
Week Two

The Hannah Ministry

Hymns:

Scripture Reading: 1 Sam. 1:1—2:11, 18-21, 26

§Day 1 & Day 2

- I. **We have to realize what the Lord's recovery is; the Lord's recovery is to build up Zion, which typifies the overcomers as the reality of the Body of Christ to consummate the holy city, the New Jerusalem:**
 - A. **Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (Psa. 48:2; 9:11; 74:2; 76:2b; 135:21; Isa. 8:18).**
 - B. **In the Old Testament there was the city of Jerusalem with Zion as the center; in typology the church life is today's Jerusalem; within the church life there must be a group of overcomers, who are the perfected and matured God-men, and these overcomers are today's Zion—cf. Rev. 14:1-5.**
 - C. **As the highlight and beauty of the holy city Jerusalem (Psa. 48:2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (48:2, 11-12; 20:2; 53:6a; 87:2).**
 - D. **The characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion—1 Kings 8:1; Psa. 51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17.**
 - E. **The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the ultimate Holy of Holies as God's dwelling place in eternity (Rev. 21:16; cf. Exo. 26:2-8; 1 Kings 6:20); in the new heaven and new**

earth the entire New Jerusalem will become Zion, with all the believers as the overcomers (Rev. 21:1-3, 7, 16, 22).

- F. In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers; this is the intrinsic reality of the spiritual revelation in the holy Word of God; we surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did—Eph. 6:17-18; Col. 4:2; Phil. 3:8-14.
- G. Our response to the Lord's calling of the overcomers in this age is for us to be vitalized; to be vital is to be living and active in oneness with our living and acting God; God's move on the earth for the accomplishment of His eternal economy is ultimately through the overcomers.
- H. On this usurped earth there is the mountain of Jehovah, Mount Zion, which is absolutely open to the Lord and absolutely possessed by Him; the overcomers, who are typified by Zion, are the beachhead through which the Lord as the King of glory will return to possess the whole earth as His kingdom—Psa. 24:1-3, 7-10; Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.
- I. There is no other way to reach the high peak of God's eternal economy, the reality of the Body of Christ, except by praying; our becoming the overcomers as the reality of the Body of Christ to be the bride of Christ will close this age, the age of the church, and will bring Christ as the King of glory back to take, possess, and rule over this earth with His overcomers in the kingdom age—vv. 7-9; 20:4-6; Psa. 24:7-10.

§Day 3 & Day 4

- II. **The first book of Samuel shows us in typology the bringing in of Christ as the King (typified by David) with His kingdom:**
 - A. Under Eli the old Aaronic priesthood had become stale and waning (2:12-29), and God desired to have a new beginning for the accomplishing of His eternal economy:

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1. The content of Judges consists of the children of Israel trusting in God, forsaking God, being defeated by their enemies, and repenting to God in their misery; when they turned to the Lord, He raised up a judge who delivered them from the hand of their oppressors, yet when the judge died, they returned to their evil ways and again became corrupted (1:1-2; 2:11—3:11); this became a cycle repeated seven times in Judges.
 2. For many years the church has just been repeating the history of Israel under the judges, but today God wants Samuels, overcoming Nazarites (Num. 6:1-9 and footnotes), who will bring in Christ, the real David, as the reigning King with His kingdom of one thousand years, in which the overcomers will "shine forth like the sun in the kingdom of their Father" (Matt. 13:43).
 3. Today we need to look to the Lord for something new, a new revival that will turn this age from the age of the church in the midst of the satanic chaos to the age of the King with His kingdom of one thousand years.
- B. For Samuel's birth God initiated things behind the scenes; on the one hand, He shut up Hannah's womb; on the other hand, He prepared Peninnah to provoke Hannah "bitterly to irritate her, because Jehovah had shut up her womb" (1 Sam. 1:5-6); year after year, when Hannah went up to the house of Jehovah, Peninnah provoked her to the extent that she wept and would not eat (v. 7).**
- C. This forced Hannah to pray that the Lord would give her a male child; Hannah's prayer, in which she made a vow to God, was initiated not by Hannah but by God; God was pleased with Hannah's prayer and her promise, and He opened her womb (vv. 10-11, 20); Hannah conceived, bore a child, and named him Samuel (meaning "heard of God," or "asked for of God").**
- D. God could motivate Hannah as a person who was one with Him in the line of life; the line of life is a line that brings forth Christ for the enjoyment of God's people so that on earth God may have His kingdom, which is the church as the Body of Christ (Matt. 16:18-19; Rom. 14:17-18; Eph. 1:22-23), the very organism of the Triune God; as long as God can gain such a person who is one with Him on the line of life, He has a way on**

earth (1 Sam. 1:1—2:11, 18-21, 26).

E. Actually, no human being was the origin of Samuel; God was the real origin, who motivated His people sovereignly and secretly; Hannah's prayer was an echo, a speaking out, of the heart's desire of God; it was a human cooperation with the divine move for the carrying out of God's eternal economy:

1. Hannah's prayer indicates that God's move with His answer to her prayer was to produce a Nazarite, an overcomer, who was absolute for the fulfilling of God's desire—1:10-20.
2. A Nazarite is one who is consecrated to God absolutely, one who takes God as his King, Lord, Head, and Husband, and one who has no interest in the enjoyment of worldly pleasures; even before he was born, Samuel was consecrated by his mother to be such a person.

III. The first book of Samuel stands for a ministry that brings in the King with His kingdom; we may call this "the Hannah ministry":

§Day 5

- A. Peninnah and Hannah represent two fundamentally different principles and two fundamentally different ministries (1:2, 4, 7); Hannah's ministry was just to bring in the King, not to have many children; Peninnah's ministry was to have many children, that is, a ministry with much result; Peninnah and her children represent the majority of God's people, but none of them has anything to do with turning the age to bring Christ back as the King of glory (Psa. 24:1-3, 7-10).**
- B. Hannah's way was not an easy way, and it was made even more difficult because of Peninnah's comparisons and tauntings; those who want to be Hannahs must prepare themselves for persecution, scorn, weeping, and fasting.**
- C. It is not merely a matter of how many we can save but a matter of God getting His company of overcomers; God wants to get a people who are able to pray and bring in the kingdom with Christ as the King and His overcomers as the co-kings.**

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- D. Hannah's prayer was the means for the birth of Samuel; our prayers should result in the bringing forth of overcomers; we need to pray in oneness with the ascended Christ in His heavenly ministry in the stage of intensification for the producing of the overcomers—Rev. 1:4; 3:1; 4:5; 5:6; 2:7, 11, 17, 26-29; 3:5-6, 12-13, 21-22.**
- E. Hannah came to the point where she could not go on without a son; she came to a point where she had to have a son; the son in 1 Samuel 1 typifies the overcoming, corporate man-child in Revelation 12, the one who turns the age to bring in the King with His kingdom:**
1. God's most important dispensational move is seen with the man-child in Revelation 12 composed of Christ as the leading Overcomer and us as the following overcomers; because God wants to end this age and bring in the age of the King with His kingdom, He needs the overcoming, corporate man-child as His dispensational instrument.
 2. The rapture of the man-child brings an end to the church age and brings in the kingdom age; after this rapture there is a "loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ"—v. 10.

§Day 6

- IV. Hannah's experience shows that we need to pour out our soul before the Lord in the midst of our bitterness (1 Sam. 1:6, 10, 15-16); in Exodus 15 the children of Israel came to the bitter waters of Marah; when the people murmured against Moses, he "cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet" (vv. 22-25):**
- A. The tree that the Lord showed Moses signifies the tree of life; Revelation 2:7 speaks of "the tree of life"; in Greek the word for tree here is the same word used for tree in 1 Peter 2:24:**
1. The tree of life in Revelation 2:7 signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ; thus, we may say that the tree that Moses cast

into the bitter waters was the crucified and resurrected Christ as the tree of life.

2. When we cry out to the Lord in prayer, He shows us a vision of the crucified and resurrected Christ as the tree of life; through our prayer by pouring out our soul before the Lord, we are casting this tree into the bitter waters of our being; then these bitter waters are changed into the sweet waters of His presence.
- B. Hannah's prayer came out of her bitter circumstances and her bitter being (1 Sam. 1:6, 10); she told Eli, "I am a woman oppressed in spirit... I have been pouring out my soul before Jehovah...Out of the greatness of my anxiety and provocation I have been speaking all this time" (vv. 15-16); Psalm 62:8 says, "Trust in Him at all times, O people; / Pour out your heart before Him; / God is a refuge to us. Selah"; such prayer to contact God consists of words spoken genuinely from the heart.**
- C. Whenever we are in bitter circumstances and are bitter in our being, we need to pour out our soul with our heart to the Lord by being real and honest with Him; such prayer produces the overcomers, who will bring in the King with the kingdom.**
- D. When we come to "bitter waters," we have to realize that God is sovereignly and secretly motivating us to pray in a desperate way not only for our inner healing (Exo. 15:26) but even more for the producing of overcoming Nazarites, who will cooperate with Him to bring in the King with His kingdom—when the name of God will be excellent in all the earth (Psa. 8:1), and the kingdom of the world will "become the kingdom of our Lord and of His Christ, and He will reign forever and ever" (Rev. 11:15).**

WEEK 2 — DAY 1

Morning Nourishment

Psa. 48:2 Beautiful in elevation, the joy of the whole earth, is Mount Zion,...the city of the great King.

50:2 Out of Zion, the perfection of beauty, God shines forth.

Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

In the Old Testament there was the city of Jerusalem with Zion as the center. Jerusalem was built on a mountain range. Mount Zion was one of the mountains on which Jerusalem was built.... The church life is today's Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today's Zion. According to Revelation 14, the overcomers are standing on Mount Zion with the Lord (vv. 1-5). Actually, in typology the overcomers are today's Zion.... Without Zion (the overcomers), Jerusalem (the church life) cannot be kept and maintained. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," p. 274)

Today's Reading

Zion is the high peak, the center, the uplifting, the strengthening, the enriching, and the reality of the church, the holy city.... A local church must have some overcomers, and these overcomers are the peak and the center of that local church. They are the uplifting, the strengthening, the enriching, and the reality of that local church....The overcomers as Zion are the highlight, the center, and the reality of the church.

The overcomers as today's Zion are for the consummation of the holy city (the church). They are to consummate, to finish, the building up of the local church and to bring in the consummated New Jerusalem in eternity (Rev. 21:1-2). In order to complete the building up of the Body, the Lord needs the overcomers, and the building up of the Body consummates in the

New Jerusalem. This is why at the end of the Bible, in the last book, there is the calling for the overcomers. Today the way to become vitalized is to answer the Lord's call to be an overcomer. (CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," pp. 274-275)

Jerusalem is large, while Zion is small. The stronghold of Jerusalem is Zion. Whenever there is something that has to do with God's heart desire, Zion is mentioned.... Every time the Old Testament speaks of the relationship between Zion and Jerusalem, it shows us that the characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion. In 1 Kings 8:1, the elders were in Jerusalem, and the Ark of the Covenant was in Zion. Psalm 51:18 says that God did good to Zion and built the walls of Jerusalem. Psalm 102:21 says that the name of the Lord was in Zion and that His praise was in Jerusalem. Psalm 128:5 says that the Lord blessed out of Zion and that the good was seen in Jerusalem. Psalm 135:21 says that the Lord dwelt at Jerusalem but that the Lord was to be blessed out of Zion. In Isaiah 41:27 the word was first announced to Zion and then preached to Jerusalem. Joel 3:17 says that when God dwelt in Zion, Jerusalem would be holy.

Today God is looking for the one hundred and forty-four thousand amidst the defeated church, who will stand on Mount Zion (Rev. 14).... As the Lord has done once before, so these overcomers have to pour out their blood before life can flow out to others. On behalf of the church, the overcomers take the stand of victory and also suffer tribulation and despising.

The overcomers of God...have to pay the price and allow the cross to cut off all the old creation and deal with the gates of Hades (Matt. 16:18).

Are you willing to endure heartache to gain the heart of God? Are you willing to let yourself be defeated so that the Lord can be the Victor? When your obedience is fulfilled, God will deal with all disobedience (2 Cor. 10:6). (CWWN, vol. 11, pp. 762-763)

Further Reading: The Training and the Practice of the Vital Groups, intro., ch. 1; CWWN, vol. 11, pp. 760-766

WEEK 2 – DAY 2

Morning Nourishment

Rev. 21:2-3 And I saw the holy city, New Jerusalem.... And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them...

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

We need to endeavor to reach in the church life the highest peak, today's Zion, of the reality of the Body of Christ until we consummate in the New Jerusalem, including Zion.

We are God-men who are doing things and having our being not only according to God's heart but also according to the Spirit who has been processed and consummated through death and resurrection. We need to check whether or not we are doing everything in the Spirit and having our being according to such a Spirit.

The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-men. This kind of a living...will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 113, 138)

Today's Reading

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth...the entire New Jerusalem will become Zion.... Zion is the very spot where God is, that is, the Holy of Holies.... The New Jerusalem will be the Holy of Holies. Its dimensions are the dimensions of a cube, twelve thousand stadia long, twelve thousand stadia wide, and twelve thousand stadia high (Rev. 21:16). That is the Holy of Holies, because the Holy of Holies in the Old Testament in both the tabernacle and the temple was a cube, equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20).

What shall we do in the light of this revelation? There is no other way to reach this high peak except by praying.... In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers....This is the intrinsic reality of the spiritual revelation in the holy Word of God.... The Lord's recovery is to build up Zion. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 138-140)

The earth is the Lord's, but today the earth is usurped; yet in this usurped earth there is [the church as] a spot, a mountain, which is the steppingstone, [the beachhead], for the Lord to return to take the whole earth.

Psalm 24:7 says, "Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in." As the mountain of Zion we must have our doors open that Christ may come in. According to an article which I believe to be accurate, this psalm was written at the occasion of David's returning the Ark to Zion. It was in that kind of situation, with that kind of background, that David wrote Psalm 24. Zion was there, and the gates and doors were there. Then David said, "Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in. / Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!" (vv. 7-8). This is Christ. The Ark was the type of Christ. The Ark coming in typified Christ coming in.

Even today...we still must say, "Lift up your heads, O gates; / And be lifted up, O long enduring doors." We all must be so open to the Lord.... If the church, if Zion, is not absolutely open to Him, how can we expect the earth to be open to Him? So today we must respond and say, "Yes, open the doors; let us all open widely to Him. Come in, O come in, Lord! Before You come back to the earth, come in to the church, come in to fully possess this little mountain, the mountain of Zion." (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," p. 46)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," chs. 2, 5

WEEK 2 – DAY 3

Morning Nourishment

1 Sam. 1:11 And [Hannah] made a vow and said, O Jehovah of hosts, if You will indeed look upon the affliction of Your female servant and remember me and not forget Your female servant, but give to Your female servant a male child, then I will give him to Jehovah for all the days of his life, and no razor will come upon his head.

In 1 Samuel 1:1-20 we have a word regarding Samuel's origin. We should not consider that Samuel came out simply from his father, Elkanah. Actually, Samuel came out of God's economy. God had His eternal economy, but the carrying out of God's economy had come into question. God had ordained that Aaron's descendants would be the priests for the carrying out of His economy, but that priesthood became stale and waning. God's heart's desire was to gain someone to replace that priesthood.

In order to gain such a person, God brought together in marriage Elkanah and Hannah. Elkanah had two wives. According to God's sovereign arrangement, the second wife, Peninnah, had children, but Hannah had no children. Furthermore, "her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb" (v. 6). This forced Hannah to pray desperately not mainly for herself but for God. She promised God that if He gave her a male child, she would return the child to Him by the vow of a Nazarite. God was pleased with Hannah's prayer and her promise and He opened her womb. Hannah conceived, bore a child, and named him Samuel. From this we see that actually no human being was the origin of Samuel. God was the real origin, who motivated His people sovereignly and secretly. (Life-study of 1 & 2 Samuel, pp. 9-10)

Today's Reading

In the midst of the chaos of the degraded Israel, Elkanah and Hannah remained in the line of life ordained by God for His eternal purpose. The

line of life is a line to bring forth Christ for the enjoyment of God's people that on earth God may have His kingdom, which is the Body of Christ, the very organism of the Triune God.

We need to pray something that is an echo of what is on God's heart.... Hannah's prayer was like this. God wanted a Samuel, yet He needed Hannah's cooperation to pray to Him, saying, "Lord, I need a son." This prayer was very human, yet it was a cooperation with the divine move for God's economy. After such a prayer as Hannah prayed, it was easy for God to do something, because man's cooperation had become a base on which He could move. The moving God answered the prayer of Samuel's mother according to His desire and intention for His move among His elect.

God's move in response to Hannah's prayer was in keeping with the principle that God needs man's cooperation with His move in His economy. This is the principle of incarnation. God could motivate Hannah as a person who was one with Him in the line of life. As long as He can gain such a person, He has a way on earth. I hope that at least some of us will be today's Hannahs and say, "Lord, if You have anything on Your heart to accomplish for Your purpose, I am here. I am remaining in the line of life for the carrying out of Your economy..." God needs many Hannahs, persons who can bring forth some Samuels to turn the age.

The origin of Samuel was especially his God-seeking mother with her prayer (1 Sam. 1:9-18). Her prayer was an echo of the heart's desire of God. Her prayer was a human cooperation with the divine move for the carrying out of God's eternal economy. God's move with His answer to Hannah's prayer was to produce a Nazarite who was absolute for the fulfilling of His desire. The Lord Jesus was a Nazarite, as were Peter and Paul. Actually, everyone who remains in the line of life is a Nazarite. If we would be today's Nazarites, we must take God as our Head and Husband, submitting to Him, and have no interest in worldly pleasures. (Life-study of 1 & 2 Samuel, pp. 10-12)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 1-2; CWWN, vol. 56, pp. 411-413; CWWL, 1954, vol. 1, pp. 418-421

WEEK 2 – DAY 4

Morning Nourishment

Psa. 24:9-10 Lift up your heads, O gates; and lift up, O long enduring doors; and the King of glory will come in. Who is this King of glory? Jehovah of hosts—He is the King of glory! Selah

Rev. 11:15 ...The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

There are many points in the history of Israel that are similar to the history of the church.... Soon after [Israel] entered into the land, they were ruled by judges. Their national life was on a very low level. We see them continually falling into sin and punishment by means of their enemies. When they cried to God, He would raise up a judge to deliver them, and then there would be a restoration. This happened again and again... When the power of the judges was great, their deliverance was great, but when the power was diminished, the people fell into the hands of their enemies again.... From this we see a great principle that God's people cannot govern themselves; they cannot be independent of God and be independent of Satan at the same time.... They either have to bow to the authority of God or be under Satan's power; there is no middle road. When they were not under the control of God, they wholly lost their position as God's people.... But praise God, His people were not always under Satan's power; there was revival. (CWWN, vol. 46, p. 1177)

Today's Reading

This is the history of Israel, and it is the history of the church. Looking back, we can see that when the church reached a very low state, God would prepare a man of His choice, put His Spirit upon him, and commission him, and then the church would be revived. But after a period of time the church would go down again; there has been rising and falling, declension and restoration, again and again. If I was living in the period at the end of the time of the judges, what would be in my heart, what would I long after, and

what would I even expect? I would know the history of the past years, and now that things were at a low ebb again, what would be my hope and what would I pray for? Would I not ask for another judge to be raised up to revive the nation again? I am a member of the church, and I have seen its history of being revived and falling again and again. I have read of the revival under Luther and of the deadness that followed, of the revival through Wesley and of the backsliding that followed, of the great tide of life brought in by Darby and the other Brethren and of the deterioration that followed. All these years the church has just been repeating the history of Israel under the judges. But what should I hope for now? Should it not be for something quite new?

At this point we come to the first book of Samuel. The history of the judges should not continue forever; this is not God's thought. God's thought is toward the kingdom and not toward having more judges. God wants to bring in a kingdom and a King. He used the judges on the way, but His thought was upon David, and His purpose was a King. So we see the importance of 1 Samuel. It comes in between the road and the goal. It comes in the middle and depicts a period of transition. For the most part, this was not a time of great revival nor of great backsliding. The same is true with us today.... The time of the judges has passed. It had its limitations, whereas the kingdom will last forever. God's thought is not that the church should remain in a cycle of backsliding and revival. God is not going to give us many revivalists; He is going to bring in His King.

The first book of Samuel stands for a ministry, a ministry that brings in the King. We do not have a judge, but one who was both a priest and prophet. It is very easy for us to fix our eyes on revivalists; they were used by God in the past on the way, as it were, but they have no part in the real purpose of God, in the bringing in of the King. God wants Samuels. (CWWN, vol. 46, pp. 1177-1178)

Further Reading: Truth Lessons—Level One, vol. 1, lsn. 10; Life-study of the Psalms, msg. 11

WEEK 2 – DAY 5

Morning Nourishment

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Peninnah had children; Hannah had none.... These two women represent two fundamentally different principles; they represent two fundamentally different ministries. Hannah's ministry was just to bring in the King, not to have many children. Peninnah's ministry was to have many children, that is, a ministry with much result. Peninnah and her children are God's people, but none of them has anything to do with God's King. (CWWN, vol. 46, p. 1179)

Today's Reading

Hannah wept, fasted, prayed, and cried unto the Lord for a son who would be absolutely given to the Lord for His service. This son was the one who brought in the King.... If you are still in the realm of the judges, you can be blessed and have results, but God's eyes are not on you. If these were not the last days, we would hope that Peninnah might have many more children. But if I am right, these are the last days, and God's eyes are on those who can be the means of bringing in the King. Let us ask ourselves, "What is our ministry? Have we any part in this special ministry, this Hannah ministry?" Some have no other thought but revival.... But there is the more important ministry of bringing in the King.

Hannah's way was not an easy way, and it was made even more difficult because of Peninnah's comparisons and tauntings. Those who want to be Hannahs must prepare themselves for persecution, scorn,

weeping, and fasting.... A price has to be paid because all such ministry comes through testing and suffering; it has to be wrought into us. Others can eat and drink and look at their children, but here was one who fasted and wept. It is not a matter of how many we can save but a matter of God getting His company of overcomers. God wants to get a people who will be able to pray and bring in the kingdom. Hannah's prayer was the means for the birth of Samuel. Our prayers should result in the bringing forth of overcomers. What have we done in this respect?

From the birth of Samuel we see a line of prophets who could also be priests to bring in the King. Hannah bore a son—a prophet. God had done quite much with Hannah; He led her through all sorts of difficulties. As a result, He was able to find one who could put eating and drinking and all else aside. She came to the point where she could not go on without a son; she came to a point where she had to have a son. The son in 1 Samuel 1 is the man-child of Revelation 12, the one who brings in the King and the kingdom. (CWWN, vol. 46, pp. 1179-1180)

When God changes His attitude toward a certain matter, He makes a dispensational move. Every dispensational move brings in God's new way. His most important dispensational move is in Revelation 12. He wants to end this age and bring in the age of the kingdom. His purpose is not general and ordinary. How can He bring this age to a close and bring in another? He must have His dispensational instrument. This is what God wants to do today. The rapture of the man-child brings an end to the church age and introduces the kingdom age. The man-child enables God to move. If there is not a man-child and a rapture, God cannot make a dispensational move. Today God is waiting for the man-child. Only the rapture can precipitate the events in Revelation 12:10. (CWWN, vol. 34, "The Glorious Church," pp. 153, 156)

Further Reading: The Vision of the Universal Woman and the Man-child, chs. 3, 5, 7, 9; CWWL, 1991-1992, vol. 4, "The Overcomers," chs. 1-2, 6

WEEK 2 – DAY 6

Morning Nourishment

1 Sam. 1:10 And [Hannah] was bitter in soul and prayed to Jehovah and wept much.

Exo. 15:23 And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore its name was called Marah.

25 And [Moses] cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet...

We are told in Exodus 15:22 that the children of Israel “went three days in the wilderness.” Since three is the number of resurrection, this signifies that they walked in resurrection, that is, in newness of life. It is significant that the journey from the Red Sea to Marah was exactly three days.... The fact that they traveled for three days is a portrait of walking in resurrection. (Life-study of Exodus, pp. 347-348)

[In Exodus 15 the children of Israel came to the bitter waters of Marah; when the people murmured against Moses, he “cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet” (vv. 22-25): The tree that the Lord showed Moses signifies the tree of life; Revelation 2:7 speaks of “the tree of life”; in Greek the word for tree here is the same word used for tree in 1 Peter 2:24. The tree of life in Revelation 2:7 signifies the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the life of God—John 11:25) Christ; thus, we may say that the tree that Moses cast into the bitter waters was the crucified and resurrected Christ as the tree of life.]

Today's Reading

Last year my wife and I came to a real Marah, a very bitter situation. But because we were walking in the realm of resurrection, we could experience the cross of the Lord Jesus and live a crucified life. We richly

enjoyed the healing tree cast into the bitter situation. This tree caused the bitter waters to become sweet.... Yes, my wife and I suffered from the bitterness in our situation. However, eventually we enjoyed sweetness because the healing tree with the crucified life had been applied to our circumstances. This is the way to experience and enjoy Christ's death in the realm of resurrection.

When I have been in bitter circumstances, often the Lord has pointed me to the cross of Christ. I realized that I needed to take the cross and live a crucified life. This saved me from my bitter situation, and my bitter circumstances were healed. However, at the same time the Lord has often shown me that there is bitterness within me. I saw that there was bitterness in myself as well as in my circumstances. I also saw that there is bitterness in my whole being, in my spirit, soul, and body, and that I needed to apply the cross of Christ to every aspect of my being. Spiritually, psychologically, and physically I needed the application of the cross of Christ. Time and time again I have experienced the Lord's healing in this way. As my situation was healed, I was healed inwardly. Both in my circumstances and in my being, bitterness was changed into sweetness. (Life-study of Exodus, pp. 351-352)

[Whenever we are in bitter circumstances and are bitter in our being, we need to pour out our soul with our heart to the Lord by being real and honest with Him; such prayer produces the overcomers, who will bring in the King with the kingdom. When we come to "bitter waters," we have to realize that God is sovereignly and secretly motivating us to pray in a desperate way not only for our inner healing (Exo. 15:26) but even more for the producing of overcoming Nazarites, who will cooperate with Him to bring in the King with His kingdom—when the name of God will be excellent in all the earth (Psa. 8:1) and the kingdom of the world will "become the kingdom of our Lord and of His Christ, and He will reign forever and ever" (Rev. 11:15).]

Further Reading: Life-study of Exodus, msg. 30; CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 4

<< **WEEK 2 — HYMN** >>

Hymns, #1273 Christ has called us once to Him

The Church — The Overcomers

1

Christ has called us once to Him,
But He calls us once again.
To His call we say Amen!

Overcome!

For the church has fallen low,
Thinking everything they know,
But the life is missing; so,

Overcome!

Overcome! Overcome!

Overcome the degradation of the church!
All your working lay aside,
All the teachings that divide;
Eat the Lord whate'er betide—

Overcome!

2

Eating is man's destiny
And the Lord's recovery;
This defeats the enemy—

Overcome!

Come enjoy the tree of life,
Leave the doctrines, leave the strife!
Overcome by eating Christ—

Overcome!

3

Teachings ne'er transform the soul,
Teachings never reach God's goal,
Eating Christ will do it all—

Overcome!

We must overcome to eat,
By ourselves and when we meet,
Eat Him as the feast complete—

Overcome!

4

Eating gives the manchild birth,
Eating brings the Lord to earth;
Eat Him now midst all the dearth—

Overcome!

Be the manchild Christ requires,
Thus the church that He desires,
Then the Bride that He admires—

Overcome!