

## 第二篇

### 哈拿的职事

诗歌:

读经: 撒上一 1 ~ 二 11, 18 ~ 21, 26

- 撒上一 1:1 以法莲山地的拉玛琐非有一个以法莲人, 名叫以利加拿, 是苏弗的玄孙, 托户的曾孙, 以利户的孙子, 耶罗罕的儿子。
- 撒上一 1:2 他有两个妻子, 一个名叫哈拿, 一个名叫毗尼拿。毗尼拿有孩子, 哈拿却没有孩子。
- 撒上一 1:3 这人每年从本城上示罗去敬拜, 并献祭给万军之耶和华; 在那里有以利的两个儿子何弗尼、非尼哈, 作耶和华的祭司。
- 撒上一 1:4 以利加拿在献祭的那一天, 将几分祭肉给他的妻子毗尼拿和毗尼拿所生的众儿女;
- 撒上一 1:5 但他给哈拿的分却是双倍的, 因为他爱哈拿。无奈耶和华使哈拿不能生育。
- 撒上一 1:6 哈拿的对头毗尼拿, 因耶和华使哈拿不能生育, 就极力激动她, 要惹她生气。
- 撒上一 1:7 年年都是如此; 她上到耶和华殿的时候, 毗尼拿总是这样激动她, 以致她哭泣不吃饭。
- 撒上一 1:8 她丈夫以利加拿对她说, 哈拿, 你为什么哭泣, 不吃饭? 为什么心里难过? 你有我不比有十个儿子还好么?
- 撒上一 1:9 他们在示罗吃喝完了, 哈拿就起来。祭司以利在耶和华殿的门框旁边, 坐在自己的位上。
- 撒上一 1:10 哈拿魂里愁苦, 就向耶和华祷告, 痛哭哭泣;
- 撒上一 1:11 她许愿说, 万军之耶和华啊, 你若垂顾你婢女的苦情, 纪念我, 不忘记你的婢女, 赐你的婢女一个男孩, 我必将他终身献与耶和华, 不用剃刀剃他的头。
- 撒上一 1:12 哈拿在耶和华面前不住地祷告, 以利定睛看她的嘴。
- 撒上一 1:13 原来哈拿心中诉说, 只动嘴唇, 听不见声音, 因此以利以为她喝醉了。
- 撒上一 1:14 以利对她说, 你要醉到几时呢? 除去你的酒吧。
- 撒上一 1:15 哈拿回答说, 我主啊, 不是这样。我是灵里受压的妇人, 淡酒浓酒都没有喝, 但在耶和华面前倾心吐意。
- 撒上一 1:16 不要将婢女看作卑劣的女子。我因被人激动, 愁苦太重, 所以一直诉说到如今。

## Message Two

### The Hannah Ministry

Hymns:

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

- 1 Sam. 1:1 Now there was a certain man from Ramathaim-zophim, from the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.
- 1 Sam. 1:2 And he had two wives; the name of one was Hannah, and the name of the other was Peninnah. Now Peninnah had children, but Hannah had no children.
- 1 Sam. 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.
- 1 Sam. 1:4 And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters.
- 1 Sam. 1:5 But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah had shut up her womb.
- 1 Sam. 1:6 And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.
- 1 Sam. 1:7 And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.
- 1 Sam. 1:8 And Elkanah her husband said to her, Hannah, why are you weeping, and why do you not eat? And why is your heart sad? Am I not better to you than ten sons?
- 1 Sam. 1:9 Then after the eating and drinking in Shiloh, Hannah rose up. Now Eli the priest was sitting on his seat at the doorpost of the temple of Jehovah.
- 1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.
- 1 Sam. 1:11 And she 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.
- 1 Sam. 1:12 And while she continued praying a long time before Jehovah, Eli watched her mouth.
- 1 Sam. 1:13 And Hannah was speaking in her heart; only her lips moved, but her voice was not heard. So Eli thought that she was drunk.
- 1 Sam. 1:14 And Eli said to her, How long will you be drunk? Put away your wine from you.
- 1 Sam. 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.
- 1 Sam. 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.

撒上 1:17 以利回答说，你平平安安的去吧，愿以色列的神将你向祂所求的赐给你。

撒上 1:18 哈拿说，愿婢女在你眼前蒙恩。于是妇人回去，并且吃饭，面上不再带愁容了。

撒上 1:19 次日，他们清早起来，在耶和華面前敬拜，就回拉玛，到了家里。以利加拿和妻子哈拿同房；耶和華記念哈拿。

撒上 1:20 哈拿就怀孕，时候到了，生了一个儿子，给他起名叫撒母耳，说，因为他是我从耶和華求来的。

撒上 1:21 以利加拿和他全家都上示罗去，要向耶和華献年祭，并还所许的愿。

撒上 1:22 哈拿却没有上去；她对丈夫说，等孩子断了奶，我便带他上去，让他朝见耶和華，并且永远住在那里。

撒上 1:23 她丈夫以利加拿对她说，你看怎样好，就怎样行吧；可以留在家里，等到你给孩子断了奶。但愿耶和華使祂的话立。于是妇人留在家里乳养儿子，直到给他断了奶。

撒上 1:24 她既给孩子断了奶，就带他一同上去，又带了三只公牛，一伊法细面，一皮袋酒；孩子还小，她就带他到示罗耶和華的殿中。

撒上 1:25 他们宰了一只公牛，就领孩子到以利那里。

撒上 1:26 妇人说，我主啊，我指着你的性命起誓，我主，从前在这里站在你旁边向耶和華祷告的那妇人，就是我。

撒上 1:27 我祷告为要得这孩子；耶和華已将我向祂所求的赐给我了。

撒上 1:28 所以，我也将这孩子借与耶和華；他终身都是借与耶和華的。于是他在那里敬拜耶和華。

撒上 2:1 哈拿祷告说，我的心因耶和華欢腾；我的角因耶和華高举；我的口向仇敌张开，因为我以耶和華的救恩为乐。

撒上 2:2 没有谁像耶和華那样圣别，除你以外没有别的；也没有磐石像我们的神。

撒上 2:3 你们不要再说高傲的话，也不要口出狂妄的言语；因耶和華是全知的神，人的行为被祂衡量。

撒上 2:4 勇士的弓都被折断；跌倒的人却以力量束腰。

撒上 2:5 素来饱足的，反作雇工求食；饥饿的，不再饥饿。不能生育的，生了七个儿女；多有儿女的，反倒衰微。

撒上 2:6 耶和華使人死，也使人活；使人下阴间，也使人上来。

撒上 2:7 耶和華使人贫穷，也使人富足；使人卑微，也使人升高。

撒上 2:8 祂从灰尘里抬举贫寒人，从粪堆中提拔穷乏人，使他们与尊贵人同坐，承受荣耀的座位。地的柱子属于耶和華，祂将世界立在其上。

撒上 2:9 祂必保护祂虔诚人的脚步，使恶人在黑暗中寂然不动；因为人都不能靠力量得胜。

撒上 2:10 与耶和華争竞的，必被打碎；祂必从天上以雷攻击他们。耶和華必审判地极的人；祂必将力量赐与祂所立的王，高举祂受膏者的角。

撒上 2:11 以利加拿往拉玛回家去了。那孩子在祭司以利面前事奉耶和華。

1 Sam. 1:17 Then Eli answered and said, Go in peace, and may the God of Israel grant your request that you have requested from Him.

1 Sam. 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.

1 Sam. 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.

1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

1 Sam. 1:21 And the man Elkanah went up with all his house to offer the yearly sacrifice to Jehovah and his vow.

1 Sam. 1:22 But Hannah did not go up, for she said to her husband, When the child is weaned, then I will bring him up, so that he may appear before Jehovah and stay there forever.

1 Sam. 1:23 And Elkanah her husband said to her, Do what is good in your sight; stay until you have weaned him. Only, may Jehovah establish His word. So the woman stayed and nursed her son until she weaned him.

1 Sam. 1:24 And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.

1 Sam. 1:25 And they slaughtered the bull and brought the child to Eli.

1 Sam. 1:26 And she said, Oh, my lord, as your soul lives, my lord, I am the woman who stood here by you, praying to Jehovah.

1 Sam. 1:27 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him.

1 Sam. 1:28 Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.

1 Sam. 2:1 And Hannah prayed and said: / My heart exults in Jehovah; / My horn is exalted in Jehovah; / My mouth is enlarged against my enemies, / Because I rejoice in Your salvation.

1 Sam. 2:2 There is none holy like Jehovah, / For there is none besides You; / Nor is there a rock like our God.

1 Sam. 2:3 Talk no more so very proudly; / Do not let arrogance go forth from your mouth; / For Jehovah is a God of knowledge, / And actions are weighed by Him.

1 Sam. 2:4 The bows of the mighty men are broken, / And those who stumbled are girded with strength.

1 Sam. 2:5 Those who were full have hired themselves out for food, / And those who were hungry are not so any longer. / She who was barren has borne seven, / And she who had many children languishes.

1 Sam. 2:6 Jehovah kills and makes alive; / He brings down to Sheol and brings up.

1 Sam. 2:7 Jehovah makes poor and makes rich; / He makes low and also lifts up.

1 Sam. 2:8 He raises the poor from the dust, / From the ash heap He lifts the needy, / That He may seat them with princes / And cause them to inherit the throne of glory. / For the pillars of the earth are Jehovah's, / And He has set the world upon them.

1 Sam. 2:9 He will keep the feet of His faithful ones, / But the wicked will be silenced in darkness; / For not by strength shall any man prevail.

1 Sam. 2:10 Those who strive with Jehovah will be shattered; / Against them He will thunder in heaven. / Jehovah will judge the ends of the earth; / And He will give strength to His king / And exalt the horn of His anointed.

1 Sam. 2:11 And Elkanah went to Ramah to his house. And the child ministered to Jehovah before Eli the priest.

撒上 2:18 那时，撒母耳还是童子，束着细麻布的以弗得，在耶和华面前供职。

撒上 2:19 他母亲每年为他作一件小外袍，同着丈夫上来献年祭的时候带来给他。

撒上 2:20 以利为以利加拿和他的妻子祝福，说，愿耶和华由这妇人赐你后裔，代替她从耶和华求来的。他们就回本乡去了。

撒上 2:21 耶和华眷顾哈拿，她就怀孕，生了三个儿子 and 两个女儿。童子撒母耳在耶和华面前渐渐长大。

撒上 2:26 童子撒母耳在身量上，并在耶和华与人对他的喜爱上，都不断增长。

1 Sam. 2:18 And Samuel ministered before Jehovah, as a boy wearing a linen ephod.

1 Sam. 2:19 And his mother would make him a little robe and bring it up to him yearly when she went up with her husband to offer the yearly sacrifice.

1 Sam. 2:20 And Eli would bless Elkanah and his wife and say, May Jehovah give you seed by this woman in place of the one she requested of Jehovah; and they would go back to their place.

1 Sam. 2:21 And Jehovah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew before Jehovah.

1 Sam. 2:26 And the boy Samuel continued to grow in stature and in favor both with Jehovah and with men.

**壹 我们必须领悟什么是主的恢复；主的恢复是要建造锡安，锡安预表得胜者乃是基督身体的实际，要终极完成圣城新耶路撒冷：**

**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:**

一锡安，大卫王的城，（撒下五7，）是耶路撒冷城的中心，就是那作神在地上居所的殿建造的所在。（诗四八2，九11，七四2，七六2下，一三五21，赛八18。）

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).

撒下 5:7 然而大卫攻取了锡安的保障，就是如今的大卫城。

诗 48:2 在北面的锡安山，是大君王的城，居高华美，为全地所喜悦。

诗 9:11 应当歌颂住在锡安的耶和华，将祂所行的传扬在众民中；

诗 74:2 求你記念你古时所买来的会众，就是你所赎作你产业支派的，并記念你所居住的锡安山。

诗 76:2 在撒冷有祂的帐幕；在锡安有祂的居所。

诗 135:21 住在耶路撒冷的耶和华，当从锡安受颂赞。阿利路亚。

赛 8:18 看哪，我与耶和华所给我的儿女，就是从住在锡安山万军之耶和华来的，在以色列中作为兆头和奇事。

2 Sam. 5:7 But David took the stronghold of Zion, which is now the city of David.

Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.

Psa. 9:11 Sing psalms to Jehovah, the Inhabitant of Zion; / Declare His deeds among the peoples,

Psa. 74:2 Remember Your assembly, which You have purchased of old, / Which You have redeemed as the tribe of Your inheritance, / And Mount Zion, where You dwell.

Psa. 76:2 And in Salem is His tabernacle, / And His dwelling place, in Zion.

Psa. 135:21 Blessed be Jehovah from Zion, / Who dwells in Jerusalem. / Hallelujah.

Isa. 8:18 See, I and the children whom Jehovah has given me are for signs and wonders in Israel from Jehovah of hosts, who abides on Mount Zion.

二在旧约里，有一座耶路撒冷城，以锡安为中心；按预表，召会生活就是今日的耶路撒冷；在召会生活里必须有一班得胜者，就是得成全并成熟的神人，这些得胜者乃是今日的锡安—参启十四1~5。

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.

启 14:1 我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写着祂的名，和祂父的名。

启 14:2 我听见从天上有声音，像众水的声音，又像大雷的声音，并且我所听见的，好像弹琴的所弹的琴声。

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.

Rev. 14:2 And I heard a voice out of heaven like the sound of many waters and like the sound of loud thunder; and the voice which I heard was like the sound of harp-singers playing on their harps.

启 14:3 他们在宝座前，并在四活物和众长老前唱新歌；除了从地上买来的那十四万四千人以外，没有人能学这歌。

启 14:4 这些人未曾与妇女在一起受到玷污，他们原是童身。羔羊无论往哪里去，他们都跟随祂。他们是从人间买来的，作初熟的果子归与神和羔羊；

启 14:5 在他们口中找不着谎言，他们是没有瑕疵的。

三锡安作为圣城耶路撒冷的高峰和美丽，（诗四八2，五十2，）预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际。（四八2，11～12，二十2，五三6上，八七2。）

诗 48:2 在北面的锡安山，是大君王的城，居高华美，为全地所喜悦。

诗 50:2 从全美的锡安，神已经发光了。

诗 48:11 因你的判断，锡安山应当快乐，犹大的女子应当欢腾。

诗 48:12 你们当周游锡安，四围旋绕，数点城楼。

诗 20:2 愿祂从圣所差来帮助，从锡安扶持你。

诗 53:6 但愿以色列的救恩从锡安而出！神使祂被掳的子民回归，那时雅各要欢腾，以色列要喜乐。

诗 87:2 祂爱锡安的门，胜于爱雅各一切的住处。

四耶路撒冷的特色、生命、祝福、建立，都是从锡安得着一王上八1，诗五一18，一〇二21，一二八5，一三五21，赛四一27，珥三17。

王上 8:1 那时，所罗门将以色列的长老们和各支派的首领，就是以色列人宗族的首领，招聚到耶路撒冷所罗门王那里，要把耶和华的约柜从大卫城，就是锡安，运上来。

诗 51:18 求你按你的美意善待锡安，建造耶路撒冷的城墙。

诗 102:21 使人在锡安传述耶和名的名，在耶路撒冷传述赞美祂的话；

诗 128:5 愿耶和从锡安赐福给你；愿你一生的日子，看见耶路撒冷的美福。

诗 135:21 住在耶路撒冷的耶和，当从锡安受颂赞。阿利路亚。

赛 41:27 我首先对锡安说，看看这些；我要将一位报好消息的赐给耶路撒冷。

珥 3:17 你们就知道我是耶和你们的神，住在锡安我的圣山。那时，耶路撒冷必成为圣，外人不再从其中经过。

五得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所的终极至圣所；（启二一16，参出二六2～8，王上六20；）在新

Rev. 14:3 And they sing a new song before the throne and before the four living creatures and the elders; and no one could learn the song except the hundred and forty-four thousand, who have been purchased from the earth.

Rev. 14:4 These are they who have not been defiled with women, for they are virgins. These are they who follow the Lamb wherever He may go. These were purchased from among men as firstfruits to God and to the Lamb.

Rev. 14:5 And in their mouth no lie was found; they are without blemish.

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).

Psa. 48:2 Beautiful in elevation, / The joy of the whole earth, / Is Mount Zion, the sides of the north, / The city of the great King.

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

Psa. 48:11 Let Mount Zion rejoice; / Let the daughters of Judah exult / Because of Your judgments.

Psa. 48:12 Walk about Zion, and go around her; / Count her towers.

Psa. 20:2 May He send you help from the sanctuary / And support you from Zion.

Psa. 53:6 Oh that the salvation of Israel might come forth from Zion! / When God turns the captivity of His people, / Jacob will exult, Israel will rejoice.

Psa. 87:2 Jehovah loves the gates of Zion / More than all the dwellings of Jacob.

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.

1 Kings 8:1 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers' houses of the children of Israel, before King Solomon in Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.

Psa. 51:18 Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem.

Psa. 102:21 That the name of Jehovah may be declared in Zion, / And His praise, in Jerusalem,

Psa. 128:5 Jehovah bless you from Zion; / And may you see the prosperity of Jerusalem / All the days of your life.

Psa. 135:21 Blessed be Jehovah from Zion, / Who dwells in Jerusalem. / Hallelujah.

Isa. 41:27 Formerly I said to Zion, Here, here they are; / And to Jerusalem, I will give someone who preaches glad tidings.

Joel 3:17 Thus you will know that I am Jehovah your God, / Dwelling in Zion, My holy mountain. / And Jerusalem will be holy, / And strangers will pass through her no longer.

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);

天新地里，整个新耶路撒冷将成为锡安，所有的信徒都是得胜者。（启二一1～3，7，16，22。）

启 21:16 城是四方的，长宽一样；天使用苇子量那城，共有一万二千斯泰底亚，长宽高都相等。

出 26:2 每幅幕幔要长二十八肘，宽四肘，幕幔都要一样的尺寸。

出 26:3 五幅幕幔要幅幅相连，另五幅幕幔也要幅幅相连。

出 26:4 在这相连幕幔的末幅边缘，要作蓝色的钮眼；在那相连幕幔的末幅边缘内，也要照样作。

出 26:5 在这相连的幕幔上，要作五十个钮眼；在那相连幕幔的边缘，也要作五十个钮眼；都要两两相对。

出 26:6 又要作五十个金扣钩，用扣钩使幕幔彼此相连，成为一个帐幕。

出 26:7 你要用山羊毛织十一幅幕幔，作为帐幕以上的罩棚。

出 26:8 每幅幕幔要长三十肘，宽四肘；十一幅幕幔都要一样的尺寸。

王上 6:20 内殿里面长二十肘，宽二十肘，高二十肘，都贴上纯金；又将香柏木作的坛包上纯金。

启 21:1 我又看见一个新天新地；因为第一个天和第一个地已经过去了，海也不再有了。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。

启 21:3 我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。

启 21:7 得胜的，必承受这些为业，我要作他的神，他要作我的儿子。

启 21:16 城是四方的，长宽一样；天使用苇子量那城，共有一万二千斯泰底亚，长宽高都相等。

启 21:22 我未见城内有殿，因主神全能者和羔羊为城的殿。

六在启示录这卷书里，主所要的，主所要建造的，乃是锡安，就是得胜者；这是神圣言中属灵启示的内在实际；我们的确需要拚上去，不惜代价地祷告，像使徒保罗那样付代价——弗六17～18，西四2，腓三8～14。

弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求，

西 4:2 你们要坚定持续地祷告，在此儆醒感恩，

腓 3:8 不但如此，我也将万事看作亏损，因我以认识我主基督

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).

Rev. 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.

Exo. 26:2 The length of each curtain shall be twenty-eight cubits, and the width of each curtain, four cubits; all the curtains shall have the same measurement.

Exo. 26:3 Five curtains shall be joined to one another; and the other five curtains shall be joined to one another.

Exo. 26:4 And you shall make loops of blue strands on the edge of the one curtain at the end in the set; and likewise you shall make them in the edge of the outermost curtain in the second set.

Exo. 26:5 You shall make fifty loops on the one curtain, and you shall make fifty loops on the edge of the curtain that is in the second set; the loops shall be opposite one another.

Exo. 26:6 And you shall make fifty clasps of gold, and join the curtains to one another with the clasps, so that the tabernacle may become one.

Exo. 26:7 And you shall make curtains of goats' hair for a tent over the tabernacle; eleven curtains you shall make in all.

Exo. 26:8 The length of each curtain shall be thirty cubits, and the width of each curtain, four cubits; the eleven curtains shall have the same measurement.

1 Kings 6:20 And the interior of the innermost sanctuary was twenty cubits long and twenty cubits wide and twenty cubits high; and he overlaid it with pure gold, and he overlaid the cedar altar.

Rev. 21:1 And I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and the sea is no more.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Rev. 21:3 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, and they will be His peoples, and God Himself will be with them and be their God.

Rev. 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.

Rev. 21:16 And the city lies square, and its length is as great as the breadth. And he measured the city with the reed to a length of twelve thousand stadia; the length and the breadth and the height of it are equal.

Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

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.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

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

Phil. 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of

耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督，

- 腓 3:9 并且给人看出我是在祂里面，不是有自己那本于律法的义，乃是那借着信基督而有的义，就是那基于信、本于神的义，
- 腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，
- 腓 3:11 或者我可以达到那从死人中杰出的复活。
- 腓 3:12 这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。
- 腓 3:13 弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的，
- 腓 3:14 向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。

七 我们答应主在这时代得胜者的呼召，是要使我们成为有活力的；有活力就是与我们活而满了活动的是一，成为活而满了活动的；神在地上为着成就祂永远经纶而有的行动，最终乃是借着得胜者。

八 在这被篡夺的地上有耶和山的山，就是锡安山；这山完全向主敞开，绝对被祂据有；锡安所预表的得胜者，乃是桥头堡，主这荣耀的王要借以回来据有全地作祂的国——诗二四 1 ~ 3, 7 ~ 10, 但二 34 ~ 35, 七 13 ~ 14, 珥三 11, 启十一 15, 十九 13 ~ 14。

- 诗 24:1 地和其中所充满的，世界和住在其间的，都属耶和山。
- 诗 24:2 祂把地奠定在海上，坚立在江河之上。
- 诗 24:3 谁能登耶和山的山，谁能站在祂的圣所？
- 诗 24:7 众城门哪，你们要抬起头来；永久的门户啊，你们要被举起，荣耀的王将要进来。
- 诗 24:8 那荣耀的王是谁呢？就是刚强大能的耶和山，在争战中有大能的耶和山！
- 诗 24:9 众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。
- 诗 24:10 那荣耀的王是谁呢？万军之耶和山——祂是荣耀的王！（细拉）
- 但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。
- 但 2:35 于是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。
- 但 7:13 我在夜间的异象中观看，见有一位像人子的，驾着天云而来；祂来到亘古常在者那里，被领近祂面前。

Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count them as refuse that I may gain Christ

- Phil. 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God and based on faith,
- Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.
- Phil. 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.
- Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before,
- Phil. 3:14 I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

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.

- Psa. 24:1 The earth is Jehovah's, and its fullness, / The habitable land and those who dwell in it.
- Psa. 24:2 For it is He who founded it upon the seas / And established it upon the streams.
- Psa. 24:3 Who may ascend the mountain of Jehovah, / And who may stand in His holy place?
- Psa. 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.
- Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!
- Psa. 24:9 Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.
- Psa. 24:10 Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.
- Dan. 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.
- Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.
- Dan. 7:13 I watched in the night visions, / And there with the clouds of heaven / One like a Son of Man was coming; / And He came to the Ancient of Days, / And they brought Him near before Him.

但 7:14 权柄、荣耀、国度都给了祂，使各族、各国、各方言的人都事奉祂。祂的权柄是永远的权柄，不能废去，祂的国必不毁坏。

珥 3:11 四围的列国啊，你们要速速地来，一同聚集。耶和華啊，求你使你的大能者在那里降临！

启 11:15 第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。

启 19:13 祂穿着蘸过血的衣服，祂的名称为神的话。

启 19:14 在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟着祂。

九要达到神永远经纶的高峰，就是基督身体的实际，除了祷告以外，别无他路；我们成为得胜者，作基督身体的实际，成为基督的新妇，要结束这时代，就是召会时代，且要把基督这荣耀的王带回来，使祂在国度时代同着祂的得胜者取得、据有、并治理这地—7~9 节，二十 4~6，诗二四 7~10。

启 19:7 我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。

启 19:8 又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。

启 19:9 天使对我说，你要写上，凡被请赴羔羊婚筵的有福了。又对我说，这是神真实的话。

启 20:4 我又看见几个宝座和坐在上面的，有审判的权柄赐给他们。我又看见那些为耶稣的见证、并为神的话被斩者，以及那些没有拜过兽与兽像，额上和手上也没有受过它印记之人的魂，他们都活了，与基督一同作王一千年。

启 20:5 这是头一次的复活。其余的死人还没有复活，直等那一千年完了。

启 20:6 在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。

诗 24:7 众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。

诗 24:8 那荣耀的王是谁呢？就是刚强大能的耶和華，在争战中有大能的耶和華！

诗 24:9 众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。

诗 24:10 那荣耀的王是谁呢？万军之耶和華—祂是荣耀的王！（细拉）

Dan. 7:14 And to Him was given dominion, glory, and a kingdom, / That all the peoples, nations, and languages might serve Him. / His dominion is an eternal dominion, which will not pass away; / And His kingdom is one that will not be destroyed.

Joel. 3:11 Hurry and come, / All you surrounding nations, / And be gathered. / There cause Your mighty ones to descend, O Jehovah!

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

Rev. 19:13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

Rev. 19:14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

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; Psalms 24:7-10.

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

Rev. 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

Rev. 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

Rev. 20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the word of God, and of those who had not worshipped the beast nor his image, and had not received the mark on their forehead and on their hand; and they lived and reigned with Christ for a thousand years.

Rev. 20:5 The rest of the dead did not live again until the thousand years were completed. This is the first resurrection.

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

Psalms 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.

Psalms 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psalms 24:9 Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.

Psalms 24:10 Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.

贰 撒母耳记上在预表上给我们看见君王基督（由大卫所预表）和祂的国被带进来：

II. The first book of Samuel shows us in typology the bringing in of Christ as the King (typified by David) with His kingdom:

一在以利之下的老旧亚伦祭司体系变得陈腐、衰微，（二 12 ~ 29，）神渴望有一个新的起头，以完成祂永远的经纶：

撒上 2:12 以利的两个儿子是卑劣之徒；他们不认识耶和華，

撒上 2:13 也不理会祭司从百姓所当得的分。凡有人献祭，正煮肉的时候，祭司的仆人就來，手拿三齿的叉子，

撒上 2:14 将叉子插入盆里，或鼎里，或釜里，或锅里；叉子所插上來的，祭司都取了去。凡到示罗來的以色列人，他们都是这样对待。

撒上 2:15 甚至在未烧脂油以前，祭司的仆人就來对献祭的人说，将肉给祭司去烤吧；他不要煮过的肉，只要生的。

撒上 2:16 献祭的人若说，必须先烧脂油，然后你才可以随意取肉；仆人就說，你现在就给，不然我便抢去。

撒上 2:17 如此，这两个少年人的罪在耶和華面前甚大，因为他们藐视耶和華的供物。

撒上 2:18 那时，撒母耳还是童子，束着细麻布的以弗得，在耶和華面前供职。

撒上 2:19 他母亲每年为他作一件小外袍，同着丈夫上來献年祭的时候帶來给他。

撒上 2:20 以利为以利加拿和他的妻子祝福，说，愿耶和華由这妇人赐你后裔，代替她从耶和華求來的。他们就回本乡去了。

撒上 2:21 耶和華眷顾哈拿，她就怀孕，生了三个儿子 and 两个女儿。童子撒母耳在耶和華面前渐渐长大。

撒上 2:22 以利年甚老迈，听见他两个儿子待以色列众人的事，又听见他们与会幕门前服事的妇人苟合；

撒上 2:23 他就对他们说，你们为何行这样的事？我从这百姓听见你们所行的恶事。

撒上 2:24 我儿啊，不可这样；我听见耶和華百姓所传的风声不好。

撒上 2:25 人若得罪人，有神为他作仲裁；人若得罪耶和華，有谁能为他作仲裁呢？然而他们还是不听父亲的话，因为耶和華想要杀他们。

撒上 2:26 童子撒母耳在身量上，并在耶和華与人对他的喜爱上，都不断增长。

撒上 2:27 有神人來见以利，对他说，耶和華如此说，你父家在埃及法老家作奴仆的时候，我不是明明向他们显现么？

撒上 2:28 在以色列众支派中，我不是拣选他们作我的祭司，使他们上我的坛，又向我烧香，并且在我面前穿着以弗得么？我不是将以色列人所献的火祭都赐给你父家么？

撒上 2:29 我所吩咐献在我居所的祭物和供物，你们为何践踏呢？你为何尊重你的儿子过于尊重我，将我民以色列所献一切供物中上好的部分肥己呢？

1 士师记的内容包括以色列人信靠神，离弃神，遭仇

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:

1 Sam. 2:12 Now the sons of Eli were worthless men; they did not know Jehovah,

1 Sam. 2:13 Nor did they regard the priests' rightful due with the people. When any man offered a sacrifice, the priest's attendant would come with a three-pronged fork in his hand while the flesh was boiling,

1 Sam. 2:14 And he would thrust it into the pan or kettle or cauldron or pot; all that the fork brought up, the priest took with it. Thus they did in Shiloh to all the Israelites who came there.

1 Sam. 2:15 Indeed before they burned the fat, the priest's attendant would come and say to the man sacrificing, Give some flesh to roast for the priest, for he will not accept boiled flesh from you, but only raw.

1 Sam. 2:16 And if the man said to him, Let them burn up the fat first, then take as much as your soul desires; he would say, No, but you shall give it now; otherwise, I will take it by force.

1 Sam. 2:17 And the sin of the young men was very great before Jehovah, for the men despised the offering of Jehovah.

1 Sam. 2:18 And Samuel ministered before Jehovah, as a boy wearing a linen ephod.

1 Sam. 2:19 And his mother would make him a little robe and bring it up to him yearly when she went up with her husband to offer the yearly sacrifice.

1 Sam. 2:20 And Eli would bless Elkanah and his wife and say, May Jehovah give you seed by this woman in place of the one she requested of Jehovah; and they would go back to their place.

1 Sam. 2:21 And Jehovah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew before Jehovah.

1 Sam. 2:22 Now Eli was very old, and he heard of all that his sons did to all Israel and how they lay with the women who were engaged in service at the entrance of the Tent of Meeting.

1 Sam. 2:23 And he said to them, Why do you do such things? For I hear of your evil dealings from all this people.

1 Sam. 2:24 No, my sons; for it is not a good report that I hear Jehovah's people spreading.

1 Sam. 2:25 If one man sins against another man, God will arbitrate for him; but if a man sins against Jehovah, who will arbitrate for him? But they would not listen to the voice of their father, for Jehovah was pleased to kill them.

1 Sam. 2:26 And the boy Samuel continued to grow in stature and in favor both with Jehovah and with men.

1 Sam. 2:27 And a man of God came to Eli and said to him, Thus says Jehovah, I revealed Myself to the house of your father when they were in Egypt as slaves to Pharaoh's house.

1 Sam. 2:28 And I chose him out of all the tribes of Israel to be My priest, to go up to My altar, to burn incense, and to wear the ephod before Me. And I gave the house of your father all the offerings by fire of the children of Israel.

1 Sam. 2:29 Why then do you kick at My sacrifice and My offering, which I have commanded in My habitation, and honor your sons more than Me by making yourselves fat with the best of all the offerings of Israel My people?

1. The content of Judges consists of the children of Israel trusting in God,

敌击败，在悲惨的情形中向神悔改；他们转向主，祂就兴起一位士师拯救他们脱离欺压他们之人的手，然而士师死了，他们就回到邪恶的路上，又渐渐败坏了；（一 1 ~ 2，二 11 ~ 三 11；）这成为士师记里重复七次的循环。

- 士 1:1 约书亚死后，以色列人求问耶和华说，谁要为我们先上去攻击迦南人，与他们争战？
- 士 1:2 耶和华说，犹大要先上去，我已将那地交在他手中。
- 士 2:11 以色列人行耶和华眼中看为恶的事，去事奉诸巴力，
- 士 2:12 离弃了领他们出埃及地的耶和华他们列祖的神，去随从跪拜别神，就是四围众民的一些神，惹耶和华发怒；
- 士 2:13 并离弃耶和华，去事奉巴力和亚斯他录。
- 士 2:14 耶和华的怒气向以色列人发作，把他们交给抢夺者手中，这些人就抢夺他们；祂又将他们交付在四围仇敌的手中，甚至他们在仇敌面前再不能站立得住。
- 士 2:15 他们无论往何处去，耶和华的手都以灾祸攻击他们，正如耶和华所说的，又如耶和华向他们所起誓的；他们便极其困苦。
- 士 2:16 耶和华兴起士师，士师就拯救他们脱离抢夺他们之人的手。
- 士 2:17 但他们也不听从士师，竟随从别神，行了邪淫，向这些神跪拜，速速地偏离他们列祖所行的道路，不像他们列祖那样听从耶和华的命令。
- 士 2:18 耶和华为他们兴起士师，就与那士师同在。那士师在世的一切日子，耶和华拯救他们脱离仇敌的手；他们因受人压迫欺凌，就哀声叹气，耶和华便怜恤他们。
- 士 2:19 及至那士师死后，他们就转去行恶，比他们列祖更甚，去随从别神，事奉跪拜这些神，总不断绝他们的恶行，和顽梗的行径。
- 士 2:20 于是耶和华的怒气向以色列人发作；祂说，因这民违背我所吩咐他们列祖遵守的约，不听从我的话，
- 士 2:21 所以约书亚死的时候所剩下的各族，我也必不再从他们面前赶出，
- 士 2:22 为要借着这剩下的各族，试验以色列人，看他们肯不肯谨守遵行我的道路，像他们列祖谨守遵行一样。
- 士 2:23 这样，耶和华留下各族，不将他们速速赶出，也没有交在约书亚的手中。
- 士 3:1 以下这些族是耶和华留下的，为要借着他们试验那未曾晓得迦南任何战事的以色列人，
- 士 3:2 好教导以色列人的后代，至少那些未曾晓得战事的，使他们晓得战事。
- 士 3:3 所留下的就是非利士人的五个首领，和一切迦南人，西顿人，并住利巴嫩山，从巴力黑们山直到哈马口的希未人。
- 士 3:4 这些族留下，为要试验以色列人，好知道他们肯不肯听从

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.

- Judg. 1:1 And after the death of Joshua, the children of Israel inquired of Jehovah, saying, Who will go up for us first against the Canaanites, in order to fight against them?
- Judg. 1:2 And Jehovah said, Judah shall go up. I have now given the land into his hand.
- Judg. 2:11 And the children of Israel did what was evil in the sight of Jehovah and served the Baals.
- Judg. 2:12 And they forsook Jehovah, the God of their fathers, who brought them out from the land of Egypt; and they followed after other gods from among the gods of the peoples who surrounded them; and they worshipped them and provoked Jehovah to anger.
- Judg. 2:13 And they forsook Jehovah and served Baal and the Ashtaroth.
- Judg. 2:14 Then the anger of Jehovah burned against Israel, and He delivered them into the hands of plunderers; and they plundered them. And He sold them into the hand of their enemies around them, and they were no longer able to stand before their enemies.
- Judg. 2:15 Whenever they went out, the hand of Jehovah was against them for evil, as Jehovah had spoken and as Jehovah had sworn to them; and they were greatly distressed.
- Judg. 2:16 And Jehovah raised up judges, and they saved them out of the hands of those who plundered them.
- Judg. 2:17 Yet they did not listen to their judges either, but they went about as harlots after other gods and worshipped them. They turned aside quickly from the way in which their fathers walked, the way of obeying the commandments of Jehovah; this they did not do.
- Judg. 2:18 And when Jehovah raised up judges for them, Jehovah was with the judge, and He saved them from the hand of their enemies throughout all the days of the judge; for Jehovah would be moved to pity by their groaning because of those who oppressed them and crushed them.
- Judg. 2:19 But when the judge died, they turned and acted more corruptly than their fathers by following after other gods in order to serve them and worship them; they did not cease from any of their practices or from their stubborn way.
- Judg. 2:20 And the anger of Jehovah burned against Israel; and He said, Because this nation has transgressed My covenant which I commanded their fathers and they do not listen to My voice,
- Judg. 2:21 I for My part will no longer dispossess from before them any of the nations that Joshua left when he died,
- Judg. 2:22 In order to test Israel through them as to whether or not they will keep the way of Jehovah by walking in it, as their fathers kept it.
- Judg. 2:23 So Jehovah left these nations, not dispossessing them quickly, and did not deliver them into the hand of Joshua.
- Judg. 3:1 And these are the nations that Jehovah left in order that through them He might test Israel (that is, all who had not known all the battles of Canaan)
- Judg. 3:2 But only so that the generations of the children of Israel might learn to know war, at least those who had not previously known the battles:
- Judg. 3:3 The five lords of the Philistines and all the Canaanites and the Sidonians and the Hivites who dwelt on Mount Lebanon, from Mount Baal-hermon to the entrance of Hamath.
- Judg. 3:4 And they were for the testing of Israel, to know whether they would listen to the

耶和華借摩西吩咐他們列祖的誠命。

- 士 3:5 以色列人便住在迦南人、赫人、亞摩利人、比利洗人、希未人、耶布斯人中間，
- 士 3:6 娶他們的女兒為妻，將自己的女兒嫁給他們的兒子，並事奉他們的神。
- 士 3:7 以色列人行耶和華眼中看為惡的事，忘記耶和華他們的神，去事奉諸巴力和亞舍拉；
- 士 3:8 所以耶和華的怒氣向以色列人發作，就把他們交付在米所波大米王古珊利薩田手中。以色列人服事古珊利薩田八年。
- 士 3:9 以色列人哀求耶和華，耶和華就為他們興起一位拯救者救他們，就是迦勒弟弟基納斯的兒子俄陀聶。
- 士 3:10 耶和華的靈臨到他身上，他就作了以色列的士師。他出去爭戰，耶和華將米所波大米王古珊利薩田交在他手中，他的手便強過古珊利薩田。
- 士 3:11 於是那地太平四十年。基納斯的兒子俄陀聶死了。

2 這麼多年來的召會歷史，只是重復了以色列士師時期的歷史，但今天神要許多撒母耳，就是得勝的拿細耳人，（民六 1～9 與恢復本注解，）他們要帶進基督這真大衛作掌權的君王和祂的千年國，在那裡得勝者“在他們父的國里，要發光如同太陽”。（太十三 43。）

- 民 6:1 耶和華對摩西說，
- 民 6:2 你要對以色列人說，無論男女<sup>1</sup>許了特別的願，就是<sup>2</sup>拿細耳人的願，要將自己<sup>3</sup>分別出來歸給耶和華，
- ◇注 1—直譯，許奇妙的願。拿細耳人是借着許特別的願，將自己分別歸神，而成為聖別。生來為祭司的人，是神所發起而由神命定的；但人借着許願成為拿細耳人，却是自己發起，將自己分別歸神。神命定一個家族（亞倫家）作祭司，就將其他的人都排除在這機會之外。但拿細耳人的願開了門，給神所有的子民同等的機會，可以作戰士（士十三 5）或作祭司，（撒上一 11，二 11，）來絕對為着神。凡願意的都可主動抓住這機會。神定旨的成就，需要人的合作以補滿神的命定，就如撒母耳的事例所說明的；撒母耳是拿細耳人，履行祭司的職責，補滿了原是神所命定却有了缺欠的祭司以利。（撒上一～三。）
- ◇注 2—神渴望祂所有的子民都是拿細耳人。作拿細耳人乃是絕對且徹底地成為聖別，分別出來歸給神，就是只為着神，而不為着其他事物。參羅六 19 注 2。按預表，人類中間獨一的拿細耳人是主耶穌基督。因此，拿細耳人預表基督在祂的人性裡絕對為神活着。（約五 30，腓二 8。）
- ◇注 3—希伯來文，nazar，拿撒，是拿細耳人這名詞的字根。分別歸神是在消極一面，聖別歸神是在積極一面。在對付一切玷污和經過貞潔的試驗（民五）之後，人應當這

commandments of Jehovah, which He commanded their fathers through Moses.

- Judg. 3:5 And the children of Israel dwelt among the Canaanites, the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.
- Judg. 3:6 And they took their daughters as their wives and gave their own daughters to their sons, and they served their gods.
- Judg. 3:7 And the children of Israel did that which was evil in the sight of Jehovah, and they forgot Jehovah their God and served the Baals and the Asherahs.
- Judg. 3:8 Therefore the anger of Jehovah burned against Israel, and He sold them into the hand of Cushan-rishathaim the king of Mesopotamia. And the children of Israel served Cushan-rishathaim eight years.
- Judg. 3:9 Then the children of Israel cried out to Jehovah, and Jehovah raised up a savior for the children of Israel, who saved them, that is, Othniel the son of Kenaz, Caleb's younger brother.
- Judg. 3:10 And the Spirit of Jehovah came upon him, and he judged Israel. And he went out to battle, and Jehovah delivered Cushan-rishathaim the king of Aram into his hand; and his hand prevailed over Cushan-rishathaim.
- Judg. 3:11 And the land had rest forty years. And Othniel the son of Kenaz died.

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).

- Num. 6:1 Then Jehovah spoke to Moses, saying,
- Num. 6:2 Speak to the children of Israel and say to them, When a man or a woman<sup>1</sup> makes a special vow, the vow of a<sup>2</sup> Nazarite, to<sup>3</sup> separate himself to Jehovah,
- ◇Footnotes 1—Lit., shall be wonderful to vow a vow. A Nazarite was sanctified by making a special vow to separate himself to God. The priests, who were such by birth, were ordained by God out of His initiation, whereas the Nazarite, who became such by a vow, was separated to God by himself out of his initiation. God's ordaining of one family (Aaron's) to be the priests excluded all others from this opportunity. But the vow of the Nazarite opens the gate, affording all the people of God an equal opportunity to be absolutely for God as a warrior (Judg. 13:5) or as a priest (1 Sam. 1:11; 2:11). Whoever is willing may take this opportunity on his own initiative. The accomplishing of God's purpose requires man's cooperation to complement God's ordination, as illustrated by the case of Samuel, who as a Nazarite fulfilled the duty of a priest, complementing the deficient Eli, a priest ordained by God (1 Sam. 1—3).
- ◇Footnotes 2—God desires that all His people be Nazarites. To be a Nazarite is to be sanctified, separated, absolutely and ultimately to God, i.e., to be for nothing other than God. Cf. note 19<sup>2</sup> in Rom. 6. According to typology, among the human race the unique Nazarite is the Lord Jesus Christ. Hence, a Nazarite is a type of Christ in His living absolutely for God in His humanity (John 5:30; Phil. 2:8).
- ◇Footnotes 3—Heb. nazar; the root of the noun Nazarite. Separation unto God is on the negative side, and sanctification to God is on the positive side. Such a separating and sanctifying of oneself to God should follow the dealing with all the defilements and the test of

样将自己分别并圣别归神。

民 6:3 他就要远离<sup>1</sup>淡酒和浓酒，也不可喝淡酒或浓酒作的醋；不可喝什么葡萄汁，也不可吃鲜葡萄或干葡萄。

◇注1—禁绝酒和任何与其来源有关的东西，（3~4，）表征禁绝各种属地的享受和娱乐，（参诗一〇四 15，传十 19，）并禁绝任何产生属地享受或娱乐的事物。拿细耳人，一个绝对为着神的人，是完全从任何属地的享乐中分别出来的。（参大八 20，雅四 4，约壹二 15。）

民 6:4 在他分别出来的一切日子，凡葡萄树上结的，自核至皮所作的物，都不可吃。

民 6:5 在他许愿分别出来的一切日子，不可用<sup>1</sup>剃刀剃头。他要成为圣别，直到他将自己分别出来归耶和華的日子满了；他要任由发绺长长。

◇注1—不可剃头，表征不可弃绝主的主权，乃要绝对服从，（参林前十一 3，6，10，15，）也要服从神所设立的一切代表权柄。（罗十三 1~2 上，弗五 21，23，六 1，来十三 17，彼前五 5。）参五 18 注 1。

民 6:6 在他将自己分别出来归耶和華的一切日子，不可挨近<sup>1</sup>死人。  
◇注1—<sup>1</sup>在神眼中，最可恨的是死。拿细耳人不可触着任何死的东西，免得受玷污。见利十一 31 注 2。

民 6:7 他的父母、兄弟、或姊妹死了的时候，他不可因他们使自己不洁净，因为那<sup>1</sup>分别出来归神的凭据在他头上。

◇注1—拿细耳人，不该因血亲，至亲的死受玷污，而该一直分别为圣归神。这表征我们不该因来自天然情感的死受玷污，而该在圣别中保守自己洁净。（参太十二 46~50。）死亡的玷污会使我们拿细耳人的愿归于徒然。

民 6:8 在他分别出来的一切日子，他是归耶和華為圣的。

民 6:9 若有人在他旁边<sup>1</sup>忽然死了，以致玷污了他分别出来的头，他就要在得洁净的日子剃头，就是在第七日剃头。

◇注1—拿细耳人分别出来的头，若因身旁有人忽然死了，以致受了玷污，就要在第七日（分别出来的最后一日—徒二一 27）剃头而得洁净。这指明我们若因某种意料之外的死受了玷污，就当将自己重新分别给主，而得洁净。

太 13:43 那时，义人在他们父的国里，要发光如同太阳。有耳可听的，就应当听。

3 今天我们需要仰望主给我们新的东西，一个新的复兴，能将这个时代从处于撒但之混乱当中的召会时代，转到君王和祂千年国的时代。

二为着撒母耳的出生，神在幕后发起了一些事情；一面，祂使哈拿不能生育；另一面，祂预备毗尼拿激动哈拿，“因耶和華使哈拿不能生育，就极

chastity (ch. 5).

Num. 6:3 He shall separate himself from<sup>1</sup>wine and strong drink; he shall drink no vinegar of wine or vinegar of strong drink, nor shall he drink any juice of grapes, nor eat fresh or dried grapes.

◇Footnotes 1—Abstaining from wine and anything related to its source (vv. 3-4) signifies abstaining from all kinds of earthly enjoyment and pleasure (cf. Psa. 104:15; Eccl. 10:19) and from anything that issues in earthly enjoyment or pleasure. A Nazarite, one who is absolutely for God, is altogether separated from anything of earthly pleasures (cf. Matt. 8:20; James 4:4; 1 John 2:15).

Num. 6:4 All the days of his separation he shall eat nothing that is produced by the grape vine, from the seeds even to the skin.

Num. 6:5 All the days of his vow of separation no<sup>1</sup>razor shall pass over his head. He shall be holy until the days are fulfilled for which he separated himself to Jehovah; he shall let the locks of the hair of his head grow long.

◇Footnotes 1—Not shaving the head signifies not rejecting but being absolutely subject to the headship of the Lord (cf. 1 Cor. 11:3, 6, 10, 15) as well as to all deputy authorities appointed by God (Rom. 13:1-2a; Eph. 5:21, 23; 6:1; Heb. 13:17; 1 Pet. 5:5). Cf. note 18<sup>1</sup> in ch. 5.

Num. 6:6 All the days that he separates himself to Jehovah he shall not come near a<sup>1</sup>dead person.

◇Footnotes 1—The most hateful thing in the eyes of God is death. A Nazarite must not touch anything dead so that he might not be defiled. See note 31<sup>2</sup> in Lev. 11.

Num. 6:7 He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because<sup>1</sup>his separation to God is upon his head.

◇Footnotes 1—Or, separation to his God. A Nazarite should not be defiled by the death of his blood relatives, the relatives closest to him, but should remain in his separation to be holy to God. This signifies that we should not be defiled by the deadness that comes through natural affection, but should keep ourselves clean in our sanctification (cf. Matt. 12:46-50). The defilement of death will make void our Nazarite vow.

Num. 6:8 All the days of his separation he is holy to Jehovah.

Num. 6:9 And if anyone dies very<sup>1</sup>suddenly beside him so that he defiles the head of his separation, then he shall shave his head on the day he becomes clean; on the seventh day shall he shave it.

◇Footnotes 1—If the head of a Nazarite's separation was defiled by the sudden death of one beside him, he was to be cleansed on the seventh day (the last day of his separation—Acts 21:27) by shaving his head. This indicates that if we are defiled by some unexpected deadness, we should be cleansed by reseparating ourselves to the Lord.

Matt. 13:43 Then the righteous will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

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

力激动她，要惹她生气；”（撒上一5~6；）年年都是如此；哈拿上到耶和華殿的时候，毗尼拿总是这样激动她，以致她哭泣不吃饭。（7。）

撒上一1:5 但他给哈拿的分却是双倍的，因为他爱哈拿。无奈耶和華使哈拿不能生育。

撒上一1:6 哈拿的对头毗尼拿，因耶和華使哈拿不能生育，就极力激动她，要惹她生气。

撒上一1:7 年年都是如此；她上到耶和華殿的时候，毗尼拿总是这样激动她，以致她哭泣不吃饭。

三这迫使哈拿祷告，求主给她一个男孩子；哈拿在祷告中向神许愿，这不是哈拿发起的，乃是神发起的；神喜悦哈拿的祷告和她的承诺，就使她生育；（10~11，20；）哈拿怀孕，生了一个儿子，给他起名叫撒母耳（意，“蒙神垂听”或“从神求得”）。

撒上一1:10 哈拿魂里愁苦，就向耶和華祷告，痛哭哭泣；

撒上一1:11 她许愿说，万军之耶和華啊，你若垂顾你婢女的苦情，記念我，不忘记你的婢女，赐你的婢女一个男孩，我必将他终身献与耶和華，不用剃刀剃他的头。

撒上一1:20 哈拿就怀孕，时候到了，生了一个儿子，给他起名叫撒母耳，说，因为他是我从耶和華求来的。

四神能推动哈拿这在生命线上与祂是一的人；这条生命线是要产生基督，给神的子民享受，使神能在地上得着祂的国，就是召会，作基督的身体，（太十六18~19，罗十四17~18，弗一22~23，）也就是三一神的生机体；只要神能得着这样一个在生命线上与祂是一的人，祂在地上就有路。（撒上一1~二11，18~21，26。）

太16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

太16:19 我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。

罗14:17 因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。

罗14:18 这样服事基督的，就为神所喜悦，又为人所称许。

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).

1 Sam. 1:5 But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah had shut up her womb.

1 Sam. 1:6 And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.

1 Sam. 1:7 And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.

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").

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

1 Sam. 1:11 And she 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.

1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

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).

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

Rom. 14:18 For he who serves Christ in this is well pleasing to God and approved by men.

弗 1:22 将万有服在祂的脚下，并使祂向着召会作万有的头；  
弗 1:23 召会是祂的身体，是那在万有中充满万有者的丰满。  
撒上 1:1 以法莲山地的拉玛琐非有一个以法莲人，名叫以利加拿，是苏弗的玄孙，托户的曾孙，以利户的孙子，耶罗罕的儿子。  
撒上 1:2 他有两个妻子，一个名叫哈拿，一个名叫毗尼拿。毗尼拿有孩子，哈拿却没有孩子。  
撒上 1:3 这人每年从本城上示罗去敬拜，并献祭给万军之耶和华；在那里有以利的两个儿子何弗尼、非尼哈，作耶和华的祭司。  
撒上 1:4 以利加拿在献祭的那一天，将几分祭肉给他的妻子毗尼拿和毗尼拿所生的众儿女；  
撒上 1:5 但他给哈拿的分却是双倍的，因为他爱哈拿。无奈耶和华使哈拿不能生育。  
撒上 1:6 哈拿的对头毗尼拿，因耶和华使哈拿不能生育，就极力激动她，要惹她生气。  
撒上 1:7 年年都是如此；她上到耶和华殿的时候，毗尼拿总是这样激动她，以致她哭泣不吃饭。  
撒上 1:8 她丈夫以利加拿对她说，哈拿，你为什么哭泣，不吃饭？为什么心里难过？你有我不比有十个儿子还好么？  
撒上 1:9 他们在示罗吃喝完了，哈拿就起来。祭司以利在耶和华殿的门框旁边，坐在自己的位上。  
撒上 1:10 哈拿魂里愁苦，就向耶和华祷告，痛痛哭泣；  
撒上 1:11 她许愿说，万军之耶和华啊，你若垂顾你婢女的苦情，纪念我，不忘记你的婢女，赐你的婢女一个男孩，我必将他终身献与耶和华，不用剃刀剃他的头。  
撒上 1:12 哈拿在耶和华面前不住地祷告，以利定睛看她的嘴。  
撒上 1:13 原来哈拿心中诉说，只动嘴唇，听不见声音，因此以利以为她喝醉了。  
撒上 1:14 以利对她说，你要醉到几时呢？除去你的酒吧。  
撒上 1:15 哈拿回答说，我主啊，不是这样。我是灵里受压的妇人，淡酒浓酒都没有喝，但在耶和华面前倾心吐意。  
撒上 1:16 不要将婢女看作卑劣的女子。我因被人激动，愁苦太重，所以一直诉说到如今。  
撒上 1:17 以利回答说，你平平安安的去吧，愿以色列的神将你向祂所求的赐给你。  
撒上 1:18 哈拿说，愿婢女在你眼前蒙恩。于是妇人回去，并且吃饭，面上不再带愁容了。  
撒上 1:19 次日，他们清早起来，在耶和华面前敬拜，就回拉玛，到了家里。以利加拿和妻子哈拿同房；耶和华纪念哈拿。  
撒上 1:20 哈拿就怀孕，时候到了，生了一个儿子，给他起名叫撒母耳，说，因为他是我从耶和华求来的。  
撒上 1:21 以利加拿和他全家都上示罗去，要向耶和华献年祭，并还所许的愿。  
撒上 1:22 哈拿却没有上去；她对丈夫说，等孩子断了奶，我便带他上去，让他朝见耶和华，并且永远住在那里。  
撒上 1:23 她丈夫以利加拿对她说，你看怎样好，就怎样行吧；可以

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,  
Eph. 1:23 Which is His Body, the fullness of the One who fills all in all.  
1 Sam. 1:1 Now there was a certain man from Ramathaim-zophim, from the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.  
1 Sam. 1:2 And he had two wives; the name of one was Hannah, and the name of the other was Peninnah. Now Peninnah had children, but Hannah had no children.  
1 Sam. 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.  
1 Sam. 1:4 And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters.  
1 Sam. 1:5 But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah had shut up her womb.  
1 Sam. 1:6 And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.  
1 Sam. 1:7 And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.  
1 Sam. 1:8 And Elkanah her husband said to her, Hannah, why are you weeping, and why do you not eat? And why is your heart sad? Am I not better to you than ten sons?  
1 Sam. 1:9 Then after the eating and drinking in Shiloh, Hannah rose up. Now Eli the priest was sitting on his seat at the doorpost of the temple of Jehovah.  
1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.  
1 Sam. 1:11 And she 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.  
1 Sam. 1:12 And while she continued praying a long time before Jehovah, Eli watched her mouth.  
1 Sam. 1:13 And Hannah was speaking in her heart; only her lips moved, but her voice was not heard. So Eli thought that she was drunk.  
1 Sam. 1:14 And Eli said to her, How long will you be drunk? Put away your wine from you.  
1 Sam. 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.  
1 Sam. 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.  
1 Sam. 1:17 Then Eli answered and said, Go in peace, and may the God of Israel grant your request that you have requested from Him.  
1 Sam. 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.  
1 Sam. 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.  
1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.  
1 Sam. 1:21 And the man Elkanah went up with all his house to offer the yearly sacrifice to Jehovah and his vow.  
1 Sam. 1:22 But Hannah did not go up, for she said to her husband, When the child is weaned, then I will bring him up, so that he may appear before Jehovah and stay there forever.  
1 Sam. 1:23 And Elkanah her husband said to her, Do what is good in your sight; stay until you have

留在家里，等到你给孩子断了奶。但愿耶和華使祂的話堅立。於是婦人留在家裏乳養兒子，直到給他斷了奶。

撒 1:24 她既給孩子斷了奶，就帶他一同上去，又帶了三只公牛，一伊法細面，一皮袋酒；孩子還小，她就帶他到示羅耶和華的殿中。

撒 1:25 他們宰了一只公牛，就領孩子到以利那裏。

撒 1:26 婦人說，我主啊，我指着你的性命起誓，我主，從前在這裏站在你旁邊向耶和華禱告的那婦人，就是我。

撒 1:27 我禱告為要得這孩子；耶和華已將我向祂所求的賜給我了。

撒 1:28 所以，我也將這孩子借與耶和華；他終身都是借與耶和華的。於是他在那裏敬拜耶和華。

撒 2:1 哈拿禱告說，我的心因耶和華歡騰；我的角因耶和華高舉；我的口向仇敵張開，因為我以耶和華的救恩為樂。

撒 2:2 沒有誰像耶和華那樣聖別，除你以外沒有別的；也沒有磐石像我們的神。

撒 2:3 你們不要再說高傲的話，也不要口出狂妄的言語；因耶和華是全知的神，人的行為被祂衡量。

撒 2:4 勇士的弓都被折斷；跌倒的人卻以力量束腰。

撒 2:5 素來飽足的，反作雇工求食；飢餓的，不再飢餓。不能生育的，生了七個子女；多有兒女的，反倒衰微。

撒 2:6 耶和華使人死，也使人活；使人下陰間，也使人上來。

撒 2:7 耶和華使人貧窮，也使人富足；使人卑微，也使人高升。

撒 2:8 祂從灰塵里抬舉貧寒人，從糞堆中提拔窮乏人，使他們與尊貴人同坐，承受榮耀的座位。地的柱子屬於耶和華，祂將世界立在其上。

撒 2:9 祂必保護祂虔誠人的腳步，使惡人在黑暗中寂然不動；因為人都不能靠力量得勝。

撒 2:10 與耶和華爭競的，必被打碎；祂必從天上以雷攻擊他們。耶和華必審判地極的人；祂必將力量賜與祂所立的王，高舉祂受膏者的角。

撒 2:11 以利加拿往拉瑪回家去了。那孩子在祭司以利面前事奉耶和華。

撒 2:18 那時，撒母耳還是童子，束着細麻布的以弗得，在耶和華面前供職。

撒 2:19 他母親每年為他作一件小外袍，同着丈夫上來獻年祭的時候帶來給他。

撒 2:20 以利為以利加拿和他的妻子祝福，說，願耶和華由這婦人賜你後裔，代替她從耶和華求來的。他們就回本鄉去了。

撒 2:21 耶和華眷顧哈拿，她就懷孕，生了三個兒子和兩個女兒。童子撒母耳在耶和華面前漸漸長大。

撒 2:26 童子撒母耳在身量上，並在耶和華與人對他的喜愛上，都不斷增長。

weaned him. Only, may Jehovah establish His word. So the woman stayed and nursed her son until she weaned him.

1 Sam. 1:24 And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.

1 Sam. 1:25 And they slaughtered the bull and brought the child to Eli.

1 Sam. 1:26 And she said, Oh, my lord, as your soul lives, my lord, I am the woman who stood here by you, praying to Jehovah.

1 Sam. 1:27 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him.

1 Sam. 1:28 Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to Jehovah. And he worshipped Jehovah there.

1 Sam. 2:1 And Hannah prayed and said: / My heart exults in Jehovah; / My horn is exalted in Jehovah; / My mouth is enlarged against my enemies, / Because I rejoice in Your salvation.

1 Sam. 2:2 There is none holy like Jehovah, / For there is none besides You; / Nor is there a rock like our God.

1 Sam. 2:3 Talk no more so very proudly; / Do not let arrogance go forth from your mouth; / For Jehovah is a God of knowledge, / And actions are weighed by Him.

1 Sam. 2:4 The bows of the mighty men are broken, / And those who stumbled are girded with strength.

1 Sam. 2:5 Those who were full have hired themselves out for food, / And those who were hungry are not so any longer. / She who was barren has borne seven, / And she who had many children languishes.

1 Sam. 2:6 Jehovah kills and makes alive; / He brings down to Sheol and brings up.

1 Sam. 2:7 Jehovah makes poor and makes rich; / He makes low and also lifts up.

1 Sam. 2:8 He raises the poor from the dust, / From the ash heap He lifts the needy, / That He may seat them with princes / And cause them to inherit the throne of glory. / For the pillars of the earth are Jehovah's, / And He has set the world upon them.

1 Sam. 2:9 He will keep the feet of His faithful ones, / But the wicked will be silenced in darkness; / For not by strength shall any man prevail.

1 Sam. 2:10 Those who strive with Jehovah will be shattered; / Against them He will thunder in heaven. / Jehovah will judge the ends of the earth; / And He will give strength to His king / And exalt the horn of His anointed.

1 Sam. 2:11 And Elkanah went to Ramah to his house. And the child ministered to Jehovah before Eli the priest.

1 Sam. 2:18 And Samuel ministered before Jehovah, as a boy wearing a linen ephod.

1 Sam. 2:19 And his mother would make him a little robe and bring it up to him yearly when she went up with her husband to offer the yearly sacrifice.

1 Sam. 2:20 And Eli would bless Elkanah and his wife and say, May Jehovah give you seed by this woman in place of the one she requested of Jehovah; and they would go back to their place.

1 Sam. 2:21 And Jehovah visited Hannah, and she conceived and bore three sons and two daughters. And the boy Samuel grew before Jehovah.

1 Sam. 2:26 And the boy Samuel continued to grow in stature and in favor both with Jehovah and with men.

五撒母耳的起源事實上不是任何人，神才是他真正的起源；乃是神用祂主宰的權柄，在隱密中

E. Actually, no human being was the origin of Samuel; God was the real origin, who motivated His people sovereignly and secretly; Hannah's

推动祂的百姓；哈拿的祷告乃是回应并说出神的心愿，是人与神行动的合作，为要完成神永远的经纶：

1 哈拿的祷告指明，神的行动和祂对哈拿祷告的答应，乃是要产生一个绝对为着成全神愿望的拿细耳人，就是得胜者——10 ~ 20。

撒上 1:10 哈拿魂里愁苦，就向耶和华祷告，痛哭哭泣；

撒上 1:11 她许愿说，万军之耶和华啊，你若垂顾你婢女的苦情，記念我，不忘记你的婢女，赐你的婢女一个男孩，我必将他终身献与耶和华，不用剃刀剃他的头。

撒上 1:12 哈拿在耶和华面前不住地祷告，以利定睛看她的嘴。

撒上 1:13 原来哈拿心中诉说，只动嘴唇，听不见声音，因此以利以为她喝醉了。

撒上 1:14 以利对她说，你要醉到几时呢？除去你的酒吧。

撒上 1:15 哈拿回答说，我主啊，不是这样。我是灵里受压的妇人，淡酒浓酒都没有喝，但在耶和华面前倾心吐意。

撒上 1:16 不要将婢女看作卑劣的女子。我因被人激动，愁苦太重，所以一直诉说到如今。

撒上 1:17 以利回答说，你平平安安的去吧，愿以色列的神将你向祂所求的赐给你。

撒上 1:18 哈拿说，愿婢女在你眼前蒙恩。于是妇人回去，并且吃饭，面上不再带愁容了。

撒上 1:19 次日，他们清早起来，在耶和华面前敬拜，就回拉玛，到了家里。以利加拿和妻子哈拿同房；耶和华記念哈拿。

撒上 1:20 哈拿就怀孕，时候到了，生了一个儿子，给他起名叫撒母耳，说，因为他是我从耶和华求来的。

2 拿细耳人是完全奉献给神，接受神作王，作主，作头，作丈夫，且对属世享乐没有兴趣的人；撒母耳甚至在出生之前，就被他母亲奉献作这样的人。

叁 撒母耳记上代表一种带进君王和祂国度的职事；我们可称之为“哈拿的职事”：

一毗尼拿和哈拿代表两个基本上不同的原则和两个基本上不同的职事；（一2，4，7；）哈拿的职事只是要带进君王，不是要有许多儿女；

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.

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

1 Sam. 1:11 And she 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.

1 Sam. 1:12 And while she continued praying a long time before Jehovah, Eli watched her mouth.

1 Sam. 1:13 And Hannah was speaking in her heart; only her lips moved, but her voice was not heard. So Eli thought that she was drunk.

1 Sam. 1:14 And Eli said to her, How long will you be drunk? Put away your wine from you.

1 Sam. 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.

1 Sam. 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.

1 Sam. 1:17 Then Eli answered and said, Go in peace, and may the God of Israel grant your request that you have requested from Him.

1 Sam. 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.

1 Sam. 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.

1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.

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":**

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

毗尼拿的职事乃是要得着许多儿女，许多结果；毗尼拿和她的儿女代表神大部分的子民，但没有一个与转移时代，把基督这荣耀的王带回来有关。（诗二四 1～3，7～10。）

撒上 1:2 他有两个妻子，一个名叫哈拿，一个名叫毗尼拿。毗尼拿有孩子，哈拿却没有孩子。

撒上 1:4 以利加拿在献祭的那一天，将几分祭肉给他的妻子毗尼拿和毗尼拿所生的众儿女；

撒上 1:7 年年都是如此；她上到耶和殿的时候，毗尼拿总是这样激动她，以致她哭泣不吃饭。

诗 24:1 地和其中所充满的，世界和住在其间的，都属耶和。

诗 24:2 祂把地奠定在海上，坚立在江河之上。

诗 24:3 谁能登耶和的山，谁能站在祂的圣所？

诗 24:7 众城门哪，你们要抬起头来；永久的门户啊，你们要被举起，荣耀的王将要进来。

诗 24:8 那荣耀的王是谁呢？就是刚强大能的耶和，在争战中有大能的耶和！

诗 24:9 众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。

诗 24:10 那荣耀的王是谁呢？万军之耶和—祂是荣耀的王！（细拉）

二哈拿的路不是容易的路，并且因着毗尼拿的比较和嘲笑，就变得更难了；那些想作哈拿的人必须预备好自己，他们要受逼迫和藐视，他们要哭泣并禁食。

三这不是我们能救多少人的问题，乃是神要得着祂一班得胜者的问题；神要得着一班能祷告并带进国度—以基督为王，祂的得胜者与祂一同作王—的人。

四哈拿的祷告是撒母耳出生的凭借；我们的祷告该有一个结果，就是产生得胜者；我们需要与那在祂加强时期中天上职事里升天的基督是一而祷告，为着产生得胜者—启 1:4，三 1，四 5，五 6，二 7，11，17，26～29，三 5～6，12～13，21～22。

启 1:4 约翰写信给在亚西亚的七个召会：愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵，

启 3:1 你要写信给在撒狄的召会的使者，说，那有神的七灵和七

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).

1 Sam. 1:2 And he had two wives; the name of one was Hannah, and the name of the other was Peninnah. Now Peninnah had children, but Hannah had no children.

1 Sam. 1:4 And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters.

1 Sam. 1:7 And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.

Psa. 24:1 The earth is Jehovah's, and its fullness, / The habitable land and those who dwell in it.

Psa. 24:2 For it is He who founded it upon the seas / And established it upon the streams.

Psa. 24:3 Who may ascend the mountain of Jehovah, / And who may stand in His holy place?

Psa. 24:7 Lift up your heads, O gates; / And be lifted up, O long enduring doors; / And the King of glory will come in.

Psa. 24:8 Who is the King of glory? / Jehovah strong and mighty! / Jehovah mighty in battle!

Psa. 24:9 Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in.

Psa. 24:10 Who is this King of glory? / Jehovah of hosts - / He is the King of glory! Selah.

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.

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.

Rev. 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

Rev. 3:1 And to the messenger of the church in Sardis write: These things says He who has the seven

星的，这样说，我知道你的行为，按名你是活的，其实是死的。

启 4:5 有闪电、声音、雷轰，从宝座中发出。又有七盏火灯在宝座前点着，这七灯就是神的七灵。

启 5:6 我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。

启 2:7 那灵向众召会所说的话，凡有耳的，就当听。得胜的，我必将神乐园中生命树的果子赐给他吃。

启 2:11 那灵向众召会所说的话，凡有耳的，就当听。得胜的，绝不会受第二次死的害。

启 2:17 那灵向众召会所说的话，凡有耳的，就当听。得胜的，我必将那隐藏的玛哪赐给他，并赐他一块白石，上面写着新名，除了那领受的以外，没有人认识。

启 2:26 得胜的，又守住我的工作到底的，我要赐给他权柄制伏列国；

启 2:27 他必用铁杖辖管他们，将他们如同窑户的瓦器打得粉碎，像我从我父领受的权柄一样；

启 2:28 我又要把晨星赐给他。

启 2:29 那灵向众召会所说的话，凡有耳的，就当听。

启 3:5 得胜的，必这样穿白衣；我也绝不从生命册上涂抹他的名，并且要在我父面前，和我父的众使者面前，承认他的名。

启 3:6 那灵向众召会所说的话，凡有耳的，就当听。

启 3:12 得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面。

启 3:13 那灵向众召会所说的话，凡有耳的，就当听。

启 3:21 得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与他同坐一样。

启 3:22 那灵向众召会所说的话，凡有耳的，就当听。

**五哈拿已经到了若没有儿子，就不能往前的地步；她乃是到了必须得着一个儿子的地步；撒上一章的儿子预表启示录十二章得胜、团体的男孩子，就是那转移时代而带进君王和祂国度的：**

撒上 1:1 以法莲山地的拉玛琐非有一个以法莲人，名叫以利加拿，是苏弗的玄孙，托户的曾孙，以利户的孙子，耶罗罕的儿子。

撒上 1:2 他有两个妻子，一个名叫哈拿，一个名叫毗尼拿。毗尼拿有孩子，哈拿却没有孩子。

撒上 1:3 这人每年从本城上示罗去敬拜，并献祭给万军之耶和华；在那里有利他的两个儿子何弗尼、非尼哈，作耶和华的祭司。

撒上 1:4 以利加拿在献祭的那一天，将几分祭肉给他的妻子毗尼拿和毗尼拿所生的众儿女；

撒上 1:5 但他给哈拿的分却是双倍的，因为他爱哈拿。无奈耶和华

Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead.

Rev. 4:5 And out of the throne come forth lightnings and voices and thunders. And there were seven lamps of fire burning before the throne, which are the seven Spirits of God;

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

Rev. 2:11 He who has an ear, let him hear what the Spirit says to the churches. He who overcomes shall by no means be hurt of the second death.

Rev. 2:17 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except he who receives it.

Rev. 2:26 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;

Rev. 2:27 And he will shepherd them with an iron rod, as vessels of pottery are broken in pieces, as I also have received from My Father;

Rev. 2:28 And to him I will give the morning star.

Rev. 2:29 He who has an ear, let him hear what the Spirit says to the churches.

Rev. 3:5 He who overcomes will be clothed thus, in white garments, and I shall by no means erase his name out of the book of life, and I will confess his name before My Father and before His angels.

Rev. 3:6 He who has an ear, let him hear what the Spirit says to the churches.

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev. 3:13 He who has an ear, let him hear what the Spirit says to the churches.

Rev. 3:21 He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne.

Rev. 3:22 He who has an ear, let him hear what the Spirit says to the churches.

**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 Sam. 1:1 Now there was a certain man from Ramathaim-zophim, from the hill country of Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite.

1 Sam. 1:2 And he had two wives; the name of one was Hannah, and the name of the other was Peninnah. Now Peninnah had children, but Hannah had no children.

1 Sam. 1:3 And this man went up from his city year by year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, priests of Jehovah, were there.

1 Sam. 1:4 And when the day came that Elkanah sacrificed, he would give portions to Peninnah his wife and to all her sons and her daughters.

1 Sam. 1:5 But he would give a double portion to Hannah, for it was Hannah whom he loved; but Jehovah

使哈拿不能生育。  
撒 1:6 哈拿的对头毗尼拿，因耶和華使哈拿不能生育，就极力激动她，要惹她生气。  
撒 1:7 年年都是如此；她上到耶和華殿的时候，毗尼拿总是这样激动她，以致她哭泣不吃饭。  
撒 1:8 她丈夫以利加拿对她说，哈拿，你为什么哭泣，不吃饭？为什么心里难过？你有我不比有十个儿子还好么？  
撒 1:9 他们在示罗吃喝完了，哈拿就起来。祭司以利在耶和華殿的门框旁边，坐在自己的位上。  
撒 1:10 哈拿魂里愁苦，就向耶和華祷告，痛哭泣；  
撒 1:11 她许愿说，万军之耶和華啊，你若垂顾你婢女的苦情，記念我，不忘记你的婢女，赐你的婢女一个男孩，我必将他终身献与耶和華，不用剃刀剃他的头。  
撒 1:12 哈拿在耶和華面前不住地祷告，以利定睛看她的嘴。  
撒 1:13 原来哈拿心中诉说，只动嘴唇，听不见声音，因此以利以为她喝醉了。  
撒 1:14 以利对她说，你要醉到几时呢？除去你的酒吧。  
撒 1:15 哈拿回答说，我主啊，不是这样。我是灵里受压的妇人，淡酒浓酒都没有喝，但在耶和華面前倾心吐意。  
撒 1:16 不要将婢女看作卑劣的女子。我因被人激动，愁苦太重，所以一直诉说到如今。  
撒 1:17 以利回答说，你平平安安的去吧，愿以色列的神将你向祂所求的赐给你。  
撒 1:18 哈拿说，愿婢女在你眼前蒙恩。于是妇人回去，并且吃饭，面上不再带愁容了。  
撒 1:19 次日，他们清早起来，在耶和華面前敬拜，就回拉玛，到了家里。以利加拿和妻子哈拿同房；耶和華記念哈拿。  
撒 1:20 哈拿就怀孕，时候到了，生了一个儿子，给他起名叫撒母耳，说，因为他是我从耶和華求来的。  
撒 1:21 以利加拿和他全家都上示罗去，要向耶和華献年祭，并还所许的愿。  
撒 1:22 哈拿却没有上去；她对丈夫说，等孩子断了奶，我便带他上去，让他朝见耶和華，并且永远住在那里。  
撒 1:23 她丈夫以利加拿对她说，你看怎样好，就怎样行吧；可以留在家里，等到你给孩子断了奶。但愿耶和華使祂的话坚立。于是妇人留在家里乳养儿子，直到给他断了奶。  
撒 1:24 她既给孩子断了奶，就带他一同上去，又带了三只公牛，一伊法细面，一皮袋酒；孩子还小，她就带他到示罗耶和華的殿中。  
撒 1:25 他们宰了一只公牛，就领孩子到以利那里。  
撒 1:26 妇人说，我主啊，我指着你的性命起誓，我主，从前在这里站在你旁边向耶和華祷告的那妇人，就是我。  
撒 1:27 我祷告为要得这孩子；耶和華已将我向祂所求的赐给我了。  
撒 1:28 所以，我也将这孩子借与耶和華；他终身都是借与耶和華

had shut up her womb.  
1 Sam. 1:6 And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.  
1 Sam. 1:7 And so it happened year after year; when she went up to the house of Jehovah, the other provoked her this way; and she wept and would not eat.  
1 Sam. 1:8 And Elkanah her husband said to her, Hannah, why are you weeping, and why do you not eat? And why is your heart sad? Am I not better to you than ten sons?  
1 Sam. 1:9 Then after the eating and drinking in Shiloh, Hannah rose up. Now Eli the priest was sitting on his seat at the doorpost of the temple of Jehovah.  
1 Sam. 1:10 And she was bitter in soul and prayed to Jehovah and wept much.  
1 Sam. 1:11 And she 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.  
1 Sam. 1:12 And while she continued praying a long time before Jehovah, Eli watched her mouth.  
1 Sam. 1:13 And Hannah was speaking in her heart; only her lips moved, but her voice was not heard. So Eli thought that she was drunk.  
1 Sam. 1:14 And Eli said to her, How long will you be drunk? Put away your wine from you.  
1 Sam. 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.  
1 Sam. 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.  
1 Sam. 1:17 Then Eli answered and said, Go in peace, and may the God of Israel grant your request that you have requested from Him.  
1 Sam. 1:18 And she said, Let your servant find favor in your sight. And the woman went her way; and she ate, and her countenance was sad no more.  
1 Sam. 1:19 And they rose up early in the morning and worshipped before Jehovah; and they returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and Jehovah remembered her.  
1 Sam. 1:20 And in due time Hannah conceived and bore a son; and she called his name Samuel, For, she said, I asked for him of Jehovah.  
1 Sam. 1:21 And the man Elkanah went up with all his house to offer the yearly sacrifice to Jehovah and his vow.  
1 Sam. 1:22 But Hannah did not go up, for she said to her husband, When the child is weaned, then I will bring him up, so that he may appear before Jehovah and stay there forever.  
1 Sam. 1:23 And Elkanah her husband said to her, Do what is good in your sight; stay until you have weaned him. Only, may Jehovah establish His word. So the woman stayed and nursed her son until she weaned him.  
1 Sam. 1:24 And as soon as she weaned him, she brought him up with her, along with three bulls and one ephah of flour and a skin of wine; and she brought him to the house of Jehovah in Shiloh, although the child was young.  
1 Sam. 1:25 And they slaughtered the bull and brought the child to Eli.  
1 Sam. 1:26 And she said, Oh, my lord, as your soul lives, my lord, I am the woman who stood here by you, praying to Jehovah.  
1 Sam. 1:27 It was for this child that I prayed, and Jehovah has granted me my request that I requested from Him.  
1 Sam. 1:28 Therefore I, for my part, have lent him to Jehovah; all the days that he lives, he is lent to

的。于是他在那里敬拜耶和華。

- 启 12:1 天上现出大异象来，有一个妇人身披日头，脚踏月亮，头戴十二星的冠冕。
- 启 12:2 她怀了孕，忍受产难，疼痛要生，就呼叫。
- 启 12:3 天上现出另一个异象来，看哪，有一条大红龙，有七头十角，七头上戴着七个冠冕。
- 启 12:4 它的尾巴拖拉着天上星辰的三分之一，摔在地上；龙站在那将要生产的妇人面前，等她生产之后，要吞吃她的孩子。
- 启 12:5 妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。
- 启 12:6 妇人就逃到旷野，在那里有神给她预备的地方，使她在旷野被养活一千二百六十天。
- 启 12:7 天上起了争战，米迦勒和他的使者与龙争战，龙和它的使者也争战，
- 启 12:8 并没有得胜，天上再没有他们的地方。
- 启 12:9 大龙就被摔下去，它是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，它被摔在地上，它的使者也一同被摔下去。
- 启 12:10 我听见天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。
- 启 12:11 弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。
- 启 12:12 所以诸天和住在其中的，你们都要欢乐。只是地与海有祸了，因为魔鬼晓得自己的时候不多，就大大发怒下到你们那里去了。
- 启 12:13 龙见自己被摔在地上，就逼迫那生男孩子的妇人。
- 启 12:14 于是有大鹰的两个翅膀赐给妇人，叫她能飞到旷野，到自己的地方，躲避那蛇，她在那里被养活一年、二年、半年。
- 启 12:15 蛇就在妇人身后，从口中吐出水来像河一样，要把妇人冲去。
- 启 12:16 她却帮助妇人，开口吞了从龙口中吐出来的水。
- 启 12:17 龙向妇人发怒，去与她其余的儿女争战，这些儿女就是那守神诫命，和持守耶稣见证的。
- 启 12:18 那时，龙站在海边的沙上。

1 神最重要的时代行动见于启示录十二章的男孩子，这男孩子由基督作领头的得胜者，以及我们作跟随的得胜者所组成；因着神要结束这时代并带进君王和祂国度的时代，祂需要得胜、团体的男孩子作祂时代的凭借。

Jehovah. And he worshipped Jehovah there.

- Rev. 12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars;
- Rev. 12:2 And she was with child, and she cried out, travailing in birth and being in pain to bring forth.
- Rev. 12:3 And another sign was seen in heaven; and behold, there was a great red dragon, having seven heads and ten horns, and on his heads seven diadems.
- Rev. 12:4 And his tail drags away the third part of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.
- 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.
- Rev. 12:6 And the woman fled into the wilderness, where she has a place there prepared by God so that they might nourish her there a thousand two hundred and sixty days.
- Rev. 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.
- Rev. 12:8 And they did not prevail, neither was their place found any longer in heaven.
- Rev. 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.
- Rev. 12:10 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.
- Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.
- Rev. 12:12 Therefore be glad, O heavens and those who dwell in them. Woe to the earth and the sea because the devil has come down to you and has great rage, knowing that he has only a short time.
- Rev. 12:13 And when the dragon saw that he was cast to the earth, he persecuted the woman who brought forth the man-child.
- Rev. 12:14 And to the woman there were given the two wings of the great eagle that she might fly into the wilderness into her place, where she is nourished for a time and times and half a time from the face of the serpent.
- Rev. 12:15 And the serpent cast water as a river out of his mouth after the woman that he might cause her to be carried away by its current.
- Rev. 12:16 And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his mouth.
- Rev. 12:17 And the dragon became angry with the woman and went away to make war with the rest of her seed, who keep the commandments of God and have the testimony of Jesus.
- Rev. 12:18 And he stood on the sand of the sea.

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 男孩子被提，结束了召会时代，并带进国度时代；男孩子被提之后，“天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了” —10 节。

启 12:10 我听见天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。

肆 哈拿的经历表明，我们需要在愁苦时在主面前倾心吐意；（撒上一 6, 10, 15 ~ 16;）在出埃及十五章，以色列人来到玛拉的苦水那里；百姓向摩西发怨言，他“呼求耶和华，耶和华指示他一棵树。他把树丢在水里，水就变甜了” —22 ~ 25 节：

撒上一 6:6 哈拿的对头毗尼拿，因耶和华使哈拿不能生育，就极力激动她，要惹她生气。

撒上一 1:10 哈拿魂里愁苦，就向耶和华祷告，痛痛哭泣；

撒上一 1:15 哈拿回答说，我主啊，不是这样。我是灵里受压的妇人，淡酒浓酒都没有喝，但在耶和华面前倾心吐意。

撒上一 1:16 不要将婢女看作卑劣的女子。我因被人激动，愁苦太重，所以一直诉说到如今。

出 15:22 摩西领以色列人从红海往前行，出到书珥的旷野，在旷野走了三天，找不着水。

出 15:23 到了玛拉，不能喝那里的水，因为水苦；所以那地名叫玛拉。

出 15:24 百姓向摩西发怨言，说，我们喝什么呢？

出 15:25 摩西呼求耶和华，耶和华指示他一棵树。他把树丢在水里，水就变甜了。耶和华在那里为他们定了律例、典章，在那里试验他们；

一 主指示摩西的树表征生命树；启示录二章七节说到“生命树”；这里的“树”，原文与彼前二章二十四节的“木头”同字：

启 2:7 那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。

彼前 2:24 祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。

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.

Rev. 12:10 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.

**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):**

1 Sam. 1:6 And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.

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

1 Sam. 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.

1 Sam. 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.

Exo. 15:22 Then Moses moved Israel onward from the Red Sea, and they went out into the wilderness of Shur. And they went three days in the wilderness and found no water.

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.

Exo. 15:24 And the people murmured against Moses, saying, What shall we drink?

Exo. 15:25 And he cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet. There He made for them a statute and an ordinance, and there He tested them.

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:

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

1 启示录二章七节的生命树表征钉十字架（由树，就是木头所含示—彼前二 24）并复活（由神的生命所含示—约十一 25）的基督；因此，我们可以说，摩西丢在苦水里的树，乃是钉十字架并复活的基督作生命树。

启 2:7 那灵向众召会所说的话，凡有耳的，就当听。得胜的，我必将神乐园中生命树的果子赐给他吃。

彼前 2:24 祂在木头上，在祂的身体里，亲自担当了我们的罪，使我们既然向罪死了，就得以向义活着；因祂受的鞭伤，你们便得了医治。

约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；

2 当我们在祷告中呼求主时，祂就指示我们钉十字架并复活的基督是生命树的异象；我们借着在主面前倾心吐意的祷告，就将这树丢入我们里面的苦水中，这些苦水就变成主同在的甜水。

二哈拿的祷告是出于她愁苦的环境和她愁苦的全人；（撒上一 6, 10;）她告诉以利，“我是灵里受压的妇人，…在耶和華面前倾心吐意。…我因被人激动，愁苦太重，所以一直诉说到如今；”（15 ~ 16;）诗篇六十二篇八节说，“百姓啊，你们当时时信靠祂，在祂面前倾心吐意：神是我们的避难所。〔细拉〕”这样和神接触的祷告，乃是说出心头的真话。

撒上一 1:6 哈拿的对头毗尼拿，因耶和華使哈拿不能生育，就极力激动她，要惹她生气。

撒上一 1:10 哈拿魂里愁苦，就向耶和華祷告，痛痛哭泣；

撒上一 1:15 哈拿回答说，我主啊，不是这样。我是灵里受压的妇人，淡酒浓酒都没有喝，但在耶和華面前倾心吐意。

撒上一 1:16 不要将婢女看作卑劣的女子。我因被人激动，愁苦太重，所以一直诉说到如今。

诗 62:8 百姓啊，你们当时时信靠祂，在祂面前倾心吐意；神是我们的避难所。（细拉）

三每当我们在愁苦的环境并且全人愁苦时，需要向主倾倒我们的魂同我们的心，对祂是真实、

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.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

1 Pet. 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

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.

1 Sam. 1:6 And her rival provoked her bitterly to irritate her, because Jehovah had shut up her womb.

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

1 Sam. 1:15 And Hannah answered and said, No, my lord. I am a woman oppressed in spirit. I have drunk neither wine nor strong drink, but I have been pouring out my soul before Jehovah.

1 Sam. 1:16 Do not take your female servant for a worthless woman; for out of the greatness of my anxiety and provocation I have been speaking all this time.

Psa. 62:8 Trust in Him at all times, O people; / Pour out your heart before Him; / God is a refuge to us. Selah.

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

诚实的；这样的祷告会产生带进君王和国度的得胜者。

四 我们来到“苦水”时，必须领悟，神有主宰的权柄，在隐密中推动我们迫切的祷告，不仅为着我们内里得医治，（出十五 26，）更为着产生得胜的拿细耳人，他们将与祂合作，带进君王和祂的国，那时神的名在全地将成为尊大，（诗八 1，）并且世上的国要“成了我主和祂基督的国，祂要作王，直到永永远远”。（启十一 15。）

出 15:26 又说，你若留意听耶和华你神的话，又行我眼中看为正的事，侧耳听我的诫命，守我一切的律例，我就不将所加与埃及人的疾病加在你身上，因为我是医治你的耶和华。

诗 8:1 耶和华我们的主啊，你的名在全地何其尊大；你将你的荣美彰显于天！

启 11:15 第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。

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).

Exo. 15:26 And He said, If you will listen carefully to the voice of Jehovah your God and do what is right in His eyes and give ear to His commandments and keep all His statutes, I will put none of the diseases on you which I have put on the Egyptians; for I am Jehovah who heals you.

Psa. 8:1 O Jehovah our Lord, / How excellent is Your name / In all the earth, / You who have set Your glory over the heavens!

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.