

## INTRODUCTION.

- A. Scripture text: **1Samuel 2:12-36**. Sentinel, OK; 11.
- B. As we did last Sunday evening, tonight we want to look at the life of one in the Bible and learn both good and bad from their example.
- C. Eli was both a priest of God and the judge of the Israelite people. He was a man of God, but also a man with problems.

## I. FIRST, ELI WAS A PRIEST BUT NOT PERFECT.

- A. Eli was a priest of God (1Sam. 1:9).
- B. Eli judged Israel for 40 years (1Sam. 14:18).
- C. These offices were to offer sacrifices for the people for God's forgiveness of sins and to give verdicts on cases brought by the people. These verdicts were final authority of civil right and wrong.
- D. But we recognize that Eli was a poor father in that he did not punish his sons for the sin they were committing as priests. Because of this God announced a change in the priesthood after the deaths of Eli and his sons.
- E. The lesson here is that even though Eli was not perfect God could still use him in the offices of priest and judge. God has used mere men and women to execute his will.  
EXAMPLE: Moses, Abraham, and Jacob as well as others.
- F. As NT Christians we should not let our sins and personal problems keep us from thinking we are useful to God. God can still use us to do His will.

## II. SECOND, ELI'S SONS WERE USELESS IN THEIR SERVICE TO THE LORD.

- A. Both Hophni and Phinehas were greedy about the meat offered as a sacrifice to God.
- B. The way it was to be done was to burn the fat off of the meat which signified it being offered to God. After this was done the priest took a portion for himself and shared the rest with the people.
- C. What we see happening was that Eli's sons would use a fork and take the meat before it was cooked and also wanted to see the meat raw so that they could have the best pieces (1Sam. 2:13-17).
- D. The moral of the story is that when we are doing the things of God we must do them His way. Anything else would be a waste of our and God's time. We will be rejected as NT priests if we fail to do our priestly duties according to the NT (2Jn. v7-9).

## III. THIRD, GOD RICHLY BLESSES THE FAITHFUL.

- A. As sure is the promise of destruction of the wicked is the bountiful blessings on the righteous. God always rewards the faithful.
- B. Hannah kept her promise to God concerning Samuel. Also she was faithful, with her husband, in coming once a year to offer sacrifice. Because of this God blessed her life more than she expected (1Sam. 2:19-21).
- C. Eli's request of God, was to give Hannah a child in place of Samuel. God answered his prayer by bountifully blessing Hannah with not one son, but three sons and two daughters (1Sam. 2:21).
- D. We too can rejoice in the fact that God will always give us more spiritual blessings than we expect when we faithfully follow Him.
- E. Man's thinking is one work, one blessing. God's thinking is one work, many blessings  
EXAMPLE: Plant one seed, God gives one plant and MANY more seeds.
- F. God blesses our lives richly (Eph. 1:3).

**IV. FOURTH, GOD WILL ALWAYS TRIUMPH DESPITE OUR EFFORTS.**

- A. God was very displeased with Eli and his sons, so much so; that He declared an end to their family line of priests.
- B. He further stated that He would set up a priesthood that would last forever, be faithful to Him, do what is according to God's heart, and walk before God's anointed always.
- C. If we, as Christians, do not the will of God, then God will raise up other Christians to do it. God's cause will triumph whether or not we are part of it.  
EXAMPLE: Push, pull, or get out of the way!
- D. The whole book of Revelation shows, no matter what the odds God and Christ's gospel will triumph!

**CONCLUSION AND INVITATION.**

- A. There are 4 lessons to be learned from the life of Eli and the scripture text:
  - 1. We aren't perfect, but don't have to be to serve God.
  - 2. We must do the will of God to be pleasing to Him.
  - 3. Blessings to the faithful are always bountiful.
  - 4. God's way will always triumph, be sure you are on His side.
- B. Plan of salvation for non-Xians; erring Xians.