

## 第二篇

### 哈拿的職事

詩歌：

讀經：撒上一 1 ~ 二 11, 18 ~ 21, 26

- 撒上一 1:1 以法蓮山地的拉瑪瑣非有一個以法蓮人，名叫以利加拿，是蘇弗的玄孫，託戶的曾孫，以利戶的孫子，耶羅罕的兒子。
- 撒上一 1:2 他有兩個妻子，一個名叫哈拿，一個名叫昆尼拿。昆尼拿有孩子，哈拿卻沒有孩子。
- 撒上一 1:3 這人每年從本城上示羅去敬拜，並獻祭給萬軍之耶和華；在那裏有以利的兩個兒子何弗尼、非尼哈，作耶和華的祭司。
- 撒上一 1:4 以利加拿在獻祭的那一天，將幾分祭肉給他的妻子昆尼拿和昆尼拿所生的眾兒女；
- 撒上一 1:5 但他給哈拿的分卻是雙倍的，因為他愛哈拿。無奈耶和華使哈拿不能生育。
- 撒上一 1:6 哈拿的對頭昆尼拿，因耶和華使哈拿不能生育，就極力激動她，要惹她生氣。
- 撒上一 1:7 年年都是如此；她上到耶和華殿的時候，昆尼拿總是這樣激動她，以致她哭泣不喫飯。
- 撒上一 1:8 她丈夫以利加拿對她說，哈拿，你為甚麼哭泣，不喫飯？為甚麼心裏難過？你有我不比有十個兒子還好麼？
- 撒上一 1:9 他們在示羅喫喝完了，哈拿就起來。祭司以利在耶和華殿的門框旁邊，坐在自己的位上。
- 撒上一 1:10 哈拿魂裏愁苦，就向耶和華禱告，痛哭哭泣；
- 撒上一 1:11 她許願說，萬軍之耶和華阿，你若垂顧你婢女的苦情，記念我，不忘記你的婢女，賜你的婢女一個男孩，我必將他終身獻與耶和華，不用剃刀剃他的頭。
- 撒上一 1:12 哈拿在耶和華面前不住的禱告，以利定睛看她的嘴。
- 撒上一 1:13 原來哈拿心中訴說，只動嘴唇，聽不見聲音，因此以利以為她喝醉了。
- 撒上一 1:14 以利對她說，你要醉到幾時呢？除去你的酒罷。
- 撒上一 1:15 哈拿回答說，我主阿，不是這樣。我是靈裏受壓的婦人，淡酒濃酒都沒有喝，但在耶和華面前傾心吐意。
- 撒上一 1:16 不要將婢女看作卑劣的女子。我因被人激動，愁苦太重，所以一直訴說到如今。

## 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 1:17 以利回答說，你平平安安的去罷，願以色列的神將你向祂所求的賜給你。

撒 1:18 哈拿說，願婢女在你眼前蒙恩。於是婦人回去，並且喫飯，面上不再帶愁容了。

撒 1:19 次日，他們清早起來，在耶和華面前敬拜，就回拉瑪，到了家裏。以利加拿和妻子哈拿同房；耶和華記念哈拿。

撒 1:20 哈拿就懷孕，時候到了，生了一個兒子，給他起名叫撒母耳，說，因為他是我從耶和華求來的。

撒 1:21 以利加拿和他全家都上示羅去，要向耶和華獻年祭，並還所許的願。

撒 1:22 哈拿卻沒有上去；她對丈夫說，等孩子斷了奶，我便帶他上去，讓他朝見耶和華，並且永遠住在那裏。

撒 1:23 她丈夫以利加拿對她說，你看怎樣好，就怎樣行罷；可以留在家裏，等到你給孩子斷了奶。但願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，又帶了三隻公牛，一伊法細麵，一皮袋酒；孩子還小，她就帶他到示羅耶和華的殿中。

撒 1:25 他們宰了一隻公牛，就領孩子到以利那裏。

撒 1:26 婦人說，我主阿，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，我也將這孩子藉與耶和華；他終身都是藉與耶和華的。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，生了七個兒女；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 祂從灰塵裏抬舉貧寒人，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。

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。

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

撒上 2:20 以利爲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。

撒上 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。

撒上 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。

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 我們必須領悟甚麼是主的恢復；主的恢復是要建造錫安，錫安豫表得勝者乃是基督身體的實際，要終極完成聖城新耶路撒冷：**

**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:**

一錫安，大衛王的城，（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。（詩四八2，九11，七四2，七六2下，一三五21，賽八18。）

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 然而大衛攻取了錫安的保障，就是如今的大衛城。

詩 48:2 在北面的錫安山，是大君王的城，居高華美，爲全地所喜悅。

詩 9:11 應當歌頌住在錫安的耶和華，將祂所行的傳揚在眾民中；

詩 74:2 求你記念你古時所買來的會眾，就是你所贖作你產業支派的，並記念你所居住的錫安山。

詩 76:2 在撒冷有祂的帳幕；在錫安有祂的居所。

詩 135:21 住在耶路撒冷的耶和華，當從錫安受頌讚。阿利路亞。

賽 8:18 看哪，我與耶和華所給我的兒女，就是從住在錫安山萬軍之耶和華來的，在以色列中作爲兆頭和奇事。

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.

二在舊約裏，有一座耶路撒冷城，以錫安爲中心；按豫表，召會生活就是今日的耶路撒冷；在召會生活裏必須有一班得勝者，就是得成全並成熟的神人，這些得勝者乃是今日的錫安—參啓十四1～5。

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.

啓 14:1 我又觀看，看哪，羔羊站在錫安山上，同祂還有十四萬四千人，額上都寫着祂的名，和祂父的名。

啓 14:2 我聽見從天上有聲音，像眾水的聲音，又大雷的聲音，並且我所聽見的，好像彈琴的所彈的琴聲。

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.

啓 14:3 他們在寶座前，並在四活物和眾長老前唱新歌；除了從地上買來的那十四萬四千人以外，沒有人能學這歌。

啓 14:4 這些人未曾與婦女在一起受到玷污，他們原是童身。羔羊無論往那裏去，他們都跟隨祂。他們是從人間買來的，作初熟的果子歸與神和羔羊；

啓 14:5 在他們口中找不着謊言，他們是沒有瑕疵的。

三錫安作為聖城耶路撒冷的高峯和美麗，（詩四八2，五十2，）豫表得勝者是召會的高峯、中心、拔高、加強、豐富、美麗和實際。（四八2，11～12，二十2，五三6上，八七2。）

詩 48:2 在北面的錫安山，是大君王的城，居高華美，為全地所喜悅。

詩 50:2 從全美的錫安，神已經發光了。

詩 48:11 因你的判斷，錫安山應當快樂，猶大的女子應當歡騰。

詩 48:12 你們當周遊錫安，四圍旋繞，數點城樓。

詩 20:2 願祂從聖所差來幫助，從錫安扶持你。

詩 53:6 但願以色列的救恩從錫安而出！神使祂被擄的子民歸回，那時雅各要歡騰，以色列要喜樂。

詩 87:2 祂愛錫安的門，勝於愛雅各一切的住處。

四耶路撒冷的特色、生命、祝福、建立，都是從錫安得着一王上八1，詩五一18，一〇二21，一二八5，一三五21，賽四一27，珥三17。

王上 8:1 那時，所羅門將以色列的長老們和各支派的首領，就是以色列人宗族的首領，招聚到耶路撒冷所羅門王那裏，要把耶和華的約櫃從大衛城，就是錫安，運上來。

詩 51:18 求你按你的美意善待錫安，建造耶路撒冷的城牆。

詩 102:21 使人在錫安傳述耶和華的名，在耶路撒冷傳述讚美祂的話；

詩 128:5 願耶和華從錫安賜福給你；願你一生的日子，看見耶路撒冷的美福。

詩 135:21 住在耶路撒冷的耶和華，當從錫安受頌讚。阿利路亞。

賽 41:27 我首先對錫安說，看看這些；我要將一位報好信息的賜給耶路撒冷。

珥 3:17 你們就知道我是耶和華你們的神，住在錫安我的聖山。那時，耶路撒冷必成為聖，外人不再從其中經過。

五得勝者作為錫安，乃是基督身體的實際，並且終極完成眾地方召會中身體的建造，帶進永世裏終極完成的聖城新耶路撒冷，就是作神居所的終極至聖所；（啓二一16，參出二六2～8，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);

天新地裏，整個新耶路撒冷將成爲錫安，所有的信徒都是得勝者。（啓二一1～3，7，16，22。）

啓 21:16 城是四方的，長寬一樣；天使用葦子量那城，共有一萬二千斯泰底亞，長寬高都相等。

出 26:2 每幅幕幔要長二十八肘，寬四肘，幕幔都要一樣的尺寸。

出 26:3 五幅幕幔要幅幅相連，另五幅幕幔也要幅幅相連。

出 26:4 在這相連幕幔的末幅邊緣，要作藍色的鈕眼；在那相連幕幔的末幅邊緣內，也要照樣作。

出 26:5 在這相連的幕幔上，要作五十個鈕眼；在那相連幕幔的邊緣，也要作五十個鈕眼；都要兩兩相對。

出 26:6 又要作五十個金扣鉤，用扣鉤使幕幔彼此相連，成爲一整個帳幕。

出 26:7 你要用山羊毛織十一幅幕幔，作爲帳幕以上的罩棚。

出 26:8 每幅幕幔要長三十肘，寬四肘；十一幅幕幔都要一樣的尺寸。

王上 6:20 內殿裏面長二十肘，寬二十肘，高二十肘，都貼上純金；又將香柏木作的壇包上純金。

啓 21:1 我又看見一個新天新地；因爲第一個天和第一個地已經過去了，海也不再有了。

啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。

啓 21:3 我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。

啓 21:7 得勝的，必承受這些爲業，我要作他的神，他要作我的兒子。

啓 21:16 城是四方的，長寬一樣；天使用葦子量那城，共有一萬二千斯泰底亞，長寬高都相等。

啓 21:22 我未見城內有殿，因主神全能者和羔羊爲城的殿。

六在啓示錄這卷書裏，主所要的，主所要建造的，乃是錫安，就是得勝者；這是神聖言中屬靈啓示的內在實際；我們的確需要拚上去，不惜代價的禱告，像使徒保羅那樣付代價—弗六17～18，西四2，腓三8～14。

弗 6:17 還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話；

弗 6:18 時時在靈裏禱告，並盡力堅持，在這事上儆醒，且爲眾聖徒祈求，

西 4:2 你們要堅定持續的禱告，在此儆醒感恩，

腓 3:8 不但如此，我也將萬事看作虧損，因我以認識我主基督

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

耶穌為至寶；我因祂已經虧損萬事，看作糞土，為要贏得基督，

- 腓 3:9 並且給人看出我是在祂裏面，不是有自己那本於律法的義，乃是那藉着信基督而有的義，就是那基於信、本於神的義，
- 腓 3:10 使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，
- 腓 3:11 或者我可以達到那從死人中傑出的復活。
- 腓 3:12 這不是說，我已經得着了，或已經完全了，我乃是竭力追求，或者可以取得基督耶穌所以取得我的。
- 腓 3:13 弟兄們，我不是以為自己已經取得了，我只有的一件事，就是忘記背後，努力面前的，
- 腓 3:14 向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。

七 我們答應主在這時代得勝者的呼召，是要使我們成為有活力的；有活力就是與我們活而滿了活動的神是一，成為活而滿了活動的；神在地上為着成就祂永遠經綸而有的行動，最終乃是藉着得勝者。

八 在這被篡奪的地上有耶和華的山，就是錫安山；這山完全向主敞開，絕對被祂據有；錫安所豫表的得勝者，乃是橋頭堡，主這榮耀的王要藉以回來據有全地作祂的國—詩二四 1 ~ 3, 7 ~ 10, 但二 34 ~ 35, 七 13 ~ 14, 珥三 11, 啓十一 15, 十九 13 ~ 14。

- 詩 24:1 地和其中所充滿的，世界和住在其間的，都屬耶和華。
- 詩 24:2 祂把地奠定在海上，堅立在江河之上。
- 詩 24:3 誰能登耶和華的山，誰能站在祂的聖所？
- 詩 24:7 眾城門哪，你們要抬起頭來；永久的門戶阿，你們要被舉起，榮耀的王將要進來。
- 詩 24:8 那榮耀的王是誰呢？就是剛強大能的耶和華，在爭戰中有大能的耶和華！
- 詩 24:9 眾城門哪，你們要抬起頭來；永久的門戶阿，你們要把頭抬起；榮耀的王將要進來。
- 詩 24:10 那榮耀的王是誰呢？萬軍之耶和華—祂是榮耀的王！（細拉）
- 但 2:34 你觀看，見有一塊非人手鑿出來的石頭，打在這像半鐵半泥的腳上，把腳砸碎。
- 但 2:35 於是鐵、泥、銅、銀、金，都一同砸得粉碎，成如夏天禾場上的糠粃，被風吹散，無處可尋。打碎這像的石頭，變成一座大山，充滿全地。
- 但 7:13 我在夜間的異象中觀看，見有一位像人子的，駕着天雲而來；祂來到亙古常在者那裏，被領近祂面前。

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 權柄、榮耀、國度都給了祂，使各族、各國、各方言的人都事奉祂。祂的權柄是永遠的權柄，不能廢去，祂的國必不毀壞。  
珥 3:11 四圍的列國阿，你們要速速的來，一同聚集。耶和華阿，求你使你的大能者在那裏降臨！  
啓 11:15 第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。  
啓 19:13 祂穿着蘸過血的衣服，祂的名稱為神的話。  
啓 19:14 在天上的眾軍，騎着白馬，穿着細麻衣，又白又潔，跟隨着祂。

九要達到神永遠經綸的高峯，就是基督身體的實際，除了禱告以外，別無他路；我們成為得勝者，作基督身體的實際，成為基督的新婦，要結束這時代，就是召會時代，且要把基督這榮耀的王帶回來，使祂在國度時代同着祂的得勝者取得、據有、並治理這地—7~9 節，二十 4~6，詩二四 7~10。

啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。  
啓 19:8 又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。  
啓 19:9 天使對我說，你要寫上，凡被請赴羔羊婚筵的有福了。又對我說，這是神真實的話。  
啓 20:4 我又看見幾個寶座和坐在上面的，有審判的權柄賜給他們。我又看見那些為耶穌的見證、並為神的話被斬者，以及那些沒有拜過獸與獸像，額上和手上也沒有受過祂印記之人的魂，他們都活了，與基督一同作王一千年。  
啓 20:5 這是頭一次的復活。其餘的死人還沒有復活，直等那一千年完了。  
啓 20:6 在頭一次復活有分的有福了，聖別了，第二次的死在他們身上沒有權柄；他們還要作神和基督的祭司，並要與基督一同作王一千年。  
詩 24:7 眾城門哪，你們要抬起頭來；永久的門戶阿，你們要被舉起，榮耀的王將要進來。  
詩 24:8 那榮耀的王是誰呢？就是剛強大能的耶和華，在爭戰中有大能的耶和華！  
詩 24:9 眾城門哪，你們要抬起頭來；永久的門戶阿，你們要把頭抬起；榮耀的王將要進來。  
詩 24:10 那榮耀的王是誰呢？萬軍之耶和華—祂是榮耀的王！（細拉）

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.

貳 撒母耳記上在豫表上給我們看見君王基督（由大衛所豫表）和祂的國被帶進來：

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

一在以利之下的老舊亞倫祭司體系變得陳腐、衰微，（二 12 ~ 29，）神渴望有一個新的起頭，以完成祂永遠的經綸：

撒 上 2:12 以利的兩個兒子是卑劣之徒；他們不認識耶和華，

撒 上 2:13 也不理會祭司從百姓所當得的分。凡有人獻祭，正煮肉的時候，祭司的僕人就來，手拿三齒的叉子，

撒 上 2:14 將叉子插入盆裏，或鼎裏，或釜裏，或鍋裏；叉子所插上來的，祭司都取了去。凡到示羅來的以色列人，他們都是這樣對待。

撒 上 2:15 甚至在未燒脂油以前，祭司的僕人就來對獻祭的人說，將肉給祭司去烤罷；他不要煮過的肉，只要生的。

撒 上 2:16 獻祭的人若說，必須先燒脂油，然後你纔可以隨意取肉；僕人就說，你現在就給，不然我便捨去。

撒 上 2:17 如此，這兩個少年人的罪在耶和華面前甚大，因為他們藐視耶和華的供物。

撒 上 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 上 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 上 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 上 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 上 2:22 以利年甚老邁，聽見他兩個兒子待以色列眾人的事，又聽見他們與會幕門前服事的婦人苟合；

撒 上 2:23 他就對他們說，你們為何行這樣的事？我從這眾百姓聽見你們所行的惡事。

撒 上 2:24 我兒阿，不可這樣；我聽見耶和華百姓所傳的風聲不好。

撒 上 2:25 人若得罪人，有神為他作仲裁；人若得罪耶和華，有誰能為他作仲裁呢？然而他們還是不聽父親的話，因為耶和華想要殺他們。

撒 上 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。

撒 上 2:27 有神人來見以利，對他說，耶和華如此說，你父家在埃及法老家作奴僕的時候，我不是明明向他們顯現麼？

撒 上 2:28 在以色列眾支派中，我不是揀選他們作我的祭司，使他們上我的壇，又向我燒香，並且在我面前穿着以弗得麼？我不是將以色列人所獻的火祭都賜給你父家麼？

撒 上 2:29 我所吩咐獻在我居所的祭物和供物，你們為何踐踏呢？你為何尊重你的兒子過於尊重我，將我民以色列所獻一切供物中上好的部分肥己呢？

1 士師記的內容包括以色列人信靠神，離棄神，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,

敵擊敗，在悲慘的情形中向神悔改；他們轉向主，祂就興起一位士師拯救他們脫離欺壓他們之人的手，然而士師死了，他們就回到邪惡的路上，又漸漸敗壞了；（一 1 ~ 2，二 11 ~ 三 11；）這成爲士師記裏重複七次的循環。

- 士 1:1 約書亞死後，以色列人求問耶和華說，誰要爲我們先上去攻擊迦南人，與他們爭戰？
- 士 1:2 耶和華說，猶大要先上去，我已將那地交在他手中。
- 士 2:11 以色列人行耶和華眼中看爲惡的事，去事奉諸巴力，
- 士 2:12 離棄了領他們出埃及地的耶和華他們列祖的神，去隨從跪拜別神，就是四圍眾民的一些神，惹耶和華發怒；
- 士 2:13 並離棄耶和華，去事奉巴力和亞斯他錄。
- 士 2:14 耶和華的怒氣向以色列人發作，把他們交在搶奪者手中，這些人就搶奪他們；祂又將他們交付在四圍仇敵的手中，甚至他們在仇敵面前再不能站立得住。
- 士 2:15 他們無論往何處去，耶和華的手都以災禍攻擊他們，正如耶和華所說的，又如耶和華向他們所起誓的；他們便極其困苦。
- 士 2:16 耶和華興起士師，士師就拯救他們脫離搶奪他們之人的手。
- 士 2:17 但他們也不聽從士師，竟隨從別神，行了邪淫，向這些神跪拜，速速的偏離他們列祖所行的道路，不像他們列祖那樣聽從耶和華的命令。
- 士 2:18 耶和華爲他們興起士師，就與那士師同在。那士師在世的一切日子，耶和華拯救他們脫離仇敵的手；他們因受人壓迫欺凌，就哀聲歎氣，耶和華便憐恤他們。
- 士 2:19 及至那士師死後，他們就轉去行惡，比他們列祖更甚，去隨從別神，事奉跪拜這些神，總不斷絕他們的惡行，和頑梗的行徑。
- 士 2:20 於是耶和華的怒氣向以色列人發作；祂說，因這民違背我所吩咐他們列祖遵守的約，不聽從我的話，
- 士 2:21 所以約書亞死的時候所剩下的各族，我也必不再從他們面前趕出，
- 士 2:22 爲要藉着這剩下的各族，試驗以色列人，看他們肯不肯謹守遵行我的道路，像他們列祖謹守遵行一樣。
- 士 2:23 這樣，耶和華留下各族，不將他們速速趕出，也沒有交在約書亞的手中。
- 士 3:1 以下這些族是耶和華留下的，爲要藉着他們試驗那未曾曉得迦南任何戰事的以色列人，
- 士 3:2 好教導以色列人的後代，至少那些未曾曉得戰事的，使他們曉得戰事。
- 士 3:3 所留下的就是非利士人的五個首領，和一切迦南人，西頓人，並住利巴嫩山，從巴力黑們山直到哈馬口的希未人。
- 士 3:4 這些族留下，爲要試驗以色列人，好知道他們肯不肯聽從

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

耶和華藉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，只是重複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 與恢復本註解，）他們要帶進基督這真大衛作掌權的君王和祂的千年國，在那裏得勝者『在他們父的國裏，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，
- ◇註 1—直譯，許奇妙的願。拿細耳人是藉着許特別的願，將自己分別歸神，而成爲聖別。生來爲祭司的人，是神所發起而由神命定的；但人藉着許願成爲拿細耳人，卻是自己發起，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，）來絕對爲着神。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卻有了缺欠的祭司以利。（撒上一～三。）
- ◇註 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的成爲聖別，分別出來歸給神，就是只爲着神，而不爲着其他事物。參羅六 19 註 2。按豫表，人類中間獨一的拿細耳人是主耶穌基督。因此，拿細耳人豫表基督在祂的人性裏絕對爲神活着。（約五 30，腓二 8。）
- ◇註 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

樣將自己分別並聖別歸神。

民 6:3 他就要遠離<sup>1</sup>淡酒和濃酒，也不可喝淡酒或濃酒作的醋；不可喝甚麼葡萄汁，也不可喫鮮葡萄或乾葡萄。

◇註1—禁絕酒和任何與其來源有關的東西，（3～4，）表徵禁絕各種屬地的享受和娛樂，（參詩一〇四 15，傳十 19，）並禁絕任何產生屬地享受或娛樂的事物。拿細耳人，一個絕對為着神的人，是完全從任何屬地的享樂中分別出來的。（參大八 20，雅四 4，約壹二 15。）

民 6:4 在他分別出來的一切日子，凡葡萄樹上結的，自核至皮所作的物，都不可喫。

民 6:5 在他許願分別出來的一切日子，不可用<sup>1</sup>剃刀剃頭。他要成為聖別，直到他將自己分別出來歸耶和華的日子滿了；他要任由髮絡長長。

◇註1—不可剃頭，表徵不可棄絕主的主權，乃要絕對服從，（參林前十一 3，6，10，15，）也要服從神所設立的一切代表權柄。（羅十三 1～2 上，弗五 21，23，六 1，來十三 17，彼前五 5。）參五 18 註 1。

民 6:6 在他將自己分別出來歸耶和華的一切日子，不可挨近<sup>1</sup>死人。  
◇註1—有神眼中最可恨的是死。拿細耳人不可觸着任何死的東西，免得受玷污。見利十一 31 註 2。

民 6:7 他的父母、兄弟、或姊妹死了的時候，他不可因他們使自己不潔淨，因為那<sup>1</sup>分別出來歸神的憑據在他頭上。

◇註1—拿細耳人不該因血親，至親的死受玷污，而該一直分別為聖歸神。這表徵我們不該因來自天然情感的死受玷污，而該在聖別中保守自己潔淨。（參太十二 46～50。）死亡的玷污會使我們拿細耳人的願歸於徒然。

民 6:8 在他分別出來的一切日子，他是歸耶和華為聖的。

民 6:9 若有人在他旁邊<sup>1</sup>忽然死了，以致玷污了他分別出來的頭，他就要在得潔淨的日子剃頭，就是在第七日剃頭。

◇註1—拿細耳人分別出來的頭，若因身旁有人忽然死了，以致受了玷污，就要在第七日（分別出來的最後一日—徒二一 27）剃頭而得潔淨。這指明我們若因某種意料之外的死受了玷污，就當將自己重新分別給主，而得潔淨。

太 13:43 那時，義人在他們父的國裏，要發光如同太陽。有耳可聽的，就應當聽。

3 今天我們需要仰望主給我們新的東西，一個新的復興，能將這時代從處於撒但之混亂當中的召會時代，轉到君王和祂千年國的時代。

二為着撒母耳的出生，神在幕後發起了一些事情；一面，祂使哈拿不能生育；另一面，祂豫備毘尼拿激動哈拿，『因耶和華使哈拿不能生育，就極

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

力激動她，要惹她生氣；』（撒上一5～6；）年年都是如此；哈拿上到耶和華殿的時候，昆尼拿總是這樣激動她，以致她哭泣不喫飯。（7。）

撒上一1:5 但他給哈拿的分卻是雙倍的，因為他愛哈拿。無奈耶和華使哈拿不能生育。

撒上一1:6 哈拿的對頭昆尼拿，因耶和華使哈拿不能生育，就極力激動她，要惹她生氣。

撒上一1:7 年年都是如此；她上到耶和華殿的時候，昆尼拿總是這樣激動她，以致她哭泣不喫飯。

三這迫使哈拿禱告，求主給她一個男孩子；哈拿在禱告中向神許願，這不是哈拿發起的，乃是神發起的；神喜悅哈拿的禱告和她的承諾，就使她生育；（10～11，20；）哈拿懷孕，生了一個兒子，給他起名叫撒母耳（意，『蒙神垂聽』或『從神求得』）。

撒上一1:10 哈拿魂裏愁苦，就向耶和華禱告，痛痛哭泣；

撒上一1:11 她許願說，萬軍之耶和華阿，你若垂顧你婢女的苦情，記念我，不忘記你的婢女，賜你的婢女一個男孩，我必將他終身獻與耶和華，不用剃刀剃他的頭。

撒上一1:20 哈拿就懷孕，時候到了，生了一個兒子，給他起名叫撒母耳，說，因為他是我從耶和華求來的。

四神能推動哈拿這在生命線上與祂是一的人；這條生命線是要產生基督，給神的子民享受，使神能在地得着祂的國，就是召會，作基督的身體，（太十六18～19，羅十四17～18，弗一22～23，）也就是三一神的生機體；只要神能得着這樣一個在生命線上與祂是一的人，祂在地上就有路。（撒上一1～二11，18～21，26。）

太16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

太16:19 我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。

羅14:17 因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。

羅14:18 這樣服事基督的，就為神所喜悅，又為人所稱許。

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 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；  
弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。  
撒 1:1 以法蓮山地的拉瑪瑣非有一個以法蓮人，名叫以利加拿，是蘇弗的玄孫，託戶的曾孫，以利戶的孫子，耶羅罕的兒子。  
撒 1:2 他有兩個妻子，一個名叫哈拿，一個名叫昆尼拿。昆尼拿有孩子，哈拿卻沒有孩子。  
撒 1:3 這人每年從本城上示羅去敬拜，並獻祭給萬軍之耶和華；在那裏有以利的兩個兒子何弗尼、非尼哈，作耶和華的祭司。  
撒 1:4 以利加拿在獻祭的那一天，將幾分祭肉給他的妻子昆尼拿和昆尼拿所生的眾兒女；  
撒 1:5 但他給哈拿的分卻是雙倍的，因為他愛哈拿。無奈耶和華使哈拿不能生育。  
撒 1:6 哈拿的對頭昆尼拿，因耶和華使哈拿不能生育，就極力激動她，要惹她生氣。  
撒 1:7 年年都是如此；她上到耶和華殿的時候，昆尼拿總是這樣激動她，以致她哭泣不喫飯。  
撒 1:8 她丈夫以利加拿對她說，哈拿，你為甚麼哭泣，不喫飯？為甚麼心裏難過？你有我不比有十個兒子還好麼？  
撒 1:9 他們在示羅喫喝完了，哈拿就起來。祭司以利在耶和華殿的門框旁邊，坐在自己的位上。  
撒 1:10 哈拿魂裏愁苦，就向耶和華禱告，痛痛哭泣；  
撒 1:11 她許願說，萬軍之耶和華阿，你若垂顧你婢女的苦情，記念我，不忘記你的婢女，賜你的婢女一個男孩，我必將他終身獻與耶和華，不用剃刀剃他的頭。  
撒 1:12 哈拿在耶和華面前不住的禱告，以利定睛看她的嘴。  
撒 1:13 原來哈拿心中訴說，只動嘴唇，聽不見聲音，因此以利以為她喝醉了。  
撒 1:14 以利對她說，你要醉到幾時呢？除去你的酒罷。  
撒 1:15 哈拿回答說，我主阿，不是這樣。我是靈裏受壓的婦人，淡酒濃酒都沒有喝，但在耶和華面前傾心吐意。  
撒 1:16 不要將婢女看作卑劣的女子。我因被人激動，愁苦太重，所以一直訴說到如今。  
撒 1:17 以利回答說，你平平安安的去罷，願以色列的神將你向祂所求的賜給你。  
撒 1:18 哈拿說，願婢女在你眼前蒙恩。於是婦人回去，並且喫飯，面上不再帶愁容了。  
撒 1:19 次日，他們清早起來，在耶和華面前敬拜，就回拉瑪，到了家裏。以利加拿和妻子哈拿同房；耶和華記念哈拿。  
撒 1:20 哈拿就懷孕，時候到了，生了一個兒子，給他起名叫撒母耳，說，因為他是我從耶和華求來的。  
撒 1:21 以利加拿和他全家都上示羅去，要向耶和華獻年祭，並還所許的願。  
撒 1:22 哈拿卻沒有上去；她對丈夫說，等孩子斷了奶，我便帶他上去，讓他朝見耶和華，並且永遠住在那裏。  
撒 1:23 她丈夫以利加拿對她說，你看怎樣好，就怎樣行罷；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

留在家裏，等到你給孩子斷了奶。但願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，又帶了三隻公牛，一伊法細麵，一皮袋酒；孩子還小，她就帶他到示羅耶和華的殿中。

撒 1:25 他們宰了一隻公牛，就領孩子到以利那裏。

撒 1:26 婦人說，我主阿，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，我也將這孩子藉與耶和華；他終身都是藉與耶和華的。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，生了七個兒女；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 祂從灰塵裏抬舉貧寒人，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，神纔是他真正的起源；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

推動祂的百姓；哈拿的禱告乃是回應並說出神的心願，是人與神行動的合作，為要完成神永遠的經綸：

- 1 哈拿的禱告指明，神的行動和祂對哈拿禱告的答應，乃是要產生一個絕對為成全神願望的拿細耳人，就是得勝者——10～20。

撒 上 1:10 哈拿魂裏愁苦，就向耶和華禱告，痛哭哭泣；

撒 上 1:11 她許願說，萬軍之耶和華阿，你若垂顧你婢女的苦情，記念我，不忘記你的婢女，賜你的婢女一個男孩，我必將他終身獻與耶和華，不用剃刀剃他的頭。

撒 上 1:12 哈拿在耶和華面前不住的禱告，以利定睛看她的嘴。

撒 上 1:13 原來哈拿心中訴說，只動嘴唇，聽不見聲音，因此以利以為她喝醉了。

撒 上 1:14 以利對她說，你要醉到幾時呢？除去你的酒罷。

撒 上 1:15 哈拿回答說，我主阿，不是這樣。我是靈裏受壓的婦人，淡酒濃酒都沒有喝，但在耶和華面前傾心吐意。

撒 上 1:16 不要將婢女看作卑劣的女子。我因被人激動，愁苦太重，所以一直訴說到如今。

撒 上 1:17 以利回答說，你平平安安的去罷，願以色列的神將你向祂所求的賜給你。

撒 上 1:18 哈拿說，願婢女在你眼前蒙恩。於是婦人回去，並且喫飯，面上不再帶愁容了。

撒 上 1:19 次日，他們清早起來，在耶和華面前敬拜，就回拉瑪，到了家裏。以利加拿和妻子哈拿同房；耶和華記念哈拿。

撒 上 1:20 哈拿就懷孕，時候到了，生了一個兒子，給他起名叫撒母耳，說，因為他是我從耶和華求來的。

- 2 拿細耳人是完全奉獻給神，接受神作王，作主，作頭，作丈夫，且對屬世享樂沒有興趣的人；撒母耳甚至在出生之前，就被他母親奉獻作這樣的人。

叁 撒母耳記上代表一種帶進君王和祂國度的職事；我們可稱之為『哈拿的職事』：

一 毘尼拿和哈拿代表兩個基本上不同的原則和兩個基本上不同的職事；（一 2，4，7；）哈拿的職事只是要帶進君王，不是要有許多兒女；

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

毘尼拿的職事乃是要得着許多兒女，許多結果；毘尼拿和她的兒女代表神大部分的子民，但沒有一個與轉移時代，把基督這榮耀的王帶回來有關。（詩二四 1～3, 7～10。）

撒 1:2 他有兩個妻子，一個名叫哈拿，一個名叫毘尼拿。毘尼拿有孩子，哈拿卻沒有孩子。

撒 1:4 以利加拿在獻祭的那一天，將幾分祭肉給他的妻子毘尼拿和毘尼拿所生的眾兒女；

撒 1:7 年年都是如此；她上到耶和華殿的時候，毘尼拿總是這樣激動她，以致她哭泣不喫飯。

詩 24:1 地和其中所充滿的，世界和住在其間的，都屬耶和華。

詩 24:2 祂把地奠定在海上，堅立在江河之上。

詩 24:3 誰能登耶和華的山，誰能站在祂的聖所？

詩 24:7 眾城門哪，你們要抬起頭來；永久的門戶阿，你們要被舉起，榮耀的王將要進來。

詩 24:8 那榮耀的王是誰呢？就是剛強大能的耶和華，在爭戰中有大能的耶和華！

詩 24:9 眾城門哪，你們要抬起頭來；永久的門戶阿，你們要把頭抬起；榮耀的王將要進來。

詩 24:10 那榮耀的王是誰呢？萬軍之耶和華—祂是榮耀的王！（細拉）

二哈拿的路不是容易的路，並且因着毘尼拿的比較和嘲笑，就變得更難了；那些想作哈拿的人必須豫備好自己，他們要受逼迫和藐視，他們要哭泣並禁食。

三這不是我們能救多少人的問題，乃是神要得着祂一班得勝者的問題；神要得着一班能禱告並帶進國度—以基督為王，祂的得勝者與祂一同作王—的人。

四哈拿的禱告是撒母耳出生的憑藉；我們的禱告該有一個結果，就是產生得勝者；我們需要與那在祂加強時期中天上職事裏升天的基督是一而禱告，為着產生得勝者—啓 1:4, 3:1, 4:5, 5:6, 2:7, 11, 17, 26～29, 3:5～6, 12～13, 21～22。

啓 1:4 約翰寫信給在亞西亞的七個召會：願恩典與平安，從那今是昔是以後永是的，從祂寶座前的七靈，

啓 3:1 你要寫信給在撒狄的召會的使者，說，那有神的七靈和七

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，這樣說，我知道你的行為，按名你是活的，其實是死的。

啓 4:5 有閃電、聲音、雷轟，從寶座中發出。又有七盞火燈在寶座前點着，這七燈就是神的七靈。

啓 5:6 我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。

啓 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。

啓 2:11 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，絕不會受第二次死的害。

啓 2:17 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將那隱藏的嗎哪賜給他，並賜他一塊白石，上面寫着新名，除了那領受的以外，沒有人認識。

啓 2:26 得勝的，又守住我的工作到底的，我要賜給他權柄制伏列國；

啓 2:27 他必用鐵杖轄管他們，將他們如同窯戶的瓦器打得粉碎，像我從我父領受的權柄一樣；

啓 2:28 我又要把晨星賜給他。

啓 2:29 那靈向眾召會所說的話，凡有耳的，就應當聽。

啓 3:5 得勝的，必這樣穿白衣；我也絕不從生命冊上塗抹他的名，並且要在我父面前，和我父的眾使者面前，承認他的名。

啓 3:6 那靈向眾召會所說的話，凡有耳的，就應當聽。

啓 3:12 得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面。

啓 3:13 那靈向眾召會所說的話，凡有耳的，就應當聽。

啓 3:21 得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與他同坐一樣。

啓 3:22 那靈向眾召會所說的話，凡有耳的，就應當聽。

**五哈拿已經到了若沒有兒子，就不能往前的地步；她乃是到了必須得着一個兒子的地步；撒上一章的兒子豫表啓示錄十二章得勝、團體的男孩子，就是那轉移時代而帶進君王和他國度的：**

撒 1:1 以法蓮山地的拉瑪瑣非有一個以法蓮人，名叫以利加拿，是蘇弗的玄孫，託戶的曾孫，以利戶的孫子，耶羅罕的兒子。

撒 1:2 他有兩個妻子，一個名叫哈拿，一個名叫毘尼拿。毘尼拿有孩子，哈拿卻沒有孩子。

撒 1:3 這人每年從本城上示羅去敬拜，並獻祭給萬軍之耶和華；在那裏有以利的兩個兒子何弗尼、非尼哈，作耶和華的祭司。

撒 1:4 以利加拿在獻祭的那一天，將幾分祭肉給他的妻子毘尼拿和毘尼拿所生的眾兒女；

撒 1:5 但他給哈拿的分卻是雙倍的，因為他愛哈拿。無奈耶和華

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 哈拿的對頭昆尼拿，因耶和華使哈拿不能生育，就極力激動她，要惹她生氣。  
撒 1:7 年年都是如此；她上到耶和華殿的時候，昆尼拿總是這樣激動她，以致她哭泣不喫飯。  
撒 1:8 她丈夫以利加拿對她說，哈拿，你為甚麼哭泣，不喫飯？為甚麼心裏難過？你有我不比有十個兒子還好麼？  
撒 1:9 他們在示羅喫喝完了，哈拿就起來。祭司以利在耶和華殿的門框旁邊，坐在自己的位上。  
撒 1:10 哈拿魂裏愁苦，就向耶和華禱告，痛痛哭泣；  
撒 1:11 她許願說，萬軍之耶和華阿，你若垂顧你婢女的苦情，記念我，不忘記你的婢女，賜你的婢女一個男孩，我必將他終身獻與耶和華，不用剃刀剃他的頭。  
撒 1:12 哈拿在耶和華面前不住的禱告，以利定睛看她的嘴。  
撒 1:13 原來哈拿心中訴說，只動嘴唇，聽不見聲音，因此以利以為她喝醉了。  
撒 1:14 以利對她說，你要醉到幾時呢？除去你的酒罷。  
撒 1:15 哈拿回答說，我主阿，不是這樣。我是靈裏受壓的婦人，淡酒濃酒都沒有喝，但在耶和華面前傾心吐意。  
撒 1:16 不要將婢女看作卑劣的女子。我因被人激動，愁苦太重，所以一直訴說到如今。  
撒 1:17 以利回答說，你平平安安的去罷，願以色列的神將你向祂所求的賜給你。  
撒 1:18 哈拿說，願婢女在你眼前蒙恩。於是婦人回去，並且喫飯，面上不再帶愁容了。  
撒 1:19 次日，他們清早起來，在耶和華面前敬拜，就回拉瑪，到了家裏。以利加拿和妻子哈拿同房；耶和華記念哈拿。  
撒 1:20 哈拿就懷孕，時候到了，生了一個兒子，給他起名叫撒母耳，說，因為他是我從耶和華求來的。  
撒 1:21 以利加拿和他全家都上示羅去，要向耶和華獻年祭，並還所許的願。  
撒 1:22 哈拿卻沒有上去；她對丈夫說，等孩子斷了奶，我便帶他上去，讓他朝見耶和華，並且永遠住在那裏。  
撒 1:23 她丈夫以利加拿對她說，你看怎樣好，就怎樣行罷；可以留在家裏，等到你給孩子斷了奶。但願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，又帶了三隻公牛，一伊法細麵，一皮袋酒；孩子還小，她就帶他到示羅耶和華的殿中。  
撒 1:25 他們宰了一隻公牛，就領孩子到以利那裏。  
撒 1:26 婦人說，我主阿，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，我也將這孩子藉與耶和華；他終身都是藉與耶和華

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。於是他在那裏敬拜耶和華。

- 啓 12:1 天上現出大異象來，有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。
- 啓 12:2 她懷了孕，忍受產難，疼痛要生，就呼叫。
- 啓 12:3 天上現出另一個異象來，看哪，有一條大紅龍，有七頭十角，七頭上戴着七個冠冕。
- 啓 12:4 牠的尾巴拖拉着天上星辰的三分之一，摔在地上；龍站在那將要生產的婦人面前，等她生產之後，要吞喫她的孩子。
- 啓 12:5 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。
- 啓 12:6 婦人就逃到曠野，在那裏有神給她豫備的地方，使她在那裏被養活一千二百六十天。
- 啓 12:7 天上起了爭戰，米迦勒和他的使者與龍爭戰，龍和牠的使者也爭戰，
- 啓 12:8 並沒有得勝，天上再沒有他們的地方。
- 啓 12:9 大龍就被摔下去，牠是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，牠被摔在地上，牠的使者也一同被摔下去。
- 啓 12:10 我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。
- 啓 12:11 弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。
- 啓 12:12 所以諸天和住在其中的，你們都要歡樂。只是地與海有禍了，因為魔鬼曉得自己的時候不多，就大大發怒下到你們那裏去了。
- 啓 12:13 龍見自己被摔在地上，就逼迫那生男孩子的婦人。
- 啓 12:14 於是有大鷹的兩個翅膀賜給婦人，叫她能飛到曠野，到自己的地方，躲避那蛇，她在那裏被養活一年、二年、半年。
- 啓 12:15 蛇就在婦人身後，從口中吐出水來像河一樣，要把婦人沖去。
- 啓 12:16 地卻幫助婦人，開口吞了從龍口中吐出來的水。
- 啓 12:17 龍向婦人發怒，去與她其餘的兒女爭戰，這些兒女就是那守神誠命，和持守耶穌見證的。
- 啓 12:18 那時，龍站在海邊的沙上。

1 神最重要的時代行動見於啓示錄十二章的男孩子，這男孩子由基督作領頭的得勝者，以及我們作跟隨的得勝者所組成；因着神要結束這時代並帶進君王和祂國度的時代，祂需要得勝、團體的男孩子作祂時代的憑藉。

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，結束了召會時代，並帶進國度時代；男孩子被提之後，『天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了』—10 節。

啓 12:10 我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。

肆 哈拿的經歷表明，我們需要在愁苦時在主面前傾心吐意；（撒上一 6, 10, 15 ~ 16;）在出埃及十五章，以色列人來到瑪拉的苦水那裏；百姓向摩西發怨言，他『呼求耶和華，耶和華指示他一棵樹。他把樹丟在水裏，水就變甜了』—22 ~ 25 節：

撒上一 6: 哈拿的對頭昆尼拿，因耶和華使哈拿不能生育，就極力激動她，要惹她生氣。

撒上一 10: 哈拿魂裏愁苦，就向耶和華禱告，痛痛哭泣；

撒上一 15: 哈拿回答說，我主阿，不是這樣。我是靈裏受壓的婦人，淡酒濃酒都沒有喝，但在耶和華面前傾心吐意。

撒上一 16: 不要將婢女看作卑劣的女子。我因被人激動，愁苦太重，所以一直訴說到如今。

出 15:22 摩西領以色列人從紅海往前行，出到書珥的曠野，在曠野走了三天，找不着水。

出 15:23 到了瑪拉，不能喝那裏的水，因為水苦；所以那地名叫瑪拉。

出 15:24 百姓向摩西發怨言，說，我們喝甚麼呢？

出 15:25 摩西呼求耶和華，耶和華指示他一棵樹。他把樹丟在水裏，水就變甜了。耶和華在那裏為他們定了律例、典章，在那裏試驗他們；

一 主指示摩西的樹表徵生命樹；啓示錄二章七節說到『生命樹』；這裏的『樹』，原文與彼前二章二十四節的『木頭』同字：

啓 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。

彼前 2:24 祂在木頭上，在祂的身體裏，親自擔當了我們的罪，使我們既然向罪死了，就得以向義活着；因祂受的鞭傷，你們便得了醫治。

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 啓示錄二章七節的生命樹表徵釘十字架（由樹，就是木頭所含示—彼前二 24）並復活（由神的生命所含示—約十一 25）的基督；因此，我們可以說，摩西丟在苦水裏的樹，乃是釘十字架並復活的基督作生命樹。

啓 2:7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他喫。

彼前 2:24 祂在木頭上，在祂的身體裏，親自擔當了我們的罪，使我們既然向罪死了，就得以向義活着；因祂受的鞭傷，你們便得了醫治。

約 11:25 耶穌對她說，我是復活，我是生命；信入我的人，雖然死了，也必復活；

2 當我們在禱告中呼求主時，祂就指示我們釘十字架並復活的基督是生命樹的異象；我們藉着在主面前傾心吐意的禱告，就將這樹丟入我們裏面的苦水中，這些苦水就變成主同在的甜水。

二哈拿的禱告是出於她愁苦的環境和她愁苦的全人；（撒上一 6, 10;）她告訴以利，『我是靈裏受壓的婦人，…在耶和華面前傾心吐意。…我因被人激動，愁苦太重，所以一直訴說到如今；』（15 ~ 16;）詩篇六十二篇八節說，『百姓阿，你們當時時信靠祂，在祂面前傾心吐意：神是我們的避難所。〔細拉〕』這樣和神接觸的禱告，乃是說出心頭的真話。

撒上一 1:6 哈拿的對頭毘尼拿，因耶和華使哈拿不能生育，就極力激動她，要惹她生氣。

撒上一 1:10 哈拿魂裏愁苦，就向耶和華禱告，痛哭泣泣；

撒上一 1:15 哈拿回答說，我主阿，不是這樣。我是靈裏受壓的婦人，淡酒濃酒都沒有喝，但在耶和華面前傾心吐意。

撒上一 1:16 不要將婢女看作卑劣的女子。我因被人激動，愁苦太重，所以一直訴說到如今。

詩 62:8 百姓阿，你們當時時信靠祂，在祂面前傾心吐意；神是我們的避難所。（細拉）

三每當我們在愁苦的環境並且全人愁苦時，需要向主傾倒我們的魂同我們的心，對祂是真實、

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

誠實的；這樣的禱告會產生帶進君王和國度的得勝者。

四 我們來到『苦水』時，必須領悟，神有主宰的權柄，在隱密中推動我們迫切的禱告，不僅為着我們內裏得醫治，（出十五 26，）更為着產生得勝的拿細耳人，他們將與祂合作，帶進君王和祂的國，那時神的名在全地將成為尊大，（詩八 1，）並且世上的國要『成了我主和祂基督的國，祂要作王，直到永永遠遠』。（啓十一 15。）

出 15:26 又說，你若留意聽耶和華你神的話，又行我眼中看為正的事，側耳聽我的誠命，守我一切的律例，我就不將所加與埃及人的疾病加在你身上，因為我是醫治你的耶和華。

詩 8:1 耶和華我們的主阿，你的名在全地何其尊大；你將你的榮美彰顯於天！

啓 11:15 第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。

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.