

“A Godly Wife Bears A Great Prophet”

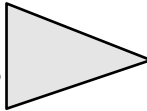
I Sam. 1:1-2:10

Introduction to I Samuel.

Near the end of the Judges period (1400-1051 B.C.) Samuel is born. The events of this book figure to be a bit more than a hundred years (1120--1010 B.C.). It offers an historical account of how God will establish a human monarchy over the theocracy. It focuses on three people: Samuel--the king-maker prophet; Saul--the tragic disobed-ient king; and David--the heroic king-elect. I Samuel is combined with 2 Samuel in the Hebrew OT into but one book. It was anonymously written after Solomon's death (931 B.C.), probably through written records of Samuel, Gad, and Nathan (1 Chron. 29:29).

OUTLINE

Hannah's problem, 1:1-8
Hannah's prayer, 1:9-23
Hannah's payment, 1:24-28
Hannah's praise, 2:1-10



A _____ story
turned _____!

*In Samuel: fertility / blessing repeatedly are a result of obedience, just as heartache and catastrophe are the result of sin.

*In Samuel: the idea of the **reversal of** _____. Hannah saw /sang of it (e.g., Philistines and the ark, Saul, David and Saul).

*In Samuel: Heroic figures are juxtaposed with _____
The author will push us to see the contrasts between different folks' responses to God. In the first four chapters, two households are clearly contrasted--Elkanah's and Eli's.

*As you view the character of the people involved, you should take notice of the outcome of their lives. Their behaviors determine their earthly blessings. This is good OT theology. Contrast OT to NT: Deut.28:1ff to Mtt. 5:1-12, Jn. 15:18f.

IT IS CRUCIAL TO SEE: As we look at these individuals throughout I Samuel, you must use them as examples (positive and negative). Look for attitudes and actions to avoid or to adopt. Think of Romans 15:4, 1 Cor. 10:6-11 and Heb. 11 when you think of Hannah.