



## **LESSON THREE**

### The History Concerning Samuel – His Ministry

Scripture Reading:

**1 Samuel 7:1-17 (Section 1 & 2)**

- 7:1** And the men of Kiriath-jearim came and took up the Ark of Jehovah and brought it to the house of Abinadab on the hill, and they consecrated Eleazar his son to keep the Ark of Jehovah.
- 7:2** And it was a long time from the day that the Ark began to abide in Kiriath-jearim, for it was twenty years. And all the house of Israel lamented after Jehovah.
- 7:3** Then Samuel spoke to all the house of Israel, saying, If you are returning with all your heart to Jehovah, remove the foreign gods and the Ashtaroth from your midst, and direct your heart to Jehovah and serve only Him; and He will deliver you from the hand of the Philistines.
- 7:4** Then the children of Israel removed the Baals and the Ashtaroth, and served only Jehovah.
- 7:5** And Samuel said, Gather all Israel to Mizpah, and I will pray to Jehovah for you.
- 7:6** And they gathered at Mizpah and drew water and poured it out before Jehovah, and they fasted that day. And they said there, We have sinned against Jehovah. And Samuel judged the children of Israel at Mizpah.
- 7:7** Now when the Philistines heard that the children of Israel gathered themselves at Mizpah, the lords of the Philistines went up against Israel. And when the children of Israel heard of it, they were afraid of the Philistines.
- 7:8** And the children of Israel said to Samuel, Do not stop crying to Jehovah our God for us, so that He will save us from the hand of the Philistines.
- 7:9** And Samuel took a suckling lamb and offered it up as a whole burnt offering to Jehovah. And Samuel cried out to Jehovah for Israel, and Jehovah answered him.
- 7:10** And while Samuel was offering up the burnt offering, the Philistines approached for battle against Israel. And Jehovah thundered with a great voice that day against the Philistines and threw them into a panic; and they were struck down before Israel.
- 7:11** And the men of Israel went out from Mizpah and pursued the Philistines, and they struck them as far as below Beth-car.
- 7:12** Then Samuel took a stone and set it between Mizpah and Shen; and he called its name Ebenezer and said, Thus far Jehovah has helped us.
- 7:13** So the Philistines were subdued, and they no longer came into the territory of Israel. And the hand of Jehovah was against the Philistines all the days of Samuel.
- 7:14** And the cities which the Philistines had taken from Israel were returned to Israel, from Ekron to Gath; and Israel rescued their territory from the hand of the Philistines. And there was peace between Israel and the Amorites.
- 7:15** And Samuel judged Israel all the days of his life.
- 7:16** And he went year by year in circuit to Bethel and Gilgal and Mizpah, and he judged Israel in all those places.
- 7:17** Then he would return to Ramah, for his house was there. And he judged Israel there and built an altar to Jehovah there.

**1 Samuel 8:1-22 (Section 3 & 4)**

- 8:1** Now when Samuel was old, he made his sons judges over Israel.
- 8:2** And the name of his firstborn son was Joel, and the name of his second was Abijah; they were judges in Beer-sheba.
- 8:3** But his sons did not follow in his ways, but turned aside after unjust gain and took bribes and perverted justice.
- 8:4** Then all the elders of Israel gathered together and came to Samuel at Ramah.
- 8:5** And they said to him, You are now old, and your sons do not follow in your ways. Appoint now for us a king to judge us like all the nations.
- 8:6** But the matter displeased Samuel when they said, Give us a king to judge us. Then Samuel prayed to Jehovah.
- 8:7** And Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them.
- 8:8** Like all the deeds that they have done since the day that I brought them up out of Egypt to this very day by forsaking Me and serving other gods, so they do also to you.
- 8:9** Now therefore listen to their voice, but you shall solemnly warn them and declare to them the practice of the king who will reign over them.
- 8:10** So Samuel spoke all the words of Jehovah to the people, who had asked him for a king.
- 8:11** And he said, This will be the practice of the king who will reign over you: He will take your sons and appoint them for himself to his chariots and as his horsemen, and they will run before his chariots;
- 8:12** And he will appoint them for himself as captains of thousands and as captains of fifties, and to plow his ground and reap his harvest, and to make his instruments of war and the equipment for his chariots.
- 8:13** And he will take your daughters to be perfumers and cooks and bakers.
- 8:14** And he will take your best fields and vineyards and olive groves, and give them to his servants.
- 8:15** And he will exact a tenth of your seed and of your vineyards, and give it to his eunuchs and servants.
- 8:16** And he will take your male servants and your female servants and your best young men and your donkeys, and put them to his work.
- 8:17** He will exact a tenth of your flocks, and you will be his servants.
- 8:18** And you will cry out in that day on account of your king, whom you have chosen for yourselves; but Jehovah will not answer you in that day.
- 8:19** But the people refused to listen to the voice of Samuel, and they said, No; but there will be a king over us,
- 8:20** That we also may be like all the nations, and that our king may judge us and go out before us and fight our battles.
- 8:21** And Samuel heard all the words of the people, and he spoke them in the hearing of Jehovah.
- 8:22** Then Jehovah said to Samuel, Listen to their voice, and appoint a king to them. And Samuel said to the men of Israel, Go, each one to his city.

## **QUESTIONS:**

### **Section 1:**

1. According to 1 Samuel 7, how do we know Israel's situation became "right-side-up"?
2. How did Samuel minister to God as a priest? What makes Samuel faithful to God?
3. What can we learn from Samuel for the carrying out of God's economy?

### **Section 2:**

1. What is the main function of a prophet revealed in 1 Samuel?
2. What does it mean for Samuel to be a judge?
3. How did Samuel cooperate with God as a man of prayer? Please illustrate it with a verse from 1 Samuel.

### **Section 3:**

1. What caused the people of Israel to ask Samuel for a king? Why was Samuel displeased with them?
2. Why was God also offended by the people of Israel?
3. What kind of lessons should we learn from chapter 8?

### **Section 4:**

1. What is the proper prophethood? How does it apply to us today?
2. What are the two things that the priests need to do? What is the proper way to take care of the church today?
3. Why was Samuel so important in God's economy?

----- [SECTION 1] -----

In this message we will begin to consider Samuel's ministry. Under God's sovereignty, Samuel was given to God by his mother, he grew up under the custody of Eli, he was educated and perfected, and his eyes were opened to see both positive and negative things. As a result, he became a person who was ready to be used by God to turn the age.

First Samuel 7:1 tells us that the men of Kiriath-jearim brought the ark of Jehovah to the house of Abinadab. "It was a long time from the day when the ark began to abide in Kiriath-jearim, for it was twenty years. And all the house of Israel lamented after Jehovah" (v. 2). Here we see a dividing line in the history of Israel. Prior to this time Israel's situation was upside-down; after this time the situation became right-side-up. According to verse 3 Samuel "spoke to all the house of Israel, saying, If you are returning with all your heart to Jehovah, remove the foreign gods and the Ashtaroth from your midst, and direct your heart to Jehovah and serve only Him; and He will deliver you from the hand of the Philistines." Then the children of Israel removed the Baalim and the Ashtaroth and served only Jehovah (v. 4). Following this Samuel said, "Gather all Israel to Mizpah, and I will pray to Jehovah for you" (v. 5). The picture portrayed in these verses is very beautiful. Here we have a people returning to God and a man—Samuel—who was one with God on earth. We may say that Samuel was the acting God on earth. At least we may say that Samuel was the representative of the very God in heaven to rule over His people on earth. As such a person, Samuel began to minister.

## **I. SAMUEL MINISTERING IN FIVE STATUSES**

Samuel, who was by nature a Levite born of one of the descendants of the great rebel Korah (1 Chron. 6:33-38; cf. Num. 16:1-33), ministered in five statuses.

### **A. As a Nazarite Consecrated to God Absolutely for God's Fulfillment of His Economy**

First, Samuel ministered as a Nazarite consecrated to God absolutely for God's fulfillment of His economy, a volunteer to replace any official and formal serving ones of God (1 Sam. 1:11, 28a). The Nazarite vow was

initiated by his mother and completed by Samuel.

### **B. As a Priest**

Second, Samuel ministered as a priest.

#### ***1. Not by Birth but by God Raising Him Up Particularly***

Samuel was a priest not by birth but by God raising him up particularly. Referring to Samuel, God says in 2:35, "I shall raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I shall build him a sure house; and he shall go before My anointed continually." This indicates that Samuel would be a faithful priest to act on behalf of God, even to appoint and establish kings for the divine government on earth. David was appointed and anointed by him. From this we see that Samuel was high in qualifications and great in capacity.

#### ***2. Faithful to God to Do What Was in God's Heart and in His Mind***

Samuel was faithful to God to do according to what was in God's heart and mind. His whole being and person, not just his doing, living, and work, were according to God. Samuel's being and God's heart were one. For this reason it is not too much to say that Samuel, a man according to God, was the acting God on earth. God's mind was Samuel's consideration. He had no other thought, consideration, or thinking. His living and working were for the carrying out of whatever was in God's heart. As a consequence, Samuel was one who turned the age.

#### ***3. To Replace and Terminate, in a Sense, the Stale Aaronic Priesthood***

As a priest Samuel replaced and terminated, in a sense, the stale Aaronic priesthood. He did not rebel against the house of Aaron, and he did not usurp anything of the house of Aaron. There was no revolution; there was only revelation. As Samuel was growing, God arranged the environment to perfect him and to build up his capacity to do everything that was needed for God to change the age. In the recovery the Lord will never allow any kind of rebellion, but He will bring in many changes, adjustments, and improvements, not through rebellion but through revelation.

Samuel had a clear view of God's economy and also of what the enemy had been doing to devastate God's economy on earth. Samuel was thus a person full of insight concerning God's economy and concerning the environmental situation. Eventually, God did something to match him, and there was a change among the people of Israel. The people returned to God, lamented before God, and were willing to remove all the idols. Before this change took place, there was preparation on two sides: on the side of the people, who returned to God, and on the side of Samuel, who was perfected, equipped, and qualified for God's move on earth. In this situation the Philistines, who knew certain things concerning Israel and God and who tried to bribe God with their kind of trespass offering, were defeated to the uttermost.

#### ***4. Anointing Saul and David to Be Kings***

In this replacing priesthood, Samuel anointed Saul and David to be kings (10:1; 16:1, 13) as God ordained that he should go before His anointed continually (2:35b) to supervise the king, observing what the king was doing. This indicates that Samuel, the acting God on earth, was greater than the king. Samuel could be qualified to such an extent because for many years God had been perfecting him for His economy, not for anything else.

When God's economy is carried out among His people, they are blessed. This means that our welfare, our well-being, is altogether linked to the carrying out of God's economy. We should not seek our well-being apart from God's economy. Because this has been neglected and even lost, it needs to be recovered. I wish to say, especially to the young saints, that we should not expect to have prosperity for ourselves. Rather, as saints in the Lord's recovery, we should expect that through us the Lord will do as much as possible to accomplish His economy. Then we will be blessed.

-----[SECTION 2]-----

#### **C. As a Prophet**

Samuel ministered, or served, not only as a priest but also as a prophet. As a priest he anointed the king, and as a prophet he assisted the king.

#### ***1. Established by God***

Samuel was established as a prophet by God (3:20), and no one could overthrow him.

#### ***2. To Speak the Word of God to Replace the Teaching of the Word of God by the Old Priesthood***

Samuel was established by God to speak the word of God to replace the teaching of the word of God by the old priesthood. In the priesthood the first thing that a priest should do is speak for God. The breastplate and the Urim and the Thummim worn by the high priest were the means used by God to speak to His people. In the degradation of the priesthood, God's speaking was almost lost. Thus, God needed to raise up a living person, a prophet, to speak for Him, and this is what He did with Samuel. In God's ordination Samuel is counted as the first prophet. Of course, Abraham was a prophet speaking for God, but in God's ordained way Samuel was the first prophet to set up a prophethood.

In the Old Testament the last part of the divine revelation is with the prophets, from Isaiah to Malachi. Apart from God's speaking the universe would be empty. We thank the Lord that, by His mercy, we have His continual speaking in His recovery today.

#### ***3. Samuel Receiving the Word of God and Speaking It to the Old Eli in the Waning Priesthood***

Samuel's first prophesying was his speaking to Eli (3:1-18). Samuel received the word of God and spoke it to the old Eli in the waning priesthood. This speaking should have gone forth through Eli, but he was waning, and God could not speak through him. Instead, God spoke through someone much younger.

##### **a. At the Time:**

##### ***1) When the Word of Jehovah Was Rare and Visions Were Not Widespread***

"Now the word of Jehovah was rare in those days; visions were not widespread" (v. 1b). This indicates that Samuel's prophesying in chapter three was at the time when the word of Jehovah was rare and visions were not widespread.

*2) When the Waning Eli's Eyesight  
Was So Dim That He Could Not See*

According to verse 2, Samuel's first prophesying was also at a time when the waning Eli's eyesight was so dim that he could not see.

*3) When the Lamp of God  
Had Not Yet Gone Out in the Temple*

Furthermore, Samuel began to prophesy at a time when the lamp of God had not yet gone out in the temple (v. 3). God's speaking had stopped, but there was still some light. This is God's mercy.

*4) When Samuel Did Not Yet Know Jehovah*

At the time of chapter three, Samuel "did not yet know Jehovah, and the word of Jehovah had not yet been revealed to him" (v. 7). As described in verses 4 through 9, Samuel had a new experience: Jehovah called to him, and he began to hear Jehovah's speaking.

**b. Concerning God's Severe Judgment  
upon the House of Eli**

The first prophecy spoken by Samuel concerned God's severe judgment upon the house of Eli (vv. 10-18).

**D. As a Judge**

Fourth, Samuel ministered as a judge. A priest served God, a prophet spoke for God, and a judge carried out God's governmental administration. Samuel stood on the earth to be the acting God—the one representing God and acting for Him—in his priesthood, prophethood, and judgeship. In the church life in the Lord's recovery today, we have the priesthood, the prophethood, and the kingship. As a result, things are not upside-down but right-side-up.

**1. Established by God**

Samuel was established by God to minister as a judge (7:15-17).

**2. To Replace the Judging of the People  
by the Old Priesthood**

Samuel was established as a judge to replace the judging of the people by the old priesthood. The judgeship actually belonged to the priesthood, for the priesthood included the two matters of speaking for God and administering for God.

But because the old Aaronic priesthood was waning, God raised up Samuel to be a new priest, a new prophet, and a new judge.

Through Samuel and his threefold responsibility in the priesthood, prophethood, and judgeship, a good order was brought in, and the Philistines were defeated and subdued. In this situation, God commanded Samuel to anoint David to be God's chosen king. Samuel brought in David, a crucial ancestor of Christ. Christ's coming to earth was the greatest event in the universe, and credit for this should be given to Samuel.

Today Christ is our good land, and now we are developing Him and laboring on Him. We are the members of Christ and the constituents of His Body, the church. This is God's accomplishment of His eternal economy, which will consummate in the New Jerusalem. In order to accomplish His eternal economy, God needed a Samuel.

**E. As a Man of Prayer**

Fifth, Samuel ministered as a man of prayer.

**1. Praying for God's Elect, the Children of  
Israel**

Samuel prayed for God's elect, the children of Israel (7:3-14; 8:6; 15:11b).

**a. For Them to Be Kept in the Way of God**

Samuel prayed for the children of Israel to be kept in the way of God, to be one with God, not to be ensnared by the idols of the nations, and to enjoy God as Eben-ezer, which means "the stone of help." "Samuel took a stone and set it between Mizpah and Shen; and he called its name Eben-ezer and said, Thus far Jehovah has helped us" (7:12).

**b. That God's Desire of His Will  
in His Elect Might Be Fulfilled**

Samuel prayed for God's elect that God's desire of His will in His elect might be fulfilled. Up to this day God has helped us, but why has He helped us? God has helped us that His desire might be fulfilled. We need to realize that God's helping us is for His fulfillment of His economy and that we are enjoying the blessing in this fulfillment. Today God is blessing us in every way for the fulfillment of His economy to build up the Body of Christ.

***2. In Samuel's Consideration,  
Ceasing to Pray for God's Elect  
Being to Sin against Jehovah***

In Samuel's consideration, ceasing to pray for God's elect was to sin against Jehovah (12:23). We also need to pray for God's people. In particular, the co-workers and elders need to pray for the churches every day.

***3. God Admitting to Jeremiah  
That Samuel, like Moses, Was a Man  
Standing before Him for His People***

God admitted to Jeremiah that Samuel, like Moses, was a man standing before Him for His people (Jer. 15:1). Moses was a priest, a prophet (Deut. 18:15, 18), and a judge, and he always prayed for God's people. In these matters Samuel was the same. He was a priest, a prophet, and a judge who prayed for God's people. In the Old Testament, only Moses and Samuel were qualified to participate fully in the priesthood, the prophethood, and the judgeship.

----- [SECTION 3] -----

**II. THE ENDING OF SAMUEL'S  
MINISTRY**

In chapter eight we see the ending of Samuel's ministry.

**A. Making His Sons Judges over Israel**

Samuel made his sons judges over Israel (vv. 1-3). However, they did not follow in his ways (v. 3a) but went after unjust gain and took bribes and perverted justice (v. 3b). This was evil in the sight of God (Exo. 18:21; 23:8; Deut. 16:19) and contrary to their father's pure and just way in his whole life (1 Sam. 12:3-5). Hence, the sons of Samuel should not be considered judges among the people of Israel, and their father Samuel should be considered the last judge. Hence, Samuel terminated the judgeship.

**B. Giving the People of Israel  
Cause to Ask Him to Appoint a King  
to Judge Them like All the Nations**

The unjust ways of Samuel's sons gave the people of Israel cause to ask him to appoint a king to judge them like all the nations. The elders of the people said to him, "Behold, you are old, and your sons do not follow in your ways. Appoint now for us a king to judge us like all the nations" (8:5).

***1. By Asking Him to Appoint a King,  
the People of Israel Displeased Samuel***

By asking Samuel to appoint a king to judge them, the people of Israel displeased him and caused him to pray for them (v. 6).

**a. Samuel Not Liking to See God's Elect  
Rejecting God as Their King**

Samuel did not like to see that God's elect would reject God as their King. From the first generation of the human race, man has been rejecting God as the King, the Head, and the Husband.

**b. Samuel Not Wanting to See God's Elect  
Following the Way of the Nations**

Samuel also did not want to see that God's elect would follow the way of the nations. Israel had been chosen by God to be a particular people on earth, and therefore they should have been absolutely different in every respect from the nations. Yet, they took the way of following the nations by rejecting God.

***2. The People of Israel Offending God  
by Rejecting Him as Their King for a  
Replacement***

The people of Israel not only displeased Samuel but also offended God by rejecting Him as their King for a replacement. "Jehovah said to Samuel, Listen to the voice of the people according to all that they have said to you; for it is not you whom they have rejected, but they have rejected Me from being King over them" (v. 7).

**a. Actually, God Being the King of the  
People of Israel**

In 12:12 Samuel said, "You said to me, No; but a king will reign over us, though Jehovah your God was your King." From this we see that actually God was the King over the people of Israel.

**b. Asking for a King Equal  
to Rejecting God for a Replacement**

Their asking for a king was equal to rejecting God for a replacement. This was a great wickedness, a great evil, in the sight of God (vv. 17, 19).

**c. God Charging Samuel to Listen  
to the People's Voice but to Warn Them  
Solemnly**

God charged Samuel to listen to the people's voice but to warn them solemnly and declare to them the king's cruel reign over them, telling them of the custom of the king who would reign over them (8:9).

**d. Samuel Doing What God Charged Him**

Samuel did what God charged him, speaking "all the words of Jehovah to the people, who had asked him for a king" (vv. 10-18).

**e. The People Refusing to Listen to the Voice  
of Samuel**

The people refused to listen to the voice of Samuel (v. 19a). Instead, they said, "No; but we will have a king over us, that we also may be like all the nations, and that our king may judge us and go out before us and fight our battles" (vv. 19b-20).

**f. Samuel Consulting Jehovah  
and Appointing a King to Them**

Samuel heard all the words of the people and then consulted Jehovah, speaking their words in the hearing of Jehovah. Then Jehovah told him to listen to their voice and appoint a king to them (vv. 21-22).

**g. The Elect of God Turning from Him to a  
Man**

By insisting on having a king, the elect of God turned from God to a man. From this we should learn the lesson that no matter what we do, no matter how good, "spiritual," and even scriptural it may be, as long as we have a replacement for God, that is evil. We may do good things, but those good things are evil in the sight of God as long as we reject Him as our Head, our Husband, and our King. It is not a matter of good or bad, right or wrong; it is a matter of whether we take God as our King or reject Him. Even in small matters such as shopping, we often take a replacement rather than God Himself. This is why the Nazarite must always keep his hair long, covering his head with God Himself as his authority.

We need to learn to take God as our Head in our married life. When we argue with our spouse, the

only way to settle the disagreement is to stop arguing and come to our King, our Head. Although I am the husband, I would not exercise my headship. Rather, I would go with my wife to my Husband, to our Husband, to see what our Husband, the very God, would say to us. Whatever He would say, we would take. This settles every problem and maintains a good and proper married life.

We need to learn the same lesson concerning the service of God in the church life. Concerning any problem related to God's economy, we should stop any quarreling, struggling, debating, and reasoning and go to our Head. We should stand on the position that we keep our hair long; we should keep our vow as a Nazarite.

----- [SECTION 4] -----

**III. SAMUEL BEING A MAN  
WHO TURNED THE AGE IN GOD'S  
ADMINISTRATION  
FROM THE AGE OF THE PRIESTHOOD  
TO THE AGE OF THE PROPHETHOOD  
WITH THE KINGSHIP**

Samuel was a man who turned the age in God's administration from the age of the priesthood to the age of the prophethood with the kingship. This was a great thing not only in the history of Israel but even in the history of humankind.

The proper prophethood is always an assistant to the kingship. This should be a lesson to us. In the church life today, the elders hold the kingship. If you are not one of the elders and you see something in the church that is not so right, you should never criticize, oppose, or gossip. You need to be a prophet by praying to the Lord to receive a word from Him. If you do not receive a word from the Lord, you should not say anything. But if, in His mercy to His church, the Lord gives you a word, a prophecy, then you should go to the elders and prophesy to them. The elders, realizing that they hold the kingship, should learn that they are not all-capable, that they may be deficient. Therefore, they should listen to this brother's prophecy. This is the proper situation in the church life.

**A. After Moses, God's Administration  
Being Centered on the Priesthood**

Moses was a priest, and after him God's administration was centered on the priesthood.



**B. The Priesthood Being to Minister  
the Word of God to His People  
and to Exercise the Authority of God  
over His People**

The priesthood was to minister the word of God to His people and to exercise the authority of God over His people. We all need to learn to do these two things. However, one may be a prophet, having a vision of the riches of Christ, but he may not know how to exercise God's authority to take the proper way to deal with the lack of vision concerning Christ's riches. Troubles in the church life are often caused by those who do not know how to exercise God's authority.

Once again I wish to emphasize the fact that Samuel never did anything rebellious, and his turning of the age was not through a revolution. Rather, it was absolutely a matter of the divine revelation. He behaved, worked, ministered, and served altogether in a mild, moderate, and proper way of revelation. He was a man of revelation, and he did everything according to what he saw. Furthermore, he was a man according to God's heart; that is, he was a copy, a duplicate, of God's heart. As such a person, he would never do anything rebellious.

**C. The Aaronic Priesthood  
Failing God in Ministering His Word  
and in Exercising His Authority**

The Aaronic priesthood failed God in two things: in ministering God's word and in exercising God's authority. This is why the New Testament charges the elders to learn to do two things: to teach the saints (1 Tim. 3:2; 5:17), that is, to speak the word of God; and to take the lead among the saints (Heb. 13:7; 1 Pet. 5:1-3), that is, to exercise God's authority. If the elders teach the saints, they must take the lead to practice whatever they teach. This is to exercise God's authority by taking the lead.

When the priesthood was proper, the priests were patterns to the people. What the priests taught and what they exercised in the authority of God, they themselves did, taking the lead to carry out all the things regarding God's eternal economy. For example, the priests took the lead to step into the river Jordan and then to circle the city of Jericho. That was the proper way to exercise God's authority. Today, this is the proper way to take care of the church—teaching

to speak for God and taking the lead to exercise God's authority.

**D. God Beginning a New Age  
in Raising Up Samuel  
to Replace the Waned Priesthood**

At the waning of the God-ordained priesthood, God began a new age in raising up Samuel, a young Nazarite, as a faithful priest to replace the waned priesthood (1 Sam. 2:35). God ministered His word to His elect by establishing Samuel as a prophet in the uplifted prophethood (3:20-21), and He exercised His authority over His elect by raising up Samuel as a judge (7:15-17).

**E. Samuel Terminating the Judgeship  
and Bringing In the Kingship  
with the Strengthening of the Uplifted  
Prophethood**

Samuel, as the last judge, terminated the judgeship, and, as the new priest, brought in the kingship with the strengthening of the uplifted prophethood, in which Samuel was established as the first prophet (Acts 3:24; 13:20; Heb. 11:32). This means that God had put aside the old priesthood due to its deterioration. The old priesthood had the word of God and exercised the ruling of God. God replaced it with the uplifted prophethood to speak God's word to His people and the kingship to rule over God's people.

Such a condition was built up among God's people through Samuel. He set up a kind of governmental administration in God's economy that God could fulfill His promises to all the foregoing fathers and accomplish His desire according to His economy—that is, to have a lineage of genealogy to bring Christ to earth. Surely, the bringing forth of Christ was the greatest thing. Today we are participating in the benefit from Samuel's service. Thank God for this.