

## **Guidelines for the exercise of the Lord's day Prophesying Message Two : The Hannah Ministry**

### **I. Overview:**

We have to realize that the Lord's recovery is to build up Zion, which typifies the overcomers as the reality of the Body of Christ. In typology the church life is today's Jerusalem; within the church life there must be a group of overcomers, who are the matured God-men, and these overcomers are today's Zion. 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. Under Eli the old Aaronic priesthood had become stale and waning, and God desired to have a new beginning; God wants many Samuels, who are the overcoming Nazarites. Hannah's ministry was just to bring in the King, and turning this age. Hannah's way was not an easy way, because those who want to be Hannahs must prepare themselves for persecution, scorn, weeping, and fasting. Hannah's prayer was the means for the birth of Samuel. Hannah's experienced shows that we need to pour out our soul before the Lord in the midst of our bitterness, casting out the tree into the bitter waters, then the waters becoming sweet.

### **II. Truth and Enlightenment:**

Day 1 —

A. Explain the types of Jerusalem and Zion.

In the Old Testament there was the city of Jerusalem with Zion as the center. Jerusalem was built on a mountain range. Mount Zion was one of the mountains on which Jerusalem was built. The church life is today's Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today's Zion. Without Zion, Jerusalem cannot be kept and maintained.

B. Expound that the overcomers are today's Zion.

The overcomers as today's Zion are for the consummation of the holy city. They are to consummate, to finish, the building up of the local church and to bring in the consummated New Jerusalem in eternity. In order to complete the building up of the Body, the Lord needs the overcomers. At the end of the Bible, there is the calling for the overcomers. Today the way to become vitalized is to answer the Lord's call to be an overcomer.

Day 2 —

A. Expound to reach in the church life the highest peak of the reality of the Body.

We are God-men who are doing things and having our being not only according to God's heart but also according to the Spirit. We need to check whether or not we are doing everything in the Spirit and having our being according to such a Spirit. The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-man. This kind of a living will close the age of the church, and will bring Christ back.

B. Explain that the Lord's recovery is to build up Zion.

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. There is no other way to reach this high peak except by praying. In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers.

Day 3 —

A. Expound that God was Samuel's origin.

According to God's sovereign arrangement, the second wife, Peninnah, had children, but Hannah had no children.

Furthermore, her rival provoked her bitterly to irritate her and this forced Hannah to pray desperately. She promised God that if He gave her a male child, she would return the child to Him by the vow of a Nazarite. God was pleased with Hannah's prayer and her promise, making her conceived. God was the real origin of Samuel.

B. State Hannah's prayer, cooperation becoming a base for God's move.

The moving God answered the prayer of Samuel's mother according to His desire and intention for His move among His elect. God's move in response to Hannah's prayer was in keeping with the principle that God needs man's cooperation with His move in His economy. This is the principle of incarnation with the divine move for God's economy.

Day 4 —

A. Explain from the history of Israel what the principle we have seen.

God's people cannot govern themselves; they cannot be independent of God and be independent of Satan at the same time. They either have to bow to the authority of God or be under Satan's power; there is no middle road.

When they were not under the control of God, they wholly lost their position as God's people. But praise God, His people were not always under Satan's power; there was revival.

B. Fellowship how from the history of the judges to bring in a kingdom and a King.

From I Samuel, the history of the judges should not continue forever; this is not God's thought. God's thought is toward the kingdom and not for having more judges. God wants to bring in a kingdom and a King. He used the judges on the way, but His thought was upon David, and His purpose was a King. So we see the importance of 1 Samuel. It depicts a period of transition. For this was not a time of great revival nor of great backsliding.

Day 5 —

A. Explain two different ministries in 1 Samuel.

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

B. Expound that Hannah's way was not an easy way.

Hannah's way was not an easy way, and it was made even more difficult because of Peninnah's comparisons and tauntings. Those who want to be Hannahs must prepare themselves for persecution, scorn, weeping, and fasting. A price has to be paid because all such ministry comes through testing and suffering; it has to be wrought into us.

Day 6 —

A. Expound the experience of Israelites coming to Marah in Exodus 15:22.

We are told in Exodus 15:22 that the children of Israel went three days in the wilderness. This signifies that they walked in resurrection, that is, in newness of life. In Exodus 15 the children of Israel came to the bitter waters of Marah; when the people murmured against Moses, who cried out to Jehovah, and Jehovah showed him a tree; and he cast it into the waters, and the waters became sweet.

B. Explain what we should do being in bitter circumstances.

When we are in bitter circumstances, we need to take the cross and live a crucified life. This saved us from our bitter situation, and the bitter circumstances were healed. How we needed to apply the cross of Christ to every aspect of our being. Spiritually, psychologically, and physically we needed the application of the cross of Christ to make the bitterness changing into sweetness.

### III. Conclusion:

The 1 Samuel shows us that the two women represent the two ministries, and they also represent two basic principles. Peninnah's ministry was to have many children, that is, a ministry with much result, but none of them has anything to do with God's King. Hannah's ministry was not to have many children, but only one Samuel, which was just to bring in the King and the kingdom of God. Hannah's way was not an easy way, and a price has to be paid. Those who want to be today's Hannahs must prepare themselves for persecution, scorn, weeping, and fasting. She had suffered Peninnah's comparisons and tauntings and was misunderstood by Eli that she was drunk and looked upon as a female servant, but 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, asking God to give me 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." God answered her prayer, giving her Samuel to bring in the king David and the kingdom of God.