

GOD'S MINISTRY WITNESSES THE FALL OF THE OLD ORDER

SAMUEL IS RAISED UP WHILE THE OLD ORDER FALLS

A. The House Of Eli Produces Ichabod

1. Eli was a priest in Israel and also a judge for 40 years; 1 Sam. 4:18. His "house" is a type of the old-order religious system of man-rule and carnal leadership. He has failed in his responsibility; his system of apostasy is ripe for judgment; see Isaiah 56:10-11
2. He lacks discernment and perception of intercessory prayer; 1 Sam. 1:12-16
3. A "messenger" of God has been delivering a warning to Eli's house; 1 Sam. 2:27-35
4. Eli is very old; he has been around for a long time and has lost the ability to recognize God's voice. He has no true revelation (vision) from God; 1 Sam. 3:1-9; Prov. 29:18
5. Eli's eyes are "dim"; he is progressively growing blind; 1 Sam. 3:2; Revelation 3:17
6. This priesthood is careless; the "candlestick" (lamp of the Word of God, the Fruit and Gifts of the Holy Spirit) is "going out" in his house; 1 Sam. 3:3
7. This priesthood wants "flesh"; their "fleshhook" takes from the "pot"; it robs from both man (flesh) and God (the fat belongs to Him); 1 Sam. 2:13-17; Lev. 3:16. Eli is "heavy with flesh": he is dominated by his natural, carnal appetites; 1 Sam. 4:18
8. The Lord's offerings are treated with contempt. Eli's system is marked by materialism and commercialized ministry (serving God for personal gain); 1 Sam. 2:36; 1 Tim. 6:5.
9. Eli lost (or ignored) the revelation of God's judgments; 1 Sam. 3:17; Galatians 6:7
10. Eli's system embraces a ritual: it trusts in the "symbol" of God's presence (Ark of Covenant), rather than the God of the symbol; 1 Sam. 4:3
11. Eli's system is marked by moral decline, iniquity and rebellion; 1 Sam. 3:13-14
12. Eli's house has produced sons of "Belial" (worthlessness); 1 Sam. 2:12. These "sons" do not fear the Lord; they are the ministers (religious reprobates) of Babylon:
 - a. They are selfish and take what they want by force; 1 Samuel 2:16
 - b. They despise the things of God; their conduct is evil and their attitudes are perverse.
 - c. Because their sin is great, they have brought reproach to the nation; 1 Sam. 2:17
 - d. They are vile: they practice immorality and harlotry; 1 Sam. 2:22; 3:13
13. Eli honors his sons above God; he is aware of their sin, but tolerates their behavior; 1 Sam. 2:29. The meanings of their names describe their character:
 - a. Hophni – Strong's Heb. #2652 and #2651 - "double fisted; pugnacious (combative)"
 - b. Phinehas – Strong's Heb. #6372 and #5175 "nachash" - "oracle; (mouth) of a serpent"
14. Eli's system reaps what it has sown; Gal. 6:7-8. **DIVINE JUDGMENT COMES UPON ELI'S HOUSE SUDDENLY**, in one day; 1 Sam. 2:34; 4:10-22; Revelation 18:8:
 - a. The Philistines (the agents of God's chastening) attack the nation and defeat the army.
 - b. The **ARK OF GOD** (symbolic of Jesus' enthronement as King: His power, government, manifested presence, source of the nation's protection) **IS TAKEN**, captured by the "Philistines" (enemies of the nation, symbolic of evil powers); 1 Sam. 4:10-11
 - c. Hophni and Phinehas are killed (the wages of sin is death); 1 Sam 4:17; Rom. 6:23
 - d. Eli is blind, "falls backward" from his seat, breaks his neck and dies; 1 Sam. 4:18
 - e. Eli's daughter-in-law goes into labor and dies in childbirth; 1 Sam. 4:20
15. Eli's "seed" produces death. "Phinehas" (serpent's mouth) is the father of Ichabod. **WHEN "ICHABOD" IS MANIFESTED**, his mother, **THE "WOMAN" DIES**; see Revelation 17:5, 18. The epitaph of Eli's system is Ichabod: "the glory has departed" (because the Ark is gone); 1 Sam. 4:21-22.

SAMUEL MINISTERS BEFORE THE LORD

B. Hannah, The Travailing Church, Produces Samuel

1. Hannah, the “Woman” is a type of the “travailing Church”; Rev. 12:2
 - a. Hannah is barren, but she is favored by her husband, who loves her. She receives a “worthy, choice portion” from him; 1 Sam. 1:5; see Isaiah 54:1-3
 - b. Hannah is a praying woman, who wept and travailed before God; 1 Sam. 1:8-12
 - c. Hannah is provoked by “Peninnah”, another “wife”; 1 Sam. 1:6-7
 - d. Hannah is misunderstood, wrongly accused (of being drunk) by Eli; 1 Sam. 1:12-15
 - e. Hannah is a worshipper; she magnifies the Lord and prophesies; 1 Sam. 2:1-10
 - f. Hannah makes a vow to God; she dedicates Samuel before his birth. She is later blessed with five more children (she was given more grace); 1 Sam. 1:11, 22; 2:21
2. Samuel is promised to the Lord, “dedicated” (as a Nazarite). He is “lent to the Lord”, set aside for His own purposes; 1 Sam. 1:11, 28.
3. He is a “first fruit” son, who was taken to the Temple; and presented to the Lord; Exodus 13:2; Hebrews 12:23
4. When Samuel is “weaned” from the milk (no longer a babe, dependent upon his “mother”), he is brought to the house of the Lord; 1 Sam. 1:23-34
5. Samuel’s parents kept their promise to the Lord and presented him to Eli the priest; 1 Sam. 1:20, 25; 2:11
6. God calls to Samuel; he develops the ability to distinguish between the voice of God and the voice of man; 1 Sam. 1:23-24, 3:4-10
7. While judgment is ripening in Eli’s system, grace is being revealed through Samuel. God sends a “visitation” (Samuel) while Eli lays asleep; 1 Sam. 3:3
8. The “young” Samuel ministers unto the Lord in a “linen ephod”; 1 Sam. 2:18. As a priest, he “opens the doors” (provides access) to the house of the Lord.” Samuel” was the fulfillment of a word that God had spoken, which also points to an “eternal priesthood”: “And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever”; 1 Samuel 2:35
9. Hannah brought Samuel a “little coat” (robe) year after year. The body of this “new priestly order” is growing, even while the old priestly order is still in place; 1 Sam. 2:19
10. Samuel was recognized as a prophet; he was a channel of revelation who revealed the coming judgment upon Eli’s system; 1 Sam. 3:11, 20.
11. God tells Samuel that He would do something in the nation that would make the “ears tingle”; 1 Sam. 3:11 (“tingle”: that which reddens the ears with shame, or causes the teeth to chatter with fear”); see Revelation 17-18 and Jeremiah 50-52
12. SAMUEL HAS A HOME BASE IN “RAMAH” (a “high, heavenly place”). He directs others to the hill of God; 1 Sam. 7:16-17; 10:1-13.
13. Samuel’s name is recorded in the “Hall of Faith”; he was faithful to God; Hebrews 11:32-34. He was honest; he was never bribed; he never perverted justice, cheated or oppressed the people of Israel. His hands were “clean” before the Lord; 1 Sam. 12:3-5.
14. He was a writer who explained the Kingdom; 1 Sam. 10:25. A book entitled “Samuel the Seer” recorded the kingdom activities; 1 Chron. 29:29. His ministry influenced the entire nation; his word came to “all Israel”; 1 Samuel 4:1.
15. Samuel calls the people to repent, to put away their foreign gods and false images. His ministry sought to turn Israel from idolatry; 1 Sam. 7:3-4.

SAMUEL CONTINUES TO MINISTER WHILE THE OLD ORDER COLLAPSES

C. God Abandons The House Of Saul

1. Samuel experiences betrayal and rejection by the people of Israel; they would not listen to God's warnings. He saw that the people wanted "another king" to rule over them, so God answered them by giving them "Saul"; 1 Sam. 8:1-5; 10-22
2. Saul is a type of the old order system, the "kingdom of self", which is impatient, controlling and self-seeking. He was "demanded by men" and admired by the people (who were backsliders themselves), because in a large measure, he reflected them.
3. Saul meets Samuel and he is anointed as king; The spirit of the Lord came upon Saul and he prophesied in the beginning of his ministry; 1 Sam. 10:1,6,9-10
4. Saul was a charismatic leader with status and wealth, but his kingdom is marked by a pattern of iniquity. He trusted in his own human wisdom and strength; 1 Sam. 9:2
5. Signs and wonders were part of Samuel's ministry. He reminds the people that it is the time of the "wheat harvest", and they must obey the voice of God. Samuel's prayers brought the thunder and the rain, and the people feared the Lord; 1 Sam. 12:16-18.
6. Saul's system likes having "David" around, who is anointed by God. But Saul wants the "anointing" under his control and wants it "fastened to his wall"; 1 Sam. 18:10-11
7. Samuel commands Saul to obey the Lord. He was told to completely smite the Amalekites, and all that they have. But Saul kept some spoils of war for himself, including its king. Saul lies to Samuel, saying that he obeyed God's command. But Samuel hears the "bleating of the sheep" and the sound of the oxen; 1 Sam. 15:3, 9-14
8. The Lord speaks in Samuel's ear. He speaks the Word of God, delivers God's messages and perceives what is in the heart of the king. Samuel mourns because of Saul, the wicked leader who rules the nation; 1 Sam. 9:15-27; 15:35.
9. Saul grows increasingly jealous of David after David defeats Goliath. The people praise the conquests of David, but Saul wants to kill him; 1 Sam. 18:8, 29; 1 Sam. 19:1
10. David married Saul's daughter; 1 Sam. 18:20-22 and made a covenant with Saul's son, Jonathan, who loved him. But Jonathan remained loyal to Saul's system.
11. THE LORD DEPARTS FROM SAUL; he is afraid of David because the Lord is with him. David's seat was empty at "Saul's table"; 1 Sam. 18:12; 20:25
12. There is no ongoing prophetic ministry in the "house of Saul"; Samuel separates from him. Samuel filled his horn with oil, and went to Bethlehem; 1 Sam. 15:35; 16:4-13
13. Saul did not obey the voice of the Lord; he turned back from following Him and His commandments; 1 Sam. 15:11, 19 God tells Samuel that He has rejected Saul and to stop mourning for him; 2 Sam. 16:1. David would be chosen and anointed to take Saul's place; 1 Sam. 16:13
14. The priests of the Lord stand with David, but Saul's system "slays the priesthood". He wants man-rule, not the "body ministry" of an anointed priesthood; 1 Sam. 22:9-23
15. Saul's kingdom is void of God's glory. It began with the "anointing" but it ended in "witchcraft"; 1 Sam. 15:19-21; 23:7-8
16. SAUL'S SYSTEM SELF-DESTRUCTS. Saul commits suicide; 1 Sam. 31:4
17. Saul and his sons, and all his men are killed on the same day together in battle with the Philistines. All the men of Israel left the cities and fled; 1 Sam. 28:19; 31:1-7
18. SAMUEL'S MINISTRY IS A REFUGE FOR OTHERS, a covert from tribulation. David fled from danger, and stayed with Samuel when he was being pursued by Saul, who wanted to kill him; 1 Sam. 19:18-24; Revelation 12:13-17

A DESCRIPTION OF SAMUEL'S MINISTRY

1. A Priest

a. He organized the priestly service; 1 Chronicles 9:22; 26:28. Priests blow the trumpets, carry the Ark, teach the Law, offer sacrifices, maintain the Tabernacle, burn the incense, light the lamps, continue the sacred fire, purify the unclean and bless the people.

b. God fulfilled His Word through the birth of Samuel, a faithful priest, while others were unfaithful in their priestly service; 1 Sam. 2:35.

c. This "faithful priest" also points to Jesus Christ, the Zadok priesthood, David and God's "royal priesthood".

2. A Prophet

a. He is associated with a group of prophets, who saw the "times of restitution", the restoration of all things; Acts 3:20-24

b. He established the School of the Prophets at Ramah, Bethel, Jericho, and Gilgal; 2 Kings 2:1, 3, 5; 4:38. There are "oral" prophets (such as Samuel, Nathan, Ahijah, Elijah and Elisha); and "literary" prophets (who wrote the closing 17 books of the Old Testament).

c. He seeks to cleanse the land of idolatry; 1 Sam. 3:20; 28:1-7. Samuel saw the sinful practices and compromise, but was not hindered by the sin in his environment; 1 Samuel 2:12-17; 7:3-6

3. A Judge

a. As a judge, he "rules" with a rod of iron; Rev. 2:26-28

b. He was a circuit judge in Israel his entire life; 1 Sam. 7:6, 15

c. He sets up his court and travels yearly to "Bethel" (scene of Jacob's ladder; the House of God; a center of idolatry), "Gilgal" (a memorial site where Israel was circumcised; a place of idolatry; site of Gibeonite treaty) and "Mizpeh" (means watchtower) as a judge, then returns to his home in "Ramah", where he worships the Lord; 1 Sam. 7:16-17

4. A Teacher

a. He has a "word" ministry; 1 Sam. 3:21. He "feeds" the people; 1 Sam. 9:13-24;

b. Like the "manchild", he "nourishes" (Strong's #5142 "to strengthen and fatten with food; to rear; to bring up) the "Woman" (The Church); Revelation 12:5-6, 14

c. Like Zadok, the faithful priest, he teaches the people the difference between the holy and the profane; Ezek. 44:23.

5. An Intercessor

a. He has an effective prayer life; Psalm 99:6.

b. God answers his prayers: He allows none of his words to "fall to the ground"; 1 Samuel 3:19.

c. He is associated with the Altar of Incense; Rev. 5:8. He offers intercession, a perpetual incense; Exodus 30:8. He prays for the people in the nation; 1 Samuel 7:5.