

Good morning my dear brothers and sisters in the Lord Jesus Christ. We come together again on the first day of the week to remember our Lord Jesus Christ. We remember his perfect life of obedience to his Father. He was the only man who could truly say his meat was always to do his Father's will. (John 4:34). 亲爱的主内弟兄姐妹：早上好 在这个星期的第一天我们再次相聚在一起纪念我们的主耶稣基督。我们纪念他完美无缺的生活，顺从他的父。只有他能够说，“我的食物，就是遵行差我来者的旨意，作成他的工。”（约翰福音 4: 34）

So on this day we are caused to reflect on our own shortcomings as we consider his perfect obedience. We think of the fact we could have served God better and that we have not devoted ourselves totally to God as our Lord did. Many of our failings are due to our lack of faith. We know that faith comes by hearing the word of God (Romans 10:17), but so often our minds wander from the word of God. We think about other things in the world. We look at the world around us which naturally appeals to our lust—the lust of the eyes, the lust of the flesh and the pride of life (1John 2:16). And so when we satisfy these lusts we sin and become the enemy of God. 在这一天我们在思考他对他的父完美无缺的顺从，因而折射出我们的种种缺点。我们反思我们的缺点能够让我们更好的作神的工作。我们没有能够像主耶稣基督那样完全地献身给神。我们知道信道是从听道来的（罗马书 10: 17），但是我们的思想还徘徊在神的道之外。我们还在考虑世界上的其它事情，所看到的是我们周围的世界在吸引我们的私欲——就是肉体的情欲，眼目的情欲，并今生的骄傲（约翰 1 书 2: 16）。当我们满足于这些欲望的时候，我们就是与神为敌。

Ever since God called out a people for His Name they have had the same problem—of being drawn into the world around them. When Israel entered the land, they became fascinated with the gods of the nations around them, wanting to be like them and follow their evil ways. 每当神因着他的名召唤人时，他们都要遇到同样的困难，就是陷于周围的世界当中。当以色列人进入应许之地的时候，他们开始对周围外邦人的所崇拜的假神着迷，希望也和他们一样，想着如何效法他们，更从他们邪恶的道路。

We are called to be holy for God is holy. We must be in the world but not of the world. In one of the last prayers our Lord uttered before he was taken and crucified he prayed for his disciples: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world" (John 17:15-16). 我们蒙召成为圣洁，因为神是圣洁的。我们必须生活在世界上，但是我们不属于这个世界。主即将上十字架以前他还在为他的门徒们祷告：“我不求你叫他们离开世界，只求你保守他们脱离罪恶，他们不属世界，正如我不属世界一样。”（约翰福音 17: 15-16）这是主在世上最后的祷告之一。

Yet we know our natural affection is for the things of the world. We want to be like the people around us. It is hard to be different, to walk on the narrow, constraining road which leads to life eternal in the Kingdom. The wide road upon which the vast mass of humanity is travelling seems easier to our natural perception, but the eye of faith looks past the difficulties of the narrow way to the joy set before us in the Kingdom with our Lord who has given us his example to follow. He, "for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Hebrews 12:1-2). 尽管我们知道我们的天然情感需要这个世界上的东西来满足。我们也想和我们周围的人一样。和其他的人不同是很难的，所走的道路是一条狭窄的、需要自律的道路，但是这条道路却在神的国里通向永生。众人所走的大道从我们的自然感官上看来似乎更容易一些，但是信心能够使我们的眼睛超越眼前的困难，看到神的国，并且有耶稣基督作我们的榜样。耶稣基督，“他因那摆在前面的喜乐，就轻看羞辱，忍受了十字架的苦难，便坐在神宝座的右边。”（希伯来书 12:1-2）

The People Ask for a King 以色列人要求立王

We see ever so clearly the folly of wanting to be like the world around us in the chapters we are reading in Samuel. Israel were God's people. He had selected them to reveal His Name and He was their King. If they continued to obey His commandments they would receive wonderful blessings from Him. But the Israelites did not have an eye of faith. The other nations had powerful kings to rule over them and Israel also wanted to have a king they could see. They said: "We will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles". We might ask was this really so wrong to want to be like the other nations and to have a human king? We see how God felt about this in 1 Samuel 8:7: "And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them." 我们能够从正在阅读的章节中看出：以色列人作为神的选民，他们却想和周围的世界一样，这是多么的愚蠢。神召选以色列人宣告神的名，神就是他们的王。如果以色列人继续听从神的命令，他们就能够从神那里继续得到奇妙、美好的福份。但是以色列人没有长出信心的眼睛，他们看到其它国家都有一个强权国王治理国家，他们也想要一个能够看得见的国王。他们说：“我们定要一个王治理我们，使我们像列国一样，有王治理我们，统领我们，为我们争战。”。我们可能要问，以色列人要求像其它国家一样立一个王治理他们，真的就犯了那么大的错误吗？我们来看神是怎样看待这个问题的。“耶和華对撒母耳说，百姓向你说的话，你只管依从。因为他们不是厌弃你，乃是厌弃我，不要我作他们的王。” 8: 7

So we see how serious this was. Because the Jews wanted to be like the other nations God felt they had rejected Him. God had blessed them with so much, yet they took this for granted and wanted a human king. The people

were so stubborn that although they were told that having a king would cause them much misery as we read in 1Samuel 8:10-18, they were still adamant that they wanted one—they did not care that they were rejecting their true King, God Himself. 我们能够看出这个问题的严重性。因为犹太人想和其他民族一样，神感受到他们厌弃了他。神已经给与以色列人那么多的祝福，但是以色列人还是想当然地要一个人作王。即使撒母耳已经告诉了他们一个王可能给他们带来很多的灾难，他们还是执迷不悟。他们顽固地要一个王——他们不在乎他们正在拒绝的是他们真正的王，就是神。

We really see their lack of faith in verse 20 of this chapter when they explained why they wanted a king “that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles”. Weren't the people aware that God fought their battles for them? No, they wanted to be just like all the other nations and so had rejected God. He had brought them into the land of Israel, the land of milk and honey. They had been blessed with peace and quietness, large families, and plenty of herds and food of all kinds. They forgot it was the invisible God who gave them everything. They took all these blessings for granted, yet felt inferior to the other nations who seemed to have things easier, who seemed more secure with a king they could see to rule over them. 在这一章的20节里我们清楚地看出以色列人的不信，他们要求立王的理由竟是“使我们像列国一样，有王治理我们，统领我们，为我们争战。”难道众人没有看出是神在为以色列征战吗？没有。他们仅仅是想和其他国家一样，因此他们弃绝了神。神带领他们进入以色列这块流着奶与蜜的地方，他们蒙福享受着平安、宁静、人丁兴旺、牛羊遍地、果树满山。他们忘记了是他们所看不见的神赐予他们的一切，他们认为得到这些福分是理所应当的。然而他们却觉得还不如别的国家，别的国家看起来做事更容易，有一个王统治似乎更安全。

It is also noteworthy that Israel never requested a God-fearing king, one who would rule with the fear of God. They wanted someone who would look impressive, but they weren't concerned what was in his heart. So God in His infinite wisdom gave them what they wanted, not what they needed. It reminds me of a saying, “Be careful what you pray for, you might get it”. We need to be very thoughtful what we ask God to give us in our prayers. In the highly important matter of choosing a king for Israel .Samuel, although grieved by the people's lack of faith, still waited for the lead from God and prayerfully and circumspectly did what God told him to do. He is an excellent example of someone who always served God with all his might whether he was happy with the circumstances or not. He could have gone into exile and left the work as he felt rejected by the people, but God reminded him they had not rejected him, but God Himself. 值得注意的是，以色列人从来没有求一位敬畏神的王，这位王带领他们敬畏神。他们所求的是他英俊的外表，不在乎内心。神因着他的无限智慧，给与以色列人所想要的东西，然而不是他们所需要的。这让我想起来一句谚语：“留意你的祷告，

因为你可能真的得到”。在我们的祷告中我们应该认真思考我们所向神所求的到底是什么。为以色列选择一位国王是一件大事。萨母耳尽管为百姓的缺乏信心感到痛心，仍然在祷告中等候神的指示，周到地做神所指示的事情。萨母耳是一个杰出的榜样，不管他是否喜欢周围的环境，他总是尽力地服事神。他可以离开，抛开他的工作，因为他感到被百姓抛弃。但是神告诉他百姓厌弃的并不是他，而是神自己。

Saul Meets Samuel the Prophet 扫罗与先知萨母耳见面 In chapter 9 we read how God directed Samuel to Saul. In verse 2 we read he was "a choice young man, and a goodly: and there was not among the children a goodlier person than he: from his shoulders and upward he was higher than any of the people." He was exactly what the people wanted, someone to be proud of. They were ashamed to have an invisible King, but now all the surrounding nations would know about Israel's king. There is no mention that he was godly, that he wanted to teach the people the ways of God, that he studied his Bible everyday. This wasn't important to the people. And we know the ultimate disaster Saul turned out to be because he lacked these attributes. 在第9章我们看到神是如何指导撒母耳找到扫罗的。第2节中说扫罗：“又健壮，又俊美，在以色列人中没有一个能比他的。身体比众民高过一头。”扫罗就是以色列人想要的王，让一些人引以为傲。他们曾经以一位他们看不见的王的王为羞耻，但是现在周围所有的国家都将知道以色列的国王。圣经并没有提到扫罗是一个虔诚的人，也没有说扫罗想带领以色列人走神的道路，更没有说他每天都思考神的话语。在老百姓眼里这些都不重要。我们知道扫罗最后被证明是以色列人的一大灾难，因为他缺乏敬虔的品质。

It is interesting to compare what the Bible says about the selection of Saul to that of David as king. It is only mentioned that Saul was pleasing to the eye and very tall. However David was selected by God for what was in his heart as we read in 1 Samuel 16:7: "But Yahweh said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him (David's brother); for Yahweh seeth not as man seeth; for man looketh on the outward appearance, but Yahweh looketh on the heart". 将圣经中所说的选择扫罗为王与选择大卫为王的话进行比较也很有趣。圣经只是说扫罗很高大。但是神选择大卫是因为他的内心，正如我们在萨母耳记上 16:7 中所读到的：“耶和华却对撒母耳说，不要看他的外貌和他身材高大，我不拣选他。因为，耶和华不像人看人，人是看外貌。耶和华是看内心。”

God through His providence directed Saul to Samuel. Saul's father Kish, a prominent man in Benjamin dwelling at Gibeah, had some valuable she-asses which had somehow gone astray. So Saul, accompanied by his father's servants, set off to track them down. The search took these two away to the north, and then in a wide circle round to the west, but without any sign of the missing animals. The asses were much closer to home. At last, Saul called the search off, lest there be more concern at home for himself than for the missing animals. However, as their travels had taken

them close to the home town of Samuel, the servant suggested that before returning they might seek the advice of the prophet. 是神的指引将扫罗带到撒母耳面前。扫罗的父亲名叫基士，是一便雅悯人，是一个卓越的人物，因为他的父亲基士丢了几头驴，扫罗就带一个仆人去寻找驴，他们先向北，然后又向西转了一个大圈，但是始终没有看见驴的影子。驴子当时其实就在他们房子附近。最后，扫罗不打算寻找驴了，因为怕他的父亲不为驴挂心，反而为他们担忧。然而，他们到的地方已经非常靠近撒母耳的家，因此仆人建议在回家以前先听听这位先知的建议。

God had already told Samuel in verses 15 and 16 of chapter 9 that He would direct Saul to him. It is always important to consider the hand of God in our lives. Saul would have been dismayed at not finding the lost animals, not knowing that God was directing him for the kingship of Israel. Sometimes we can have experiences in our life which seem disappointing or troubling. If we remember God is always with us and everything which happens in our life is controlled by God and for our good, we will be so much the more comforted. It is also important we thank God and acknowledge His presence with us to guide and direct us. As Proverbs 3:5-6 says: "Trust in Yahweh with all thine heart; and lean not unto thine own understanding. In all they ways acknowledge Him, and He shall direct they paths." Saul did not do and so finally lost the Kingdom. 在第9章的15节和16节中神已经告诉撒母耳他将把扫罗带到他面前。在我们的生活当中能经常认识到是神大能的手在掌控一切是很重要的。扫罗为找不到他的牲畜而迷路，却不知道是神在引导他，为了让他作以色列的王。有的时候我们也经历过失望和挫折。如果我们记得神是一直和我们同在的，每一件发生在我们生活中的事情都是在神的掌控之下，是为了我们好，我们会感到莫大的安慰。我们感谢神，知道他和我们同在，指导我们，指引我们。这是很重要的。就像箴言3:5-6中说的那样：“你要专心仰赖耶和华，不可倚靠自己的聪明。在你一切所行的事上，都要认定他，他必指引你的路。”扫罗没有这样做，最后失掉了他的王位。

Samuel would have been easily distinguished—he was an old man, who was dressed in a long mantle, with flowing white hair and beard. In verse 18 we read that Saul approached him and asked where he might find the prophet. Saul should have known that this was Samuel by his appearance, but in this we see another indication of Saul's lack of spiritual understanding and perception. Samuel then told Saul that he was to eat with him at a fellowship meal over a peace offering with the elders of the city, which would have been very surprising for Saul who was from a humble background. He also told him that his father's lost asses had been found. 撒母耳是一个老人，穿着长长的衣服，白发白须，是很容易分辨的。但是在18节中我们看到扫罗明明已经到了他的眼前，却还问在那里能够找到他。扫罗应该从外表上就能够认出撒母耳。我们从这里得到暗示：扫罗缺乏属灵的理解力和洞察力。接下来撒母耳告诉扫罗他们要和城中的老者一起献上平安祭并同席吃饭。对扫罗来

说这应该是一件很惊奇的事情，因为他出生卑微。撒母耳还告诉扫罗他所丢的几头驴已经找着了。

Saul Shares a Sacrificial Meal with Samuel 扫罗与撒母耳分享祭肉 Saul was given the most honoured position among the select guests assembled, which would have been about 30 persons. At the feast Saul was given the shoulder or thigh of the animal. The right shoulder was given to the priests as their portion (Leviticus 7:32-33), so Samuel would be given that portion. The other shoulder it would seem was given to Saul. This indicated that Saul as king was to share his work with Samuel, the priest and prophet. As Saul ate the sacrifice he was showing he would accept the position. That night Saul stayed at Samuel's home. They spent the night discussing his wonderful appointment, during which time the Prophet doubtless advised Saul how he should conduct himself and perform his duties. On the following day Samuel accompanied Saul on his way from the city and with a vial of oil anointed him to be king over Israel (10:1). 扫罗在请来的客人当中坐首位，客人大约有三十个。宴席过后有人将收存的腿拿来，摆在扫罗面前。我们知道右腿是给祭司的（利未记 7:32-33），撒母耳应该得到右腿。左腿似乎是留给了扫罗。这就预示着扫罗要作为一个国王和祭祀、先知撒母耳一起工作。扫罗吃了这些祭肉，表示他愿意接受这份职务。当晚扫罗就留在撒母耳的家里。他们整夜讨论这一项奇妙的任命，先知在这段时间里毫无疑问地会向指导扫罗如何履行自己的职责。第二天，撒母耳拿瓶膏油倒在扫罗的头上，立扫罗作以色列的王。（10:1）

It is good at this time for us to consider how through His providence God has selected us. Like Saul protested in verse 21 of chapter 9, we also feel inadequate for the honour set before us. We realise we were not born to be kings or priests, but this is the calling God has given to each and every one of us. Through the sacrifice God has provided in His Son we are privileged to share in this fellowship meal. We come also, knowing that the time is soon approaching when we will be called to a greater feast with the true King of Israel, the One whose right it is. God's mercy shall not depart from him, as He took it away from Saul. Saul was given great privileges, but proved to be unfaithful. He was not a godly man. He never considered that God was working in his life. There is no record of him praying or seeking God, and because his unfaithfulness God rejected him. 现在正是我们思考 神如何眷顾我们、拣选我们的的大好时候。就像扫罗在第 9 章 21 节所说的那样，我们也觉得不配得到摆在我们面前的荣耀。我们明白自己不是生来就作王、作祭司的，但是因着 神的召唤， 神将这份荣耀赐给了我们每个人。通过 神献自己的儿子所作的牺牲，我们才能够一起来分享这次圣餐。我们还有来，知道蒙召和以色列真正的王坐在更盛大的筵席的时候即将到来。神的恩典不会像离开扫罗那样离开他，因为 神赐给扫罗特别的权力，但是却证明扫罗是一个没有信心的人。扫罗也不是一个虔诚的人，他从来没有认识到 神在他的生活里做工。也没有扫罗祷告和寻求 神的记载，因为他的不信， 神弃绝了他。

As we now partake of the bread and wine we remember our Lord's absolute dedication to do the will of his Father. Let us be sure we are focussed on the coming kingdom and doing what God requires of us. Let us not have our affection on the things of the world, which is filled with darkness, and only designed to take us away from our true King, but let us think upon those heavenly things found in His word. As we remember our shortcomings, let us seek forgiveness and be more resolved to do our Father's will so that we may be accepted to be kings and priests in the earth in the great day of our Lord's return. 在我们吃这饼，喝这杯的时候，让我们纪念我们的主，他完全地将自己献上，服从他父的旨意。让我们将自己的思考中心放到即将来到的 神国里面，做 神要求我们所做的事情。我们不要爱世界，因为这个世界充满黑暗，只会将我们和我们真正的王分离。让我们只思考天上的事情，天上的事情都藏在 神的话语当中。当我们在思考我们的缺点的时候，让我们寻求 神的宽恕，更加坚定地按照天父的旨意做工，使我们能够在耶稣基督回来的那个伟大的日子里被接纳，在地上执掌王权，成为祭司。