



Sowing the Word

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 honor me I will honor, and they that despise me shall be lightly esteemed.

— 1 Samuel 2:30 (KJV)

1 Samuel 2

October 18th - October 24th, 2012

*So they read distinctly from the book, in the Law of God;
and they gave the sense, and
helped them to understand the reading.
(Nehemiah 8:8)*

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Online Helpful Sources:

Precept Austin - Amazing Online Resource with many commentaries and helps: Including David Guizik, Chuck Smith, John MacArther, Ray Steadman CH Spurgeon, John Piper and many more!

http://preceptaustin.org/1_samuel_commentaries.htm

You Version - with multiple translations

You can get this online or with a mobile device.

They even have audio files you can listen to of the Bible

<http://www.youversion.com/>

Calvary Roswell - Previous messages and overview studies by Pastor Jim

http://www.calvaryroswell.com/biblestudies/WednesdayBibleStudies/1_Samuel/Index.htm

Outline

I. Samuel (1 Sam. 1-7)

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III. David (1 Sam. 16-1 Sam. 31)

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Study Questions for 1 Samuel 2

1. Eli's sons, Hophni and Phinehas, were priests among God's people, but did not acknowledge God or seek to abide by His will. One way they disobeyed was that they did not follow God's law concerning sacrificial offerings. They would take what was to go to the Lord. Are there "sacrifices" in our lives that should be the Lord's, that we take for ourselves, or don't even offer to Him? Is our obedience where it should be?

2. Because Hannah willingly gave Samuel to the Lord, she and Elkanah were blessed with five more children. Can you think of a time when you gave up something for the Lord and, in turn, blessings came in abundance?

3. The message the Lord sent to Eli was that because he did not stop his sons' wickedness, (and Eli himself benefited from their activities), God held him responsible for letting them continue. What would be the result of Eli failing to rebuke his sons? This shows how one family members actions can affect the whole family and even future generations. We must remember this in the choices we make.

4. Even though Eli and his sons sinned against the Lord, His promise to Israel remained. He will raise up another family of priests to fulfill the priestly duties to serve the Israelites. God makes sure His work will continue and never fall. As a servant of the Lord, isn't it wonderful to know that He is always there to be our strength and shield? His promises to us will never fail, just as to Israel.

With the Word Bible Commentary

Singing (1–11). Most people would sing if they could keep their son, but Hannah sang because she could give her son to the service of the Lord. She glorified the Lord who does great things for His people. Mary's song is similar to Hannah's (Luke 1:46–55) because Mary had also made a sacrifice to the Lord (Luke 1:38). First the sacrifice, then the song (2 Chron. 29:27).

Sinning (12–17, 22–36). Eli had lost his influence over his sons and as a result caused his family to lose the priesthood (1 Kings 2:26–27, 35). (See 1 Tim. 3:4–5. It has well been said that the greatest evil comes from the corruption of the greatest good, and Eli's sons illustrate this truth.

Serving (18–21). Blessed are those parents who realize that their children are growing and facing new needs and struggles, and blessed are those children who grow "before the Lord" (Luke 2:52). God kept Samuel pure in the midst of a defiled environment because he had parents who loved him and prayed for him. Jesus has a special love for children, and we must pray for them.

Children

Children are a gift from God (Gen. 48:8–9), a heritage and a reward (Ps. 127:3), weapons to use in fighting the enemy (Ps. 127:4–5), a source of joy (Ps. 113:9), and a crown in their parents' old age (Prov. 17:6). It is a serious thing to abuse children (Matt. 18:1–6) or to neglect their spiritual training (Eph. 6:1–4). Christian witness is always one generation short of extinction. If we fail to train the children for Christ, we forfeit the future.

Wiersbe, W. W. (1991). With the Word Bible Commentary (1 Sa 2:1). Nashville: Thomas Nelson.

Matthew Henry

In this chapter we have, I. Hannah's song of thanksgiving to God for his favour to her in giving her Samuel (v. 1–10). II. Their return to their family, with Eli's blessing (v. 11, 20). The increase of their family (v. 21). Samuel's growth and improvement (v. 11, 18, 21, 26), and the care Hannah took to clothe him (v. 19). III. The great wickedness of Eli's sons (v. 12–17, 22). IV. The over-mild reproof that Eli gave them for it (v. 23–25). V. The justly dreadful message God sent him by a prophet, threatening the ruin of his family for the wickedness of his sons (v. 27–36).

We have here Hannah's thanksgiving, dictated, not only by the spirit of prayer, but by the spirit of prophecy. Her petition for the mercy she desired we had before (ch. 1:11), and here we have her return of praise; in both out of the abundance of a heart deeply affected (in the former with her own wants, and in the latter with God's goodness) her mouth spoke. Observe in general, 1. When she had received mercy from God she owned it, with thankfulness to his praise. Not like the nine lepers, Lu. 17:17. Praise is our rent, our tribute. We are unjust if we do not pay it. 2. The mercy she had received was an answer to prayer, and therefore she thought herself especially obliged to give thanks for it. What we win by prayer we may wear with comfort, and must wear with praise. 3. Her thanksgiving is here called a prayer: Hannah prayed; for thanksgiving is an essential part of prayer. In every address to God we must express a grateful regard to him as our benefactor. Nay, and thanksgiving for mercies received shall be accepted as a petition for further mercy. 4. From this particular mercy which she had received from God she takes occasion, with an elevated and enlarged heart, to speak glorious things of God and of his government of the world for the good of his church. Whatever at any time gives rise to our praises in this manner they should be raised. 5. Her prayer was mental. Her voice was not heard; but in her thanksgiving she spoke, that all might hear her. She made her supplication with groanings that could not be uttered, but now her lips were opened to show forth God's praise. 6. This thanksgiving is here left upon record for the encouragement of those of the weaker sex to attend the throne of grace. God will regard their prayers and praises. The virgin Mary's song has great affinity with this of Hannah, Lu. 1:46. Three things we have in this thanksgiving—Hannah's triumph in God, in his glorious perfections, and the great things he had done for her. What great things she says of God. She takes little notice of the particular mercy she was now rejoicing in, does not commend Samuel for the prettiest child, the most toward and sensible for his age that she ever saw, as fond parents are too apt to do. No, she overlooks the gift, and praises the giver; whereas most forget the giver and fasten only on the gift. Every stream should lead us to the fountain; and the favours we receive from God should raise our admiration of the infinite perfections there are in God. There may be other Samuels, but no other Jehovah.

Let us see how well things went in Elkanah's family and how much better than formerly. 1. Eli dismissed them from the house of the Lord, when they had entered their little son there, with a blessing, v. 20. He blessed as one having authority: The Lord give thee more children of this woman, for the loan that is lent to the Lord. If Hannah had then had many children, it would not have been such a generous piece of piety to part with one out of many for the service of the tabernacle; but when she had but one, an only one whom she loved, her Isaac, to present him to the Lord was such an act of heroic piety as should by no means lose its reward. As when Abraham had offered Isaac he received the promise of a numerous issue (Gen. 22:16, 17), so did Hannah, when she had presented Samuel unto the Lord a living sacrifice. Note, What is lent to the Lord will certainly be repaid with interest, to our unspeakable advantage, and oftentimes in kind. Hannah resigns one child to God, and is recompensed with five; for Eli's blessing took effect (v. 21): She bore three sons and two daughters. There is nothing lost by lending to God or losing for him; it shall be repaid a hundred-fold, Mt. 19:29. 2. They returned to their own habitation. This is twice mentioned, v. 11, and again v. 20. It was very pleasant to attend at God's house, to bless him, and to be blessed of him. But they have a family at home that must be looked after, and thither they return, cheerfully leaving the dear little one behind them, knowing they left him in a good place; and it does not appear that he cried after them, but was as willing to stay as they were to leave him, so soon did he put away childish things and behave like a man. 3. They kept up their constant attendance at the house of God with their yearly sacrifice, v. 19. They did not think that their son's ministering there would excuse them, or that that offering must serve instead of other offerings; but, having found the benefit of drawing near to God, they would omit no appointed season for it, and now they had one loadstone more in Shiloh to draw them thither. We may suppose they went thither to see their child oftener than once a year, for it was not ten miles from Ramah; but their annual visit is taken notice of because then they brought their yearly sacrifice, and then Hannah fitted up her son (and some think oftener than once a year) with a new suit of clothes, a little coat (v. 19) and every thing belonging to it. She undertook to find him with clothes during his apprenticeship at the tabernacle, and took care he should be well provided, that he might appear the more decent and sightly in his ministration, and to encourage him in his towardly beginnings. Parents must take care that their children want nothing that is fit for them, whether they are with them or from them; but those that are dutiful and hopeful, and minister to the Lord, must be thought worthy of double care and kindness.

Let us now see how ill things went in Eli's family, though seated at the very door of the tabernacle. The nearer the church the further from God.

The abominable wickedness of Eli's sons (v. 12): The sons of Eli were sons of Belial. It is emphatically expressed. Nothing appears to the contrary but that Eli himself was a very good man, and no doubt had educated his sons well, giving them good instructions, setting them good examples, and putting up many a good prayer for them; and yet, when they grew up, they proved sons of Belial, profane wicked men, and arrant rakes: They knew not the Lord. They could not but have a notional knowledge of God and his law, a form of knowledge (Rom. 2:20), yet, because their practice was not conformable to it, they are spoken of as wholly ignorant of God; they lived as if they knew nothing at all of God. Note, Parents cannot give grace to their children, nor does it run in the blood. Many that are sincerely pious themselves live to see those that come from them notoriously impious and profane; for the race is not to the swift. Eli was high priest and judge in Israel. His sons were priests by their birth. Their character was sacred and honourable, and obliged them, for their reputation-sake, to observe decorum. They were resident at the fountain-head both of magistracy and ministry, and yet they were sons of Belial, and their honour, power, and learning, made them so much the worse. They did not go to serve other gods, as those did that lived at a distance from the altar, for from the house of God they had their wealth and dignity; but, which was worse, they managed the service of God as if he had been one of the dunghill deities of the heathen. It is hard to say which dishonours God more, idolatry or profaneness, especially the profaneness of the priests. In the midst of all these threatenings against the house of Eli, here is mercy promised to Israel (v. 35): I will raise me up a faithful priest. It has its full accomplishment in the priesthood of Christ, that merciful and faithful high priest whom God raised up when the Levitical priesthood was thrown off, who in all things did his father's mind, and for whom God will build a sure house, build it on a rock, so that the gates of hell cannot prevail against it.

Henry, M. (1994). Matthew Henry's commentary on the whole Bible: Complete and unabridged in one volume (1 Sa 2:27–36). Peabody: Hendrickson.