

BIBLE STUDY: TOPIC “Wickedness In High Places “

1 Samuel 2:12-36

Instructor: The Holy Spirit

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When we look at the times in which we live we can see wickedness in high places. Just last year we had to suffer the infidelity of our President. At the same time the Speaker of the House, was being investigated by the House Ethic Committee for inappropriate behavior related to the tax laws of the United States.

We can go on and on but nevertheless we can agree that our world suffers wickedness in high places. For the sake of this study lets examine 1 Samuel 2:12-36 to determine how the scriptures describe a situation and how the people of those times learned how to address themselves according to the Word of God.

Eli’s Sons Were Wicked Men

- 1 Samuel 1:3 identified as Priest of the Lord
- These two men did not measure up to the spiritual qualifications of the Lord
- No Regard for the Lord
- Treating the Lord’s Offering with Contempt
- They Robbed God

Samuel Grew Up In the Presence of the Lord

- In spite of the terrible wickedness, Samuel maintained his spiritual journey
- Eli asked his son Why do you do such terrible things?
- Eli’s son failed to receive the advice and instruction of their father
- Yet, Samuel listened and learned by example and thus grew up in the things of God

Why Do You Honor Your Son’s More Than Me!

- God sends a Prophet, but Eli’s warning was not enough to satisfy the Lord

Becoming God’s Servants Today.....Principals to live by

Principal 1:

God still uses imperfect Christians, but sin in our lives leads to serious consequences

Principal 2:

God will ultimately discipline people who use religious positions to further their own selfish and sinful purposes

Principal 3:

It is possible for children to grow up to be godly men and women, even though they have lived in an environment that is permeated with evil.

Personalizing These Principals

1. Are you justifying sin in your life simply because everything seems to be going so well at the moment?

2. As a Christian leader, are you taking deliberate advantage of God's people through some form of dishonesty or manipulation?

3. Are you doing all that you can to be a consistent Christian modeling the principals of God to your family, to those who you work with and to the church community?

Set a goal

Ask the Holy Spirit to reveal to you which principal needs the most attention in your life?
Then set a personal goal:

Memorize the following scripture

1 Corinthians 10:31-32 KJV

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.
Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God

1 Cor 10:31-32 NAS

Whether, then, you eat or drink or whatever you do, do all to the glory of God.
Give no offense either to Jews or to Greeks or to the church of God

1 Cor 10:31-33 NIV

So whether you eat or drink or whatever you do, do it all for the glory of God.
Do not cause anyone to stumble, whether Jews, Greeks or the church of God--
even as I try to please everybody in every way. For I am not seeking my own good but
the good of many, so that they may be saved.

Job 2:2

2 And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. (KJV)

Luke 22:53

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. (KJV)

John 12:31

31 Now is the judgment of this world: now shall the prince of this world be cast out. (KJV)

John 14:30

30 Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. (KJV)

John 16:11

11 Of judgment, because the prince of this world is judged. (KJV)

Acts 26:18

18 To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. (KJV)

2 Cor 4:4

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. (KJV)

Eph 2:2

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: (KJV)

Col 1:13

13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: (KJV)

Ephesians 6:12

[For ye wrestle not against flesh and blood] Ouk (grk 3756) estin (grk 2076) heemin (grk 2254) hee (grk 3588) palee (grk 3823) pros (grk 4314) haima (grk 129) kai (grk 2532) sarka (grk 4561). Our wrestling or contention is not with men like ourselves: flesh and blood is a Hebraism for men, or human beings. See the note at <Gal. 1:16>

The word palee (grk 3823) implies the athletic exercises in the Olympic and other national games; and palaistra was the place in which the contenders exercised. Here it signifies warfare in general.

[Against principalities] Archas (grk 746). Chief rulers; beings of the first rank and order in their own kingdom.

[Powers] Exousias (grk 1849). Authorities, derived from, and constituted by the above.

[The rulers of the darkness of this world] Tous (grk 3588) kosmokratoras (grk 2888) tou (grk 3588) skotous (grk 4655) tou (grk 3588) aionos (grk 165) toutou (grk 5127). The rulers of the world; the emperors of the darkness of this state of things.

[Spiritual wickedness] Ta (grk 3588) pneumatika (grk 4152) tees (grk 3588) poneerias (grk 4189). The spiritual things of wickedness; or, the spiritualities of wickedness; highly refined and sublimed evil; disguised falsehood in the garb of truth; Antinomianism in the guise of religion.

[In high places.] En (grk 1722) tois (grk 3588) epouraniois (grk 2032). In the most sublime stations. But who are these of whom the apostle speaks? Schoettgen contends that the rabbis and Jewish rulers are intended. This he thinks proved by the words tou (grk 3588) aionos (grk 165) toutou (grk 5127), of this world, which are often used to designate the Old Testament, and the Jewish system; and the words en (grk 1722) tois (grk 3588) epouraniois (grk 2032), in heavenly places, which are not unfrequently used to signify the time of the NEW TESTAMENT, and the Gospel system.

By the spiritual wickedness in heavenly places, he thinks false teachers, who endeavoured to corrupt Christianity, are meant; such as those mentioned by John, <1

1 Samuel 2:16

Now the sons of Eli were sons of Belial; they knew not the LORD.

[The sons of Eli were sons of Belial] They were perverse, wicked, profligate men; children of the Devil. They did not know the Lord.

"They know! Nor would an angel show Him;
They would not know, nor choose to know Him."

These men were the principal cause of, all the ungodliness of Israel. Their most execrable conduct, described from <1 Sam. 2:13-17>, caused the people to abhor the Lord's offering. An impious priesthood is the grand cause of the transgressions and ruin of any nation; witness France, Germany, Spain, etc., from 1792 to 1814.

1 Samuel 2:13

And the priests' custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a fleshhook of three teeth in his hand;

[When any man offered sacrifice] That is, when a peace-offering was brought, the right shoulder and the breast belonged to the priest, the fat was burnt upon the altar, and the blood was poured at the bottom of the altar; the rest of the flesh belonged to the offerer. Under the presence of taking only their own part, they took the best of all they chose, and as much as they chose.

1 Samuel 2:14

And he struck it into the pan, or kettle, or caldron, or pot; all that the fleshhook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

[Kettle, or caldron, or pot] We do not know what these were, nor of what capacity; nor is it of any consequence.

1 Samuel 2:15

Also before they burnt the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

[Before they burnt the fat] They would serve themselves before GOD was served! This was iniquity and arrogance of the first magnitude.

[He will not have sodden flesh] He chooses roast meat, not boiled; and if they had it in the pot before the servant came, he took it out that it might be roasted.

1 Samuel 2:16

And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now: and if not, I will take it by force.

No Clarke commentary on this verse.

1 Samuel 2:17

Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the LORD.

[Therefore the sin of the young men was very great] That is, Hophni and Phinehas, the sons of Eli.

[Men abhorred the offering] When the people saw that the priests had no piety, and that they acted as if there was no God; they despised God's service, and became infidels.

A national priesthood, when the foundation is right, may be a great blessing; but if the priesthood becomes corrupt, though the foundation itself stand sure, the corruption of the national manners will be the unavoidable consequence.

1 Samuel 2:22

Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation.

[They lay with the women that assembled] It is probable that these were persons who had some employment about the tabernacle. See the note on <Exo. 38:8>, where the Hebrew text is similar to that in this place.

1 Samuel 2:23

And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people.

[Why do ye such things?] Eli appears to have been a fondly affectionate, easy father, who wished his sons to do well, but did not bring them under proper discipline, and did not use his authority to restrain them. As judge, he had power to cast them immediately out of the vineyard, as wicked and unprofitable servants; this he did not, and his and their ruin was the consequence.

1 Samuel 2:24

Nay, my sons; for it is no good report that I hear: ye make the LORD's people to transgress.

No Clarke commentary on this verse.

1 Samuel 2:25

If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

[If one man sin against another] All differences between man and man may be settled by the proper judge; but if a man sin against the Supreme Judge, God himself, who shall reconcile him to his Maker? Your sin is immediately against God Himself, and is the highest insult that can be offered, because it is in the matter of His own worship; therefore ye may expect His heaviest judgments.

[But if a man sin against the Lord, who shall entreat for him!] This was a question of the most solemn importance under the old covenant, especially after the death of Moses, the mediator. The law had determined what sins should be punished with death; and it was supposed that there was not any appeal from the decision there pronounced. <1 John 2:1> is an answer to this question. but it is an answer which the Gospel alone can give: My little children, these things write I unto you, that ye sin not; but if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.

[Because the Lord would slay them.] The particle kiy (heb 3588), which we translate "because", and thus make their continuance in sin the effect of God's determination to destroy them, should be translated therefore, as it means in many parts of the sacred writings. See Noldius' Particles, where the very text in question is introduced: Sed non auscultarunt, etc.; IDEO voluit Jehova eos interficere; "But they would not hearken, etc.; THEREFORE God purposed to destroy them." It was their not hearkening that induced the Lord to will their destruction.

1 Samuel 2:27

And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

[There came a man of God] Who this was we know not, but the Chaldee terms him nebiya daya, a prophet of Yahweh.

[Unto the house of thy father] That is, to Aaron; he was the first high priest; the priesthood descended from him to his eldest son Eleazar, then to Phinehas. It became afterward established in the younger branch of the family of Aaron; for Eli was a

descendant of Ithamar, Aaron's youngest son. From Eli it was transferred back again to the family of Eleazar, because of the profligacy of Eli's sons.

1 Samuel 2:28

And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

[And did I choose him] The high priesthood was a place of the greatest honour that could be conferred on man, and a place of considerable emolument; for from their part of the sacrifices they derived a most comfortable livelihood.

1 Samuel 2:29

Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

[Wherefore kick ye at my sacrifice] They disdained to take the part allowed by law; and would take for themselves what part they pleased, and as much as they pleased, <1 Sam. 2:13-16>: thus, they kicked at the sacrifices.

[Honourest thy sons above me] Permitting them to deal, as above, with the offerings and sacrifices, and take their part before the fat, etc., was burnt unto the Lord: thus, they were first served. At this Eli connived, and thus honoured his sons more than (above) God.

1 Samuel 2:30

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.

[Should walk before me for ever] See <Exo. 29:9; 40:15; Num. 25:10-13>, where it is positively promised that the priesthood should be continued in the family of Aaron FOREVER. But although this promise appears to be absolute, yet we plainly see that, like all other apparently absolute promises of God, it is conditional, i. e., a condition is implied though not expressed.

[But now the LORD saith, Be it far from me] You have walked unworthily; I shall annul my promise and reverse my ordinance. See <Jer. 18:9-10>

[For them that honour me] This is a plan from which God will never depart; this can have no alteration; every promise is made in reference to it; "they who honour God shall be honoured; they who despise him shall be lightly esteemed."

1 Samuel 2:31

Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house.

[I will cut off thine arm] I will destroy the strength, power, and influence of thy family.