

# **SAMUEL THE PROPHET**

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Samuel the prophet by F. B. Meyer

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**F. B. MEYER**

**SAMUEL  
THE PROPHET**



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*F. B. Meyer*  
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BY  
F. B. MEYER, B.A.

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*PAUL: A Servant of Jesus Christ*  
*THE PROPHECY OF HOPE*  
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## Preface.

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TWO sentences in the Acts of the Apostles prove the significance and importance of Samuel's career:—

“He gave them judges until Samuel the Prophet.”—ACTS xiii. 20.

√ “All the prophets from Samuel and them that followed after.”

ACTS iii. 24.

“*Until* Samuel; *from* Samuel—these suggestive propositions indicate that this great life was a hinge, a bridge, a connecting-link, a meeting-place between two epochs—“a place where two seas met.”

The study of Samuel the Prophet is specially helpful to those who are called to live amid Time's “loud stunning tide.” He was no recluse, dwelling apart in dreamy mysticism. Both as statesman and politician in the best sense, he was called upon to play a great part in his people's history. He was a king-maker and a king-breaker. What Bernard of Clairvaux was to the Middle Ages, that, but without his faults, Samuel was in early Hebrew history.

His life does not seem to have been often told: I trust, therefore, that this book may fulfil a distinct need; but I would like to express my special obligation to Dean Stanley's “Jewish Church,” and Rev. W. J. Deane's “Samuel and Saul.” Many other writers have supplied me with the local colouring, with which I have endeavoured to make an accurate presentation of Samuel the Prophet, and necessarily of Saul the King.

F. B. Meyer.



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# SAMUEL THE PROPHET.



I.

## An Age of Transition.

(I SAMUEL i.)

"The old order changeth, yielding place to new,  
And God fulfils Himself in many ways,  
Lest one good custom should corrupt the world."

TENNYSON.

"ON whom the ends of the ages are come"—*i.e.*, the end of one age and the beginning of another. Such is our position to-day. In every direction the old order is giving place to the new. It was thus in the days of the Primitive Church, when the typical institutions of the Levitical system were being replaced by "the heavenly things themselves." And it was also thus at the time when our narrative begins. The story of Samuel is a divine interlude between the days of the Judges and those of David the King.

Hitherto the High Priesthood had been the supreme authority recognised in the Hebrew Commonwealth. To Moses, its founder, there could be of course no successor; but Aaron was the first of an unbroken line of priests. No other office stood for the whole of Israel. The Mosaic era, however, was not destined to culminate in the rule of the

Priest, who has seldom combined the sacerdotal functions with the special qualifications that constitute a great leader and ruler. Too often the reign of the Churchman has been warped by bigotry, tyranny, and the repression of the nobler aspirations of mankind. The Priest was to make way for the King.

A suggestion that a fresh development of the Hebrew polity was near occurs in the closing verses of the Book of Ruth, with which this book is connected by the conjunction *now*. The genealogy, which is the evident climax of that sweet pastoral story, has no connection with Aaron or his line. It expressly deals with the tribe of Judah, of which nothing was spoken concerning the priesthood. Evidently the Divine purpose was moving forward—but whither? At the time its goal was not apparent; but as we look back on all the circumstances from the vantage-ground of accomplished fact, we can see that it was slowly moving towards the establishment of the kingdom under David; and veiled from all eyes there was the yet profounder movement towards the revelation of “that Proper Man,” as Luther calls Him, in whose nature, fitly known as Wonderful, the priestly, the prophetic, and the royal, blend in perfect symmetry and beauty.

I. THE URGENT NEED FOR A STRONG MAN.—Every age takes up and urges the cry—Give us men; but if ever a strong man was needed, it was in the days of which the Book of Judges affords some startling glimpses.

Canaan had been conquered, but the ancient inhabitants were far from being subdued; they remained much as the Saxons under the early Norman kings. In the South, the Philistines held their five cities. The mountain fortress, which was afterwards known as Mount Zion, garrisoned by Jebusites, was proudly defiant so far forward as the days of David. Nearly all the sea-coast, and all the