

Message 3: Making Room for God to Speak into Our Lives

第三篇信息：让神在我们的生命中有说话的空间

1 Samuel 撒母耳记上 3:1-21

Samuel Learns to Listen 撒母耳学习聆听

If we look back over our lives, I think most of us can name a moment—or perhaps a series of small moments—when something shifted. A conversation, an unexpected opportunity, a loss, a conviction, a quiet nudge... and suddenly we realized our life was being directed in a way we had not planned. We may call it providence, calling, awakening. Samuel's story is about such a moment: the night when a boy serving in the sanctuary discovers that the God he has been serving knows his name.

回头看自己的人生，我想，我们多数人都能想起某个时刻，或许是一连串不起眼的小事，让生命的方向开始转变。一次谈话、一个意想不到的机会、一次失去、一份心里的催促，或者一个安静的提醒.....忽然之间，我们发现自己正走向一条原本没有计划的路。我们可以称它为神的带领、呼召，或属灵的觉醒。撒母耳的故事就是这样一个时刻：一个在圣所服事的孩子，在那一夜发现，他一直服事的神，竟然知道他的名字。

For some people, that sense of calling comes early. I envy them. For others, like myself, discernment takes years. Samuel seems to belong to the first group. He is still young when his life is set on a course that will shape Israel. But notice how the story arrives here: Hannah prayed, Hannah nurtured, Hannah released—and now Samuel has to develop a relationship with God that is his own. No parent can do that part for their child.

有些人很早就清楚自己的呼召，我很羡慕他们。也有人像我一样，要经过许多年才慢慢分辨清楚。撒母耳似乎属于前一类。他还年轻，人生就走上了一会影响整个以色列的道路。但请注意，故事是怎样来到这里的：哈拿祷告，哈拿养育，哈拿放手；如今撒母耳必须自己与神建立关系。这一步，任何父母都无法替孩子走。

Our text informs us that by this time in our story, Samuel has been left in the tutelage of Eli for some years. How many years we are not told...but rabbinic teaching suggests that when this incident happened, Samuel was about 12 years old. The call of Samuel begins as in many things of this nature quite subversive. Our story begins with the statement that Samuel ministered to the Lord under Eli...and then an interesting comment - In those days the word of the Lord was rare; there were not many vision

经文告诉我们，到了这个时候，撒母耳已经在以利的教导下生活了好些年。究竟多少年，经文没有说；不过犹太拉比的传统认为，这件事发生时，撒母耳大约十二岁。撒母耳蒙召的开始，和许多类似的事一样，带着一种出人意料的意味。故事先说，撒母耳在以利面前事奉耶和华；接着又加上一句耐人寻味的话：那些日子，耶和华的言语稀少，也不常有异象。

The rarity of vision therefore sets the atmosphere. Eli's household is spiritually compromised, Israel's leadership is dim, and yet the lamp of God has not gone out. I love that detail. The situation is poor, but it is not hopeless. God is already preparing Samuel before anyone understands what is happening.

因此，异象稀少就成为整个故事的背景。以利的家在属灵上已经出了问题，以色列的领袖眼光昏暗；然而，神的灯还没有熄灭。我很喜欢这个细节。处境虽不好，却并非没有盼望。还没有人明白神在做什么，神已经开始预备撒母耳。

The story teller highlights this point because it serves to give context to the spiritual condition of the land through the poverty of spiritual vitality in the lives of Eli and his sons – who were supposedly spiritual leaders of the land.

讲故事的人特别强调这一点，是要让我们看见当时整个国家的属灵光景。而这种属灵生命的贫乏，尤其表现在以利和他儿子们身上；他们原本应该是百姓的属灵领袖。

We read also that on the day that Samuel encounters God, he is serving in the temple – the clue that reveals the time of day is found in the comment, "...the lamp of God had not gone out..." According to Leviticus the lamp of

God was to be kept burning all night long...and an important part of priestly work was to tend to these lamps making sure that it continued to burn through the night. Part of Samuel's duties was to make sure that these lamps continued to burn till sunrise. Likely it was during the pre-dawn time of day that Samuel was lying near the ark of the covenant....sleeping lightly...making sure that these lamps remained lit until the morning.

我们也读到，撒母耳遇见神的那一天，他正在圣殿里服事。经文说“神的灯还没有熄灭”，这句话给了我们一个时间上的线索。按照律法，灯要整夜燃着；照看灯火，确保它一直亮到天明，是祭司工作的一部分。撒母耳的职责之一，很可能就是照顾这些灯，直到日出。也许正是在黎明前，他躺在约柜附近，睡得不深，还留心着灯是否继续亮着。

Eli, was described as having weak eyes – a description not only of his physical condition but also, I believe, symbolized the nation's dim vision of the Lord. The other description of Eli was that he was in his usual place... Anyone looking or Eli would have looked there before any other place because likely, he didn't move from this 'usual' place very often.

经文形容以利眼睛昏花。我相信，这不只是描写他的身体状况，也象征着整个国家对主的认识渐渐模糊。经文还说，以利睡在他惯常的地方。人若要找他，多半会先到那里去；也许他已经不太常离开那个地方了。

Into this normal everyday routine, something extraordinary is about to take place. God calls Samuel...but Samuel runs to Eli three times thinking it was the old priest who was calling him. After the third time Eli discern that there was more going here...and instructs if he hears the voice again to reply “Speak, for your servants hears...” 就在这样平凡的日常里，一件不寻常的事要发生了。神呼唤撒母耳；撒母耳却以为是年老的祭司在叫他，三次跑到以利那里。到了第三次，以利才察觉其中另有缘故，就告诉他：如果再次听见呼唤，要回答：“请说，仆人敬听。”

Let me offer a few of observations about this text.

让我谈谈这段经文带给我的几个观察。

We have a tendency to miss God's voice 我们常常听不出神的声音

Our text informs us that while Samuel was lying in the temple by the ark of the covenant, he hears his name called. One of the declarations of scripture about God is that he is not Silent. He is a speaking God. Genesis, the first book of scripture, exposes a God who speaks... In the first chapter of Genesis “God said” is repeated 8 times. 经文告诉我们，撒母耳躺在圣殿里、约柜旁边的時候，听见有人叫他的名字。圣经不断向我们显明一件事：神不是沉默的神，祂是会说话的神。圣经的第一卷书《创世记》就让我们看见一位说话的神。单是第一章，“神说”就一再出现。

The revelation of scripture is that God speaks and when he speaks – particularly when he speaks to us - , he does not speak philosophically or morally, or abstractly, he speaks personally.

圣经启示我们：神会说话。尤其当祂对我们说话时，祂不只是谈论抽象的哲理或道德原则；祂也亲自向人说话。

God speaks to Samuel as he did to Abraham, and Moses before him by calling his name – Samuel... but Samuel did not know it was Yahweh who was calling his name. He thought it was Eli's

神呼唤撒母耳的名字，就像从前呼唤亚伯拉罕和摩西一样：“撒母耳！”可是撒母耳不知道叫他的是耶和華。他以为是以利在叫他。

Likely, Eli has called Samuel many times resting in his 'usual' place. The write is careful to describe Eli's condition - He is very old 2:22, he can barely see and can be found, lying in his usual place 3:2 - meaning that his mobility was not good and soon after in chapter 4:15, he dies at the age of 98.

以利在平日大概叫过撒母耳许多次。作者仔细描述以利当时的状况：他年纪很大了（二章 22 节），眼睛几乎看不见，又躺在自己惯常的地方（三章 2 节）。可见他行动不太方便。到了第四章 15 节，我们还知道他去世时已经九十八岁。

It is clear then from our text that at this time in Samuel's life, Eli was very weak, So, I don't think it was unusual for Samuel to think that the voice he heard was from Eli. More than likely Eli has dependent on Samuel help for some time... So it makes sense then that when Samuel hears his name called, he went running to Eli, responding to the sound of his name, and perhaps inattentive to the sound of the voice.

所以，经文让我们看见，那时以利已经十分衰弱。撒母耳以为听见的是以利的声音，我觉得一点也不奇怪。以利很可能早已需要撒母耳帮忙。因此，撒母耳一听见自己的名字，就马上跑到以利那里。他听见有人叫他的名字，却没有留意那声音究竟是谁的。

We are not so different from Samuel. We are prone to miss out on what God is saying because of our presumptions or our distractions. It takes intentionality to listen for God, for God often speaks to us in a still small voice.

我们和撒母耳其实没有太大分别。因为自己的预设，也因为生活中的干扰，我们很容易错过神正在说的话。聆听神需要我们有意识地停下来，因为神常常以微小、安静的声音向我们说话。

It is particularly difficult for us to intentionally listen for God's voice today More than anytime in human history we are exposed to so much chatter. Most of us live with a constant stream of voices. Our phones are rarely out of reach. Work, money, anxiety, entertainment and the expectations of others all press in. There is nothing wrong with receiving news or speaking to people on a phone. But when every quiet moment is filled, how will we notice what is going on in our hearts? How will we attend to the word God has already given us? The danger is not technology itself. The danger is a life in which we are never quiet long enough to notice what is happening in our souls.

今天，要刻意聆听神的声音尤其不容易。我们所处的时代充满了各种声音。手机几乎不离手；工作、金钱、焦虑、娱乐，还有别人的期待，不断挤进我们的生活。看新闻、用手机与人联系，本身没有什么不对。但如果每一个安静的片刻都被填满，我们怎么留意自己心里正在发生什么？又怎么留心神已经赐给我们的话语？危险不在于科技本身，而在于我们始终不肯安静下来，连自己灵魂的光景也察觉不到。

Given the times we live in, it is perhaps even more important for us to carve out quiet time, to practice solitude, and widen our hearts through prayer because prayer interrupts our hurried lives... Jesus said, 'When you pray, go away by yourself, shut the door behind you, and pray to your Father in private.' Jesus himself repeatedly withdrew to pray. Solitude is not an escape from people. It is a way of becoming present enough to God that we can return to people more truthfully.

正因为活在这样的时代，我们或许更需要腾出安静的时间，操练独处，借着祷告让心变得宽阔。祷告会打断我们匆忙的生活。耶稣说：“你祷告的时候，要进你的内屋，关上门，祷告你在暗中的父。”耶稣自己也常常退到安静的地方祷告。独处不是逃避人，而是让我们更真切地来到神面前，然后也能更真实地回到人群中。

Our text informs us that it is God who initiates this conversation. It is always God who makes the first move. It is God who calls to Adam when he sinned...it is God who speaks to Abram, to Moses, to Jacob...and in our story, He speaks to Samuel personally. calling him by name - Samuel...And the God of Samuel is the same God today...calling out your name - John, David, Grace...etc...so I encourage you to pay attention, practice solitude and prayer...and really listen for that still small voice...it will redirect and reshape your life...

经文告诉我们，是神先开始这段对话。首先伸出手的，总是神。亚当犯罪以后，是神呼唤他；亚伯兰、摩西、雅各，也是神主动对他们说话。在这个故事里，神亲自呼唤撒母耳的名字：“撒母耳！”而撒母耳的神，今天仍是同一位神。祂也呼唤我们的名字——约翰、大卫、恩典……所以我鼓励大家，留意祂的声音；操练安静，操练祷告，认真聆听那微小的声音。祂能重新引导、塑造我们的人生。

2. It is possible to know about God but not know Him.

二、我们可能知道许多关于神的事，却还没有真正认识祂。

Verse 7, the writer makes this comment. nt Samuel did not know the Lord and the word of God had not been revealed to Him... Interesting comment...don't you think?

第七节，作者加上这样一句话：那时撒母耳还不认识耶和華，耶和華的话也还没有向他显明。很有意思的一句话，不是吗？

The word reveal in Hebrew carries with it the meaning of being uncovered, disclosed or made known. It does not necessarily mean Samuel knew nothing about God. He had been dedicated to God by Hannah, lived in the sanctuary, and “ministered before the LORD” (1 Sam. 2:18; 3:1). Rather, Samuel had not yet experienced God addressing him personally as a prophet. He knew about the Lord, but he had not yet learned to recognize the Lord's voice.

希伯来文里，“显明”带有揭开、披露、使人认识的意思。这并不一定表示撒母耳对神一无所知。哈拿已经把他献给神，他住在圣所，也“在耶和華面前事奉”（撒下二 18；三 1）。更准确地说，他还没有亲身经历神以先知的身份向他说话。他知道关于主的事，却还没有学会辨认主的声音。

A person can attend church for years, know biblical language, serve faithfully, even participate in ministry, and still be learning what it means to listen attentively to God. Samuel's story does not condemn such a person. It shows that spiritual discernment is a process.

一个人可以多年参加教会，熟悉圣经的用语，忠心服事，甚至参与事工，却仍在学习怎样留心聆听神。撒母耳的故事不是在责备这样的人，而是让我们看见：属灵的分辨需要时间来成长。

I can relate to Samuel. My early Christian formation took place in the Anglican Church. I learned the Apostles' Creed and the prayers. I assisted the priest in worship and at the communion table. I believed in God - an almighty, transcendent God.

这一点我能体会。我早年的信仰是在圣公会中建立的。我学习《使徒信经》和祷文，在崇拜和圣餐中协助牧师。我相信神，相信祂是全能、超越万有的神。

Then, at a weekend camp on Thetis Island, something happened that expanded my understanding of who God is. The leaders asked each of us to write a personal prayer that we would share on our last night together around communion. As Anglicans, we were not accustomed to sharing personal prayers publicly. We prayed together from the Book of Common Prayer. Writing our own prayers and then sharing them with everyone was not something normally practised in my day.

后来，在提提斯岛的一次周末营会里，发生了一件事，让我对神有了更深的认识。带领的人请我们每个人写一篇自己的祷告，并在最后一晚围坐领圣餐时与大家分享。我们圣公会的人不习惯在众人面前作个人祷告。我们通常一起用《公祷书》祷告。至少在我那个年代，自己写祷告、再当众分享，不是常见的做法。

But that evening, as this group of young people began to pray, something profound happened. All of us sensed a presence in the room. It seemed to wash over us like warm oil. I have never forgotten it.

可是那天晚上，当这群年轻人开始祷告时，一件很深刻的事发生了。我们都感受到房间里有一种同在，仿佛温暖的油轻轻流过我们。我一直没有忘记那一刻。

There was a young man sitting cross-legged directly in front of me. In my day, we would have called him one of the tough guys - greased-back hair, pointed shoes, the whole thing. It was quite clear to me that he did not like me, so throughout the weekend I had done my best to stay out of his way. But that evening, there he was, sitting right in front of me.

有一个年轻人盘腿坐在我正前方。照当年的说法，我们会叫他“硬汉”那一类人：头发梳得油亮，穿着尖头鞋，整个样子就是如此。我很清楚他不喜欢我，所以整个周末我都尽量避开他。可那天晚上，他偏偏坐在我的正前面。

When that presence seemed to wash over us, I will never forget what happened. He finally had to lie down on the floor. He was groaning, overwhelmed by something he could not explain. He had not even written a prayer for that evening, but suddenly he said, 'If you are God, you are beautiful.' I have never forgotten those words. 当那份同在仿佛临到我们时，接下来发生的事，我永远忘不了。他最后只好躺在地上，发出呻吟，整个人被一种无法解释的经历淹没。他连当晚的祷告都没有写，却突然说：“如果你真是神，你真美。”这句话，我始终记得。

Something changed in me that evening. I knew then that God was not only transcendent - high above us, almighty and holy. He was also present, near and personal. The God I had confessed in the Creed was not merely a God to know about. He was a God who could make himself known, a God we could encounter and to whom we could respond.

那天晚上，我里面有些东西改变了。我明白神不只是超越万有、高高在上、全能而圣洁的神。祂也在这里，亲近我们，亲自与我们相遇。我在信经里承认的神，不只是一个供我学习、知道祂一些事的神；祂会让人认识祂，我们也能遇见祂，回应祂。

Samuel was about to discover something similar. In the quiet hours before dawn, he would hear his name called: 'Samuel! Samuel!' The God he had been serving was making himself known to him in a deeply personal way. Yet the message Samuel receives reminds us that an encounter with God is never meant to remain only a private spiritual experience.

撒母耳也正要发现类似的事。黎明前安静的时刻，他听见有人呼唤自己的名字：“撒母耳！撒母耳！”他一直服事的神，正在以非常亲切的方式向他显明自己。但撒母耳接下来听见的信息，也提醒我们：与神相遇，绝不只是个人私下的属灵体验。

3 Discernment Is Clarified in Community

三、在群体中，我们能更清楚地分辨神的带领

Three times Samuel runs to Eli. Here is one of the grace-filled ironies of the story. Eli is a deeply compromised priest, yet he is still able to help Samuel discern. We do not have to pretend Eli's failures do not matter in order to receive the good thing he does here. God can use imperfect mentors. Eli finally realizes that the LORD is calling the boy and tells him, 'If he calls you, say, Speak, LORD, for your servant is listening.'

撒母耳三次跑到以利那里。这里有一个充满恩典、也颇耐人寻味的地方：以利是一个有严重过失的祭司，却仍然帮助撒母耳分辨神的声音。我们不必假装以利没有失败，才能承认他在这里做了一件好事。神能够使用不完美的导师。以利终于明白是耶和华在呼唤这孩子，就告诉他：“祂若呼唤你，你就说：‘耶和华啊，请说，仆人敬听。’”

Wise community protects us from using the phrase 'God told me' as a way of ending every conversation. If what I call God's leading cannot be questioned, tested or examined, I have made my private certainty more authoritative than the community God has given me. Samuel's first experience of hearing God includes dependence on another person. That should make all of us slower to confuse confidence with discernment. St Paul writes these words to his friends in Philippi: chapter 1:9,10

有智慧的群体能帮助我们，不至于用“神告诉我”这句话结束一切讨论。如果我所说的“神的带领”不容别人提问、检验或察看，我其实已经把个人的确信放在神赐给我的群体之上。撒母耳第一次听见神的声音，就需要另一个人的帮助。这也提醒我们，不要太快把自信当成属灵分辨。保罗在腓立比书一章 9 至 10 节这样写给弟兄姐妹：

9 And it is my prayer that your love may abound more and more, with knowledge and all discernment, 10 so that you may approve what is excellent, and so be pure and blameless for the day of Christ,...

“我所祷告的，就是要你们的爱心，在知识和各样见识上，多而又多，使你们能分辨是非，作诚实无过的人，直到基督的日子……”

I have learned not to make major decisions without trusted people who can ask questions, challenge my assumptions and help me separate God's leading from fear or wishful thinking. Community is not infallible either. Eli certainly was not. But healthy discernment is rarely threatened by wise examination. Samuel needed Eli, and we need people who can help us listen.

我慢慢学会，在作重大决定前，要找值得信任的人谈谈，让他们提出问题，挑战我的预设，帮助我分清楚神的带领、自己的恐惧，以及一厢情愿的想法。群体也不是永远不会错；以利显然不是。但真正健康的分辨，通常经得起有智慧的检验。撒母耳需要以利，我们也需要帮助我们聆听的人。

Of course, the fact that God used Eli does not mean every spiritual authority must be trusted without question. Eli's failures were real, and the message Samuel receives will expose them. Wise counsel is not the same as control. A healthy mentor points us towards God and Scripture, welcomes honest questions and does not make us dependent on his or her approval. Eli's best moment in this chapter comes when he steps aside and teaches Samuel how to answer God for himself.

当然，神使用了以利，并不表示每一位属灵领袖都必须被无条件信任。以利的过失是真实的，而撒母耳所领受的信息正要揭露这些事。有智慧的劝导不等于控制。健康的导师会把我们带向神和圣经，欢迎真诚的提问，也不会让我们凡事依赖他的认可。以利在这一章最好的表现，就是退到一旁，教撒母耳自己怎样回应神。

3. Obedience is not always easy

三、顺服并不总是容易的

The Lord comes and calls again, "Samuel! Samuel!" This time Samuel answers, "Speak, for your servant is listening." Notice the word servant. Samuel is not asking God to confirm all the plans he has already made. He is offering himself to hear and to obey.

主再次来呼唤：“撒母耳！撒母耳！”这一次，撒母耳回答：“请说，仆人敬听。”请留意“仆人”这两个字。撒母耳没有请神来认可他早已安排好的计划。他把自己交出来，愿意聆听，也愿意顺服。

The first message is hard. God tells Samuel that judgment is coming on Eli's house because Eli knew of his sons' wrongdoing and did not restrain them. Samuel is afraid to tell Eli the vision. Wouldn't you be? This is the man who has cared for him and helped him recognize the voice of the Lord. But the next morning Eli asks him what God said, and Samuel tells him everything. He hides nothing.

但他听见的第一句话并不容易。神告诉撒母耳，审判将临到以利の家，因为以利明知儿子们作恶，却没有制止他们。撒母耳害怕把异象告诉以利。你不会害怕吗？这个人一直照顾他，还帮助他认出主的声音。可是第二天早上，以利问神说了什么，撒母耳就把一切都告诉他，没有隐瞒。

Here is a part of calling we sometimes leave out. We like the thought that God knows our name. We may be less eager to hear a word that costs us something. Samuel's first act as one called by God is to speak truthfully to someone he loves and respects. That does not give us permission to be harsh or to claim divine authority for our opinions. It does tell us that listening to God and obeying God belong together.

这就是我们谈呼召时，有时没有提到的一面。我们喜欢想到神知道我们的名字，却未必愿意听见一番要我们付代价的话。撒母耳蒙召后的第一个行动，就是对一个他爱戴、尊敬的人说实话。这并不是给我们借口用尖刻的态度说话，更不是让我们把自己的意见说成神的旨意。但这段故事的确告诉我们：聆听神和顺服神，是连在一起的。

Sometimes the next faithful step is a conversation we have avoided. Sometimes it is admitting where we were wrong, forgiving someone, keeping a promise when no one notices or standing beside a person in pain. There is joy in following God, but there will also be times when obedience is difficult. "Speak, LORD, for your servant is listening" is a prayer of surrender.

有时候，下一步忠心的行动，是去进行一场我们一直在逃避的谈话。有时候，是承认自己错了，饶恕一个人，在没有人看见时仍然守住承诺，或陪伴一个正在受苦的人。跟随神有喜乐，但也有顺服艰难的时候。“耶和华啊，请说，仆人敬听”，是一句降服的祷告。

As Samuel grows, the Lord is with him, and all Israel recognizes that Samuel is a prophet of the Lord. The story does not say that one dramatic night made every future decision easy. God called. Samuel listened. Eli helped him discern. Samuel obeyed a painful word. Over time, a life of faithfulness made the calling visible to others. This is how the story of Israel begins to turn. The God Hannah praised is still at work, raising up a servant when the old order is failing.

撒母耳渐渐长大，耶和华与他同在，全以色列都知道他是耶和华的先知。故事没有说，那一夜的奇妙经历使他往后的每个决定都轻而易举。神呼召，撒母耳聆听，以利帮助他分辨，而撒母耳顺服，传达了那句难以启齿的话。日复一日的忠心，让旁人渐渐看出神在他身上的呼召。以色列的故事，就是这样开始转向。哈拿所赞美的神仍在工作；当旧有的秩序正在衰败，祂兴起一位仆人。

And what about us? Where are you in this story? Perhaps you have been serving but have become so busy that you have stopped listening. Perhaps you want God to speak, but your life has no quiet space in it. Perhaps you have a sense of direction and need trusted people to help you examine it. Or perhaps you already know what faithfulness asks of you, and what you need now is courage to obey.

那么，我们呢？你在这个故事的哪个位置？也许你一直在服事，却忙得不再聆听。也许你希望神说话，可你的生活连一点安静的空间都没有。也许你隐约知道前面的方向，却需要值得信任的人陪你一同分辨。又或许，你已经知道忠心意味着什么，现在需要的是顺服的勇气。

There is also a word here for us as a congregation. We may wish for a complete plan for the next season of our life together. We may wish to know exactly who will lead and where everything will go. But perhaps God is asking first whether we are becoming a people who can listen. Can we pray together? Can we make room for voices we might otherwise overlook? Can we test what we think we hear with humility, and then do the next faithful thing that is clear to us?

这段经文也对我们整个教会说话。面对下一段共同的旅程，我们可能很想先拿到一份完整的计划，想清楚知道谁会带领、每件事将走向哪里。但或许神首先在问：我们是不是正在成为一个懂得聆听的群体？我们能一起祷告吗？能为那些平时容易被忽略的声音留出空间吗？能谦卑地检验自己以为听见的话，然后去做眼前已经清楚的、忠心的事吗？

The lamp of God had not yet gone out. I want to leave you with that picture. The word of the Lord was rare. Eli's eyes were dim. Samuel did not yet know what God was doing. But the lamp was still burning, and God was calling. The story does not rest on Samuel's cleverness or Eli's strength. It rests on the God who had not given up on his people.

神的灯还没有熄灭。我想用这个画面作结束。那时候，耶和华的话稀少；以利的眼睛昏花；撒母耳也还不知道神正在做什么。但灯仍然亮着，神仍然在呼唤。这个故事所依靠的，不是撒母耳有多聪明，也不是以利有多强壮，而是那位从未放弃祂百姓的神。

So let us make room for God in the life we already have: in serving, in prayer and quiet, and in honest community. And when his word asks something difficult of us, may we answer as Samuel did: "Speak, for your servant is listening." Amen.

所以，让我们在已经拥有的生活里，为神腾出空间：在服事中，在祷告和安静中，也在彼此坦诚的群体中。如果祂的话向我们提出艰难的要求，愿我们也像撒母耳一样回答：“请说，仆人敬听。”阿们。