

When you outline a chapter some simple things to do:

- 1 is look at where the divisions are in the chapter as the scene may shift. Does that scene change complement or contrast what we just read?
- 2 who are the people in the chapter?
- 3 what are those people doing?
- 4 what seems to be the main point of the chapter
- 5 are there any examples to follow or avoid?
- 6 is there a promise to claim in the chapter?
- 7 is there a sin to confess?
- 8 note the previous and following chapters as it may help us to understand the chapter.
- 9 is there a type of Christ in the chapter?

These are some simple steps to help us get more out of what we read. We essentially want to be investigative journalists as we read the bible.

Contrasts: Consecration vs Corruption (1 Samuel 2:11-36)

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Main Point – In the backdrop of corruption and carnality Samuel as a child was growing spiritually and ministering and growing in a Corrupt Culture

- ~ We've seen the family of Elkanah (Penninah, Hannah and Samuel). This is important because it's signals a new beginning. This beginning is a shift away from Eli and his family
- ~ This beginning is especially important because takes place in the ending of another era (Eli and his sons) as prophets
- ~ There's not much spiritual ministry taking place from Eli's family

There are many contrasts in 1 Samuel 2 and these contrasts are:

- 1 The family of Eli ending and the family of Elkanah is rising
- 2 the ministry of Eli ending and the ministry of Samuel starting
- 3 Eli is not leading his family spiritually yet Hannah is bringing her child (Samuel) to the Lord
- 4 A period of spiritual apathy is ending and a spiritual return to the Lord is beginning
- 5 With Eli the Ark of the Lord is taken by the Philistines and with Samuel the ark returns to the land of Israel
- 6 With Eli the glory has departed (Ichabod) and with Samuel the glory returns
- 7 With Hannah there is a prayer/song and with Eli there is no song
- 8 While there is corruption at the tabernacle Samuel is growing and ministering to the Lord
- 9 Eli's sons were sons of Belial (worthless and wicked) in 2:12, while Hannah's son was Samuel was the faithful priest that the Lord would raise up that would do God's will (1 Sam 2:35)
- 10 It seems Eli stopped hearing from God while Eli taught Samuel to hear the voice of the Lord (1 Samuel 3:1-10)
- 11 While Eli didn't bring his sons to the Lord for spiritual discipline Hannah was offering up Samuel to the Lord
- 12 Samuel's ministry was a response of prayer while we don't read of any prayers by Eli

Another way of looking at the contrasts (Outline provided by the *Holman Old Testament Commentary*)

- Samuel serving, 2:11
- Liturgical sins, 2:12-17
- Samuel serving, 2:18-21
- Moral sins, 2:22-25
- Samuel growing, 2:26
- Prophecy of judgment, 2:27-36
- Samuel serving, 3:1a (Davis, Heart, 31)

The Contrasts

Contrast #1 (V1-11) Hannah's Prayer/Song and Samuel ministering unto the Lord (great scene)

- Hannah's prayer/song and Samuel ministering unto the Lord (great scene)
- Here we see a scene that is great. It's Hannah's song/prayer of thanks to the Lord
- In chapter 1:24 to these verses here ending in v11, Hannah has brought Samuel to Eli to stay at the tabernacle because she has lent him to the Lord. So, after her prayer Elkanah and Hannah go home but Samuel the child (maybe 12 years old) stays in Shiloh
- Samuel now ministers and serves in the tabernacle area. He probably was an assistant to Eli
- So, for the first time we see Samuel at the house of the Lord and he's ministering
- Think about this from Hannah's perspective. How hard it must have been to leave Samuel there so Hannah herself is also ministering unto the Lord by lending her son to the Lord
- We see thankfulness, prayer, and praise

Contrast #2 (V12-17) Despising the Lord's Offering

- v12-17 = The wicked sons of Eli (bad scene)
- We've just seen a family blessing, worshipping, serving, ministering, lending to the Lord – but now we go to a dark scene spiritually
- V11 = Samuel is ministering (v11,18)
 - Minister = to attend to
- Samuel is growing (v21,26)
 - We see Jesus also growing in Luke 2
- Samuel was doing this even without godly influence
- V12 – right after we see Samuel ministering to the Lord we see the wicked sons of Eli
- Contrast the kind of ministry Samuel had compared to that of Hophni and Phineas
- Samuels family was part of the remnant – the Lord always has a remnant
 - Noah, Joseph in Egypt, The Lord's prophets, and John the Baptist,
- People would come to confess sin, make sacrifices and yet there they witnessed sinful living and disobedience to the laws of God as given by Moses
- Samuel had a spiritual ministry and Hophni and Phineas had an unspiritual ministry
- Notice..Eli's family is descending spiritually yet Samuel is going forward in the Lord
- 1 Sam 3:1 – the child Samuel ministered unto the Lord
- 1 Sam 3:19 – Samuel grew and the Lord was with him
- Eli's sons aren't doing that, Eli's sons are called sons of Belial – because they disrespected the offerings
- Son's of belial was a term to describe worthless man who practiced lawlessness (Deut 13:13; Judg 19:22; 1 Sam 25:25; Prov 16:27). Paul uses Belial in 2 Cor 6:15 as synonymous for Satan.
- The law stated what portions belonged to the priest (Lev 7:28-36; 10:12-15; Deut 18:1-5). Hophni and Phineas took the meat they wanted and the portion of fat that belonged to the Lord. They also took the meat when it was raw and roasted so they wouldn't have to eat it broiled. In doing this they trampled on the Lord's sacrifices (1 Sam 1:29).
- So we see the first of many sacrilegious things about Eli's sons – they also:
 - They also defiled the Ark of the Lord by sleeping with woman who came to the tabernacle (v22)
 - They also made the Lord's people to transgress (v23,24)
 - They wouldn't listen to their Eli's reprimand (v22-25)
 - Eli also trampled on the Lord's sacrifices, honored his sons above God, made themselves fat with the best part of the sacrifices (v29)
- V16 - shows us another blatant sin is that is they would selfishly ignore the laws the Lord set up in the law that pertains to the sacrifices.
- V16 – they also ignored the person who would tell not to do what they're doing
- They were basically saying when warned – they said, "I don't care what the law says I want it my way and now"
- V17 - Their sin was great because they abhorred the Lord's offering
 - Abhorred – scorn, blasphemed, despise

- A dark scene spiritually
- The significance of Hophi and Phineas despising the Lord's offerings is that those offerings represent Christ as a sacrifice and offering for us
- Therefore, how tragic to it is to despise and disrespect the offerings and insist on doing things their own way

Contrast #3 (V18-21) A Spiritual Family on the Rise

- v18-21 Samuel is ministering and growing and God is blessing Elkahan and Hannah with 5 more children (great scene)
- Notice the first words of v18 – BUT = this is going to contrast what we just read
- Instead of abhorring the Lord's offerings – Samuel is ministering, while girded with a linen ephod
 - The linen ephod – for him it was holy to wear the garments that pertained to the work of the Lord
 - Linen Ephod = an embroidered cape worn by the priest
 - This was important and official business for the young child
- Hannah in her prayer/song spoke in v5 how the Lord makes the barren to bear 7 children (see v5)

Contrast #4 A Corrupt Family

- v22-26 = More wickedness from Eli's sons yet Samuel is ministering unto the Lord (bad with good mixed in)
- Again we leave the growing and blessing and ministering of Samuel and his family back to the corruption of Eli's sons
- V22 – Eli being mentioned that he's old is maybe in part because he was old and his eye sight was bad (1 Samuel 4:15)
- So Eli has entrusted his ministry to his wicked sons. We've already seen them abhorring the Lord's offerings and now we're going to see another corruption
- Here the contrast from Samuel and his righteous parents is to the wickedness of Hophni and Phineas
- V22 – they were sleeping with women who came to serve at the House of the Lord
- The women who came to serve were volunteers who perhaps took care of the children when the parents came to sacrifice unto the Lord
- So, Hophni and Phineas used their position and power to control women to satisfy their needs
- As if that's not bad enough we see two more corruptions of Eli's sons
- The Lord takes seriously the heart of man taking advantage of those who use their spiritual position to cause the Lord's people to transgress or take advantage of them – they will have a stricter judgement in the day of judgement
- Why did the Lord prohibit Moses and Aaron from entering the Promised Land? Because Moses didn't sanctify the Lord in front of the people
- God would deal with them (Hophni and Phineas) and in chapter 4 they get killed in the battle with the Philistines
- We saw Hannah just give us prayer/song in v1-10 that tell us the Lord humbles and exalts
- The Lord wants to be sanctified in the eye of his people – Ezek 20:41

Contrast #5 (V27-36) A Corrupt Families Decline

- A man of God tells Eli God is going to judge his house and it won't continue yet the Lord will establish Samuel (bad scene with good mixed in)
- A man of God comes and has a three-fold message for Eli (Notes from Bible Exposition Commentary)
 1. A look back – The prophet dealt with the past (vv. 27-28) and reminded Eli that his position as high priest was a gift of God's grace. The Lord had chosen Aaron to be the first high priest and given him the privilege of passing this honor on to his eldest son (Ex. 4:14-16; 28:1-4). It was a privilege for the high priest and his sons to offer sacrifices on the brazen altar, burn incense on the golden altar, wear the sacred garments, and eat of the holy offerings.
 2. A look at the present - Then the messenger focused on the present (1 Sam. 2:29) and accused Eli of putting his sons ahead of the Lord and sharing in their sins. (The "you" at the beginning of v. 29 is plural and includes Eli with his sons.) To tolerate sin and not deal with it severely is to

participate in that sin. As high priest, Eli had the authority to discipline his sons, but he refused to do so. "Do not share in the sins of others" (1 Tim. 5:22 niv). If Eli had been a man of God, concerned for the glory of God, he would have remonstrated with his sons and called them to repent; and if they refused, he would have replaced them.

3. A look ahead - The burden of the prophet's message was centered on the future (1 Sam. 2:30-36). God had given the priesthood to Aaron and his descendants forever, and nobody could take this honor (Ex. 29:9; 40:15; Num. 18:7; Deut. 18:5). However, God's servants can't live any way they please and expect the Lord to honor them; for "them who honor me I will honor" (1 Sam. 2:30). The privilege of the priesthood would remain with the tribe of Levi and the house of Aaron, but God would take it away from Eli's branch of the family. Eli's descendants would become weak and die off and there would be no more old men like Eli in the family. They would have to beg for their food and would plead for an opportunity to serve (v. 36). In David's day the descendants of Eleazar outnumbered those of Ithamar at least two to one (1 Chron. 24:1-5), so Eli's family did slowly die out. But even worse, very soon Eli's two pampered sons would die on the same day. Even the tabernacle would experience distress (1 Sam. 2:32, niv), which turned out to include the capture of the Ark and ultimately the moving of the tabernacle from Shiloh to Nob (21:1-6; Jer. 7:14). However, at Nob many of the priests were slain by Doeg, which was a partial fulfillment of this prophecy.

- Eli's family would be judged and disciplined by the Lord because they despised the Lord and this happened in chapter 4. Eli's sons were killed and Eli fell off his chair and broke his neck
- V30 is a verse for us today - *Wherefore the LORD God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed*
- May we remember that while we live in a corrupt culture (an anti-biblical culture) that God will honor those who honor him
- Samuel was able to grow in the Lord and minister in a corrupt culture at the house of the Lord. If Samuel can as a young child grow there, there is no excuse for any of us to not be growing.
- If we don't grow in the Lord spiritually it's because we choose not to
- Eli's line of priests would end in under the reign of Solomon (1 Kings 2:26,27,35)
- The Judgements of the Lord stand true
- V35 - BUT there's the contrast again when the passages switch back to Samuel in v35 when the Lord will raise up a faithful priest that will do what is in God's heart and mind
- This ultimately points to the Lord Jesus Christ as the perfect and faithful priest (Heb 2:17; 7:26-28)
- Then it switches back again to Eli's line – hungry beggars

Conclusion

- I see the seriousness of my role as a parent to be biblical – He shouldn't have put his sons in ministry
- I see the Lord always has remnant - will you and I be one of those that are ministering, growing, and serving in a corrupt generation
- I see the importance of serving and ministering to the Lord in a corrupt culture – Samuel did this
- I see the value of the Lord's sacrifice (v12-17) – Hophni and Phineas didn't respect the offerings
- I see the Lord will honor those who honor him and dishonor those who dishonor him – The was true of Eli's family, Elkanah's family and it's true today
- I see that corruption will be judged

Read Phil 2:12-18 (v15)