

THE OFFICE OF PROPHET TO A PRIEST-NATION

Note that our lesson text is a **footnote** in the context of the appointment of Saul as the first king of the Monarchy Theocracy of the priest-nation of Israel (Ex.19:3-6).

Footnote: “(Formerly in Israel, when a man went to inquire of God, he used to say, ‘Come, let us go to the seer’; for he who is called a prophet **now was formerly** called a seer.) (1 Sam.9:9)

1st and 2nd Samuel chronicle the first three kings of the priest-nation of Israel: Saul, David, and Solomon

As the first prophet of the newly formed office of prophet to the priest-nation, Samuel appointed both Saul and David as the first two kings of the priest-nation.

This lesson will study five aspects of the newly formed Office of Prophet to Priest-nation of Israel.

1. To become the first prophet of the newly formed office of prophet to the priest-nation of Israel, Samuel will have to make changes in his vocation.

By birth and training, Samuel was a Kohath Levite (1 Chron.6:1-2, 16, 22-28). His father and his sons were members of the Levite singers of the Tabernacle (1 Chron.6:27-28).

Samuel was called to be a prophet during in his spiritual training under Eli (1 Sam.3).

(1 Sam.3:20) “All Israel from Dan to Beersheba knew that Samuel was confirmed as a prophet of the Lord.”

As the last judge of Israel, Samuel ministered as a seer to Israel (1 Sam.7:15-17; 1 Chron.9:22b; 26:28; 29:29). Seer to prophet when Israel demands to be ruled by a king like other nations (1 Sam.8:5-9).

2. The establishing of the Monarch Theocracy in the priest-nation of Israel required the formation of the office of prophet to priest-nation (1 Sam.9:9).

Establishing these two new offices in priest-nation of Israel will be the responsibility of Samuel.

The description of the period of the judges shows that the ministry of seer and prophet were limited because of the spiritual corruption in Israel.

(1 Sam.3:1b) “And word from the Lord was **rare** in those days, visions were **infrequent**.”

- Seer (roeh) operated from spiritual visions (Isa.30:10; 1 Sam.9:3-11).
- Prophet (nabi) operated from the word of God (1 Sam.3:19-21).

3. The newly formed office of national prophet to Israel was divinely established as a check and balance system for the Monarch Theocracy.

The prophet to the nation was God’s voice for or against the king, the people, and the nation.

The history of Israel’s Monarch Theocracy reflects this doctrinal principle. Samuel was the first national prophet sent to unite the nation (civil war/ Saul and David).

4. Through-out the history of the priest-nation of Israel, God sent national prophets to both the North and South Kingdom.

God sent prophets to the **North Kingdom** before its fall (721BC) such as Elijah, Elisha, Jonah, Amos, and Hosea.

God sent national prophets also to **South Kingdom** before and during and after its fall (586BC) such as Isaiah, Joel, Obadiah, Micah, Nahum, Zephaniah, Habakkuk, Zechariah, Jeremiah, Ezekiel, and Daniel. Haggai, and Malachi.

Look at the number of different prophets God sent to the North and South Kingdoms and still they would not listen.

(2 Kings 17:13-14) “Yet the Lord warned Israel and Judah through all His prophets and every seer, saying, ‘Turn from your evil ways and keep the commandments, My statutes according to all the law which I commanded your fathers, and which I sent to you through My servants the prophets. **However, they did not listen, but stiffened their necks like their fathers, who did not believe in the Lord their God**”

5. Stephen tried to warn the Israelites of this historical doctrine in Acts Ch.7 before their fall in 70AD.

(Acts 7:51-52) “You men who are stiff-necked and uncircumcised in heart and ear are always resisting the Holy Spirit; **you are doing just as your fathers did**. Which one of the prophets did your fathers not persecute? **They killed those who had previously announced the coming of the Righteous One**, whose betrayers and murderers you have now become.”

Matthew showed how Jesus warned them in His teaching from His Triumphal Entry to Death (Matt.21-28).

We will mention just two of these teachings containing this message:

- The Parable of Vineyard in (Matt.21:33-46)
- Jesus’ Lament over Jerusalem in (Matt.23:37-39) (Matt.21:9).

Note the warnings that are given to the Gentile Church in (Matt.21:43) and (Acts 8:1) and the Angelic Conflict in (Eph.6:11-12).