (i) gives one's choices and formulates guidelines with them; (ii) provide the one with decision making opportunities; (iii) develop consistent, loving discipline; (iv) hold one accountable; and (v) allows reality to be the teacher. All of these attributes can be seen in the life of Elkanah. In the earlier part of the text, Elkanah did not object to any of the suggestions of Hannah in regards to Samuel. The cooperation of Elkanah with Hannah made Eli to conclude that Elkanah shared the wishes of his pious wife. It is on this basis that Eli prayed for him rather than Hannah (Keil and Delitzsch, 2020).

Elkanah showed some level of being support to all what Hannah had in mind for Samuel. Both parents were able to be in agreement at the point of releasing Samuel unto Eli. The narrator also showed that every year Elkanah and Hannah never missed the journey to Shiloh. This provided the opportunity for Samuel to see his two parents together. The two parents were able to pass the above attributes unto Samuel. In the passing of these attributes, the Pulpit Commentary notes that Elkanah and Hannah never allowed this journey to interfere with home affections; they ensured that Samuel felt the impact of a loving and caring home even in the temple where he stayed.

Following Baumrind, Elkanah and Hannah were able to present a parenting style that balances respecting a child's personality while remaining intimate and close to the child. As such, Samuel developed the trait of self-esteem and maturity. This made Fretheim (2009) to assert that Samuel's devout parent continued visit and gifts exerted great positive impact his life; and also assisted Samuel to move increasingly toward maturity and in favour with people

and God. The visit showed that Samuel's parents had not forgotten him and his dear and near to their heart (Donovan, 2010). Fretheim also adds that Samuel's parents demonstrated faithfulness in God, which helped Samuel to develop spiritual maturity. Samuel was able to exercise faith in God later in life, even at the Israel really needed a strong and bold leader. Samuel was also able to see the unselfish devotion of his parents to what pertain to God (Flemming, 2005).

The last attribute pointed out by Thurman (2023) is allowing reality to be the teacher. Samuel's parents allowed reality to be his teacher. Samuel's parents provided support and encouragement for him to serve the Lord. Then, Elkanah and Hannah stayed clear of Samuel's office. They made him to know that they respected and wanted Samuel to value that office also (Keil and Delitzsch (2020). Samuel became apprentice under Eli and gradually learns how to be an effective leader in Israel. According to Henry in his Matthew Henry's Commentary, there was no evidence that Samuel cried when his parents left; which means the parents had really prepared him to stay. There is possibility that his parents has started sharing the message of what they has intended him to do. Samuel quickly put away childish behaviour and behaves like a man.

Conclusion

The style of parenting adopted by Hannah seemed to bring redemption of the Israel because Samuel, which was the product of that parenting style turned out to be of good behaviour. In line with exegetical study of the parenting style of Hannah, children of parents emulating attributed found in this style of parenting can become independent, discipline, self-confident, creative, thoughtfulness and empathy. Samuel exhibited these characters and became the worthy examples for teenagers and youth in the contemporary time.

References

- Alao, J. O. (2017). Parental roles in child upbringing in light of 1 Samuel 2: 12-17. *The American Journal of Biblical Theology*, 18(38), 14 – 37.
- Baumrind, D. (1991). Parenting styles and adolescent development. In J. Brooks-Gunn, R. M. Lerner, & A. C. Petersen (Eds.), *The encyclopedia on adolescence* (pp. 746-758). New York: Garland Publishing.
- Brooks, G. B. (2015). *Commentary on 1 Samuel 2:18-20*, 26. <https://www.workingpreacher.org/commentaries/revised-common-lectionary/first-sunday-of-christmas-3/commentary-on-1-samuel-218-20-26-3>.
- Brusie, C. (2017). *Authoritarian parenting: The right way to raise my kids?* <https://www.healthline.com/health/parenting/authoritarian-parenting>.
- Bryant, K. E. (2001). *Parenting styles and spiritual maturity*. (University of North Texas, Doctoral dissertations).
- Buettel, C. (2016). Eli and passive parenting. <https://www.gty.org/library/blog/B160627/eli-and-passive-parenting>.

- Cherry, K. (2022). Why parenting styles matter when raising children? <https://www.verywellmind.com/parenting-styles-2795072#:~:text=Academics%3A%20Parenting%20styles%20can%20play,and%20other%20mental%20health%20problems>
- Clarke, A. (1832). *The Adam Clarke Commentary*. <https://www.studydrive.org/commentaries/acc/>.
- Coffman, J. B. (1999). *Coffman's Commentaries on the Bible*. <https://www.studydrive.org/commentaries/eng/bcc/.html>. Abilene Christian University Press, Abilene, Texas, USA. 1983-1999
- Constable, T. (2012). *Dr. Constable's Expository Notes*. <https://www.studydrive.org/commentaries/dcc/1-samuel-2.html>.
- Cook, A. (2023). *Sermon: Parenting is not for chickens - 1 Samuel 4*. <https://www.lifeway.com/en/articles/sermon-parenting-not-for-chickens>
- Crowson, J. A. (n.d). *Giving children to God: lessons of biblical motherhood from Hannah*. <https://www.buckner.org/longview/blog/giving-children-to-god-lessons-of-biblical-motherhood-from-hannah/>
- Darling, N. (1999). *Parenting Style and its correlates*. Champaign, Illinois: ERIC Clearinghouse on Elementary and Early Childhood Education.
- David, F. (2022, May 3). Examining society's failure and teenagers' propensity to crime. <https://www.thisdaylive.com/index.php/2022/05/03/examining-societys-failure-and-teenagers-propensity-to-crime>
- Deffinbaugh, R. L. (2017). 3. *Samuel and the Sons of Belial (1 Samuel 2:11-36)*. <https://bible.org/seriespage/3-samuel-and-sons-belial-1-samuel-211-36>.
- Donovan, R. N. (2010). 1 Samuel 2: 18- 20, 26. *Bible commentary*. <https://sermonwriter.com/biblical-commentary-old/1-samuel-218-28/>
- Ellicott, C. J. (n.d). *Ellicott's Bible Commentary for English Readers*.
- Fleming, D. C. (2005). *Fleming's Bridgeway Bible Commentary*. <https://www.studydrive.org/commentaries/bbc/.html>.
- Fowler, R. (n.d). 1 Samuel 2: 11- 26. (Eli's sons). <https://www.rayfowler.org/sermons/1-samuel/a-study-in-contrasts/>
- Fretheim, T. E. (n.d). *Commentary on 1 Samuel 2:18-20, 26*. <https://www.workingpreacher.org/commentaries/revised-common-lectionary/first-sunday-of-christmas-3/commentary-on-1-samuel-218-20-262>
- Gill, J. (1999). *Gill's Exposition of the Entire Bible*. <https://www.studydrive.org/commentaries/geb/>
- Guarnotta, E. (n.d). Permissive parenting: definition, characteristics, & effectiveness. <https://www.choosingtherapy.com/permissive-parenting/>
- Hinckley, G. B. (1995). *The Family*. <https://www.churchofjesuschrist.org/study/scriptures/the-family-a-proclamation-to-the-world/the-family-a-proclamation-to-the-world?lang=eng>
- Jamieson, R., Fausset, A. R. & Brown, D. (1882). *A Commentary, Critical, Practical, and Explanatory on the Old and New Testaments*.
- Koch, P. R., Herm, M., Rhodes, L. (2018). Religious bestowment: The effects of parenting style on the religiosity of children in adulthood. *Journal of Sociology and Christianity*, 8(2), 6-31.
- Kosterelioglu, I. (2018). Effects of parenting style on students' achievement goal orientation: a study on high school students. *Educational Policy Analysis and Strategic Research*, 13(4), 91-107. doi: 10.29329/epasr.2018.178.5
- Kuiper, D. (2006). Eli's failure as a father. <https://reformedwitnesshour.org/broadcast/elis-failure-as-a-father/>

- Mandrell, B. (2014). Sermon: Hannah: a mother who gave - 1 Samuel 1
<https://www.lifeway.com/en/articles/sermon-hannah-mother-who-gave-dedication-1-samuel-1>
- MacArthur, J. (1987). *Hannah: A godly mother*. <https://www.gty.org/library/sermons-library/80-41/hannah-a-godly-mother>.
- Onuoha, J. C. (2021). A biblical parenting style in Anglican Church Arochukwu (Ashbury Theological Seminary, PhD Dissertation).
- Power, T. G. (2013). Parenting dimensions and styles: a brief history and recommendations for future research. *Child Obstetricians*, 9, Suppl (Suppl 1): S14–S21. doi:10.1089/chi.2013.003
- Precept Austin (2022). 1 Samuel Commentaries. https://www.preceptaustin.org/1_samuel_commentaries.
- Sanvictores T, M. (2023). Types of parenting styles and effects on children. [Updated 2022 Sep 18]. In: *StatPearls* [Internet]. Treasure Island (FL): StatPearls Publishing. <https://www.ncbi.nlm.nih.gov/books/NBK568743/>
- Sarizadeh M. S., & Akbari F. (2021). The role of positive youth development, religious coping, and the parenting styles in adolescent students' life satisfaction. *International Journal School Health*, 8(2), 71-80.
- Sarwar, S. (2016). Influencing of parenting style on children's behaviour. *Journal of Education and Educational Development*, 3(2), 222- 249
- Schultz, J. (2010). *First Samuel*. Toccoa Falls, GA. Bible-Commentaries.com
- Taylor, M. R. (2019). 1 Samuel 1-15: Assessment: Eli, Samuel, and Saul as fathers
<https://seekingourgod.wordpress.com/2019/09/11/1-samuel-1-15-assessment-eli-samuel-and-saul-as-fathers/>
- Vinson, C. (2015). Samuel's little robe (1 Samuel 2: 19). <http://trivialdevotion.blogspot.com/2015/01/samuels-little-robe-i-samuel-219.html>
- Wale- Adegbite, F. (2011, July 20). Viewpoint: Time to stop over-parenting in Nigeria. *British Broadcasting Corporation*. <https://www.bbc.com/news/world-africa-14201223>
- Williams, Y. (2020). *What is the parenting style? And why it matters?* <https://lagosmums.com/what-is-the-nigerian-parenting-style/>
- Yusuf, H &Abdulraheem, Y. (2009). Influence of parenting styles on junior secondary school students' performance in social studies in Ilorin emirate. *Nigerian Journal of Social Studies* 12(2), 35-49.
- Zadow, J. (2018). *The Story of Eli and his two sons*. <https://kjvbibletruth.com/2018/07/29/the-story-of-eli-and-his-two-sons/>
- Zahedani, Z. Z., Rezaee, R., Yazdani, Z., Bagheri S. &Nabeiep, P. (2016). The influence of parenting style on academic achievement and career path. *Journal of Advances Medical Education and Professionalism*, 4(3), 130- 134.