

4/5/09

1Sam. 2

God in preparation to move the nation of Israel from anarchy to a united nation under God, through a king, had to have the right person for the important transition.

So the barrenness of Hannah was used by God to align her with His will, to bring about the plans of God in history, through the birth of Samuel.

Hannah in fulfillment of her vow dedicated little Samuel by sacrifice and worship, breaking forth in a joyful thankfulness to God.

* Jesus was dedicated by Mary and Joseph. Lk. 2:21-29

2:1-10 The song of thanks giving.

* Mary's utterance called "The Magnificat" is similar in response to her conception with Jesus. Lk. 1:46-55

2:1-3 The warning of arrogant speech, in view that nothing escapes God.

1) Hannah's joy was centered on the Lord not her situation any longer. vs. 1

a) This is Hebrew poetry that is built upon parallelism of thought in repetition, variation or contrast,

instead of rhyme of sound and rhythm.

- b) The heart of Hannah was filled with joy in God, allowing her to bear a son.
- c) The symbol of a horn is strength and exaltation, dependent on the Lord.
- d) She smiled on her enemy, that without doubt was a reference to Penninah.
- e) She rejoiced in her salvation, her mouth now expressing her deliverance from barrenness with gratitude and adoration.

2) Hannah's awareness of God's uniqueness and otherness was acknowledged. vs. 2

- a) God's holiness is unique.
- b) There is none like Him to compare.
- c) No one else is dependable and unfailing like Him, symbolized by "Rock".

1)) This is used to identify God's strength, faithfulness and dependability throughout the Bible. Deut. 32:4, 15, 18, 30, 31, 37, Ps. 18:2 28:1

2)) Jesus told Peter, "Upon this rock I will build My church and the gates of hell will not prevail against it." Matt. 16:18

3)) Jesus is a chief cornerstone but rejected, a **stone** of stumbling and a rock of offense, being

disobedient to the word, to which they also were appointed.” 1Pet. 2:6-8

- 3) Hannah warns against arrogant speech, in view of God’s Omniscience. vs. 3
- a) She calls for ceasing a proud attitude and arrogant words. vs. 3a-b
 * Perhaps implying Penninah, all thing being naked to Him. Heb. 4:12
- b) The reason is that God’s knowledge is perfect and by Him the thoughts of man known and the action are judged perfect. vs. 3
- 1) The idea behind “weighed”, is no mistake in judgment!
- 2) You are weighed in the balances, and are found wanting. Dan. 5:27

2:4-8 The creator humbles the powerful and exalts the lowly.

- 1) Hannah’s recognition of God’s ability to destroy military mighty and strengthen the weak. vs. 4
 * Some trust in chariots...Ps. 20
- 2) Hannah said God is able to reverse the condition of weak and the strong. vs. 5
 * The clear indication is causing her barrenness to become fruitful, a total of six, three sons, two daughter and Samuel. 1Sam. 2:21

3) Hannah declares God is control of life and death, to Sheol. vs. 6

* “Now see that I, even I, am He, And there is no God besides Me; I kill and I make alive; I wound and I heal; Nor is there any who can deliver from My hand.” Deut. 32:39

4) Hannah knew God exalted and humble men. vs. 7

5) Hannah declared there is no situation God is at lost or unable to work, as He will. vs. 8

* These words are identical to P. 113:7-8.

2:9-10 The Lord is guardian and judge.

1) God protects His people but the wicked will perish in Sheol, no one can resist God. vs. 9

2) God will prevail over His enemies. vs. 10

a) The adversaries of the Lord to be broken in pieces short-tern is under the monarch through the reign of David, the long-term is at the coming of Jesus to establish His Kingdom.

b) God would help David thundering from heaven but Jesus will return from heaven with a sharp two-edged sword from His mouth and destroy all at the battle of Armageddon. Rev. 19

c) Jesus will judge the ends of the earth, all the nations, as to the treatment of

the Jews during the Great-Tribulation, then at the White-Throne Judgment.

Matt. 25, Rev. 20

- d) The two-fold prophecy is clear by the mention of giving strength to His King, indicative of David, then to Jesus by exalting the horn of His anointed.

* This is the first mention of the “mashiach”, the “Messiah” to come Jesus Christ, through the line of David. 2Sam. 7

2:11-17 The evil lives of Eli’s sons.

2:11 The commitment of Hannah was fulfilled.

- 1) Elkanah and Hannah returned home. vs. 11a
- 2) But the child Samuel ministered to the Lord before Eli the priest. vs. 11b

2:12-15 The wicked deeds of Eli’s sons.

- 1) The sons of Eli are identified as corrupt. vs. 12a
 - a) The word corrupt “beliya’al” means worthless, good for nothing and unprofitable, sons of Belial, Satan.
 - b) The word describes their character, associated with the sensual idolatry of the day, Eli called Hannah this. 1:16

- 2) The sons of Eli were depraved in character. vs. 12b
 - a) They were unbelievers, “They did not know the LORD.”
 - b) They were doing the work of God religiously rather than relationally.
 - c) They were not in covenant with God.
 - 1)) The term LORD is Y@havah”, what is called the Tatragramaton, the four consonants YHWH, no vowels were written, believed to be pronounced Yahweh.
 - 2)) The word is based on the same verb “to be”, an ongoing active presence, the Eternal and existing One, “I AM Who I AM”, who appeared to Moses. Ex, 3:14
- 3) The son’s of Eli were officiating over the sacrificial system for man to have fellowship with God. vs. 13-14
 - a) The event described the day by day activities of the priest. vs. 13
 - 1) The people offered sacrifice. vs. 13a
 - 2) The priest’s servant with a three-pronged fleshhook would approach the sacrifice while the meat was boiling. vs. 13b
 - b) The priest were greedy, stealing all they wanted from each sacrifice. vs. 14a-d

- 1)) The servant of the priest would take for himself all that the fleshhook brought up.
- 2)) They had ignored the allotted portion, unsatisfied they abused their position to benefit self. Lev. 7:31-34, Deut. 18:3
- c) The sons of Eli Hophni and Phinehas had become shameless, this was their ongoing practice. vs. 14f
 - * The sons of Eli has seared their hearts and conscience, the dishonest deeds did not bother them, a sin with a high hand.
- 1)) The location was Shiloh means a “place of rest”, the place God had chosen to be in the midst of them, the seat of government during Joshua. Josh. 21:1-2
- 2)) Shiloh identified a city in Ephraim and temporary home of the Ark of the Covenant and the Tabernacle., 9 miles north of Beth-el, and on the highway from Beth-el to Shechem. Josh. 18:1-10, Jud. 18:31; 21:19, 1Sam. 1:3, 9, 21, 24; 2:14, Ps. 78:60; Jer. 7:12
- 3)) The name is also a prophetic name for Jesus, who would come when the right of capital punishment had

been removed from the Jews. Gen. 49:10, Jn.18:31

- 4) The sons of Eli were abusing their office as priests, intimidating the people, taking the best cuts of meat. vs. 15
 - * “Now godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and clothing, with these we shall be content. But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition.” 1Tim. 6:6-9

2:16-17 The response of the people to the wicked deeds of Eli’s son’s.

- 1) The sons of Eli did violence to the people, taking it by force, if need be. vs. 16
- 2) The sinful activities of the sons of Eli were misrepresenting God. vs. 17
 - a) The conclusion is an indictment against the sons of Eli. vs. 17a
 - b) The offence was great before God. vs. 17a
 - c) The consequences of their sin was that men abhorred the offering of the LORD. vs. 17b

- 1)) The word abhorred “na’ats” means to despise, to spurn or contempt, turning from the things of God.
 - 2)) This, again depicting the immoral and unethical period of the judges, even as Eli thought Hannah was drunk.
- d) The sons of Eli were named Hophni and Phinehas and appear five times. 1Sam. 1:3, 2:34, 4:4, 11, 17
- 1)) Hophni “Chophnity” means pugilist, indicating a fighter, prizefighter or informal bruiser or enforcer.
 - 2) Phinehas “Piyn@chac” means mouth of brass, symbolic of judgment, brass, perhaps the spokesman.

2: 18-21 The godly life of Samuel.

- 1) The child Samuel in the midst of this godless wicked environment thrives in his service to God. vs. 18
 - a) The word “But” marks the obvious sharp contrast between the sons of Eli and himself. vs. 18a
 - b) The child Samuel ministered before the LORD, even as a child. vs. 18b
 - * The emphasis is that Samuel was exposed to this vile atmosphere

- and yet chose not to be like the sons of Eli.
- c) The child Samuel was wearing a linen ephod. vs. 18c
 - * This was the priestly garment, shoulder cape, kind of apron with over-all straps. Ex. 28:6-14
 - 2) The child Samuel lived a life of contentment, having a godly influence over his life continuously. vs. 19
 - a) He would receive presents from his parents. vs. 19a
 - b) He would see his parents at the yearly feast. vs. 19b
 - 3) The child Samuel witnessed God’s blessing on the godly. vs. 20-21
 - a) By Eli blessing Elkanah and his wife. Then they would go to their own home.” vs. 20
 - b) By his mother Hannah having three sons and two daughters born to her. vs. 21

2:22-26 **The permissive parent Eli.**

2:22a The person Eli.

- 1) The position of Eli was High priest and elderly.
 - a) The name Eli “Eliy” is an abbreviation of “Jehovah is exalted or high, with the idea of “ascension” and sat at the

door post of the Tabernacle. 1Sam. 1:3, 9

1)) Eli in Hebrew also means “my God”, used by Christ on the cross, the Aramaic “Eloi”. Matt. 27:46, Mk. 15:34

2)) He was the first of the line of Ithamar, Aaron’s fourth son who held that office. 2Sam. 8:17, 1Chron. 24:3

b) He was the mediator between God and man, represented the people to God as he offered sacrifices and offerings and representing God to the people as he returned and spoke or blessed the people. 1Sam. 1:17, 27-28

* The Day of Atonement he offer the sins of the nation and the scapegoat carried the sins of the nation away into the wilderness!

c) Eli was the one responsible for all that went on at Shiloh and the priesthood.

* He was fully aware of his accountability to God.

* “Do not be hasty in the laying on of **hands**, and do not share in the sins of others. Keep yourself pure.” 1Tim. 5:22

2) Eli was also the judge of Israel.

a) He sat on the seat by the doorpost of the tabernacle. 1Sam. 1:9, 4:13

1) The word seat “kicce” refers to a throne, a seat of honor or dignity or judgment, as Judge and Priest.

2) It is used for the of the King of Israel, the royal chair or seat of dignity and for God. Deut 17:18, 2Sam. 7:13, Ps. 45:6

b) He judged Israel for forty years. 1Sam. 4:18f

1)) He is the 14 judge at Shiloh that followed the 13 in the book of Judges.

2)) He was very old, his vision was impaired and he could not see, at 98 years of age. 1Sam. 4:15

2:22b-c The information about Eli’s sons.

1) Eli heard when he was very old heard the general accusation as he heard everything his sons did to all Israel. vs. 22b

a) The conduct of Eli’s sons was brazen.

b) Everything in regards to the evil.

c) God held Eli fully responsible, he failed to raise his sons in the Lord, restrain or remove them as priests. vs., 29, Deut. 6:9, 11:18-21

2) The specific accusation was that they laid with the women assembled at the door of the tabernacle of meeting.” vs. 22c

- a) They abused their position regarding the sexual weakness of women who came to God.
- b) These women were those who assembled at the door of the tabernacle. Ex. 38:8
 - 1)) The Targum tells us they were devout women; who came there in large numbers, for the word used has the signification of armies; to perform religious exercises in fasting, and praying, and bringing sacrifices to be offered for them.
 - 2)) The New Testament tells us of one Anna the prophetess, who made her abode in the tabernacle, and served God night and day with fastings and prayers. Lk. 2:37
- c) The women were also responsible for their part in the matter.
 - * No woman is forced unless she is raped, yielding to temptation or pressure by a man is a willful participation!

22:23-26 The weak rebuke Eli gave to his sons.

- 1) Eli confronted his sons with the people's report but was indifferent, having no righteous outrage vs. 23

- * He allowed his sons to continue in the priests office after having knowledge of their sins!
- 2) Eli accused his sons of causing the people to transgress but did nothing. vs. 24
 - a) He did not restrained his sons in their vileness. 1Sam. 3:13
 - b) As High Priest he knew the abuse of and to the people. 1Sam. 2:25
 - c) As High Priest he knew the severe judgment to his sons, as priests. Lev. 10
- 3) Eli pointed out the foolishness of sinning against God, being under judgment, without any conviction. vs. 25a-d
 - a) As judge he failed to pronounce righteous judgment over them.
 - b) The Scriptures are clear, as to the home being the qualification for their ministering. 1Tim. 3:1-7, Tit. 1:5-9
- 4) Eli's word were ineffective, because the LORD desired to kill them. vs. 25d-e
 - a) They had gone too far and caused too much damage to the people.
 - b) A warning, God did not predestined them to do evil, otherwise He would be unjust to judge them for what God had predestined them to do.
 - c) God certainly knew beforehand of their evil and only predetermines their

judgment, for all people have free-will.

- 5) The sons of Eli again stood in sharp contrast to Samuel. vs. 26
- a) Samuel the child grew up and thrived in this ongoing evil environment. “And the child Samuel grew in stature.” vs. 26a
- b) Samuel also grew spiritually with God and the people. vs. 26b
- * This is stated of Jesus. Lk. 2:52
- 1)) He was able to live for God.
- 2)) He had to make choices every day.
- 3)) He could not use the examples of Hophni and Phinehas as a justification or excuse.
- * “Those who are sinning rebuke in the presence of all, that the rest also may fear. I charge you before God and the Lord Jesus Christ and the elect angels that you observe these things without prejudice, doing nothing with partiality.” 1Tim. 5:20-21

2:27-36 The prophet sent to Eli at Shiloh.

2:27-29 Eli was reminded of his past high privilege.

- 1) He is identified as God’s messenger. vs. 27a

- a) The phrase “a man of God”, refers to a prophet of God.
- b) The mouth piece of God to call people to repentance, declare judgment or reveal his will.
- 2) He came to Eli in the authority of God. vs. 27b
- a) The man’s message was prefaced by, “Thus says the LORD.”
- b) This was God words not the man sent by God.
- 3.) He reminded Eli of his family privilege since the Exodus in history. vs. 27c
- a) The tribe of Levi. Ex. 4:14-16, 29:9
- b) The family of Moses and Aaron.
- 4) He reminded Eli of God’s graciousness to choose his family to the priesthood. vs. 28
- a) To intercede for the people by sacrifice. vs. 28a-c
- b) To provided their provisions through the sacrifices. vs. 28d
- 2:29-33** Eli was rebuked by for his offense against God.
- 1) The accusations were specific. vs. 29
- a) God accused Eli of dissatisfaction and scorning His sacrifices. vs. 29a-
- b) God accused Eli of confusing his priorities, honoring his sons above God. vs. 29b

- * Eli was exercising false and mistaken kindness, contrary to the Scriptures.
- c) God accused Eli of the sin of greed and gluttony. vs. 29c
 - * His death was directly related to his overweight form the gluttony!
1Sam. 4:18
- 2) The judgment was brought about by Eli himself. vs. 30
 - a) God would of used his family continually. vs. 30a-b
 - b) God had to judge Eli for dishonoring God. vs. 30c-e
 - * They would be abased and despised!
- 3) The judgment of his house is declared. vs. 31-33
 - a) The consequences would affect all his house. vs. 31
 - b) The judgment of Shiloh would stand despite what took place with Israel. vs. 32
 - c) The judgment over his family would be most grievous. vs. 33
 - * “Yet He **sent prophets** to them, to bring them back to the LORD; and they testified against them, but they would not listen.” 2Chron. 24:19

- 2:34-36** God confirmed his prophetic judgment with signs.
- 1) The sons of Eli would die the same day. vs. 34
 - 2) There would be a faithful priesthood to replace Eli. vs. 35
 - a) Samuel did replace Eli as judge, priest and prophet, as chapter three will indicate but the specific prophecy is short and long-term, for the word anointed “mashhiyach”, is Messiah, already indicated by Hannah, after the order of Melchizedek. 1Sam. 2:10
 - b) This partially fulfilled was at the massacre of the priest at Nob, only Abiathar survived, the ultimately transfer to the family of Zadok was at the time of Solomon and the finally in the Millennium, under the reign of Jesus. 1Sam. 22:11-19, 1Kings 2:26-27, 35, 1Chron. 24:3, Ezk. 40:46, 43:19, 44:15
 - 3) The remainder of Eli’s descendents would be beggars. vs. 36
 - * Jeremiah reminded the people of God of the coming judgment by God’s judgment over Shiloh. Jer. 7:12, 14, 26:6, 9, 41:5
 - a) Self-judgment is always the first the believer is to exercise to stay right and in fellowship with God. 1Jn. 1:9, 2:1

- b) Fault judgment is when someone points out my failure or sin and I am to repent and ask forgiveness, after a godly manner. 2Cor. 7:10
- c) Excommunicating judgment is when a person refuses to repent and often want their sin to be excepted, so they are cut off from the fellowship of the church, turning them over to Satan, in hope of their repentance and restoration. 1Cor. 5:1-5
- d) Divine judgment is when God takes a persons life or gives them up to themselves. 1Cor. 11:30, 1Jn. 5:16