



與主有約

路得記  
及  
撒母耳記上

1-15章

(靈修篇)

260

舊約歷史

## 「與主有約260」

### 260 讀經表 (路得記, 撒母耳記2011年1月至2月)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1/16	1/17 士20	1/18 士21	1/19 得1	1/20 得2	1/21 得3	1/22
1/23	1/24 得4	1/25 撒上1	1/26 撒上2	1/27 撒上3	1/28 撒上4	1/29
1/30	1/31 撒上5	2/1 撒上6	2/2 撒上7	2/3 撒上8	2/4 撒上9	2/5
2/6	2/7 撒上10	2/8 撒上11	2/9 撒上12	2/10 撒上13	2/11 撒上14	2/12
2/13	2/14 撒上15	2/15 撒上16	2/16 撒上17	2/17 撒上18	2/18 撒上19	2/19
2/20	2/21 撒上20	2/22 撒上21	2/23 撒上22	2/24 撒上23	2/25 撒上24	2/26
2/27	2/28 撒上25	3/1 撒上26	3/2 撒上27	3/3 撒上28	3/4 撒上29	3/5
3/6	3/7 撒上30	3/8 撒上31	3/9 撒下1	3/10 撒下2	3/11 撒下3	3/12
3/13	3/14 撒下4	3/15 撒下5	3/16 撒下6	3/17 撒下7	3/18 撒下8	3/19
3/20	3/21 撒下9	3/22 撒下10	3/23 撒下11	3/24 撒下12	3/25 撒下13	3/26
3/27	3/28 撒下14	3/29 撒下15	3/30 撒下16	3/31 撒下17	4/1 撒下18	4/2

a

2009年一年的時間，教會在主日講臺、成人主日學和信徒個人靈修、小組分享中，一同參與「與主有約260」的讀經計劃，完滿地走過一遍新約。2010年3月到2011年6月，我們將用一年多的時間，讀完創世記到列王記下，舊約的歷史部分。

神的話語若不能落實在我們個人與教會整體的生活中，我們個人若不能切實地接受從聖經中所得到的警戒、提醒、安慰、指引，教會及小組若不能整體地來分辨、順服神的旨意，我們所做的一切，恐怕都是「草、木、禾稈」，而非「金、銀、銅、鐵」的工程（林前3：11-15）。

因此，我們誠懇邀請「萬民的天家同路人」，一起參加「與主有約260」，學會天天親近主。這樣，聆聽神、親近主，就成為信徒每天生活的一部分，「直等到基督的特性在你們的生命中成形」（加4：19《現中本》）。

萬民福音堂傳道同工敬上

2011年1月

### 每日靈修 (Quiet Time QT 5 • 5 • 5) :

每週最少五天靈修。每天安排15分鐘讀經禱告(QT)：定時，定點，定量

QT 5 • 5 • 5 :

- 安靜5分鐘後，將經文慢慢的讀兩三遍。
- 用5分鐘默想經文中觸動你心的字句或意念，求聖靈顯明心中的感動與自己目前處境的關係，並求聖靈指引你當有的回應。
- 最後5分鐘，將經文和心中的感動化作禱告。
- 禱告後，安靜片時，然後把今天的感動簡單的記錄下來。

一天中的任何時候，操練「反復思想」感動你的經文。

### 週末與主有約

每逢星期六與星期日，回顧反思本週內所讀過的經文。用這時間沉潛與神相遇的經歷中。

### 每天藉五個簡短的禱告，操練隨時與神同在：

1. 神啊，我屬祢！
2. 主耶穌，求你可憐我
3. 主啊，救我！
4. 天父，我感謝祢！
5. 主啊，我愛祢！

b

## 路得記 第一章

16. 拿俄米說、看哪、你嫂子已經回他本國、和他所拜的神那裡去了、你也跟著你嫂子回去罷。路得說、不要催我回去不跟隨你、你往那裡去、我也往那裡去。你在哪裡住宿、我也在那裡住宿。你的國就是我的國、你的神就是我的神。 17. 你在那裡死、我也在那裡死、也葬在那裡。除非死能使我我相離、不然、願耶和華重重地降罰與我。 18. 拿俄米見路得定意要跟隨自己去、就不再勸他了。

### 閱讀背景:

路得記的背景是士師時代，那時人背棄神，目中無法，殘酷野蠻。路得記恰與此相反，服事描寫一個平靜的村莊裡，一些勤勞農民的生活。故事裡沒有超常的事件，聖靈沒有降臨在任何人身上，神的使者也沒有出現。然而，我們看見神在幕後工作，通過似乎是“巧合”來成就他的旨意。而這些人以大膽的嘗試，心靈手巧，以及無私的奉獻來戰勝逆境。

### 思想:

1. 拿俄米讓兩位兒媳離開自己，這樣她倆就不用再負擔她的生活。既然她自己在困苦中，亦已無法供應她們，但仍然關心她們的福祉，就藉著禱告將她倆交託給神（8-9節）。
2. 路得發誓要忠於拿俄米和希伯來人的神，這對身為摩押的寡婦來說，是背離了自己的文化。她心甘情願地捨棄自己的民族和宗教，而接受拿俄米的同胞、文化、和宗教。或許路得感受到一些拿俄米信仰中的實際是拿俄米自己都沒有意識到的，無論如何，路得對拿俄米，也對拿俄米的神作了這個承諾。
3. 這就反映出今天許多人找到與神的關係之過程。他們多數被一些基督徒所吸引而來認識神的。今天當我們與人分享我們的生命時，即使我們像拿俄米一樣遇到苦難，但是透過我們與神之間真實關係的自然顯露，就會吸引別人來親近神。

### 禱告:

主啊，我為著路得對拿俄米的愛感謝你；也感謝你提醒了我，因為她願意丟棄她舊有的生命，使得她能得著你所賜的新生命。幫助我也願意將自己完全降服於你，及你慈愛的計劃中。使我的生命，隨時隨處都能表露我與你愛的關係，而吸引人來親近你。

## Ruth Chapter One

16 But Ruth replied, "Don't urge me to leave you or to turn back from you. Where you go I will go, and where you stay I will stay. Your people will be my people and your God my God. 17 Where you die I will die, and there I will be buried. May the LORD deal with me, be it ever so severely, if even death separates you and me." 18 When Naomi realized that Ruth was determined to go with her, she stopped urging her.

### BACKGROUND FOR READING:

The backdrop of this story of Ruth is the period of the Hebrew judges, an era marked by apostasy, lawlessness, and savagery. By contrast, there are no murders and no villains in Ruth. Rather, the story portrays life in a peaceable village setting among hardworking agrarian peasants. Neither are there supernatural events in the story. The Spirit of God descends upon no one and the angel of the Lord visits no one. Instead, we see God working behind the scenes – a God of “coincidences”, accomplishing his purposes through ordinary people who overcome adversity by means of personal initiative, ingenuity, and acts of selfless devotion.

### THINK:

1. Naomi is formally releasing her daughters-in-law from any future responsibility toward her. She entrusts these women to God's care through her prayer since she is unable to provide for them. Despite her own distress, Naomi also recognized the need to look to the welfare of others and through her prayer, she entrusted these women to God's care(vv8-9).
2. Ruth's vow of loyalty to Naomi and the Hebrew God is certainly a countercultural decision by this Moabite widow. She willingly exchanges her ethnic and religious heritage for the people, culture and religion of Naomi. Perhaps Ruth sensed a faith in Naomi that Naomi herself had lost sight of. At any rate, Ruth made a commitment – to Naomi and to Naomi's God. This reflects the process by which men and women today often find their personal relationship with God. Individuals are drawn to a Christian or to Christians and through them come to know Christ.
3. When we share our lives with others, even when we're having troubles as Naomi was, something about the reality of our relationship with God shines through and draws others to the Lord.

### PRAY:

*Lord, I thank You for the love of Ruth for Naomi and for her willingness to abandon her old life so that she may receive the new life from you. May I too abandon myself completely to You and Your loving purposes. May my life reveals the loving relationship you and I share so that others may be drawn to you.*

**\*\* (DTFFWC) \*\***

(Read vv16-18, you may use a Children Bible for easier understanding)

**FAMILY WORSHIP:** Have you ever set your mind on doing something to the point that no matter what anyone said you were still going to do it? Some people call that stubborn. Others may call it determined. Ruth was determined to follow Naomi. We need to be just as determined to follow Christ. Let each one state a determination to follow Christ. Sing, "Living for Jesus" <http://www.hymnal.net/hymn.php/h/456>.



## 第二章

8 波阿斯 對路得 說、女兒阿、聽我說、不要往別人田裡拾取麥穗、也不要離開這裡、要常與我使女們在一處。 9 我的僕人 在那塊田收割、你就跟著他們去、我已經吩咐僕人不可欺負你、你若渴了、就可以到器皿那裡喝僕人打來的水。 10 路得 就俯伏在地叩拜、對他說、我既是外邦人、怎麼蒙你的恩、這樣顧恤我呢。 11 波阿斯 回答說、自從你丈夫死後、凡你向婆婆所行的、並你離開父母和本地、到素不認識的民中、這些事全都告訴我了。 12 願耶和華照你所行的賞賜你、你來投靠耶和華以色列 神的翅膀下、願你滿得他的賞賜。 13 路得 說、我主阿、願在你眼前蒙恩、我雖然不及你的一個使女、你還用慈愛的話安慰我的心。

### 思想:

1. 路得對波阿斯的慷慨，她回應的話語和動作（俯伏在地）都表明，當時以色列男人與外邦女人之間的社會地位是相當懸殊的。路得自稱為“外邦人”，在當時的希伯來社會裡，地位比“寡婦、孤兒、寄居的”還要低。波阿斯的待人仁慈，讓我們明白“第二條最大的誡命：愛人如己”（太22:39）。
2. 路得記每一章的背後都是神大能且有目的的手在運行，當路得去拾取麥穗時，“恰巧”到了波阿斯那塊田裡。波阿斯對所聽到有關路得對她婆婆的愛心忠誠，非常地感動，答應要保護她。另外，波阿斯對他工人的囑咐，更顯他的愛心。當路得回到家中，拿俄米明白有人特別善待她。當拿俄米聽說是她的至近親屬——救贖者，原先帶著苦毒回來的拿俄米，由衷地稱謝神的慈愛。

### 禱告:

主啊，這個奇妙的故事提醒我，你不斷以我無法測料和想像的巧妙方式，在不停地工作。當我想要對自己的境況產生苦毒或怨言時，求提醒我，你使“萬事都互相效力，叫愛神的人得益處”，我唯一的避難所就是來到你的蔭蔽下。

## Chapter Two

8 So Boaz said to Ruth, "My daughter, listen to me. Don't go and glean in another field and don't go away from here. Stay here with the women who work for me. 9 Watch the field where the men are harvesting, and follow along after the women. I have told the men not to lay a hand on you. And whenever you are thirsty, go and get a drink from the water jars the men have filled." 10 At this, she bowed down with her face to the ground. She asked him, "Why have I found such favor in your eyes that you notice me—a foreigner?" 11 Boaz replied, "I've been told all about what you have done for your mother-in-law since the death of your husband—how you left your father and mother and your homeland and came to live with a people you did not know before. 12 May the LORD repay you for what you have done. May you be richly rewarded by the LORD, the God of Israel, under whose wings you have come to take refuge." 13 "May I continue to find favor in your eyes, my lord," she said. "You have put me at ease by speaking kindly to your servant—though I do not have the standing of one of your servants."

### THINK:

1. Ruth's words and posture (face to the ground) in response to the generosity of Boaz indicate the social distance between the Israelite man and the Moabite woman. Ruth identified herself as a "foreigner", a person of lesser status than that of the socially disadvantaged like widows, orphans and aliens. The kindness of Boaz helps us understand the "second great commandment": loving our neighbor as ourselves (Matt 22:39).
2. The sovereign and purposeful hand of God is behind each of the scenes in the Book of Ruth. When Ruth sought to glean in the fields after the reapers, she "happened" to come to the portion of the field belonging to Naomi's kinsman Boaz. Impressed by what he had heard about Ruth's commitment to her mother-in-law, Boaz promised to protect her. In addition, Boaz provided for her through his instructions to his men, and it was obvious to Naomi when Ruth returned from the field that someone took notice of her. When she heard it was her kinsman Boaz, the formerly embittered Naomi blessed the Lord for His kindness.

### PRAY

*Lord, this wonderful story reminds me that You are at work in ways I cannot predict or imagine. When I am tempted to be embittered at my circumstances, let me remember that You are working all things together for my good and that the only safe refuge is under Your wings.*

### \*\* (DTFFWC) \*\*

(Read vv10-13, you may use a Children Bible for easier understanding)

**FAMILY PRAYER:** What causes people to be popular with others? Did you answer, "an humble, servant attitude"? When we have such an attitude, people are more apt to respond to our needs. God has promised to care for those who love him and are called by his name. "Dear God, help us to have a humble spirit and a servant attitude."



## 第三章

5 路得說：「凡你所吩咐的，我必遵行。」 6 路得就下到場上，照她婆婆所吩咐她的而行。 7 波阿斯吃喝完了，心裏歡暢，就去睡在麥堆旁邊。路得便悄悄地來掀開他腳上的被，躺臥在那裏。 8 到了夜半，那人忽然驚醒，翻過身來，不料有女子躺在他的腳下。 9 他就說：「你是誰？」回答說：「我是你的婢女路得。求你用你的衣襟遮蓋我，因為你是我一個至近的親屬。」 10 波阿斯說：「女兒啊，願你蒙耶和華賜福。你末後的恩比先前更大；因為少年人無論貧富，你都沒有跟從。 11 女兒啊，現在不要懼怕，凡你所說的，我必照著行；我本城的人都知道你是個賢德的女子。 12 我實在是妳一個至近的親屬，只是還有一個人比我更近。 13 你今夜在這裏住宿，明早他若肯為妳盡親屬的本分，就由他吧！倘若不肯，我指著永生的耶和華起誓，我必為妳盡了本分，妳只管躺到天亮。」 14 路得便在他腳下躺到天快亮，人彼此不能辨認的時候就起來了。

### 思想：

1. 這個扣人心弦的一幕是故事的轉捩點，拿俄米指示兒媳在波阿斯睡後去“掀開他腳上的被”，我們現在無法了解當日的風俗，不過路得的這個舉動，一定很清楚的象徵了「以身相許」的意思。
2. 路得信靠希伯來人的神，並忠於自己的婆婆，所以波阿斯稱讚她為賢德的女子。她的忠誠，在她每天在田間的辛勞，及她善良的舉動上表露無遺。路得遵從拿俄米的建議，這行動本身就教導我們，靈命塑造的基礎在於在每一天的每一件事上，甘心地順服神。

### 禱告：

主啊，這段故事的迂迴曲折，指出你為了所愛的人們，而施展的奇妙救贖計劃。願我也如路得一樣，忠於你對我的呼召，甘心地順服你的旨意。

## Chapter Three

5 “I will do whatever you say,” Ruth answered. 6 So she went down to the threshing floor and did everything her mother-in-law told her to do. 7 When Boaz had finished eating and drinking and was in good spirits, he went over to lie down at the far end of the grain pile. Ruth approached quietly, uncovered his feet and lay down. 8 In the middle of the night something startled the man; he turned—and there was a woman lying at his feet! 9 “Who are you?” he asked. “I am your servant Ruth,” she said. “Spread the corner of your garment over me, since you are a guardian-redeemer[b] of our family.” 10 “The LORD bless you, my daughter,” he replied. “This kindness is greater than that which you showed earlier: You have not run after the younger men, whether rich or poor. 11 And now, my daughter, don’t be afraid. I will do for you all you ask. All the people of my town know that you are a woman of noble character. 12 Although it is true that I am a guardian-redeemer of our family, there is another who is more closely related than I. 13 Stay here for the night, and in the morning if he wants to do his duty as your guardian-redeemer, good; let him redeem you. But if he is not willing, as surely as the LORD lives I will do it. Lie here until morning.” 14 So she lay at his feet until morning, but got up before anyone could be recognized.

### THINK

1. The exact meaning of Naomi’s counsel to her daughter-in-law to “uncover his feet” after Boaz had retired for the night is not clear to us now. However, Boaz understood the request to be covered by his garment as a proposal of marriage.
2. Because of Ruth’s faith in the Hebrew God and because of her loyalty to her mother-in-law, Boaz praised Ruth as a “worthy woman”. This loyalty was demonstrated in her daily labor in the fields and her acts of kindness. Ruth’s submission to the advice of Naomi teaches us that our spiritual formation is rooted in a posture of obedience. This response of obedience to the commands of God is one of the injunctions that bridges the Old and New Testaments.

### PRAY

Lord, the drama of this chapter points beyond itself to the greatest drama of Your creative and redemptive work on behalf of the people upon whom You have set Your love. Like Ruth, let me be obedient to the role You call me to play.

### \*\* (DTFFWC) \*\*

(Read vv5-14, you may use a Children Bible for easier understanding)



**FAMILY DISCUSSION:** Ask Dad and Mom to tell children how they met and when they decided to get married. Share some photos from their courting days. Ask the oldest child to thank God for guiding Dad and Mom to marriage and to have this family

## 第四章

13 於是，波阿斯娶了路得為妻，與她同房。耶和華使她懷孕生了一個兒子。 14 婦人們對拿俄米說：「耶和華是應當稱頌的！因為今日沒有撇下你，使你無至近的親屬。願這孩子在以色列中得名聲。 15 他必提起你的精神，奉養你的老，因為是愛慕你的那兒婦所生的。有這兒婦比有七個兒子還好！」 16 拿俄米就把孩子抱在懷中，作他的養母。 17 鄰舍的婦人說：「拿俄米得孩子了！」就給孩子起名叫俄備得。這俄備得是耶西的父，耶西是大衛的父。 18 法勒斯的後代記在下面：法勒斯生希斯崙； 19 希斯崙生蘭；蘭生亞米拿達； 20 亞米拿達生拿順；拿順生撒門； 21 撒門生波阿斯；波阿斯生俄備得； 22 俄備得生耶西；耶西生大衛。

### 思想:

1. 摩押人路得嫁給住在自己國中的以色列人，丈夫死後，路得離開她的摩押文化、她的父母、以及自幼耳濡目染的宗教，決意不再回頭，“你往那裡去，我也往那裡去……你的過就是我的國，你的神就是我的神”（1：16）。他們一同回到伯利恆後，路得遵照拿俄米的一切吩咐去行，兩人一起艱難求生。她並未隨從自己的辦法，而是通過拿俄米來跟隨神的帶領。
2. 路得後來嫁給波阿斯，他們的兒子俄備得成為大衛王的祖父和基督的先祖。當時路得並不知道這些，她只知道神已呼召她，而她許願跟隨他。如今，路得這個外邦的女人將有分於神拯救萬民的計劃中。
3. 路得所做的，正是主耶穌教導的中心，為了基督的緣故，我們甚至願意捨棄家庭、計劃、權利、安舒、產業或地位，卻可能從未親眼看到這些犧牲帶來的成果。路得放棄了很多，但經歷了基督所說的真理：“為我失喪生命的，將要得著生命”（太10:39）。

### 禱告:

主啊，我感謝你，這個悲劇、絕望開始的故事，竟然以喜樂和希望結束。因著你的恩典，你使這位外邦女子，進入彌賽亞的先祖行列中。你所成就的，是遠超過一切我們所求所想的。

## Chapter Four

13 So Boaz took Ruth and she became his wife. When he made love to her, the LORD enabled her to conceive, and she gave birth to a son.

14 The women said to Naomi: "Praise be to the LORD, who this day has not left you without a guardian-redeemer. May he become famous throughout Israel! 15 He will renew your life and sustain you in your old age. For your daughter-in-law, who loves you and who is better to you than seven sons, has given him birth." 16 Then Naomi took the child in her arms and cared for him. 17 The women living there said, "Naomi has a son!" And they named him Obed. He was the father of Jesse, the father of David. 18 This, then, is the family line of Perez: Perez was the father of Hezron, 19 Hezron the father of Ram,

Ram the father of Amminadab, 20 Amminadab the father of Nahshon, Nahshon the father of Salmon, 21 Salmon the father of Boaz, Boaz the father of Obed, 22 Obed the father of Jesse, and Jesse the father of David.

### THINK

1. Ruth, the Moabite, had married an Israelite living in her homeland. When he died, Ruth walked away from her Moabite heritage, her own parents, and the religion she had learned from childhood and never turned back or wavered in her decision: "Where you go, I will go;...your people shall be my people, and your God my God"(1:6). Ruth and Naomi journeyed back to Bethlehem, and upon arriving, she followed all of Naomi's instructions as the two sought their survival. Ruth didn't demand things go her way, but allowed God to guide her life through Naomi.
2. Ruth married Boaz, and their son, Obed, became the grandfather of King David and ancestor of Christ. At that time, Ruth had no idea of all this. She knew only that God had called her to himself, and she pledged to follow his lead. Now, Ruth, a foreigner and a woman, would also share in God's plan to save all people.
3. Ruth lived out one of Jesus' essential teachings: that we must be willing to renounce family for the sake of Christ, or plans, rights, comfort, safety, heritage, or status in order to follow God's lead without, perhaps, ever seeing the fruit of their sacrifice. Ruth gave up much, yet experienced Christ's truth that "those who lose their life for my sake will find it" (Matt 10:39).

### PRAY

Lord, I thank You that this story which began in tragedy and apparent hopelessness ended in joy and hope. In Your grace, You took this Gentile woman and made her a direct part of the Messianic line. You accomplish far more abundantly beyond all that we ask or think.

### \*\* (DTFFWC) \*\*

(Read vv5-10, you may use a Children Bible for easier understanding)



**FAMILY DISCUSSION:** What do we do in our society to legalize the transfer of property? In Israel a person would take off a shoe and give it to the other person. Today people would think you were silly if you did this. It was a custom back then. What are some customs we as a family or church have that may seem silly to others?

## 撒母耳記上 第一章

9 他們在示羅吃喝完了，哈拿就站起來。祭司以利在耶和華殿的門框旁邊，坐在自己的位上。 10 哈拿心裏愁苦，就痛痛哭泣，祈禱耶和華， 11 許願說：「萬軍之耶和華啊，你若垂顧婢女的苦情，眷念不忘婢女，賜我一個兒子，我必使他終身歸與耶和華，不用剃頭刀剃他的頭。」 12 哈拿在耶和華面前不住地祈禱，以利定睛看她的嘴。 13 （原來哈拿心中默禱，只動嘴唇，不出聲音，因此以利以為她喝醉了。） 14 以利對她說：「你要醉到幾時呢？你不應該喝酒。」 15 哈拿回答說：「主啊，不是這樣。我是心裏愁苦的婦人，清酒濃酒都沒有喝，但在耶和華面前傾心吐意。 16 不要將婢女看作不正經的女子。我因被人激動，愁苦太多，所以祈求到如今。」 17 以利說：「你可以平平安安地回去。願以色列的神允准你向他所求的！」 18 哈拿說：「願婢女在你眼前蒙恩。」於是婦人走去吃飯，面上再不帶愁容了。 19 次日清早，他們起來，在耶和華面前敬拜，就回拉瑪。到了家裏，以利加拿和妻哈拿同房，耶和華顧念哈拿， 20 哈拿就懷孕。日期滿足，生了一個兒子，給他起名叫撒母耳，說：「這是我從耶和華那裏求來的。」

### 思想：

1. 哈拿在神面前傾心吐意，真情流露，別人看見竟以為她醉酒了。大多數信徒平時的禱告都是謹慎平淡，是否我們禱告時，太在意別人的看法，又刻意引用聖經的詞藻，炫耀自己的屬靈程度？
2. 也有人認為哈拿的禱告很自私，因她是為自己的生育祈求。但是當哈拿將撒母耳送到會幕去事奉神時，這樣的指責就不吹自滅了。一個自私的禱告和一個合神心意的禱告有何分別？
3. 將今天我向神祈求的所有事情都記下來，到晚上時，從1（非常自私）到10（合神心意）這個次序來評分，結果怎樣？

### 禱告：

主啊，感謝你愛我，關心我所關心的。求你幫助我“一無掛慮，只要凡事藉著禱告、祈求和感謝”，將我所要的告訴你。（參：腓4:6）

## 1 Samuel Chapter One

9 Once when they had finished eating and drinking in Shiloh, Hannah stood up. Now Eli the priest was sitting on his chair by the doorpost of the LORD's house. 10 In her deep anguish Hannah prayed to the LORD, weeping bitterly. 11 And she made a vow, saying, "LORD Almighty, if you will only look on your servant's misery and remember me, and not forget your servant but give her a son, then I will give him to the LORD for all the days of his life, and no razor will ever be used on his head." 12 As she kept on praying to the LORD, Eli observed her mouth. 13 Hannah was praying in her heart, and her lips were moving but her voice was not heard. Eli thought she was drunk 14 and said to her, "How long are you going to stay drunk? Put away your wine." 15 "Not so, my lord," Hannah replied, "I am a woman who is deeply troubled. I have not been drinking wine or beer; I was pouring out my soul to the LORD. 16 Do not take your servant for a wicked woman; I have been praying here out of my great anguish and grief." 17 Eli answered, "Go in peace, and may the God of Israel grant you what you have asked of him." 18 She said, "May your servant find favor in your eyes." Then she went her way and ate something, and her face was no longer downcast. 19 Early the next morning they arose and worshiped before the LORD and then went back to their home at Ramah. Elkanah made love to his wife Hannah, and the LORD remembered her. 20 So in the course of time Hannah became pregnant and gave birth to a son. She named him Samuel, saying, "Because I asked the LORD for him."

### THINK:

1. Hannah has been pouring out her soul before the Lord. In her prayers, she loses all restraint, and her fervency leads the priest Eli to think she was intoxicated. Do I regularly approach God with tentativeness and formality in hope of attracting other's praises or showing off my "spiritual superiority"? Or am I willing to be authentic before God no matter what other people think?
2. Some might think Hannah's prayer selfish because she prayed to become pregnant. But when Hannah actually gave Samuel to the service of the Lord in the tabernacle and fulfilled her promise, that charge was easily refuted. What is the difference between a selfish prayer and a prayer that complies with God's way?
3. Write down all the things I have asked God for today. Then in the evening, rank them on a "selfish" scale with 1 being very selfish and 10 complying with God's will. How do I do?

### PRAY

Lord, I thank You that You care for me and are concerned with the things that concern me. May I be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, I will make my requests known to You. (Ref. Phil 4:6)

### \*\* (DTFFWC) \*\*

(Read vv10-11, you may use a Children Bible for easier understanding)



**FAMILY WORSHIP:** (Father may lead the whole family in this devotion.) Before you were even born, we committed you to God. We prayed and asked God to make you special and to help us bring you up the way God wants us to. Should we ever stop praying for you? No. "Lord, once again in the stillness of this moment, we dedicate our children to you. Help us to be all that you created us to be."

## 第二章

1 哈拿禱告說：我的心因耶和華快樂；我的角因耶和華高舉。我的口向仇敵張開；我因耶和華的救恩歡欣。 2 只有耶和華為聖；除他以外沒有可比的，也沒有磐石像我們的 神。 3 人不要誇口說驕傲的話，也不要出狂妄的言語；因耶和華是大有智識的 神，人的行為被他衡量。 4 勇士的弓都已折斷；跌倒的人以力量束腰。 5 素來飽足的，反作用人求食；飢餓的，再不飢餓。不生育的，生了七個兒子；多有兒女的，反倒衰微。 6 耶和華使人死，也使人活，使人下陰間，也使人往上升。 7 他使人貧窮，也使人富足，使人卑微，也使人高貴。 8 他從灰塵裡抬舉貧寒人，從糞堆中提拔窮乏人，使他們與王子同坐，得著榮耀的座位。地的柱子屬於耶和華；他將世界立在其上。 9 他必保護聖民的腳步，使惡人在黑暗中寂然不動；人都不能靠力量得勝。 10 與耶和華爭競的，必被打碎；耶和華必從天上以雷攻擊他，必審判地極的人，將力量賜與所立的王，高舉受膏者的角。

### 思想：

1. 哈拿的心情必定是充滿了焦慮不捨，手中牽著小撒母耳來到示羅的會幕，必須將他留下，自己單獨回去。但是當她將這個寶貝的禮物交出去時，哈拿心中立時充滿喜樂，神的靈充滿了她原先所懼怕的空虛！當然，日後必有孤單，必會思念幼兒。但是這首默想神的偉大的讚美詩歌，竟然使她藉著信心意想不到地得到了神的安慰。
2. 哈拿的這篇禱告充滿了感恩，和路加福音第一章馬利亞的禱告（有稱為“尊主頌”）類似，是聖經中一篇偉大的禱告。她稱頌神的名與祂的性情，並且承認祂在萬事之上的主權。這是一篇強而有力的宣言，一首苦難中的凱歌，又是一幅描繪當主再來，世界所有的不公都被徹底翻轉的圖畫。表面看來，這篇禱告是哈拿個人歌頌勝過苦待她的人，但是事實也顯明，所有活在社會邊緣受苦被壓的人，都將得勝，得救。

### 禱告：

我心尊主為大；我靈以神我的救主為樂；因為他顧念（我）的卑微；從今以後，萬代要稱我有福。那有權能的，為我成就了大事；他的名為聖。他憐憫敬畏他的人，直到世世代代。（參：路1：46-50）

## Chapter Two

1 Then Hannah prayed and said: "My heart rejoices in the LORD; in the LORD my horn is lifted high. My mouth boasts over my enemies, for I delight in your deliverance. 2 "There is no one holy like the LORD; there is no one besides you; there is no Rock like our God. 3 "Do not keep talking so proudly or let your mouth speak such arrogance, for the LORD is a God who knows, and by his deeds are weighed. 4 "The bows of the warriors are broken, but those who stumbled are armed with strength. 5 Those who were full hire themselves out for food, but those who were hungry are hungry no more. She who was barren has borne seven children, but she who has had many sons pines away. 6 "The LORD brings death and makes alive; he brings down to the grave and raises up. 7 The LORD sends poverty and wealth; he humbles and he exalts. 8 He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes and has them inherit a throne of honor. "For the foundations of the earth are the LORD's; on them he has set the world. 9 He will guard the feet of his faithful servants, but the wicked will be silenced in the place of darkness. "It is not by strength that one prevails; 10 those who oppose the LORD will be broken. The Most High will thunder from heaven; the LORD will judge the ends of the earth. "He will give strength to his king and exalt the horn of his anointed."

### THINK:

1. Hannah must have been filled with anguish as she approached the tabernacle at Shiloh, hand in hand with little Samuel, knowing she must leave him there and return home alone. Yet when the gift had been given, Hannah suddenly found herself filled with joy! God's Holy Spirit had filled the emptiness she had feared. There would be moments of loneliness ahead. Hannah surely missed her little son. But this song of praise, in which Hannah contemplates the greatness of God, is witness to the comfort she found in her faith.
2. Hannah's prayer of thanksgiving, similar to the Magnificat of Mary in Luke 1, is one of the great prayers of the Bible. She extols the name and character of the Lord and acknowledges His sovereignty over all things. It is a powerful statement that sings a song of triumph in the midst of sufferings, and paints a picture of the coming day of the Lord, when all that is wrong with the world will be turned over. This seems to be a personal victory over her tormentors, but then in fact includes all the marginalized and oppressed in all time and place and offers hope for victory and deliverance.

### PRAY

*"My soul glorifies the Lord and my spirit rejoices in God my Savior, for he has been mindful of the humble state of his servant. From now on all generations will call me blessed, for the Mighty One has done great things for me— holy is his name. His mercy extends to those who fear him, from generation to generation."*(Ref. Luke 1:46-50)

**\*\* (DTFFWC) \*\***

(Read vv1-10, you may use a Children Bible for easier understanding)



**FAMILY PRAYER:** Both Hannah and Mary sang songs of praise and thanksgiving to God. Ask everyone to say a one-sentence prayer of thanksgiving to God. Then all read the partial Magnificat of Mary above as the concluding prayer.

## 第三章

1 童子撒母耳在以利面前事奉耶和華。當那些日子，耶和華的言語稀少，不常有默示。 2 一日，以利睡臥在自己的地方；他眼目昏花，看不分明。 3 神的燈在神耶和華殿內約櫃那裡，還沒有熄滅，撒母耳已經睡了。 4 耶和華呼喚撒母耳。撒母耳說：「我在這裡！」 5 就跑到以利那裡，說：「你呼喚我？我在這裡。」以利回答說：「我沒有呼喚你，你去睡吧。」他就去睡了。 6 耶和華又呼喚撒母耳。撒母耳起來，到以利那裡，說：「你呼喚我？我在這裡。」以利回答說：「我的兒，我沒有呼喚你，你去睡吧。」 7 那時撒母耳還未認識耶和華，也未得耶和華的默示。 8 耶和華第三次呼喚撒母耳。撒母耳起來，到以利那裡，說：「你又呼喚我？我在這裡。」以利才明白是耶和華呼喚童子。 9 因此以利對撒母耳說：「你仍去睡吧；若再呼喚你，你就說：『耶和華啊，請說，僕人敬聽！』」撒母耳就去，仍睡在原處。 10 耶和華又來站著，像前三次呼喚說：「撒母耳啊！撒母耳啊！」撒母耳回答說：「請說，僕人敬聽！」

### 思想:

1. 聖經學者認為撒母耳在這段經文記載的事件當時，大概已經是個少年人了。他自幼被帶到聖所，在祭司以利之下，一生奉獻給神、服事神。神此時選擇向一個少年人發出呼聲，撒母耳聽見了卻不知道是神的呼喚。
2. 清楚聽見神的呼喚聲音是可能的嗎？在我生命中，如何分辨那個是神的聲音，或是他人的聲音呢？撒母耳需要以利的指導提點，才知道，我呢？在我身邊是否有什麼人，能夠幫助我分辨神試圖與我溝通的聲音，明白他向我說什麼？

### 禱告:

經常對我們來說，最有效聆聽神聲音的方式，就是要花上一段時間，安靜自己的心靈與頭腦。嘗試安排二十分鐘的時間，找個安靜的舒適地方，邀請神來向我說話。這段時間內，不要閱讀、也不要拼命地禱告。只是安靜的坐著、聆聽；若是思想走神，輕輕地收回就好。

下週再安排一段如此的時間，用二十分鐘安靜，再一次聆聽，等候神對我說和。不要輕易放棄，日久必見功效。

## Chapter Three

1 The boy Samuel ministered before the LORD under Eli. In those days the word of the LORD was rare; there were not many visions. 2 One night Eli, whose eyes were becoming so weak that he could barely see, was lying down in his usual place. 3 The lamp of God had not yet gone out, and Samuel was lying down in the house of the LORD, where the Ark of God was. 4 Then the LORD called Samuel. Samuel answered, "Here I am." 5 And he ran to Eli and said, "Here I am; you called me." But Eli said, "I did not call; go back and lie down." So he went and lay down. 6 Again the LORD called, "Samuel!" And Samuel got up and went to Eli and said, "Here I am; you called me." "My son," Eli said, "I did not call; go back and lie down." 7 Now Samuel did not yet know the LORD: The word of the LORD had not yet been revealed to him. 8 A third time the LORD called, "Samuel!" And Samuel got up and went to Eli and said, "Here I am; you called me." Then Eli realized that the LORD was calling the boy. 9 So Eli told Samuel, "Go and lie down, and if he calls you, say, 'Speak, LORD, for your servant is listening.'" So Samuel went and lay down in his place. 10 The LORD came and stood there, calling as at the other times, "Samuel! Samuel!" Then Samuel said, "Speak, for your servant is listening."

### THINK

1. Some scholars believe Samuel was a teenager when the events of this passage occurred. He had been dedicated to the tabernacle and ministered under Eli the priest since very young. God chose to speak to a young person at this time, instead of Eli, who was much older and had the actual position of priest. Samuel heard but didn't recognize it was God's voice.
2. Does hearing God's calling so clearly seem possible? How do I distinguish between his voice and the other voices in my life? Samuel needed Eli's guidance for this. What people around me could help me discern when God is trying to communicate with me and what he's saying?

### PRAY

Often, the most effective way to hear God's voice is to still our minds and quiet our hearts for a considerable amount of time. Set aside twenty minutes in a quiet place and make myself comfortable. Invite God to communicate with me. Don't read or pray. Just sit and listen, bringing my mind back if it wanders.

Sometime in the next week, schedule another twenty minutes of silence and once again listen and wait for God to speak to me. Don't give up. This practice will pay off.

**\*\* (DTFFWC) \*\***

(Read vv1-10, you may use a Children Bible for easier understanding)



**FAMILY ACTIVITY:** As a spiritual exercise of the whole family, tell everyone that you are going to practice Listening to God. Choose a most convenient time for all to spend 5 minutes (or 2 or 10 min depending on the capability of the children) to sit and be quiet. You may set the alarm for the time. Afterwards, discuss if it is easy or difficult to be quiet and listen.

## 第四章

1 以色列人出去與非利士人打仗，安營在以便以謝；非利士人安營在亞弗。 2 非利士人向以色列人擺陣。兩軍交戰的時候，以色列人敗在非利士人面前；非利士人在戰場上殺了他們的軍兵約有四千人。 3 百姓回到營裡，以色列的長老說：「耶和華今日為何使我們敗在非利士人面前呢？我們不如將耶和華的約櫃從示羅抬到我們這裡來，好在我們中間救我們脫離敵人的手。」 4 於是百姓打發人到示羅，從那裡將坐在二基路伯上萬軍之耶和華的約櫃抬來。以利的兩個兒子何弗尼、非尼哈與神的約櫃同來。 5 耶和華的約櫃到了營中，以色列眾人就大聲歡呼，地便震動。 10 非利士人和以色列人打仗，以色列人敗了，各向各家奔逃，被殺的人甚多，以色列的步兵仆倒了三萬。 11 神的約櫃被擄去，以利的兩個兒子何弗尼、非尼哈也都被殺了。

### 思想:

1. 神從來沒有教導以色列人，約櫃本身具有神奇的能力，他們可以隨意支取。但是當他們敗在非利士人手中，情急之下，以色列長老們落在迷信的光景中，以為抬出象徵耶和華神與以色列人同在的約櫃，就可以扭轉敗局（4節）。
2. 以色列民對神的尊崇順服，竟然淪至愚昧地想操縱神，因此神容許約櫃被奪，來懲治以色列人信仰的敗壞。以色列人認為擁有約櫃便可以獲得保護；當時約櫃不單不能保護以色列人，反而被敵人奪走，這豈不正是公開的表明他們對約櫃迷信的徹底錯誤？
3. 我們的信仰有時是奧秘難明的，但卻不是魔術；魔術可以被人支配操縱，產生迷信；神是獨行奇事的，奧秘是神聖的。我對神的信心是要我來操縱，還是讓神掌權？

### 禱告:

親愛的主，“創造宇宙和其中萬物的神，既是天地的主，就不住人手所造的殿，也不用人手服事，好像缺少甚麼；自己倒將生命、氣息、萬物，賜給萬人。……我們既是神所生的，就不當以為神的神性像人用手藝、心思所雕刻的金、銀、石。”（參：徒17：24，25，29）

## Chapter Four

1 And Samuel's word came to all Israel. Now the Israelites went out to fight against the Philistines. The Israelites camped at Ebenezer, and the Philistines at Aphek. 2 The Philistines deployed their forces to meet Israel, and as the battle spread, Israel was defeated by the Philistines, who killed about four thousand of them on the battlefield. 3 When the soldiers returned to camp, the elders of Israel asked, "Why did the LORD bring defeat on us today before the Philistines? Let us bring the Ark of the LORD's covenant from Shiloh, so that he may go with us and save us from the hand of our enemies." 4 So the people sent men to Shiloh, and they brought back the Ark of the covenant of the LORD Almighty, who is enthroned between the cherubim. And Eli's two sons, Hophni and Phinehas, were there with the Ark of the covenant of God. 5 When the Ark of the LORD's covenant came into the camp, all Israel raised such a great shout that the ground shook. 10 So the Philistines fought, and the Israelites were defeated and every man fled to his tent. The slaughter was very great; Israel lost thirty thousand foot soldiers. 11 The Ark of God was captured, and Eli's two sons, Hophni and Phinehas, died.

### THINK

1. The Israelites thought that the Ark was an actual source of divine power that they could plug into. In the emotional panic caused by the sudden Philistine victory, the Israelite leaders regressed spiritually to gross and unfounded superstition by bringing out the Ark of the covenant—which symbolizes Yahweh's dwelling with them—in hope to turn the military situation around to their advantage (v4).
2. The Israelites foolishly attempted to manipulate God. Therefore God allowed the Ark to be captured as a judgment of their religious corruption. If the Ark was supposed to give sanction to those possessing it, then its inability to protect them and itself was a public mockery of the total failure of their superstition of the Ark.
3. There is much that is mysterious about our faith, but there's nothing magical about it. Magic can be manipulated; mystery cannot. Magic breeds superstition, whereas mystery breeds a sense of the sacred. What about my faith in God? Do I want to manage and manipulate God? Or do I allow God to be in control of all situations?

### PRAY

*Dear Lord, you are God who "made the world and everything in it". And "(you are) the Lord of heaven and earth and (do) not live in temples built by human hands. And (you are) not served by human hands, as if (you) needed anything. Rather, (you yourself give) everyone life and breath and everything else. Therefore since we are God's offspring, we should not think that the divine being is like gold or silver or stone—an image made by human design and skill."*(Ref. Acts 17:24,25,29)

### \*\* (DTFFWC) \*\*

(Read vv1-5,10-11, you may use a Children Bible for easier understanding)

**FAMILY ACTIVITY:** Why did the Israelites bring the Ark to their battlefield? Why did they shout when they saw the arrival of the Ark? Did the Ark do what the Israelites hope it would? Why? Why do you think God allow the Ark to be captured by the Philistines? What lesson would we learn from this story?



## 第五章

1 非利士人將神的約櫃從以便以謝抬到亞實突。 2 非利士人將 神的約櫃抬進大衮廟，放在大衮的旁邊。 3 次日清早，亞實突人起來，見大衮仆倒在耶和華的約櫃前，臉伏於地，就把大衮仍立原處。 4 又次日清早起來，見大衮仆倒在耶和華的約櫃前，臉伏於地，並且大衮的頭和兩手都在門檻上折斷，只剩下大衮的殘體。 5 （因此，大衮的祭司和一切進亞實突、大衮廟的人都不踏大衮廟的門檻，直到今日。）

### 思想:

1. 雖然非利士人比以色列人勇猛善戰，但他們一樣無法駕馭耶和華神的大能。他們將約櫃放在大衮像旁，想表明大衮勝於以色列的神。然而他們看到的，卻是大衮倒在耶和華的約櫃前，處於臣服的地位。
2. 真實的信心就是不再渴望支配上帝。與其捉緊上帝、界定上帝、給上帝加上框框，不如放手，讓上帝捉緊我。這樣做是信心的一大步。但耶穌提醒我們，我們在降服於上帝的生命中，就得着所尋求的生命（太16：25）。

### 禱告:

神啊，求你幫助我，讓我放下對自己生命的掌控，和對你的所是及所行的界定。求主緊抓住我，特別在我的不安、焦慮中，賜我信心，能進入你的安息與保護。

## Chapter Five

1 After the Philistines had captured the Ark of God, they took it from Ebenezer to Ashdod. 2 Then they carried the Ark into Dagon's temple and set it beside Dagon. 3 When the people of Ashdod rose early the next day, there was Dagon, fallen on his face on the ground before the Ark of the LORD! They took Dagon and put him back in his place. 4 But the following morning when they rose, there was Dagon, fallen on his face on the ground before the Ark of the LORD! His head and hands had been broken off and were lying on the threshold; only his body remained. 5 That is why to this day neither the priests of Dagon nor any others who enter Dagon's temple at Ashdod step on the threshold.

### THINK

1. Despite their prowess against the Israelites, the Philistines are no more successful at co-opting the power of Yahweh than were the Israelites. The Philistines placed the Ark next to the image of Dagon in order to demonstrate Dagon's superiority over the God of Israel, but the symbolism was reversed when Dagon was toppled to a position of homage before the Ark of the Lord.
2. True faith relinquishes the desire to control God. Instead of trying to hold on to God, define God, keep God in a box, we are asked to let go and allow God to hold on to us; recognizing that he is powerful and sovereign (as he did in the temple of Dagon). Doing this is a huge step of faith. But Jesus reminds us that the life we seek is found in a life of surrender to God.

### PRAY

O God, help us let go of my desire to control my life and to define who you are and limit what you can do. Please hold on to me, especially in my uncertainty so that I may enter into your rest and protection.

### \*\* (DTFFWC) \*\*

(Read vv5-10, you may use a Children Bible for easier understanding)

**FAMILY DISCUSSION:** Recalling the story from the previous chapter, why do you think the Philistines want to put the Ark beside the image of Dagon? What happened? What was the same mistake the Philistines make as the Israelites in ch 4? What is God teaching us today?



## 第六章

19 耶和華因伯示麥人擅觀他的約櫃，就擊殺了他們七十人；那時有五萬人在那裡（原文是七十人加五萬人）。百姓因耶和華大大擊殺他們，就哀哭了。 20 伯示麥人說：「誰能在耶和華這聖潔的神面前侍立呢？這約櫃可以從我們這裡送到誰那裡去呢？」 21 於是打發人去見基列耶琳的居民，說：「非利士人將耶和華的約櫃送回來了，你們下來將約櫃接到你們那裡去吧！」

### 思想:

1. 第四章眾長老對約櫃抱著迷信的態度，把它看成一件具有神奇能力的物品（4：3）。本章中，雖然伯士麥居民（其中有祭司和利未人），對約櫃的態度與眾長老不同，卻因為存著不恭敬的好奇心，擅自瞻觀神的約櫃，而受到神的審判。神既然以約櫃為他與他子民同在的表徵，他們便應存嚴肅尊敬的態度看待約櫃。
2. 回想我自己，在過去的一年中，是否曾將神和他的事看得太輕率、太不在乎？是否遭遇什麼後果？當時有何感受？事情如何解決的？

### 禱告:

過犯得蒙赦免，罪惡得到遮蓋的人，是有福的。  
心裡沒有詭詐，耶和華不算為有罪的，這人是有福的。  
我開口不認罪的時候，就整天哀哼，以致骨頭衰殘。  
因為你的手晝夜重壓在我身上，我的精力耗盡，好像盛暑的乾旱。  
我向你承認我的罪，沒有隱藏我的罪孽；  
我說：我要向耶和華承認我的過犯；  
就赦免我的罪孽。（參：詩篇32，新譯本）

## Chapter Six

19 But God struck down some of the inhabitants of Beth Shemesh, putting seventy of them to death because they looked into the Ark of the LORD. The people mourned because of the heavy blow the LORD had dealt them. 20 And the people of Beth Shemesh asked, "Who can stand in the presence of the LORD, this holy God? To whom will the Ark go up from here?" 21 Then they sent messengers to the people of Kiriath Jearim, saying, "The Philistines have returned the Ark of the LORD. Come down and take it up to your town."

### THINK

1. The elders in Ch 4 treated the Ark with superstition that led them to bring the Ark into battle against the Philistines and treating it as an object with magical power. God had intended for his people to treat the Ark with great honour and respect because the Ark has been closely linked with the manifestation of God's presence among his people. However, in this chapter, the people of Beth Shemesh (Levites and priests among them) though they didn't seem to hold the superstitious attitude of the Ark, were terribly judged by God for their irreverent curiosity in looking into the Ark.
2. Call to memory, when in the last year, have I treated God and his things with neglect and disrespect? Was there any consequences? How did I feel? How was the issue resolved?

### PRAY

*Count yourself lucky, how happy you must be—  
you get a fresh start, your slate's wiped clean.  
Count yourself lucky—  
God holds nothing against you and you're holding nothing back from him.  
When I kept it all inside, my bones turned to powder, my words became  
daylong groans.  
The pressure never let up; all the juices of my life dried up.  
Then I let it all out; I said, "I'll make a clean breast of my failures to God."  
Suddenly the pressure was gone—  
my guilt dissolved, my sin disappeared. (Ps 32, MSG)*

### \*\* (DTFFWC) \*\*

(Read vv19-21, you may use a Children Bible for easier understanding)

**FAMILY DISCUSSION:** How do we show respect to other people? How do we show respect to God and the church? Decide on one or two things that the whole family may do together to show respect to God and church. Plan to carry it out this week.



## 第七章

5 撒母耳說：「要使以色列眾人聚集在米斯巴，我好為你們禱告耶和華。」 6 他們就聚集在米斯巴，打水澆在耶和華面前，當日禁食，說：「我們得罪了耶和華。」於是撒母耳在米斯巴審判以色列人。 7 非利士人聽見以色列人聚集在米斯巴，非利士的首領就上來要攻擊以色列人。以色列人聽見，就懼怕非利士人。 8 以色列人對撒母耳說：「願你不住地為我們呼求耶和華——我們的神，救我們脫離非利士人的手。」 9 撒母耳就把一隻吃奶的羊羔獻與耶和華作全牲的燔祭，為以色列人呼求耶和華；耶和華就應允他。

### 思想:

1. 6節中，“打水澆在耶和華面前，當日禁食，說：「我們得罪了耶和華。」”，似乎是指人在痛悔自卑中向神倒空自己，為要預備見神。
2. 禁食（禁戒Fasting），是為了專注屬靈的事，自願放棄某些正常的活動，最常見的例子是不進食。當信徒從肉身的需求轉向屬靈的需求，就能更迫切並深刻地發現悔改和更新的需要。今日的社會裡，我們飲食過量，但在屬靈的事上卻營養不良，所以重拾禁食的操練，可以幫助恢復靈性的健康。
3. 我是否曾經嘗試過禁食的操練？有什麼發現？可以試一下選一天，由早餐開始到下一頓早餐的24小時內，不吃固體食物，只飲流質食物，並持續觀察自己在飢餓時，靈裡會有什麼反應？將我的體會與學習寫在靈修筆記上。

### 禱告:

我的心哪，你為何憂悶？為何在我裡面煩躁？應當仰望神，因我還要稱謝他。他是我臉上的光榮，是我的神。（參：詩42：11）

## Chapter Seven

5 Then Samuel said, "Assemble all Israel at Mizpah, and I will intercede with the LORD for you." 6 When they had assembled at Mizpah, they drew water and poured it out before the LORD. On that day they fasted and there they confessed, "We have sinned against the LORD." Now Samuel was serving as leader[a] of Israel at Mizpah. 7 When the Philistines heard that Israel had assembled at Mizpah, the rulers of the Philistines came up to attack them. When the Israelites heard of it, they were afraid because of the Philistines. 8 They said to Samuel, "Do not stop crying out to the LORD our God for us, that he may rescue us from the hand of the Philistines." 9 Then Samuel took a suckling lamb and sacrificed it as a whole burnt offering to the LORD. He cried out to the LORD on Israel's behalf, and the LORD answered him.

### THINK

1. The ceremony of pouring water and fasting described in v 6 appears to symbolize the pouring out of one's heart in repentance and humility before the Lord.
2. Fasting is the voluntary abstention from an otherwise normal function – most often eating – for the sake of intense spiritual activity. By turning from the needs of the body toward the needs of the soul, we are able to see more sharply our need for repentance and restoration. In our society today, we are often overfed yet spiritually malnourished. We need to recover such a practice to restore our spiritual health.
3. Have I ever tried fasting yet? What did I discover? Why not set aside one day, abstain from solid food for 24 hours starting and ending with breakfast while constantly monitoring my soul's reaction to being physically hungry. Record what I learn.

### PRAY

*Why, my soul, are you downcast? Why so disturbed within me? Put your hope in God, for I will yet praise him, my Savior and my God. (Ref. Ps 42:11)*

\*\* (DTFFWC) \*\*

(Read vv5-9, you may use a Children Bible for easier understanding)

**FAMILY PRAYER:** We should always pray for each other. Why? Because we will always be doing battle against Satan and his evil. Go around the family and pray for each other. Thank God for each other, and ask Him to protect each of us from Satan and help us to win over Satan's temptations.



## 禁食禱告的目的

禁食禱告中的屬靈操練包括禁食、禱告、關心幫助他人等。禁食是信徒生活中，非常重要的克己操練之一。然而，我們必須要牢記：克己操練的本身只是一個途徑，卻不是目的本身。

早期的教父們就曾提醒我們說：克己的操練必須要與兩個條件相聯，否則，克己的操練就會很容易墮入到自我的迷惑中。若是如此，禁食本可以幫助我們朝向神邁進，卻不知不覺地成 我們轉向自己的途徑，而讓我們陷入到一個自我營造的虛假的屬靈氛圍裏。

第一個條件，就是克己操練必須要與愛相聯接。因此關心幫助他人像奉獻、賑濟就成 不可缺少相伴隨的愛的操練。

第二個條件，就是克己操練必須要通過禱告與神相聯。這樣不僅能避免禁食從自我中心出發，而且從禁食所產生的真實有益的屬靈狀態，像虛心和寧靜等，可提升我們的禱告。

### 真正的禁食

一方面，禁食常常是表示悔罪，目的是得潔淨，讓身體和靈魂從罪中得釋放。四世紀的聖金約翰曾說：“禁食是一劑良藥，而真正的禁食不僅僅是飲食的節制，更是遠避邪行的節制。你在禁食嗎？那就請你證明你的禁食：看見窮人，就憐憫他；看見敵人，就與他和好；看見朋友高升，不要嫉妒他。讓我們不僅是以嘴禁食，讓我們的眼、我們的耳朵、我們的腳、我們的手也禁食。讓我們的手從貪婪中禁食，讓我們的眼從淫蕩的景觀中禁食，讓我們的眼從虛枉的談論中禁食，讓我們的眼從傷害誹謗中禁食。”所以真正的禁食是遠避惡行，勒住舌頭，放下怒氣，節制慾望，停止誹謗，虛假和傷害。禁食更是我們努力棄惡從善，查驗神純全善良可喜悅旨意的機會，而禁食帶來的自由，能引領我們進入那 不出來的喜樂中。

另一方面，在聖經中的禁食與克己和自律有很大關係。飢餓是人的基本生理需求，而貪心是人的基本罪。自制若不包括對肉身的約束，就沒有意義。禁食能幫助加強我們的自制能力，保羅曾說：“我是攻克己身，叫身服我（林前9：27）”。

當我們約束肉身時，自然會意識到常常忽視的屬靈生命，因而重新調整我們生命中的優先次序。聖奧古斯丁曾說：“當人從過量飲食的包袱中釋放出來，就能更清楚認識自己。人不能從一個污穢的鏡子裡看到他真實的面貌，因此當他被飲食纏累時，就無法認識真實的自己。但通過禁食，身體被調整到合適的狀態，人就能認識自己，並意識到他是多麼需要一心一意地跟隨他的救贖主”。所以，禁食可以幫助我們學習認識我們靈性的生命；學習認識人活著不是單靠食物，乃是靠神口裡所出的一切話；同時禁食能幫助我們建立屬靈的品格和意志。

最後，禁食可以幫助我們完完全全地與基督相聯合，與他的受苦有份：他曾經存心降卑順服以至於死，且死在十字架上。因此讓我們操練禁食，來學習主的謙卑和忍耐。

### 禱告與禁食

四十天禁食禱告中，最主要的操練就是禱告。因此，每年禁食禱告的季節，就可以成 我們更新禱告生活的好時機。首先，分別出一段時間來禁食，可助我們單單地專注在禱告上；而且禁食能幫助我們，從肉體情慾的捆綁中釋放出來；同時借助關心他人，走出自我，去關愛神所愛的人，這些都會提升和淨化我們的禱告。聖奧古斯丁曾 過：“禁食和關心幫助他人，對於禱告來說，就好像讓我們的禱告添上雙翼，更加容易地升到神那裏……通過自我降卑和愛、禁食和助人、節制和寬恕、棄惡從善，我們就會尋找到真正的平安，禱告就好像能自由地展開雙翼上騰，而和平之君主耶穌基督，早就在那裏，為我們預備了地方。

### 相愛、寬恕、幫助

“禁食不只是停止進食；事實上如果我們的心，不從不公義回轉，不勒住我們的舌頭，僅僅是禁止身體的需求，是完全無益處”，聖利奧一世指出這樣的禁食會是我們輕易地墮入到假冒 善中。因此教父們特別強調彼此相愛，寬恕和幫助他人的操練，來與禁食並行；好讓禁食操練不至於陷入僅僅是外在的形式。寬恕能使我們進入靈裡的自由，而幫助他人是具體實現彼此相愛的行動，這是真正的禁食所不可缺少的。當我們寬恕他人、幫助他人時，我們就是與人分享神憐憫和愛的品性，並其所顯出的大能。

四十天禁食禱告不是一個沮喪和消沉的季節；相反，四十天禁食禱告是一個喜樂和潔淨的季節。我們一同被召來潔淨自己的身體，更是一同被召來領受神的恩典，潔淨我們的靈魂。主所喜悅的是我們的悔改，而不是我們的自責。我們為自己的罪憂傷，更因主極大的憐憫而歡喜；我們操練身體，更為永生的盼望而大大歡喜。這樣，我們禁食禱告的操練，實在是為我們將來的復活、永遠的生活而做預備。

( 摘錄自亞特蘭大華人基督教會，四十天禁食禱告手冊，  
[http://www.accc.org/forms/ACCC\\_2010\\_Fasting\\_Prayer\\_tch.pdf](http://www.accc.org/forms/ACCC_2010_Fasting_Prayer_tch.pdf) )

## 第八章

1撒母耳年紀老邁，就立他兒子作以色列的士師。

3 他兒子不行他的道，貪財利，收受賄賂，屈枉正直。 4 以色列的長老都聚集，來到拉瑪見撒母耳， 5 對他說：「你年紀老邁了，你兒子不行你的道。現在求你為我們立一個王治理我們，像列國一樣。」 6 撒母耳不喜悅他們說「立一個王治理我們」，他就禱告耶和華。 7 耶和華對撒母耳說：「百姓向你說的一切話，你只管依從；因為他們不是厭棄你，乃是厭棄我，不要我作他們的王。…… 9 故此你要依從他們的話，只是當警戒他們，告訴他們將來那王怎樣管轄他們。」 10 撒母耳將耶和華的話都傳給求他立王的百姓，

19 百姓竟不肯聽撒母耳的話，說：「不然！我們定要一個王治理我們， 20 使我們像列國一樣，有王治理我們，統領我們，為我們爭戰。」 21 撒母耳聽見百姓這一切話，就將這話陳明在耶和華面前。 22 耶和華對撒母耳說：「你只管依從他們的話，為他們立王。」撒母耳對以色列人說：「你們各歸各城去吧！」

### 思想：

1. 以色列人要神，但他們又恐怕若是沒有像其他的國家有一個王的話，他們會吃虧。他們希望與鄰國一樣，有國王的領導，為他們作戰。再讀一遍本段經文，深深地體會撒母耳的失望，與百姓的執意。
2. 我比較像誰？撒母耳——被百姓催逼要求他認為是錯誤的選擇，或是以色列人——一心一意要與鄰國認同？
3. 若我選擇了撒母耳，針對百姓的要求，我會對神說什麼？若我選了以色列百姓，我希望像\_\_\_\_\_？這個決定如何影響我無法享受神為我的預備？

### 禱告：

主啊，我常常因為得不到你知道對我不是至好的事物，而發牢騷向你抗議。求你的恩典，保守我，使我不致去追求一些我日後會後悔的事物。

## Chapter Eight

1 When Samuel grew old, he appointed his sons as Israel's leaders.

3 But his sons did not follow his ways. They turned aside after dishonest gain and accepted bribes and perverted justice. 4 So all the elders of Israel gathered together and came to Samuel at Ramah. 5 They said to him, "You are old, and your sons do not follow your ways; now appoint a king to lead us, such as all the other nations have." 6 But when they said, "Give us a king to lead us," this displeased Samuel; so he prayed to the LORD. 7 And the LORD told him: "Listen to all that the people are saying to you; it is not you they have rejected, but they have rejected me as their king. ....9 Now listen to them; but warn them solemnly and let them know what the king who will reign over them will claim as his rights." 10 Samuel told all the words of the LORD to the people who were asking him for a king...

19 But the people refused to listen to Samuel. "No!" they said. "We want a king over us. 20 Then we will be like all the other nations, with a king to lead us and to go out before us and fight our battles." 21 When Samuel heard all that the people said, he repeated it before the LORD. 22 The LORD answered, "Listen to them and give them a king." Then Samuel said to the Israelites, "Everyone go back to your own town."

### THINK

1. The Israelites wanted God, but they were afraid they'd miss out if they didn't have a king like the other nations. They wanted to fit in with the other nations by having a king lead them and fight their battles for them. Read the passage again trying to feel the determination and desire of the Israelites and the disappointment of Samuel. God's desire was that His people would look to Him as their king, but instead, their hearts wanted a human king like the nations around them.
2. Who do I resemble most? Samuel— being confronted by people asking him to make changes he believes are wrong, or the Israelites – wanting to be like others?
3. If I choose Samuel, what would I like to say to God regarding their demand? If I choose the Israelites wanting to be like \_\_\_\_\_. How might this cheat me out of what God wants for me?

### PRAY

Lord, I realize that it is easy to clamor for things You know are not best for me. By Your grace, protect me from myself so that I will not pursue something I will later live to regret.

### \*\* (DTFFWC) \*\*

(Read vv19-22, you may use a Children Bible for easier understanding)

**FAMILY WORSHIP:** How often do we want things just because others have them? Is this a good reason to have those things? When everyone else around us has a particular style of clothing, jewelry, car, or home, it is hard not to want the same things. List your family's real needs. Have sentence prayers asking God to supply them.



## 第九章

15 掃羅未到的前一日，耶和華已經指示撒母耳說：「16 明日這時候，我必使一個人從便雅憫地到你這裡來，你要膏他作我民以色列的君。他必救我民脫離非利士人的手；因我民的哀聲上達於我，我就眷顧他們。」17 撒母耳看見掃羅的時候，耶和華對他說：「看哪，這人就是我對你所說的，他必治理我的民。」18 掃羅在城門裡走到撒母耳跟前，說：「請告訴我，先見的寓所在哪裡？」19 撒母耳回答說：「我就是先見。你在我前面上邱壇去，因為你們今日必與我同席；明日早晨我送你去，將你心裡的事都告訴你。」20 至於你前三日所丟的那幾頭驢，你心裡不必掛念，已經找著了。以色列眾人所仰慕的是誰呢？不是仰慕你和你父的全家嗎？」21 掃羅說：「我不是以色列支派中至小的便雅憫人嗎？我家不是便雅憫支派中至小的家嗎？你為何對我說這樣的話呢？」

### 思想：

1. 掃羅在以色列中的出身是低微的，便雅憫是雅各眾子中最小的，這個支派在士師時代幾乎被全數剿滅（士20：46-48）。他對撒母耳所說的很吃驚，而他自我貶抑的話語，顯示出他自認不配以及謙卑。這樣的回應是合宜的，看來也不是佯裝的。
2. 但是他始終在自己的感覺與對神的信念之間搖擺不定，他的言行也都以自我為中心。以後遇到困難，他不願承擔，推卸責任；雖然蒙神呼召，使命在身，卻不斷掙扎。他沒有立志將自己全心全意獻給神，心中沒有神的愛，失去平安，心中充滿嫉妒、不安、驕橫、任性、欺詐。因此未能成為合神心意的王。

### 禱告：

親愛的主，求你賜我信靠你的心，不看自己的軟弱，只將自己全然奉獻給你；因為你“揀選了世上愚拙的，叫有智慧的羞愧；又揀選了世上軟弱的，叫那強壯的羞愧。也揀選了世上卑賤的，被人厭惡的，以及那無有的，為要廢掉那有的，使一切有血氣的，在神面前一個也不能自誇。”（參：林前1：27-29）

## Chapter Nine

15 Now the day before Saul came, the LORD had revealed this to Samuel: 16 “About this time tomorrow I will send you a man from the land of Benjamin. Anoint him ruler over my people Israel; he will deliver them from the hand of the Philistines. I have looked on my people, for their cry has reached me.” 17 When Samuel caught sight of Saul, the LORD said to him, “This is the man I spoke to you about; he will govern my people.” 18 Saul approached Samuel in the gateway and asked, “Would you please tell me where the seer’s house is?” 19 “I am the seer,” Samuel replied. “Go up ahead of me to the high place, for today you are to eat with me, and in the morning I will send you on your way and will tell you all that is in your heart. 20 As for the donkeys you lost three days ago, do not worry about them; they have been found. And to whom is all the desire of Israel turned, if not to you and your whole family line?” 21 Saul answered, “But am I not a Benjamite, from the smallest tribe of Israel, and is not my clan the least of all the clans of the tribe of Benjamin? Why do you say such a thing to me?”

### THINK

1. Saul’s origin was among the humblest in Israel. Benjamin was the last of Jacob’s sons, and the tribe had been greatly reduced in the time of judges (Jdg 20:46-48). He was obviously surprised by Samuel’s greeting. And his self-deprecating words to Samuel professed his unworthiness and humility. This is appropriate and seems genuine.
2. In the eyes of the people of Israel, Saul was the ideal king—tall and handsome (v.2)—someone who could match the kings of their neighbouring nations. However, inside Saul was not so good looking. During his rule, he kept swaying between his own feelings and commitment to God. He based his actions on his own interest. Later on when he encountered challenges, he didn’t want to face it, rather he made excuses and blamed others. Even though he had God’s calling, had mission in life, he never stopped struggling. He didn’t commit himself totally to God and never truly enjoyed God’s love. Therefore, he lived a life of discontent, jealousy, uncertainty, pride, deceit. And he never became a king after God’s heart.

### PRAY

Dear God, I ask that you grant me faith in you, and not in myself, but to commit myself wholly to you for you “chose the foolish things of the world that he might put to shame those who are wise. God chose the weak things of the world, that he might put to shame the things that are strong; and chose the lowly things of the world, and the things that are despised, and the things that are not, that he might bring to nothing the things that are: that no flesh should boast before God.” (Ref. 1 Cor 1:27-29 WEB)

### \*\* (DTFFWC) \*\*

(Read vv19-21, you may use a Children Bible for easier understanding)



**FAMILY WORSHIP:** Where did Samuel find a king for Israel? He was found in the smallest tribe of Israel. Why does God often take the small, apparently insignificant things in life to do great things? Because it is one way He demonstrates his power and control. Let the family share feelings of being small, useless, or worthless. Then share examples of their worth and importance.

## 第十章

1 撒母耳拿瓶膏油倒在掃羅的頭上，與他親嘴，說：「這不是耶和華膏你作他產業的君嗎？」

6 耶和華的靈必大大感動你，你就與他們一同受感說話；你要變為新人。

17 撒母耳將百姓招聚到米斯巴耶和華那裡，18 對他們說：「耶和華—以色列的神如此說：『我領你們以色列人出埃及，救你們脫離埃及人的手，又救你們脫離欺壓你們各國之人的手。』」19 你們今日卻厭棄了救你們脫離一切災難的神，說：『求你立一個王治理我們。』現在你們應當按著支派、宗族都站在耶和華面前。」20 於是，撒母耳使以色列眾支派近前來掣籤，就掣出便雅憫支派來；21 又使便雅憫支派按著宗族近前來，就掣出瑪特利族，從其中又掣出基士的兒子掃羅。眾人尋找他卻尋不著，22 就問耶和華說：「那人到這裡來了沒有？」耶和華說：「他藏在器具中了。」23 眾人就跑去從那裡領出他來。他站在百姓中間，身體比眾民高過一頭。24 撒母耳對眾民說：「你們看耶和華所揀選的人，眾民中有可比他的嗎？」眾民就大聲歡呼說：「願王萬歲！」

### 思想:

1. 掃羅實際被立為王，是他和撒母耳兩人私底下單獨進行的，儀式包括膏油，代表神的靈，倒在掃羅的頭上；以及祭司的親嘴，表示神的祝福。聖經中，膏油在某人頭上，表示那人是被特別選出，作領導的工作。先知和祭司都是如此按立，但這個儀式主要是與立王有關，因此王常被稱為“神的受膏者”。17節，撒母耳又召集百姓，公開讓他們知道耶和華的選擇，並說明君王的職分。
2. 18節，耶和華透過撒母耳向百姓強調，在他們的歷史中，他一直是他們的拯救者。他帶領他們出埃及，且在士師時代救他們脫離所有的敵人。雖然有時士師們亦被稱為以色列的拯救者，但這不過是廣義的說法，因他們是耶和華施行拯救的工具，是耶和華差遣他們。
3. 在我過去的經驗中，神曾經救我脫離什麼“苦難”？這件事如何影響我與神的關係？

### 禱告:

“耶和華，我的力量啊，我愛你！耶和華是我的巖石，我的山寨，我的救主，我的神，我的磐石，我所投靠的。他是我的盾牌，是拯救我的角，是我的高臺。（參：詩18：1-2）”

## Chapter Ten

1 Then Samuel took a flask of olive oil and poured it on Saul's head and kissed him, saying, "Has not the LORD anointed you ruler over his inheritance?"

6 The Spirit of the LORD will come powerfully upon you, and you will prophesy with them; and you will be changed into a different person.

17 Samuel summoned the people of Israel to the LORD at Mizpah 18 and said to them, "This is what the LORD, the God of Israel, says: 'I brought Israel up out of Egypt, and I delivered you from the power of Egypt and all the kingdoms that oppressed you.' 19 But you have now rejected your God, who saves you out of all your disasters and calamities. And you have said, 'No, appoint a king over us.' So now present yourselves before the LORD by your tribes and clans." 20 When Samuel had all Israel come forward by tribes, the tribe of Benjamin was taken by lot. 21 Then he brought forward the tribe of Benjamin, clan by clan, and Matri's clan was taken. Finally Saul son of Kish was taken. But when they looked for him, he was not to be found. 22 So they inquired further of the LORD, "Has the man come here yet?" And the LORD said, "Yes, he has hidden himself among the supplies." 23 They ran and brought him out, and as he stood among the people he was a head taller than any of the others. 24 Samuel said to all the people, "Do you see the man the LORD has chosen? There is no one like him among all the people." Then the people shouted, "Long live the king!"

### THINK

1. The actual king making took place in private between Samuel and Saul, marked by oil, a symbol of God's spirit, poured on Saul's head, and the prophetic kiss, a sign of God's blessing. In the Bible, anointing someone with oil designated that person as set apart to a special position of leadership. Both priests and prophets were thus anointed, but the ritual was especially associated with kings. This ceremony recognizes who it is that is truly in control—without God's authority Saul would never have become king.
2. The Lord, spoke through Samuel, emphasized to the people that he has been their deliverer throughout their history. Although the judges themselves sometimes are referred to as Israel's deliverers, this was only true in a secondary sense, for they were instruments of the Lord's deliverance.
3. What major "calamity" in my past has God delivered me from? How has the memory of that event shaped my relationship with God?

### PRAY

*I love you, LORD, my strength. The LORD is my rock, my fortress and my deliverer; my God is my rock, in whom I take refuge, my shield and the horn of my salvation, my stronghold. (Ref. Ps 18:1-2)*



### \*\* (DTFFWC) \*\*

(Read vv20-22, you may use a Children Bible for easier understanding)

**FAMILY ACTIVITY:** Let's play hide and seek. (After 10 minutes play, come back to sit down.) When we play hide and seek, we want to be found eventually, don't we? Have you ever not wanted to be found? Do you know someone we can never hide from? God always knows where we are and what we are doing.

## 第十一章

11 第二日，掃羅將百姓分為三隊，在晨更的時候入了亞捫人的營，擊殺他們直到太陽近午，剩下的人都逃散，沒有二人同在一處的。 12 百姓對撒母耳說：「那說『掃羅豈能管理我們』的是誰呢？可以將他交出來，我們好殺死他。」 13 掃羅說：「今日耶和華在以色列中施行拯救，所以不可殺人。」 14 撒母耳對百姓說：「我們要往吉甲去，在那裡立國。」 15 眾百姓就到了吉甲那裡，在耶和華面前立掃羅為王，又在耶和華面前獻平安祭。掃羅和以色列眾人大大歡喜。

### 思想:

1. 較早前，撒母耳曾私下在拉瑪膏立過掃羅，後又公開在米斯巴選他為王。隨後在亞捫人所引起的戰爭危機中，掃羅的領導權並非出自百姓對他王權的接受，而是建立在軍事的勝利上。如今在吉甲，掃羅就任為神所揀選的君王，正式接下這個職位的權利與責任。
2. 以色列人立掃羅作第一任的王，向神獻平安祭。利未記第三章有記載關於獻這些祭的規定。獻平安祭是表示感恩戴德，象徵認識神並遵照祂命令生活之人得到平安。神雖然不願意祂的子民立人作王，他們卻藉著獻祭表明神仍是他們真正的王，掃羅也在眾人面前承認以色列真正的拯救者是耶和華（13節）。可惜，正如神所預言的（8:7-19），掃羅與百姓的這種誠心並未維持多久。
3. 我是否也經歷過許多神的引導與看守，也曾立志要緊緊跟隨主，但卻經不起一些的引誘、環境的壓力，轉而離開了跟隨主的道路？

### 禱告:

以下面這首詩歌作為向主禱告，在神面前安靜，揣摩自己的軟弱，以及主的剛強。

我本軟弱主剛強，求主保守離罪網，  
心靈滿足無憂傷，當我走，求領我近你旁。  
主，我願更親近你，與主相親樂無比，  
每日同行更親密，親愛主，求你，懇求你。

## Chapter Eleven

11 The next day Saul separated his men into three divisions; during the last watch of the night they broke into the camp of the Ammonites and slaughtered them until the heat of the day. Those who survived were scattered, so that no two of them were left together. 12 The people then said to Samuel, "Who was it that asked, 'Shall Saul reign over us?' Turn these men over to us so that we may put them to death." 13 But Saul said, "No one will be put to death today, for this day the LORD has rescued Israel." 14 Then Samuel said to the people, "Come, let us go to Gilgal and there renew the kingship." 15 So all the people went to Gilgal and made Saul king in the presence of the LORD. There they sacrificed fellowship offerings before the LORD, and Saul and all the Israelites held a great celebration.

### THINK

1. Saul had previously been anointed in private by Samuel at Ramah and publicly selected as the king-designate at Mizpah. In the subsequent Ammonite crisis, his leadership did not rest on public recognition of his royal authority, but on the military victory. Now at Gilgal, Saul is inaugurated as God's chosen king and formally assumes the privileges and responsibilities of this office.
2. The Israelites had Saul as their first ever king, in thanksgiving, they offered peace offering to God. Leviticus 3 recorded regulations of such sacrifice. It is for thanksgiving of blessings received, it symbolizes the grace of peace because of their recognition of God and obedience to God's commandments. Though it was the people's idea to elect a king for themselves, they demonstrate and recognise through the sacrifice, that God is still their king. Saul also acknowledged Israel's true deliverer (v13). However, as God has foretold in 8:7-19, the trust and obey relationship did not last long.
3. Have I experienced a lot of God's guidance and protection, and have I decided to follow God closely? However, I was not able to resist the temptations or pressures, and I turned from following God?

### PRAY

Use the following hymn as my prayer as I recall my weaknesses and God's strength.

*I am weak, but Thou art strong; Jesus, keep me from all wrong;  
I'll be satisfied as long As I walk, let me walk close to Thee.  
Just a closer walk with Thee, rant it, Jesus, is my plea,  
Daily walking close to Thee, Let it be, dear Lord, let it be.*

### \*\* (DTFFWC) \*\*

(Read vv11-15, you may use a Children Bible for easier understanding)

FAMILY DISCUSSION: Define what is weak and what is strong. Evaluate the following people: Saul, Samuel, the Israelites, the Ammonites, who is strong and who is weak? Learn to sing the above song as a prayer to God.



## 第十二章

18 於是撒母耳求告耶和華，耶和華就在這日打雷降雨，眾民便甚懼怕耶和華和撒母耳。 19 眾民對撒母耳說：「求你為僕人們禱告耶和華—你的神，免得我們死亡，因為我們求立王的事正是罪上加罪了。」 20 撒母耳對百姓說：「不要懼怕！你們雖然行了這惡，卻不要偏離耶和華，只要盡心事奉他。 21 若偏離耶和華去順從那不能救人的虛神是無益的。 22 耶和華既喜悅選你們作他的子民，就必因他的大名不撇棄你們。 23 至於我，斷不停止為你們禱告，以致得罪耶和華。我必以善道正路指教你們。 24 只要你們敬畏耶和華，誠誠實實地盡心事奉他，想念他向你們所行的事何等大大。 25 你們若仍然作惡，你們和你們的王必一同滅亡。」

### 思想:

1. 撒母耳對以色列人的指控（6-15節），加上在旱季中打雷降雨的反常現象，使得百姓驚悸，承認他們要求立王之事是犯了罪，且懇求撒母耳為他們向神代求。
2. 撒母耳在23節似乎說明不為別人禱告就是犯罪，他的行動說明神子民有雙重責任：（1）要恆切地為別人禱告（參弗6:18）；（2）要教導人歸向神的善道（參提後2:2）。撒母耳儘管不同意百姓立王之意，卻向他們保證，他要不住地為他們禱告，並繼續教導他們。我們可以跟別人有異議，卻不應停止為他們代禱。
3. 今天我們稱撒母耳為“禱告勇士”。一個人若要持續為別人禱告，要具備怎樣的恩賜和素質？我有嗎？

### 禱告:

求聖靈提醒我最近我經常想念的一位親友或信徒，我為他有多少的掛念？有多少的禱告？

在神面前決心，每天一次恆切的為這位親友禱告一週，並去電話或電郵問候。

## Chapter Twelve

18 Then Samuel called on the LORD, and that same day the LORD sent thunder and rain. So all the people stood in awe of the LORD and of Samuel. 19 The people all said to Samuel, "Pray to the LORD your God for your servants so that we will not die, for we have added to all our other sins the evil of asking for a king." 20 "Do not be afraid," Samuel replied. "You have done all this evil; yet do not turn away from the LORD, but serve the LORD with all your heart. 21 Do not turn away after useless idols. They can do you no good, nor can they rescue you, because they are useless. 22 For the sake of his great name the LORD will not reject his people, because the LORD was pleased to make you his own. 23 As for me, far be it from me that I should sin against the LORD by failing to pray for you. And I will teach you the way that is good and right. 24 But be sure to fear the LORD and serve him faithfully with all your heart; consider what great things he has done for you. 25 Yet if you persist in doing evil, both you and your king will perish."

### THINK

1. Samuel's accusation of the people (vv6-15) combined with the awesome sign of thunder and rain in the dry season prompted the people to confess their sin of requesting a king. They begged Samuel's intercession for them.
2. Samuel seems to say (v23) failing to pray for people would warrant it a sin. His demonstrated that God's people have double duties: (1) to pray fervently for others (Eph 6:18), (2) to teach others God's way (2 Tim 2:2). Samuel may not agree with the people's desire for a king, but he assured them that he will continue to pray for them and to teach them. We may have different opinions with the others, but we shouldn't stop praying for them.
3. Today we would call Samuel a "prayer warrior". What gifts and qualities does a person who prays continuously for other people possess? Do I have them?

### PRAY

Ask the Holy Spirit to bring to mind a person that has been in my mind. How much have I thought of him/her? How much prayer have I offered on his/her behalf?

Determine before the Lord to pray for this person once a day for the whole week. Give him/her a call or an email to see how he/she is doing.



### \*\* (DTFFWC) \*\*

(Read vv22-24, you may use a Children Bible for easier understanding)

**FAMILY PRAYER:** Samuel said he would be sinning against the Lord if he failed to pray for God's people. Why is it considered a sin when we fail to pray for others? Let each person share a personal prayer need. Let's pray for each other right now.

## 第十三章

8 掃羅照著撒母耳所定的日期等了七日。撒母耳還沒有來到吉甲，百姓也離開掃羅散去了。 9 掃羅說：「把燔祭和平安祭帶到我這裡來。」掃羅就獻上燔祭。 10 剛獻完燔祭，撒母耳就到了。掃羅出去迎接他，要問他好。 11 撒母耳說：「你做的是甚麼事呢？」掃羅說：「因為我見百姓離開我散去，你也不照所定的日期來到，而且非利士人聚集在密抹。 12 所以我心裡說：恐怕我沒有禱告耶和華。非利士人下到吉甲攻擊我，我就勉強獻上燔祭。」 13 撒母耳對掃羅說：「你做了糊塗事了，沒有遵守耶和華—你 神所吩咐你的命令。若遵守，耶和華必在以色列中堅立你的王位，直到永遠。 14 現在你的王位必不長久。耶和華已經尋著一個合他心意的人，立他作百姓的君，因為你沒有遵守耶和華所吩咐你的。」

### 思想:

1. 閱讀這段經文，我們可能很同情掃羅，因為撒母耳遲遲未來，掃羅和全國的存留岌岌可危，只待有人鋌而走險，拔身相救；掃羅似乎就是此理所當然的人物。然而經文中強調，掃羅無論如何都應當繼續等待，而不應挺身作了原先神召撒母耳應作的事。他的焦急不耐是可以理解的。
2. 但是，深一層來看，掃羅自行獻祭的緣由，其實是對神缺乏信心，是害怕失去他的地位和權利。他對王位的看法，已經局限於僅僅是軍事的範圍內，並且他認為國王的權威，完全決定與他打仗的勝利與否。掃羅活在對神不敬畏，卻對非利士人的恐懼的生活中，因為失去王位。
3. 以後經文就是敘述掃羅王位的逐漸瓦解，其中所發生的事件，其實與非利士人無關，而是由內在引發，是掃羅離棄神所引致的。因此，他內心世界的爭戰，比外在國際間的爭戰更加真實，更加厲害。

### 禱告:

我是否知道自己內心正在進行的爭戰？是什麼？爭鬥有多厲害？

安靜地與主同坐一會兒，留心內心的打鬥，聆聽神要對我說的話。

## Chapter Thirteen

8 He waited for seven days, the time appointed by Samuel; but Samuel did not come to Gilgal, and the people began to slip away from Saul.\* 9 So Saul said, 'Bring the burnt-offering here to me, and the offerings of well-being.' And he offered the burnt-offering. 10 As soon as he had finished offering the burnt-offering, Samuel arrived; and Saul went out to meet him and salute him. 11 Samuel said, 'What have you done?' Saul replied, 'When I saw that the people were slipping away from me, and that you did not come within the days appointed, and that the Philistines were mustering at Michmash, 12 I said, "Now the Philistines will come down upon me at Gilgal, and I have not entreated the favour of the Lord"; so I forced myself, and offered the burnt-offering.' 13 Samuel said to Saul, 'You have done foolishly; you have not kept the commandment of the Lord your God, which he commanded you. The Lord would have established your kingdom over Israel for ever, 14 but now your kingdom will not continue; the Lord has sought out a man after his own heart; and the Lord has appointed him to be ruler over his people, because you have not kept what the Lord commanded you.'

### THINK

1. Reading the text, we can surely sympathize with Saul for his action. Samuel is late, and the survival of Saul and the nation is doubtful unless someone acts very quickly, and, if anybody, Saul certainly seems to be the right man to do so. But the text insists that Saul should have waited, nonetheless, and not taken upon himself what God had called Samuel to perform. His seemingly reasonable impatience leads him to a rash act that will ultimately cost him and his heirs his kingdom forever. Once again, "to obey is better than sacrifice" (15:22).
2. Saul's offering of sacrifices was seen as a lack of trust in God, motivated by fear of losing his position and power. He reduced the concept of king to military terms, believing that his authority as king depended on his success in battle. Through a seemingly inoffensive act, disguised as an act of worship, Saul forfeited his kingdom. Instead of living in the fear of God, he lived in fear of the Philistines, and the consequence of this was that he would no longer be king.
3. From now on, the story will be the dismantling of Saul as king, and it would have nothing to do with the Philistines. It will have been caused from within, by Saul's alienation from God. Therefore the inner world of the heart is far more real a battleground than the outer world of nations warring against nations.

### PRAY

Am I aware of the battle going on inside my heart? How am I doing? Sit quiet with God and listen to what God wants to say to me about my inner struggle.

### \*\* (DTFFWC) \*\*

(Read vv11-14, you may use a Children Bible for easier understanding)

**FAMILY DISCUSSION:** Samuel told Saul he acted foolishly. What foolish thing did Saul do? To act foolishly is to act without wisdom. Can you think of a time when you acted foolishly or made a foolish decision? What is the most foolish thing we can do? Reject God and his commandments.



## 第十四章

36 掃羅說：「我們不如夜裡下去追趕非利士人，搶掠他們，直到天亮，不留他們一人。」眾民說：「你看怎樣好就去行吧！」祭司說：「我們先當親近神。」37 掃羅求問神說：「我下去追趕非利士人可以不可以？你將他們交在以色列人手裡不交？」這日神沒有回答他。38 掃羅說：「你們百姓中的長老都上這裡來，查明今日是誰犯了罪。39 我指著救以色列—永生的耶和華起誓，就是我兒子約拿單犯了罪，他也必死。」但百姓中無一人回答他。40 掃羅就對以色列眾人說：「你們站在一邊，我與我兒子約拿單也站在一邊。」百姓對掃羅說：「你看怎樣好就去行吧！」41 掃羅禱告耶和華—以色列的神說：「求你指示實情。」於是掣籤掣出掃羅和約拿單來；百姓盡都無事。42 掃羅說：「你們再掣籤，看是我，是我兒子約拿單」，就掣出約拿單來。43 掃羅對約拿單說：「你告訴我，你做了甚麼事？」約拿單說：「我實在以手裡的杖，用杖頭蘸了一點蜜嘗了一嘗。這樣我就死嗎？」44 掃羅說：「約拿單哪，你定要死！若不然，願神重重地降罰與我。」45 百姓對掃羅說：「約拿單在以色列人中這樣大行拯救，豈可使他死呢？斷乎不可！我們指著永生的耶和華起誓，連他的一根頭髮也不可落地，因為他今日與神一同做事。」於是百姓救約拿單免了死亡。46 掃羅回去，不追趕非利士人；非利士人也回本地去了。

### 思想:

1. 仔細讀這段經文，留意本段中掃羅與眾百姓的互動，“你看怎樣好就去行吧”（36，40節）“百姓中無一人回答他”（39節），“斷乎不可”（45節），讓我們一再地看見掃羅為王的權威逐漸衰弱。表面上，掃羅是王，但實際上，約拿單才是真正率兵打仗的將領。
2. 神的靈逐漸由掃羅身上退去時，掃羅變得越來越神經質，而且表明上似乎更加虔誠。他魯莽愚昧地發了不必要的惡誓，又在求問神不得答案之後，一意孤行地為找藉口，為要顯出自己忠於誓言，竟要無情地殺死立功累累的兒子，亦在所不惜。
3. 事實上，掃羅的虔誠僅僅是外在的表現，絲毫沒有內在的實質。我呢？我的一切宗教行為（參加崇拜、小組、讀經、禱告等），是否也如掃羅一樣，僅有敬虔的外表，卻無內心的實質？

### 禱告:

默想這節聖經，將我的名字代入，重新再讀，好像神親自對我說話，聆聽神對我說的話，並向神回應：

“（填入我的名字）認為（我的名字）在敬拜我呢！（我的名字）用唇舌尊敬我，（我的名字）的心卻遠離我。（我的名字）的宗教僅是人間的一些規條傳統，熟讀背誦而已。”（參：賽29：13，現中譯）

## Chapter Fourteen

36 Saul said, "Let us go down and pursue the Philistines by night and plunder them till dawn, and let us not leave one of them alive." "Do whatever seems best to you," they replied. But the priest said, "Let us inquire of God here." 37 So Saul asked God, "Shall I go down and pursue the Philistines? Will you give them into Israel's hand?" But God did not answer him that day. 38 Saul therefore said, "Come here, all you who are leaders of the army, and let us find out what sin has been committed today. 39 As surely as the LORD who rescues Israel lives, even if the guilt lies with my son Jonathan, he must die." But not one of them said a word. 40 Saul then said to all the Israelites, "You stand over there; I and Jonathan my son will stand over here." "Do what seems best to you," they replied. 41 Then Saul prayed to the LORD, the God of Israel, "Why have you not answered your servant today? If the fault is in me or my son Jonathan, respond with Urim, but if the men of Israel are at fault, [d] respond with Thummim." Jonathan and Saul were taken by lot, and the men were cleared. 42 Saul said, "Cast the lot between me and Jonathan my son." And Jonathan was taken. 43 Then Saul said to Jonathan, "Tell me what you have done." So Jonathan told him, "I tasted a little honey with the end of my staff. And now I must die!" 44 Saul said, "May God deal with me, be it ever so severely, if you do not die, Jonathan." 45 But the men said to Saul, "Should Jonathan die—he who has brought about this great deliverance in Israel? Never! As surely as the LORD lives, not a hair of his head will fall to the ground, for he did this today with God's help." So the men rescued Jonathan, and he was not put to death. 46 Then Saul stopped pursuing the Philistines, and they withdrew to their own land.

### THINK

1. Note the interactions between King Saul and his subjects: "Do whatever seems best to you" (vv36,40), "But not one of them said a word" (v39), "Never" (v45). In detail after detail, we see Saul's authority erode. Ostensibly, Saul was king, but Jonathan was doing all the work.
2. As God's spirit receded from Saul, he became more and more anxious and religious. He rashly and foolishly made an unwise and unnecessary oath. After receiving no reply from God, he decided to root out the cause in order to show his piety to God and his faithfulness to his vow. He even wanted kill his son Jonathan who is the real hero for their victory.
3. All of Saul's religion was merely an external show and not an inward reality. What about me? Are all my religious activities (attending Worship, cell, Bible reading and prayer, etc.) just outward show or inward reality?

### PRAY

Meditate on this verse with my name in as if God is speaking to me. Listen and respond.

*"(Fill in my name) comes near to me with (my name) mouth and honors me with (my name) lips, but (my name) heart is far from me. (my name) worships of me is based on merely human rules (my name) has been taught. (Ref Is 29:13)*

### \*\* (DTFFWC) \*\*

(Read vv36-38, you may use a Children Bible for easier understanding)

**FAMILY DISCUSSION:** When we are making a decision, whom can we ask for advice? We can surround ourselves with people who will agree with anything we suggest. A good friend will say, "Why don't we ask God about this?" Sometimes God will show us sin that is preventing his will from being done. How does God show us?



## 第十五章

22 撒母耳說：耶和華喜悅燔祭和平安祭，豈如喜悅人聽從他的話呢？聽命勝於獻祭；順從勝於公羊的脂油。 23 悖逆的罪與行邪術的罪相等；頑梗的罪與拜虛神和偶像的罪相同。你既厭棄耶和華的命令，耶和華也厭棄你作王。

24 掃羅對撒母耳說：「我有罪了，我因懼怕百姓，聽從他們的話，就違背了耶和華的命令和你的言語。 25 現在求你赦免我的罪，同我回去，我好敬拜耶和華。」

26 撒母耳對掃羅說：「我不同你回去；因為你厭棄耶和華的命令，耶和華也厭棄你作以色列的王。」

27 撒母耳轉身要走，掃羅就扯住他外袍的衣襟，衣襟就撕斷了。 28 撒母耳對他說：「如此，今日耶和華使以色列國與你斷絕，將這國賜與比你更好的人。 29 以色列的大能者必不致說謊，也不致後悔；因為他迥非世人，決不後悔。」

### 思想：

- 22-23節，這首詩清楚表達，所謂忠實信約，遠不僅是眾民謹守禮儀的生活。後來基督教的一些宗派，傾向於貶低禮儀生活，視禮儀為可有可無，但此處乃是強調，靈命要成長，必須先順服神，其次才是遵守禮儀。
- 掃羅的故事，讓我們看到他對神的悖逆，以及由撒母耳的身上，我們可以清楚看到神對掃羅的失望與憂傷。但是，縱然掃羅、計較，神卻總是顧惜憐憫。這正表明神對人類罪性的敏銳感與恩慈心。掃羅越來越失理性，神卻越來越體貼，越來越有人性，而這也就預表了將來道成肉身的耶穌及他的救贖計劃。

### 禱告：

慢慢地讀這段經文，從掃羅的故事，聯想到我自己的故事。將我的名字代入經文中，表示我對神、對自己的確認。

如果（填入我的名字）已跟他同死，（我的名）也會跟他同活。  
如果（我的名）忍耐到底，（我的名）也會跟他一同掌權。  
如果（我的名）不認他，他也會不認（我的名）。  
如果（我的名）失信，他依然信實可靠，  
因為他不違背自己。（參：提後2：11-13，現中譯本）

## Chapter Fifteen

22 But Samuel replied: Does the LORD delight in burnt offerings and sacrifices as much as in obeying the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams. 23 For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the word of the LORD, he has rejected you as king."

24 Then Saul said to Samuel, "I have sinned. I violated the LORD's command and your instructions. I was afraid of the men and so I gave in to them. 25 Now I beg you, forgive my sin and come back with me, so that I may worship the LORD."

26 But Samuel said to him, "I will not go back with you. You have rejected the word of the LORD, and the LORD has rejected you as king over Israel!"

27 As Samuel turned to leave, Saul caught hold of the hem of his robe, and it tore. 28 Samuel said to him, "The LORD has torn the kingdom of Israel from you today and has given it to one of your neighbors—to one better than you. 29 He who is the Glory of Israel does not lie or change his mind; for he is not a human being, that he should change his mind."

### THINK

- Verses 22-23, this poem clearly indicates that faithfulness to the covenant of God is more than just adherence to the ritual life of the community. Later, somehow, Christian churches developed the tendency to view ritual and its tradition as something extraneous that could be discarded. However, here the passage (the poem) is actually emphasizing the importance of obedience for a person's spiritual growth than following church rituals and traditions blindly or absent-mindedly.
- From the story of Saul, we've witnessed his rebellion against God. From Samuel, we've seen the disappointment and grief God had with Saul. Although Saul is deceitful and calculating, God has always been loving and merciful. This is a story of God's sensitivity to human sin. As Saul became less human, God became more human, which is a foreshadowing of the incarnation.

### PRAY

Read the following verses slowly recalling Saul's story and mine. Substitute my name with "we" to indicate my recognition of God and myself.

*If (fill in my name) die with him, (my name) will live with him;  
If (my name) stick it out with him, (my name) will rule with him;  
If (my name) turn our backs on him, he'll turn his back on (my name);  
If (my name) give up on him, he does not give up—  
for there's no way he can be false to himself. (Ref. 2 Tim 2:11-13, MSG)*

### \*\* (DTFFWC) \*\*

(Read vv10-11, you may use a Children Bible for easier understanding)

**FAMILY WORSHIP:** Disobedience always brings grief to the Lord. Why? Is it connected with his love and will for us? God loves to see us filled with the joy that comes with obeying him. Let's pray and ask God to help us be obedient. Now, let's sing "We thank you, God."





參考資料：

1. 新國際版研讀本聖經，更新傳道會，1996
2. 聖經靈修版<http://www3u.homeip.net/bible/>
3. 聖經生命陶造版
4. The 365 Day Devotional Commentary, Larry Richards
5. The Family Worship Bible
6. The NIV Serendipity Bible for Study Groups

本書為非賣品，由萬民福音堂教牧同工，及弟兄姐妹共同策劃編寫，僅供本教會的信徒使用。

本冊《路得記》靈修篇由黃林詩韻負責《路得記》編寫，廖永泉弟兄輔助；《撒母耳記上》部分靈修篇編寫由蕭呂允美姊妹負責。