

Vessels of Recovery I

by Stephen Kaung

The sermon emphasizes the importance of revelation in the recovery work of God, using the life of Samuel as an example of a vessel for recovery who brought in the full possession of God's promise to the children of Israel.

Duration: 1:09:23

Scripture: 1 Samuel 3:1-7

Topics: "Vessel Of Recovery"

Description

In this sermon, the speaker discusses the lives of three individuals: Samuel, David, and Solomon. He highlights the sequence and connection between their lives as seen in the Bible. The speaker also mentions how God promised Abraham, Isaac, and Jacob that their descendants would inherit the land. He explains that during the time of the judges, the people of Israel were scattered and lacked unity because they did not have a king. The speaker emphasizes the importance of seeking revelation and vision from God, not for personal gain, but to fulfill God's will and purpose.

Transcript

Thank God for gathering us together here tonight. If you still remember, last time when we were together, we fellowship on the God of Abraham, of Isaac, and of Jacob. Here you'll find a trio.

Abraham, Isaac, and Jacob. And God is the God of Abraham, of Isaac, and of Jacob. We find that the lives of these three people are very closely related.

And the work of God upon these three are definitely with a sequence. In the life of Abraham, we see the altar, which represents the cross. In the life of Isaac, we see the well, which represents the spirit of life.

And in the life of Jacob, we see the pillars, which represent the testimony. So you find that out of the cross comes abundant life. And out of abundant life, you'll have the testimony of Jesus.

So these three people, they form a trio. There is a very definite sequence you can see in these lives. Now, in the Bible, you'll find there are quite a number of trios.

In other words, in the Bible, you will find people whose lives are so related. And the work of God upon these lives are of sequence. You can see very definitely what God is doing.

So, God willing, this time, as we are together again, we would like to see another trio. Samuel, David, and Solomon. You see, God promised Abraham, Isaac, and Jacob that he would give the land to their seed.

The seed of Abraham, of Isaac, and of Jacob were to possess the inheritance that God had promised to them. So God then made this to lead the people out of Egypt through the wilderness. And through Joshua, God led his people into the promised land.

But, when you come to the end of the book of Judges, up to the time of Samuel, as you'll find in Acts 13, after 450 years, till God raised up Samuel, the people of Israel had never really possessed their full possession. They were delivered out of Egypt. They were led into the promised land.

But the promise that God had given to Abraham, Isaac, and Jacob was never fully fulfilled. On the contrary, you'll find the spiritual condition, and of course, their political condition, were going down, and down, and down. Instead of possessing their full possession, they were often being oppressed by their neighbors.

Their conditions were very poor, spiritually speaking as well as politically speaking. As if God's promise was not going to be fulfilled through these people. But when they were in their lowest ebbs, God began the work of recovery.

God began to raise up three people. Samuel, David, and Solomon. And through these three people, God was able not only to restore what had been lost, but to recover to the original promise of God.

It was through Samuel, David, and Solomon, that the children of Israel finally came into the full possession of God's promise. You know, when God does any work of recovery, it always is in this fashion. He recovers more than that which was lost.

He always recovers back to his original purpose and intention. And that is what you'll find in these three lives. God raised up these three people to bring in that full recovery into the full purpose of God.

So I feel that probably it is of the Lord that we should spend some time together looking into these three lives. Not studying them as studying some life history, but we study them together some important principles, all of which God today will be able to do his work of recovery. Now as you all know, brothers and sisters, we are living in the days of recovery.

Much that God has originally intended for his church seems to have lost. But before the return of our Lord Jesus, there is bound to be recovery. Not only to restore what has been lost, but to recover back to God's original intention concerning his people today, that is, concerning his church.

But to do that, God has to raise up man to work with. Now this is a marvelous thing. You know, in the work of creation, God did not require any cooperation from man.

When God made the creation, he did it all alone. That was, of course, before man was. But in the work of new creation, God always seeks for man.

If he could get the right person, he will do his work. To God, man is more important than work. No work of God can be done if there is no man of God.

But if God should get his man, then his work shall be done. So I do believe, brothers and sisters, this is what God is looking for today. He is looking for man.

He is looking for proper vessels. He is looking for people whom he can use in recovering his original purpose concerning the church. And I do believe that it is our desire that we should be.

So this time we would like to study together a little bit on this matter. Let's read a few passages from 1 Samuel. 1 Samuel 1. We are reading from verse 9 through verse 11.

1 Samuel 1, verse 9 through verse 11. And Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest sat upon the feet by the doorpost of the temple of Jehovah, and he was in bitterness of soul, and prayed to Jehovah, and wept much.

And he vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a name child, then I will give him to Jehovah all the days of his life, and there shall no razor come upon his head. Chapter 3, verse 1. And the boy Samuel ministered to Jehovah before Eli. And the word of Jehovah was rare in those days, a vision was not frequent.

And it came to pass at that time, when Eli lay in his place, now his eyes began to grow dim, he could not see. And the lamp of God had not yet gone out. And Samuel lay in the temple of Jehovah, where the ark of God was, but Jehovah called to Samuel, and he said, Here am I. And he ran to Eli and said, Here am I. For thou callest me.

And he said, I did not call. Lie down again. And he went and lay down.

And Jehovah called again, Samuel. And Samuel arose and went to Eli and said, Here am I. For thou callest me. And he said, I did not call, my son.

Lie down again. Now Samuel did not yet know the Lord. Neither had the word of Jehovah yet been revealed to him.

And Jehovah called again the third time, Samuel. And he rose and went to Eli and said, Here am I. For thou callest me. And Eli perceived that Jehovah was calling the boy.

And Eli said to Samuel, Go, lie down. And it shall be if he call thee, that thou shalt say, Speak, Jehovah. For thy servant heareth.

So Samuel went and lay down in his place. And Jehovah came and stood, and called as at the other times, Samuel, Samuel. And Samuel said, Speak.

For thy servant heareth. Chapter 7, verse 1. And the man of Gergen came, and fetched up the ark of Jehovah, and brought it into the house of Abinadeth on the hill, and hallowed Eliezer his son to keep the ark of Jehovah. And it came to pass from the day that the ark abode in Gergen, that the time was long, and it was twenty years.

And all the house of Israel demanded after Jehovah. And Samuel spoke to all the house of Israel, saying, If ye return to Jehovah with all your heart, put away the strange God and Ashtoreth from among you, and appoint your heart unto Jehovah, and serve him only, and he will deliver you out of the hand of the Philistines. And the children of Israel put away the Beoroth and Ashtoreth, and served Jehovah only.

And Samuel said, Gather all men to this part, and I will pray Jehovah for you. Chapter 13. Chapter 12, excuse me.

Chapter 12, verse 18. And Samuel called to Jehovah, and Jehovah sent thunder and rain that day. And all the people greatly feared Jehovah and Samuel.

And all the people said to Samuel, Pray ye to Jehovah thy God for thy servants, that we die not. For we have added to all our sins the wickedness to ask for ourselves a king. And Samuel said to the people, Fear not.

Ye have done all this wickedness. Yet turn not aside from following Jehovah, and serve Jehovah with all your heart. And turn ye not aside, for it will be as the vain things which cannot profit nor deliver.

For they are vain. For Jehovah will not cast away his people for his great name's sake, because it has pleased Jehovah to make you his people. Moreover, as for me, far be it from me that I should sin against Jehovah in ceasing to pray for you, and I will teach you the good and right way.

Only fear Jehovah, and serve him in truth with all your heart, for see how great things he hath done for you. But if ye do wickedly, ye shall perish, both ye and your king. God raised up Samuel as a vessel for recovery.

Samuel was a man of God. He was a man who saw and who heard. He was a man of vision and of revelation.

He was a man of prayer. We find that God used him not only to turn the tide, but even to change the time. Because it was through Samuel that the days of the judges came to an end, and the day of the kings was brought in.

Now, if you read the book of Judges, you find that during that long period, even though God raised up judges to deliver his own people from oppression from time to time, yet the spiritual condition of the children of Israel as a whole was summed up in the last sentence of the book of Judges. During the time of the judges, there was no king. And because there was no king, everyone did what was right in his own eyes.

In other words, during the time of the judges, even though there were differences, and yet the people of God were a scattered people. They were not united, unified under a king. There was that weakness, inherent weakness, in the system of judges.

And it was through Samuel that you'll find the time was changed. He was the last judge of Israel. And he was the one who brought in the king.

And it was under King David and King Solomon that you'll find the whole nation was united into one and was restored to God's full intention. So brothers and sisters, as you read the life of Samuel, you'll find there was one point which was predominant in his life. And that was, he was a man of vision.

Or a man of revelation. Now as you know, revelation is the first basic in the things of God. If there is no revelation, there can be no beginning in spiritual things.

Everything that pertains to God begins with revelation. In other words, we have to see. If we do not see, if we do not see God's purpose, if we do not see our conditions, if we do not see what God is after, then we miss the whole point.

The first basic thing in spiritual life is this matter of revelation. We have to see. That is the first thing.

And Samuel represents revelation. In his life we can see those principles that govern revelation. How does revelation come into our life? What is the function of revelation? How revelation is connected with other things? Now all these you will find in the life of Samuel.

So brothers and sisters, let us at the very outset just mention this. And that is, in the recovery work of God, the first thing, essential thing, is revelation. Now of course, just to put in a word of caution, by revelation in the scripture it does not mean a vision.

It does not mean something you see physically. That is not the basic thought of vision or revelation. The basic concept of vision or revelation in the scripture is an unveiling of God's mind to your spirit.

In other words, deep down in your spirit you are able to see God, and to see God's mind, to see God's heart. Now that is a revelation. Moreover, the revelation that we are talking about is to be a progressive, continuous process in our life.

And yet, it is never something extra, additional to what God has already revealed in the scripture. We are not talking about new revelation, which is so new that you cannot find it in the scripture. If anyone should pretend to have such revelation, he must be a false prophet.

By revelation, it may be new to you, and it should be fresh and new to those who receive that revelation, and yet you find it is already in the scripture. But the Holy Spirit renewed it to our spirit. Therefore, it seems to those who receive it as new.

It is new, and yet it is not new. So I think if we remember these words of caution, then we will not go off the tangent. But anyway, I will stress once again that in God's work of recovery, the first important thing is revelation.

Without revelation, there can be no recovery. But therefore, the God we use today is one who sees. Who sees as God sees.

Who can see what God sees. Now that is embodied in the life of Samuel. We must know something of the background of Samuel.

I think the background of Samuel is very well summed up in the first few verses in chapter 3 of 1 Samuel. Because there you will find it is said, verse 2. And it came, verse 1. And the boy Samuel ministered to Jehovah before Eli, and the word of Jehovah was rare in those days. A vision was not frequent.

The word of Jehovah was rare in those days. And a vision was not frequent. That was not like a God.

It was not God's will that he should not speak. It was not God's desire that he should give no vision. Certainly, God wanted to speak.

God wanted to reveal himself to his people. But there you will find, these were days that the word of the Lord was rare. A vision was not frequent.

It was not because God did not want to speak. It was because God could not speak. The ears of the children of Israel were so dull.

Their hearts were filled with sight. They could not hear. They were blind.

They could not see. In a sense, they limited God. They hindered God from speaking.

From revealing himself. And it came to pass at that time, when Eli lay in his place, now his eyes began to grow dim. He could not see.

Eli was the priest at that time. He was the judge. He was supposed to lead the people of Israel.

But here you will find he was a feeble old man. He lay in his bed. Feeble.

His eyes were dim. He could not see. He was blind.

Now if the leader was blind, he was the blind leading the blind. And they were hurled into the pit. And that was exactly what he was.

The condition of Eli, the condition of the priesthood, the condition of the bloodshed, the condition of the leadership at the time was such. He represented the condition of the children of Israel. They were feeble.

They were blind. And the lamp of God had not yet gone out. The lamp of God was not supposed to go out.

It had not yet gone out. But the light was flickering. Was wavering.

Was dim. Almost gone. Not quite.

Brothers and sisters, when you read these words, you can visualize the spiritual condition of the people of Israel at that time. It was clear that the condition was at its lowest ebb. It was true.

The testimony of God had not quite gone out yet. But it was always gone. And as you read later on, you will find the priesthood was an abomination.

Both to the eyes of God and to the eyes of the people. Because Eli's two sons were sons of believers. They made the priesthood a defense to God's people.

And then you find the people of God at the time were very superstitious. Very superstitious. They thought that by bringing the ark to their neck, they could overcome their enemies.

That's superstitious. While their own condition was contradictory to God. And finally, even the ark of the covenant of God, the glory of God was taken captive by the enemy.

Now brothers and sisters, can you find a situation, a condition, a state, that was worth more than what you could find at this point? At this moment? It seems as if God's promise to Abraham, to Isaac, and to Jacob could never be fulfilled. It was farther and farther away. How could God fulfill His promise to Abraham, to Isaac, and to Jacob? It was as if not only the people of Israel would lose their inheritance, but it became a matter of the honor of the Lord.

God could not deny Himself. Man may fail. God remains faithful.

God cannot deny Himself. So here you'll find, when the people of Israel fall into such a condition, God began secretly preparing a vessel. It was God's move.

God's move against a situation was always a move of preparing a suitable vessel. Samuel was the vessel. Samuel was the very opposite of the condition of the children of Israel at that time.

Why? Because to the children of Israel, the word of the Lord was rare. But Samuel had the word of God often. A vision was not frequent to the children of Israel, but Samuel was a man of vision.

Samuel was strong, not feeble. Samuel was a seer who saw. He saw.

His eyes were not blind. And it was through Samuel that the testimony of God was recovered. So brothers and sisters, you'll find in Samuel the very opposite of the condition of the children of Israel.

And that was a vessel that God raised up for recovery. First, the birth of Samuel. How Samuel was born.

You know, Samuel means ask for of God. Or heard of God. You will say that Samuel was born supernaturally.

Because God showed up. His mother's womb, Henna, which means grace. Strange.

God showed up Henna's womb. She could not give birth. And because of that, she was afflicted, persecuted, ridiculed, mocked.

She was put into deep sorrow. Every time the family went to Shiloh, to the tent of God, to worship God, it was a time that she was desperately being persecuted. She wept much and she prayed.

She had a need. In order to meet that need, she attempted to cry to God. Because it was God who shut up her womb.

And she vowed a vow before God. She was so desperate that she said, If you will give me a man child, a son, I will give him back to you for life. Maybe you must give me Henna's son, her own need.

In order to be delivered from her affliction, from her persecution, from her shame. She needed a son. If only God will give her a son, then her affliction will be gone.

Her shame will turn to glory. But as she prayed and prayed and prayed, you will find, she must be instructed of the Lord. Why? Because in the beginning she was asking for a son for herself.

But it ended up, out of desperation, she was asking the Lord to give her a son for the Lord's sake. In other words, her need became occasion of God's need. In the supply of her need, God was able to supply his own need.

These two needs seemed to be merged into one. You will find the same thing in the beginning of the New Testament. Another turning point in history.

In the case of Zachariah and Elizabeth. You know, Zachariah and Elizabeth, they had no child. And they were both old.

It must be their prayers that God will give them a son. They prayed and prayed and prayed and no answer. And then finally one day, Zachariah was given the privilege of bringing in sacrifices in the Holy Temple.

It was a high privilege. He was representing the whole people of Israel to present their need to God and to pray for the nation. And to pray.

The Bible did not say what did he pray at that moment. We can be sure as a priest representing the whole children of Israel. He was all alone in the temple.

Everybody was in the court. A complete silence when the priest was burning the incense. He was alone in the temple.

Everybody was praying outside in the court. And surely he was not praying for himself. He was praying on behalf of the nation of Israel.

And what was the need for that nation? A Messiah. That was the prayer of the nation. He must be praying for the Messiah.

Because at that time you know Israel was under the control of the Roman Empire. They were slaves. They did not have liberty.

They were looking forward to the hope of Israel in the person of the Messiah. And the angel appeared to him and said your prayer was answered. How? You will get a son.

John the Baptist. He will be a Nevarite. Why? Because he will be the forerunner of the Messiah.

So here again we find the need of Zechariah. Between the occasion of God's need. And in the supplying of that need.

God's need was supplied. Brothers and sisters. We have many needs.

As children of God. Why should we have needs? The Lord is my shepherd. I shall not want.

But did that man ever take care of us? That man was also given before you ask. He knows what you need. But I ask.

Why not just give before you ask? Why? Brothers and sisters. Very often we try to separate our need from God's need. And that is our problem.

Because we only see our need. Therefore God cannot hear our prayer. Because if God should hear our prayer we would be the most selfish people in the whole wide world.

But do you know why God sometimes allowed us to have needs? Whatever that need may be. He is trying to show us. That our need is the occasion.

For the supply of His need. He is supplying our need. He is able to supply His own need.

He is able to bring in. His purpose. His plan.

His will. His kingdom. Now if you can see this.

Then our needs become occasion of glory. We will not be struggling just over a little need of ours. We can see that it is God who shut up the womb.

Why? Because God has a need. And that need can only be supplied through prevailing prayer. This is what prayer really is.

When we pray. It seems as if we are praying that God will supply our need. But in actuality.

It is only when we are brought to see that it is God's need in our need. And we are asking God to supply the need for His sake. Then your prayer is answered.

Samuel was born out of the asking. The prayer. The travail.

Of his mother. Grace. Gives birth to revelation.

Through prayer. Through prevailing. In one sense.

Revelation. Or vision. Is given to us.

Sovereignly by God. In other words you can do nothing with revelation. You can do everything with anything but.

In this matter of revelation. What can you do? Sometimes brothers and sisters will come to me and say brother. How can we get revelation? How can we feel vision? How can we see? The only answer I can give them is.

We cannot do anything. If it pleases God. To reveal His Son in you.

Thank God for that. It is sovereign. Revelation is sovereign.

It comes from God. It pleases God. That's all.

It is the pleasure of His will. We cannot do anything with it. That is absolutely true.

But at the same time. Why does God give more revelation to certain people? Unless. Is God partial? Certainly not.

It is not. Because you find on the other hand. Revelation is given for the asking.

You remember the prayer of Paul. In the book of Ephesians. May the God of our Lord Jesus Christ give you.

The spirit of wisdom and revelation to the full knowledge of God. Now if revelation is. Completely.

Sovereign of God. Paul will not ask. Will not pray the prayer for the Ephesian believers.

What is the use of praying that prayer? But look at what I am praying for. He prays for the Ephesian believers. That God will give.

God will give the spirit of wisdom and revelation to the full knowledge of God. In other words. If you seek.

You shall find. If you ask. It shall be given to you.

Not because God. Does not want. To reveal.

It pleases Him to reveal. In other words. Revelation is sovereign.

But. It is the sovereign pleasure of God to reveal. So what is left is.

Do you want it? Do you seek for it? Do you ask for it? Are you travailing. Over it? Why travel? It shows the preciousness. Of the thing you desire.

Why do you desire it? Do you desire to have revelation of vision? That you may be a great man? A good woman? Your prayer will not be heard. But if you seek revelation. Seek to see.

Seek to know God's will. God's eternal purpose. God's counsel.
God's plan. If you seek to have light. Not for your sake.
But that God's need may be met in this day. Then your prayer. Brothers and sisters.
There is no need greater than this. That God's people. Everywhere you go.
You get an impression. You find many of God's people. Do love the Lord.
But somehow. And because of that. You find God's people are dissipating.
In Proverbs chapter 29 it says. Where there is no vision. The people cast off restraint.
Or to put it in another way. The people are dissipated. Why is it that God's people today.
Seem to cast off restraint. Why is it that God's people are scattered. Dissipated.
You see. Many of God's people. Are being stirred up.
Raised up by God. They love Him. And yet after a while.
They do nothing. The blind is leading the blind. Everybody is falling to the pit.
What is necessary today is revelation. People who see. With spiritual insight.
Spiritual discernment. Who can see. God's mind.
God's will. God's purpose. And brothers and sisters.
Nothing unites more. Than vision. And revelation.
Nothing will strengthen a goat of our loins. Than vision and revelation. This is the one need.
Today. For the church of God. But how does it come.
God is willing. But are we seeking. Do we see that.
Our need. Is God's way. Of bringing us to see His need.
Do we see that. In seeking for revelation. It is for God's sake.
And not for our own sake. Do we see that. It is.
Through the travel. Of our soul. That we enter into.
Revelation. It is not something cheap. It is something costly.
Do we see this thing. And that's how Samuel was born. He was born a netherite.
Set apart. That's what revelation is. It is to set us apart.
But after Samuel was born. After he was weaned. As Hannah had promised.

Samuel was lent to the Lord. For life. She brought Samuel to the temple.
And left him there. Ministered. In the house of God.
And if you read the second chapter. Up to the third chapter. Of first Samuel.
You will find the boy grew. Grew up. Before God.
In wisdom. In favor. With God and men.
He as a little boy was clothed with ephod. That was a priestly. Clothing.
And he ministered even as a little boy. In the temple. Minister unto the Lord.
Before. But he had no personal knowledge of God yet. The word of God had not yet come to him.
And he did not know God. So one day. While he was sleeping.
God called him. He heard God calling him. But he did not know it was God was calling him.
So he got up and ran to Eli. His master. He said here am I. You call me.
But Eli said no my son I haven't called you. You go back. And lie down.
So he went. To sleep. And God called him the second time.
He did. The second time. He ran to Eli.
And the third time. You know Samuel had no experience. He did not know God's voice.
The man's voice. But Eli however weak he was. However blind he was.
Eli. In a sense you know he had a heart for God. He had a heart for the ark of God.
His heart was trembled. Trembled for the ark of God. And he had experience.
With God. So when the third time came. Eli knew.
God was calling Samuel. So he told Samuel you go. And if you heard.
The call again. You say here am I Lord. Thy servant.
Hear it. And this was the way. That Samuel first.
Heard the voice of God. And from that time onward. The word of Samuel.
Never failed. God said to it. That the word that he gave to Samuel.
Always was fulfilled. So all Israel knew. That God had established Samuel.
As a prophet of God. And God began to appear again. As Shiloh.
And he began to speak. Because he had found. A lesson.

Now that was. Another stage. In the life of Samuel.

Brothers and sisters. It pleases God. It has pleased God.

To reveal his son Eli. You know friends you know. We are children of light.

We are no longer in darkness. We are supposed to be people. Who see and who hear.

In a sense this is our birthright. Why because. In him that is in Christ is light.

And the light is the light of man. If we walk in the light. As he is in the light.

We are fellowship one with another. And the blood of Jesus Christ his son. Cleanses us from all our sins.

In other words. We who have become children of light. Should have light all the time.

We should be working in the light all the time. We should have revelation all the time. We should be able to see all the time.

This is our birthright. In our experience. Our history.

Of revelation. You will find. Revelation increases.

In the measure. Of the increase. Of our life.

The boy had to grow. As he grew in life. As he ministered to God.

Under Eli. Then God began. To call him and to speak.

You know in reading. The first two three chapters of Samuel. You are almost like reading Luke.

Almost like reading Luke. Chapter two. Our Lord Jesus.

When he was a boy. You know. The child grew.

In grace. And in wisdom. And in statute.

In favor of God and man. It is true. Revelation is our birthright.

God does not mean that we should walk in darkness. God wants us to see. His purpose.

God wants us to see his heart. His mind. What he is doing.

What he intends to do. What he is after. God wants us to see that.

We are children of light. But that does not automatically mean. That you will see light.

It depends very much. Of your growth. In your life.

Samuel waited. He waited. Upon the Lord.

That is what minister unto the Lord means. He waited upon the Lord. As a little boy.

He grew. There was that. Life.

And as he grew. God began to call. And to speak.

To. How important for us to see. That we need to grow.

How do we grow in spiritual life? By waiting upon him. In the temple. That is to say.

By having. A hidden life with the Lord. As we commune with him.

As we. Abide in Christ. As we live before him.

As we wait upon him. You will find gradually. Our life will grow.

And as our life grows. Revelation. Not only that.

Samuel, straight to faith. Was to be trained. Under Eli.

Who was Eli? We just mentioned. Eli was an old man. Blind.

Feeble. And yet it pleased God. To put the vessel of his choice.

Under the. Direction. The training.

Of the old man Eli. Now suppose. I am Samuel.

Probably I was not an Eli. Then who are you? That you are able to have authority over me. The word of God.

Did not come to you anymore. You were blind. How could you have me? But here you will find.

The obedience. And the diligence. Of the boy Samuel.

You know our boy. When he fell to sleep. He could hardly hear.

Anybody calling. And if he should try to get up the first time. And found that.

There was nothing to it. Certainly he will neglect the second time. But here you will find the obedience.

Of Samuel. Whenever he heard. He got up.

He went to Eli and said. Here I am. You call me.

How obedient he was. How diligent he was. He was under training.

Under discipline. And through training. And discipline.

He was able to grow in the Lord. Through obedience and diligence. He was able to grow up.

Brothers and sisters. In growing spiritually. God not only put us.

Before him. But very often. God put us.

Under somebody. That somebody may not be. Perfect.

That somebody may be very imperfect. And yet. Somehow.

In that somebody. There is some experience. Other people's experience.
Can help us. To grow in the Lord. But remember.
Only indirectly. Not directly. Nobody's experience.
Can help you directly. Not even your own experience. Why? Experience is the past history.
Or past revelation. You know. Where do you come experience? Your experience.
Come from past revelation. God reveal. Reveal to you something.
And so you experience something. So experience actually. Is the history.
Of past revelation. It helps. It helps to direct us to God.
But it cannot substitute. God's revelation. Because God is to lead you on.
If you depend upon. God's experience. You will remain behind.
While God is going forward. You will live in the past. However.
That past may have revelation in it. But you will be living in the past. That's experience.
But experience does help us. To direct our attention to God. Because we have some experience.
Therefore we. Will go to the Lord. And say Lord here am I. Thy servant speak.
Thy servant hear it. So you find all that Eli could do. Was to direct.
Samuel to God. He could not give to Samuel. The oracle of God.
It had to come from God. Brothers and sisters. The past experience.
Of God's people. Even your own past experience. Do help.
They help us. To direct us to God. To seek God.
But remember. They don't help directly. Only indirectly.
Anyway. Sometimes God. So arranged.
When. We are in the process growing. That God will put us under the authority.
Of some. Who are older. More experienced.
Maybe. That we may learn obedience. Learn diligence.
And if we. Learn it that way. Then you'll find.
The word of God. Will come to us. In other words.
Revelation increases. As the life. By the way.

If you want to know. More about this matter of authority. There is a new book here.
I'm not advertising it. But I found that it is. I feel that it is.
Something very important. To us today. If you read it.
You may find more. But I just mention it. Anyway.
Here you'll find. This is how. Samuel began to grow.
And began to be able to receive. More word from God. More revelation from God.
As he proved. And this is also true with us today. Thirdly.
After the ark was returned. From the Philistines. It was in the house.
Of Abinadab. In Kirgajar. In the forest for twenty years.
But during those twenty years. The heart of the people of Israel. Began to turn to the Lord.
Now how? I personally believe. Happily it was due to. Work of Samuel.
During those twenty years. God's word came to Samuel. And Samuel.
Gave God's word to God's people. And it was through Samuel. That you'll find the heart of the children of Israel.
Began to turn to God. So after twenty years. When Samuel said.
Now that the heart of the people of God. Will turn to God. Then he said alright.
Let's all gather together at Mizba. Before the world. And I will pray for you.
And you remember how the people of Israel gathered together. They made a covenant with God. Then the Philistines heard about it.
The Philistines came. To fight against them. And they asked Samuel to pray.
And Samuel offered an offering. And he prayed. And God sent Unders.
And the children. Of the Philistines were routed. Before the children of Israel.
And the Philistines. Was no longer. No more.
To oppress the children of Israel. And Samuel you'll remember. How he put up.
A stone. And called it Ebenezer. Hitherto the Lord has helped us.
Now you'll find that. In this period of time. Through this vessel.
Of revelation. Of vision. God was able to speak.
God was able to reveal himself. And through that. You'll find several things.

Were being accomplished. First. The people of Israel began to turn.
To the Lord. That was a big thing. They turned to the Lord.
Second. They were delivered. Out of the enemy's hand.
Third. They were being united. Once again.
Under. The leadership of Samuel. And fourth.
Through Samuel. A new system. Of kingship.
Was introduced. That is to say. A new stability.
Was introduced. To the nation of Israel. Of course.
Throughout that time. You'll find. Samuel was faithful.
He was faithful to the revelation. That he received from God. And because he was faithful.
Sometimes you'll find. He was very firm. In the case with Saul.
Naturally he loved Saul very much. Very much. And when Saul rebelled against God.
He had to declare to Saul. He called this rebellion. God had rejected him.
But he wept. Cried to the Lord for Saul. Until God said.
Stop crying. Go to Bethlehem. There was a man.
As to my own heart. And you were anointed. So he anointed David.
He brought in David. Throughout his life. He was faithful.
To the revelation that God had given to him. Now brothers and sisters. What is.
The effect. Of revelation. Or what is the meaning.
Of revelation. If God should give revelation. What does really God want to obtain.
First of all. Revelation from God. Will turn the heart of God's people.
If there is. A revelation. Which turns people's heart away from God.
If it is. From God. Invariably.
The effect will be. Through revelation. The heart of God's people is turned.
Number two. If it is revelation. There is deliverance.
We will be delivered. From the enemy. And so this thing here.
Represents the flesh. Especially delivered. From the oppression of the flesh.

And thirdly. Even revelation comes from God. That revelation.
Will unite God's people. Revelation should not. Divide God's people.
Revelation unites. It is very tragic to see. Many people.
Some people today profess. They have new revelation. But when these new revelations come.
They divide God's people. But if it is. Revelation from God.
It unites. It unites God's people. And lastly.
Revelation always. Brings in the king. In other words.
The son of David. It always brings in Christ. It makes Christ.
Lord. Over all. That is revelation.
If a revelation does not bring in the king. Bring in Christ. But those who have received revelation.
There is a responsibility. And the responsibility is. To be faithful.
We have to be faithful. To the revelation. That God has given to us.
If we are faithful. Then God will give more revelation. And that is.
Another important point. Finally. You see the relationship.
Between revelation and prayer. Samuel was born. Through the prayer.
Of Hannah. And Samuel was a man. Of prayer.
When he gathered the people together. He said. I will pray for you.
When these things came. He prayed to God. And God heard him.
When the people of Israel desired a king. He went to God. And prayed about it.
And even after. He anointed Saul. And made Saul king.
Because Saul was the king. Of the people's choice. He knew God was displeased with it.
And that God allowed it. So he said. If you turn your heart to the Lord.
The Lord will be merciful to you. But. I will not cease praying for you.
I will show you. The right. And proper way.
You will find in the whole life of Samuel. He was a man of prayer. Of course in Psalm 99.
You will find it is said. Verse 6. Moses and Aaron among his priests. And Samuel among them that called
upon his name.
They called upon Jehovah. And he answered. Samuel was a man of prayer.

Brothers and sisters. Revelation and prayer. Go hand in hand.
Prayer brings in revelation. And revelation. Brings in prayer.
The more you receive life from God. The more. You should give yourself to prayer.
Because. Everything is a man of prayer. So how we need to see this.
May God raise a vessel today. Who are vessels of revelation. But as vessels of revelation.
They should be. Channels of light. If prayer is.
Lacking. Then revelation. Will fall short.
So we do need to look to the Lord. Not only to give us light. But to give us.
Light in this world. So this is the first. In that sequence.
Of recovery. And God willing. We do not know.
Maybe tomorrow morning. We will speak on David. And then on Solomon.
And we find through these three persons. God's work of recovery. Our Heavenly Father.
We do praise and thank thee. Because man may fail. But thou.
Thou art faithful. To thy promise. We praise and we thank thee.
Because thou art doing the work of recovery today. Among thy people. But thou art looking for.
Vessels of recovery. In terms of revelation. Of light.
Of vision. Of seeing. Of spiritual discernment.
Of insight. O Lord. We do humble ourselves.
Before thee. We ask thee. If it shall please thee.
That thou will make us people who see. Not for our sake. But for thy needs.
To be met. O we do pray. That we may not only be given light.
But we may also be given burden. That we may know how to pray. For the revelation.
Which thou hast given to us. May thy will be done. In the name of our Lord Jesus.

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