

The Parallels Between Samuel and Christ Jesus

Samuel	Christ Jesus
Samuel was born to a mother who had not conceived before. That she conceived was by the direct intervention of God, Who answered her prayer. 1Sam. 1:11, 17, 19–20	Our Lord was born to a virgin. She conceived by means of the Holy Spirit by the direct intervention of God (Matt. 1:18).
Samuel was to be raised in Shiloh as a son to God.	Our Lord was the Son of God (Matt. 4:6).
Samuel was a Nazarite (the manuscripts found at Qumran of 1Sam. 1:22).	Our Lord was a Nazarene (Matt. 1:23).
Samuel was not related to his <i>father</i> , Eli (the man who raised him). 1Sam. 1–3	Jesus, in His humanity, was not related to Joseph, the man who raised Him (Jesus was conceived in a virgin by the Holy Spirit). Luke 1:31–35
Samuel seemed to appear <i>out of nowhere</i> and he left no proper heirs to the office of the High Priest. He did not come out of the line of Aaron, nor did he leave a line of descendants to take his place.	Our Lord seems to appear out of nowhere and He will leave no heirs to the office of High Priest, as He is a High Priest to God forever (Heb. 7:26–28).
Samuel was dedicated to service at an early age (2 or 3). 1Sam. 1:28	Our Lord was also dedicated to service at an early age.
Samuel's parents were blessed at the Tent of Meeting for the choices that they had made with respect to Samuel (1Sam. 2:20).	The mother and step-father of Jesus was blessed at the Temple when they brought Jesus into the Temple (Luke 2:34).
As a youth, Scripture tells us: Now the boy Samuel was growing in stature and in favor both with Jehovah and with men (1Sam. 2:26).	As a youth, Scripture tells us: And the Child continued to grow and to become strong, increasing in wisdom; and the grace of God was upon Him (Luke 2:40).
The Psalm of Hannah dedicates Samuel to service to God (1Sam. 2:1–10).	The song of Mary recognizes the fulfillment of God's promises to Israel (Luke 1:46–55).
Samuel began his ministry at a very young age (1Sam. 2:11).	Our Lord began His ministry at a very young age (Luke 2:41–50).
Samuel came to the priesthood during a time of general deviation from the Law (i.e., it appears as though the Law was not followed to the letter but only in general).	Our Lord came to Israel during a time of great apostasy in the priesthood. In fact, pretty much all spiritual functions had been distorted with respect to the Law.
Samuel was a priest (actually, he became the High Priest).	Our Lord is the High Priest (Heb. 7:17, 21 8:12).
Samuel, as High Priest, actually came from outside the proper line of High Priests (which is the line of Aaron). He was a Levite, but from a different line than the priests.	Our Lord, the High Priest, also came outside of the line of Aaron—in fact, outside of the Levitical line completely (Heb. 7:11–17).
Samuel essentially replaces the High Priest; no one during the time of Samuel or after his death are referred to as High Priests.	Jesus Christ is the true High Priest. In His incarnation, He supplanted the existing priesthood.

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Samuel's sons do not continue as priests. Samuel is the first and last priest to be a prophet as well (until Jesus Christ).	Jesus Christ is the only High Priest, and the only One to be a priest and prophet (John 4:19 Acts 3:22 7:37 Heb. 8:1–6).
Tabernacle worship seems to fade away as Samuel becomes more prominent. The Ark was captured during Samuel's youth and never restored to its Tabernacle function; and the Tabernacle appears to fall into disuse. Whatever Tabernacle worship occurs after the Ark had been moved should be regarded as empty, as the soul of the Tabernacle, the Ark of God, was no longer there. Samuel, who is a shadow of Jesus Christ, replaces Tabernacle worship.	Although Temple worship did not stop during the life of Jesus Christ, it had become soulless, no longer truly representing Him, but a vast building which glorified man more than it glorified God. The writer of Hebrews tells us again and again that, because the reality of what was promised has come—Jesus Christ—that the ceremonial Law needs to be set aside. Jesus Christ, the reality, replaces Temple worship, which Temple is supposed to be a shadow of Him.
Samuel will act as an intermediary between God and man (1Sam. 7:9).	Christ Jesus is the only intermediary between God and man (Acts 4:12 1Tim. 2:5).
Samuel was a prophet (1Sam. 3:20 9:11–14).	Our Lord is the Prophet Who Was to Come (Deut. 18:15).
Samuel was such a good type of Christ that the Ark of God and the Tabernacle of God, both of which are types, fell into disuse during his tenure in Israel. Even the priesthood and the function of the Levites are not spoken of during this time period (not until 1Sam. 21).	The Ark, the priesthood and the Tabernacle of God are all shadows of Jesus to come. Samuel was very much like the Savior-Priest to come, so that these things were no longer needed. Now, Samuel continued to be closely identified with the sacrifice of animals (1Sam. 7:10 11:15 14:11–14), but his life paralleled Jesus enough so that these other things were not required.
God raised Samuel from the dead (1Sam. 28:11–19).	God raised Jesus Christ from the dead.