

Message 2 The Spiritual Work of Nurturing and Weaning

信息二 养育与断奶的属灵功课

1 Samuel 1:19-2:11 | Receiving Nurturing Releasing

撒母耳记上 1:19-2:11 | 领受 养育 交托

We are continuing our journey through 1 and 2 Samuel. In the Hebrew Bible, Samuel was originally one book and Kings was another. The original intent was that these stories belong together as one book, one story. Hannah's prayer does not stand by itself. Her life opens a story that will move through Samuel, Saul, David, and eventually into the history of Israel's kings.

我们继续走过《撒母耳记上、下》。在希伯来圣经中，《撒母耳记》原本是一卷书，《列王纪》则是另一卷书。原来的用意，是让这些故事彼此相连，成为一卷书、一个完整的故事。哈拿的祷告并不是孤立的。她的生命开启了一个故事，这故事将经过撒母耳、扫罗、大卫，并最终进入以色列众王的历史。

Hannah could never have imagined the reach of her prayer. Her stubborn refusal to accept despair as the last word becomes part of God's work in a nation where everyone had been doing what was right in their own eyes. Samuel, her son, will become a steady spiritual presence during a time of enormous transition. Once again, the grand movement of history begins in an unlikely place - with a woman praying at Shiloh.

哈拿绝不可能想象，她的祷告会产生多么深远的影响。她固执地拒绝把绝望当作最后的结局，这竟成为上帝在一个人人都任意而行的国家中工作的一部分。她的儿子撒母耳，将在一个巨大转变的时代，成为稳定的属灵力量。再一次，历史伟大的转折，竟从一个最不起眼的地方开始——从一位妇人在示罗的祷告开始。

Israel's emergence as a kingdom begins not in a palace but in the sanctuary at Shiloh, where a lone woman pours out the anguish of her soul and makes a vow that will bind her life to God in ways she cannot yet understand - through the life of her son.

以色列成为王国的故事，不是从王宫开始，而是从示罗的圣所开始。在那里，一位孤单的妇人把心中的痛苦倾倒出来，并许下一个愿；这个愿将以她当时还无法明白的方式，把她的一生与上帝连在一起——借着她儿子的生命。

You cannot read chapters 1 and 2 without noticing that worship is a dominant theme in Hannah's story. In chapter 1 alone, the act of worship is mentioned repeatedly. It is in worship that Hannah begins to understand what her life means. Her life is not finally shaped by Peninnah's taunts, by her position in the family, by the expectations of her culture, or even by Elkanah, the husband who loves her. Her life is ultimately shaped by paying attention to God and responding to Him.

当我们读第一、二章时，很难不注意到，敬拜是哈拿故事中的一个主要主题。仅在第一章，敬拜这件事就一再被提起。正是在敬拜中，哈拿开始明白她生命的意义。她的生命最终不是由毗尼拿的嘲讽、她在家庭中的地位、她所处文化的期待，甚至也不是由爱她的丈夫以利加拿来塑造。她的生命最终是由她如何留心上帝，并如何回应祂来塑造的。

For Hannah, God is not standing at the edge of life, waiting to be invited in whenever she needs Him. God is at the very centre, the One in whom her life - and all life - finds its meaning. Hannah is not in control. She is in need of God; God is not in need of her. This she knows. In worship, her lament begins to turn toward trust. Before her circumstances change, she walks away no longer downcast.

对哈拿来说，上帝并不是站在生命的边缘，等她有需要时才邀请祂进来。上帝就在生命的正中心；她的生命——也是所有生命——都在祂里面找到意义。哈拿并不掌控一切。是她需要上帝，不是上帝需要她。这一点她很清楚。在敬拜中，她的哀叹开始转向信靠。在环境还没有改变之前，她离开时已经不再愁容满面。

Then verse 19 gives us a very matter-of-fact statement. After worship, Hannah and Elkanah return to Ramah. Elkanah makes love to Hannah, the LORD remembers her, and she conceives. Verse 20 tells us that she gives birth to a son and names him Samuel.

接着，第 19 节很平实地告诉我们：敬拜之后，哈拿和以利加拿回到拉玛。以利加拿与哈拿同房，耶和华顾念她，她就怀了孕。第 20 节告诉我们，她生了一个儿子，给他起名叫撒母耳。

The exact origin of Samuel's name is debated, but the narrator clearly connects it with the Hebrew verb sha'al, meaning 'to ask.' Hannah says, in effect, 'I asked the LORD for him.' Every time the story speaks Samuel's name, we are reminded that this child is received as a gift. His identity begins not in achievement but in being asked for, received, and then entrusted back to God.

撒母耳这个名字确切的来源仍有争议，但叙事者清楚地把它与希伯来文动词 sha' al 联系起来，意思是“求”。哈拿的意思是：“这是我从耶和华求来的。”每当故事提到撒母耳的名字，我们就再次被提醒：这个孩子是作为礼物领受的。他的身份不是从成就开始，而是从被祈求、被领受，然后再被交托给上帝开始。

This principle reaches beyond mothers and fathers. Parents, grandparents, aunties and uncles, teachers, pastors, and mentors - anyone entrusted with another life - carries both a privilege and a responsibility: to nurture without possessing, to love without controlling, and eventually to release people to become who God is calling them to be.

这个原则不只适用于父母。父母、祖父母、叔伯姨舅、老师、牧者和导师——任何受托照顾另一个生命的人——都同时领受了一份特权和责任：养育而不占有，爱而不控制，并且最终放手，让他们成为上帝呼召他们成为的人。

Hannah understands this. In verses 21 through 28, we read something quite remarkable. She keeps the vow she made to the LORD. When Elkanah makes his yearly journey to offer sacrifice, Hannah remains at home. She says that when the child is weaned, she will bring him to appear before the LORD and remain there.

哈拿明白这一点。在第 21 至 28 节，我们读到一件很不寻常的事。她遵守了自己向耶和华所许的愿。当以利加拿每年上去献祭时，哈拿留在家里。她说，等孩子断了奶，她就要带他去朝见耶和华，并永远住在那里。

While Elkanah goes to Shiloh for worship, Hannah prepares herself and her son for the day when she will entrust him to God's service. We are not told Samuel's exact age, though children in the ancient world were often weaned later than they are today. During those years, while Elkanah goes to offer sacrifice, Hannah is making her own costly offering through the ordinary work of nursing, nurturing, and preparing Samuel. Worship frames her life.

以利加拿去示罗敬拜的时候，哈拿则预备自己，也预备她的儿子，迎接那一天——她要把儿子交托出来服事上帝。经文没有告诉我们撒母耳当时确切的年龄，不过古代的孩子通常比今天更晚断奶。在那些年间，以利加拿去献祭，哈拿也借着每天哺乳、养育和预备撒母耳的平凡工作，献上她自己代价极重的祭。敬拜塑造了她整个人生。

The movement of the text is simple, but it is demanding: Hannah receives, nurtures, and releases. Those three movements belong together. If we only receive, we become consumers. If we nurture but never release, love can become possession. Worship teaches us to hold God's gifts with open hands.

这段经文的进程很简单，却要求很高：哈拿领受、养育，然后放手交托。这三个行动缺一不可。如果我们只懂得领受，就会成为消费者；如果我们养育，却永远不肯放手，爱就可能变成占有。敬拜教导我们，要用张开的双手来承接上帝的恩赐。

Let me offer three observations from Hannah's story, and then draw them together in a pastoral application for our lives. 让我从哈拿的故事提出三点观察，然后再把这三点汇聚起来，应用在我们的生命中。

1 All things belong to God - even our children

一 一切都属于上帝——包括我们的儿女

This is a hard reality for us. We are people who want to be in control of our lives, and part of that control is expressed through ownership. We want to own a house, a car, an education, a career. Ownership gives us a sense of security, as though we are masters of our own destinies.

这对我们来说是一个难以接受的事实。我们都希望掌控自己的人生，而这种掌控的一部分，就表现在拥有权上。我们想拥有房子、汽车、教育和事业。拥有让我们产生一种安全感，仿佛我们真是自己命运的主人。

The truth is that nothing finally belongs to us. Everything we have comes from God, and we are stewards of what He has placed in our hands. Even our life comes from God. Jesus makes this clear in the parable of the talents in Matthew 25.

然而事实是，没有任何东西最终属于我们。我们所有的一切都来自上帝；祂把这些放在我们手中，我们只是管家。甚至我们的生命也是从上帝而来。耶稣在《马太福音》25章才干的比喻中，把这一点说得很清楚。

Again, the kingdom of heaven will be like a man going on a journey, who called his servants and entrusted his wealth to them. To one he gave five bags of gold, to another two bags, and to another one bag, each according to his ability. Then he went on his journey. - Matthew 25:14-15

“天国又好比一个人要往外国去，就叫了仆人来，把他的家业交给他们，按着各人的才干，给他们银子：一个给了五千，一个给了二千，一个给了一千，就往外国去了。”——马太福音 25:14 - 15

In this story, the master owns the property, but he entrusts it to his servants. They are expected to care for what has been placed in their hands and to use it faithfully. Jesus is telling us that God's kingdom changes the way we think about ownership. What we call ours is first His gift and His trust.

在这个故事中，产业属于主人，但主人把产业交托给仆人。他们应当好好照管放在自己手中的东西，并忠心地加以运用。耶稣是在告诉我们，上帝的国改变了我们对“拥有”的看法。我们所谓属于自己的东西，首先是祂所赐的礼物，也是祂对我们的托付。

The earth is the LORD's, and everything in it, the world, and all who live in it. - Psalm 24:1

“地和其中所充满的，世界和住在其间的，都属耶和华。”——诗篇 24:1

That includes your life, my life, and the lives of our children. Our existence is a wonder and a gift. We did not create ourselves, and we cannot finally secure our lives by our own strength. The biblical perspective is that everything belongs to God.

这包括你的生命、我的生命，也包括我们儿女的生命。我们的存在本身就是奇妙的恩赐。我们没有创造自己，也不能靠自己的力量最终保全自己的生命。圣经所给予我们的眼光是：一切都属于上帝。

God has given us the privilege and responsibility of living purposefully and using well the gifts He has entrusted to us. Included among those gifts are the people placed in our care. Children are not possessions through whom we fulfil our own ambitions. They belong first to God, who entrusts them to us for a time so that we may nurture them toward the life He desires for them.

上帝赐给我们特权和责任，要我们活得有目的，并好好使用祂交托给我们的恩赐。在这些恩赐中，也包括那些被放在我们照顾之下的人。儿女不是我们的财产，不是用来实现我们自己抱负的工具。他们首先属于上帝；上帝把他们暂时交托给我们，好让我们养育他们，走向祂为他们所预备的生命。

It is a holy responsibility to receive the gift of a child. But we must remember that we do not own our children. We guide them, teach them, correct them, pray for them, and love them. Yet as they mature, they must also answer to God. Their choices may bring us joy or deep sorrow, but their lives are not ours to control.

领受一个孩子的恩赐，是一份神圣的责任。但我们必须记得，我们并不拥有自己的儿女。我们引导他们、教导他们、纠正他们、为他们祷告，也爱他们。然而，随着他们长大成熟，他们也必须亲自向上帝负责。他们的选择可能带给我们喜乐，也可能带来深深的忧伤；但他们的人生并不由我们来控制。

Hannah's gift of Samuel reminds us that God deserves our trust with what is most precious to us. Later, Hannah will have more children, but the text does not present them as payment for Samuel or as a formula guaranteeing that every sacrifice will be repaid in the way we hope. Grace is not a transaction. The greater wonder is that God receives Hannah's costly faithfulness and gives Samuel a place in His unfolding story. Samuel will become a maker of kings and will anoint David, from whose line the Messiah will come.

哈拿把撒母耳献上，提醒我们：我们最珍贵的，也值得交托给上帝。后来，哈拿又有了其他儿女，但经文没有把这些孩子说成是上帝对撒母耳的偿还，也没有把这件事变成一个公式，保证我们每一次的牺牲都会照着自己的期望得到回报。恩典不是交易。更大的奇妙在于，上帝接纳了哈拿付上代价的忠心，也让撒母耳在祂逐步展开的故事中有分。撒母耳后来要膏立君王，并膏大卫为王；弥赛亚也将来自大卫的后裔而来。

Hannah has a part to play in the future of this child. Her task is to nurture him and then, when the time comes, to release him.

哈拿在这个孩子的未来中有她要承担的角色。她的责任是养育他，并在时候到了的时候，放手交托他。

2 Spiritual nurturing is essential for walking in God's way

二 属灵的培育是行在上帝道路上不可缺少的

So the woman stayed at home and nursed her son until she had weaned him. After he was weaned, she took the boy with her, young as he was, along with a three-year-old bull, an ephah of flour and a skin of wine, and brought him to the house of the LORD at Shiloh. - 1 Samuel 1:23-24

“于是妇人在家里乳养儿子，直到断了奶；既断了奶，就把孩子带上示罗，到了耶和华的殿，又带了三只公牛、一伊法细面、一皮袋酒。那时孩子还小。”——撒母耳记上 1:23 - 24

In the ancient world, nursing and weaning involved more than feeding a child. These early years were the setting in which a child received comfort, language, belonging, family identity, and the first patterns of faith. Hannah did not merely keep Samuel alive until he was old enough to leave. Through her prayers, her comfort, her teaching, and the daily rhythms of her care, she helped anchor his identity in the LORD before he entered the troubled spiritual environment at Shiloh under Eli and his corrupt sons.

在古代，哺乳和断奶不只是喂养孩子。在最初这几年里，孩子领受安慰、语言、归属感、家庭身份，以及最初的信仰模式。哈拿不只是让撒母耳活下来，等他长大到可以离开。借着她的祷告、安慰、教导，以及每天照顾他的生活节奏，她帮助撒母耳先把自己的身份扎根在耶和华里面，然后才进入示罗那个属灵状况混乱的环境——在那里，有以利和他那两个败坏的儿子。

We should be careful not to romanticize those few years or claim more than the text tells us. Samuel was very young, and his own response to God would still have to develop. Yet the contrast in the story is striking: the quiet faithfulness of Hannah prepares him to hear God's voice in a place where experienced religious leaders have stopped listening.

我们必须谨慎，不要把那短短几年的生活过度美化，也不要作出超过经文本身所说的推断。撒母耳当时还很年幼，他自己对上帝的回应，仍需要逐渐成长。然而，故事中的对比十分鲜明：哈拿安静的忠心，使撒母耳能够在一个经验丰富的宗教领袖已经停止聆听的地方，预备好听见上帝的声音。

Spiritual nurturing is quiet and slow work. It is relational work, in which truth is formed in a person's heart and character. Much of it is absorbed before it can be explained. People often learn what grace means by being treated graciously. They learn what forgiveness means by being forgiven. They learn what prayer means by hearing someone pray honestly in their presence.

属灵培育是一项安静而缓慢的工作。它是一种关系性的工作，真理借此在人心和品格中逐渐成形。许多东西在我们能够加以解释之前，已经先被吸收进生命里。人往往是在别人以恩慈相待时，才明白恩典的意思；在别人饶恕他们时，才明白饶恕的意思；在亲耳听见一个人在他们面前真诚祷告时，才明白祷告的意思。

I am concerned about our culture's fixation on information. In the age of artificial intelligence and social media, we spend a great deal of time consuming content but very little time truly engaging with one another. Even seminaries, in an effort to reach more students, have moved much of their teaching online. That can make learning accessible, and we should be grateful for that. But information alone cannot form a disciple.

我很担心我们的文化过度迷恋资讯。在人工智能和社交媒体的时代，我们花很多时间吸收内容，却很少真正与人相交。甚至神学院为了接触更多学生，也把许多课程搬到网上。这的确能让更多人有机会学习，我们应当为此感恩。但单有资讯，不能塑造一个门徒。

As I once said to an educator, we cannot improve upon our Lord's basic method: 'The Word became flesh and made his dwelling among us.' Jesus did not simply send information. He came near. Spiritual formation is personal and relational work. It takes time. It takes presence. It takes modelling.

我曾对一位教育工作者说，我们无法改进主耶稣最基本的方法：“道成了肉身，住在我们中间。”耶稣不只是把资讯传给我们，祂亲自来到我们中间。属灵生命的塑造，是个人性的，也是关系性的工作。它需要时间，需要同在，也需要生命的榜样。

It is possible to learn Scripture, quote verses, and understand theology. Anyone willing to study can become knowledgeable. But to pay attention, to listen, to welcome, to include, to forgive, to love, and to embrace - that is the ground where spiritual formation takes place. It is easier to become informed than to become loving. Information is valuable, but relationship is vital if we are going to be formed into the likeness of Christ.

人可以学习圣经、背诵经文、明白神学。任何愿意用功的人，都可以变得知识丰富。但要留心、聆听、接纳、包容、饶恕、去爱并拥抱别人——这才是属灵生命被塑造的土壤。成为一个有知识的人，比成为一个有爱的人容易。知识很宝贵；但如果我们要被塑造成基督的样式，关系是不可缺少的。

Hannah's time nurturing Samuel was likely brief, perhaps only several years, but those years mattered. Her surrender did not begin on the day she took him to Shiloh. It had been practised day after day as she cared for him, prayed for him, and prepared both him and herself for what she had promised.

哈拿养育撒母耳的时间可能很短，也许只有几年，但那几年非常重要。她的交托并不是从带撒母耳去示罗的那一天才开始。她天天照顾他、为他祷告，并预备他，也预备自己去履行所许的愿；就在这些日复一日的生活中，她一直操练着交托。

Spiritual nurturing is essential if we are to walk in God's ways. It happens in homes, around tables, in cars, in classrooms, in hospital rooms, in small groups, and in ordinary conversations after worship. Much of the most important work of God is done quietly, where few people notice.

如果我们要行在上帝的道路上，属灵培育是不可缺少的。它发生在家中、餐桌旁、汽车里、教室里、病房里、小组中，也发生在敬拜后那些平凡的交谈里。上帝许多最重要的工作，都是在很少有人注意的地方安静地完成。

3 Worship enables us to perceive reality from God's perspective

三 敬拜使我们从上帝的角度看见真实

Chapter 2 begins with Hannah's prayer. Her worship is central to her ability to release the son she loves back to the LORD who gave him life. In verse 1 she prays, 'My heart rejoices in the LORD; in the LORD my horn is lifted high.'

第二章以哈拿的祷告开始。敬拜是她能够把深爱的儿子交还给那位赐他生命之耶和华的关键。她在第1节祷告说：“我的心因耶和华快乐；我的角因耶和华高举。”

The horn is an ancient image of strength, dignity, and restored standing. Hannah had been humiliated by Peninnah and deeply wounded by her childlessness. Now she says, in effect, 'God has lifted my head again.'

“角”在古代象征力量、尊严，以及被恢复的地位。哈拿曾受毗尼拿羞辱，也因不能生育而深受伤害。如今她仿佛是在说：“上帝再次把我的头抬起来了。”

Her prayer celebrates what we might call the great reversal. Hannah recognizes that human strength, status, appearance, and position are never ultimate. The proud can fall, the weak can be raised, the hungry can be filled, and 'it is not by strength that one prevails.'

她的祷告颂扬了我们可以称为“大逆转”的作为。哈拿认识到，人的力量、地位、外表和身份都不是最终的。骄傲的人可以跌倒，软弱的人可以被扶起，饥饿的人可以得饱足，因为“人都不能靠力量得胜”。

She has experienced humiliation, sorrow, and weakness, but she has also discovered that God sees those whom others overlook and is able to turn things around in ways we do not expect. Yet Hannah is not promising that every painful story will suddenly have a happy ending. Her deeper point is that human power and human judgement never have the final word. God does.

她经历过羞辱、忧伤和软弱，但她也发现，上帝看见那些被人忽略的人，并且能够用我们意想不到的方式扭转局面。然而，哈拿并没有应许每一个痛苦的故事都会突然有一个快乐的结局。她更深的意思是：人的权力和人的判断永远不能说最后一句话。最后的话属于上帝。

In worship, Hannah gains a truer perspective. Worship moves her attention away from the narrow frame of her circumstances and toward the character of God. In chapter 1, she is overwhelmed by pain, humiliation, and longing for a child. In chapter 2, her worship gives her a larger frame. She begins with what God has done for her, then moves beyond herself to who God is - holy, knowing, sovereign, and just.

在敬拜中，哈拿得着了更真实的眼光。敬拜使她的注意力离开自己狭窄的处境，转向上帝的品格。在第一章，她被痛苦、羞辱和想要孩子的渴望压得喘不过气来。到了第二章，敬拜给了她一个更大的视野。她从上帝为她所做的开始，然后超越自己，转向上帝是谁——祂是圣洁的、全知的、掌权的，也是公义的。

Her personal story is placed inside God's greater story. She sees that her experience is not only about infertility being reversed. Through it, she has learned something about the way God works: He humbles the proud, strengthens the weak, lifts the poor, and exposes the limits of human power. Worship has reinterpreted her suffering. What once looked only like abandonment has also become the place where she learned to depend upon God.

她个人的故事被放进上帝更大的故事里。她看见自己的经历不只是不能生育的处境得到扭转。借着这段经历，她认识了上帝做事的方式：祂使骄傲的人降卑，使软弱的人刚强，抬举贫穷的人，也显明人的能力何等有限。敬拜重新解释了她的苦难。那曾经看来只有被遗弃的经历，也成为她学习倚靠上帝的地方。

Worship does not simply make Hannah feel better. It reorients her vision. It teaches her that Peninnah's apparent strength is not ultimate, Hannah's weakness is not final, and even the gift of Samuel is not the centre of the story. God is. That is why her prayer barely focuses on Samuel. Her worship has enlarged her understanding from 'God answered my prayer' to 'Now I understand something of who God is and how He governs the world.'

敬拜不只是让哈拿感觉好一点，也重新校正了她的眼光。敬拜使她明白，毗尼拿表面上的强势并不是最终的，哈拿的软弱也不是最后的结局；甚至撒母耳这份礼物，也不是故事的中心。上帝才是中心。这就是为什么她的祷告很少集中在撒母耳身上。她对上帝的认识，已经从“上帝回应了我的祷告”，扩展到“现在我对上帝是谁，以及祂如何掌管世界，有了更深的认识”。

Through worship, Hannah sees a world larger than herself and her little family. She sees her circumstances as part of a greater reality in which God is central and God is King.

借着敬拜，哈拿看见一个比自己和小家庭更广大的世界。她看见自己的处境，是更大现实的一部分；在这个现实中，上帝居于中心，上帝是王。

Why is this so important for our spiritual formation? Because worship anchors us in the greater reality that God holds all things together - not us. Revelation 4 and 5 make this clear. At the centre of worship is the throne. Psalm 93 begins with the words, 'The LORD reigns.' Worship brings us back to the centre so that our lives are centred in God rather than pulled in every direction.

为什么这对我们的属灵塑造如此重要？因为敬拜使我们扎根于一个更大的真实：托住万有的是上帝，不是我们。《启示录》第4、5章清楚说明这一点。敬拜的中心是宝座。《诗篇》93篇一开始就宣告：“耶和华作王。”敬拜把我们带回中心，使我们的生命以上帝为中心，不再被各样的力量拉向四面八方。

Eugene Peterson writes, 'Failure to worship consigns us to a life of spasms and jerks, at the mercy of every advertisement, every seduction, every siren.' Without a centre, he says, we are swept into restlessness, without steady direction or sustaining purpose.

尤金·毕德生写道：“不敬拜，会使我们的人生充满抽搐和摇摆，任由每一则广告、每一种诱惑、每一个迷人的声音摆布。”他说，没有中心，我们就会被卷入永无止境的躁动，失去稳定的方向，也失去能够支撑我们的目标。

That is true, isn't it? Look around us. Is it any wonder that people are thrown in every direction by unchecked desires, constant messages, and unwise choices? This is not the way of God's people. Worship calls us to pay attention to the centre - to God - who draws our scattered lives back around Him.

这话很真实，不是吗？看看我们周围。当人被失控的欲望、不断涌来的信息和不明智的选择抛来抛去，又有什么好奇怪的呢？这不是上帝子民当走的道路。敬拜呼召我们专注于中心——就是上帝；祂把我们四散的生命重新聚拢在祂周围。

In worship, Hannah sees that she is not at the centre of things. God is. And that gives her the freedom to entrust Samuel, whom she has nursed and nurtured, to the God who gave him life.

在敬拜中，哈拿看见自己并不是万事的中心，上帝才是。这就给了她自由，使她能够把自己曾经哺乳、养育的撒母耳，交托给那位赐他生命的上帝。

The heart of Hannah's worship is expressed in her prayer in 1 Samuel 2:1–10. I don't have time this morning to go into all the details of this remarkable song, but I have dealt with much of it in the lesson I've prepared for your small group or community group study and discussion. I encourage you to take part in one of these groups and dig deeper into what Hannah has discovered about God—who He is, how He works, and how He has been involved in her life up to this point.

哈拿敬拜的核心，表达在《撒母耳记上》2:1 – 10 的祷告中。今天早上我没有时间详细讲解这首非凡诗歌的每一个细节，不过我已经在为小组或社区小组预备的学习与讨论材料中，讲解了其中大部分内容。我鼓励你参加其中一个小组，更深入地发掘哈拿对上帝的认识——祂是谁、祂怎样工作，以及直到此刻，祂如何一直参与在哈拿的生命中。

Pastoral application Holding God's gifts with open hands

牧养应用 用张开的双手承接上帝的恩赐

Perhaps you are here this morning feeling powerless. Powerless to change a relationship. Powerless to bring a wayward child home. Powerless in the face of an aging or ill parent. Powerless over financial uncertainty, a changing church, or a future you cannot control. I do not know what you are carrying, but God does.

也许你今天早上来到这里，心里感到无能为力。你无力改变一段关系，无力把一个远离正路的孩子带回家；面对年老或患病的父母，你无能为力；面对经济上的不确定、正在改变的教会，或一个无法控制的未来，你也无能为力。我不知道你正背负着什么，但上帝知道。

Hannah's story does not give us a technique for getting the outcome we want. It gives us a posture for living faithfully when the outcome is not ours to control. Receive God's gifts with gratitude. Nurture what He has placed in your care with patience and presence. And when the time comes, release those gifts back to Him in trust.

哈拿的故事没有给我们一套技巧，教我们怎样得到自己想要的结果。它给我们的，是一种生命姿态，使我们在无法掌控结果时仍能忠心生活。以感恩领受上帝的恩赐；以忍耐和同在，培育祂交托给你的；当时候来到，就在信靠中把这些恩赐交还给祂。

For some parents, releasing means allowing an adult child to make choices you would not make. You can pray, speak truth, remain available, and love faithfully, but you cannot live another person's life. Control may look like concern, but it can quietly prevent both you and them from trusting God.

对一些父母来说，放手意味着容许已经成年的儿女作出你自己不会作的选择。你可以祷告、说诚实的话、随时愿意帮助，并继续忠心地爱他们；但你不能替另一个人过他的人生。控制有时看起来像关心，却可能在不知不觉中，使你和他们都无法学习信靠上帝。

For us as a church, this passage asks whether we believe that the church belongs to God. Its people are not ours to possess, its ministries are not ours to protect for our own sake, and its future does not depend upon

our ability to control every outcome. Our calling is to nurture faithfully what God has entrusted to us, to prepare the next generation, and to release people for the work to which God calls them.

对我们这间教会来说，这段经文也在问：我们是否真的相信教会属于上帝？教会中的人不是我们的财产；事工也不是为了我们自己的利益而需要守住的东西；教会的未来，更不取决于我们能否控制每一个结果。我们的呼召，是忠心培育上帝交托给我们的，预备下一代，并让人出去承担上帝呼召他们去做的工作。

There is grief in releasing. Hannah's worship does not make her love Samuel less, and faith does not make separation painless. Open hands can still tremble. But because God is at the centre, release is not abandonment. It is an act of trust.

放手会带来忧伤。哈拿的敬拜没有使她少爱撒母耳；信心也不会使分离变得毫无痛苦。张开双手仍然可能颤抖。但因为上帝在中心，放手并不是遗弃，而是信靠的行动。

What are you holding too tightly today? A child? A dream? A position? A ministry? A picture of how your future must unfold? Perhaps the invitation of this text is not to care less, but to trust more. Bring what is precious to you into the presence of God. Ask Him for the grace to nurture it faithfully and, when the time comes, to place it back into His hands.

今天，你把什么抓得太紧？是一个孩子？一个梦想？一个职位？一项事工？还是你心中认定未来必须如何展开的一幅图画？也许这段经文的邀请，不是叫我们少一点关心，而是多一点信靠。把你所珍爱的带到上帝面前，求祂赐你恩典，使你忠心地培育它；也在时候来到时，把它重新放回祂的手中。

Hannah receives. Hannah nurtures. Hannah releases. And through worship, she discovers that the God who gave the gift is faithful enough to be trusted with it. May God give us that same faith - not closed fists shaped by fear, but open hands shaped by worship.

哈拿领受，哈拿养育，哈拿放手交托。借着敬拜，她发现，那位赐下礼物的上帝，是信实可靠的，她可以放心把礼物交还给祂。愿上帝也赐给我们同样的信心——不是因恐惧而紧握的拳头，而是因敬拜而张开双手。