

1 & 2 Samuel Series

Lesson #008

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Dean Bible Ministries

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THE BATTLE IS THE LORD'S

SUFFICIENT GRACE

1 SAMUEL 1:1–7

**Lam. 3:21, “This I recall to my mind,
Therefore I have hope.”**

**Lam. 3:22, “Through the LORD’S mercies
we are not consumed,
Because His compassions
fail not.**

**Lam. 3:23, “They are new every morning;
Great is Your faithfulness.**

**Lam. 3:24, “ ‘The LORD is my portion,’
says my soul,
‘Therefore I hope in Him!’ ”**

History is *HIS STORY*

I. God's preparation to deliver the nation Israel from her enemies by grace.

1 Sam. 1–7

II. God establishes the office of the king.

1 Sam. 8–15

III. God decreases the influence of Saul, and increases David.

1 Sam. 16–2 Sam. 1

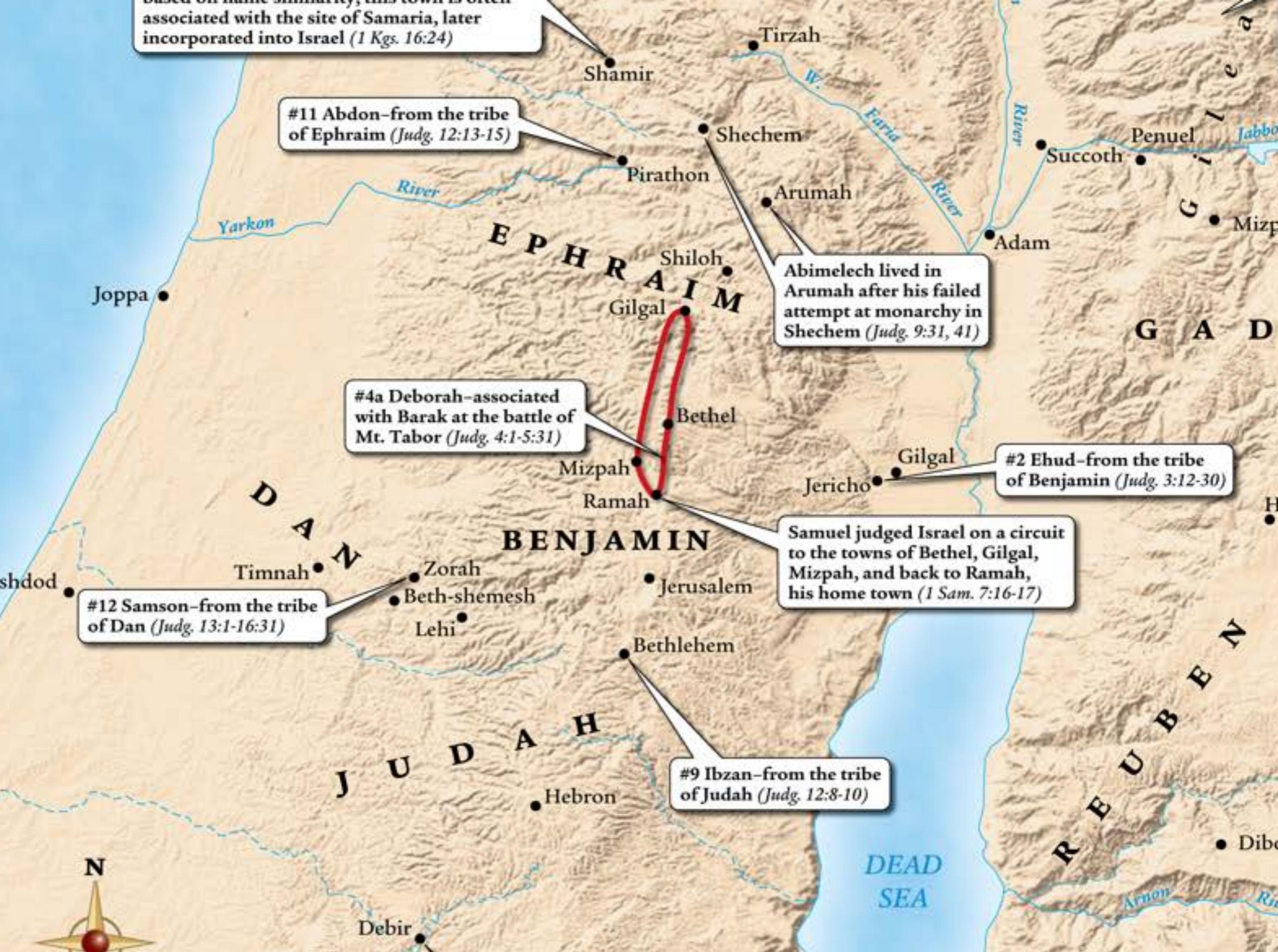
**1. The Lord graciously prepares Israel for deliverance through the birth of a son.
(1 Sam. 1:1–2:11)**

1C The Lord opens Hannah's womb (1:1–1:20)

1D The Lord had closed Hannah's womb to prepare for the deliverance of Israel through a gracious, miraculous birth. (1:1–7)

1 Sam. 1:1, “Now there was a certain man of Ramathaim Zophim, of the mountains of Ephraim, and his name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.

1 Sam. 1:2, “And he had two wives: the name of one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children.”



based on name similarity, this town is often associated with the site of Samaria, later incorporated into Israel (1 Kgs. 16:24)

#11 Abdon—from the tribe of Ephraim (Judg. 12:13-15)

Abimelech lived in Arumah after his failed attempt at monarchy in Shechem (Judg. 9:31, 41)

#4a Deborah—associated with Barak at the battle of Mt. Tabor (Judg. 4:1-5:31)

#2 Ehud—from the tribe of Benjamin (Judg. 3:12-30)

Samuel judged Israel on a circuit to the towns of Bethel, Gilgal, Mizpah, and back to Ramah, his home town (1 Sam. 7:16-17)

#12 Samson—from the tribe of Dan (Judg. 13:1-16:31)

#9 Ibzan—from the tribe of Judah (Judg. 12:8-10)



**1 Chron. 6:22, “The sons of Kohath were Amminadab his son, Korah his son, Assir his son,
1 Chron. 6:23, “Elkanah his son,”**

**1 Chron. 6:26, “As for Elkanah, the sons of Elkanah were Zophai his son, Nahath his son,
1 Chron. 6:27, “Eliab his son, Jeroham his son, and Elkanah his son.”**

His name was Elkanah the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephraimite.



Ephrathite



Zuph



Tohu



Eliab



Jeroham



Elkanah



Hannah



Peninnah



Samuel



Children



1 Sam. 1:2, “And he had two wives: the name of one was Hannah, and the name of the other Peninnah. Peninnah had children, but Hannah had no children.”

1 Sam. 1:5, “but to Hannah he would give a double portion, for he loved Hannah, but the LORD had closed her womb.

1 Sam. 1:6, “Her rival, however, would provoke her bitterly to irritate her, because the LORD had closed her womb.”

כָּעַס (kā'as) be vexed, indignant, angry, wroth, be grieved, provoke to anger and wrath (ASV, RSV similar.)

1 Sam. 2:10, “The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. ‘He will give strength to His king, and exalt the horn of His anointed.’ ”

Mark 10:22, “But he was sad at this word, and went away sorrowful, for he had great possessions.”

**λυπέω *lupeō* to grieve, be in
sorrow, pain**

Matt. 26:37, “And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed.”

**ἀδημονέω *adēmoneō*
to be very heavy**

Rom. 8:20, “For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope;

Rom. 8:21, “because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God.

Rom. 8:22, “For we know that the whole creation groans and labors with birth pangs together until now.

Rom. 8:23, “Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.”

2 Cor. 5:2, “For in this we groan, earnestly desiring to be clothed with our habitation which is from heaven,

2 Cor. 5:3, “if indeed, having been clothed, we shall not be found naked.

2 Cor. 5:4, “For we who are in this tent groan, being burdened, not because we want to be unclothed, but further clothed, that mortality may be swallowed up by life.”