1 Samuel 2:1-11, 18-21, 26

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[0:00] I'm thankful to have the opportunity. 1 Samuel chapter 2. Do you know when we opened up the book of 1 Samuel, we looked at the reality that 1 Samuel is a bridge book.

It's not necessarily a bridge book. It introduces us to a bridge person. That bridge person is Samuel. Though it bears his name, 1 and 2 Samuel, more than likely Samuel is not the author, though he possibly wrote portions of it because he dies in the 25th chapter of 1 Samuel.
He goes silent sometime after the 12th chapter, and then many years pass and he dies. So by the time we get to the end of the book, the namesake of the book is not even there.
But Samuel is very instrumental in the purposes and plans of God in that he's used to bridge the gap between the time of the judges to the time of the kings. Samuel is the last judge.
He is the last judge and the first to hold the office of prophet. There had been some who prophesied before him.
[1:11] There had been prophecies given, but none who actually held the office of prophet, if you will, that people would go seek them out, so that he was a national prophet.

He is also more than just a regional or local judge. When we open up the book of Judges, the judges that we encounter there are local judges, regional.
Those who have an impact over a certain area of the land of Israel, not all of the land of Israel. And some of the judges overlap in time. Some of them were judging at the same time as others.
But when it comes to Samuel, Samuel is a national judge and a national prophet. Biblical historians will tell you that Samuel instituted what is called the school of the prophets. It is he who constructed and organized the educational system of the nation, that as they gathered together, the people would be able to understand and comprehend the word of God.
That's important. We need to understand that, because remember the problem that we run into in the book of Judges? The problem is, is that another generation arose who did not know the things of God after Joshua and the generation of Joshua died.
[2:28] And no longer are they, they're experiencing God's manifestations, they're experiencing God's disciplinary actions, they're experiencing God's presence among them. But the record of all God had done, I mean, when you're traveling with Moses, and let's just put it in layman's terms, when you're traveling with Moses to the wilderness, and Moses is having these encounters, and the Shekinah glory of God passes by him, and he writes the first five books of the Bible.

Okay? When you're traveling with someone like that, you don't need a school to teach and instruct you on the things of God, because there is a man of God who would come down off the mount of God who can declare to you all that God has said and all that he has done.
But the danger always comes when another generation comes who does not know that. That's not just in the Old Testament, by the way. That's the same danger that happens today.
The reason it's important to understand biblical history, it's important to understand church history, and it's even important to understand history in general, is because there's another generation coming.
And you have to instruct and to teach and to train up that generation. Samuel started what is called the School of the Prophets, so that people not necessarily would learn how to prophesy, but they would learn of the God of the prophets.
[3:48] And this school system is what is used as a spiritual education system without the land, and it led to literacy, it led to a lot of different things in the nation of Israel.

Some say that they go from a wandering vagabond of freed slaves to now an organized community of educated individuals who know and learn the things of God. And we see that.
We run into, by the way, a couple of prophets throughout the Bible that we kind of mark. Samuel is one. Ezra is another.

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The book of Ezra and Nehemiah. Nehemiah was a political leader. Ezra was a spiritual leader. Ezra also started the school and taught himself and trained himself.
And it's important because it, I mean, I'll just go ahead and say this. If it had not been for Ezra, there's a good chance that we probably would not have had an English copy of Scripture. Because it was Ezra that many people believed helped formulate, because of the dispersed Jewish people, formulate the schools, the 70 schools, and then we get to Septuagint, which is where they translated the Hebrew Bible into Greek, the national language that most people were speaking.
[5:04] And that's the Septuagint. And then that way it made it available to ordinary man. I know I'm off track, but stay with me. Okay? So we find these, these people that are important, that are bridge people.

Samuel was one of those. Real quick. Samuel was the last judge and the first prophet. Who's the last prophet? John the Baptist.
Okay? John the Baptist. He's the last prophet. He's the next bridge in the end of lines. Okay? So, we read these individuals, and last week when we were introduced to this, we saw that just as when we get to the end of the book of Judges, the problem in the nation is reflected in the home.
The national issue really is a home issue, and we see that when we pull back from all of the judges, and we're into the book of Judges, and we begin to get these snapshots of what society looked like. We're introduced to a mess-up home.
We meet Micah, who's stolen from his mom and lied about it, and has this house built for all of his idols, and we saw that there's a messed up man that was part of a messed up home, and a messed up home is what led to a degenerate society, and we understood that, that the problem of the nation was displayed in the home.
[6:18] Almost as an answer to that, when we come to 1 Samuel, and we open up the first chapter, we see that the answer to the nation's problem is also found in a home. And we meet not an Elimelech who leads his family away.

We meet an Elkanah who keeps his family going back and forth to the temple, or to the tabernacle. Elimelech is in the book of Ruth. So we see here that the answer to the problem in the nation is found in a home, and you remember Hannah, she was barren, she prayed, and God answered her prayers, and there's Samuel, and she dedicated him to the Lord.
We're going to read the second chapter. We won't read all of it, because we carry that on, because this is introduced for us, this theme. So the answer to that is, and now when we come to the second chapter, we won't get to all of it tonight.
This will be tonight and Sunday nights. They go together. What we see in the second chapter is a contrast of homes. The answer to the nation's problem is found in a home in chapter 1, and then in chapter 2, we see the contrast of the homes.
A well-ordered home that's worshiping correctly and going to the tabernacle, the temple is not yet built, but going to Shiloh, serving faithfully, and a disordered home who happens to belong to the high priest, Eli.
[7:46] We see those contrasted for us, because as we begin to read the story of Samuel, he is set in direct relation to the two sons of Eli.

And what we encounter in the second chapter are two homes. We'll focus on the first one tonight. We'll see the second one Sunday night, if the Lord allows us to tarry, and we are still here.
So tonight, we'll see the beauty of an ordered home. And now, ordered, I don't mean, I know there's an old saying that's not biblical, that cleanliness is next to godliness.
That's not a biblical verse, but it's not a Bible verse. And I don't mean ordered in that fashion, even though I am one that if things are out of order, I don't operate too well. That doesn't mean I'm a very organized person.
That just means I'm married to an organized person, and therefore, I got used to working in ordered environments. But by ordered, I mean they have their priorities right.
[8:46] They have their priorities right. Ordered in priorities, not necessarily ordered in possessions. And that's a big difference. So we'll see bits and pieces of the second chapter because they're interwoven with one another.

I'll give you the verses I'm going to read, and then we'll read them. We'll read verses 1 through 11. We'll read verses 18 through 21. And then we will read verse 26. I'm skipping around intentionally because these are the verses which speak of an ordered home.

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Sunday night, we'll see the verses that speak of a disordered home. So we're going to see the beauty of an ordered home, starting in verse 1 of the second chapter.
Then Hannah prayed and said, My heart exults in the Lord. My horn is exalted in the Lord. My mouth speaks boldly against my enemies because I rejoice in your salvation.
There is no one holy like the Lord. Indeed, there is no one besides you, nor is there any rock like you or like our God. Boast no more so very proudly. Do not let arrogance come out of your mouth, for the Lord is a God of knowledge, and with him actions are weighed.
[9:56] The bowls of the mighty are shattered, but the feeble gird on strength. Those who were full hire themselves out for bread, but those who are hungry cease to hunger.

Even the barren gives birth to seven, but she who has many children languishes. The Lord kills and makes alive. He brings down to Sheol and raises up. The Lord makes poor and rich.
He brings low. He also exalts. He raises the poor from the dust, and he lifts the needy from the ash heap to make them sit with nobles and inherit a seat of honor.
For the pillars of the earth are the Lord's, and he set the world on them. He keeps the feet of his godly ones, but the wicked ones are silenced in darkness. For not by might shall a man prevail.
Those who contend with the Lord will be shattered against them. He will thunder in the heavens, and the Lord will judge the ends of the earth, and he will give strength to his king and will exalt the horn of his anointed.
[10:51] Verse 11. Then Elkanah went to his home at Ramah, but the boy ministered to the Lord before Eli the priest. Go down to verse 18.

Now Samuel was ministering before the Lord as a boy wearing a linen ephod, and his mother would make him a little robe and bring it to him from year to year when she would come up with her husband to offer the yearly sacrifice.
Then Eli would bless Elkanah and his wife and say, May the Lord give you children from this woman in place of the one she dedicated to the Lord. And they went to their own home.
The Lord visited Hannah, and she conceived and gave birth to three sons and two daughters. And the boy Samuel grew before the Lord. Go down to verse 26. This will be our last verse. Now the boy Samuel was growing in stature and in favor both with the Lord and with men.
That verse should stand out to you because there's another individual we meet in Scripture that says that he is growing in favor with the Lord and with men, and that is Jesus Christ.
[11:59] So here we see the beauty of an ordered home. The verses that remain in the chapter speak of a disordered home, and we would get to that, and what a contrast it is.

But before we can see how bad the wicked really is, we need to see how good the righteous are living. Not good necessarily in their own efforts, but how their priorities are so much different than the priorities of the unrighteous that we meet in the disordered home.
And we see this really in stark contrast in this chapter. Following this, the series of events will begin to transpire very quickly as God uses Samuel to speak, and God works his judgment upon the sons of Eli.
And all these things transpire very quickly until we get to the eighth chapter, and people are asking for a man to rule over them, and we're introduced to Saul. But everything hinges, at least in the opening portions, of the two homes.
Because the tragedy of those days is really reflected in these two homes. This one was a barren woman married to at least a husband who would take them to the tabernacle, and they were worshiping yearly and going and following what God has called them to do.
[13:16] Yet there was a problem, and she prayed over that problem, and the person that was available, the Lord of hosts, remember, he was there. And the person who could answer the problem answered the problem in a mighty way, in a most unlikely way.

And here we have this three-year-old boy named Samuel placed at the tabernacle, and he is living there with Eli and his sons. And in direct contrast to the home that he came from is the home that he's now living in or living with.
And we see the woes of the nation reflected here, but we see the beauty of an ordered home. The first thing we see is a home that has right priorities and a home that is focused in the right direction has a voice of praise.
It is a home with a voice of praise. It says, Then Hannah prayed and said, This is not a prayer of petition. Hannah had a problem, and she went before the Lord of hosts with a petition.

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And her petition was, Lord, give me children. Give me a son. Bring this reproach away from me. And she laid this petition down. And you remember the beauty of the first chapter that when she went before the Lord of hosts and she made her petition, the scripture says she left it there because when she got up, her face was no longer sad.
[14:33] And in making this petition, she also made an agreement because she said, Lord, if you will give me a son, I will give my son back to you. And we see the wonder of it all, that God answered that. He took notice, and then God caused her to conceive.

That we see the reality of that petition. But we're no longer in a day of petition because petition answered has turned to praise offered. Because when God answers prayers, the people who are really focused on the Lord that gives the answer rather than the answer return with praise.
And we see that she prayed here, and this is a prayer of praise. And she did not fail to praise him for all that he had done for her. And as he had blessed her with this son, and she had brought him back, this was probably three years following.
This is probably where at the end of the first chapter we find her bringing Samuel back and leaving him there. We see that she goes and she offers praise. See, this is a voice of praise that is not necessarily private.
One thing that stands out in the petition of Hannah is that when she was praying, she was praying silently. And you remember, we looked at the situation that she's praying in her heart. Her heart is broken, and it's really, she has weeping of the heart, and she's mourning, and her lips are moving, but she's not saying anything out loud.
[15:57] And that took Eli off guard because in those days, he was used to seeing people pray audibly and hear them, and everybody would pray at one time. And, you know, I've been in settings like that. It kind of throws you for a loop if you're not used to it.

But if you're used to it and then nobody else does it, then it really messes with you. I've been in both situations, and I've seen it. It's okay, but he's used to seeing that. Here's this woman, and remember, he thought she was drunk because she was not making any sounds.
Well, the days of silent petition are over, and now we come to public praise because more than likely, she declares this among the congregation of worshipers. This is in the tabernacle, and it was very customary to say things out loud, and we see the wonder of it all is that though she had sought him in private, she was going to praise him in public because the home that is set to worship the Lord will surely praise the Lord.
And she declares, my heart exalts in the Lord. My horn is exalted in the Lord, and my mouth speaks boldly against my enemies because I rejoice in your salvation.
What she speaks of heart and horn here is that God had set her in a secure place. The horn was representative of security, and God had set her in a secure place, not because she had had a male child, but because the Lord of hosts had answered her.
[17:27] And she was certain of the reality that because of his concern for her, she was set in a secure place, and she who is set in a secure place is surely able to praise him for his presence.

And she offers this voice of praise. Because of all that he has done, my voice will cry out. God has created his people to be a people of praise.
This is one of the things we are declared to bring before him is a sacrifice of praise, is an offering of praise.
We don't live in a sacrificial system anymore in which we're bringing offerings to the temple or the tabernacle, but yet we are to come before him with a sacrifice of praise.
The home that is well-ordered around worship and the home that is well-ordered around following the Lord is a home that will be sure to praise him. It is a home with a voice.
[18:27] Listen, this world's got a lot of voices in it. It's got a lot of voices. But what it doesn't have is a lot of praise. But the home that is well-ordered around the things of God is a voice of praise in a dark society.

Because the world desperately needs to hear the public praise of his people for all that he has done. He has set us in a secure position, and therefore we offer up to him a voice of praise.
Number two, not only is there a voice of praise, there's a vision of the Lord. We notice in this prayer or this praise here how she begins to describe the Lord.
And it's amazing because if this is the same God that the sons of Eli and even Eli himself are serving, then they're not seeing him the same way she does. When we contrast the homes and we

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see all that Eli and his sons are doing, we would say, surely they don't know the God of Hannah and Elkanah.
Surely they don't know this God because if they know the God who does this, then they would never do that. But the home that is ordered around worship and the home that is ordered around praise and the home that is ordered, because it was ordered around such things because every year they went to the tabernacle.
[19:47] Every year they went to the sacrifices. Every year they were sure to be there. And never separate the setting from the text. This is the days when the judges were ruling.

And in those days there were no king in Israel and every man did what was right in his own eyes. But what was right in Elkanah's eyes was, we're going to the tabernacle and we're going to praise. Every man else was leading his family however he wanted to.
Here his family is ordered around worship. And those who are ordered in such a way around worship focus on the Lord with a proper view because she says there is no one holy like the Lord. And she's using the covenant name of God. Indeed, there is no one besides you, nor is there any rock like our God. Boast no more so very proudly. Do not let arrogance come out of your mouth, for the Lord is a God of knowledge and with him actions are weighed.
And she begins to declare the vision of God which they have. And he's not only a God who is holy and set apart, he's not only a God that is like no other, he's not only a God who is completely unlike any other, he's also a God who has all things within the palm of his hand.
[21:00] Because she says here, those who are rich go to poverty, those who are well fed begin to be hungry, those who are barren begin to bear children, those who had many children become barren.

And what she says, in spite of the efforts of man, God ultimately is in control. And she has a clear vision of the reality that everything that takes place and all that transpires is really and fully within the hands of God.
And she says he can bring you up and he can bring you down. There's even here a reference to a resurrection. Do you see in verse six, the Lord kills and makes alive.
He brings down to Sheol, that's the place of the dead, and raises up. See, the home that is ordered on worship has a proper vision. It says that even death isn't stronger than the God I serve. Because he has the power to bring you down, even to the lowest of the downs, down to Sheol. And even if you're there, he has the power to bring you back up. Because those who set their lives according to true worship and faithfulness and obedience begin to see who he really is.
[22:17] She declares that the pillars of the earth are the Lord's. That is, everything the world sits upon. That's his too. So he's literally got the whole world upon his pillars.

You know, it's amazing what some people believe. And it's amazing how people think of things when you start speaking of creation and the earth and all of these things. But those who are rightly served say that everything, this world that I stand on rests upon.
It all belongs to the Lord my God. And you begin to get a right vision. And a proper vision of who he is ensures that we will stay well ordered.
ensures that we will continue to worship him and to praise him and to declare his righteousness. Because we see here without this vision, because I'll tell you who doesn't have the vision, it's Eli and his two sons.
This isn't the God they see. They see a God who has told people to bring them food to eat. They see a God who doesn't notice anything they do.
[23:26] And we'll see that. Because they're doing things that are unthinkable. But yet here, Ocana and Hannah and this family that has ordered their lives in such a way that they would be sure to worship.

They have a right vision of who he is. And that vision changes everything about them. Third and finally, we see that a well-ordered home has a voice of praise, has a vision of the Lord.
And the third thing, it's the thing we see the most in this, is that they value service. It's the value of service. Because the home and the individual, the individual in the home that will praise the Lord is an individual who has a right vision of the Lord.
And a right vision of the Lord will enable us to value service to him. When we see him as he is, then service no longer becomes a sacrificial woe, it becomes an opportunity given.

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When we see him as the one who controls all things, when we see him as the one who can take you down to Sheol and bring you back alive, when we see him as the one that owns the pillars that the world set upon, then what he calls us to do is no longer a drudgery, but rather it is an opportunity.
[24:50] They value service. The home that is well-ordered around worship is a home that values every single opportunity to serve.

And we see this because not only is it Hannah who leaves him there, it's also Elkanah went back home and left his son there too. They left Samuel there and notice what it says.
Then Elkanah went to his home at Ramah. Now don't miss this. But the boy ministered to the Lord before Eli the priest.
He's three years old when they leave him there. Each year they see him. Each year he's growing a little older. But notice what it says here. The boy did not minister to Eli.
Eli. You would assume since Eli is the high priest and Eli's sons are serving in the tabernacle that Samuel would be helping Eli and his sons.
[25:52] But that's not what it says. It says the boy ministered to the Lord. See his service, though it was with the unrighteous, wasn't for the unrighteous.

Though he was among the disordered home, he wasn't a part of the disordered home. He was ministering to the Lord before Eli.
Now Eli, we will see as we read our text Sunday evening, is not necessarily an example of service. We've already seen that in the first chapter because Eli's sitting on a stool which he should have never been sitting upon.
There should have been no stool in the tabernacle. You got stools at home. You go to the tabernacle to serve, but Eli is sitting here in the tabernacle. Now we give him a benefit of a doubt. You say, well, he's old. Well, there was also supposed to be an age restriction. Once you got to a certain age, you were no longer supposed to serve. Your children were supposed to do it. So everybody's failing here, right? So we understand this.
[26:51] And we get the picture. But Samuel is not ministering to Eli. Samuel's ministering to the Lord. And that is important.

We need to understand it because sometimes the service God calls us to do may be alongside others with ulterior motives. But we must be reminded that the service we value is not that we are serving others, but that we are serving the Lord.
And it was more important to serve the Lord in spite of Eli than it was to stay home and do nothing. So we see the value of service. And it tells us now, Samuel was ministering before the Lord. And each year his mother would come and bring him a little robe, it says.
She would bring him a little robe and bring it to him year after year. And year after year, she would come back. Not only did he value service, so did she and her husband.
[27:59] And they were valuing this and they were encouraging this. Each year coming back and seeing him saying, continue serving, continue serving, continue serving, continue serving, continue serving.

I remember years ago, I was reading a book and I wish I could remember the name of it. It may have been the book Compelled by Love and I could be completely wrong on that.
So don't quote me on this, okay? But I remember reading a book that was speaking of serving the Lord and raising up families and just being honest.
And the author made this point. He said, you know, we as parents, we pray such safe prayers for our children. We pray such safe prayers. God let them grow up and do all the day in the gospel. He said, how many of us pray, God, if you want my child to go wherever, I'll give them to you. And the point is, you know, we're valuing security over, we're valuing more than we value service.
[29:00] We're valuing security. God, keep my kids safe, keep them here. And it was a hard, as a parent, I mean, I'm a parent and grandparent, I understand a hard proposition to follow.

He said, but what if the will of God is to put your kids in a dangerous position? Because we see that throughout history. And it's just a simple question that was posed. Is he worth it?
And I had to ask myself, I mean, I really, you know, as a parent at that time, I really had to ask myself, is he worth it? And the answer, the real, the biblical answer is yes, he is. Can you think, everybody, by the way, when we read the rest of the second chapter, everybody knows what Eli's sons are doing.

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That's one of the tragedies here. So you know that Elkanah and Hannah had heard about what's going on in the tabernacle. But they leave him there.
Because they value service more than comfort. They leave him there. And they encourage him, each year coming back.
[30:09] And they encourage him, each year coming back. And then Eli blesses them and declares a blessing. He's in the position, so we give him at least the, Jesus tells us to respect those who are in the position, in the seat of Moses, not necessarily the person that's there, but those who are in the seat of Moses.

So we see here, he's in the right position. So he blesses them. And it says, and God shows favor, right? She who was once barren now becomes fruitful. It says that she gave birth to three sons and two daughters.
Why? Because God honors his people. God has a way of honoring service. He does. This is not, when you open up the book of Ecclesiastes and there's this tragedy reading the book of Ecclesiastes.
You see it a little bit in the book of Job and in Ecclesiastes it's actually the answer to the book of Job. And you open up the book of Job, Job's got all these problems. Remember, everything falls apart in Job's life and then Job has these great friends.
Job's got friends like some of us got friends. His friends show up and everything falls apart and they tell Job it's all his fault. All right, it's exactly what happened. Job, the reason all this happened is because you've sinned. You've messed up.
[31:16] And there was this theology that day, and not really a theology, there's this belief because remember, Job's oldest book of the Bible that God rewards the righteous and he condemns the unjust or the unrighteous.

And therefore, there's this retribution thing that should say that if I do good, God will do good to me. But if I do bad, God will do bad to me. That's retribution theology and that God will give back to me what I give to him.
By the way, don't ever believe that. Okay, don't ever believe that. There are many, many, many, many, many righteous saints over the ages who have done great things for God and had terrible things happen to them. Many.
Don't believe retribution theology. By the way, it's still preached today on just about every one of your TVs. You can go home. Every one of it. We call it name it and claim it theology or prosperity gospel.
If you do this, God will bless you. There's a good word for that. It's called baloney. Okay, that's what it is. I'll just be honest. I'm not talking about that because the book of Job poses the question.
[32:20] Job, the reason these things are happening is because you've done all these bad things and Job said, I've done nothing bad and that's what the whole book of Job is about. It's going, there's no way. Some of you are about to start the book of Job tomorrow so I'm giving you such a long introduction to that and then at the end of it, God just finally says, Job, were you there when I created it?

He's like, no, I can't say so. Quit defending yourself. Just don't worry about it. It doesn't matter. Well, the book of Ecclesiastes answers that retribution theology because the book of Ecclesiastes says you can go out here and do all the great things, you can get all the good things of the world and you can have all this and never really know anything of God because it ends with this verse, the end of the matter is this, to serve the Lord your God and to love your neighbor as yourself.
Right? That possessions don't bring pleasure, that prosperity doesn't mean godliness, and that good doesn't always bring about great. But one thing we do know is that God honors those who serve Him.
And sometimes the way He honors them is in the rewards like we see in the fruitfulness of Hannah. Sometimes. Not every time.
So we don't want to come with this expectation that, and this is the caution, this is why I say this, we don't serve Him or value service because what we get from Him.
[33:39] Okay? We don't serve Him because of what we get. We serve Him because of who He is. Vision supersedes service.

That is, when we see Him as He is, then we serve Him. And because of who He is, He is faithful to us. Vision always comes before service.

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We have to see Him right to value serving Him. And when we value serving Him, then we see sometimes the blessings, sometimes the blessings in the midst of pain.
Sometimes, don't ever forget that part in the book of Hebrews, Hebrews chapter 11, the heroes of the faith, and we have those at the end that we wish weren't there. And the Bible says, and then there were some the world was not worthy of.
They were sawn in two. They were thrown in the wolves. Sawn in two literally means they were put on a block of wood and they took a saw and cut them in half when they were alive. Those were people who loved God.
[34:39] Right? They were thrown to the wolves, killed by animals, whom this world was not worthy of. How did God honor those? By calling them to Himself. That's how. So we see this, right?

Well, we see the value of this service. See the value of this service. And then the 26th verse there, that last one in our text, says, Now the boy Samuel. Now the boy Samuel was growing in stature and in favor both with the Lord and with men.
Value and service. What it literally means is this. The boy Samuel was going on both great and good. Now you'll see that in stark contrast here come Sunday.
Because look at where it is. Verse 26 is right between verse 25 and 27. We say, Well, yeah, pastor. That makes a lot of sense. You're right. It does.
If your Bible is one that sets things up in paragraphs, then verse 26 is by itself. It's a sentence amongst two paragraphs, right? Some of you have every verse broke apart.
[35:43] And that's okay. I'm not telling you what kind. But if you have a paragraph, you see there's a paragraph above it and a paragraph below it. The paragraph above it talks about all the wicked things Eli's son does. The paragraph below it talks about the man of God who comes and tells Eli his sons are going to die.

And right in the middle of it, it says, But Samuel. Now the boy Samuel, he was getting along good and great. You know why? Because it was a home ordered on worship.
Not won'ts. The great tragedy of Eli's sons is their wants were more important in the worship. They wanted more meat. They wanted more of this.
They wanted some of this. They wanted some of this. And they took it because every man did what was right in his own eyes. The great beauty of Elkanah and Hannah's home is they were ordered on worship.
Every year. Every year. Every year. And the boy Samuel was growing in stature and in favor both with the Lord and with men. He was getting along good and great.
[36:43] Even though everybody else around him wasn't. Even though everything else around him was falling apart. This one, in the midst of all that, God is raising him up for a purpose.

In our contrast of homes, we see the beauty of an ordered home. 1 Samuel chapter 2 verses 1 and 11, 18 through 21 and verse 26.
Thank you, brother. Thank you.
Thank you. Thank you.
Thank you.

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