

Reject Evil

How do we reject evil and do good?
¿Cómo rechazamos el mal y hacemos el bien?

1. Let's worship God with _____.

Adoremos a Dios con _____.

1 Samuel 2:17

1 Samuel 2:29

Hebrews 12:28-29 (Hebreos 12:28-29)

2. Let's be good to _____.

Seamos buenos con _____.

1 Samuel 2:22

1 Samuel 2:23-25

Galatians 6:9-10 (Gálatas 6:9-10)

3. Let's serve Christ with _____.

Sirvamos a Cristo con _____.

1 Samuel 2:35

1 Samuel 2:30

Matthew 25:21 (Mateo 25:21)

*REJECT
EVIL*

1 Samuel 2:12-36

Discussion Questions and Notes

Week 3: August 8-16

Scripture: 1 Samuel 2:12-36

In 1 Samuel 2, we see a sharp contrast between the boy Samuel and sons of Eli, the high priest. At a young age, Samuel learned how to serve as a priest of the Lord (2:11). However, the sons of Eli did not even know the Lord (2:12). They abused their priestly positions to serve themselves (2:17). Samuel continued to grow in the presence and favor of the Lord (2:21). But the sons of Eli were sexual predators who took advantage of the women who were serving in the Lord's house (2:22).

While Eli rebuked the evil actions of his sons, he failed to remove them from their positions of power. As a result, God removed both Eli and his sons not only from leadership but from life. Then God raised up Samuel to be the faithful priest and prophet who would anoint David as the King of Israel and the ancestor of the Messiah.

There are many important and practical principles for us in this chapter. However, the main lesson in this passage is how we must reject evil and do good.

Read 1 Samuel 2:12-36

1. How does the passage describe Eli's sons? (2:12)

James Smith writes,

“They had no regard for the Lord,” lit., “they did not know Yahweh,” i.e., they knew about the Lord, but they did not know him experientially. They knew the Mosaic rituals, but they had never experienced intimate communion with the Lord. (Smith, 60)

2. How did the priests abuse their power to get more meat from the worshipers? (2:13-16; see also Leviticus 7:22-36)

3. How were the priests treating the Lord's offerings? (2:17)

V. Philips Long notes,

The priests were taking meat *even before the fat was burned* (v. 15). The verse begins with an emphatic *gam*

(‘also, even’), which further supports the view that the behaviors of verses 13–14 are part and parcel of the Elides’ *treating the LORD’s offering with contempt* (v. 17). (Long, 54)

4. What did Samuel wear when he was ministering before the Lord? (2:18)

5. What did Hannah make for Samuel every year? (2:19)

6. How were Hannah and Elkanah blessed for their faithfulness? (2:20-21)

7. What did Eli hear about his sons’ behavior? (2:22)

Smith observes,

Perhaps the immoral conduct with the women who served at the entrance to the Tent of Meeting, i.e., female sanctuary servants, was the activity that finally forced Eli to make some effort to correct his sons... It has been suggested by some that these women were responsible for keeping the entrance to the sanctuary clean; others think they provided music for services (cf. Ps 68:11, 24-25). The sin was all the greater because the women the priests defiled were those dedicated to holy service. (Smith, 63-64)

8. What did Eli do about the evil behavior of his sons? (2:23-24)

9. How did the sons respond to Eli’s rebuke? (2:25)

Hophni and Phinehas had chosen the way of evil so many times that their hearts had become hardened by the deceitfulness of sin (Heb. 3:13). Like Eli, the author of Hebrews warns us against the danger of willfully sinning against the Lord without any desire to repent (Heb. 10:26-27).

10. What characterized Samuel’s childhood years? (2:26)

11. How did Eli’s family get to be priests? (2:27-28)

12. What did the man of God ask of Eli in verse 29?

13. What principle of justice did God declare in verse 30?

Bill Arnold comments,

God's eternal decrees are formally conditional. Eli's family do not meet those conditions (2:30); thus, they will not benefit from the Aaronic promises. As elsewhere in Old Testament thought, the benefits of God's promises are conditioned on people's faithfulness, "a condition which applies to God's promises even when it is not explicitly stated." Thus, we may surmise that while God's promises are eternal, the specific and individual benefits of those promises are contingent on continued faithfulness. (Arnold, 76)

14. What did God predict for Eli's family? (2:31-36)

15. How does verse 35 give us a preview of the Messiah?

16. What helps you to have an attitude of reverence for God?

17. Why do you think some church leaders are reluctant to report sexual abuse?

18. Why is it especially important for Christian leaders to treat all people with fairness and respect?

19. What responsibility or ministry has God entrusted to you?

20. How will you show your support for someone in ministry?

Sources cited:

Arnold, Bill. *The NIV Application Commentary: 1 and 2 Samuel*. Grand Rapids, MI: Zondervan Academic, 2003.

Long, V. Philips. *1 and 2 Samuel*. Downers Grove, IL: IVP Academic, 2020.

Smith, James. *The College Press NIV Commentary: 1 & 2 Samuel*. Joplin, MO: College Press, 2000.