

CRYSTALLIZATION-STUDY OUTLINES FIRST AND SECOND SAMUEL, Week 2**The Hannah Ministry**

Scripture Reading: Scripture Reading: 1 Sam. 1:1—2:11, 18-21, 26

- 1 Samuel 1:1 Now there was a certain man from Ramathaim-zophim, from the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.
- 1 Samuel 1:2 And he had two wives; the name of one was Hannah, and the name of the other was Peninnah. Now Peninnah had children, but Hannah had no children.
- 1 Samuel 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.
- 1 Samuel 1:4 And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters.
- 1 Samuel 1:5 But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah had shut up her womb.
- 1 Samuel 1:6 And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.
- 1 Samuel 1:7 And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.
- 1 Samuel 1:8 And Elkanah her husband said to her, Hannah, why are you weeping, and why do you not eat? And why is your heart sad? Am I not better to you than ten sons?
- 1 Samuel 1:9 Then after the eating and drinking in Shiloh, Hannah rose up. Now Eli the priest was sitting on his seat at the doorpost of the temple of Jehovah.
- 1 Samuel 1:10 And she was bitter in soul and prayed to Jehovah and wept much.
- 1 Samuel 1:11 And she made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.
- 1 Samuel 1:12 And while she continued praying a long time before Jehovah, Eli watched her mouth.
- 1 Samuel 1:13 And Hannah was speaking in her heart; only her lips moved, but her voice was not heard. So Eli thought that she was drunk.
- 1 Samuel 1:14 And Eli said to her, How long will you be drunk? Put away your wine from you.
- 1 Samuel 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.
- 1 Samuel 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.
- 1 Samuel 1:17 Then Eli answered and said, Go in peace, and may the God of Israel grant your request that you have requested from Him.
- 1 Samuel 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.
- 1 Samuel 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.
- 1 Samuel 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.
- 1 Samuel 1:21 And the man Elkanah went up with all his house to offer the yearly sacrifice to Jehovah and his vow.
- 1 Samuel 1:22 But Hannah did not go up, for she said to her husband, When the child is weaned, then I will bring him up, so that he may appear before Jehovah and stay there forever.
- 1 Samuel 1:23 And Elkanah her husband said to her, Do what is good in your sight; stay until you have weaned him. Only, may Jehovah establish His word. So the woman stayed and nursed her son until she weaned him.
- 1 Samuel 1:24 And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.
- 1 Samuel 1:25 And they slaughtered the bull and brought the child to Eli.
- 1 Samuel 1:26 And she said, Oh, my lord, as your soul lives, my lord, I am the woman who stood here by you, praying to Jehovah.
- 1 Samuel 1:27 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him.
- 1 Samuel 1:28 Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.
- 2 Samuel 2:1 And Hannah prayed and said: / My heart exults in Jehovah; / My horn is exalted in Jehovah; / My mouth is enlarged against my enemies, / Because I rejoice in Your salvation.
- 2 Samuel 2:2 There is none holy like Jehovah, / For there is none besides You; / Nor is there a rock like our God.
- 2 Samuel 2:3 Talk no more so very proudly; / Do not let arrogance go forth from your mouth; / For Jehovah is a God of knowledge, / And actions are weighed by Him.
- 2 Samuel 2:4 The bows of the mighty men are broken, / And those who stumbled are girded with strength.

2 Samuel 2:5	Those who were full have hired themselves out for food, / And those who were hungry are not so any longer. / She who was barren has borne seven, / And she who had many children languishes.
2 Samuel 2:6	Jehovah kills and makes alive; / He brings down to Sheol and brings up.
2 Samuel 2:7	Jehovah makes poor and makes rich; / He makes low and also lifts up.
2 Samuel 2:8	He raises the poor from the dust, / From the ash heap He lifts the needy, / That He may seat them with princes / And cause them to inherit the throne of glory. / For the pillars of the earth are Jehovah's, / And He has set the world upon them.
2 Samuel 2:9	He will keep the feet of His faithful ones, / But the wicked will be silenced in darkness; / For not by strength shall any man prevail.
2 Samuel 2:10	Those who strive with Jehovah will be shattered; / Against them He will thunder in heaven. / Jehovah will judge the ends of the earth; / And He will give strength to His king / And exalt the horn of His anointed.
2 Samuel 2:11	And Elkanah went to Ramah to his house. And the child ministered to Jehovah before Eli the priest.
2 Samuel 2:18	And Samuel ministered before Jehovah, as a boy wearing a linen ephod.
2 Samuel 2:19	And his mother would make him a little robe and bring it up to him yearly when she went up with her husband to offer the yearly sacrifice.
2 Samuel 2:20	And Eli would bless Elkanah and his wife and say, May Jehovah give you seed by this woman in place of the one she requested of Jehovah; and they would go back to their place.
2 Samuel 2:21	And Jehovah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew before Jehovah.
2 Samuel 2:26	And the boy Samuel continued to grow in stature and in favor both with Jehovah and with men.

Day 1 & Day 2

Psalms 48:2	Beautiful in elevation, the joy of the whole earth, is Mount Zion,...the city of the great King.
Psalms 50:2	Out of Zion, the perfection of beauty, God shines forth.
Revelation 14:1	And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.
Revelation 21:2-3	And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.
Colossians 4:2	Persevere in prayer, watching in it with thanksgiving.

I. We have to realize what the Lord's recovery is; the Lord's recovery is to **build up Zion**, which typifies the **overcomers as the reality of the Body of Christ to consummate the holy city, the New Jerusalem**:

- Zion** was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as **God's dwelling place on earth was built** (Psa. 48:2; 9:11; 74:2; 76:2b; 135:21; Isa. 8:18).
- In the Old Testament there was the city of Jerusalem with Zion as the center; in typology the **church life is today's Jerusalem**; within the church life there must be a **group of overcomers**, who are the perfected and matured God-men, and these overcomers are today's Zion—cf. Rev. 14:1-5.
- As the highlight and beauty of the holy city Jerusalem (Psa. 48:2; 50:2), Zion typifies the **overcomers as the high peak**, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (48:2, 11-12; 20:2; 53:6a; 87:2).
- The characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion—1 Kings 8:1; Psa. 51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17.
- The **overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches** to bring in the consummated holy city, New Jerusalem, the ultimate Holy of Holies as God's dwelling place in eternity (Rev. 21:16; cf. Exo. 26:2-8; 1 Kings 6:20); in the new heaven and new earth the entire New Jerusalem will become Zion, with all the believers as the overcomers (Rev. 21:1-3, 7, 16, 22).
- In the book of Revelation what the Lord wants and what the Lord will build up is **Zion, the overcomers**; this is the intrinsic reality of the spiritual revelation in the holy Word of God; we surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did—Eph. 6:17-18; Col. 4:2; Phil. 3:8-14.
- Our response to the Lord's calling of the overcomers in this age is for us to be **vitalized**; to be vital is to be **living and active in oneness with our living and acting God**; God's move on the earth for the accomplishment of His eternal economy is ultimately through the overcomers.

- H. On this usurped earth there is the mountain of Jehovah, Mount Zion, which is absolutely open to the Lord and absolutely possessed by Him; the **overcomers**, who are typified by Zion, are the beachhead through which the Lord as the King of glory will return to possess the whole earth as His kingdom—Psa. 24:1-3, 7-10; Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.
- I. There is no other way to reach the high peak of God's eternal economy, the reality of the Body of Christ, except by **praying**; our becoming the overcomers as the reality of the Body of Christ to be the bride of Christ will close this age, the age of the church, and will bring Christ as the King of glory back to take, possess, and rule over this earth with His overcomers in the kingdom age—vv. 7-9; 20:4-6; Psa. 24:7-10.

Day 3 & Day 4

1 Samuel 1:11	And [Hannah] made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.
Psalms 24:9-10	Lift up your heads, O gates; and lift up, O long enduring doors; and the King of glory will come in. Who is this King of glory? Jehovah of hosts—He is the King of glory! Selah
Revelation 11:15	And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

II. The first book of Samuel shows us in typology the **bringing in of Christ as the King** (typified by David) with His kingdom:

- A. Under Eli the old Aaronic priesthood had become stale and waning (2:12-29), and God desired to have a **new beginning for the accomplishing of His eternal economy**:
1. The content of Judges consists of the children of Israel trusting in God, forsaking God, being defeated by their enemies, and repenting to God in their misery; when they turned to the Lord, He raised up a judge who delivered them from the hand of their oppressors, yet when the judge died, they returned to their evil ways and again became corrupted (1:1-2; 2:11—3:11); this became a cycle repeated seven times in Judges.
 2. For many years the church has just been repeating the history of Israel under the judges, but today God wants Samuels, **overcoming Nazarites** (Num. 6:1-9 and footnotes), who will bring in Christ, the real David, as the reigning King with His kingdom of one thousand years, in which the overcomers will “shine forth like the sun in the kingdom of their Father” (Matt. 13:43).
 3. Today we need to look to the Lord for something new, a **new revival** that will turn this age from the age of the church in the midst of the satanic chaos to the age of the King with His kingdom of one thousand years.
- B. For Samuel's birth **God initiated things behind the scenes**; on the one hand, He shut up Hannah's womb; on the other hand, He prepared Peninnah to provoke Hannah “bitterly to irritate her, because Jehovah had shut up her womb” (1 Sam. 1:5-6); year after year, when Hannah went up to the house of Jehovah, Peninnah provoked her to the extent that she wept and would not eat (v. 7).
- C. This forced Hannah to pray that the Lord would give her a male child; Hannah's prayer, in which she made a vow to God, was **initiated not by Hannah but by God**; God was pleased with Hannah's prayer and her promise, and He opened her womb (vv. 10-11, 20); Hannah conceived, bore a child, and named him Samuel (meaning “heard of God,” or “asked for of God”).
- D. God could motivate Hannah as a person who was one with Him in the line of life; the **line of life is a line that brings forth Christ for the enjoyment of God's people so that on earth God may have His kingdom**, which is the **church** as the Body of Christ (Matt. 16:18-19; Rom. 14:17-18; Eph. 1:22-23), the very organism of the Triune God; as long as God can gain such a person who is one with Him on the line of life, He has a way on earth (1 Sam. 1:1—2:11, 18-21, 26).
- E. Actually, no human being was the origin of Samuel; **God was the real origin**, who motivated His people sovereignly and secretly; **Hannah's prayer was an echo, a speaking out, of the heart's desire of God**; it was a **human cooperation** with the **divine move** for the carrying out of God's eternal economy:
1. Hannah's prayer indicates that God's move with His answer to her prayer was to produce a **Nazarite**, an **overcomer**, who was absolute for the fulfilling of God's desire—1:10-20.
 2. A Nazarite is one who is **consecrated to God absolutely**, one who takes God as his **King, Lord, Head, and Husband**, and one who has no interest in the enjoyment of worldly pleasures; even before he was born, Samuel was consecrated by his mother to be such a person.

III. The first book of Samuel stands for a **ministry that brings in the King with His kingdom**; we may call this “**the Hannah ministry**”:

Day 5

Revelation 12:5	And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.
Revelation 12:10	And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

- A. Peninnah and Hannah represent two fundamentally different principles and two fundamentally different ministries (1:2, 4, 7); Hannah’s ministry was just to **bring in the King**, not to have many children; Peninnah’s ministry was to have many children, that is, a **ministry with much result**; Peninnah and her children represent the majority of God’s people, but none of them has anything to do with turning the age to bring Christ back as the King of glory (Psa. 24:1-3, 7-10).
- B. Hannah’s way was not an easy way, and it was made even more difficult because of Peninnah’s comparisons and tauntings; those who want to be Hannahs must prepare themselves for **persecution, scorn, weeping, and fasting**.
- C. It is not merely a matter of how many we can save but a matter of **God getting His company of overcomers**; God wants to get a **people who are able to pray and bring in the kingdom with Christ** as the King and His overcomers as the co-kings.
- D. Hannah’s prayer was the means for the birth of Samuel; our prayers should **result in the bringing forth of overcomers**; we need to pray in oneness with the ascended Christ in His heavenly ministry in the stage of intensification for the producing of the overcomers—Rev. 1:4; 3:1; 4:5; 5:6; 2:7, 11, 17, 26-29; 3:5-6, 12-13, 21-22.
- E. Hannah came to the point where she could not go on without a son; she came to a point where she had to have a son; the son in 1 Samuel 1 typifies the overcoming, **corporate man-child** in Revelation 12, the one who turns the age to bring in the King with His kingdom:
 1. God’s most important dispensational move is seen with the man-child in Revelation 12 composed of **Christ as the leading Overcomer and us as the following overcomers**; because God wants to end this age and bring in the age of the King with His kingdom, He needs the overcoming, corporate man-child as His dispensational instrument.
 2. The rapture of the man-child brings an end to the church age and **brings in the kingdom age**; after this rapture there is a “loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ”—v. 10.

Those who **submit absolutely to Christ are the overcomers**. They are the man-child born of the universal woman mentioned in Revelation 12. The universal woman signifies Christians in general, that is, the **church as a whole**. The entire church is the universal woman. The man-child signifies the **stronger part of God’s people**, the **overcomers who love the Lord**. There is a man-child in the universal woman. One day a group of overcomers will be produced from the church.

The condition of the church is weak, as represented by a woman, but the overcomers are like a strong man-child. In the Bible the woman is the weaker vessel, and the man is the stronger vessel. The church as a whole may be weak, but there is a group of people who love the Lord, who allow the Lord to reign, and who have the Lord’s throne in them. The kingdom is in them, and their inner being is Christ’s domain. **This group of believers, composed of both brothers and sisters, is truly strong and victorious, like a man-child.**

The spiritual condition of most saved ones, including the brothers, is weak, like a woman. When they learn of the need to pay a price to follow the Lord, they decline, saying, “Do we not receive everything as a gift from the Lord? How is it that we need to pay a price? What kind of price are we able to pay anyway?” This is the tone of a weak woman. Hence, not only the sisters are women, but the brothers also may be women in this sense. Those who truly love the Lord, however, remain faithful even at the risk of death. They allow the Lord to rule and reign in them; they submit to the Lord’s ruling. They love the Lord to such an extent that they have no fear even when facing death. As long as they have the Lord’s presence, they are able to go anywhere for Him. **All those who truly love the Lord**, not only the brothers but also the sisters, have this boldness. **Everyone who truly loves the Lord is strong; everyone who faithfully loves the Lord fears neither heaven nor earth.** This group of believers includes both brothers and sisters. They are the man-child, a group of strong ones. (*What the Kingdom Is to the Believers, chapter 5*)

Day 6

1 Samuel 1:10	And [Hannah] was bitter in soul and prayed to Jehovah and wept much.
Exodus 15:23	And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.
Exodus 15:25	And [Moses] cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet...

IV. Hannah's experience shows that we need to [pour out our soul before the Lord in the midst of our bitterness](#) (1 Sam. 1:6, 10, 15-16); in Exodus 15 the children of Israel came to the bitter waters of Marah; when the people murmured against Moses, he "cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the [waters became sweet](#)" (vv. 22-25):

- A. The tree that the Lord showed Moses signifies the **tree of life**; Revelation 2:7 speaks of "the tree of life"; in Greek the word for tree here is the same word used for tree in 1 Peter 2:24:
 1. The tree of life in Revelation 2:7 signifies the [crucified](#) (implied in the tree as a piece of wood—1 Pet. 2:24) and [resurrected](#) (implied in the life of God—John 11:25) Christ; thus, we may say that the tree that Moses cast into the bitter waters was the crucified and resurrected Christ as the tree of life.
 2. When we cry out to the Lord in prayer, He shows us a vision of the crucified and resurrected Christ as the tree of life; through our prayer by pouring out our soul before the Lord, we are casting this tree into the bitter waters of our being; then [these bitter waters are changed into the sweet waters of His presence](#).
- B. Hannah's prayer came out of her **bitter circumstances and her bitter being** (1 Sam. 1:6, 10); she told Eli, "I am a woman oppressed in spirit...I have been pouring out my soul before Jehovah...Out of the greatness of my anxiety and provocation I have been speaking all this time" (vv. 15-16); Psalm 62:8 says, "Trust in Him at all times, O people; / Pour out your heart before Him; / God is a refuge to us. Selah"; such prayer to contact God [consists of words spoken genuinely from the heart](#).
- C. Whenever we are in bitter circumstances and are bitter in our being, we need to [pour out our soul with our heart to the Lord by being real and honest with Him](#); such prayer produces the overcomers, who will bring in the King with the kingdom.
- D. When we come to "bitter waters," we have to realize that [God is sovereignly and secretly motivating us to pray in a desperate way](#) not only for our inner healing (Exo. 15:26) but even more for the producing of overcoming Nazarites, who will cooperate with Him to bring in the King with His kingdom—when the name of God will be excellent in all the earth (Psa. 8:1), and the kingdom of the world will "become the kingdom of our Lord and of His Christ, and He will reign forever and ever" (Rev. 11:15).

Because the children of Israel were short of water and came to a place of bitter waters, they began to **murmur** and **complain**. This is a good picture of the people of God when they are short of water. If a local church is short of spiritual water, be sure that there will be **fighting, chiding, murmuring, and complaining** there. If chiding, complaining, and murmuring are present in a local church, that is a proof of dryness, a proof of thirst. If we had no water to drink for three days, no doubt, many of us would be chiding, fighting, and murmuring because of the shortage of water. [We need to realize that we have a living tree, the resurrected Christ](#). If we would [put this resurrected Christ into our bitterness](#), allowing the resurrected Christ to come into our situation, [the bitter waters will become the sweet waters](#).

[We need Christ as the tree, the resurrected One, to be put into our situation](#). Then we will have the sweet waters. Out of these sweet waters will issue a statute and an ordinance not to murmur or chide but to praise. Our situation should not be one of murmuring, but one of **praising**. We need an ordinance of saying, "O Lord, Amen, Hallelujah." Our ordinance and our statute is not to chide, criticize, murmur, or complain, but always to praise. This statute and ordinance was not of the letter of the law but of the drinking of the sweet waters. Eventually, we are brought to a situation at Elim with twelve springs of water and seventy palm trees. [This situation is full of the flowing of life for the mingling of divinity with humanity and full of the victories of life for praising the Lord](#). Elim is a place full of praises coming out of life. (*The Crucial Revelation of Life in the Scriptures, chapter 4*)