



# 1-2 Samuel

## 撒母耳記上、下

(Hebrew 希伯來文: Sefer Shmuel ספר שמואל)



# 1-2 Samuel: Author and Dating

## 撒母耳記上、下：作者及著作時間

1. In Hebrew scriptures these 2 books are one: *Samuel* (Heb. = Shmuel). In LXX the one became two Greek books (scroll size) and were grouped with *1&2 Kings* into “The Four Books of the Kings”

1. 在希伯來文的經文裡，這二卷書是合併的：撒母耳（希伯來文=Shmuel）。  
在七十士譯本裡，這一卷書成為二卷希臘文的書（書卷大小），並且它跟列王記上、下被組成“跟列王有關的四卷書”



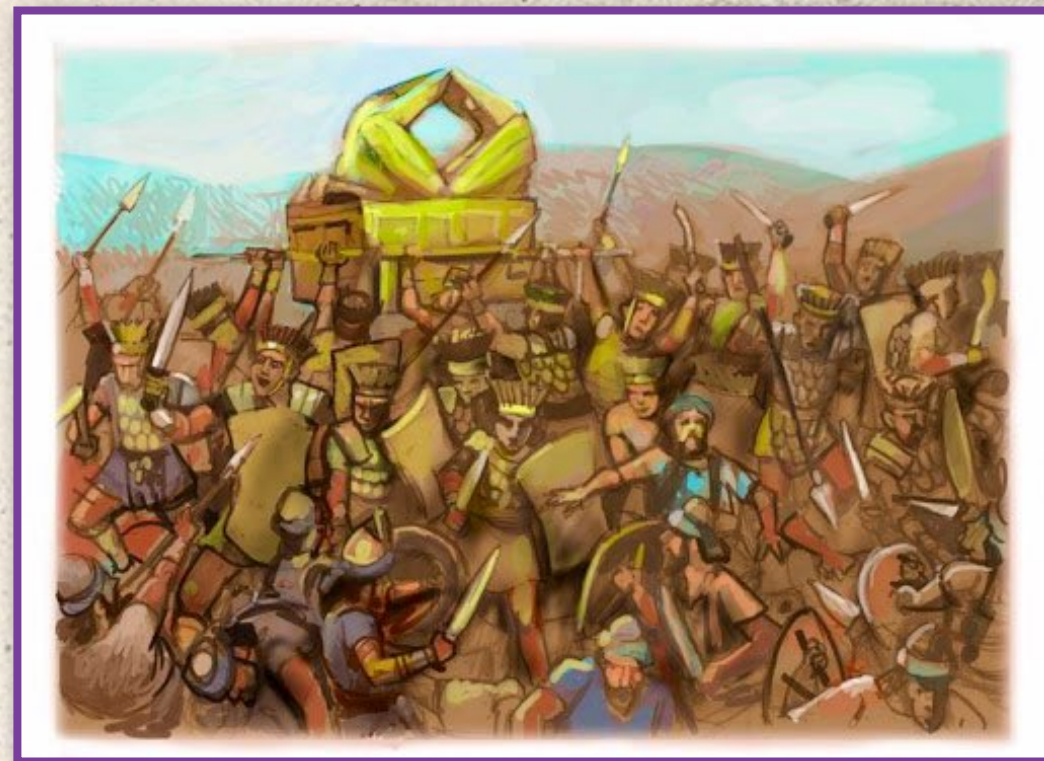


# 1-2 Samuel: Author and Dating

## 撒母耳記上、下：作者及著作時間

2. Samuel wrote (*1Sam 10.25*) most of 1 Sam. (his death recorded in *1Sam 25.1*) while other eye witness sources were also used; perhaps some from his school of the prophets (*10.5*) and the prophets Nathan and Gad (*2 Sam 1.18, 1 Chr 29.29*)

2.撒母耳(撒上10:25)寫了大部分的撒母耳記上。  
(他的死，記載在撒上25:1)同時，其他目擊者的  
資料也被用上了；可能有些來自於  
他的先知學校(撒上10:5)或是先知拿單及迦得  
(撒下1:18，代上29:29)





# 1-2 Samuel: Author and Dating

## 撒母耳記上、下：作者及著作時間

3. Probably completed after the **division** of the 2 kingdoms (*1Sam 27.6*) and during the reign of Rehoboam (for Nathan and Gad had to still be alive) (930-914BC)

3. 可能完成於王國分裂之後(撒上 27:6) 及羅波安統治時期(拿單及迦得還在世時) (公元前930-914年)

THE RISING OF  
THE  
KINGS



1 & 2 Samuel

撒母耳記

上、下

列王

的

興起



# 1-2 Samuel: Author and Dating

## 撒母耳記上、下：作者及著作時間

4. Why call the book *Shmuel* when it is really a history of King Saul and David?

- **Because this is a prophetic book where Samuel reveals something of major import that JHVH [Covenant God] is doing**

3. 既然是跟掃羅王及大衛有關的歷史書，為什麼還稱為撒母耳記？

- 因為這是一本預言的書，撒母耳藉此揭示耶和華 [盟約的神] 所做的一些重要的事

THE RISING OF  
THE  
KINGS



1 & 2 Samuel

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what is the main  
prophetic lesson from  
Samuel?

撒母耳記裡主要的  
預言性功課是什麼?



# God brings in His kingdom through an “epoch changing vessel” 神藉著“改變時代的器皿”來帶進祂的國度

1. When you see a history begin with a background of spiritual darkness, it portends a prophetic move of JHVH: most prophecy comes in times of darkness

1. 我們看見歷史從一個屬靈黑暗的背景開始，它預先啟示了耶和華預言性的行動-大部分的預言都產生於黑暗時期

a - Like Israel's slavery in Egypt, Israel's life under the Judges was often dark, compromised, in continual bondage and weakness

a - 就如以色列在埃及為奴一樣，在士師時期，以色列人生活在黑暗、妥協中，持續的受網綁及軟弱中

b - God's eternal covenant with Abraham had been unable to bring Israel into a real oneness as a family and a nation

b - 神與亞伯拉罕立的永遠的約無法將以色列帶入合一，如同一家人或是一個國一樣

History is but  
the unrolled scroll  
of prophecy  
歷史 只不過是  
一卷展開的預言書

-James Garfield 詹姆斯·加菲爾德-





# God brings in His kingdom through an “epoch changing vessel” 神藉著“改變時代的器皿”來帶進祂的國度

**2. God has a sovereign purpose even in discipline, failure and weakness**

2. 甚至在管教、失敗及軟弱時，神都有個掌權的目的

**3. God's purpose for a Kingdom cannot be realized until the believers are prepared by a fore runner to live under a King**

3. 神為了國度的目的還不會實現，直等到信徒們被一位先鋒預備好了，要活在一個王之下

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# God brings in His kingdom through an “epoch changing vessel” 神藉著“改變時代的器皿”來帶進祂的國度

4. God through Moses and Joshua brought Israel into her inherited land but the blessing of a “kingdom” under JHVH was still needed for their inheritance

4. 神藉著摩西和約書亞把以色列帶入她承受的產業土地裡，但是，在耶和華之下的一個“國度”得到的祝福 - 仍是需要在他們的產業中的

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# God brings in His kingdom through an “epoch changing vessel” 神藉著“改變時代的器皿”來帶進祂的國度

**5. Before there could be a kingdom God had first to raise up a selfless “epoch - changing vessel” who could intercede and bring Israel into His kingdom: Samuel**

**5. 在一個國度能被興起之前，神首先要興起一個不自私的“改變時代的器皿”-撒母耳，他能在神與人之間作中介，並把以色列帶入祂的國度**

**6. With His choice as king the Kingdom of God would advance His eternal Purpose by providing another eternal covenant**

**6. 當以神的揀選為王時，神的國度就能借著帶進另一個永遠的約，把祂永遠的旨意往前推進。**

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# 1-2 Samuel: Prophetic History

## 撒母耳記上、下：預言性的歷史

Epoch changing vessel: Shmuel

改變時代的器皿- 撒母耳

**1. Book of Shmuel is important for revealing the significant role of the prophet in the purpose of God**

**1. 撒母耳記的重要性在於啟示先知在神的旨意中的重要作用**

- Shmuel is the 1st book that recognizes the anointed office of a prophet

- 撒母耳記是承認先知受膏職事的第一卷書

- By an epoch changing prophet God releases the power of the Word and holiness through His chosen vessel

- 藉著一位改變時代的先知，神通過祂揀選的器皿來釋放祂話語的能力及聖潔

*Seer/Prophet*

先知

先見



*1Sam. 9.9 (Formerly in Israel, when a man went to inquire of God, he used to say, "Come, and let us go to the seer"; for he who is called a prophet now was formerly called a seer.)*

撒母耳記上9:9 (從前以色列中、若有人去問神、就說、我們問先見去罷。現在稱為先知的、從前稱為先見)



# 1-2 Samuel: Prophetic History

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Epoch changing vessel: Shmuel

改變時代的器皿- 撒母耳

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1.撒母耳記的重要性在於啟示先知在神的旨意中的重要作用

- Yet, as with Abraham, Moses, and Joshua, an epoch changing vessel must also be virtually a priest in holiness and king in authority

- 但是，就跟亞伯拉罕、摩西及約書亞一樣，一個改變時代的器皿實際上也必須在聖潔上是一個祭司、在權柄上像一個王一樣

- The epoch changes from Judgeship to a kingdom when God's people see JHVH is their King and make a Kingdom covenant

- 如果神的子民看見耶和華是他們的王，並且以國度當作約，時代就能從士師時期改變到國度時期



*1Sam. 9.9 (Formerly in Israel, when a man went to inquire of God, he used to say, "Come, and let us go to the seer"; for he who is called a prophet now was formerly called a seer.)*

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# 1-2 Samuel: Change of Epoch

## 撒母耳記上、下：時代的變更

1. Book of Shmuel is also significant for revealing the Kingdom of God in His purpose

1. 撒母耳啟示 神的國，在祂的旨意裡有重要的意義

a - Never before has Israel been a kingdom [family, people, nation]

a - 在這之前，以色列從來沒有成為一個國度[而是家族、百姓、民族]

b - the prophetic books of *Shmuel* and *Kings* together define the kingdom of God in both its invisible and visible manifestation

b - 預言的書-撒母耳記及列王記，一同定義了神的國無形及有形的顯現上





# 1-2 Samuel: Change of Epoch

## 撒母耳記上、下：時代的變更

**1. Book of Shmuel is also significant for revealing the Kingdom of God in His purpose**

**1. 撒母耳記重要的地方也是為了啟示在神旨意裡的神的國度**

**- Principle: When the invisible/heavenly Kdm of God aligns/ corresponds with a visible/earthly kingdom of Israel, then God reveals Himself in a greater kingdom covenant with His people**

**- 原則是：當無形的/神屬天的國度和地上的以色列國相合的時候，神就會將自己在一個更大的國度的盟約中，向祂的子民啟示祂自己**





**So the spiritual center of 1-2 Samuel is where  
God makes His covenant with David**

**因此撒母耳記上、下的屬靈中心點乃是神與大衛立約時**

**This was the eternal covenant that  
changed the epoch from Nation into  
Kingdom**

**這就是將民族變為王國的那個永恆的約**

**2Sam. 7.11b-13 “ ‘JHVH declares to you that the  
JHVH himself will establish a house for you:  
When your days are over and you rest with your  
fathers, I will raise up your offspring to succeed  
you, who will come from your own body, and I  
will establish his kingdom. He is the one who will  
build a house for my Name, and I will establish  
the throne of his kingdom forever.”**

**撒下7:11下-13 “我必使你安靖、不被一切仇敵擾亂。並且  
我耶和華應許你、必為你建立家室。你壽數滿足、與你列  
祖同睡的時候、我必使你的後裔接續你的位、我也必堅定  
他的國。他必為我的名建造殿宇、我必堅定他的國位、直  
到永遠。**





# Covenant God was preparing to rule Israel through King David

## 盟約的神預備藉著大衛來統治以色列

**1. The center of Samuel's prophecy is the eternal covenant which JHWH made with David and his sons forever (Jesus)**

**1. 撒母耳的預言中心點乃是耶和華與大衛及他的子孫(耶穌)永遠立的約**

**a -This became known in Israel as the *sure mercies of David***

**a -這在以色列被稱為大衛確得的憐憫**

*Is. 55.3 "Incline your ear and come to Me.*

*Listen, that you may live; and I will make an everlasting covenant with you, according to the sure mercies of David. (Acts 13.34)*

賽55:3 你們當就近我來・側耳而聽、就必得活・我必與你們立永約、就是應許大衛那可靠的恩典

**b -God's will is to establish the throne of His Anointed [meshiach] in Zion forever**

**b -神的旨意是在錫安永遠建立祂所膏的[彌賽亞]的王位**

*Psa. 2.6 "But as for Me, I have installed My King upon Zion, My holy mountain."*

詩2:6 “我已經立我的君在錫安我的聖山上了”





# Covenant God was preparing to rule Israel through King David

## 盟約的神預備藉著大衛來統治以色列

**2. His eternal covenant would place a  
“prince” over Israel who would rule in  
righteousness after the Lord’s own heart**

**2.在祂永遠的約裡，會安排一個“王子”在  
以色列之上，他會在公義裡以 神的心意來治理**

*1Sam. 9.16 “About this time tomorrow I will send you a man from  
the land of Benjamin, and you shall anoint him to be prince over  
My people Israel; (Ez 34.24, 37.25)*

撒上9:16 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。(結34:24，37:25)





# Changing the Epoch: Covenant JHVH brings revival in Israel through Samuel

## 改變時代：盟約的耶和華藉著撒母耳帶給以色列復興

**1. Israel came to its lowest point during Eli's judgeship and under the severe oppression of Philistines**

**1. 在以利作士師的時候，因非利士人強烈的逼迫，使以色列降到最低點**

- *1S 3.1* Word rare in those days  
- 撒母耳 3:1 那時 神的話語稀少
- *1S 2.17* Priests defiled holy worship  
- 撒母耳 2:17 祭司污穢了聖潔的敬拜
- *1S 3.3* Lamp going out in Shiloh Tabernacle  
- 撒母耳 3:3 在示羅的聖殿裡，燈快滅了
- *1S 5.1* Philistines captured Ark in battle  
- 撒母耳 5:1 非利士人在戰爭中奪取了約櫃
- *1S 4.21* "Ichabod" testimony of Israel  
- 撒母耳 4:21 以色列"以迦博"的見證
- *1S 1.5* Israel's womb was cursed and barren  
- 撒母耳 1:5 以色列的胎被咒詛而不能生育

Darkness  
Visible  
明顯的  
黑暗



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## 改變時代：盟約的耶和華藉著撒母耳帶給以色列復興

**2. 1Sam. 2.12 ¶ Eli's sons were wicked men; they had no regard for the Lord.**

**2. 撒上2:12 以利的二個兒子是惡人；  
他們不認識主**

**1Sam. 2.31-32 The time is coming when I will cut short your strength and the strength of your father's house, so that there will not be an old man in your family line and you will see distress in my dwelling.**

撒上2:31-32 日子必到、我要折斷你的膀臂、和你父家的膀臂、使你家中沒有一個老年人。在 神使以色列人享福的時候、你必看見我居所的敗落、在你家中必永遠沒有一個老年人。





# Covenant God brings revival in Israel through Samuel

## 盟約的神藉著撒母耳給以色列帶來復興

**3. God's sovereign miracle in the womb of Hannah ("grace") brought forth Samuel**

**3. 神掌權的奇蹟在哈拿(“恩典”)的胎中-  
產生了撒母耳**

- **Hannah's travail and “deal” with God**

- **哈拿的苦難及跟神的“交涉”**

- **1S 1.20 Samuel miracle birth**

- **撒上1:20 撒母耳奇蹟的出生**

- **1S 1.27-28 Samuel “wholly given”**

- **撒上1:27-28 撒母耳“完全被獻上”**

- **1S 2.1-11 Hannah's song of Praise**

- **撒上2:1-11 哈拿敬拜的歌**



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Samuel Helping in the Temple



# Covenant God brings revival in Israel through Samuel

## 盟約的神藉著撒母耳給以色列帶來復興

### 4. Samuel set apart for God's Purpose

#### 4. 因著神的旨意撒母耳被分別為聖

- **1S 3.4,10** The Lord came to Nazirite Samuel in a voice and vision in Lord's House

- **撒上3:4, 10** 神在神的家中以聲音及異象臨到拿細爾人撒母耳

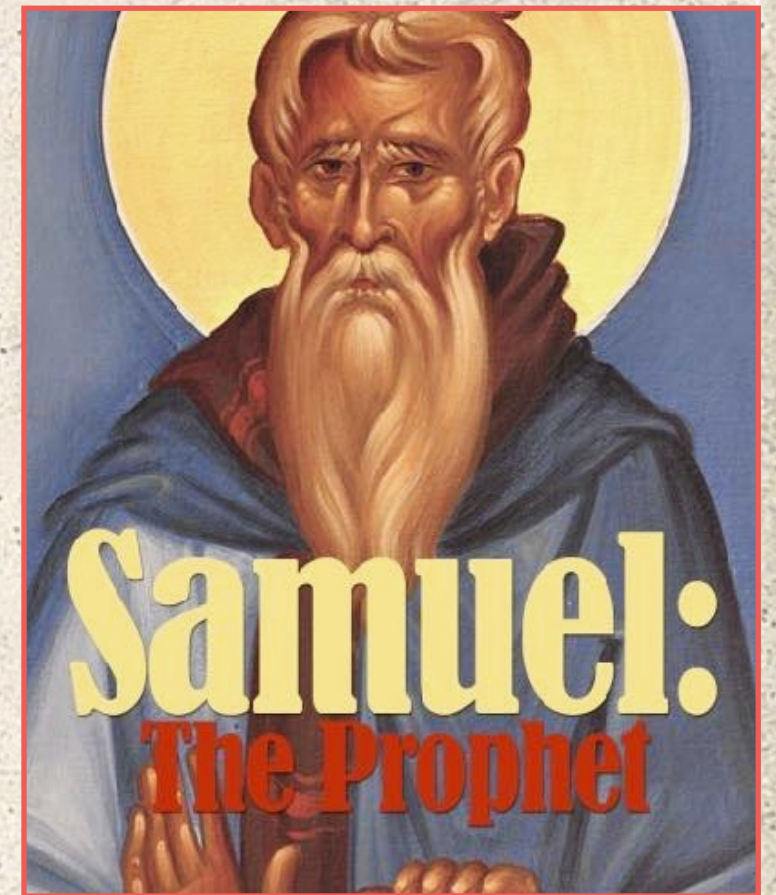
- **1S 3.21, 4.1** The Word of the Lord came through Samuel and thus the Lord appeared again in Israel

- **撒上3:21, 4:1** 神的話能藉著撒母耳傳出去，因此神又能出現在以色列中

**1Sam. 3:20-21** And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the LORD. And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.

**1Sam. 4:1** ¶ And the word of Samuel came to all Israel.

撒上3:20-21 從但到別是巴所有的以色列人、都知道耶和華立撒母耳為先知。耶和華又在示羅顯現、因為耶和華將自己的話默示撒母耳、撒母耳就把這話傳遍以色列地。





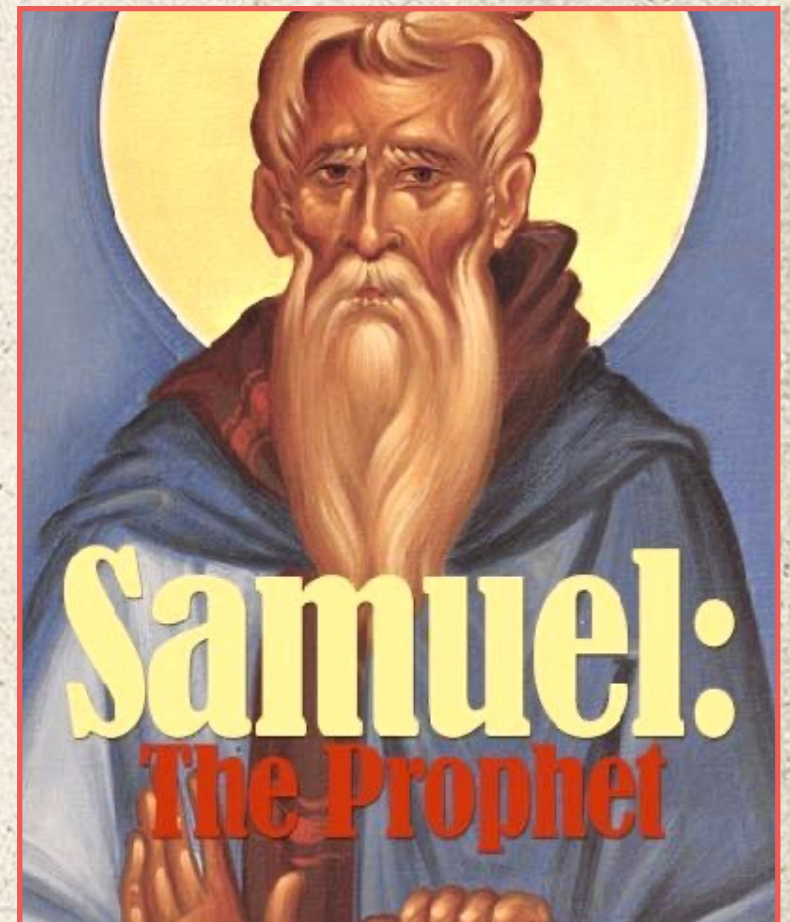
# Covenant God brings revival in Israel through Samuel

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- **1S 7.1-14** Revival at Ebenezer was to prepare Israel for change of epoch
  - **撒上7:1-14** 在以便以謝的復興是為了時代的變更而預備以色列
- **1S 7.15** Samuel became the last of the Judges as he traveled a Lifelong circuit in Bethel, Gilgal, Mizpah, Ramah
  - **撒上7:15** 撒母耳一生循環的走過了伯特利、吉甲、米斯巴、拉瑪，他成了以色列最後的士師





# The people demand a king

## 百姓指令要有個王

**1. 1 Sa 8.1-5** The people desired a king after centuries of weak and temporary rule by the Judges

**1.撒上8:1-5** 在一個世紀暫時性及軟弱的士師治理之後，百姓們盼望有個王

a- Samuel's sons were unworthy Judges

a-撒母耳的兒子們是不配的士師

b - **1 Sa 12.11-12** The strength of Nahash the Ammonite king impressed Israel to want a king like him

b -撒上12:11-12 亞捫王拿轄的勢力使以色列民印象深刻，因此他們也希望有一個那樣的王

**2. 1S 8.7-9** Israel were actually rejecting JHVH's Kingship (invisible) and chose a "king-sized" man even though he had no relationship to JHVH

**2.撒上8:7-9** 以色列其實是拒絕耶和華(無形的)掌權，並且他們選擇要有個“王的身量”的人作王，即使他跟耶和華沒有任何關係





# The people demand a king 百姓指令要有個王

**3. Deut 17.14-20** God actually always purposed for a “prince” to rule the Kingdom of Israel but according to His gracious choosing/ with a heart to rule as His

3. 申17:14-20 神實際上一直有個目的，要一位“王子”來統治以色列國，基於祂恩典的選擇/有像祂一樣的心





# The people demand a king 百姓指令要有個王

**4. 1 S 8.10-18** Samuel warned Israel what problems they would bring upon themselves with a worldly king like the Ammonites had

**4.撒8:10-18** 撒母耳警告以色列，如果他們有個像亞捫王一樣的屬世界的王，他們會給自己帶來什麼樣的麻煩

- sons drafted to serve him  
-兒子們要被徵召去服侍他
- sons and daughters labor to make him rich  
-兒子、女兒們要被奴役使他富有
- take your best fields and vineyards  
-要供上你最好的土地及葡萄園
- 1Sam. 8.18 "Then you will cry out in that day because of your king whom you have chosen for yourselves, but the Lord will not answer you in that day."  
撒8:18 那時你們必因所選的王哀求耶和華、耶和華卻不應允你們。





# The people get a king “like the world”

## 百姓得到了一位“像世界”的王

1. **1 Sa 9.1-2** Saul stood above the rest as the best in Israel by outward appearance

1. 撒~~上~~9:1-2 掃羅的外表在以色列民中顯得突出，是最好的

- **1 Sa 9.2** Tall, handsome, fierce, **1 Sa 9.21** modest
- 撒~~上~~9:2 高大、英俊、勇猛，撒~~上~~9:21 謙卑

2. **1S 10.10-13, 11.13** Had a religious soul and even prone to falling under the ecstatic spirit control

2. 撒~~上~~10:10-13, 11:13 他有個宗教的魂，甚至容易陷入狂喜的靈的控制

3. Carnal flaw: **1 S 13.8-14** Impatience and worldly confidence caused him to assume the priestly office in defiance of the Law's clear commands

3. 屬肉體的缺陷：撒~~上~~13:8-14 沒耐心和世俗的信心使他無視律法的明確指示而就任祭司的職位





# The people get a king “like the world”

## 百姓得到了一位“像世界”的王

**4. Carnal flaw: 1Sa 15.2-3,9,11,13 Saul's partial obedience in warfare “herem” condemned**

**4. 屬肉體的缺陷：撒上15:2-3,9,11,13 掃羅在爭戰“滅盡”的事上只是部份的順服，因而被定罪**

**1Sam. 15.22-23 Samuel said, “Has the Lord as much delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, And to heed than the fat of rams. “For rebellion is as the sin of divination, And insubordination is as iniquity and idolatry. Because you have rejected the word of the Lord, He has also rejected you from being king.”**

撒上15:22-23 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。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。





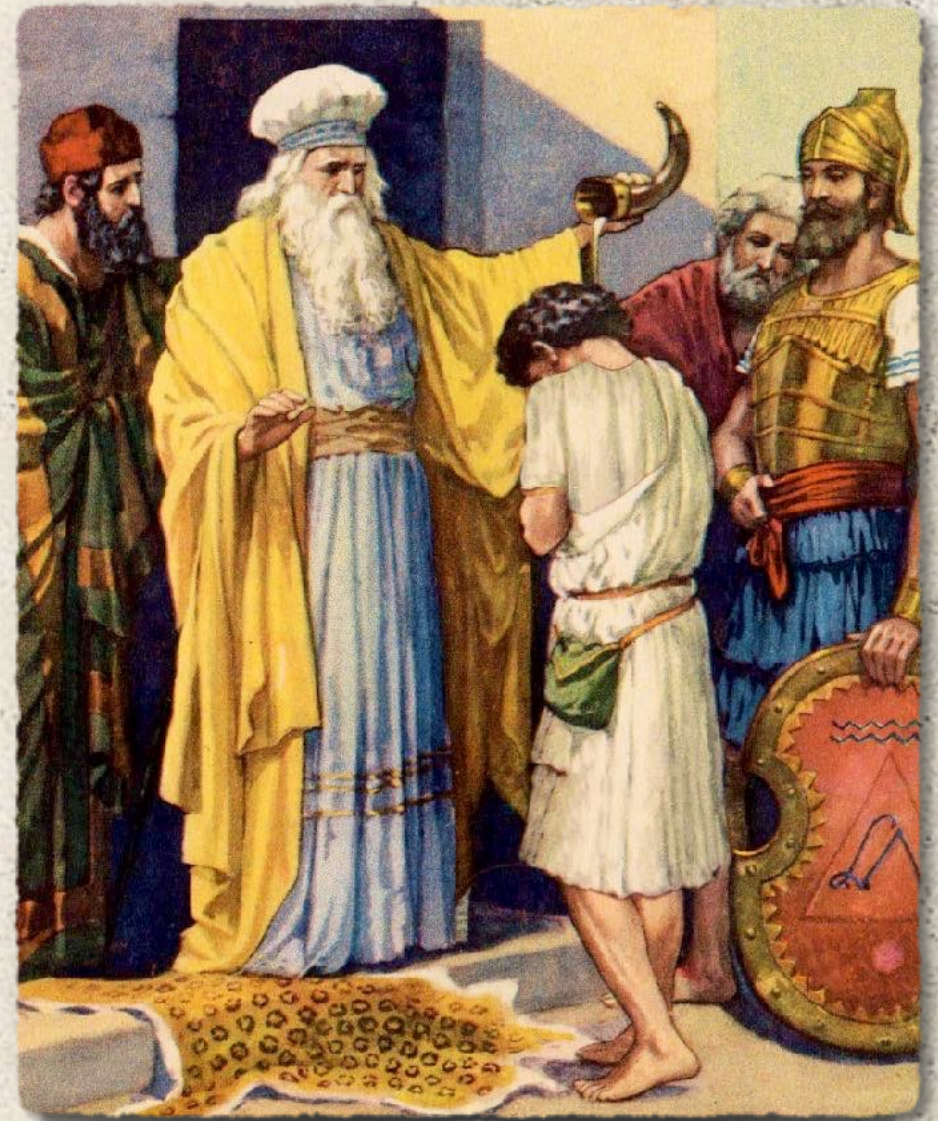
# The prophet Samuel sent to anoint God's King

## 先知撒母耳被差派去膏 神的王

1. *1 Sa 7.5, 12.19, 23* Samuel interceded and waited for the people to learn the bitter lesson that the King must be after the Lord's heart

1. 撒母耳代求並且等候，讓百姓學會痛苦的功課- 王必須是照著 神的心意選的

- Saul - man's best - was disqualified
- 掃羅是人中最好的，反而被淘汰
- Israel again fell into Philistine hands
- 以色列又再次陷入非利士人的手中
- The reign of Saul disintegrated into divisions among the tribes
- 掃羅的統治使部族間分裂並消散
- Samuel commanded to anoint David as the "man after God's heart" to become king
- 撒母耳吩咐膏大衛為“合神心意的”王





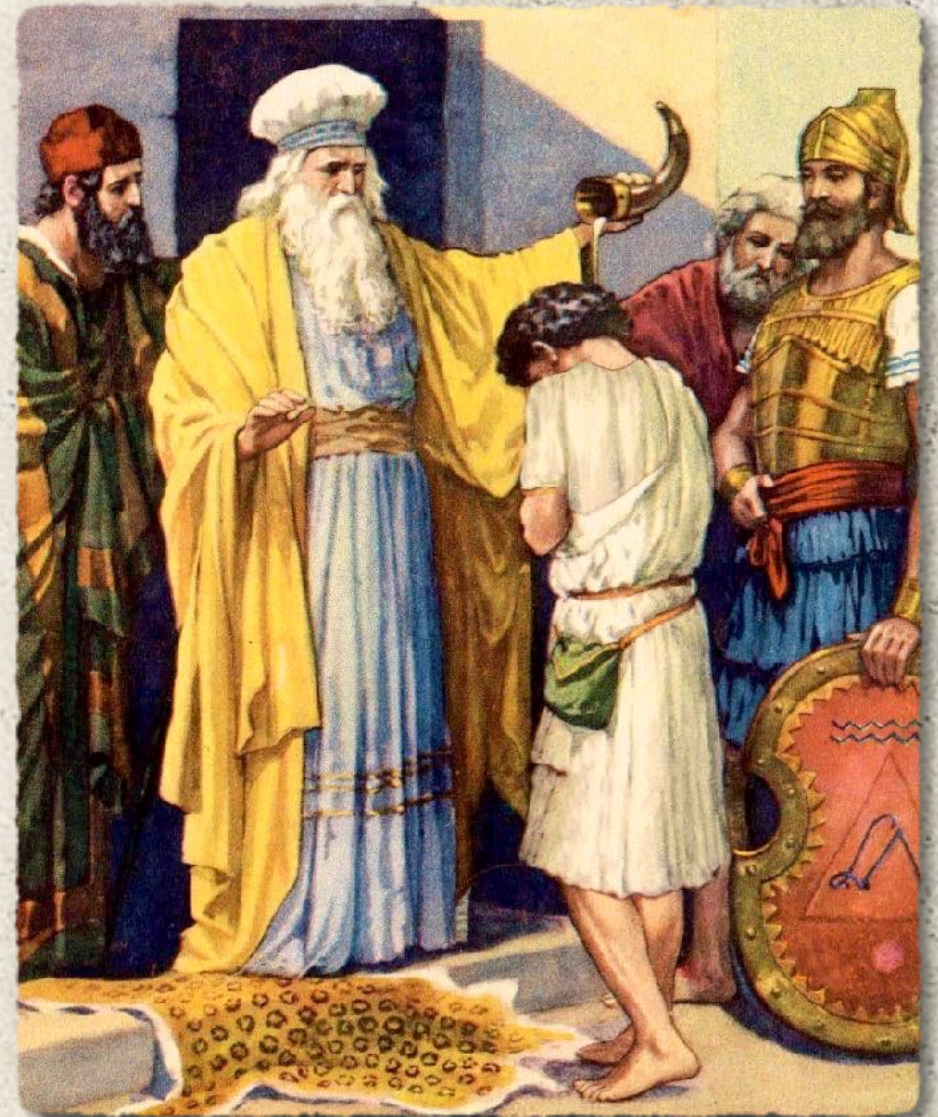
# The prophet Samuel sent to anoint God's King 先知撒母耳被差派去膏神的王

2. *1 Sa 16.1, Psa 78.70, 2 Sa 23.1* David was God's King chosen by covenant eternal

2. 撒下16:1, 詩78:70, 撒下23:1  
大衛是永恆之約選拔出的屬神之王

3. God prepared David for rulership in the furnace of affliction, battle, and flight for 14 years

3. 神在苦難、戰鬥和逃亡的歷煉中為大衛的作王預備了14年





# Principles of kingship contrasted in Saul and David

## 掃羅及大衛王權的宗旨對比

Saul 掃羅	David 大衛
<p><b>1S 8.6-9</b> Basis of his kingdom was to be like the other nations</p> <p>撒8:6-9 他的王權根基像其他的國家一樣</p>	<p><b>1 S 8.7, 12.12</b> God was the King with a Prince ruling under Him</p> <p>撒8:7,12:12 神是王，有王子一同在祂之下掌權</p>
<p>Man's Choice of king made by natural outward reasoning: 藉著天然的外在原因，由人選擇出來的王</p>	<p>The Lord looks at the heart of a man when choosing his king <b>13.14, 16.7</b> 當選擇祂要的王時，神看的是人的心 撒13:14,16:17</p>
<p>Religious sensitivity <b>11.6, 13</b>, but carnal: used God to succeed <b>13.11</b>, doing something "for" God <b>15.9</b> 有宗教的敏感 撒11:6, 13, 但是屬肉體的： 用神來得成功 撒13:11, "為神"做一些事 撒15:9</p>	<p>Spiritual history of worship, prayer and faith prepared His soul to rely and obey the Lord 敬拜、禱告及信心的屬靈歷史，預備他的魂要依靠及順從神</p>
<p>Disobedience = rebellion like witchcraft <b>15.23</b>, opened to evil spirits <b>16.14</b>, jealousy <b>18.11,12</b>, finally superstition and necromancy <b>28.6</b> 悖逆=背叛像行邪術一樣 撒15:23, 給邪靈開路 撒16:14, 嫉妒 撒18:11-12, 至終迷信並且招亡魂 撒28:6</p>	<p>Learned self disciplines of prayer, music, poetry <b>16.18</b>, developed skills in fighting for the Kingdom <b>17.32</b>, prepared for ruling as shepherd 學會自我約束的禱告、音樂、寫詩 撒16:18, 發展為了國度打仗的技巧 撒17:32, 預備如同牧羊人一樣的統治</p>
<p>No deep dealings - strong self could not obey nor submit and so he was unfit to reign: no cross no crown 沒被厲害的對付過- 強大的"己"不能順從或交託，因此他不配作王- 沒有十字架就沒有冠冕</p>	<p>Learned obedience as a shepherd, obedient youngest son <b>17.20</b>, under Saul, as a soldier and fugitive 作牧羊人時學會順服、作最小的兒子也學會順服 撒17:20, 在掃羅之下，如同軍人及逃犯</p>



# David: Kingdom Heart for His Kingdom

## 大衛：為了他的國度有國度的心腸

Kingdom of God revealed through David

神的國度從大衛啟示出來

1. Kdm needs JHVH's King: After Samuel anointed David king (invisible), he had to wait 21 yrs before becoming King of Israel (visible)

1. 國度需要耶和華的王：在撒母耳膏了大衛之後（無形的），他必須等21年才能夠成為以色列的王（有形的）

2. He waited and hid in caves from King Saul as man's king tried to kill God's anointed

2. 他等待，並且在洞穴裡躲避掃羅王，作為人的王，他想辦法要殺神的受膏者



DAVID ANOINTED KING AT HEBRON.



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3. *2 Sa 5* David 1st heart action (invisible) as King:  
Kingdom needs a city for JHVVH's rule: David  
took Zion for God's City (visible) after 400 yrs.

[*Deut 12.5-7*]

3. 撒下5章 大衛以王的身份，從心裡發出的第一個行動（無形的）：國度需要一座城給耶和華掌管- 在400年後，大衛拿下錫安成為 神的城（有形的） [*申12:5-7*]





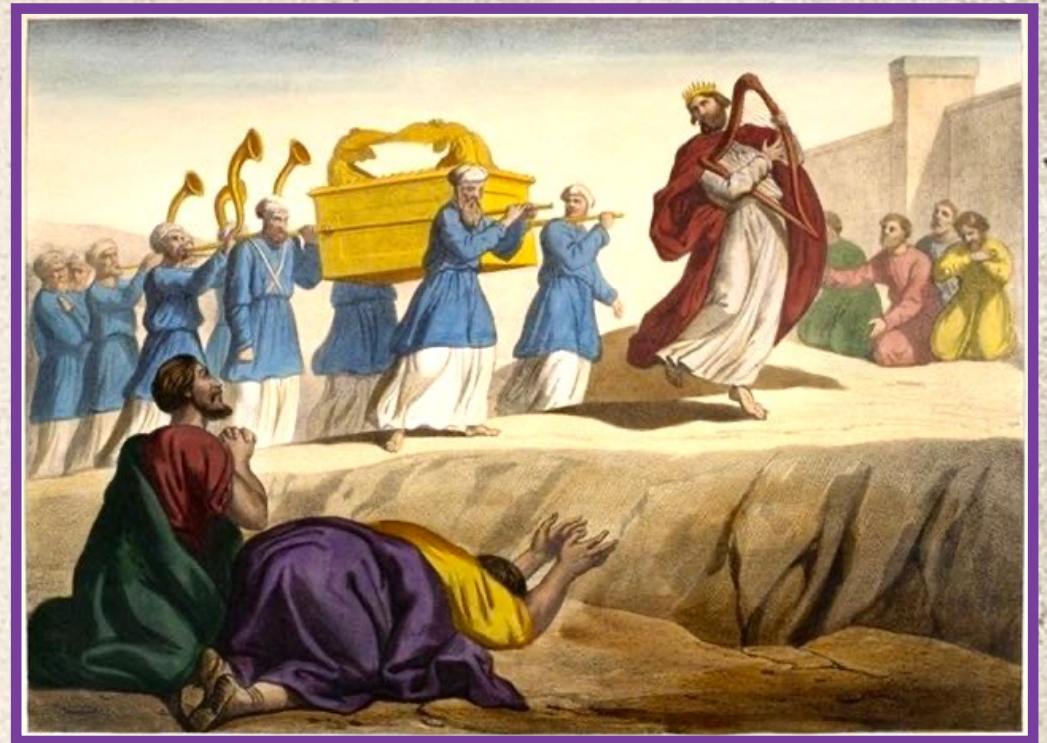
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4. *2 Sa 6* David's 2nd heart action: knew Kdm needs a Throne: the Ark [Throne] brought to Zion so David's visible throne could be under God's Throne (invisible) in order to inquire and rule [*Ps 27.4*]

4. 撒母耳記下 6章 大衛第二次從心裡發出的行動：知道國度需要寶座：將約櫃 [寶座] 帶進了錫安，讓大衛可見的寶座可以在神（隱密）的寶座下，以便詢問及治理  
[詩篇 27.4]



*Acts 13.36*

*“David, after he had served the purpose of God in his own generation...”*

徒13:36 大衛在世的時候、遵行了 神的旨意、就睡了  
〔或作大衛按 神的旨意服事了他那一世的人就睡了〕



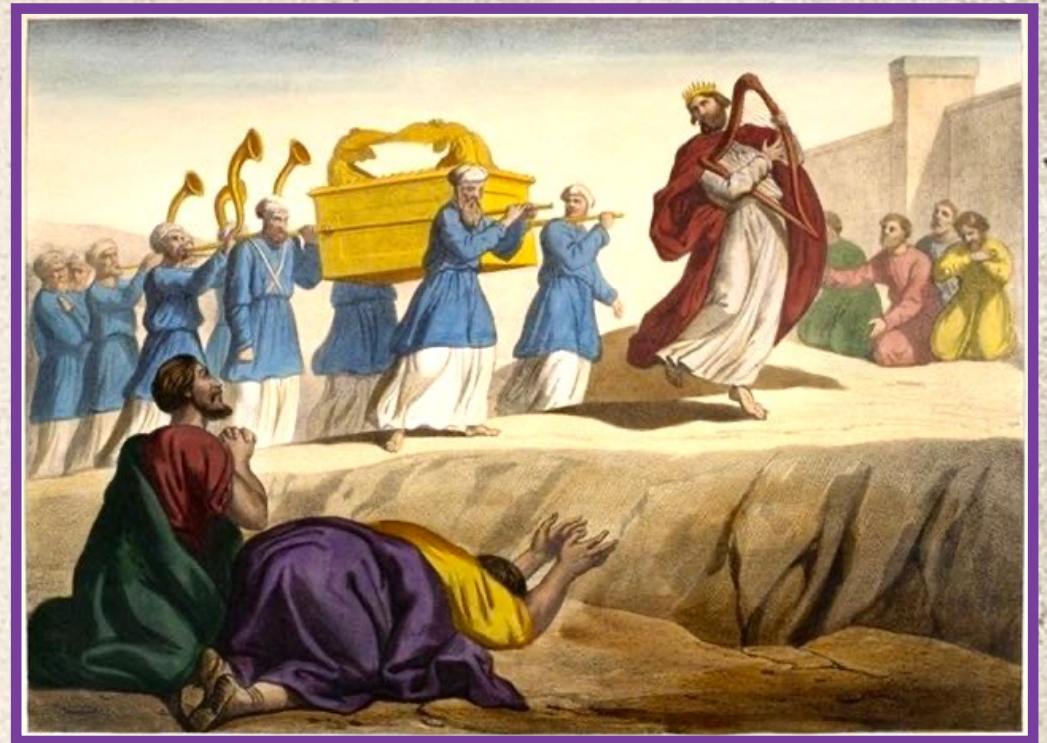
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5. *2 Sa 7* David's 3rd heart action: knew Kdm needs God's House and city: God wanted to dwell (invisible) among His people (Jerusalem) in Glory and worship

5. 撒母耳記下第7章大衛的第三次從心裡發出的行動：知道國度需要神的家和城：神想在榮耀和敬拜中居住（隱形）在他的子民當中（耶路撒冷）



*Acts 13.36*

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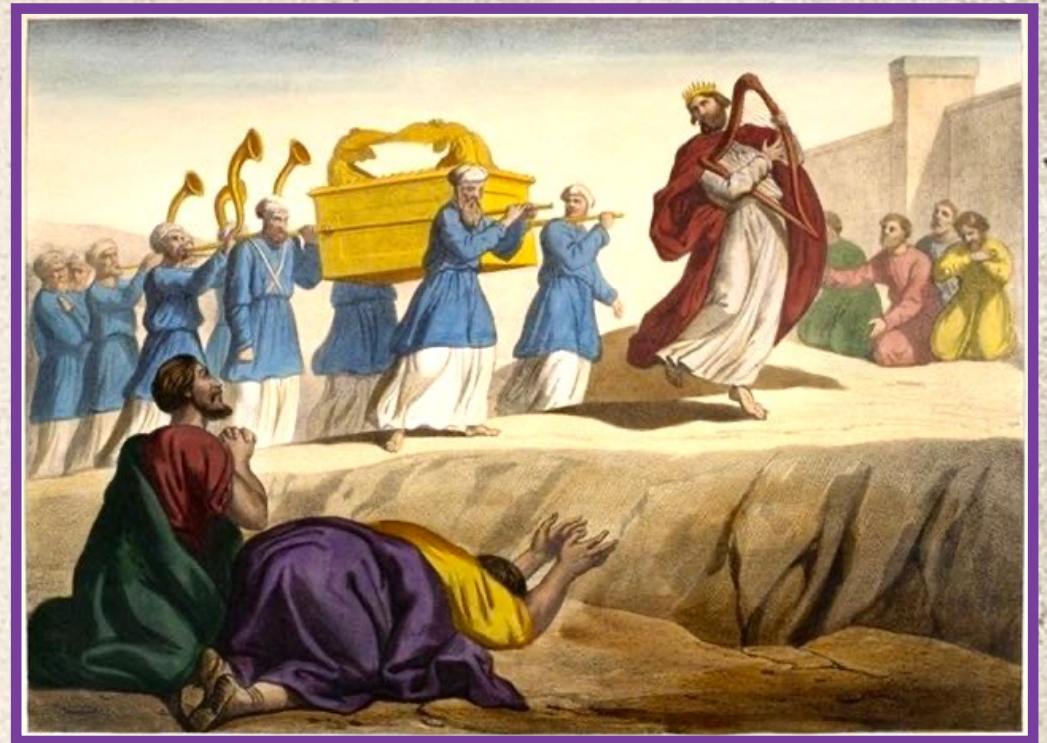
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6. *2 Sa 7.1-29* David's heart surprise: never thought God longed to make an eternal covenant with him and his line for the sake of His Messiah

6 撒母耳記下 7.1-29 大衛心中的驚訝：  
從來沒有想過神為著彌賽亞渴望與他  
和他的後裔 立一個永久的盟約



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# David: Kingdom Heart for His Kingdom

## 大衛：為了他的國度有國度的心腸

JHVH [Covenant God] changed Israel's identity and purpose from a nation to a Kingdom, and then from a Kdm to a Dominion when JHVH ruled the nations through David

耶和華 [盟約的神] 改變了以色列的身份和目的：從一個民族到一個國，然後藉著大衛帶進一個統管的國度來管理列國

1 - Nation to Kdm: David unified the 12 tribes, exercised righteous kingship, established God's throne, Presence, Glory and worship in Zion

1-從民族到國度：大衛統一了12個族群、行使了正義的王權、建立了神的寶座、同在、榮耀和在錫安的敬拜





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2 - *2 Sam 8.1-14* Kdm to Dominion: The Canaanites within Israel were finally subdued and David conquered the surrounding nations who paid tribute money used to gather provisions for God's house and City

2. 撒母耳記下 8：1-14 從國度到統管：  
以色列境內的迦南人終於被降伏，大衛征服了周圍的國家，這些國家奉獻財務，用於供應神的家和城





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3 - The "*beauty of holiness*" in Zion was developed in David's time in the worship liturgy, music, and poetry of Zion making her *the joy of the whole earth*

3 在錫安“聖潔的美麗”是由大衛時期開始的，在敬拜儀式、音樂和錫安的詩歌都使她成為全地所喜悅的





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統管的國度來管理列國

4 - These “former prophets of Israel shaped the later burden for David's line, recovering Zion, the glory of the House of God, the holy worship of God (Psalms), and the desire for an eternal Messiah like unto David

4-以色列的這些“前先知”塑造了大衛後裔的負擔、  
恢復了錫安、神殿的榮耀、對神的聖潔敬拜（詩篇）  
以及像大衛一樣，渴望一位永恆的彌賽亞





# David: Sinner with a perfect Heart?

## 大衛是一個有著完全的心的罪人嗎？

David sinned more times than we know as  
God's anointed King and these sins had  
consequences

大衛犯罪的次數比我們知道得還多，作為神  
受膏的君王，這些罪是有後果的

1. **2 Sa 11.1** Because David didn't go out to battle  
(his calling) he was uncovered and susceptible to  
sin's enticements

1. **撒母耳記下11: 1** 因為大衛沒有出去戰鬥  
(給他的呼召), 因此他失去遮蓋, 並容易受到  
罪的誘惑

- David's sin with Bathsheba - 大衛跟拔示巴犯罪
- David's killing Uriah - 大衛殺烏利亞的罪
- Nathan the prophet's parable - 先知拿單的比喻
- consequence - child died despite David's fasting and prayer
- 結果 - 儘管大衛的禁食和祈禱: 孩子仍舊死亡





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2. *2 Sa 24.1, 1Chr 21.1* JHVH provoked David to  
take a census through Satanic attack on  
Kingdom which JHVH used to discipline Israel

2. 撒母耳記下24: 1, 歷代志上21: 1

因撒旦的攻擊， 耶和華激動大衛數點人數，  
耶和華藉此來管教以色列

- David took his punishment only from the Hand of JHVH
- 大衛只從耶和華的手中接過懲罰
- David stopped the plague by making atonement at the threshing floor of Araunah
- 大衛在阿珥楠的禾場上獻祭， 因而止住了災禍





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3. JHVH [Covenant God] used even the sins of David to further His Eternal Kingdom

3.立約之神甚至利用大衛的罪來推進他的永恆的國度

- Solomon was born of Bathsheba and became the anointed son whose wisdom built the House of God

-所羅門生於拔示巴，成為受膏的兒子，他以智慧蓋了神的殿

- The threshing floor that arrested the plague was revealed to David as the very spot the Brazen Altar would be built for the Temple

-止住瘟疫的禾場向大衛啟示了建聖殿銅祭壇所應在的地方

David was a sinner yet had a perfect heart

大衛是個罪人，但有一顆完全的心

*1Kings 11.4 For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as was the heart of David his father. .*

王上11:4 所羅門年老的時候、他的妃嬪誘惑他的心、去隨從別神、不效法他父親大衛、誠誠實實的順服耶和華他的神。





# 1&2 Samuel: spiritual lessons

## 撒母耳記上下：屬靈的教訓

**1. In times of spiritual darkness JHVH is faithfully preparing a change of Epoch by a new covenant**

**1. 在屬靈的黑暗時期，耶和華忠實地預備著一個改變時代的新約**

**2. God unrolls the scrolls of history by prophetic vessels like Samuel whose reviving Word prepared for a new epoch**

**2. 神展開歷史的書卷，藉著像撒母耳一樣的先知器皿，能復興神的話語，預備一個新的時代**

**3. God's sovereign reviving is for the purpose of establishing His King in Zion**

**3. 神在主權中復興以色列，目的是為著要在錫安設立祂的君王**





# 1&2 Samuel: spiritual lessons

## 撒母耳記上下：屬靈的教訓

**4. God's eternal covenant with David was the basis for the messiah to come**

**4. 神與大衛立永遠的約是彌賽亞要來的依據**

**5. As the King reveals the Kingdom in God's heart, so now the "Kingdom of God" can be further manifest on earth: subject of 1&2 Kings**

**5. 正如王啟示了神心中的國度，現在“神的國”可以更多的彰顯在地上：這是列王記上下的主題**





# Old Covenant

# 舊約

Next time 下次：  
1,2 Kings 列王記上、下