

Christ in Prophecy
Jesus in the Old Testament 15: The Prophet's Call (1 Samuel)
Key Verses: 1 Samuel 1:35, 12:24, 15:22, 16:7

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Opening

Tim Moore: Welcome to Christ in Prophecy! For the past three weeks we shared excerpts from our recent “Great Reset” Conference. We’ve heard from many of you expressing appreciation for addressing this timely subject.

Today, we’re going to go back to the future as we jump back into our “Jesus in the Old Testament” series where we left off. We’ll pick up speed as we move through the Old Testament and explore the prophetic references to Jesus Christ throughout the Word of God, let alone His pre-incarnate appearances and the types and patterns that point to Him.

Nathan Jones: We’ve arrived at a series of books that document the chronology of the nation of Israel and Judah, beginning with 1st and 2nd Samuel. Those books document the reign of Israel’s first kings under a united kingdom. The namesake of these two books is Samuel, one of the great prophets of the Old Testament.

Tim Moore: Samuel was set apart from a very early age for service to the Lord. He was essentially raised by Eli the high priest at Shiloh. While he was still a boy, the LORD called to him. Samuel’s response was the same as Moses’ and Abraham’s when the LORD called out to them: “Henini”—“Here I am!” That powerful Hebrew word expresses absolute availability to respond.

Nathan Jones: Samuel is considered the last judge in Israel. Not only did he lead the people to victory at Mizpah, but 1 Samuel 7:15 says that he “judged Israel all the days of his life.” But he also served as a conduit of God’s revelation to the people. In that regard, he was a highly-esteemed prophet.

Samuel served at the transition point between Israel’s period of judges and its establishment of a kingdom under Saul and then David, approximately 3100 years ago or about 1100 BC. He became the archetype of the prophets God raised up throughout the Old Testament. And he pointed to the coming Messiah who would speak prophetically Himself and fulfill the Law and the Prophets.

Part 1 Interview with Dr. Ed Hindson

Tim Moore: Nathan and I are delighted to be joined today by a very special guest. Dr. Ed Hindson is an expert on the Old Testament and serves as the Dean of Liberty University’s School of Religion. He is a gifted writer and a highly respected teacher of God’s prophetic Word. He’s also on the Board of the Pre-Trib Study Group and is the host of “The King is Coming” television program.

Dr. Hindson, we are delighted that you could join us on this episode of Christ in Prophecy!

Dr. Hindson: Well, I am delighted to be with you. You guys have a wonderful ministry. I love everything Lamb & Lion is doing is reaching people around the world with the Gospel of Jesus Christ in a clear prophetic message.

Tim Moore: Well, we appreciate you saying so. And sir, we follow in the footsteps of giants in the prophetic world and you are one of those. Obviously as we work through the books of the Old Testament in our Jesus in the Old Testament series we've come to 1 Samuel. And this book is named after one of the first prophets that were dedicated or called by God to declare His truth and to foretell future events.

Dr. Hindson: Yeah, the prophets in the Old Testament that Moses predicted would eventually come, you also have an unnamed prophet that shows up in the book of Judges and tells them everything is going to go wrong if you don't straighten out. But the unique thing about Samuel is that God calls him from a very early age. We don't know exactly how old but as I read this text and have taught this for 50 years I'm pretty well convinced that he is about somewhere between 5-10 years old is all when the Lord appears to him and calls him. And interestingly the text in chapter 3 says, prior to that, Samuel did not really know the Lord until this appearance of God Himself in a theophany to call this child to ultimately be his spokesperson to the nation and the people of Israel.

Nathan Jones: Well, Dr. Hindson, Samuel wasn't the first prophet who made prophetic utterances in the Bible, right, I mean you can go back and see Moses and Joshua, even Abraham made prophetic voices. But it seems like when we got to the point where the judges were ending and the kings were beginning that all of a sudden prophets started arising up in greater number. Is there anything significant to that timing?

Dr. Hindson: I think because the leadership is not listening to God. And when you don't listen to God then God stops speaking to you. So, He raises up the prophets who are willing to listen, and then willing to declare His message when the judges and the leaders were not.

I love the excitement in the book of Judges, the great stories in the book of Judges. But tragically it ends in a disaster, that Samson, the last judge in the book is dead. Then you have that appendix at the end of the book with civil war and chaos, and people and priests living in an ungodly manner. And when you finish Judges you are kind of thinking, well, no wonder the judgment of God fell on them.

But when you get in 1 Samuel, the hope begins to rise again that maybe there is a better day coming. But Eli who is also pictured as both a judge and a priest Eli is functioning in some capacity at Shiloh at the tabernacle where he is in charge of the Ark of the Covenant and the worship center of Israel, and yet as you read those first couple of chapters Eli is old, he is out of touch, he is self-indulgent, he is overweight, he is confused, his sons are in terrible rebellion, and he's not willing to do what is necessary to correct them.

And so, because the judgment of God is going to fall on Eli and his family God turns to the child Samuel whose mother has left him at the tabernacle, dedicated him to serve the Lord. And Samuel becomes the only key person in the Old Testament who fulfills the three offices of prophet, priest, and judge, which kind of prefigures the offices of Christ who will be prophet, priest and king.

Tim Moore: Wow, that is great insight because in essence Samuel was a type of the coming Messiah. You know another thing a lot of people think about prophets and focus on their foretelling ability, in other words foretelling what will happen in the future. But God oftentimes reveals things to them that are pronouncements that had to do with contemporary events. And sometimes proclamations calling the Israelites and their leaders to repent and serve the Lord. Sometimes even pronouncements to foreign countries, and foreign kings. So, in a sense the prophets oftentimes were engaged in politics but with an eternal perspective.

Dr. Hindson: Yeah, their political message was really spiritually couched.

Tim Moore: Yes.

Dr. Hindson: That if you want the blessing of God on the leadership of the nation, then turn to the Lord, put God first in your life, make Him the priority. But if you are going to continue in sin and rebellion and idolatry you are going to bring the judgment of God on yourself.

So, the prophetic message was a preached message to the people. There were no synagogues as far as we know prior to the Babylonian captivity so the prophets were not preaching to a congregation per say, they were generally confronting the kings, the leaders or they were preaching out in public either in the temple square, in this case at the Tabernacle, or around the cities themselves so that the people would hear the message of God directly from the prophet.

And the prophet is calling them to behavior based on their covenant agreement with the Lord. So, in a sense the prophet's message was like a covenant lawsuit against the people of Israel; you agreed to keep these commandments, but you are violating these ordinances and therefore that's why trouble has come upon you, and there is trouble politically, socially, spiritually, right down to the families and the individuals.

Nathan Jones: You mentioned problems with families and individuals, it is shocking that Eli could be the High Priest, yet his sons were total false prophets, false teachers. And then you get down to Samuel and he has children, and the people accuse him of the same thing, his children are just as wicked as Eli's sons. Why do you think that these great men of the Bible were such poor fathers?

Dr. Hindson: I think it varied from person to person. I think in the case of Eli it wasn't that great to start with. I think Eli had made a lot of self-indulgent mistakes. And he dies this pathetic death, they've lost the Ark of the Covenant, he falls over backwards, breaks his neck and dies when he hears that the Ark has been stolen, the Glory has departed, the Ichabod on the nation, etcetera.

And I think because he was not willing to deal with his sons the problem got out of control, it was a bad example to the nation and the people Hophni and Phinehas, the two sons were stealing money from the offerings, stealing part of the meat for themselves that didn't belong to them, and they were chasing around the women that were coming to the Tabernacle as well.

So, it's not unlike what often, unfortunately happens in this day and age. Preachers are out of control, and when they are the people are out of control. With the case of Samuel, Samuel seems to be a very godly person, there is a challenge about whether his sons are going to follow in his steps, but then you have the redemptive statement where he finally says, "If I or my sons have in anyway defrauded you, offended you, or taken anything that is not ours you tell me, and we will restore it completely." So, Samuel gives you the indication that he wants to do

the right thing. And certainly, throughout his life as a child, as a young man, and as an adult that is exactly what he did.

Tim Moore: I like what you say about Eli being self-indulgent, I've often pointed that out with regard to some of the commentary on him. But even the fact that he was blind seems to be a commentary on the spiritual blindness that he allowed to affect his leadership and the entire nation. But as a result, perhaps on Eli's bad leadership Israel demanded a king. And Samuel warned them against doing so, he foresaw the heartache that such a choice would cause. And later he followed God's lead and anointed first Saul, and then David as a king. So, in essence Samuel was the first king maker in Israel.

Dr. Hindson: Yeah, he's the transition from the judges to the kings, there is no doubt about that. And the failure of the era of the judges is bridged by Samuel, the godly prophet who understands that what the people want is not the right thing, they want a king like the nations, like the Gentiles, like the "goyim" they don't want a godly king, they want a king like everybody else has around them to fight their battles for them, to increase and improve the quality of their lives. And Samuel has to remind them he is going to draft your sons into his army. He is going to tax you like crazy to pay for his kingdom. You don't realize what you are asking for, but they keep insisting. And finally, God says, fine, give them what they want because I want to convince them that's really not what they need.

And the failure of Saul's kingship then paves the way ultimately for David to arrive on the scene in the book of 1 Samuel, right after Saul's great disobedience in the incident with the Amalekites in chapter 15, they are confronted by the Philistine invasion, they cannot seem to stop them. They are desperate for somebody to confront Goliath, and David, probably about 17 years old at the time, the equivalent of a high school senior, I like to say from Bethlehem High, shows up on the battlefield to deliver some cheese sandwiches to his brothers and discovers nobody is willing to confront this guy, Goliath, so I will. I'll volunteer. And Saul has nothing to lose but let him try and if he gets killed he gets killed.

The Philistines were Greek by background, they believed in the concept of battle by championship, send out a representative, Achilles, Hercules, Ajax, Hector whatever, don't kill everybody send out a representative let them fight it out and see whose side the gods are on. The Israelites understand there is only one true God, the God of Heaven, and He can give the victory to which ever side he wants. But they resisted volunteering to be the representative, but David comes along with youthful enthusiasm and great faith, and says, "Is there not a cause that somebody should stand up for the name and character of God, I'll do it."

So, you have that incredible public introduction of David after Samuel had privately anointed him back on the farm in Bethlehem in chapter 16. So, you have Saul's failure in chapter 15, David's private anointing in Bethlehem by Samuel in chapter 16, and then in chapter 17 God publicly introduces the man after His heart, the one He has chosen to be king and he allows him to be put into a unbelievable situation where he should have failed and he succeeds incredibly, defeats the giant, and all of Israel knows God's hand in power is now on David.

Nathan Jones: Incredible. Incredible. Well, it is interesting if you go back to when Eli, in the beginning of the story about Samuel, how a prophet came to Eli and denounced his sons and put a curse upon Eli and his family and he said, "I will raise up for Myself a faithful priest who will do according to what is in My heart and in My soul; and I will build him an enduring house, and he will walk before My anointed always." That's a Messianic prophecy, isn't it? He is

prophesying about Jesus as the High Priest. Right? So, based on that prophecy then how can he then walk before the Lord's anointed? I've always been confused about that.

Dr. Hindson: Well, I think what he was saying that God will raise up a faithful line of priests, and Eli's line is not that. So, the final judgment of Eli's family is God says, "I am going to cut them off and they'll never be a priest again." That's the message that he delivered to the little boy Samuel.

So, when you read chapter 3 of 1 Samuel, Samuel is this child serving at the Tabernacle, and the Bible says, "The Word of the Lord was precious, or scarce in those days, there was no open vision." God wasn't speaking because people were not listening. But then the Lord came and called Samuel. And it is LORD all four capital letters, Yahweh, Jehovah God, comes and calls the boy by name. It's not hey, you. It's Samuel. Samuel. He hears an adult voice. He thinks it's Eli. Runs into Eli's quarters. I can see him tugging on him, waking him up saying, "I think you called me." "No, I didn't call you kid, got back to bed." This goes on about three times and finally Eli has enough spiritual sense left to say, "It must be the Lord that's calling you. The next time it happens say, 'Speak, Lord, for your servant is listening. Your servant hears.'"

I love verse 10. "The Lord came and stood and called as at other times, 'Samuel! Samuel!'" Here is almighty God, Jehovah God Himself coming in a Theophany, or a Christophany, an appearance visibly to the boy, to say to him I have a message for you. And Samuel says, "Speak for I am listening." Then God tells him, "I'm going to do something that will tingle the ears of everybody in Israel." And what he told the boy, no little boy should have had to hear. He said, "I am now going to purge Eli's sin forever or his house from making sacrifice or offering. I'm through with that."

So, the story goes on to say that Samuel finally got up in the morning and he didn't want to talk to Eli. He didn't want to tell him what God said. Eli corners him like, "Boy, did God speak to you last night?" "Yeah, actually He did." "What did He say?" "I don't think you want to hear it." "Tell me, or I'll pray it happens to you." "Okay, God says you're going to die, you and the boys. And your done for. I'll see you later." And of course all of that comes true in the next chapter when the Ark of the Covenant is stolen by the Philistines temporarily, and Ichabod is declared, the glory has departed, it looks like everything is going wrong, but God is still going right.

And God is going to raise up through Samuel a faithful priest. And ultimately through the line of Zadok, faithful line of priests, ectcetra. But eventually the line of the priests culminates in the fact that Jesus becomes our great High Priest.

Tim Moore: Yes.

Dr. Hindson: Now, people often point out well Jesus is from the tribe of Judah, the tribe of the kings, so I get it He can be the king, but how can He be the priest He's not from the tribe of Levi? And the author of Hebrews reminds us there was another order that the Jews recognized, the order of the priesthood of Melchizedek who appears to Abraham in the book of Genesis prior to the Law, prior to the Levitical priests, as a legitimate priest of God. So, Jesus is a priest after the order of Melchizedek. He's a king after the order of the tribe of Judah. And He fulfills the offices of prophet, priest, and king so that He becomes the final fulfillment of all these prophetic pictures and types that we see in the Old Testament.

Tim Moore: Well, speaking of prophets one of the things that prophets often proclaim that were contemporary to their ears years ago still resonate down to us today, but they also foretold events that would happen in the distant future. In other words, they forthtold in that day and age and they foretold for coming events. And my question is how did the prophets have such far reaching vision in those days?

Dr. Hindson: Well, I think the Scripture makes it clear, through the Holy Spirit. The Spirit of God has to anoint the prophet with the message of God speak to him directly so that his words are not his own words, but he is actually speaking the Word of God, not only into that culture in his sermons, but in his predictions he is predicting the future only because God alone can show you the future. And Moses guarantee was if he is a true prophet of God 100% of his predictions must come true.

So, somebody running around thinking they've coincidentally made a prediction, that doesn't prove that they are a prophet of God at all. There are a lot of people today who like to call themselves a prophet, but 100% of their predictions do not come true. So, the biblical model would say they are a false prophet. I would be real slow to claim that.

You can have a prophetic voice into the culture, a preaching voice to the generation that you live in, but that ability to predict future events, whether it is short term events that would soon come to pass, as Jeremiah said the Babylonians are coming, and they came in his lifetime, or long term events when Isaiah said ultimately the Messiah would be born of a virgin. He would be God with us Emmanuel. He would be El-Gibbor the Mighty God, he was looking down the road 700 years into the future and God was showing that to him and that's why the book of Isaiah opens with the words, "That this is the prophet Isaiah, and this is the vision that he saw."

Nathan Jones: Interesting. Well, we read about prophets in the Old Testament, and they foretold and forthtold and we go into the early Church history, the First Century and there was clearly prophets and prophetesses, but it seems like then they would just be forth tellers. Would you say then that the office of the prophet is relevant for today. If you have a guy come out, "I'm the prophet so and so," does that office still exist today?

Dr. Hindson: It always concerns me that God can raise up anybody at anytime to do anything He wants them to do, etcetera. And you do have prophet and prophesy as preaching mentioned in spiritual gifts in Romans and Corinthians, etcetera. But I'm always cautious around people who are running around claiming, "I'm a modern day prophet and I have the ability to tell you what is going to happen in the future."

I think of all the people predicted that God had told them Donald Trump would win re-election and he didn't win it, etcetera. You can make a fool out of yourself claiming something that doesn't come true, or I predict this storm is not going to hit the coast and then it hits the coast, etcetera. So, I think the key today is we have a complete word of God revealed in Scripture that ought to be taught, preached, proclaimed and declared, thus saith the Lord, not because that is what I want God to say, but that's what God already said in the pages of Scripture.

Tim Moore: Well, speaking of prophecies what prophecies do you discern that God is fulfilling before our very eyes today, that point to the season of the Lord's return, that alert us that He is at the very gates of Heaven?

Dr. Hindson: I think the stage is definitely set for the coming of Christ. There are many of these things. Dr. Reagan has often dealt with long lists of these signs, and I have as well. The fact that Israel is back in the land in the last days, that gets my attention, they were not there for nearly 1,900 years. People have said, "They'll never come back." But they did.

Secondly the fact that there is constant war and crises in the Middle East, it is in turmoil sets the stage for the great end time wars. If the Middle East were Christian and peaceful it would be a different story, but its not. The existence of the global economy so that ultimately the Antichrist could impose the mark through the false prophet, that nobody could buy or sell without the Mark of the Beast. You have to have a global economy to control. It already exists the drive towards global government, the invention of weapons of mass destruction, they've already been invented. To me those are all like flashing red lights to get our attention. We are moving closer, and closer to the time of the end.

Nathan Jones: Excellent. As I go through Samuel and read through it, there are all sorts of nuggets of wisdom throughout. You can read in 15:22, "to obey is better than sacrifice," and 16:7 it says, "God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart." There seems to be so much wisdom in the book of Samuel and yet we hear more and more today people saying, let's just cut the Old Testament loose and not go to it. What would you say to somebody who says the book of Samuel, 1 & 2 Samuel are just not worth reading?

Dr. Hindson: First of all, it is real history inspired of God, that the stories in the Old Testament are not mythology they are real people, and real places, and real geography, and real history. That ought to get our attention, there are lessons to be learned from the insight of the successes and failures of the people in the Old Testament.

Also, I think of a verse people often overlook where Paul said to Timothy in 2 Timothy 3, everybody is aware of verse 16, "All Scripture is given by inspiration..." The verse before that 2 Timothy 3:15, he said to Timothy, "that from a child you have known the holy scriptures that are able to make you wise unto salvation," well the scriptures Timothy would have known from childhood were the Old Testament, that would point him to Jesus Christ and that is the point that the Apostle Paul is making. So, you can't take one part of the Bible and say, "I like the New Testament, but I don't like the Old Testament." No, if it is all the inspired Word of God, and all Scripture is given by inspiration then there is a message from God to us in every part of the Bible.

Tim Moore: Well, as we witness those very signs of the times multiplying around us a lot of people grow despairing because they see all the chaos, all the turmoil in the world. What word of encouragement can you offer our viewers today, in other words how can Christians have hope in the midst of outrage even in our own society?

Dr. Hindson: The bad news in Bible prophecy is always for the unbeliever. The message to the believer is good news, we win. Good news Jesus is coming. Good news the things the Bible predicted are actually coming to pass. That ought to be give us great encouragement and great faith. Now, for the unbeliever its bad news. The more you run away from God as an individual, as a society, as a culture, as a nation, the more you invite the judgment of God on you. So, it should not surprise us that when we see that kind of thing going on the world in which we are living today is literally on a desperate ledge of destruction potentially, it is only a matter of time.

So, that all tells me, hey, the time is drawing near when the trumpet sounds and the archangel shouts and we are out of here to the glory of God.

Nathan Jones: Amen.

Tim Moore: Anything else you'd like to ask, Nathan?

Nathan Jones: No, this has been very educational. Thank you.

Tim Moore: It certainly has. Dr. Hindson I want to thank you for sitting down with us today. Obviously, we will look forward to crossing paths hopefully next time in person, and we'd welcome you back to "Christ in Prophecy" anytime to talk about our soon returning King.

Dr. Hindson: Thank you, God bless you guys very much.

Tim Moore: Thank you, sir, and Godspeed.

Closing:

Nathan Jones: Wow! Talking to Dr. Hindson is like drinking from a fire hose isn't it? I mean his knowledge of Bible prophecy and God's prophetic Word is just amazing.

Tim Moore: It certainly is, and we praise the Lord for raising him up, and for his willingness to share his insights with us. Dr. Hindson demonstrates that the prophet's call, meaning a willingness to forthtell God's Word, still falls on men and women today. Whatever the call on our life, all that is required is that we say, "Henini—Here I am" and then faithfully follow as the Lord leads.

Nathan Jones: And that requires a level of trust. Well, as we close today, we want to offer Dr. Reagan's tremendous book testifying to the blessing of "Trusting God." For a gift of \$20 or more, we'd be delighted to send it to you.

Tim Moore: And we hope that you will join us next week as we explore 2nd Samuel, learning from the example of "A Man after God's Own Heart." Until then, look up and be watchful, for our faithful priest who calls us by name is coming soon.

End of Program