


First Baptist Church  
Gather, Grow, Go.

**'HONING IN ON THE HEART!'**



A VERSE-BY-VERSE SERIES ON THE BOOK OF  
1ST SAMUEL  
DURING WEDNESDAY NIGHT SERVICES IN 2024

*'Honing in on the Heart!' Sermon Series*

**Sermon #6:**

*'Rejecting of the Rebels!'*

Wednesday, February 7th, 2024

*Last Wednesday Night in 1st Samuel:*

- Last Wednesday night we were able to look at 1st Samuel 2:12-26 as we studied *'The Worthlessness of Wrong Motives in Worship!'*
  - I asked the question: *How does this passage show us that Eli's sons were going through the motions of worship as a job and not a calling?*
  - Point 1: *The sons were not Saved. (V. 12)*
  - Point 2: *The sons were Stealing. (V. 13-17)*
  - Point 3: *Samuel's ministry Starts. (V. 18-21)*
  - Point 4: *The son's reputation Spreads. (V. 22-25)*
  - Point 5: *Samuel's walk Strengthens. (V. 26)*

- Based on last week's message, are we checking our hearts to make sure that our worship is not worthless?
  - *Making sure that our worship is Christ honoring and comes with the best of intentions?*
  - *Are you currently serving the Lord for your own gain? Or for His Glory?*

*'Rejecting of the Rebels!'*

*1st Samuel 2:27-36*

**Sermon in a Sentence:**

*In this passage we can see that God, through His messenger, rejects the Rebels of the House of Eli. We can see this in how a Messenger Brings Conviction, the Messenger Bestows Consequences, the Messenger Broadcasts a Curse, and the Messenger Brings Change.*

**Intro:**

- Later on in King David's life, there would come a prophet by the name of Nathan who let David know that he had greatly messed up in the situation with Bathsheba.
  - *Nathan revealed a hard truth to David and had a hard message to bring to one of the most powerful men in the ancient world at that time.*
  - *But the message that he revealed was one that David needed to hear and in the long run, would certainly make David better.*

- *Tonight we will see that God sends a messenger to let Eli know that his sons and his line will no longer be in the priesthood.*

- *God intervenes and enacts discipline on Hophni and Phineas (Eli's sons), partly due to the fact that Eli knew what was going on and chose not to do anything.*
- Dale Ralph Davis said *'In any case, he had taken no action to expel Hophni and Phineas from the priestly office. Eli might protest but his sons suffered no unemployment. There was no Church discipline.'*
  - Tonight I believe we will see the rejecting of the rebels in a clear way.
    - *God does not like things to be swept under the rug. If they are, He has shown countless times again that He will and can expose them.*

*\*Read 1st Samuel 2:27-36\**

#### **Question to Ask:**

*How does this passage show us that God rejected the rebels of the house of Eli due to their actions in the temple?*

#### **Point 1: A Messenger Brings Conviction. (V. 27-29)**

- 'And there came a man of God to Eli and said to him, "Thus says the LORD, 'Did I indeed reveal myself to the house of your father when they were in Egypt subject to the house of Pharaoh? 28 Did I choose him out of all

the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear an ephod before me? I gave to the house of your father all my offerings by fire from the people of Israel. 29 Why then do you scorn[a] my sacrifices and my offerings that I commanded for my dwelling, and honor your sons above me by fattening yourselves on the choicest parts of every offering of my people Israel?"' 1st Samuel 2:27-29

- *The word 'conviction' in the English language literally means a formal declaration that someone is guilty of a criminal offense, made by the verdict of a jury or the decision of a judge in a court of law.*
  - While there is no jury here, God knew all along what the line of Eli was doing in the house of God (the temple).
  - God does not take it lightly when His servants disobey Him and in turn, cause others to stumble.
- *I believe there are 3 things that we find in verses 27-29 that show us how this Messenger brings Conviction.*
- **Mystery Messenger. (V. 27a)**
  - 'And there came a man of God to Eli'
  - When it comes to this visit, there is a good amount of mystery.
    - *We don't know who this man is.*
    - *We don't know when this visit took place.*

- 1st Samuel 2:12-26 shows us what happened at Shiloh over a number of years under the leadership (or lack thereof) of Phineas and Hophni.
- But, we don't know how long after that this visit took place.
- ***This unnamed individual is called 'a man of God'***
  - ***In the context of the OT this is the second most common verbiage for a prophet in the OT.***
    - 71 times in the OT a prophet is called a 'man of God'.
- Robert D. Bergen said ***'The man of God's statement opened with the classic introduction to the body of a prophetic speech 'this is what the Lord sas'***
  - ***This mystery man has a convicting message for the aging Eli.***
- ***Memory Lane. (V. 27b-28)***
  - 'and said to him, "Thus says the LORD, 'Did I indeed reveal myself to the house of your father when they were in Egypt subject to the house of Pharaoh? **28** Did I choose him out of all the tribes of Israel to be my priest, to go up to my altar, to burn incense, to wear an ephod before me? I gave to the house of your father all my offerings by fire from the people of Israel.'
- ***This prophet takes Eli through the memory lane of his ancestry.***
  - ***The question 'Did I indeed reveal myself to the house of your father when they were in Egypt subject to the house of Pharaoh' is meant to jog Eli through memory lane.***
- John Woodhouse made a good point when he said ***'Eli could not deny that he occupied his position as priest at Shiloh because God revealed himself to his father's house many years previously in Egypt.'***
  - ***Although Aaron is not mentioned here, this is a reference to Aaron and his sons in the days of Moses.***
  - Biblical evidence shows us that ***Ithamar*** was one of the four sons of Aaron, and that Eli was a descendent of Ithamar.
    - (Ithamar and his descendents are mentioned in Exodus 6:23, Exodus 28:1, Exodus 38:21, Leviticus 10:6, Leviticus 10:16, Numbers 3:2, Numbers 3:4, Numbers 4:28, Numbers 4:33, Numbers 7:8, Numbers 26:60, 1st Chronicles 6:3, 1st Chronicles 24:1-6).

- ***Eli couldn't escape the reality of Memory lane and that what he as blessed to do in the temple, was as a result of God choosing his ancestors.***
- ***Just as Israel was chosen out of all the nations of the earth to be God's chosen nation, God chose Aarons line out of all the tribes to be the priestly line.***
  - Verse 28 of the text tonight is probably a reference to what we find in ***Exodus 28:1***.
    - “Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests—Aaron and Aaron's sons, Nadab and Abihu, Eleazar and Ithamar.’
- ***I think the Lord, through the prophet, wanted to get through to Eli that being chosen to do God's work was a privilege.***
  - One that he and his sons had taken great advantage of.
- ***Mutiny Exposed. (V. 29)***
  - ‘Why then do you scorn[a] my sacrifices and my offerings that I commanded for my dwelling, and honor your sons above me by fattening yourselves on the choicest parts of every offering of my people Israel?’

- ***So far in Samuel, we've focused on how the sons of Eli were guilty of disobeying God.***
  - But verse 29, we carefully examining it in the Hebrew, can reveal to us that Hophni and Phineas probably weren't the only ones guilty of mutiny (rebellion).
- ***In verse 29 in the Hebrew text, we see the usage of plural pronouns in the phrases translated 'you scorn' and 'fattening yourselves'.***
- ***\*Word Study\****
  - The word ‘***scorn***’ in the Hebrew literally means to kick coming from the Hebrew verb ‘***ba'at***’.
  - Robert D. Bergen makes the observation ‘***Eli was implicated in some sense in the sin, even if it was only in the sense that as the eldest priest at the sanctuary he bore ultimate responsibility for what occurred there.***’
- The fact that the pronouns in the Hebrew are plural, give us substantial evidence that possibly Eli was involved in this to a greater degree than previously mentioned.
  - ***Even if Eli didn't have anything to do with the sacrifices, verse 29 reveals that Eli still put his sons over the Lord.***

- **Folks, God is clear throughout scripture that anything we put before God is an idol. Even if it's our own kids!**

- John Woodhouse said *'Eli himself, by doing no more than rather feebly rebuking his sons, had honored them more than he had honored the Lord.'*
  - *Eli knew he should've kicked his sons out of the priesthood a long time ago. But he wouldn't do it, so God sends a messenger to convict.*

**Point 2: *The Messenger Bestows Consequences. (V. 30)***

- 'Therefore the LORD, the God of Israel, declares: 'I promised that your house and the house of your father should go in and out before me forever,' but now the LORD declares: 'Far be it from me, for those who honor me I will honor, and those who despise me shall be lightly esteemed.' 1st Samuel 2:30
- *We cannot expect to let sin go on in our lives or under our watch care and not expect God to give us consequences based on this.*
  - *Yes, Eli and his sons were an object of God's amazing grace. They were allowed to serve God in the temple because of the promise that God made to the house of Aaron.*
    - 'and you shall gird Aaron and his sons with sashes and bind caps on them. And the priesthood shall be theirs by a statute

forever. Thus you shall ordain Aaron and his sons.' Exodus 29:9

- **Eli was the highpriest at Shiloh, and therefore he represented one family among all the descendants of Aaron.**

- I think there are 2 things to point out about how this messenger Bestows Consequences to Eli and his family.

- **Sudden Change. (V. 30a)**

- Therefore the LORD, the God of Israel, declares'
- *Some translations translate this as 'But now' and the ESV says therefore.*
  - **No matter how it's translated, it shows a detailed announcement of judgment that is coming.**
- We go from the conviction that Eli was most likely feeling in his heart, to the consequences that are to come because of the actions of his sons and even his own actions.
  - **This sudden change is going to greatly affect Eli and his household, but God still has the priesthood in His hands.**

- **Sovereignty Seen. (V. 30b)**

- 'I promised that your house and the house of your father should go in and out before me forever,' but now the LORD declares: 'Far be it from me, for those who honor me I will honor, and those who despise me shall be lightly esteemed.'

- *This is God speaking here through the prophet to Eli.*
  - At first glance of this verse, it can cause naysayers and unbelievers to say that God is contradicting Himself here.
  - *It can cause people to look at this verse and say that God nullified or revoked his promise to Aaron.*
    - But I do not believe that is the case here.
- As we see in the future of Israel to come, the priesthood would continue to be in the hands of Aaron's descendants.
  - *But, God makes it clear that this generation of serving priests would be destroyed in the Family of Eli and that the Family of Eli will be removed.*
    - *God keeps His promise to the house of Aaron, but He has to prune the priesthood due to the decisions and poor choices made by Eli and his family.*
- Robert D. Bergen said *'As a result of the house of Eli's sins, the Lord would 'cut short' their 'strength'.*
  - Even in this, we see God's sovereignty in the phrase 'those who honor me I will honor, and those who despise me shall be lightly esteemed.'

- *John Woodhouse said 'The truth of God's sovereignty in revealing himself, choosing, and giving does not nullify but intensifies the demand for holiness in the recipients of His grace.'*
    - God is going to honor those who honor Him.
  - But Eli, Hophni and Phineas did not honor the Lord, and there ARE consequences for that...
    - *So far tonight we've seen that the messenger brings conviction, messenger bestows consequences, but there are two other things in our text that we need to point out tonight:*
- Point 3: *The Messenger Broadcasts a Curse. (V. 31-34)***
- 'Behold, the days are coming when I will cut off your strength and the strength of your father's house, so that there will not be an old man in your house. **32** Then in distress you will look with envious eye on all the prosperity that shall be bestowed on Israel, and there shall not be an old man in your house forever. **33** The only one of you whom I shall not cut off from my altar shall be spared to weep his<sup>[b]</sup> eyes out to grieve his heart, and all the descendants<sup>[c]</sup> of your house shall die by the sword of men.<sup>[d]</sup> **34** And this that shall come upon your two sons, Hophni and Phinehas, shall be the sign to you: both of them shall die on the same day.'
    - *Bad decisions, as they often do, bring punishments.*





- ***But when we are able to look at all scripture, we can see how this prophecy played out.***
  - ***The phrase ‘The prosperity that shall be bestowed on Israel’ is most likely alluding to the days when Solomon will be king.***
    - According to the scripture, in those days, there will be a surviving descendant of Eli by the name of Abiathar.
  - ***But Abiathar will look on in distress because one of the first things that Solomon does as king, is he kicks Abiathar out of the priesthood and banishes him.***
    - And in ***1st Kings 2:27***, when this historical event is recording, the writer includes this note with it:
      - ***So Solomon expelled Abiathar from being priest to the LORD, thus fulfilling the word of the LORD that he had spoken concerning the house of Eli in Shiloh.***
  - The days were coming and so were distress but also...
- ***Death is coming. (V. 33)***
  - ‘The only one of you whom I shall not cut off from my altar shall be spared to weep his<sup>[b]</sup> eyes out to grieve his heart, and all the

descendants<sup>[c]</sup> of your house shall die by the sword of men.’ 1st Samuel 2:33

- ***Twice in verses 31 & 32, we see that it is mentioned ‘that there will not be an old man in your house’***
  - Part of the fulfillment of this is the massacre that we find in 1st Samuel 22:6-23. Saul killed the priests and although it was sad, it was part of the fulfillment of what we see here in our text.
    - ***In that passage of scripture, the priests of Nob, who were descendants of Eli, were going to be killed by Saul.***
  - ***The only survivor of this group would be Abiathar who would ‘weep his eyes out or drive his heart’.***
    - And as we just mentioned, he would be banished by king solomon.
- John Woodhouse said ***‘His escape will leave him bearing the sorrow of the tragedy and the distress of his eventual banishment.’***
  - With this curse, we see Days are Coming, Distress is Coming and Death is Coming.
- ***Depression is coming for Eli. (V. 34)***



- ‘And this that shall come upon your two sons, Hophni and Phinehas, shall be the sign to you: both of them shall die on the same day.’ 1st Samuel 2:34
- **This part of the curse is the gut wrenching part for Eli.**
  - This is the part of the curse that he will personally see come to life so that he will know it is legitimate and real.
- **Exactly what the messenger said here concerning Hophni and Phineas came to reality in 1st Samuel 4.**
  - His own sons are going to die and he will see this and it will be a confirmation to him that the curse is real.
- **Yet again we see the reality that God cannot stand sin and there are consequences.**
- Tonight we’ve seen that a messenger brings conviction, the messenger bestows consequences, and the messenger broadcasts a curse:

**Point 4: *The Messenger Brings Change. (V. 35-36)***

- ‘And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. And I will build him a sure house, and he shall go in and out before my anointed forever. **36** And everyone

who is left in your house shall come to implore him for a piece of silver or a loaf of bread and shall say, “Please put me in one of the priests’ places, that I may eat a morsel of bread.””

- ***As this word from the messenger begins to slow down, verse 35 is an example that in all of this, God still has a plan for His Word to go on!***
  - Even when God has to execute judgment, He does with Grace and Glory for Himself.
- ***Impacting Change. (V. 35)***
  - ‘And I will raise up for myself a faithful priest, who shall do according to what is in my heart and in my mind. And I will build him a sure house, and he shall go in and out before my anointed forever.’
  - ***When reading this verse, some will think that it’s immediate fulfillment is the fact that Samuel would be a faithful priest. But we need to realize that Samuel ends up being more of a prophet than a priest.***
    - ***I believe the fulfillment of this prophecy in Israel, is one that is an impactful change for generations to come.***
  - ***I believe this prophecy is fulfilled in the longer term by the fact that Zadok is going to be appointed as priest in the place of Abiathar.***
    - And according to 1st Kings 2:35 and 1st Kings 4:1, the house of Zadok will become the priestly line.

- *And if we look even further ahead, it's possible that this messenger is even referencing the 'faithful' priest being our High Priest, Jesus Christ!*
  - 'Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.' Hebrews 2:17
- *An impacting change for Israel, is an indefinite contention.*
- *Indefinite Contention. (V. 36)*
  - 'And everyone who is left in your house shall come to implore him for a piece of silver or a loaf of bread and shall say, "Please put me in one of the priests' places, that I may eat a morsel of bread.' 1st Samuel 2:36
  - *The house of Eli would live in contention the rest of their days.*
    - Knowing that their ancestors disqualified them from the priesthood.
  - *The punishment they are going to receive would be fitting of their crime as John Woodhouse states it 'The gluttonous bullies will become hungry beggars.'*
    - What happens to the line of Eli reminds us of what Hannah said in 1st Samuel

2:5 'Those who were full have hired themselves out for bread, but those who were hungry have ceased to hunger.'

- Robert D. Bergen said *'The priestly line of Eli would become so unimportant in the religious power structure of future generations that they would not even be eligible to receive payment for the services they rendered.'*
  - Indeed, it's a sad story. But the truth remains. God rejects sin. And because He does, He rejects the rebels who do not repent of their sin.

#### Conclusion:

- *Based on tonight's message, it is the desire of my heart that we will see the doctrinal and theological truth that God rejects those who consistently and constantly rebel against Him.*
  - This unnamed messenger brought a strong word to the lead priest in Israel.
    - *This shows that no one is so 'high up' that God can't bring them down.*
    - Tonight, is there some rebellion left in your heart that you need to let go of and give it to God?
      - *Maybe the Lord used His Word as a messenger to you tonight to show you something in your life that you need to make right before Him.*

- **Point 1:** *A Messenger Brings Conviction. (V. 27-29)*
- **Point 2:** *The Messenger Bestows Consequences. (V. 30)*
- **Point 3:** *The Messenger Broadcasts a Curse. (V. 31-34)*
- **Point 4:** *The Messenger Brings Change. (V. 35-36)*
  - *As this time, I encourage you to respond to the Lord, and to squash the rebel side of you in your heart and life.*