

2316 告诉祂

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ISBN: 978-957-513-844-8

TELL HIM

◎简介

无所不能的神在宇宙中作工的主要原则，是要人与祂合作；祂要人与祂同工，来成功祂的旨意，这个同工的方法就是祷告。

圣经马可福音记载：“使徒…将一切所作的事，所传的道，全告诉祂。”（六 30。）“告诉祂”就是向神祷告，这是基督徒属灵生活中最奇妙的行为，也是最奥秘的事，更是所有基督徒的基本权利。我们的主乐于倾听，祂不仅予人同情、体恤和安慰，更因着祂的神能，祂成全、应允所有合乎祂心意的祷告；祂乃是借此成就祂的定旨。

“告诉祂”，使我们联于祂，并将祂带给我们。

说明

本书系选取倪柝声弟兄著作中，关于祷告的信息，编辑而成。原信息出处见各篇篇末。

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◎ Contents with Outline

第一篇

告诉祂

读经：太十四 1 ~ 12，可六 30 ~ 32

马太福音十四章一至十二节：“那时分封的王希律，听见耶稣的名声，就对臣仆说，这是施浸的约翰从死里复活，所以这些异能从他里面发出来。起先希律为他兄弟腓力的妻子希罗底的缘故，把约翰拿住锁在监里。因为约翰曾对他说，你娶这妇人是不合理的。希律就想要杀他，只是怕百姓；因为他们以约翰为先知。到了希律的生日，希罗底的女儿，在众人面前跳舞，使希律欢喜。希律就起誓，应许随她所求的给她。女儿被母亲所使，就说，请把施浸约翰的头，放在盘子里，拿来给我。王便忧愁，但因他所起的誓，又因同席的人，就吩咐给她。于是打发人去，在监里斩了约翰；把头放在盘子里，拿来给了女子；女子拿去给她母亲。约翰的门徒来，把尸首领去，埋葬了；就去告诉耶稣。”

马可福音六章三十至三十二节：“使徒聚集到耶稣那里，将一切所作的事、所传的道，全告诉祂。祂就说，你们来同我暗暗的到旷野地方去歇一歇；这是因为来往的人多，他们连吃饭也没有工夫。他们就坐船，暗暗的往旷野地方去。”

* * * *

主耶稣是人顶容易把话告诉祂的一位。任何的话，祂都让人告诉祂。圣经记主将话告诉人的地方很多；但是，说人把话告诉主的并不多。照我所知道的，只有这里所列的两处圣经。一处是在马太十四章，是约翰的门徒将话告诉主；又一处是在马可六章，是主耶稣自己的门徒来告诉主。

这两处的经文，给我们看见两幅不同的图画：一幅是伤心的图画，一幅是喜乐的图画。一幅给我们看见，施浸约翰的门徒，眼看他们的先生死了，遭了不测的惨祸，这是

CHAPTER ONE

TELL HIM

Scripture Reading: Matt. 14:1-12; Mark 6:30-32

Matt. 14:1-12 At that time Herod the tetrarch heard the report concerning Jesus, And he said to his servants, This is John the Baptist; he has been raised from the dead, and because of this these works of power are operating through him. For Herod had seized John and bound him and put him in prison on account of Herodias, the wife of Philip his brother. For John had been saying to him, It is not lawful for you to have her. And though he desired to kill him, he feared the crowd because they held him as a prophet. But when Herod's birthday came, the daughter of Herodias danced in their midst and pleased Herod; Hence, he promised with an oath to give her whatever she asked. And she, being instigated by her mother, said, Give me here on a platter the head of John the Baptist. And the king was grieved, yet because of the oaths and those reclining at table with him, he commanded it to be given. And he sent men and beheaded John in the prison. And his head was brought on a platter and given to the girl, and she brought it to her mother. And his disciples came and took the corpse and buried it; and they came and reported the matter to Jesus.

Mark 6:30-32 And the apostles gathered together to Jesus and reported to Him all that they did and all that they taught. And He said to them, Come by yourselves privately to a deserted place and rest a while. For there were many coming and going, and they did not even have opportunity to eat. And they went away in the boat to a deserted place privately.

* * * *

The Lord Jesus is a person in whom men can most easily confide. He allows others to tell Him anything. The Bible records many instances in which the Lord spoke to men. But it does not record many instances of men speaking to Him. To my knowledge, there are only two passages of Scripture which talk about this. The first is in Matthew 14, where John's disciples came to tell the Lord something. The second is in Mark 6, where the Lord's own disciples came to tell Him something.

These two passages of Scripture show us two different pictures. One is a sad picture; the other is a happy picture. One picture shows us that John the Baptist's disciples realized that their teacher was dead and had come to a tragic end. What a sad thing this

多么悲哀的一件事！约翰的门徒，把他们的先生埋葬了，就去告诉主耶稣。另一幅给我们看见，主的十二个门徒，奉差遣出去传福音，医病赶鬼，这是十分快乐的一件事，门徒也来告诉主。

圣经记载主将话语告诉人的地方很多，但是说人把话告诉主的地方并不多。其实我们的主，是人可以把话语告诉祂的主。主耶稣是很容易让人把话语告诉祂的一位。任何的话语，祂都让人告诉祂。从这两段圣经里，也可以看出主对于我们的同情。多少的时候，我们有苦难；多少的时候，我们有喜乐；多少的时候，我们需要有一个人，可以让我们把我们的愁苦或者喜乐告诉他；但是，没有人是可以告诉的。有的时候，我们告诉人，人却不能听。我们遇见顶艰难不能解决的事，要告诉人，人却以为这是无关紧要的闲事。在我们以为是天大的事，最要紧的事，跑去告诉人，人却不理我们。有的时候，我们觉得有一件很快乐的事，跑去告诉人，人也不能领会我们，不和我们一同快乐。有的时候，我们觉得苦闷，人也不能感觉我们的苦闷。有的时候，人虽然自己有那样的经历，能感觉我们的愁苦或者快乐，但是，他们不肯与我们一同感受。有的时候，因为他们自己已经有够多的喜乐或是悲伤，似乎担当不了，更不能再来感觉我们所感觉的了。有的时候，我们指望能得到一个人，可以将顶悲伤或者顶喜乐的事告诉他，可是人肯听我们的告诉就算好的了，难得有人是与我们表同情的。

许多人想，我们的主是大的主。但是，我们的主虽然大，祂却不轻看小事。你或者想，你告诉主的事，必须是顶大的事，主才肯听。岂知我们的主，祂从不轻忽小的事。没有一件事，在主看来是太小不肯听的。祂都愿意听，祂愿意听你一切的事。祂肯听自己门徒的话，也肯听约翰门徒的话。约翰的门徒，跟随他们的先生，已经有相当长的时间，他们和先生之间的情感可想而知。这位先生一旦被杀，他们怎能不伤心呢！圣经没有记载他们说希律不好，也没有说他们整天哭泣，只说他们将约翰的尸首领去埋葬了，就去告诉耶稣。

was! After John's disciples had buried their teacher, they came to tell Jesus about it. The other picture shows us the Lord's twelve disciples being sent to preach the gospel, heal the sick, and cast out demons. This was a happy experience, and the disciples came and told the Lord about it.

The Bible records many instances in which the Lord spoke to men. But it does not record many instances in which men came to the Lord to tell Him something. Our Lord is a Lord in whom men can confide. Men can easily tell the Lord what they want to say. Any words can be told to Him. From these two passages, we can see the Lord's sympathy for us. Many times we encounter sufferings. Many times we have joy. Many times we need someone to share our sorrow or joy, but we are unable to find someone. Sometimes when we tell others, they do not listen. If we encounter a difficult or unsolvable problem, we want to tell others, but they may think that it is an unimportant matter. It is something very important and crucial to us. But when we tell others about it, they ignore us. Sometimes we tell others about something very joyous, but they do not understand and share our joy. At other times we feel depressed, but others cannot share our depression. Sometimes others may have had similar experiences and have the ability to feel our sorrow or joy, but they do not want to share our feelings. They already have enough joy or sorrow of their own, and they are unable to bear the joy or sorrow of others. They cannot feel what we feel. Sometimes we hope to find someone to whom we can tell our sorrows and joys. It is hard enough to find someone who will listen to us. It is even harder to find someone who will sympathize with us.

Many times we think that the Lord is great. Even though our Lord is great, He does not neglect the small things. We may think that what we tell Him must also be something great, or else He will not listen. Little do we realize that our Lord never neglects the small things. There is nothing that is too small for the Lord to listen to. He is willing to listen to everything. He is willing to listen to everything concerning us. He was willing to listen to His own disciples, and He was willing to listen to John's disciples. The disciples of John had followed their teacher for a long time. One can imagine the affection there was between them and John. When their teacher was killed, how could they not be brokenhearted? The Bible does not say that they complained about Herod, nor does it say that they cried all day long. They only buried John's body and then came to tell Jesus.

有的人，把死人埋葬了以后就说，我的一切都完了，我绝望了。他死了，我也失去了一切，我所有的也跟他去了。岂知，这样的時候，正是你当亲近主的时候，你可以把你的伤心告诉主。祂不会说你太属世，太多情，或者说你太舍不得死人；祂知道你的情感，祂体会你的心肠。有的人从来没有遭遇父母、妻子、兄弟、亲友死亡的悲伤，但有的时候，觉得有什么东西失去了，就象约翰死了，叫你感觉失望一样。你觉得你的天好象没有蓝色，所有的景物好象都毫无生气，你找不到出路。这时候，最没有用处的就是你把尸首摆在那里，望着他哭，望着他整天的悲伤。你应当象约翰的门徒，把尸首埋葬了，跑去告诉主。你知道么，在主面前，有一次的诉说，有一次的倾心，就是与祂多一次的亲密，多一次的认识。当这时候，你与祂这样亲近一次，要胜过平常的交通几百次。唯有这样，你的生命才能进步。你当把你的难处带到主那里，告诉祂。祂能安慰你，祂能扶助你。一个人如果没有在主面前流过泪，没有将他一切苦乐的事都带到主面前与祂分一分，没有将他秘密的事和主谈一谈，这样的人与主就没有亲密的交通，没有亲密的来往。我们不是说你不能请人代祷，求人帮助，我们是说，唯有告诉主，你才能与主更亲。

约翰的门徒把他们的伤心一告诉主，他们什么事都化为没有了。无论你把什么事来告诉主，祂都肯听。人不能与每一个人都表同情。但是，我们的主能与每一个人表同情。我们的每一件难处，祂都表同情。祂看顾每一个人的事。在祂心中，好象世上只有你这一个人的事。祂背负你一切的忧患。任你多软弱，祂都肯与你表同情，都肯为你负担。我们的主，肯担当我们一切的忧虑，肯耐心听我们的告诉。我们不要以为祂不听。我们千万不要懒惰不将我们的事告诉祂。祂等你来告诉，祂要听你的话。

主不只要听我们悲伤的事，主也要听我们喜乐的事。我们觉得与哀哭的人同哭还容易，与喜乐的人同乐反而难。许多人以为可怜人就是同情人，殊不知“可怜”并不是“同情”。“同情”是能与喜乐的人同乐，也能与哀哭的人同

Some would bury their dead and then say, “Everything with me is over. I have lost all hope. He is dead, and I have lost everything. Everything I had left with him.” Yet these are the times when we should draw near to the Lord. We can tell the Lord our sorrow. He will not rebuke us as being too worldly, too affectionate, or too attached to our dead ones. He knows our emotion, and He sympathizes with our heart. Some may have never experienced the sorrow of losing their parents, wife, brothers, or relatives. Nevertheless, when they lose something, they still feel as if their “John” has died, and they are left in despair and disappointment. They feel that the sky above them is no longer blue and that everything around them has lost its ardor; they find no way out. At such times it is most unprofitable to not bury the corpse, to cry, and to be sorrowful over it all the time. They should bury the corpse, like the disciples of John did, and go and tell the Lord. We should realize that when we have a thorough talk with the Lord and pour out our heart to Him, our intimacy with the Lord is one step further, and we know Him a little more. Intimate contact with Him at these times is hundreds of times better than our ordinary fellowship with Him. By these contacts we advance in life. We should bring our problems to the Lord and tell Him about them. He can comfort us and help us. If a person has never shed tears before the Lord, if he has never shared his joy or sorrow with the Lord, and if he has never talked with the Lord about his private matters, he has never had any intimate fellowship with the Lord; he has never had any deep acquaintance with Him. We are not saying that you cannot ask others to pray for you or ask others to help you. We are saying that one can only be drawn closer to the Lord through telling Him everything.

Once John’s disciples told the Lord of their sorrows, every problem dissolved. No matter what we tell Him, He will listen. No man can sympathize with everyone. But our Lord can sympathize with everyone. He is sympathetic to every one of our problems. He cares for the affairs of us all. In His heart, there seems to be no one else’s affairs but ours. He bears all our sorrows. No matter how weak we are, He will sympathize with us and bear our sorrow for us. Our Lord is willing to bear all our anxieties and patient to listen to our speaking. Do not think that He will not listen. We should never be lazy in bringing our matters to Him. He is waiting for us to tell them to Him, and He is happy to listen to our speaking.

The Lord not only wants to listen to our sorrows; He wants to listen to our joys as well. We feel that it is relatively easy to mourn with those who mourn, but it is hard to rejoice with those who rejoice. Many people think that sympathizing with others means having pity on them. But having pity on someone is not sympathizing. To sympathize means that one

哭。有时你见别人欢天喜地，你觉得他太喜乐、太轻浮了。这是我们不能与人的喜乐表同情。保罗说，“与喜乐的人要同乐；与哀哭的人要同哭。”（罗十二 15。）这就是与人表同情的意思。主愿意与我们一同悲伤，主也愿意与我们一同喜乐。

马可六章三十节告诉我们说，“使徒聚集到耶稣那里，将一切所作的事，所传的道，全告诉祂。”他们所作的是可喜乐的事。（参阅可六 7，路十 17。）他们跑到主那里，把这一切的喜乐都告诉了祂。有许多人遇到困苦的时候就祈求主，但当欢喜的时候也能祷告的有几人呢？人悲伤时，自然会祈求主帮助；喜乐时，却容易忘记告诉主。

司布真先生，有一天布道以后疲乏了，就同一个朋友骑马到乡村一行。他快乐得很，忽然跳下马来，也请那同来的朋友下马。那朋友诧异他的举动，问他要作什么。他说，神赐给我们一阵的欢喜，所以此刻当感谢神一下。于是两个人一同跪在路旁祷告。我们不能常常有欢笑，但是，什么时候我们有喜乐，什么时候我们也当来告诉主。我们总要在喜乐的时候纪念主，将我们的喜乐与主分一分。主从来不以我们快乐太多了而责备我们，祂很自然的体会我们的情感。所以我们不要忘了把我们的喜乐也告诉主。

主听门徒述说他们所作的事以后如何表示呢？祂说，“你们来同我暗暗的到旷野地方去歇一歇。”主这样作，是使他们得安息。多少时候，我们一个人暗暗的去旷野歇一歇，常是因为心里不痛快，心里烦闷，只好一个人去到旷野歇在那里。但是这样行，往往回来的时候心情比去的时候更不好。我们的主没有对门徒说，你们去旷野里歇一歇。祂是说，“你们来同我暗暗的到旷野地方去歇一歇。”主的同在要使他们得着甜美的安息，也要使他们重新得力。

我们的主乐意听我们悲伤的事，也乐意听我们喜乐的事。祂是我们可以把任何的事都告诉祂的主。我们既有这样的一位主，何不把我们内心所有的隐衷都来告诉祂！

（原刊于“讲经记录”第三十四期，倪柝声文集第一辑第十八册）

can rejoice with those who rejoice and mourn with those who mourn. Sometimes we may see others bubbling over with joy and consider them to be too exuberant and frivolous. This means that we cannot sympathize with the joy of others. Paul said, “Rejoice with those who rejoice; weep with those who weep” (Rom. 12:15). This is to sympathize with others. The Lord is willing to be sorrowful with us, and He is willing to rejoice with us.

Mark 6:30 tells us that “the apostles gathered together to Jesus and reported to Him all that they did and all that they taught.” The things they did were worth rejoicing about (cf. Mark 6:7; Luke 10:17). They went to the Lord and told Him all their joys. Many people go to the Lord when they have difficulties, but how many pray when they are rejoicing? When men are in sorrow, it is natural for them to ask the Lord for help. But when they are happy, it is easy for them to forget about telling the Lord.

Mr. Charles Spurgeon once went with a friend to the countryside for a horseback ride after he became exhausted from his preaching. At one point he was elated, jumped off his horse, and invited his friend to do the same. His friend was surprised at his move and asked him what he was going to do. He said, “Since God has given us such joy, let us thank Him at this very minute.” The two of them knelt down by the road and prayed. We cannot have laughter all the time, but whenever we have joy, we should tell the Lord. We should remember the Lord at the moment of joy and share our joy with Him. The Lord never rebukes us for having too much joy. He cares for our feelings in a spontaneous way. Therefore, we should not forget to tell the Lord our joy.

What did the Lord do after He heard His disciples? He said, “Come by yourselves privately to a deserted place and rest a while” (Mark 6:31). The Lord did this in order to give them some rest. Many times we go privately to a deserted place to rest because we are unhappy and depressed. With no other recourse to take, we go to a deserted place all alone to rest. But such occasions frequently make us more distraught than before we went away. Our Lord did not merely tell the disciples to go to the deserted place to rest; He told them to go with Him. The Lord’s presence gave them sweet rest and renewed their strength.

Our Lord is happy to listen to our sorrows, and He is happy to listen to our joys. He is the Lord to whom we can tell everything. Since we have such a Lord, why not tell Him all the secrets of our hearts?

(Collected Works of Watchman Nee, Set 1 Vol. 18, Ch. 9)

第二篇

祷告

读经：约十六24，各四2～3，路十一9～10，诗六十六18，可十一24，路十八1～8

约翰福音十六章二十四节：“向来你们没有奉我的名求什么，如今你们求就必得着，叫你们的喜乐可以满足。”

雅各书四章二至三节：“你们贪恋，还是得不着；你们杀害嫉妒，又斗殴争战，也不能得；你们得不着，是因为你们不求。你们求也得不到，是因为你们妄求，要浪费在你们的宴乐中。”

路加福音十一章九至十节：“我又告诉你们，你们祈求就给你们；寻找就寻见；叩门就给你们开门。因为凡祈求的就得着；寻找的就寻见；叩门的就给他开门。”

诗篇六十六篇十八节：“我若心里注重罪孽，主必不听。”

马可福音十一章二十四节：“所以我告诉你们，凡你们祷告祈求的，无论是什么，只要信是得着的，就必得着。”

路加福音十八章一至八节：“耶稣设一个比喻，是要人常常祷告，不可灰心；说，某城里有一个官，不惧怕神，也不尊重世人。那城里有个寡妇，常到他那里，说，我有一个对头，求你给我伸冤。他多日不准；后来心里说，我虽不惧怕神，也不尊重世人；只因这寡妇常烦扰我，我就给她伸冤吧；免得她常来缠磨我。主说，你们听这不义之官所说的话。神的选民，昼夜呼吁祂，祂纵然为他们忍了多时，岂不终久给他们伸冤么？我告诉你们，要快快的给他们伸冤了；然而人子来的时候，遇得见世上有信德么？”

* * * *

壹 祷告是基督徒的基本权利

CHAPTER TWO

PRAYER

Scripture Reading: John 16:24; James 4:2-3; Luke 11:9-10; Psalms 66:18; Mark 11:24; Luke 18:1-8 (RCV)

John 16:24 “Until now you have asked for nothing in My name; ask and you shall receive, that your joy may be made full.”

James 4:2-3 “You lust and do not have; you murder and are jealous and are not able to obtain; you fight and make war. You do not have because you do not ask; You ask and do not receive because you ask evilly that you may spend it on your pleasures.”

Luke 11:9-10 “And I say to you, Ask and it shall be given to you; seek and you shall find; knock and it shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.”

Psalms 66:18 “If I regarded iniquity in my heart, / The Lord did not hear.”

Mark 11:24 “For this reason I say to you, All things that you pray and ask, believe that you have received them, and you will have them.”

Luke 18:1-8 “And He told them a parable to the end that they ought always to pray and not lose heart, Saying, There was a certain judge in a certain city who did not fear God and did not regard man. And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent. And for a time he would not; but afterward he said within himself, Even though I do not fear God nor regard man, Yet because this widow causes me trouble, I will avenge her, lest by continually coming she wear me out. And the Lord said, Hear what the unrighteous judge says. And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long-suffering over them? I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?”

* * * *

I. PRAYER BEING A BASIC CHRISTIAN RIGHT

基督徒活在地上有一个基本的权利，就是祷告能得着答应。你一得着重生，神就给你一个基本的权利，就是你能求神，神能听你。约翰十六章告诉我们说，我们奉主的名求的时候，神就答应；叫我们的喜乐可以满足。我们如果常常祷告，我们在地上就可以作一个喜乐的基督徒。

如果你常常祷告，而神没有常常听，或者你作了多少年的基督徒，难得有一次两次神听你的祷告，或者根本神一次都没有听过你的祷告，你要知道，这就证明你这一个人已经有了大毛病。你作了基督徒之后，如果过了三年五年还没有一个祷告得着答应，那就证明你这一个基督徒不行，不只是一点儿不行，并且是非常不行。你是神的儿女，而你的祷告竟得不着答应，这无论如何是一种不应该有的情形。我们每一个基督徒应当作到一个地步，使神能听我们的祷告。我们每一个基督徒都应当常常有蒙神听祷告的经历。这是基本的经历。如果你过了些日子，还不得着神听祷告，你在神面前总是有毛病。在祷告得答应上绝没有法子自己骗自己，有就是有，没有就是没有，行就是行，不行就是不行。

我们要问每一个信主的人，你学了祷告没有？神有没有听你？没有听就不行。因为祷告不是对空气说话，祷告的目的是在得着答应。没有答应的祷告是白祷告。基督徒必须学习祷告得着答应。你已经信了主，你的祷告总要蒙神垂听。神不听，那没有用处。你要祷告到得答应为止。祷告不只是为着灵修，祷告更是为着蒙神答应。

祷告这件事是相当不容易学。也许一个人作了三十年、五十年的基督徒还学不好。祷告真不是那么简单。但是另一方面，祷告却容易到一个地步，人一信主就能祷告。可以说，祷告的问题，是最深的，又是最浅的。深到一个地步，人学了一生都学不好。许多神的儿女，临终的时候，还觉得没有把祷告学好。可是，又浅到一个地步，一信主就能祷告，就能得着神的答应。如果初信的时候起头起得好，就能常常得着祷告的答应。如果起头起得不好，也许过了三年五年，还是一点祷告得答应都没有。如果这一个根基

Christians have a basic right while living on earth today, the right to receive answers to prayers. The moment a person is regenerated, God gives him the basic right to ask of Him and to be heard by Him. John 16 says that God answers when we ask in the name of the Lord so that our joy may be made full. If we pray without ceasing, we will live a Christian life that is full of joy on earth today.

If we unceasingly pray, yet God does not unceasingly answer our prayer, or if we have been a Christian for years and God hardly or never listens to our prayers, there must be something seriously wrong. If we have been a Christian for three to five years without receiving one answer to prayer, we are ineffectual Christians. We are not just a little ineffectual, but very ineffectual. We are children of God, yet our prayers are never answered! This should never be. Every Christian should experience God answering his prayers. Every Christian should have frequent experiences of prayers being answered. This is a basic experience. If God has not answered our prayers for a long time, it means that there is surely something wrong with us. There is no way to deceive ourselves in the matter of answers to prayer. If it is answered, it is answered. If it is not answered, it is not answered. If it is effectual, it is effectual. If it is ineffectual, it is ineffectual.

We would like to ask every Christian: Have you learned to pray? Has God answered your prayer? It is wrong for prayers to be left unanswered, because prayers are not just a speaking into the air. Prayers are meant to be answered. Unanswered prayers are vain prayers. Christians must learn to have answered prayers. Since you have believed in God, your prayers should be answered by God. Your prayers are useless if God does not answer them. You must pray until your prayers are answered. Prayer is not only for spiritual cultivation but even more for receiving answers from God.

Prayer is not that easy a lesson to learn. A person may be a Christian for thirty or even fifty years and yet not learn to pray well. On the one hand, prayer is not a simple thing. On the other hand, prayer is so easy that a person can pray as soon as he believes in the Lord. Prayer can be considered the most profound as well as the simplest subject. It is so profound that some still cannot pray well despite learning about it all their lives. Many children of God feel that they do not know how to pray even up to the time they die. However, prayer is so simple that the moment a person believes in the Lord, he can start praying and have his prayers answered. If you begin your Christian life in a good way, you will always receive answers to your prayers. If you do not have a good start,

不行，等到将来要扳回来，就得花很大的力气。所以人一信主，就要学习祷告得着神听。这一件事，盼望每一个信主的人都注意。

贰 祷告得着答应的条件

我们在圣经里能找出许多祷告得着答应的条件，但是，其中基本的条件只有几个。我们相信，如果按着这几件去作，祷告就可以得着答应。我们也相信，这几个条件对于多年祷告的人也能适用。这些都是基本的条件，我们非注意不可。

一 要求

所有的祷告，都应当在神面前真实的求。

有一位弟兄在得救之后，天天都祷告。一天，有一位姊妹问他说，“你祷告有没有得着神听？”他觉得希奇，祷告就是祷告，还讲究什么听不听？从那个时候起，他祷告就要求神听。他就想，到底神听了他几个祷告？后来他发现，他的祷告空泛得很，也不痛，也不痒，神不必听都行。好象求明天出太阳，你祷告，也出来，不祷告，也出来。他作基督徒作了一年，一个祷告都没有得蒙神听，就是跪在那里说一阵的话而已，他并没有说出求什么，实实在在等于没有求。

主说，“叩门的就给他开门。”（路十一 10。）如果你只是在那里叩墙，主不会给你开墙；如果你真是在那里叩门，主就真的给你开门。你说你要进去，主就给你进去。主说，“寻找的就寻见。”这里有一件东西，那里有一件东西，你到底要什么？你总得寻找一样东西。你不能这个也好，那个也好。神要知道你究竟要什么、求什么，才能给你什么。所以，求的意思，就是专一的要。你要求，这就是寻找的意思，这就是叩门的意思。比方你今天向你的父亲要什么东西，你总得说出什么东西来。你到药房去买药，也得说出要什么药；你到菜场去买菜，也要说出买什么菜。奇怪的事，就是有人到神面前去，却不说出要什

you may not have an answer to prayer for three or even five years. If you do not have a proper foundation, you will need much effort to correct it later. Therefore, once a person believes in the Lord, he must learn to receive answers from God for his prayers. We hope that every believer will pay attention to this matter.

II. CONDITIONS FOR PRAYERS BEING ANSWERED

In the Bible we can see many conditions for having prayers answered, but only a few of them are basic. We believe that if we meet these few conditions, our prayers will be answered. These few conditions are equally applicable to those who have prayed for many years. These are very basic conditions, and we should pay attention to them.

A. Asking

All prayers should be genuine petitions before God.

After a brother was saved, he prayed every day. One day a sister asked him, “Has God ever listened to your prayer?” He was surprised. To him prayer was just prayer; why did anyone have to bother about whether or not they were answered? From that time on, whenever he prayed, he asked God to answer his prayer. He began to consider how many of his prayers were answered. He discovered that his prayers were quite vague and capricious. It did not matter whether God answered them, and it did not matter whether God ignored them. They were like prayers to God for the sun to rise the next day; the sun would rise whether or not he prayed. He had been a Christian for a year, yet none of his prayers were answered. All that time he had been just kneeling and muttering words. He could not pinpoint what he had asked for. This amounted to not having asked for anything at all.

The Lord says, “Knock and it shall be opened to you” (Matt. 7:7). If what you are knocking on is just the wall, the Lord will not open the wall to you. But if you indeed are knocking on the door, the Lord will surely open the door to you. If you ask to go in as well, the Lord will surely let you in. The Lord said, “Seek and you shall find” (v. 7). Suppose that there are many things here. Which one do you want? You must ask for at least one thing. You cannot say that anything will do. God wants to know what you specifically want and what you specifically are asking for. Only then can He give it to you. Hence, to ask means to demand something specific. We have to ask. This is what it means to seek and to knock. Suppose you want something from your father today. You have to ask for the specific thing you want. If you go to a pharmacy for medicine, you must say exactly what medicine you want. If you go to a market to purchase vegetables,

么东西。主在这里说，你必须有所求，并且要专一。难处就不求，拦阻是在我们这边。你祷告，必须说出你缺少什么东西，你要什么东西，不要包罗万象的祷告一下，得着不得着又不在乎。

初信的人要学习一个功课，就是要祷告，并且要祷告得有一个专一的目标。“你们得不着，是因为你们不求。”（雅四 2。）许多人祷告的行为是有的，但是并无所求。在神面前，花了一个钟头，花了两个钟头，甚至花了十天八天，但是什么东西都没有求，这是没有用处的。你要学习在神面前有所求，你要叩门，真要叩一个门；你看准了，你要进去，你就叩那一个门。你要寻找一件东西，不是什么东西都好，乃是专一要这一件东西，你不要象有的弟兄姊妹，在聚会中站起来，一祷告就有二十分钟、半个钟点；等一等你问他要什么东西，他说不知道。许多人学习祷告得长，可是不要东西，真是一件怪事。

你必须学习祷告专一。神听你，你知道；神不听你，你也知道。不然的话，好象神听不听你都是一样，都无所谓，那么你以后一遇见难处，再去祷告，就不行了。笼统的祷告，到实在有需要时就都不行。如果祷告是笼统的，而难处是专一的，那就没有办法解决难处。必须有专一的祷告，才能对付专一的难处。

二 不可妄求

我们应当在神面前求，但是，还得有第二个条件，就是不可妄求。“你们求也得不着，是因为你们妄求。”（雅四 3。）我们只能因着有需要而向神求，不能毫无理由、出乎范围之外随便的求。不可凭着自己的情欲、肉体，随便的在那里妄求我们所不需要的事物。不然的话，也是白白的祷告——许多时候，神所给我们的是“超过我们所求所想”（弗三 20）的，但那是另外一件事。

妄求的意思，就是出乎你的度量之外、出乎你的需要之外、出乎你的真实缺乏之外的求。你有需要，你能求神。你所需要的只有这么多，你就求神给你这么多。越过你所需要的求，就

you must say what vegetables you want. It is strange that people can come to the Lord without saying what they want. This is why the Lord says that we need to ask and ask specifically. The problem with us is that we do not ask. The hindrance is on our side. In our prayers we need to speak what we need and what we want. Do not pray an all-inclusive prayer in a frivolous way, caring little whether or not it is answered.

A new believer needs to learn to pray. He needs to pray with a specific goal in mind. “You do not have because you do not ask” (James 4:2). Many people go through the motion of prayer without asking for anything. It is useless to spend an hour or two hours or even eight or ten days before the Lord without asking for anything. You need to learn to ask for something; you need to knock, really knock hard, at a door. Once you clearly identify the entrance and seek to go in, knock hard at the door. When you seek something specific, you will not be satisfied with just anything; you want that particular thing. Do not be like some brothers and sisters who stand up in the meeting to pray for twenty minutes or half an hour without knowing what they want. It is strange that many people have long prayers that do not ask for anything.

You must learn to be specific with your prayer. You should know when God has answered your prayers and when He has not answered your prayers. If it makes no difference to you whether or not God answers your prayers, it will be hard for you to effectively pray to Him if you come across a difficulty in the future. Empty prayers will not be effectual in times of need. If prayers are empty when needs are specific, one cannot expect any solution for the problem. Only specific prayers can deal with specific problems.

B. Not Asking Evilly

We should ask, but there is a second condition to prayer; we should not ask evilly. “You ask and do not receive because you ask evilly” (James 4:3). We should ask God out of necessity. We should not ask mindlessly, unreasonably, or wildly. We should never ask carelessly or evilly for any unnecessary things according to our lust or our flesh. If we do, our prayers will be in vain. While God often gives us “superabundantly above all that we ask or think” (Eph. 3:20), asking evilly is a different matter.

Asking evilly means asking beyond one’s capacity or real need. If you have a need, you can ask God. But you should only ask God to take care of your need. Asking beyond what you need is asking evilly. If you have a great need, it is not wrong to ask God to

是妄求。你有大的需要，求神照着那一个需要给你也行。如果需要没有那么多，而求那么多，那就是妄求。总要凭着你的度量、你的需要、你的缺乏去求，而不是随意的要这样、要那样。随便求就是妄求，就得不到神的答应。在神面前的妄求，等于一个四岁的小孩子对他的爸爸说，“我要天上的月亮。”神不欢喜听人妄求的祷告。每一个基督徒，应当学习在你正当的范围里祷告，不要妄开大口，越过你实际的需要。

三 要对付罪

有的人求是求了，也没有妄求，可是神还是没有听他的祷告。那是因为有一个基本的拦阻，就是他与神之间有罪的拦阻。“我若心里注重罪孽，主必不听。”（诗六六18。）一个人如果有明显的、自己知道的罪在心里注重，在心里舍不得，在心里留下，（要注意这一个“心”字，）主必不听他的祷告。有这一个大拦阻，主就不能听他。

什么叫作“心里注重罪孽”？就是说有一个罪，是你心里舍不得的；有一个罪，是你自己知道的，你心里却继续的保留它。不只在行为上、外表上有这一个软弱，并且是在心里注重。罗马七章那一个人就两样，他虽然有失败，但他所作的，是他所恨的。这里的一个人，是心里注重那一个罪，留下那一个罪，舍不得，放不掉。那一个罪，不只在行为上放不掉，并且是在心里面放不掉。这样的人的祷告，主必不听。只要有一个罪，就够拦阻你的祷告蒙神垂听。所以，我们不要再在心里存留什么舍不得的罪，所有的罪都得承认是罪，都得把它们摆在血的底下。主能体恤我们的软弱，但主不能任凭我们心里注重罪孽。你即使在外表上脱离了所有的罪，可是在你心里如果注重罪，舍不得，放不掉，那你祷告也没有用。所以你一起头作基督徒，就要求神施恩，保守你不跌倒，在行为上圣洁。同时在你心里面，必须彻底恨恶所有的罪，不能在心里面留下一个罪，注重一个罪。罪如果你在里面，你祷告就没有用，主必不听你的祷告。

箴言二十八章十三节：“遮掩自己罪过的，必不亨通；承认离弃罪过的，必蒙怜恤。”罪必须承认，你必须对主说，

satisfy such a need. But if you do not have a great need, and you ask for it, you are asking evilly. You can only ask according to your capacity and need. You should never ask foolishly for this and that. Asking carelessly is to ask evilly, and such asking will not receive any answer from God. Asking evilly before God is like a four-year-old child asking his father for the moon in the sky. God is not pleased with evil asking. Every Christian should learn to confine his prayers within the proper scope. Do not open your mouth rashly and ask for more than you actually need.

C. Dealing with Sins

Some do not ask evilly, but God does not answer their prayers. This is because there is a basic barrier between them and God—sin. “If I regard iniquity in my heart,/The Lord will not hear” (Psa. 66:18). If a person has obvious and known sins in his heart, yet is unwilling to drop or part with them, the Lord will not answer his prayer. (Note the words in my heart.) The Lord cannot answer a person’s prayer when there is such a great hindrance.

What does it mean to “regard iniquity in my heart”? It means to keep a sin in one’s heart, being unwilling to part with it. Such a person knows something is a sin, yet he continues to cherish it. It is not only a weakness in conduct or appearance but also a craving in the heart. This is different from the person spoken of in Romans 7. Although the person in Romans 7 has failed, he hates what he is doing. The person here, however, regards iniquity in his heart. This means he keeps the iniquity to himself and is unwilling and reluctant to let go of it. The sin remains not only in his conduct but also in his heart. The Lord will not hear such a one when he prays. So long as there is one sin, it will hinder God from answering our prayer. We should not keep any favorite sin in our heart. We should acknowledge all sins as sins and should put them under the blood. The Lord can sympathize with our weakness, but the Lord will not allow us to regard iniquity in our hearts. Our prayers will not prevail if we have removed all the sins outwardly but still regard them in our heart and are unwilling and reluctant to part with them. The moment we begin our Christian life, we have to ask for the Lord’s grace to keep us from falling and to sanctify us in our conduct. At the same time, we must thoroughly reject all sins in our heart. We should not retain or regard any sin in our heart. Our prayer will be useless if sin remains in our heart. The Lord will not listen to such a prayer.

Proverbs 28:13 says, “He that covereth his sins shall not prosper:/but whoso confesseth and forsaketh them shall have mercy.” You must confess your sins. You

“有一个罪，是我心里所注重的，我放不掉；现在求你赦免我，我要离弃它，求你拯救我脱离这一个罪，不让这一个罪在我身上，我不要它，我拒绝它。”你如果在神面前承认，你就得着赦免，主就让你过去。这样，你的祷告才能蒙神垂听。这一件事，千万不要随便放松。不求，就得不到；妄求，也得不到。就是求了，也不妄求，而私下在心里面留着一个喜欢的罪、看重的罪，那也必定叫主不能听你的祷告。

四 要信

还有一个条件，就是在积极方面应当信。这也是不可少的，一少，祷告就没有用。马可十一章那一段故事，讲祷告的时候应当信，是相当清楚的。主耶稣说，“凡你们祷告祈求的，无论是什么，只要信是得着的，就必得着。”（可十一 24。）祷告的时候要信。你信你所求的“是”得着的，就必得着。我们盼望人在信主的第一周内，就知道什么叫作信。主在这里说，信是得着的，就必得着。不是相信“必定”得着，乃是相信“是”得着。主耶稣在这里说了两次“得着”，一次是“是得着”，一次是“必得着”。主耶稣所说的“信”，是挂在“是得着”上。什么叫作信？就是信“是”得着。

基督徒常常有一个错误，就是把这一个“信”字，从“是得着”上拿下来，去挂在“必得着”上。他们祷告主，以为“相信必定得着”是一个很大的信心。他们祷告主，叫这一座山挪到海里，相信必定挪到海里，自以为这一个信心大得了不得。但是，这是把信心从“是得着”上拿下来，去挂在必得着上了。圣经在这里是说，我们的信心，是信“是得着”的，不是信“必得着”的，这两个绝对不一样。这不只初信的人必须学，就是信了多年的人，还得学。

所以，什么叫作信？信，是你有一种感觉，觉得神已经听了你的祷告，不是神将要听你的祷告。当你跪在那里祷告，就是这么一下子，你说，“感谢神！神听了我的祷告。感谢神！这一件事情好了。”这就叫作信心，这就叫作信

must tell the Lord, “I have regarded a sin in my heart. I cannot give it up. I ask You to forgive me. I want to forsake this sin. Please deliver me from this sin. Do not let this sin remain in me. I do not want it. I want to reject it.” If you confess to the Lord this way, the Lord will forgive; you will receive forgiveness. Then, your prayer will be heard. You must never be loose in this matter. You will not receive anything if you do not ask. You also will not receive anything if you ask evilly. Even if you do not ask evilly, the Lord will not answer your prayer as long as you keep back a favorite sin and regard it in your heart.

D. Believing

A condition on the positive side for having prayer answered is faith. Faith is indispensable. Without faith, prayer is ineffectual. The story in Mark 11 speaks loudly of the need for faith in prayer. The Lord Jesus said, “All things that you pray and ask, believe that you have received them, and you will have them” (v. 24). We must believe when we pray. If we believe that we have received what we are praying for, we will have them. We hope that as soon as a person has received the Lord, even a week after his conversion, he will know what faith is. The Lord said, “Believe that you have received them, and you will have them.” He did not say, “Believe that you will receive them” but, “Believe that you have received them.” We should believe that we have received what we asked for, and we will have them. The believing that the Lord speaks of here is followed by its predicate you have received. What is faith? Faith is believing that we have received what we have asked for.

Christians often make the mistake of separating believe from its predicate you have received. They place it before the expression you will have them. They pray to the Lord thinking that it is a matter of great faith to “believe...and you will have them.” They pray to the Lord that the mountain be taken up and cast into the sea, and they believe that it will be so. They think that this kind of faith is great faith. However, this is to move believe away from you have received and to place it before you will have them. The Bible says that we should believe that we have received, not that we will receive. The two are definitely not the same. Not only do new believers need to learn this, but even those who have been believers for many years need to learn this.

What is faith? Faith is the assurance that God has answered our prayer. It is not the conviction that God will answer our prayer. Faith is when we kneel down to pray and say in an instant, “Thank God! He has answered my prayer. Thank God! This matter is settled.” This is to believe that we have received. A person may kneel down and pray

“是得着”的。你或者跪在那里祷告，一起来，你说，“我相信神必定听我的祷告，”这“必定”就不行。你再“相信”几下，也不发生功效。比方你替一个病人祷告，他说，“感谢神！我得了医治，”也许热度还是那么高，一点没有改变，只因他里面清楚，就必定没有问题。如果他说，“唉！我相信主必定医治我的病，”那就底下还得有许多“相信。”主耶稣是说，“信是得着的，就必得着。”不是说信必得着的，就是得着。掉一个头就不行。弟兄姊妹，你看见那一个窍么？真实的信心，都是“已成了”，都是感谢神听了祷告。

什么叫作信？我们还得多说一点。象疾病的得医治，我们可以从马可福音里找出具体的例子，来说明什么叫作信。马可福音里有三句话，是对于祷告特别有用处的，第一是主的能力的问题，第二是主的旨意的问题，第三是主的行为的问题。

1. 主的能力的问题—神能

我们先看马可九章。二十二节：“你若能作什么。”我们在“你若能”三个字旁边可以加上着重点。二十三节的“信”字旁边有几个小点，意思说这一个字在原文里是没有的。我们再把第二十三节的“你若能”加上引号，又加上惊叹号。现在从第二十一节读起：“耶稣问他父亲说：‘他得这病，有多少日子呢？’回答说，‘从小的时候。鬼屡次把他扔在火里、水里、要灭他；你若能作什么，求你怜悯我们，帮助我们。’耶稣对他说，‘你若能！’——在信的人，凡事都能。”那一个父亲对主耶稣说，你若能作什么，就求你帮助我们。主耶稣就着他的话说，“你若能！”主耶稣所说的“你若能”，就是那一个父亲所说的“你若能”。主耶稣是重复说那一个父亲所说的。父亲说，你若能作什么，就求你帮助我们。主耶稣说，“你若能！在信的人，凡事都能。”在这里不是“你若能”的问题，在这里是信不信的问题。

第一个问题要解决的，就是人在有难处的时候，充满了疑惑，不相信神的能力。好象难处的力量比神的力量还要大。但是当这个父亲疑惑神的能力的时候，主耶稣就责备他。在圣经里很少看见主耶稣说话象这一次这样打断人的话。主在那里说“你若能！”好象主在那里发怒了。当那

and may rise and say, “I believe that God will definitely hear my prayer.” The expression will definitely hear is wrong. No matter how hard he tries to “believe” in this way, he will not see any result. Suppose you pray for a sick person and he says, “Thank God! I am healed.” His temperature may still be high; there may be no change in his symptoms at all. But his problem is over because he is clear within himself that he is healed. However, if he says, “I believe the Lord will surely heal my sickness,” he will probably need to try harder to “believe.” The Lord Jesus said, “Believe that you have received them, and you will have them.” He did not say that you will receive if you believe that you will receive. If you turn this around, it does not work. Brothers and sisters, have you seen the key? Genuine faith lies in the phrase It is finished. Genuine faith is thanking God for having already answered your prayers.

We need to say a few words more about faith. Consider the matter of healing. We can find some solid examples of faith in Mark’s Gospel. There are three sentences in the Gospel of Mark which bear special significance to prayer. The first relates to the Lord’s power, the second to the Lord’s will, and the third to the Lord’s act.

1. The Lord’s Power—God Can

Let us look at Mark 9:21-23, which says, “And He questioned his father, How long has this been happening to him? And he said, From childhood. And it has often thrown him both into fire and into water to destroy him. But if You can do anything, have compassion on us and help us. And Jesus said to him, You say, If You can. All things are possible to him who believes.” The father said to the Lord Jesus, “If You can do anything...help us.” The Lord Jesus repeated his word and said, “If You can.” The Lord’s “if You can” is a quotation of the father’s “if You can.” The Lord Jesus was repeating what the father said. The father said, “If You can do anything...help us.” The Lord Jesus said, “If You can. All things are possible to him who believes.” It was not a question of “if You can,” but a question of whether or not he could believe.

When man finds himself in difficulty, he is usually full of doubt; he cannot believe in the power of God. This is the first thing we need to deal with. It may seem at times that the power of the obstacle is greater than the power of God. The Lord Jesus rebuked the father for doubting the power of God. In the Bible we seldom find the Lord interrupting a person as He did in this case. It seems that the Lord was angry when He said, “If You

一个父亲说“你若能作什么，求你怜悯我们，帮助我们”的时候，主耶稣就责备他，意思是，“怎么说，‘你若能！’什么‘你若能！’在信的人，凡事都能！这不是‘你若能’的问题，而是你信不信的问题，怎么问我能不能！”所以，神的儿女在祷告时，要学习仰起头来说，主！你能。

马可福音二章记着主医治一个瘫子的事，主对那瘫子说，“小子，你的罪赦了！”（可二5。）有几个文士就心里议论说，“这个人为什么这样说呢？他说僭妄的话了；除了神以外，谁能赦罪呢？”（7。）在他们的心目中，只有神能赦罪，你这个人不能。在他们的心目中，赦罪是一件难事。可是，主却对他们说，“你们心里为什么这样议论呢？或对瘫子说，你的罪赦了，或说，起来，拿你的褥子行走，哪一样容易呢？”（8～9。）主要给他们看见，人在这件事情上的问题是能不能，但在祂没有能不能的问题，而是哪一样更容易。在人看来，赦罪和叫瘫子起来行走，都是不可能的。但是主叫他们看见，祂能赦罪，祂也能叫瘫子起来行走。赦罪也好，叫瘫子起来行走也好，在主都是容易的。主在这里所作的，就是给我们看见“神能。”所以，我们在祷告中，有一点应当认识的，就是“神能，”就是在主并没有“难”的事！

2. 主的旨意的问题—神肯

不错，祂能，但是我怎么知道祂肯医治我？我不知道祂的旨意，也许主不肯医治我，怎么办？我们看另外一个故事。马可一章四十一节：“耶稣动了慈心，就伸手摸他，说，我肯，你洁净了吧。”这里不是说神能不能的问题，乃是说神肯不肯的问题。祂的能力无论多么大，若祂不肯医治，那有什么用？神如果没有意思医治我们的病，那就祂的能力无论多么大，都与我们没有关系。所以第一个问题要解决的是神能，第二个问题要解决的是神肯。主耶稣对长大麻风的人说，“我肯。”旧约告诉我们，大麻风是一种非常污秽的病，（利十三～十四，）谁接触长大麻风的人，谁也就沾染了污秽。但是主的爱心非常大，所以祂说，“我肯。”主耶稣伸手摸他，他就洁净了！长大麻风的人求主，主肯叫他洁净，难道我们的病，主不肯医治么？难道我们的祷告，主不肯答应么？所以我们能说“神能”、“神肯”。

can.” The Lord rebuked the father when the father said, “If You can do anything, have compassion on us and help us.” What the Lord meant was, “How can you say, ‘If You can’? What is this? All things are possible to him who believes. This is not a matter of ‘if I can,’ but a matter of whether or not you believe. How dare you ask if I can!” When God’s children pray, they should learn to lift up their eyes and say, “Lord! You can.”

Mark 2 records the incident of the Lord healing a paralytic. The Lord said to the paralytic, “Child, your sins are forgiven” (v. 5). Some scribes reasoned in their hearts, saying, “Why is this man speaking this way? He is blaspheming! Who can forgive sins except One, God?” (v. 7). In their hearts they thought that only God could forgive sins and that Jesus could not. They regarded forgiveness of sins as a great thing. But the Lord said to them, “Why are you reasoning about these things in your hearts? Which is easier: to say to the paralytic, Your sins are forgiven, or to say, Rise and take up your mat and walk?” (vv. 8-9). The Lord was showing them that to man it was a question of whether or not one could do it, but to God it was a question of which was easier. For man, it is impossible for anyone to forgive sins or to ask the paralytic to stand up and walk. However, the Lord showed them that He could forgive sins as well as make the paralytic rise up and walk. Both forgiving and making the paralytic rise up and walk were easy for the Lord. The Lord was showing them that “God can.” In our prayer we need to know that “God can” and that nothing is too difficult for the Lord.

2. The Lord’s Will—God is Willing

It is true that God can do everything, but how do I know that He is willing to heal me? I do not know His will. Perhaps the Lord is not willing to heal me. What should I do? Let us look at another story. Mark 1:41 says, “And He was moved with compassion, and stretching out His hand, He touched him and said to him, I am willing; be cleansed!” Whether or not God can do something is not the question here; rather, it is a question of whether or not God is willing. No matter how great His power is, what does it matter if He is unwilling to heal? If God does not want to heal us, the greatness of His power will be of no consequence to us. The first question that has to be settled is whether or not God can, but the second question that also has to be settled is whether or not God will. The Lord said to the leper, “I am willing.” The Old Testament tells us that leprosy is a very filthy disease (Lev. 13—14). Whoever contacted a leper was defiled. However, the Lord’s love was so great that He said, “I am willing.” The Lord Jesus stretched out His hand and touched and cleansed the leper! The leper entreated the Lord, and the Lord was willing to cleanse him. Can it be that the Lord will not heal our illness? Can it be that the Lord will not answer our prayers? We can all say, “God can” and “God is willing.”

3. 主的行为的问题—神曾

我们知道“神能”、“神肯”还不够，还得知道一件事，就是“神曾”。这要回到我们前面已提起的马可十一章二十四节所说的话：“凡你们祷告祈求的，无论是什么，只要信是得着的，就必得着。”这里是讲到“神曾”。

什么叫作信心？信心不但相信神能、神肯，并且相信神已经作了，神已经成功了。你如果信是得着的，就必得着。如果神给你话，你能信，有把握知道神能、神肯，你就能感谢神，说，“神已经作了！”许多人就是在这里模糊了，所以祷告得不着答应，因为他一直在那里盼望得着。但盼望是将来的事，相信乃是已过的事。一切真实的信心都是能说，“感谢神，祂已经医治了我的病！感谢神，我得着了！感谢神，我洁净了！感谢神，我好了！”所以，信心到了完全的时候，不但说神能、神肯，并且说神曾。

神已经听了祷告！神已经作成功了！凡信是得着的，就必得着。许多时候我们的信心都是“要得着”的信心，所以老得不着。我们应该有“是得着”的信心。信心都是讲“是”的，不是讲“要”的。

引一个简单的比方：就如有一人听了福音，你问他：“你信了主耶稣没有？”他说，“信了。”你问他：“你得救了没有？”他说，“我会得救。”你知道这不行。再问他：“你得救了没有？”他说，“我必定得救。”你知道这也不行。又问他：“你真的必定得救么？”他说，“我想我一定会得救的。”你听了这样的话，总觉得那一个味道不对。他说“会”得救、“必定”得救、“一定会”得救，那一个味道总归不对。如果他说“我得救了”，那一个味道才对。人相信了，就是得救了。照样，所有的信心，都是相信“已经”的，都是与得救的信心一样的人。一相信，就要说，“感谢神，我已经得着了。”所以，我们要把这三个抓牢：神能、神肯、神曾。

3. The Lord's Act—God Has Done

It is not enough for us to know that God can and God will. We need to know one more thing—God has done. We need to go back to Mark 11:24, which we quoted earlier: “All things that you pray and ask, believe that you have received them, and you will have them.” This tells us that God has done something already.

What is faith? Faith is not just believing that God can and will do something but also believing that God has done something already. God has accomplished it. If you believe that you have received it, you will have it. If you believe and are confident that God can and will do a certain thing because He has given you a word concerning it, you should thank Him, saying, “God has done it!” Many people's prayers are not answered because they are not clear about this point; they still hope that they will receive something. However, to hope means to expect something in the future, whereas to believe means to consider something as being done. Genuine faith says, “Thank God, He has healed me! Thank God, I have received it! Thank God, I am cleansed! Thank God, I have recovered!” When faith is perfect, it will not only say “God can” and “God wills,” but also “God has done.”

God has listened to our prayers! God has accomplished everything! If we believe that we have received it, we will receive it. Very often, our faith is a faith that believes in what we will receive. As a result, we never receive anything. We should have the faith that we have already received. Faith is always a matter of “having been done” rather than of “will be done.”

Consider a simple illustration. A person has just heard the gospel. If you ask him, “Have you believed in the Lord Jesus?”, he may answer, “I have.” You may then ask, “Are you saved?” If he says, “I will be saved,” you know that he is not saved. Suppose you ask him again, “Do you really believe that you are saved?” If he says, “I will surely be saved,” you know that he is still not saved. You may want to ask him again, “Are you really sure that you will be saved?” If he answers, “I think I will,” his words do not sound like someone who is saved. If one says, “I will be saved,” “I will surely be saved,” or “I think I will surely be saved,” there is no guarantee that he is saved. If the person says, “I am saved,” he has the right tone. Once a man believes, he is saved. Any faith, if it is faith at all, believes in what has been accomplished. For example, once a person possesses faith at the time of his salvation, he immediately says, “Thank God, I have received.” Let us lay hold of these three things—God can, God wills, and God has done.

信心并不是心理作用。信心乃是得着了神的话，很有把握的相信神能、神肯、神曾。如果没有得着神的话，切不要作属灵的冒险去试探神。心理作用不是信心。就以疾病来说，凡是因着真实的信心而得到神的医治，是不怕给医生检查的。（可一 44。）确实被神医治的人，去给医生检查，结果必定证明不是心理作用，乃是实在已经得着了医治。

还有，初信的弟兄姊妹开始学习的时候，在祷告上，要分两段。第一段是从没有应许祷告到有应许，从没有神的话祷告到有神的话。所有的祷告，起头的时候，都是求神，一直求，一直求，即使花了三年五年还一直在那里求。有的祷告只过了一分钟神就听了，有的祷告经过多年神还没有听。这一段是祈求的期间。第二段是有了应许，一直到应许的实现；有了话语，一直到话语的成功。这一段是赞美的期间。在这一段里面，不当祈求，应当赞美。在第二段里面是祈求，在第一段里面是赞美。在第一段里面，是从没有话语祷告到有话语；在第二段里面，是有了话就赞美主，一直赞美到东西到手为止。这是祷告的秘诀。

有些人所明白的祷告只有两点：一点是我没有，我跪下去祷告；一点是我得着，神给我东西。比方说，我到主面前求主给我一只表，过几天，主给了我一只表，这就是从空手到有东西，只有这两点。但是当中还有一点，就是我们的信；这是有些人所不知道的。我祷告求一只表，到了有一天，我说，感谢神，祂已经听了我的祷告。我里面清楚，我有了；虽然我还是两手空空，但是过几天表就到手。我们不能只看见有表无表两点，我们必须看见有三点：在有表和无表中间，还有一点，就是神给我话语，神给我应许，我相信了，我喜乐了。也许要到第三天，表才拿到手里；但是在灵里面，是前三天已经得着了。基督徒应当有这一个灵里面的得着。如果没有这一种灵里得着的感觉，那就是没有信心。

Faith is not a psychological exercise. Faith is receiving God's word and believing with much assurance that God can, God wills, and God has done. If you have not received His word, do not take the spiritual risk of trying to tempt God. The exercise of psychology is not faith. Take illness as an example: All who are healed through genuine faith are not afraid of a medical checkup (Mark 1:44). The result of a medical checkup for those who have experienced a genuine divine healing will prove that it was a genuine healing rather than something psychological.

When new believers learn to pray, they should pray in two stages. In the first stage they should pray until they receive a promise. They should pray until they receive God's word. All prayers begin by asking God for something. Such prayers can continue for a period of time, sometimes lasting for three to five years. One needs to keep asking. Some prayers are answered quickly, while other prayers continue to go unanswered for years. This is the period of time when one needs to continue to ask. The second stage begins from the time one receives a promise and extends to the time the promise is realized. It begins from the time one receives God's word and extends to the time His word is fulfilled. This stage is not for praying, but for praising. In the first stage one prays, but in the second stage one praises. In the first stage he prays until he receives a word. In the second stage he praises the Lord continuously until the word is fulfilled. This is the secret to prayer.

Some people only know two points about prayer: First, they pray on their knees for what they do not have, and second, they have it; God has given it to them. Suppose I ask for a watch from the Lord, and after a few days the Lord gives me a watch. There are only two events: being without something and having something. Some do not realize that there is another event in between these two—the event of faith. Suppose I pray for a watch and one day say, "Thank God, He has already heard my prayer." Although my hands are still empty, I am clear within that I already have the watch. Indeed, after a few days the watch arrives. We cannot be concerned with just two events: not having and then having. We must be concerned with a third event—an additional event between not having and having, in which God gives us a promise, and then we believe and rejoice over it. Perhaps we have to wait three days before we actually receive the watch. But in our spirit, we received it three days ago already. A Christian should experience this kind of receiving in the spirit. If a person never experiences this kind of receiving in the spirit, he does not have faith.

盼望初信的人能知道什么叫作信心，也学习如何祷告。也许你祷告了三天、五天、一个月、一年，一直祷告下去，还是两手空空的；可是心里面有了一点把握，感觉事情成功了，那时就要赞美神，一直赞美到东西拿到手为止。简单的说，第一段是从没有东西祷告到有信心，第二段是从有信心赞美到有东西。

为什么要分作两段呢？因为人从没有东西祷告到有信心了，如果再祈求，那就信心反而会跑掉。所以，一有信心之后，就要赞美。如果再祈求，就从有信心祈求到没有信心，也就得不着东西了。“必得着”是手里的得着，“是得着”是灵里的得着。信心有了，东西还没有，就得用赞美来催祂，不是用祈求来催祂。因为神说了给我们，我们还能说什么？你里面有把握说“是得着”，你还求什么？好多的基督徒，都有这个经历，就是祈求到一有信心，就不能再祈求下去。你只能说，“主！我赞美你。”你守住那一个信心，赞美说，“主！赞美你，你听了我的祷告。”“主！赞美你，你前一个月已经听了我的祷告。”这样，你就必定得着。可惜有的人缺少知识，神已经应许了，还在那里祈求，以致祈求到反而信心都没有了。这是一个很大的损失。

马可十一章二十四节的话是何等宝贵，全部新约中没有第二个地方显明什么是信心象这个地方这么彻底的。“凡你们祷告祈求的，无论是什么，只要信是得着的，就必得着。”人如果能够看见这一件事，也就能真的知道什么是祷告，祷告在他身上就要成为一个厉害的东西了。

五 要一直的求

祷告还有一点要注意，就是要继续，不可停止。路加福音十八章一节说，“要人常常祷告，不可灰心。”有的祷告，要一直的祷告，祷告到一个地步，好象使主觉得麻烦了，非听我们不可。这又是一种的信心。主说，人子来的时候，遇得见世上有信么？（路十八8。）这一个信心，和前面所

We hope that new believers will know what faith is, and we hope that they will learn to pray. Perhaps, you have prayed continually for three or five days, a month, or even a year, and still your hands are empty. But deep in your heart, you have a little assurance that the matter will eventually be accomplished. At that time you should begin to praise God. You should continue praising Him until you have received the thing in your hand. Simply put, the first stage is to pray from nothing to having faith, and the second stage is to praise from having faith to actually receiving.

Why should we divide our prayers into these two stages? Suppose a person prays from having nothing to having faith. If he continues to pray, he may lose his faith. Once a person has acquired faith, he should begin praising. If he continues to pray, he may pray away his faith and not receive anything in the end. “You will have it” is an actual having in the hands, while “you have received it” is a having in the spirit. If the faith is already there, but the things have not materialized, one has to remind God with praise; he should not try to remind Him with prayer. If God has said that He will give us something, what else do we need to say? If we have the inward assurance that “we have received it,” what more do we need to pray for? Many Christians have the experience that as soon as their prayer strikes faith, they can no longer continue to pray. They can only say, “Lord! I praise You.” They have to keep their faith and praise, “Lord! I praise You. You have heard my prayer. I praise You because You answered my prayer a month ago.” If you do this, you will receive. Unfortunately, some people do not have the knowledge. God has already promised them something, yet they still pray. In the end their prayer drives away their faith. This is a great loss.

The word in Mark 11:24 is too precious. In the whole New Testament, we cannot find another passage that explains faith as clearly as this one. “All things that you pray and ask, believe that you have received them, and you will have them.” If a person sees this, he will know what prayer really is, and prayer will be a powerful tool in his hands.

E. Persevering in Asking

Another point about prayer which requires attention is that we must persevere in prayer and never stop praying. Luke 18:1 says, “They ought always to pray and not lose heart.” Some prayers require perseverance. One has to pray to such an extent that the prayer seems to wear out the Lord and force Him to answer. This is another kind of faith. The Lord said, “Nevertheless, when the Son of Man comes, will He find faith on

说的不一样，但并不相反。马可是说要祷告到有信心为止；这里是说要一直求，一直求。我信，我在神面前一直祷告，祷告到有一天，神非作不可。应许不应许我不管，我要祷告到神非作不可。

有许多人的祷告靠不住。祷告一天，祷告两天，过了三个月忘记了。有的人祷告，连第二次都没有，根本他没有要。请你数数看，你有多少祷告是第二次在那里祷告、第三次在那里祷告、第五次在那里祷告、第十次仍旧在那里祷告的？许多祷告，你自己都忘记了，还盼望神听么？你是无心的祷告，怎能盼望神有心的听你？你自己忘记了你的祷告，怎能要神记得来答应你？其实，你根本没有要。必须你真要，才会一直的祷告，否则你不会继续祷告。必须是在那一种迫切的环境中，在那样需要的情形之下，受那样的感动，才会一直的祷告。也许你过了几十年，还不会忘记：“主！你如果不作，我要一直求。”

你如果要求一件东西，你可以麻烦神。你如果真的要，就要一直求到得着神听。就是这样求，求到神没有办法不听你，求到一个地步，神必定要听你。

叁 祷告的实行方法

最好每一个基督徒都能预备一本祷告的簿子，一年预备一本，把祷告象记账那样记下来。每面画作四栏：第一栏记开始祷告的日期，第二栏记祷告的事情，第三栏记得着答应的日期，第四栏记神怎样听了祷告。这样，你就知道，一年之中，你问神要了多少，神听你多少，还缺多少。初信的基督徒必须有一本簿子。信主多年的弟兄姊妹有祷告的簿子，也是一件好事。

记祷告簿子有一个很大的用处，就是能知道到底你的祷告神有没有听。神的答应一停止，必定你有毛病。基督徒发热心要事奉主，这是很好的事；但如果祷告得不着答应，

the earth?” (v. 8). This faith is different from the faith spoken of earlier, but they are not contradictory. Mark 11 says that we must pray until we have faith. Luke 18 says that we must ask again and again. We must have the faith to pray to the Lord persistently until one day He is compelled to answer our prayer. We should not care whether or not there is a promise. We should just pray until God is compelled to answer.

Many prayers are inconsistent prayers. A person can pray for one or two days. But after three months, he completely forgets it. Some people can pray about something only once. They cannot even pray a second time for it. Such ones care little whether they receive what they ask for. Please count how many of your prayers have been offered for the second time, the third time, the fifth time, or the tenth time. If you have forgotten your prayers, how can you expect God to remember them? If you do not have a heart to pray, how can you expect God to have a heart to listen? If you have forgotten your prayer, how can you expect God to remember it? Actually, you have never wanted what you asked for. A person will pray persistently only if he has a real need. One prays persistently only when he is pressed in the environment and driven by needs. In such cases he may persist for decades and still not give up praying, “Lord! If You do not answer me, I will not stop asking.”

If you want to ask for something, you should trouble God about it. If you really want it, you must ask persistently until God hears you. You have to ask in such a way that God cannot do anything except answer your prayer. You have to ask until God is forced to answer you.

III. THE PRACTICE OF PRAYER

Every Christian should have a prayer-book, one a year. He should record his prayers as one keeps books in accounting. Each page should be divided into four columns. The first column should record the date he begins to pray for something. The second column should record the prayer item. The third column should record the date the prayer is answered, and the fourth column should record how God answers the prayer. In this way, one will find out how many things he asks God for in a year, how many prayers God answers, and what prayers are still unanswered. New believers should definitely keep such a book. But it is good for those who have been believers for many years to keep a prayer-book also.

The advantage of writing things down in a prayer-book is that it shows us whether or not God is answering our prayers. Once God's answers stop, something must be wrong. It is good for Christians to be zealous in serving the Lord, but such service is

那就没有用处。因为如果往神那一边的路走不通，那么在人这一边的路也就走不通；在神面前没有能力，在人面前也就没有能力。我们总得寻求在神面前作有能力的人，才能在人面前有用处。

有一位弟兄，一次曾记下一百四十个人名，为他们的得救祷告。有的人上午写进去，下午就得救。过了十八个月，只有两个人没有得救。这是一个很好的榜样。但愿神多得着一些记祷告簿子的基督徒。盼望你能实行这一个方法。你祷告几件，神听你几件，要一项一项填进去。凡记在簿子上的祷告，在你没有得着神答应以前，你要一直祷告。除非神给你看见，你的那一个祷告不是祂的旨意，你才停止。除此之外，一直要祷告到得着，一点都不放松。你从起头就应该有严格的操练。你在神面前必须这样认真，一祷告就得祷告到得着为止。

使用祷告簿子的时候，要注意，有的事要天天记得祷告，有的事可以每周轮流祷告一次，这要看你祷告事项的多少而定。你如果求得少，就可以天天为你簿子里的事项祷告。如果事项较多，你就得安排一下，周一的祷告是从几号到几号，周二的祷告是从几号到几号。天天都该有专一祷告的时间，象人分配时间作别的事一样。没有专一的祷告，就没有祷告的簿子。祷告如果都是专一的，你就能预备一本祷告的簿子，和圣经、诗歌放在一起，天天应用。日子多了就算一算，你到底有多少祷告已经得着了答应，还有哪些祷告没有得着答应。经常按着祷告簿子有专一的祷告，是一件蒙祝福的事。

至于马太六章主教我们的祷告，和提前二章所说的祷告，以及为教会求神赐下亮光、生命、恩典、恩赐的祷告，那都是大事，不要列在普通的祷告事项里面，而要天天在神面前祈求。

祷告有两边，就是祷告者与被祷告者。许多时候，要被祷告的一边有改变，就必须祷告的这一边先有改变。如果那一边的情形老不改变，那么这一边就得在神面前寻求说，

useless if their prayers are not answered. If a man's way to God is blocked, his way to men is also blocked. If a man has no power before God, he will have no power before men. We must first seek to be a man of power before God before we can be useful before men.

A brother once wrote down the names of one hundred forty persons and prayed for their salvation. Some names were recorded in the morning and the persons were saved in the afternoon. After eighteen months, only two on the list remained unsaved. This is a very good pattern for us. May God gain more Christians who will keep a record of their prayers. I hope you will put this into practice. Write down the items you are praying for one by one and the items that God has answered. Any item that has been recorded in the book, but has not received an answer, should be followed up by persistent prayer. You should only stop if God shows you that a certain prayer is not according to His will. If He has not shown you this, pray persistently until you receive an answer. You should not be careless in any way. You should be strictly trained in this matter from the beginning. You should be this serious before God. Once you pray, do not stop until you receive an answer.

In using the prayer-book, note that some items require daily prayer while others require prayer only once a week. The schedule depends on the number of prayer items you have in your prayer book. If you have little to ask, you can pray daily over every item in the book. If there are many items, you can arrange for certain items to be prayed over on Mondays and others to be prayed over on Tuesdays. Just as men schedule their time to do other things, we should set aside a specific time every day for prayer. If our prayers are not specific, we will not need a prayer-book. If our prayers are specific, we will need a prayer-book. We can place this book in the same place we put our Bible and hymn book. They are to be used daily. After a period of time, count how many prayers have been answered and how many prayers have gone unanswered. It is a blessing to pray in a specific way according to a prayer-book.

As for the prayer that the Lord teaches us in Matthew 6, the prayer of 1 Timothy 2, and prayers for light, life, grace, and gifts for the church, these are general subjects for prayer. They should not be classified under ordinary items for prayer. We should pray for these great things every day.

Prayer has two ends—the person who is praying and the one who is being prayed for. Many times, the one being prayed for will not change unless the praying one is first changed. If the situation on their side remains unchanged, we need to seek after God

“主啊！我需要有什么改变？我有什么罪还没有对付？我有什么喜好的应该放下？我是不是真的学习信？或者我有什么别的应该学习的？”如果在我们这一边需要改变，就得先改变。我们不能一直盼望被祷告的一边改变，而自己这一边却不改变。

人一信主，就得认真的学习祷告的功课。必须祷告的功课学得好，才能对于神有更深入的认识，才能有一个丰富的前途。

（原为“初信造就”第十篇，倪柝声文集第三辑第二册）

concerning our side. We should say, “O Lord! What changes do I have to make? What sins have I not dealt with yet? What loves should I forsake? Am I really learning the lesson of faith? Is there anything else I should learn?” If there is a need for change on our side, we must change first. We cannot expect those who are being prayed for to change while there is no change at all on our side.

Once a person believes in the Lord, he must learn to pray earnestly. He must learn the lesson of prayer well before he can have a deeper knowledge of God and a fruitful future for himself.

(Collected Works of Watchman Nee, Set 3 Vol. 48, Ch. 10)

第三篇

什么是祷告

祷告是灵界中一个最奇妙的行为，也是一件最奥秘的事情。

祷告是一个奥秘，我们对于祷告题出了几个问题之后，我们就越见得祷告的奥秘。因为这些问题是很难解答的。但是，这并非说，祷告的奥秘是不可知的，关乎祷告的各种问题是不能解答的。不过，知道的人很少而已。就是因此，真会在祷告上为神成功事情的，就也不多。并不在我们的祷告有多少，乃在我们合乎祷告原则的祷告有多少。合乎祷告原则的祷告，才是真有价值的。

我们最先要问说：何必祷告呢？祷告有什么用处呢？神是无所不知的，也是无所不能的；祂为什么要等到我们祷告之后，才兴起工作呢？祂既知道，何必我们告诉祂？（腓四 6。）祂既有能，何不直接作工？何必我们祷告呢？为什么唯独祈求的人才能得着，寻找的人才能看见，叩门的人才能进入呢？（太七 7。）神为什么说，“你们得不着，是因为你们不求”（雅四 2）呢？

问了以上的话之后，我们就要继续问说：祷告与神的旨意岂非相反么？祷告和正义的关系如何？

我们知道神不作违反祂旨意的事，如果“开门”是神的旨意，为什么神要等到我们叩门之后，才开门呢？祂为什么不照着自己的旨意，不要求我们叩门，便为我们开门呢？祂是无所不知的，祂既知道我们是需要开门的，为什么要等到我们叩门才开门呢？门如果是当开的，开门也是合乎神的旨意的，神也知道了我们有开门的需要，就祂为我们开门好了；为什么要我们叩门呢？叩门到底给神以什么便利呢？

我们还要再问：神的旨意是要开门，开门是合乎正义的；如果我们不叩门，神就不开门么？祂宁可让祂的旨意，让正义迟延，得不着成功，而等候我们的祷告么？祂肯让祂开门的旨意受着我们不叩门的限制么？

CHAPTER THREE

WHAT IS PRAYER

Prayer is the most wonderful action in the spiritual realm; it is also the most mysterious matter.

Prayer is a mystery. After we present a few questions concerning prayer, we will see how mysterious prayer is. These questions are hard to answer. But this does not mean that the mystery of prayer is unknowable or that the questions concerning prayers are unanswerable. It merely means that those who have the answers are few. For this very reason, there are few who can accomplish works for God in prayer. It is not a matter of how much we pray, but a matter of how much we have prayed according to the principle of prayer. Only those prayers that are prayed according to the principle of prayer are worthwhile.

The first question we will ask is: why should we pray? What is the use of praying? God is omniscient and omnipotent. Why would He work only after we pray? Since He knows everything, why do we have to tell Him anything (Phil. 4:6)? Since He is almighty, why would He not do it by Himself? Why does He need us to pray? Why is it that only those who pray receive, and those who seek find, and those who knock enter (Matt. 7:7)? Why does God say, "You do not have because you do not ask" (James 4:2)?

After asking the above questions, we also want to ask: is prayer contrary to the will of God? What is the relationship between prayer and justice?

We know that God does not do anything that is contrary to His will. If it is His will to open the door, why does He have to wait until we knock before He will open? Why would He not open the door for us according to His will, without us knocking? He knows everything. If He knows that we need an open door, why will He wait until we knock before He opens? If the door should be open, if it is God's will that there is the open door, and if God knows that we need to have the door open, why does He not just open the door? Why do we have to knock? What convenience does it give to God for us to knock on the door?

We also have to ask: Since God's will is to open the door, and since it is His will to have the door open, will God not open the door if we do not knock? Will He allow His will and His justice to be delayed and not accomplished just for the sake of waiting for our prayer? Will He allow His will of opening the door to be limited by our not knocking on the door?

这样看来，神的旨意是受我们限制的了！真的神是全能的么？若是，就祂为什么不能单独开门，必须等到我们叩门之后才开门呢？真的神会成功祂自己的旨意么？若是，为什么祂的开门（旨意）还受我们叩门（祷告）的支配呢？

当我们问过了这些问题之后，我们真看见了祷告是一个大奥秘。在这里我们可以看见一个神作工的原则，就是：必须神的子民祷告，神才肯兴起作工。神的旨意是因着属祂之人的祷告而得着成全的。信徒的祷告是成功神的旨意的。神不肯单独成功祂的旨意，乃是当神的子民在祷告里与祂表同情时，祂才肯成功。

这样看来，祈祷不是别的，不过是信徒与神同工的一种行为而已。祷告就是信徒的旨意，与神的旨意联合。信徒在地上的祷告，不过就是说出神在天上的旨意而已。祷告并非述说我们自己的欲望，叫神迁就于我们的呼求，而补满我们的私愿。祷告并非勉强神去改变祂的旨意，去作祂所不愿意作的。祷告不过是信徒将神的旨意，从口里说出来而已，不过是信徒在神前求神成功祂的旨意而已。

祷告并不改变神所定规的。祷告从来没有改变过一件事。祷告不过成功神所定规的。不祷告，无祷告，才真是改变了事情；因为许多神所定规的事，因着祂的子民不与祂同工，神就让其迟延不得成功。

“我实在告诉你们，凡你们在地上所捆绑的，在天上也要捆绑；凡你们在地上所释放的，在天上也要释放。”这两句话是我们很熟识的；但是，这两句话是指着祷告说的。所以下文就紧接说，“我又告诉你们，若是你们中间有两个人在地上，同心合意的求什么事，我在天上的父，必为他们成全。”（太十八 18～19。）

这一个地方将祷告和神工作的关系说得最清楚。神在天上只捆绑，也只释放祂儿女们在地上所捆绑，所释放的。许多应当捆绑的，神不肯自己单独捆绑，祂要祂的子民在地上先捆绑，然后祂在天上才捆绑。也有许多是应当释放的，但是，神不肯独自释放，祂要等到祂的子民在地上释放了之后，祂才为他们天上释放。天上一切的行为，都是受地上的支配！天上所有

If this is so, then God's will is restricted by us! Is God really omnipotent? If He is, why can He not open the door independent of us? Why must He wait for us to knock before He will open the door? Will God really accomplish His will? If He will, why does the opening of the door (His will) have to be controlled by our knocking on the door (prayer)?

After we have asked these questions, we will see that prayer is indeed a great mystery. Here we can see a principle of God's work. This principle is that God's people have to pray before God will rise up to work. God's will is accomplished by the prayer of those who belong to Him. The believers' prayers accomplish God's will. God will not accomplish His will alone; He will only accomplish His will when His people are sympathetic with Him in prayer.

If this is the case, prayer is nothing but the believers' act of working together with God. Prayer is the union of the believers' will with God's will. The prayer of the believers on earth is an utterance of God's will in heaven. Prayer is not an utterance of our own wishes, a plea for God to yield to our cry and fulfill our own wishes. Prayer is not to compel God to change His will by force or ask Him to do what He does not want to do. Prayer is the believers' utterance of God's will out of their own mouth; it is the believers' request before God that He accomplish His own will.

Prayer does not change what God has ordained. Prayer never changes anything. Prayer only accomplishes what God has ordained. On the contrary, the lack of prayer and the absence of prayer changes things. When God's people do not work together with God, He will allow many of the things ordained by Him to be delayed and not be fulfilled.

“Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven” (Matt. 18:18). These two sentences are very familiar to us. But they refer to prayer. This is why following this, it says, “Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens” (v. 19).

This passage explains clearly the relationship between prayer and God's work. God in heaven will only bind and loose what His children on earth have bound and loosed. Many things that God should bind, He will not bind alone; instead He wants His people to bind them on earth first, and then He binds them in heaven. Many things that should be loosed, God will not loose them alone; instead He has to wait for His people to loose them on earth before He will loose the same for them in heaven. Every action in heaven

的举动，也是受地上的限制！神是欢欢喜喜的，将祂自己一切的工作，都听从祂子民的管理。（我这些话并不是对属肉体的人说的，因为他们还没有资格可听这样的话语。我们在这里应当小心的听，恐怕肉体一进来了，我们得罪神的地方要更多。）在以赛亚书里有一个地方所说的，和这里有同样的意思：“耶和華以色列的圣者，就是造就以色列的，如此说：…至于我手的工作，你们可以吩咐我。”（赛四五 11，原文。）“吩咐”在原文就是“命令。”当我们读到这里时，真应当敬虔，不要让肉体偷着进来。神要我们这些卑微的人命令祂！祂的工作是因着受我们吩咐而动手的；无论是捆绑，是释放，凡神在天上所有的行为，都是照我们在地上所吩咐的而工作的。

地上必须捆绑，天上才捆绑。地上必须释放，天上才释放。神不作违反祂旨意的事。并非因为地上捆绑，神就被逼去捆绑祂所不愿意捆绑的。神在天上捆绑地上所捆绑的，乃是因为祂的旨意原来就是要捆绑地上所捆绑的。祂等着，当祂的子民在地上捆绑祂在天上所要捆绑者的时候，祂就听他们的命令，而为他们捆绑他们所要求的。神肯听祂子民的吩咐，捆绑他们所捆绑的，就是表明神的旨意早（因为神所有的旨意都是永远的）就是要这样捆绑了。

但是神为什么不早一点捆绑呢？祂的旨意既是要捆绑，而祂的旨意又是永远的，祂为什么不按着祂自己的旨意，早把那应当捆绑的捆绑了呢？为什么祂要等到地上捆绑时，祂才在天上捆绑呢？难道地上不捆绑，祂在天上也不捆绑么？地上迟延捆绑，天上也要迟延捆绑么？为什么神所早欲捆绑的，必须等到地上捆绑时才捆绑呢？

答复了这样的问题，就叫一位信徒在神的手里变为更有用处。我们已经知道，神所以造人，就是要人与祂自己联合，而败坏撒但和他的工作。人是有自由意志的，神的盼望是人愿意将自己的意志与神联合，而反对撒但的意思。这是创造的目的，也是救赎的目的。主耶稣的一生都是表明这个。我们虽然不知道神为何故，但是我们知道，神不肯单独举动。神的子民若不与神表同情，若不将他自己的

is directed on the earth! All the moves in heaven are restricted on the earth! God is willing and happy to let all of His works be managed by His people. (I am not saying such words to fleshly persons, for they are not qualified to hear such words. We should listen carefully, lest the flesh comes in, and we offend God even more.) In Isaiah there is one passage which says the same thing as it says here: “Thus says Jehovah, / The Holy One of Israel and the One who formed him, / Ask Me about the things to come... / And concerning the work of My hands, command Me” (45:11). When we read this, we should be fearful and not allow the flesh to come in. God wants us—the humble human beings—to command Him! His work is carried out through our commanding. Whether it be binding or loosing, all of God’s work in heaven is carried out according to our command on earth.

It must first be bound on earth before heaven will bind. It must be loosed on earth before heaven will loose. God will not do anything against His will. It does not mean that when something is bound on earth God will be forced to bind what He does not want to bind. God in heaven is binding what has been bound on earth because He has already intended to bind what has been bound first on earth. He is waiting all the time. When His people on earth bind what He in heaven intends to bind, He will follow their command and bind according to their requests. The fact that God is willing to follow His people’s command to bind what they are binding shows that it has been God’s will all along—which is eternal—to have such things bound.

Then why will God not bind such things sooner? Since it is His will to bind and since His will is eternal, why will He not bind what should have been bound long ago according to His will? Why does He have to wait until they are bound on earth before He will bind in heaven? Does it mean that He will not bind in heaven if it has not been bound on earth? Does it mean that when the binding on earth is delayed He will also delay the binding in heaven? Why is it that what God has desired to bind for a long time will only be bound when it is bound on earth?

If a believer can answer these questions, he will become more useful in the hands of God. We know that God created man for the purpose that man would become one with Him to destroy Satan and his works. Man has a free will, and God’s intention is that man would will to join his will to God to oppose the will of Satan. This is the purpose of creation; it is also the purpose of redemption. The life of the Lord Jesus demonstrates this. Although we do not know the reason, we know that God would not act independently. If God’s people would not sympathize with Him, if they would not

意志降服，若不在祷告中表明他与神的同心，神就宁可迟延，宁可袖手，而不单独作什么。神抬举祂的子民要他们与祂同工。祂虽然是全能的，但是，祂喜欢祂的全能受祂儿女的限制。虽然祂是为祂自己旨意发热心的，但是，如果祂的子民忘记了祂的旨意，而不与祂表同情，与祂同工，祂就宁可暂时让撒但的恶意猖狂。哦！如果神的儿女并不象现今这样的冷淡，更愿意停止自己，更愿意降服神的旨意，顾念神的荣耀，遵守神的话语，就神永远的旨意对于今时代所要成功的，必定更早得成功，教会必定不如是的纷乱，罪人也必定不如是的刚硬，主耶稣的再来也必更快，天国必更早降临，撒但和他的军兵也必更早下无底坑，认识耶和華的知识也必更早普遍天下。都是因为信徒太顾自己而不与神同工的缘故，以致多少的仇敌，多少的不法，不能捆绑；多少的罪人，多少的恩典，不能释放。哦！天上太受地上的限制了！弟兄们，神如此倚靠我们，我们是不是这样的倚靠神呢？

到底如何捆绑神所要捆绑的呢？如何释放神所要释放的呢？主耶稣回答说：借着“同心合意求”。这就是祷告；然而这是身体的祷告。我们与神同工的最高点，就是同心合意的求神成功祂所要成功的。祷告的真意义就是说，祷告者要他所求告者的旨意得着成全。祷告就是表明我们要神的旨意。祷告就是说，我们的意志是站立在神这一边。除此之外，再没有祷告了。

现今有多少的祷告是为着发表神的旨意呢？有多少的祷告是完全忘记了自己，只要神的旨意得着成功呢？有多少的圣徒真在祷告上与神同工呢？有多少的信徒是天天在神面前，将神所有的心意，向神述说出来，而倾倒自己的心，来求告神，要神成功他所明白的神的旨意呢？哦！让我们知道：为己的心在祷告里比在别的事情里并不稍微减少一点！我们自己的要求是何其多呢！我们自己的意思，自己的羡慕，自己的计谋，自己的贪图是何其多呢！有了这么多属乎自己的，我们就难以盼望在祷告中，能够完全忘记了自己，而光要神的旨意。舍己是无论在哪里都应当实行的。祷告里的舍己是和行动里的死己一样紧要的。我们应

subject their wills, and if they would not express their oneness with God in their prayer, God would rather delay and sit back, than do anything alone. God has shown great honor to His people to allow them to work with Him. Although He is omnipotent, He loves to be restricted by His children. Although He is zealous for His own will, He would rather allow Satan's evil plots to run rampant, if His people neglect His will and do not sympathize with Him or work with Him. Oh! If God's children will not be as cold as they are now, and if they will be willing to stop themselves, to submit to God's will, to care for God's glory, and to keep His word more, God's eternal purpose concerning what He intends to accomplish in this age will be fulfilled much sooner. The church also would not be in so much confusion, sinners would not be so stubborn, the Lord Jesus would return sooner, the kingdom of heaven would descend sooner, Satan and his hosts would be cast into the abyss sooner, and the knowledge of Jehovah would spread over the earth sooner. It is because believers care too much for themselves and do not work with God that so many enemies and so much lawlessness remain unbound, and so many sinners and so much grace are not loosed. Oh, heaven has been too restricted by men on earth! Brothers, God has entrusted so much to us. Do we trust in God in the same way?

How do we bind what God intends to bind? How do we loose what God intends to loose? The Lord's answer is to ask "in harmony." This is the meaning of prayer, and this is the prayer of the Body. The highest point of our working together with God is to ask in one accord for God to accomplish what He intends to accomplish. The true meaning of prayer is for the praying one to seek for the accomplishment of the will of the One to whom he prays. Prayer is an indication that we want God's will. It is to say that our will is standing on God's side. Without this kind of prayer, there is no real prayer.

How many prayers today are for the expression of God's will? How many prayers are a setting aside of oneself and a seeking for the accomplishment of God's will? How many believers are there who truly work together with God in prayer? How many believers echo back to God His heart's desire daily before Him and empty out their hearts to seek after God and to ask for God to accomplish what they understand as God's will? Oh! Let us realize that a selfish heart is no less prominent in prayer than in other things! How many of our own requests are standing in the way! How numerous are our own wills, our own desires, our own plans, and our own cravings! With so many things of our own, it is difficult to expect that we can forget about ourselves completely in prayer and seek after God's will alone. One should, of course, deny the self in everything, and to deny the self in prayer is as important as to deny the self in

当知道：我们这些蒙恩的人，应当为着我们死而复活的主活；所以今后我们应当活着完全为祂，没有什么归给自己的。在我们奉献的生活中，祷告也是该奉献上的一件。普通的思想有一个大错误，就是以为祷告不过是用以发表我们的需要的；以为祷告不过是我们向神求助的呼声而已。岂知不然，祷告乃是求神补满神的需要。我们应当知道，神的原意绝对不是要信徒借着祷告来成功信徒自己的目的。神乃是要借着信徒的祷告来成功神的目的。这并非说，信徒不应当求神补满他的需要；乃是说，信徒必须先看明白祷告的意义和原则才可。

每一次信徒有缺乏的时候，必须先查问：这样的缺乏影响到神否？是否神要我这样的缺乏？或者神的旨意是要供给我的？当你看见神的旨意是要供给你的需要之后，你就可以求神成功祂（要供给你）的旨意。当你明白神的旨意之后，你现在就应当因着你所明白的神的旨意而祷告，要神成功祂的旨意。现在的问题并非你有缺乏，你当得着供给，乃是神的旨意得着成功与否。虽然你现在的祷告，还是与从前一样，但是，你现在所注重的乃是要神的旨意在这件事上得着成功，并非你自己的需要得着补满。许多的失败都在这里，信徒都是以他自己的需要为前提；就是明白了神的旨意是要供给他的，还是念念不忘的在祷告里提到自己的需要。我们绝对不应当为着自己的需要来祷告。天地间唯有一种的祷告是合法的，是神所喜悦的，就是求神成功祂的旨意，我们的需要必须失去在神的旨意里。我们什么时候一看见神对于我们需要所存在的旨意，我们就当立时放下我们的需要，来求神成功祂的旨意。直接求神补满需要，（无论是哪一种，）都不是最高尚的祷告。所有为个人需要的祷告，只可因求神旨得成，而间接及之。这是祷告的秘诀，这是祷告得胜的秘诀。

神的目的是要我们充满了祂的旨意，因此便忘记了自己的兴趣。神要我们与祂同工来成功祂的旨意，这同工的方法就是祷告；所以，祂要我们在祂里面学习知道祂对于各事的旨意如何，而按着祂的旨意来求祂。

our walk. We should know that as saved ones we should live unto the Lord who died and resurrected for us. Therefore, we should henceforth live completely unto Him, not reserving anything for ourselves. Among all the things in our life of consecration, prayer should also be one consecrated item. One great and common error in our thoughts is to consider that prayer is an expression of our needs and that prayer is but our cry to God for help. Little do we realize that prayer is to ask God to fulfill His need. We have to realize that God's intention is not for the believers to accomplish their will through prayer. God's intention is to accomplish His own will through the believers' prayer. This does not mean that believers should not ask God to fulfill their needs. It only means that believers should first understand the meaning and principle of prayer.

Every time believers have a lack, they should first ask whether or not such a lack will affect God. Is it God who ordains that they have such a lack? Or is it God's will that they be supplied? Only after one has seen that it is God's will that his needs be met, should he pray for God to accomplish His will (with regards to meeting his need). Only after one has understood God's will, should he pray for the will of God which he has understood and ask that God's will be accomplished. The question now is not whether or not you have a lack or that you need to be supplied. The question now is whether or not God's will is accomplished. Although your prayer may be the same as before, your attention is turned to the accomplishment of God's will in such matters and not to the fulfilling of your own needs. Here lies the failure of many. Believers think that their own needs are the priority. Even after they have understood that God's will is to supply their need, they still pray tenaciously for their own needs. We should never pray for our own needs. There is only one legitimate prayer in the whole universe—only one prayer that pleases God—the prayer that asks for the accomplishment of His will. Our needs must be lost in God's will. Whenever we see God's will concerning our need, we have to drop our need immediately to seek after the accomplishment of God's will. A direct prayer for the fulfilling of needs (whatever kind of need it may be) is never the noblest prayer. All prayers for personal needs should only be made indirectly while one is seeking for the accomplishment of God's will. This is the secret to prayer, and this is the secret to victory in prayer.

God's goal is that we be filled with His will to such an extent that we forget our own interest. God wants us to work together with Him to accomplish His will. The way to work together with Him is to pray. For this reason He wants us to abide in Him to learn His will in various matters and then ask according to His will.

真实的祷告是一个实在的工作。只按着神旨，也只为着神旨而求的祷告，真是一个死己的工作。我们必须完全向自己断奶，没有一点属己的兴趣，绝对为神活着，只求祂的荣耀，我们才会喜欢祂所喜欢的，追求祂所追求的，祷告祂所要我们祷告的。真的，没有私己的兴趣，而来为神工作的，已是甚难；没有私己的兴趣，而来为神祷告的，真是更难。但是，完全为神活着的人，必要如此。

在已往的世代中，也不知道有多少的事是神所能作的，也是祂所喜欢作的，但是，只因祂儿女没有与祂同工的缘故，祂竟然没有作。失败的不是神，乃是祂的子民。如果回顾我们个人的一生，我们要看见同样的故事。只要有更大的信心，更多的祷告，我们的生命必定不是如此。神现在所寻求的，就是祂的儿女肯与祂的旨意联合，并且借着祷告宣告他们这一种的联合。没有一个信徒曾完全经历过与神旨意联合成功是何等的伟大。

有一位主的仆人说得好，“祷告是神工作的轨道。”路轨对于火车是怎样，祷告对于神的旨意也是这样。火车是有大能大力的，是会一日千里的；但是如果没有铁轨，它就一步也走不动，一动就陷入土里。它是无论哪里都可以去的，但是，人没有安置铁轨的地方，它是不能去的。这就是祷告和神工作的关系。我们不必详细解说，大家已经知道这个比喻的意思了。不错，神是有大能大力的，祂的工作是无人可当的；但是，你和我如果不在祷告里和神同工，不借着祷告来为神的旨意预备道路，不“多方”的祈求使神有多方活动的可能，神就不肯作工，也不能工作。今日国内多少的地方，火车驶不通，并非因为火车机头没有力量，乃是因为没有铁路给它行驶。多少的事是神所愿作、所要作、所喜欢作的，只因神的儿女没有与祂同情，没有祷告为祂开路，所以，祂受了限制。你们这些完全奉献给神的人，应当看你们自己是不是天天限制神。

所以，我们最要紧的工作，就是为神开路。没有第二种的工作，是比这个更紧要的了。在神那里是有许多的“可能，”但是信徒如果不为神开路，就什么都要变为“不能。”

Genuine prayer is a real work. Prayers that are according to God's will and which ask for God's will to be done are a work of dying to the self. We must be weaned from the self completely, that is, we must not have a bit of self-interest. We must live completely to God and only seek after His glory. Then we will like what He likes, pursue what He pursues, and pray what He wants us to pray. Indeed, it is difficult enough not to have any self-interest in working for God. It is even more difficult not to have any self-interest in praying for God's will. One who would live completely to God must be so.

In the past generations, God could have done many things and, in fact, would have liked to have done many things, but because His children did not work together with Him, He did not perform them. It was not God who failed, but His people. If we review our entire personal life, we will see the same story. Had we only had greater faith and more prayer, our life would not have been so. Today God is seeking that His children would be willing to be one with His will and through prayer proclaim this kind of union. No believer has ever fully experienced the greatness of being completely one with God's will.

Once a servant of the Lord said well that “prayer is the railroad track of God's work.” What tracks are to a train, prayer is to God's will. A locomotive does have great power and ability; it is able to run thousands of miles in one day. But if there are no tracks, the locomotive will not be able to move one inch. If it tries to move one inch, it will sink into the mud. It can go everywhere except where no tracks have been laid by man. This is the relationship between prayer and God's work. We do not need to explain in detail. The meaning of the illustration should be obvious to all. Indeed, God is almighty. No one can oppose His work. However, if you and I do not work together with Him in prayer or prepare the way for His will through prayer or by means of all prayer allow Him the possibility to move in many directions, He will not work and cannot work. Today locomotives cannot pass through many places in interior China. It is not because their engines have no power, but because there are no tracks on which to run. God wills and wants and even delights to do many things. But because His children do not express their sympathy with Him or pray to open the way for Him, He is limited. All of us who are fully consecrated to God should consider if we are daily limiting Him.

Thus, our most important work is to open the way for God. There is no other work more important than this. With God there are many possibilities. But if we do not open the way for Him, all will become impossibilities. Therefore our prayers in

所以我们与神同心的祷告，必定应当比前更多。让我们祷告得周到—四面八方的祷告—使神的旨意可以四通八达。我们在人群中的活动，固然是紧要的，但是在神面前用祷告来与神同工，是更紧要的。

祷告并非挽回天心。设想神是刚硬的，我们必须用祷告来和祂争战，使祂顺服我们，改变祂的定规，乃是一种最错误的思想。一切不是顺着神旨意的祷告，都是没有用处的。乃是因为神的旨意受了人或鬼的阻挡，所以，我们在神面前（和神好象是争斗）要祂执行祂的旨意，不因着阻挡的缘故，（便照着祂“允许的旨意，”）而任祂自己（命定）的旨意受了亏损。我们这样的要神命定的旨意，这样的祷告，这样的与神争斗，这样的抵挡祂旨意受亏损，会叫神仍然按着祂命定的旨意行，而不允许什么出乎人的，或出乎鬼的暂时通行。不错，我们也是与神争斗似的；但是，这是要神成功祂的旨意，并非我们自己有了什么主张，要神改变祂的旨意。因此，我们若非真知道什么是神的旨意，我们就不会与神有同工的祷告。

亲爱的弟兄们，我们知道了祷告的真意义之后，真要小心，不要让肉体说什么话。亲爱的啊，神如果会自己打发工人，主就不必命我们去求庄稼的主打发了！如果祂的名自然会被尊为圣，祂的国度会用不着我们的同工便降临，祂会使祂的旨意通行在地上，祂就必定不教我们这样祷告了。如果祂自己不必有祂教会的同情，便会再来，祂的灵就不必感动使徒求祂快再来了。如果父神自然会使祂的信徒合而为一，祂就不必求祂了。如果人和神的同工是不紧要的，就祂今日在天长远的祷告有什么用处呢？亲爱的啊，与神同情的祷告是比什么都紧要的。祂只能在祂儿女与祂同情的事上作工。祂不肯在没有祷告的地方，就是没有祂子民意志与祂联合的地方作工。意志联合的祷告才是真祷告。祷告的得着应验并非祷告的最上目的。祷告乃是为着与神的旨意联合，使神有作工的可能。有时如果意志是与神联合的，就是求错了，得不着应验，但是，神却得着利益，因祂能因着我们的同情而作工。

one accord with God should increase more than ever. Let us pray thoroughly—let us pray on all sides—so that God’s will will reach all directions. No doubt our activities among men are important. But before God, working together with Him by prayer is even more important.

To pray does not mean to change the mind of heaven. It is the greatest mistake to think that God is hard and stubborn and that we must use prayer to battle with Him until He yields to us and changes what He has predetermined. Actually, any prayer that is not according to God’s will is useless. Because God’s will has suffered a hindrance from either men or demons, we come before God (as if we are wrestling with Him), asking that He execute His will and that His (predetermined) will not suffer through hindrances to His “permitted will.” If we really desire God’s predetermined will and if we have such prayer, such wrestling with God, and such resisting of any hindrance to His will, it will cause Him to carry out His predetermined will, not allowing anything of men or demons to (temporarily) come in the way. It is true that it appears that we are wrestling with God. Actually, this is for the accomplishment of His will. It is not that we have a certain idea and are trying to change His will. For this reason, unless we really know what God’s will is, we shall not be able to work together with God in prayer.

Dear brothers, once we know the true meaning of prayer, we have to be careful not to allow the flesh to speak anything. O dear ones, if God will send laborers by Himself, the Lord would not have told us to ask the Lord of the harvest to send out laborers! If His name will automatically be hallowed, if His kingdom will come without our cooperation, and if He will cause His will to be carried out on earth by Himself, He would not have taught us to pray this way. If He will come again without the need for the sympathy of the church, His Spirit would not have inspired the apostle to ask Him to come quickly again. If God the Father will automatically cause His believers to be one, there would not have been the need for the Lord to pray such a prayer. If the cooperation of God and man is not important, what is the point of Christ interceding in heaven continuously today? O dear ones, praying in sympathy with God is more important than doing anything else. He can only work on matters in which His children sympathize with Him. He is not willing to work where there has been no prayer, where He does not have His people’s will in union with Him. This union of the wills is real prayer. Obtaining an answer to prayer is not the highest goal of prayer. The purpose of prayer is that we be one with God’s will so that God can work. When our will is one with God, even though we may at times ask amiss and our prayer is not answered, God still receives the benefit because He is able to work as a result of our sympathy with Him.

（原刊于“复兴报”第一期，倪柝声文集第一辑第八册。）

(Collected Works of Watchman Nee, Set 1 Vol. 8)

一个求启示的祷告

读经：弗一 3 ~ 23

以弗所书一章三至二十三节：“愿颂赞归与我们主耶稣基督的父神！祂在基督里曾赐给我们天上各样属灵的福气：就如神从创立世界以前，在基督里拣选了我们，使我们在祂面前成为圣洁，无有瑕疵；又因爱我们，就按着自己意旨所喜悦的，预定我们借着耶稣基督得儿子的名分，使祂荣耀的恩典得着称赞；这恩典是祂在爱子里所赐给我们的。我们借这爱子的血得蒙救赎，过犯得以赦免，乃是照祂丰富的恩典。这恩典是神用诸般智慧聪明，充充足足赏给我们的；都是照祂自己所预定的美意，叫我们知道祂旨意的奥秘，要照所安排的，在日期满足的时候，使天上、地上、一切所有的都在基督里面同归于一。我们也在祂里面得了基业；这原是那位随己意行、作万事的，照着祂旨意所预定的，叫祂的荣耀从我们这首先在基督里有盼望的人可以得着称赞。你们既听见真理的道，就是那叫你们得救的福音，也信了基督，既然信祂，就受了所应许的圣灵为印记。这圣灵是我们得基业的凭据，直等到神之民被赎，使祂的荣耀得着称赞。因此，我既听见你们信从主耶稣，亲爱众圣徒，就为你们不住的感谢神。祷告的时候，常提到你们，求我们主耶稣基督的神，荣耀的父，将那赐人智慧和启示的灵赏给你们，使你们真知道祂，并且照明你们心中的眼睛，使你们知道祂的恩召有何等指望，祂在圣徒中得的基业有何等丰盛的荣耀；并知道祂向我们这信的人所显的能力是何等浩大，就是照祂在基督身上所运行的大能大力，使祂从死里复活，叫祂在天上坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的，和一切有名的；不但是今世的，连来世的也都超过了。又将万有服在祂的脚下，使祂为教会作万有之首。教会是祂的身体，是那充满万有者所充满的。”

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A PRAYER FOR REVELATION

Scripture Reading: Eph. 1:3-23

Eph. 1:3-23 “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Wherein he hath abounded toward us in all wisdom and prudence; Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, Cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fullness of him that filleth all in all.”

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(恢复本)以弗所书一章三至二十三节：“我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们；就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己，使祂恩典的荣耀得着称赞，这恩典是祂在那蒙爱者里面所恩赐我们的；我们在这蒙爱者里面，借着祂的血，照着神恩典的丰富，得蒙救赎，就是过犯得以赦免，这恩典是神用全般的智慧和明达，使其向我们洋溢的，照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的，为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下；我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业，以致我们这首先在基督里有盼望的人，可使祂的荣耀得着称赞；你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记；这圣灵是我们得基业的凭质，为使神所买的产业得赎，使祂的荣耀得着称赞。因此，我既听见你们中间对主耶稣的信，并对众圣徒的爱，也就为你们不住的感谢，在我的祷告中常提到你们；愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分的认识祂；光照你们的心眼，使你们知道祂的呼召有何等盼望；祂在圣徒中之基业的荣耀，有何等丰富；以及祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大，就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内，将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

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我们相信，当我们起首认识神，也认识神的作为，认识神在永世里所预定的永远计划的时候，我们就越过越看见，神在以弗所书里所给我们的亮光，是何等的多，是何等的高，是何等的特别。有一件事，是我们在神面前不能不注意的，就是在以弗所书里，神叫保

(RCV) Eph. 1:3-23 “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ, Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will, To the praise of the glory of His grace, with which He graced us in the Beloved; In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace, Which He caused to abound to us in all wisdom and prudence, Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself, Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him; In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will, That we would be to the praise of His glory who have first hoped in Christ, In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise, Who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory. Therefore I also, having heard of the faith in the Lord Jesus which is among you and your love to all the saints, Do not cease giving thanks for you, making mention of you in my prayers, That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him, The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints, And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, Far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come; And He subjected all things under His feet and gave Him to be Head over all things to the church, Which is His Body, the fullness of the One who fills all in all.”

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As we begin to know God, His work, and His eternal plan which He purposed in eternity, we begin to realize that the light in the book of Ephesians is abundant, high, and special. We need to realize one thing before the Lord: in the book of Ephesians, God caused Paul to pray two prayers. One prayer is found in chapter one, while the

罗有两个祷告：在一章这里有一个，在三章那里也有一个。在一章里的祷告是基本的，在三章里的祷告乃是为着建造的。在一章里，保罗的祷告是叫我们知道我们与主的关系；在三章里，保罗祷告的目的，不只是叫我们知道我们与主的关系，也是要知道我们与教会的关系。我们在这里所要讲到的，是保罗在一章里的祷告。

保罗在这里祷告说，“求我们主耶稣基督的神，荣耀的父，将那智慧和启示的灵，赏给你们。”（17，照原文译，无“赐人”二字。）保罗要他们得着智慧和启示的灵作什么呢？是要知道底下这几件事：

十七节：“使你们真知道祂。”这是知道神的自己。

十八节：“使你们知道祂的恩召有何等指望；祂在圣徒中得的基业，有何等丰盛的荣耀。”这是指着神永远的计划，和神永远计划的成功。神的恩召就是召我们来作祂的儿子。这些儿子将来就成为祂的产业。神的恩召是从创世以前就已经定规了的，而在将来的永世里，神在圣徒中要得到基业，这基业是有何等丰盛的荣耀。在已过的永世里神有一个定规，在将来的永世里神有一个得着，这两个合在一起，就是神永远的计划的目的。保罗在这里所要我们知道的，就是神永远的计划。

十九节：“并知道祂向我们这信的人所显的能力，是何等浩大。”这是叫我们知道神在今天用什么能力来达到祂自己的目的，来叫祂的计划得着成功。这是特别说到我们今天与祂的关系，并与祂永远计划的关系。

这几件事是我们必须知道，必须在神面前得着启示的。

真知道神

保罗在这里求神将那智慧和启示的灵赏给我们，使我们知道几件事，第一件事就是“真知道祂。”叫我们真能够知道神，这是一件何等奇妙的事。

当保罗走过雅典的时候，他看见有一座坛，上面写着“未识之神。”（徒十七 23。）在当时雅典人的头脑里，认为神是没有法子认识的。用他们的思想没有法子认识神，用他们的哲学，神还是不能认识的。他们能够有理想，他们

other is found in chapter three. The prayer in chapter one is basic, while the prayer in chapter three is for the building. In chapter one, Paul prayed that we would realize our relationship with the Lord. In chapter three, he wanted us not only to realize our relationship with the Lord, but also our relationship with the church. Now we will speak on Paul's prayer in chapter one.

In verse 17 Paul prayed, “That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.” Why did Paul want the believers to have a spirit of wisdom and revelation? He wanted them to have it in order to know the following things:

(1) “The full knowledge of Him” (v. 17). This is to know God Himself.

(2) “The hope of His calling, and what are the riches of the glory of His inheritance in the saints” (v. 18). This refers to God's eternal plan and the accomplishment of His plan. God's calling is for us to be His sons. These sons are His inheritance. God's calling was made before the foundation of the world. In the coming eternity, He will have an inheritance in the saints, an inheritance that is full of the riches of glory. In eternity past God made a decision, and in eternity future God will gain a result. These two things added together make up God's eternal plan and its goal. Paul was trying to make known to us the eternal plan of God.

(3) “The surpassing greatness of His power toward us who believe” (v. 19). This refers to the kind of power God uses today to reach His goal and accomplish His plan. Today this is related particularly to our relationship with Him and His eternal plan.

We have to know these few things, and we must receive revelation before the Lord concerning them.

THE FULL KNOWLEDGE OF HIM

Paul asked God to give us a spirit of wisdom and revelation to know these three things. The first is to have “the full knowledge of Him.” How wonderful it is that we can have the full knowledge of God.

While Paul was in Athens, he passed by an altar, upon which was inscribed, “TO AN UNKNOWN GOD” (Acts 17:23). In the minds of the Athenians, there was no way to know God. They could not know God by their mind or by their philosophies. They could hypothesize and speculate, but they still did not know God. This is like some men today

能够有猜想，但是他们仍不能认识神。正象今天有的人一样，他们虽然口说有神，却未曾认识神。

在主耶稣快要离世的时候，祂这样说，“认识你独一的真神，并且认识你所差来的耶稣基督，这就是永生。”（约十七 3。）祂给我们看见什么是永生，永生就是认识神。所以在以弗所的圣徒是已经认识神的；你不能说在以弗所的圣徒不认识神，他们的的确确是已经认识神的，因他们已经有永生的。但是，保罗在这里还加上一个祷告，就是求神“将那智慧和启示的灵赏给你们，使你们真知道祂。”这就给我们看见，雅典人固然不认识神；但即使是一个基督徒，他已经得着永生，已经认识了神，那一个认识还是不够的。

我们初信主的时候，或者信了主好几年之后，我们对于神不能说不认识，我们也认识；但是，许多时候，我们还需要头脑的帮助，还需要感觉的帮助，才能走前面的路。我们对于神有一点的认识，但是在这一点之外，我们需要许多思想来帮助。如果我们没有那么多的思想，我们就觉得象我这样的认识神靠不住，这样的理由不够充分。所以我们常常需要思想的帮助，才能维持我们作基督徒。没有思想的帮助，在理由上、道理上，若有什么讲不通，好象就没有法子走前面的路。也有许多时候，我们是需要感觉，需要热切的感觉，需要快乐的感觉，需要高兴的感觉；我们需要在认识神之外，加上这些感觉，才能走前面的路。

但是，有一天，当神将那智慧和启示的灵赐给我们，将祂自己重新的、特别的、更深的启示给我们，叫我们不只说是认识祂，并且能够说是真知道祂，那时候你就要说，“我知道了，我看见了，我清楚了，什么别的帮助都用不着了，思想的帮助用不着了，感觉的帮助也用不着了，我已经真知道了神”。

也许有人不大领会这里面的意思，所以我们举一两个例来说明它。曾有一个基督徒说过这样的话：“我信主已经二十二年了。在头两年的时候，我要花力气去信。问我得救不得救，我的的确确是得救了，谁也不能说我没有得救。我知道我是得救的，我也知道我有永生。但是有一个难处，就是当人家问我信不信神，我说我信神，可是我要顶用力的说‘信’。我好象要抓住自己去信。如果不抓住自己，

who say that there is a God with their mouth, but who do not know Him.

Before the Lord Jesus died, He said, “And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ” (John 17:3). He showed us what eternal life is. Eternal life is just the knowledge of God. The Ephesian saints knew God already; we cannot say that they did not know anything about God. They definitely knew God, because they had eternal life already. But Paul prayed in his first prayer that God would “give to you a spirit of wisdom and revelation in the full knowledge of Him.” While the Athenians did not know God at all, this prayer reveals that a Christian, who has received eternal life and who has known God initially, may still not have a sufficient knowledge of God.

Immediately after we believe in the Lord, or a few years after we believe in Him, we cannot say that we do not know something about God. Yet we often depend very much on our mentality or our feeling to support us in our journey. We know a little about God. But other than the little that we know, we very much depend on our thoughts and ideas. If we do not have these thoughts and ideas to support us, we feel that our knowledge of God is not that sure and our reasonings not that sound. Therefore, we often need the support of our mind in maintaining our Christian walk. It seems that when we reach an impasse in our reasoning or in our doctrines, we cannot go on without the help of our mind. At other times, we need feelings, feelings of warmth, feelings of joy, and feelings of exuberance. We need these feelings in addition to our knowledge of God before we can go on.

Yet one day God gives to us a spirit of wisdom and revelation. Then He reveals Himself to us in a fresh, special, and deepening way, so that we can say that not only do we know Him, but we have a full knowledge of Him. Then we can declare, “Now I know. I have seen, and I am clear. I do not need any other support. I do not need my mind or my feelings to support me anymore. I have the full knowledge of God now.”

Perhaps some of you do not understand what I mean. I will illustrate with a few examples. A Christian once said, “I have been a believer for twenty-two years. During the first two years, I tried hard to believe. If you asked me if I was saved, I could tell you definitely that I was; no one could say that I was not saved. I knew that I was saved, and I knew that I had eternal life. But there was one problem: when others asked if I believed in God, I had to push myself very hard to tell them that I did. It seemed as if I was grasping hold of my believing, and that if I did not grasp on to it, I

就怕我也许会变作不是基督徒了。我的那一个信主耶稣，是自己花许多力气在那里信的。我信神么？我信。我真知道神么？不知道。我需要许多理由，我需要许多道理，来保护我的信仰。需要理由能够讲得通，道理能够讲得对，那么我就可以放心了，我也可以讲给别人听了。我需要思想上的帮助，才能作基督徒。但是到了今天，我能够作证说，我不是这样了。今天我能说，我知道我的神。我用不着理由来帮助我信，我用不着外证来保护我信了。”

弟兄姊妹，真知道神就是这么一回事，这一个知道是从启示来的。不是道理讲得好，乃是你里面知道。不是象才得救的时候那一种的认识，好象一杯水要顶小心的拿着，一不小心就要倒翻了。有许多人相信主耶稣，就象手里拿着一杯水，走起来要顶小心。他怕听见这个，他怕听见那个。但是有一天，神给他启示，他里面知道祂，祂真的知道祂，真的看见祂，就什么都不成问题了。弟兄姊妹，你如果真知道祂，那么全世界的人都相信也不会更帮助你，全世界的人都不相信也不会摇动你。即使别人讲得好象有道理，即使别人说圣经完全是假的，不信的理由好象比信的理由多得多；但是，不管有多少理由，都不能摇动你，你能大胆的说：“我里面知道了。我的知道是比思想更深，我的知道是比感觉更深。我里头知道，是外头没有法子摇动的。”

这的确是一个大问题。有许多基督徒是靠着感觉活着的。他今天如果觉得欢喜快乐，就说神真是恩待我。他今天如果觉得什么都是冷冷淡淡的，好象一点味道都没有，他就几乎要说，唉，神在哪里，是难以知道的！许多人是靠感觉扶持着他，感觉一没有，他就摇摇晃晃站不住。这样的光景，就是由于他没有真知道神。我们需要被神带领到这个地步：不管我觉得冷或者觉得热，不管我觉得平淡或者觉得兴奋，都不成问题，因为我已经认识神了。我的认识比我的快乐还要深，我的认识比我的痛苦还要深，我的认识比我任何的感觉还要深。虽然外面有快乐、有痛苦、有种种的感觉，但是不管感觉怎样，我里面知道祂。弟兄姊妹，只有这样的人是能够站得住的，只有这样的人是能被神所用的。

would become a non-Christian. My believing in the Lord was a tiresome believing. Did I believe in God? Yes, I did. But did I know Him? No, I did not. I needed many reasons and doctrines to support my belief. I could only be at peace when I found enough reasons to justify myself and when I found the right doctrines. Only then could I speak to others about my faith. I needed the support of my mind to be a Christian. But today I can testify that I am not like that anymore. I can say that I know my God. I do not need any reasons to support my faith, and I do not need any external evidence to defend my belief.”

Brothers and sisters, this is what it is like when we truly know God. This kind of knowledge comes from revelation. It is not a matter of a lucid teaching, but a matter of inward knowledge. This knowledge is unlike the knowledge we had when we first believed, which had to be handled with much care, like a cup full of water, lest it spill. Many people believe in the Lord Jesus in a way that is like holding a cup full of water; they walk very carefully. They are afraid of hearing this or that. But one day God gives them a revelation, and they know Him; they begin to have the full knowledge of Him, and they truly see Him. Then they no longer have any problems. Brothers and sisters, if you truly know Him, the whole world's faith will not help you, and the whole world's unbelief will not shake you. Even if the arguments of others sound reasonable, even if they say that the Bible is false, and even if there are more reasons to disbelieve than to believe, no reason can shake you. You can boldly declare, “I know inwardly. My knowledge is deeper than my mind. My knowledge is deeper than my feelings. Nothing outward can shake this inward knowledge of mine.”

This is indeed a very crucial matter. Many Christians live by their feelings. If they feel happy and joyful, they say that God has been gracious to them. If they feel cold and indifferent, and if they lose their taste for everything, they almost say, “Where is God? It is hard to know Him!” Many people are sustained by their feelings. Once their feelings are gone, they waver and shake. They are this way because they do not have the full knowledge of God. God has to lead us to the point that we no longer care if we feel cold or hot, indifferent or excited, because we have known God. Our knowledge is deeper than our joy, our pain, or any feeling. Although outwardly there may be joy, pain, or other kinds of feelings, no feeling will change us, because we know Him inwardly. Brothers and sisters, only this kind of Christian will stand, and only this kind of Christian will not be shaken. God can only use this kind of person.

从前有一位弟兄，当他信主不久的时候，有一个人对他说，圣经有些地方有错误。他急得差一点要哭出来，他相信圣经是对的，哪里能错呢？但是那一个人一指就指了好几个地方。他心里有点怕了，他想，如果真是错了的话怎么办？他就把这些问题去问一位老年的姊妹。他心里想，她是爱主的，她是爱圣经的，如果看见圣经有这些错误，必定要着急起来。但是怪事，那位姊妹听他说了之后，好象没有这一回事，只说，这不成问题。那位弟兄想：你不成问题，我成问题。所以他要那位姊妹对这些问题给他解释解释。那位姊妹却说，认识神不在乎认识这些问题的答案。这位弟兄心里还是想：象你这样老年的人，不想这些问题也许可能，但是我是青年的人，有一个会想的头脑，就这样让它去，是不可能的。后来这位弟兄用了一年的工夫读圣经，就是去查这些问题，他找出凭据来，证明圣经没有错，圣经是对的，他心里的这块石头才放下。其实这位弟兄如果真知道神，就不必白担心一年之久。弟兄姊妹，如果你真知道神，就是有再多的问题，这块石头根本不会在你心上，不能打扰你。人能够证明这个，人能够证明那个，我们基督徒也能够证明一件事——神是神，我们知道我们的神。神是这样实在，知道的就是知道。真的知道祂，就什么问题都解决了。不是理由说得多么通，不是道理讲得多么清楚，乃是在乎启示。这一个启示不能少。总得求神把启示的灵赏给我们，叫我们里面真知道祂。这一个知道是信徒的根基，这一个知道是十分重要的。

知道神的恩召和神的基业

神不只要我们真知道祂，神并且要我们知道祂的呼召，就是我们所蒙的恩召是怎么一回事，要我们知道祂在圣徒中所得的基业是怎么一回事。换句话说，神不只要我们知道祂自己，神也要我们知道祂从永世一直到永世在那里作什么事，神要我们知道祂永远的计划和目的。

我们要知道，以弗所书是说到从永世到永世的问题，是给我们看见神永远的计划。保罗在这里提到神的恩召和祂在圣徒中所得的基业，也提到神向我们信的人所显的能力，这就是告诉

There was a brother who was told not long after he became a believer that there were mistakes in the Bible. He became so worried that he almost cried. He believed that the Bible was right, and he believed that there could not be anything wrong with it. But others pointed out to him several places which made him a little concerned. He worried about what would happen if the Bible was indeed wrong. He referred this matter to an older sister. He thought that she would definitely be concerned if she heard about some mistakes in the Bible because she loved the Lord and the Bible so much. But to his surprise, after he mentioned it, the sister acted as if nothing had happened. She only said, "It does not matter." The brother thought, "It does not matter to you. But it matters to me." He pressed on for an answer from the sister. Eventually, the sister replied that one's knowledge of God does not depend on such questions being answered. The brother thought, "Perhaps a person as old as you does not need to think about these questions. But I am a young person, and I have a mind that thinks. It is impossible for me to let this matter go so easily." Later that brother spent a year to study the Bible and investigate the allegations. Eventually, he found the evidence to prove that the Bible had no mistake and that it was right. He felt that a big rock was removed from his heart. Actually, had that brother known God, he would not have needed to waste his time worrying. Brothers and sisters, if you have the full knowledge of God, even if more questions come, you will not have any rock in your heart, and nothing will bother you. Others may prove this and that, but Christians can prove one thing—God is God. We know our God. He is so real. Once we know, we know. If we have the full knowledge of Him, every problem will go away. It is not a matter of persuasive reasonings or clear doctrines, but a matter of revelation. Revelation is indispensable. We have to ask God to give us a spirit of revelation, so that we can have the full knowledge of Him. This knowledge is foundational to a believer, and it is quite necessary.

KNOWING GOD'S CALLING AND HIS INHERITANCE

Not only does God want us to know Him; He wants us to know His calling. He wants us to know what our calling is and what is His inheritance in the saints. In other words, not only does God want us to know Him, but He wants us to know what He is doing from eternity to eternity. He wants us to know His eternal plan and its purpose.

Ephesians speaks of things that span from eternity to eternity. It shows us God's eternal plan. Paul speaks of God's calling, His inheritance in the saints, and His power toward us who believe. This tells us that when a man truly understands God's eternal

我们，人如果真明白神永远的计划，真能够看见从永世到永世神在那里作什么事，就要看见这一个神永远的计划，是与我们每一个人的蒙召发生关系的，这一个神永远的计划，是与神在我们中间所得的产业发生关系的，这一个神永远的计划，是与神在我们中间所显的能力发生关系的。这样，我们就不至于抽象的去看神永远的计划，我们就不至于把神永远的计划看作无关紧要，以为知道也可以，不知道也可以，或者知道了仍旧摆在一边也可以。弟兄姊妹，这一个神永远的计划，是与我们每一个人发生关系的。当我们说到神永远计划的时候，我们不要以为这一个神永远的计划，是我们抓也抓不牢，领会也领会不来的。不，不是这样。神永远的计划是与我们所蒙的恩召发生关系的，神永远的计划是与我们成为神的产业发生关系的，神永远的计划是与神的能力在我们身上所作的工作发生关系的。

现在我们先要来看神的恩召和神的基业。然后再来看神向我们信的人所显的能力。

第一，我们要说到我们所蒙的恩召。十八节说，“并且照明你们心中的眼睛，使你们知道祂的恩召有何等指望。”我们不知道有多少基督徒知道有盼望摆在他面前。许多人的盼望是天堂。感谢神，有天堂，不错。但这还不是神召我们的目的，这还不是祂的恩召所给我们的盼望。那么这一个恩召是什么呢？四节说，“就如神从创立世界以前，在基督里拣选了我们，使我们在祂面前成为圣洁，无有瑕疵。”这一个神永远的恩召。神的恩召就是叫我们能够象神，在积极方面成为圣洁，在消极方面无有瑕疵，无可指摘。弟兄姊妹，这是一个何等大的恩召！你如果从来都没有发过软弱，你如果从来没有看见你是出过毛病的，你就不觉得这一个恩召是何等特别。你如果稍微知道一点你是多么软弱的人，稍微知道一点你是多么无用的人，你是多么有毛病的人，你就觉得这一个恩召是何等宝贵，你就要说，“感谢神，你召我是叫我圣洁，你召我是叫我没有瑕疵，你召我是叫我到一个地步，一点毛病都没有，象你是完全的一样。”感谢神，有一天，祂自己拣选我们的那一个目的必定要达到。不管我们今天何等的软弱，不管我们今天何等的无用，不管我们今天何等的有毛病，何等的可指摘；感谢神，总有一天，我们要被神带到一个地步，站在神面前象神一样的圣洁、没有瑕疵。这是神拣选我们，神呼召我们来得着的。

plan, and when he sees what God is doing from eternity to eternity, he will realize that God's eternal plan is related to everyone who is called. It is also related to the inheritance which God secures in the saints and to the power which He manifests among them. This shows us that God's eternal plan is not something abstract; it is not something unimportant, dispensable, or something that one can shuffle aside. Brothers and sisters, God's eternal plan has a great deal to do with every one of us. When we speak of God's eternal plan, do not think that this is something unfathomable or incomprehensible. No, God's eternal plan has a great deal to do with our calling; it has a great deal to do with God's inheritance, and it has a great deal to do with God's power and its operation in us.

Let us first consider God's calling and His inheritance, and then we will consider the power which is manifested toward us who believe.

First, let us look at God's calling. Verse 18 says, "The eyes of your heart having been enlightened, that you may know what is the hope of His calling." I do not know how many Christians know that there is a hope before them. Many people only hope for heaven. Thank the Lord that there is heaven; it is true that there is heaven. But this is not the goal for which God has called us. This is not the hope of His calling. What then is this calling? Verse 4 says, "Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love." This is God's calling. God's calling is that we be like God. On the positive side, it is to be holy, and on the negative side, it is to be without blemish and blameless. Brothers and sisters, what a grand calling this is! If you have never been weak, and if you have never realized that you have erred, you will not realize how special this calling is. But if you know a little about how weak and worthless you are, and how wrong you have been, you will realize the preciousness of this calling. You will say, "Thank the Lord. You have called me to be holy and without blemish; You have called me to be blameless and to be as perfect as You are." Thank the Lord that one day the goal for which God has chosen us will be reached. It does not matter how weak and worthless we are today, and it does not matter how many defects and faults we have today. Thank Him that one day He will bring us to the point where we will stand before Him holy and without blemish as He is. This is what God has chosen us for, and this

祂既这样定规，就必定这样成功。因此，我们在神面前就知道我们的盼望是何等的盼望。我们是有指望的，我们的指望就是象神一样。神拣选我们，神呼召我们，为要我们来得着这一个。

第二，我们要说到神在圣徒中所得的基业。我们再看第十八节：“并且照明你们心中的眼睛，使你们知道…祂在圣徒中得的基业，有何等丰盛的荣耀。”什么是神在圣徒中得的基业呢？圣徒就是神的基业，圣徒就是神的产业。这里的意思不是说神将基业赐给圣徒，乃是说圣徒成为神的基业。保罗说，神在圣徒中，神在祂儿女中要得着产业，那一个产业是荣耀的；不只说荣耀，并且说那一个荣耀是何等丰盛。

在以弗所书一章五节和十一节这两节圣经中，都用“预定”这一个辞。五节说，“又因爱我们，就按着自己意旨所喜悦的，预定我们，借着耶稣基督得儿子的名分。”这是说我们被预定得着儿子的名分。十一节说，“我们也在祂里面得了基业，这原是那位随己意行作万事的，照着祂旨意所预定的。”这是说我们被预定成为祂的基业。五节所说的与十一节所说的有一点不同，但是这两个又是连在一起的。

从永世一直到永世，神有一个永远的计划，就是说，神要得着儿子。许多人不得着这一个儿子的问题是多大，但是我们要知道，神的目的就是要得着儿子，神的计划就是和儿子发生关系。在加拉太四章六节这样说，“你们既为儿子，神就差祂儿子的灵，进入你们的心，呼叫阿爸，父。”这给我们看见，神将祂儿子的灵摆在我们里面，是叫我们能够作儿子。到希伯来二章十节，“原来那为万物所属，为万物所本的，要领许多的儿子进荣耀里去。”这给我们看见，当神达到祂的目的的时候，是众子在荣耀里，神要带领众子进入祂的荣耀。神的目的乃是为要得着儿子。这些儿子，神把他们称为祂的产业。所以在以弗所一章里，神一面给我们看见祂预定要得着儿子，（5，）另一面又给我们看见祂预定要得着产业。（11。）

什么叫作神的产业呢？神的产业，就是说这是属乎神的。神预定我们圣徒作祂的儿子，神也预定我们圣徒作祂的产业。我们圣徒个个都是属乎神的人。保罗盼望我们心中的眼睛能够蒙光照，能够看见神在圣徒中所得的产业有何等丰盛的荣耀。那

is what He has called us into. Since He has ordained this, He will surely accomplish it. Now we know the kind of hope we have before God. We have hope, and our hope is to be like God. God has chosen us and called us for this.

Second, let us consider God's inheritance in the saints. Verse 18 says, "The eyes of your heart having been enlightened, that you may know...what are the riches of the glory of His inheritance in the saints." What is the inheritance God has in the saints? The saints are God's inheritance; they are God's possession. This verse does not say that God has given the saints an inheritance. Rather, it says that the saints have become God's inheritance. Paul said that God has an inheritance in the saints. Such an inheritance is glorious. It is not only glorious, but in it are the riches of glory.

In Ephesians 1:5 and 11, the word predestinate is used. Verse 5 says, "Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will." This tells us that we were predestinated unto sonship. Verse 11 says, "In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will." This tells us that we were predestinated to become His inheritance. There is a slight difference between verse 5 and verse 11, though the two are related.

God has an eternal plan which spans from eternity to eternity. His plan is to gain many sons. Many people do not realize how great the matter of sonship is. But we have to realize that God's goal is to have sons. God's plan involves sons. Galatians 4:6 says, "And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!" This shows us that God has put the Spirit of His Son in us for the purpose of making us His sons. Hebrews 2:10 says, "For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory." This shows us that when God reaches His goal, many sons will be in glory. God is leading many sons into glory. His purpose is to gain sons. He calls these sons His inheritance. In Ephesians 1, God shows us, on the one hand, that He has predestinated us to be sons (v. 5), and on the other hand, He has predestinated us to be His inheritance (v. 11).

What is God's inheritance? God's inheritance means something that belongs to God. God has predestinated us unto sonship, and He has also predestinated us to be His inheritance. Every one of us belongs to God. Paul prayed that the eyes of our heart would be enlightened to know the riches of the glory of His inheritance in the saints.

一个荣耀是什么呢？就是象神自己一样，就是能够荣耀神。神是要这一个。神拣选我们作属乎祂的人，作祂的产业，作祂的儿子。求神开我们的眼睛，叫我们看见这是何等荣耀的事！

神要我们看见，不只祂的自己是我们所该知道的，并且祂的工作，祂的计划和目的，也是我们所该知道的。这一个知道，需要有异象。我们如果没有异象，我们所看见的就不过是那么小的，不过是那么一点儿的，不过是那么短暂的。关于属灵的工作，我们往往只着眼于自己手里目前的一点点工作，我们高兴是因为自己的工作作得稍微好一点，我们难受是因为自己的工作作得不好一点。我们的眼光不过局限于这么一个小范围里面，而没有在神面前看到更大的东西。哦，这实在小得很。正象一个小孩子拿了一张十元的新钞票，他看作了不得的大事，看这一张十元的钞票就是他全部的产业。许多时候，我们的眼光就是这样小，却没有看见那永远的。我们要知道，神的眼光是从永世一直看到永世的。神要开我们的眼睛，叫我们不作一个窄小的人。唉，人太窄小，我们的自己太窄小，我们手里的工作太窄小。神要我们从自己那一个小的范围里出来，神要我们看见，祂的恩召有何等的指望，神在圣徒中所得着的基业将来要有何等丰盛的荣耀。这不只是人需要的问题，这更是神需要的问题。我们为什么传福音？传福音不只是因为人有需要，更是因为神有需要。我们不要以为恩典的福音和国度的福音是两个福音；不，这不是两个福音，这是一个福音从两方面来看。在人这方面看，是恩典的福音；在神那方面看，就是国度的福音。神要得着多人归于祂自己，神要得着多人来成功祂自己的目的，所以我们的工作就不应当单从人的方面来看，更要从神的方面来看。神要得着人，神要多得着人来荣耀祂自己，我们传福音得着人，也是为着神这一个需要。因此，神的儿女需要有异象，就是永世的异象。这一个异象要改变你的工作，这一个异象要改变你的看法，要改变你的基督徒生活。你看见这一个异象之后，你就不能继续在你已往那样窄小的工作里了，你就不能继续在你已往的看法、作法里了，你就不能继续在你已往那些小得小失里了。

有的弟兄姊妹，他也听见过神的计划，他也听见过神的目的；但是，当他出去作工的时候，传福音的时候，他会说，“我不知道怎么能把我的工作和神的计划连起来。我

What is this glory? This glory is to be the same as God is and to glorify God. This is what God desires. He has chosen us to be His people, His inheritance, and His sons. May the Lord open our eyes to see what a glory this is!

Not only should we know Him, we should also know His work, His plan, and His goal. In order to have this knowledge, we need a vision. Without a vision, we will see little; it will be limited and temporary. Concerning spiritual works, we are often burdened with the little projects in our hands. We are happy when we see good results from our works, and we are sad when we do not see good results from our works. Our view is limited to a small sphere, and we do not see the greater things before the Lord's eyes. What we see is indeed trifling. We are like a small child with a ten dollar note in his hand; he is overwhelmed by the note. It is his total possession. Many times, our views are just as small; we do not see the eternal things. We have to realize that God's view is from eternity to eternity. He desires to open our eyes and deliver us from being narrow. Man is too narrow. We are too narrow, and the works in our hands are too narrow. God wants to deliver us from this narrow realm. He wants to show us the hope of His calling and the riches of the glory of His inheritance in the saints. This is not merely a matter of man's need, but a matter of God's need. Why do we have to preach the gospel? We preach the gospel not only because man has a need, but because God has an even greater need. Do not think that the gospel of grace and the gospel of the kingdom are two different gospels. No, they are not two different gospels; they are one gospel from two different angles. On man's side, it is the gospel of grace. On God's side, it is the gospel of the kingdom. God wants to gather many people unto Himself and have many people to fulfill His purpose. For this reason, we should not base our work on man's view only, but on God's view. God wants to gain a people; He wants to gain men to glorify Himself. Our preaching of the gospel and our gaining of men are for the purpose of meeting this need of God. Hence, God's children need a vision, a vision of eternity. A vision will change our work, our view, and our Christian life. Once we see a vision, we can no longer remain in our trifling work. We cannot hold on to our past views and methods, and we cannot be concerned all the time with our trifling gains and losses.

Some brothers and sisters have heard of God's plan and purpose. But when they turn around to work and preach the gospel, they say, "I do not know how to relate my work to God's plan. When I become busy with my work and when my hands are on my

在那一个工作里忙一忙，作一作，我就把我所听见神永远的计划和目的失掉了，神永远的计划和目的，就渐渐变作黯淡了、看不见了。当我听的时候很清楚，但是我一下子就忘记了。”我们要知道，听见的容易忘记，看见的就不容易忘记；道理容易忘记，异象就不容易忘记。所以问题是在你看见了没有，你心中的眼睛有没有被神打开。如果神开了你心中的眼睛，你真是看见了神的恩召，看见了神的产业，看见了神的计划和神的目的，那你自然而然就看见，不管你所作的工是大是小，总得和神的计划连在一起，如果不是和这一个连在一起的，就算不得作神的工。

我们需要神开我们的眼睛，给我们看见异象。这是一个大的拯救，拯救我们脱离自己，拯救我们脱离那一个窄小的范围。这样，我们就会感觉到，永世的工作一天没有作成，我们就一天都没有安息的可能；神永远的计划一天没有作成，我们就一天都没有满足的可能。我们心里所挂念的、身上所担负的、手里所作的，都是神所要作的。哪怕是一块小石头在那里动，都是在建造从永世到永世的那一个工作。我们要求神施恩保守我们在这一个异象里。我们何等容易失去这一个异象，我们何等容易作的工作比这一个异象小。神并不一定要我们作大的事，可是神要我们所作的工作都是在祂那一个大的范围里，都和祂那一个大的目的连得起来，都是祂那一个大的工作的一部分。你的工作也许一生一世就只是那么一点点也难说，但如果是神所要你作的，那的确确是大的工作，是神从永世到永世所作工作的一部分。

知道神的能力

以弗所书给我们看见从永世一直到永世的问题。一面我们所看见的是一个已过的永世，在那一个已过的永世里，神有一个预定，神有一个计划，神有一个旨意；一面我们所看见的是一个将来的永世，在那一个将来的永世里，神要成功祂自己的目的，神要得着祂自己所要得着的。那么，在这两个永世之中，就是在时间里，祂要怎么作，来成功祂在已过的永世里所规定的事，好叫祂在将来的永世里得着祂自己所要得着的呢？

work, I lose sight of what I have heard concerning God's eternal plan and purpose. His eternal plan and purpose fade away and disappear. While I was hearing about them, I was very clear. But within a short time I forgot all about them." We have to realize that what we hear can be easily forgotten, but what we see is not easily forgotten. It is easy to forget doctrines, but it is not easy to forget a vision. The question therefore lies in whether or not we have seen something, and whether the eyes of our heart have been opened. If God has opened the eyes of our heart, and if we truly see God's calling, His inheritance, His plan, and His purpose, we will spontaneously see that all our works, both great and small, must be related to God's plan. If they are not linked to His plan, they cannot be considered God's work.

We need God to open our eyes and give us a vision. This will be a great deliverance; it will deliver us from ourselves and from our narrow world. We will feel that as long as the work of eternity is not finished, it is impossible for us to rest. As long as God's eternal plan is not fulfilled, it will be impossible for us to be satisfied. The commitment of our heart, the burden on our shoulder, and the work in our hands will be nothing less than what God wants to do. Even the moving of a little piece of stone should be toward the building of that one work which spans from eternity to eternity. May the Lord grant us grace to remain in this vision. How easy it is for us to lose sight of this vision. How easy it is for our work to come short of this vision. God does not necessarily want us to do great works. Yet whatever work we do must be within that great realm, must be joined to that great goal, and must be a part of that great work. It is hard to say if our life's work consists merely of the little that we are doing. But if this little is what God wants us to do, it is actually a great work because it is surely a part of the work which God is carrying out from eternity to eternity.

KNOWING HIS POWER

Ephesians deals with something that spans from eternity to eternity. On the one side, we see eternity past. In eternity past, God had a predestination, a plan, and a will. On the other side, we see eternity future. In eternity future, God will accomplish His own purpose and gain what He is after. In between the two eternities, within the span of time, what is He doing? What is He doing to accomplish what He determined to do in eternity past and what He will gain in eternity future?

保罗在这里的祷告提到客观和主观两方面：叫我们真知道神自己，叫我们知道祂的恩召有何等指望，祂在圣徒中得的基业有何等丰盛的荣耀，这是客观方面的；还有主观的一面，就是“知道祂向我们这信的人所显的能力，是何等浩大。”我们知道了神的自己，我们也知道了神从永世到永世的工作，我们才看见有能力在我们里面，主观方面才起头。先是客观方面看见了，然后才有主观方面的工作。有许多基督徒掉了一个头，完全掉了一个头，知道神，可以放在一边，知道神永远的旨意，也可以放在一边，第一要紧的，就是“我”这个人要得着神的能力，叫“我”能够更圣洁，叫“我”能够更得胜，叫“我”能够更属灵。他所注意的问题都是在“我”这一边，不是在神那一边。但神所注意的问题是：因着我们认识祂是怎样的神，因着我们知道祂永远的旨意，所以现在祂要在我们里面作工，来达到这一个。神在我们里面的工作，是为着成功祂永远的旨意的。在我们身上那些个人的得胜，个人的工作，都是为着神那一个永远的目的。

在神的儿女中，不少人都把这一个次序颠倒了，他所注重的，都是个人的问题：个人怎么得胜，个人怎么圣洁，个人的祷告怎么得着答应。在神面前没有追求的人不必说，就是有追求的人，盼望在神面前走路的人，往往也只有一个追求，就是他个人的问题在神面前怎么得着解决。他所注意的问题都是个人的问题。他所有的羡慕，所有的盼望，都是神在他身上能够拯救他，能够释放他，能够叫他过平安喜乐的日子。许多人都是以自己为中心，一直在自己里面绕圈子，所注意的就是自己。

不错，我们需要神在我们身上作工，我们需要个人的得胜，我们需要个人的圣洁，我们也需要个人的能力、个人的刚强、个人的释放、个人的拯救。不过问题在这里，神是盼望我们先看见异象，知道祂的工作有什么目的，然后祂在我们里面作工来达到祂的目的。神的目的不是仅仅给你个人有一个得胜的生活，神的目的不是仅仅给你个人有一个圣洁的生活，神的目的不能那么小。神是要给我们看见，神从永世一直到永世有祂的工作要作，每一个蒙救赎的人在祂的计划里都有一分，神用祂的大能大力在我们里面作工，为的要叫我们能够成功祂永远的计划。

Paul's prayer has two aspects, the subjective aspect and the objective aspect. On the objective side, he prayed that we would have the full knowledge of God and know the hope of His calling and the riches of the glory of His inheritance in the saints. On the subjective side, he prayed that we would know "the surpassing greatness of His power toward us who believe." After we have known God and His work from eternity to eternity, we will see this power within us, and only then will the subjective aspect begin. First we need the objective seeing, and then we need the subjective working. Many Christians have dropped one of these two sides; they have neglected altogether one of these two aspects. They think that they can put aside the knowledge of God and His eternal will, and make it their first priority to acquire power from God for themselves, so that they can be more holy, more victorious, and more spiritual in themselves. Their attention is on themselves and not on God. But God's focus is different: through our knowledge of Him and of His eternal purpose, He will work in us to the extent that we fulfill His eternal purpose. God works within us for the purpose of fulfilling His eternal will. All of our personal victories and individual works are for the fulfillment of God's eternal goal.

Among God's children, many have reversed this order. Their attention is on personal things. They are concerned with their personal victories, their personal holiness, and answers to their personal prayers. This is true of those who do not have a seeking heart for the Lord. But it is also true of those who are seeking, who hope to go on properly before the Lord. Many times, they only desire that their personal problems would be solved before God. Their attention is on their personal problems. Their desire and hope are merely for God to deliver them and release them to live a peaceful and happy life. Many people are centered on themselves. Their lives revolve around themselves, and their attention is only on themselves.

It is true that God needs to work on us, and we need personal victories, holiness, power, strength, freedom, and deliverance. But there is more at issue than this. First, God wants us to see a vision and know the goal of His work, and then He wants to work within us to fulfill that goal. God's goal is not merely to grant us an overcoming life or a holy life. God's goal is not that small. God desires to show us His work which He intends to accomplish from eternity to eternity. Every redeemed person has a part in His plan, and God works according to the operation of the might of His strength for the purpose of fulfilling His eternal plan.

所以我们必须看见那一个紧要的原则，就是说，主观的工作，必须根据于客观的看见；主观的能力，乃是根据于客观的异象；先是异象，后是能力；先是客观的，后是主观的。人如果没有异象，就不能盼望神在他里面作工。比方：一个父亲要叫他的儿子替他买一点东西，他就拿钱给他的儿子。父亲的目的是要儿子的口袋里多几张钞票，父亲的目的是要儿子把东西买回来。照样，神将能力赐给我们，不是要叫我们个人有属灵的感受，乃是为着要达到祂的目的。这一个问题，我们必须在神面前有一次彻底的解决。也许你觉得这一个问题太大了。不错，这个问题是大的，但是这是和我们属灵的前途发生关系的。许多人在主观方面得不着神在他里面的工作，乃是因为他没有得着异象。所有主观的工作，都是根据于神所给你的异象。异象是第一件事，然后才是主观的工作。先是异象的看见，后是主观的工作；先是知道恩召的盼望，和神在圣徒中得的基业有何等丰盛的荣耀，然后才知道祂在你里面所运行的能力是何等浩大。所以我们真是要求神施恩，叫我们看见，我们在神的家里光作仆人不行，光作一点事不行；我们必须作神的朋友，必须明白神的心意。要看见，要知道，要有异象，要给那一个异象抓住，要给那一个异象吸住我们的心，叫我们在神面前看见，神的工作就是我们的工作。

你得着了异象，你也得知道基督在你里面的工作，你也得知道神在你里面的能力，你在神面前才有用处。异象是叫你看见神的计划，能力是叫你能够达到神的计划；异象是叫你明白神的计划，能力是叫你作出神的计划。使徒在这里给我们看见，不只要知道祂的恩召有何等指望，和祂在圣徒中所得的基业有何等丰盛的荣耀，并且要知道，“祂向我们这信的人所显的能力，是何等浩大。”我们不光要认识神，我们也不光要认识祂的计划和目的，我们还必须认识神的大能大力。我们不能说我们真认识神，如果神的能力在我们里面没有作过工。我们不能说我们真认识祂的计划和目的，如果神的能力没有在我们里面作过工。光是认识神，认识祂的计划和目的，而不认识祂浩大的能力，就所有的一切都不过是客观的，而不是主观的。所以我们需要认识神，需要认识祂的计划和目的，也需要认识复活的大能。

Hence, we must see one crucial principle: the subjective work is based on the objective seeing. The subjective power is based on the objective vision. First there is the vision, and then there is the power. First there is the objective, and then there is the subjective. If a man does not have a vision, he cannot expect God to work within him. Suppose a father asks a son to buy him something, and he gives him some money for that purpose. The father's goal is not to increase the money within his son's pocket. The father's goal is for the son to come back with the purchased goods. In the same way, God has given us power not for our personal spiritual enjoyment only, but for the purpose of reaching His goal. We must deal with this matter in a thorough way before the Lord. We may think that this matter is too broad. This matter is indeed great, but it is very much related to our spiritual future. Many people do not experience God's subjective work within them because they have never received a vision. All subjective work is based on the vision we have received from God. Vision comes first, and then subjective work follows. First we see the vision, and then we have subjective work. First we know the hope of the calling and the riches of the glory of His inheritance in the saints, and then we know the surpassing greatness of His power toward us. May the Lord grant us grace to see that it is not enough for us to be servants in the house of God; it is not enough to merely perform some duties. We must be God's friends, those who understand His heart. We have to see, know, and have a vision; this vision must seize us and capture our heart to the extent that we realize before the Lord that God's work is our work.

One can only become useful before God when he sees a vision; he can only become useful when he knows the work of Christ within him and God's power within him. A vision allows us to see God's plan, while the power enables us to fulfill His plan. The vision causes us to understand God's plan, while the power causes us to carry out His plan. The apostle showed us that we must not only know the hope of God's calling and the riches of the glory of His inheritance in the saints, but we must also know "the surpassing greatness of His power toward us who believe." Not only must we know God, His plan, and His goal, we must also know the might of His strength. If God's power has not done anything in us, it means that we do not truly know God, and we do not truly know His plan and purpose. If we only know God and only know His plan and His purpose, without knowing the surpassing greatness of His power, everything is still objective; it is not subjective. This is why we need to know God. We need to know His plan and purpose, and we need to know the power of His resurrection.

十九节：“并知道祂向我们这信的人所显的能力，是何等浩大。”这能力实在是大的。大到一个地步，若不是神开我们的眼睛，我们就看不见是多大；大到一个地步，连在以弗所的圣徒都不知道有多大；大到一个地步，凭他们自己怎么想也想不出有多大，要保罗为他们祷告，要保罗求神赐给他们智慧和启示的灵，照明他们心中的眼睛，才能使他们知道有多大。我们没有方法说出这能力有多么大，只能说是大的，总是比我们所想要的还要大，总是比我们所知道的还要大。

所以我们不要以为这一个瓦器里面没有多少东西。我们要知道，这一个瓦器里面有宝贝。（林后四7。）我们相信么？在我们这一个瓦器里有宝贝，这一个瓦器里的宝贝，宝贝到一个地步，连我们自己也弄不清楚。这一个宝贝需要主来开我们的眼睛，叫我们知道它有多宝贝。我们一方面看见，这一个瓦器在地上是要过去的帐棚；但是另一方面要看见，主在我们身上所显的能力，是何等浩大。神的儿女必须知道，他在重生的那一分钟，他所得着的是什么。人得重生，人接受主，也许只需要一分钟，却需要三十年、四十年来给他发现，那一分钟他所接受的有多少。那一分钟的经历，他当时很快就过去了，但是需要三十年、四十年的工夫，给他重新再经历过，叫他的眼睛再打开，叫他知道神在那一分钟所给他的，是何等大的恩赐，从那一分钟起，神在他身上所显的能力是何等浩大。重生好象是平常的事，但是眼睛被开起来的人要说，神在我身上所显的能力是何等浩大。重生是在那么短的时间里就可以得着的，但是眼睛被开起来的人要说，这是永世的生命，这生命要活到永远，这一个能力是何等浩大。神的儿女在地上没有一个能完全知道，当他重生的那一分钟，神所给他的有多么大，但能多知道一点的人有福了。

我们的长进，不是在乎从主那里多得着能力，乃是在乎多看见主所给我们的能力是什么能力，多看见主所给我们的能力是多大的能力。在我们重生的那一刹那，神就将宝贝放在我们这瓦器里，但是需要一生一世来发现这一个宝贝是多大，需要一生一世来发现这一个宝贝是什么种的宝贝。如果有人在他得救那一天所看见的宝贝，和他得救以后十年、或者二十年所看见的宝贝没有两样，这个人就并没有长进；他虽然过了十年、二十年，但还是和刚生下来的婴孩一样。神

Verse 19 says, “And what is the surpassing greatness of His power toward us who believe.” This power is indeed great. It is so great that God must open our eyes before we can see its greatness. It is so great that even the Ephesian saints did not know its magnitude. It is so great that they could not fathom it by themselves; they needed Paul to pray for them, so that God would grant them a spirit of wisdom and revelation and open the eyes of their heart. We cannot say how great this power is. We can only say that it is great; it is greater than what we think and what we know.

Hence, we must never underestimate what is inside this earthen vessel. We have to realize that there is a treasure within this earthen vessel (2 Cor. 4:7). Do we believe this? There is a treasure within this earthen vessel. The treasure within this earthen vessel is so precious that even we ourselves are not clear how precious it is. On the one hand, we see that this earthen vessel is an earthly tabernacle that will pass away. But on the other hand, we see the surpassing greatness of the Lord’s power toward us. God’s children must know what they received the minute they were regenerated. When a man is regenerated, he receives the Lord. The experience may only last a minute, but it takes thirty to forty years for a man to discover what he received during that one minute. The experience of that one minute passes away quickly, but a man needs thirty to forty years to continually experience the great gift that he received during that one minute, and for God to open his eyes to see such a gift. From that minute on, the surpassing greatness of God’s power begins to work in him. Regeneration happens within a very short time. But those whose eyes are opened will agree that what they have is a life of eternity; this life will last for eternity, and there is a surpassing greatness to God’s power. No child of God can fully comprehend the greatness of what he received at the moment of his regeneration. But blessed are those who know a little more than others do.

Our growth does not depend on how much power we receive from the Lord, but on how much we see concerning the power we received from the Lord. At the instant we were regenerated, God put such a treasure within the earthen vessel, but we need a whole lifetime to discover the greatness of this treasure. We need a whole lifetime to discover what kind of treasure this is. If a man sees no difference between the treasure he received on the day he was saved and the treasure he has ten or twenty years afterwards, he has not made any progress. Although he has lived ten or twenty years as a Christian, he is the same as a newborn baby. God desires that we see the surpassing

是要我们因着圣灵的启示，能够看见神在我们身上的能力是何等浩大。我们的刚强或者软弱，乃是在乎我们多看见或者少看见。看见的人就刚强，没有看见的人就软弱。不是得着的就刚强，没有得着的就软弱；得是已经得着了，今天的问题乃是在乎看见。神在我们里面的工作，不是因着我们在祂面前求祂说，你给我这一个，你给我那一个。神所能给我们的已经都给了，已经都在我们里面了。我们今天要求神赐给我们智慧和启示的灵，叫我们能看见，看见了就有经历。已往许多圣徒，当他们过一个属灵的关的时候，都不是神给他们另外一股的力量，他们都是自己跳起来说，感谢神，这一个我都已经有了。他们不是在那里求、求、求，要得着他们所没有得着的，乃是看见他们已经得着了，所以他们就发出感谢和赞美。没有看见的人，就无法想像这一个能力有多大。

到底这个能力是何等浩大呢？保罗说，“就是照祂在基督身上，所运行的大能大力。”我们特别注意这一个“照”字。我们要看见祂向信的人所显的能力，就是照祂在基督身上所运行的大能大力。换句话说，神在基督身上所运行的大能大力是何等浩大，神在教会身上所运行的能力也是何等浩大；神在基督身上所运行的能力是何等浩大，神在我们这信的人身上所运行的能力也是何等浩大，一点没有两样。这一个，不知道你看见了没有？你如果没有看见，你也需要祷告。你不要自以为以弗所书读了好几遍了，会背了，十九节到二十节背得很熟了，就算可以了。会背算不得数，要有启示，要看见才算数。保罗为他们祷告，是要叫他们看见，神所已经给他们的能力有何等浩大。如果我们还没有看见在我们身上的能力和在基督身上的能力是一样的，我们还是得求看见。如果在我们身上所彰显的能力赶不上在基督身上所彰显的能力，我们只得承认说，还有许多是我们没有看见的。我们要谦卑的承认，还有许多我们没有看见，还得求神给我们看见。但是无论你看看见或者没有看见，事实总是这样：神在信的人身上所显的能力，是照着祂在基督身上所运行的大能大力。阿利路亚！这是事实。在基督身上的能力有何等浩大，在信祂的人身上的能力也照样有何等浩大。感谢神！这是事实。我们要求神开我们的眼睛，叫我们真的看见。我们不是求神从外面用更多的能力来灌输在我们身上，我们只求神叫我们在我们里面发现得更多，看见得更多就好了。神如果开你的眼睛，叫你看见了，你就能够为着你所已经有的，越过越赞美神。

greatness of His power toward us through the revelation of the Holy Spirit. Whether we are strong or weak depends on how much we see. Those who see are strong, and those who do not see are weak. The strong ones are not those who have received, and the weak ones are not those who have not received; we have all received. The question today is whether or not we have seen. God works within us not because we ask Him for this or for that. He has given us everything that can be given; everything is within us. Today we need to ask God to give us a spirit of wisdom and revelation so that we can see. Those who see have the experience. In the past, many saints experienced a spiritual breakthrough not by receiving a puff of power from God, but by waking up in themselves and exclaiming, “Thank the Lord, all these things are mine.” They did not beg again and again for what they did not have. Rather, they saw that they had everything, and they uttered thanksgiving and praise. Those who have never seen this do not know the surpassing greatness of His power.

How great is this power? Paul said that it is “according to the operation of the might of His strength.” We should take note of the words “according to.” We have to realize that the power which is toward those who believe is according to the operation of the might of His strength. In other words, the power that operates in the church is as great as the might of strength that operated in Christ. The might of strength which God operates in us is as great as the might of strength which He operated in Christ. There is no difference between the two. I do not know if you have seen this. If you have not seen this, you need to pray. You should not think that you are all right, just because you have read the book of Ephesians a few times and can memorize 1:19 and 20. Whether or not you can memorize them does not count; what counts is the revelation and the seeing. Paul prayed that we might see the surpassing greatness of God’s power given to us. If we have not seen that the power in us is the same as the power that is in Christ, we still need to pray for the seeing. If the power that is manifested in us does not match the power that is manifested in Christ, we have to confess that there are still things we have not seen. We have to admit humbly that there are still many things we have not seen, and that God has to show them to us. But whether or not we have seen them, the fact remains: the power that is in those who believe in Christ is as great as the power that is in Christ. Thank the Lord that this is a fact. May the Lord open our eyes so that we would truly see. We do not ask God to transmit more power to us from the outside. We only need to ask God to help us discover and see more of what we have within us. If God opens our eyes and we see, we will praise Him for what we already have.

现在我们看这一个能力作了什么事。保罗说：“就是照祂在基督身上，所运行的大能大力，使祂从死里复活。”这一个能力能够叫基督从死里复活。哦，我们每一次想到复活的时候都觉得宝贵。复活，就是死亡不能拘禁祂，（徒二 24，）死亡不能留着祂。从来没有一个人到死里去能够重新活过来的。没有。历世历代的人都死了，所有进到死里去的人，都留在死里面不能出来。但有一个人曾从死里出来。这个人就是我们的主。祂曾说：“我是复活和生命。”（约十一 25，原文直译。）祂是生命，所以信祂的人必永远不死；祂是复活，所以信祂的人虽然死了，也能起来。所有到死里去的人都被死拘禁了，没有一个能出来；只有一个能力能够到死里去，也能够从死里出来，那一个就是神的能力。弟兄姊妹，当你看见一个人要死，你盼望他活的时候，你才知道死的能力有多大。人进入死亡是容易的事，但是要从死亡里出来就不能。人不要生命作得到，人不要死亡作不到。撒但的工作就是一面借着黑暗，一面借着死亡。但是，有一个从神出来的能力，能够经过死亡而不被死亡所拘禁，鬼魔的权势不能够胜过它，阴间的权势不能够吞灭它，这就叫作复活。就是这一个经过死亡而不受影响的，叫作复活。现在在我们里面的能力就是这一个能力，这个叫基督从死里复活的能力，也叫我们能经过死而不被死抓住。这一个能力能够叫主耶稣从死里复活，这一个能力也能够叫我们从死里复活。

神的这一个能力不只叫基督从死里复活，并且“叫祂在天上坐在自己的右边，远超过一切…；”不只如此，并且“又将万有服在祂的脚下，使祂为教会作万有之首。”神使基督作万有之首，乃是为着教会；基督作万有之首，乃是为要教会得着好处。所以教会能够从主那里得着这一个能力的供应。弟兄姊妹，在你里面的能力是这样一个能力，有这样一个宝贝在你里面，你如果还说作基督徒作不来，那么要神再给你什么才作得来呢？你应该对神说：“不必再给了，你已经都作好了。”这一个能力现在已经摆在我们里面了，所以，基督徒没有不能解决的难题，基督徒也没有胜不过的试探，因为基督徒里面的能力，是复活的能

Now let us consider what this power has done. Paul said, “According to the operation of the might of His strength, which He caused to operate in Christ in raising Him from the dead.” This power enabled Christ to be raised from the dead. Every time we consider resurrection, it is a precious thought to us. Resurrection means to be loosed from the pangs of death (Acts 2:24). Death cannot hold Christ. No one who went into death could ever come back alive. There has never been such a person. Everyone died throughout the past ages, went into death, and remained in death; they could not come out. But here was a man who came out of death. This One is our Lord. He said, “I am the resurrection and the life” (John 11:25). He is the life; therefore, those who believe in Him will never die. He is the resurrection; therefore, those who believe in Him, though dead, will be raised up again. Everyone who went into death was imprisoned by death; no one could come out. Only one power was strong enough to enter death and come out of death. That power is the power of God. Brothers and sisters, when you see a man dying and you wish that he could live on, you will realize at that moment how great the power of death is. It is easy for man to enter into death, but it is impossible for him to come out of death. It is possible for man to refuse life, but it is impossible for man to refuse death. Satan’s work comes through darkness and through death. But there is a power from God which can pass through death without being imprisoned by death; the authority of the devil cannot overcome it, nor can the power of Hades swallow it. This is resurrection. Resurrection is that which passes through death and which is not affected by death. This power is now within us. The power which raised Christ from the dead enables us to pass through death without being seized by death. This power enabled the Lord Jesus to be raised from the dead; it also enables us to resurrect from death.

This power from God not only raised Christ from the dead, but also seated Him “at His right hand in the heavenlies, far above all.” Furthermore, it “subjected all things under His feet and gave Him to be Head over all things to the church.” God made Christ the Head over all things to the church. Christ as the Head over all things is for the benefit of the church. This is why the church can receive the supply of power from the Lord. Brothers and sisters, the power within you is such a power. There is such a treasure within you. If you still say that you cannot make it to be a Christian, what more can God give to make you able? You should say to the Lord, “There is no need to give me anything anymore. You have done everything.” This power is now installed within you. For a Christian, there is no unsolvable problem, and there is no unsurmountable temptation. The power within a Christian is the resurrection power; it is a power that

力，是远超过一切的能力，是叫万有服在基督脚下的能力，是照着运行在基督身上一样的能力。

保罗写以弗所书顶谨慎，他怕我们误会这一个主观的工作乃是人的，所以他紧接着就写一句话说，“教会是祂的身体，是那充满万有者所充满的。”主观的工作不是为着个人的，乃是为着身体的。这也就是说，神要给我们看见，祂在永世里的计划，是与教会发生关系，不是与个人发生关系。与神永远的计划发生关系的乃是教会，在已过的永世里是教会，在将来的永世里是教会，在今天神的工作里也是教会，都是教会，不是个人。今天在你身上有能力彰显出来，也是为着教会，不是为着你个人。神要教会得着这一个能力，不是个人，你凭着自己一个人就得不着。所以我们要求神施恩，叫我们看见什么叫作基督的身体，叫我们看见我们的生命需要整个身体才能保全，单个肢体没有用处。生命的保全是在我的生命不破坏，同时别人的生命也没有破坏；如果一根血管断了，流血不止，整个身体都会死掉。而在积极方面，耳朵听见就是整个身体听见，眼睛看见就是整个身体看见，一个肢体得着，别的肢体也就有所得着。所以我们要学习活在身体里面，学习不重看自己，学习宝贵教会，学习与神的众儿女一同走路。我们要学习看见身体是保全生命的器皿。保罗说：“教会是祂的身体，是那充满万有者所充满的。”所以那一个浩大的能力是认识教会的人所经历的。谁若看不见教会，不拒绝自己，在他身上的那一个何等浩大的能力就没法子彰显。所以当我们说到神在我们主观方面工作的时候，是以教会作单位，并不是以个人作单位。

盼望神开我们的眼睛，叫我们真看见神在我们身上所作的事。这莫大的能力不是从另外的恩典得着的，这莫大的能力乃是从看见而得着的。基本的问题是在启示，是在看见，光是听道没有用。你听见了许多的道而没有启示，你就不能看见祂的能力在你身上，你所听的道就象一笔死账，永远拿不着它，永远用不着它。求神拯救我们脱离这一种死账式的道理，我们要求神赐给我们智慧和启示的灵，叫我们真的有所看见。

transcends everything, that puts everything under Christ's feet. It is the same power that operated in Christ.

Paul was very careful in writing the book of Ephesians. He was afraid that we would be misled to think that this subjective work is something personal. Therefore, following the phrase “gave Him to be Head over all things,” he added the words “to the church, which is His Body, the fullness of the One who fills all in all.” The subjective work is not for individuals, but for the Body. God shows us that His plan for eternity is related to the church and not to individuals. It is the church that is involved with God's eternal plan. In eternity past, it was the church. In eternity future, it will be the church. Today God's work is also the church. Everything has to do with the church, not with individuals. If power is manifested in you today, it is for the church, not for you alone. God wants the church, not individuals, to receive this power. By ourselves, we can never acquire this power. We have to ask God to be gracious to us so that we see the Body of Christ, and see that our life is only preserved in the Body. An isolated member is worthless. For life to be preserved means that the life within is not disrupted, and the life within others is not disrupted. If a blood vessel breaks, and the leakage of blood continues, the whole body will die. On the positive side, when the ears hear, the whole body hears. When the eyes see, the whole body sees. What one member receives is received by all the members. Hence, we have to learn to live in the Body. We have to learn to consider less about ourselves and learn to appreciate the church. We have to learn to go on together with all other children of God. We have to see that the Body is the vessel that preserves life. Paul said, “The church, which is His Body, the fullness of the One who fills all in all.” Such a surpassing greatness of power is experienced by those who know the church. If a person does not see the church and does not deny himself, there is no way for the surpassing greatness of power to be manifested in him. Hence, when we speak of God's subjective work in us, the basic unit is the church, not an individual.

May God open our eyes so that we may truly see His work within us. This great power comes from our seeing; it does not come from any other means of grace. The basic issue is the revelation and seeing. It is useless to merely listen to doctrines. If we hear many doctrines, but do not have any revelation, we will not experience any power in us, and the doctrines we have heard will be like delinquent accounts, which can never be cashed or used. May the Lord deliver us from such delinquent doctrines, and may He grant us a spirit of wisdom and revelation so that we can truly see something.

我们已经稍微看过一点保罗在以弗所一章里为着圣徒们所发出来的祷告。在这一个祷告里，有一个主要的点，就是他盼望他们能从神那里得着智慧和启示的灵，叫他们的眼睛能够看见，叫他们能够知道那几件事。以弗所一章所特别给我们看见的，就是神所有的工作已经都作了，今天我们所需要的不是神再作工，乃是神的启示，对于那一个神所已经作的工作的启示。神已经有了计划，神已经有了旨意；今天神的儿女所需要的是来知道神已经有了的计划，神已经有了的旨意。希伯来十一章六节告诉我们说，“到神面前来的人，必须信祂是。”（原文直译。）神就是“是，”神从来没有改变。今天我们是需要有启示来知道神所已经是了的。所以使徒在这里的祷告乃是说，求神赐给我们智慧和启示的灵，叫我们能真知道这一位已经“是”了的神，叫我们真知道祂所已经定规了的计划，叫我们能知道祂所已经作了的工作。许多人在神面前有一个思想，就是最好神在祂的计划里有一个新的定规，有一个新的工作。但是使徒在这里给我们看见的不是这么一回事。使徒要我们在神面前清楚看见神已经“是”了。不是说，神的计划最好这样定规就好，或者最好那样定规就好；乃是说，神已经定规了，我们是要去看见祂所已经定规的。我们不是需要神再多作一件事，乃是需要看见神所已经作的。我们一看见那一个，我们就能有新的经历。我们需要智慧的灵来领会祂所作的工作，需要启示的灵知道祂所已经作的工作，然后我们在神的面前才能作一个有用处的人。

保罗在这里给我们看见，神的工作有两大部分：一部分是祂在创世以前作的，一部分是祂在十字架那里作的。一切关乎祂永远的计划的，在创世以前已经作了；一切关乎我们的堕落、我们的失败的，祂在十字架上已经对付了。神在永世里已经有了一个恩召摆在那里，已经有了一个拣选摆在那里，已经有了一个预定摆在那里。神所要的一切，神在创世以前都定规了。祂在那里已经拣选，祂在那里已经预定，谁都不能摇动。是的，从创世以后，人堕落了，撒但进来破坏神的工作；但是，感谢神，神在信祂的人身上，有何等浩大的能力。是的，有堕落；但是也有救赎。是的，有死亡；但是也有复活。神有一个永远的计划，神还有一个十字架的救赎。永远的计

We have seen something concerning Paul's prayer for the saints in Ephesians 1. There is one main point to this prayer: he hoped that they would receive a spirit of wisdom and revelation so that their eyes would be opened to see some things. The one thing Ephesians 1 speaks of is that all of God's works are finished. We do not need God to do more works, but we need to have the revelation concerning the works that He has completed. God has planned and purposed. Today God's children need to know His plan and His purpose. "He who comes forward to God must believe that He is" (Heb. 11:6). God is He who is; He never changes. Today we need revelation to see God. The apostle prayed that God would grant us a spirit of wisdom and revelation in the full knowledge of Him who already "is," that we would have a full knowledge of His predetermined plan and have a knowledge of His accomplished works. Many people hope that God will make some new arrangements and do some new works in His plan. But the apostle showed us that God does not need to do this. He wanted us to see clearly that God already "is." It is not a matter of wishing God's plan to be this or that; God has arranged everything already, and we only need to see what He has arranged. We do not need Him to do one thing more; we only need to see what He has already done. Once we see, we will have a fresh experience. We need a spirit of wisdom to understand His work, and we need a spirit of revelation to know what He has done. Then we will become useful persons in God's eyes.

Paul showed us two parts to God's work. The first part was done before the foundation of the world. The second part was done on the cross. One has to do with His eternal plan, which was made before the foundation of the world. The other has to do with our fall and our failure, which were dealt with by Him on the cross. In eternity God had a calling, a selection, and a predestination. Everything He wanted was decided before the foundation of the world. He selected and predestinated, and no one can shake it. From the foundation of the world, man became fallen, and Satan entered in to damage God's work. But thank the Lord that there is the surpassing greatness of His power toward those who believe. There was the fall, but there was also redemption. There was death, but there was also resurrection. God has an eternal plan, and He also has a cross of redemption. It seems as if the eternal plan was damaged by man, but

划好象是被人的堕落破坏了，但是堕落所能破坏的，复活能恢复，复活能挽回。十字架能够把堕落打破，复活能够把死除掉。我们看见，神的工作在十字架和复活里都已经作好了。

神的工作都已经作好了。所以，我们没有一个人能够盼望神为我们再多作一件事。有人说，“神如果在创世之前有那么一个定规就好了。”但是保罗说，祂在创世之前所定规的是完全的。我们会说，“哎哟，神如果今天多作一件事就好了。”但是神要我们看见，祂在十字架上，祂在复活里，都作好了。今天圣徒的需要不是神多作一点工作。今天圣徒的需要乃是神的启示。保罗没有祷告说，巴不得神为你们多作一点工作；保罗没有祷告说，巴不得神给你们恩典更丰富一点；保罗没有祷告说，巴不得神在你们身上的能力更大一点。保罗乃是祷告说，求神赐给你们智慧和启示的灵，使你们真知道祂，并且照明你们心中的眼睛，叫你们能看见、能知道，祂所已经给你们恩召有何等的指望，祂在圣徒中得着的基业有何等丰盛的荣耀，祂在你们中间所已经给你们的能力是何等浩大。保罗不是要我们得着祂更多，保罗乃是要我们看见我们所已经得着的是何等荣耀，是何等丰盛，是何等浩大。今天我们所缺少的不是神的工作，乃是神工作的启示；今天我们所需要的不是得着神的工作，乃是看见神的工作。保罗在以弗所一章里的祷告，就是说，要看见神所已经作的事。他没有求神给他们更大的能力，他没有求神作更多的工作，他所求的是智慧和启示。这一个智慧，这一个启示，能叫我们看见神所已经成功的事情。在这一个祷告里所要得着的是看见。在这里不是神有没有工作的问题，在这里乃是我们有没有得着启示的问题。哦，这里面有一个极大的分别。有许多基督徒就是在那里盼望得着这个，盼望得着那个，好象神从来没有在他身上作过事，好象神从来没有给他什么。但是，以弗所一章最特别的点，就是给我们看见，神什么事都作好了，没有一件事留给我们去作。神在永世里都作了，在十字架和复活里也都作了。今天只有一个问题，就是我们看得见或者看不见。今天的问题不是神作工的问题，今天的问题是我们看见神所已经作的工的问题。

假如一个弟兄有很厉害的脾气，（姑且引这么低的事情作例子，）他一次要胜过不能胜过，两次要对付没有办法，三次要拒绝不能成功。他心里就想，为什么神不把他的脾气对付一

what the fall damaged, resurrection has recovered and brought back. The cross can break the spell of the fall, and resurrection can remove death. We can find God's work completed through the cross and through resurrection.

God's work is completed. None of us need to ask God to do one more thing for us. Some have said, "It would be wonderful if God had made an additional arrangement before the foundation of the world." But Paul said that His arrangement before the foundation of the world was perfect. We may say, "How wonderful it would be if God would do one more thing for us today." But God wants us to realize that everything has been completed on the cross and through resurrection. Today believers do not need to ask God to do anything more. What we need today is God's revelation. Paul did not pray for God to do a little more work. He did not wish God would give us a little richer grace. He did not pray for God to manifest more of His power in us. He prayed that God would give us a spirit of wisdom and revelation in the full knowledge of Him, and that He would enlighten the eyes of our heart to see and know the hope of our calling, the riches of the glory of His inheritance in the saints, and the surpassing greatness of His power toward us. Paul was not praying for us to have more of Him, but for us to see the glory, the riches, and the greatness of the things we have received. What is lacking today is not God's work, but the revelation of His work. What we need today is not more of God's work, but to see more of His work. Paul's prayer in Ephesians 1 is for the saints to see what God has already done. He did not pray for God to give the believers more power; he did not pray for God to do more work. He prayed for wisdom and revelation. This wisdom and revelation will enable us to see what God has accomplished. The answer to this prayer is seeing. This is not a matter of whether or not God has a work. This is a matter of whether or not we have received the revelation. There is a great distinction here. Many Christians are hoping for this and that, as if God has never done any work on them or given them anything. But what is so special about Ephesians 1 is that it shows us that God has done everything; He has left nothing for us to do. God has accomplished everything in eternity past, on the cross, and in resurrection. There remains only one question today: do we see or do we not see? Whether or not God has worked is not the crucial question. Whether or not we have seen God's accomplished work is the crucial question.

Suppose a brother has a terrible temper (using a simple matter as an illustration), and he cannot overcome it once, twice, and three times. He wonders why God does not deal with his temper. It seems as if he puts some of the blame on God. Have you realized

下？他好象有一点怪神。看见么？他的毛病就是盼望神有一个工作。他想说，神的手动一动就好了。但是以弗所一章三节说，神“在基督里，曾赐给我们天上各样属灵的福气。”“曾，”就是已经作了。神不是要我们求祂再作什么，神是要开我们的眼睛，叫我们看见祂已经作了。阿利路亚！神是要我们看见祂已经作了事。这一个是以前一章所给我们看见的。我们会祷告说，“神啊，你怎么不赐给我们更大的能力，把我们的坏脾气，以及许许多多不好的事，都赶得干干净净呢？”我们是求更大的能力，但是圣经说，你不是需要得着更大的能力，乃是需要智慧和启示的灵，给你看见你里面的能力已经有何等浩大。如果有一天神开你的眼睛，叫你看见你里面的能力已经有了多大，你就要说，再没有比这个大的了。

弟兄姊妹，你知道么，复活的能力，是神最大的能力。在全部圣经中，神显明一个事实，就是复活是神工作的最高点。在复活的时候，神是作工作到了顶点。神就是要我们的眼睛开起来，看见神的工作没有法子作得更多了，神在基督身上所作的是达到最高点了，没有方法再作了。所以我们看见保罗在以弗所一章里的那一个祷告，不是求神再作什么。在这一个祷告里，保罗一点不盼望神再作事情。感谢神，赞美神，神的工作已经作到完全了，你要加一点上去也不能。神今天只要开你的眼睛，给你看见一下；你只要看见那一个能力是何等的能力，那一个能力就要显明在你身上。

在神的儿女中，有许多人所盼望得着的拯救，是一个将来的拯救，也许在明天，也许在明年；但是神所要我们看见的，乃是一个已成的拯救，不是要等到将来。有许多人的得胜，都是明天的事，都是将来的事；有许多人的羡慕，有许多人的盼望，有许多人的祷告，都是将来的事。但是，如果他有启示，他就看见神所已经成功的事实。启示是给我们看见神已经作好了什么事，不是神将要作什么事。许多人因为自己有一个软弱，有一个失败，就盼望有一天能够得着拯救。但是，神如果开他的眼睛，他就看见说，这一个软弱，这一个失败，已经在十字架上对付了。他眼睛开起来的时候，就要说，神，感谢你，赞美你，你已经作成功了；感谢你，赞美你，那一件事完全胜过了。

that his problem lies in the fact that he still hopes that God would do a work? He thinks that everything would be well if God moved His finger a little. But Ephesians 1:3 says that God “has blessed us with every spiritual blessing in the heavenlies in Christ.” “Has blessed” means that it is done. God does not want us to ask Him to do anything more. He wants to open our eyes to see that He has done everything. Hallelujah! God wants us to see that He has done everything already. This is what Ephesians 1 shows us. We may pray, “God, why don’t You give me more power so that I can chase away my bad temper and evil habits?” We may pray for greater power, but the Bible says that we do not need greater power; what we need is a spirit of wisdom and revelation in order to see the surpassing greatness of the power within us. If God opens our eyes one day, we will see how great the power within us is. Then we will readily agree that there is nothing greater than this power.

Brothers and sisters, do you realize that the power of resurrection is God’s greatest power? The Bible reveals one fact to us: resurrection is the peak of God’s work. At the time of resurrection, God’s work reached the peak. God wants to open our eyes to see that He does not need to do any more work. God’s work in Christ had reached its peak; it is impossible to add anything more to it. As a consequence, in Ephesians 1, Paul did not ask God to do anything more. In his prayer, Paul did not expect God to do anything more. Thank and praise the Lord! God’s work is completed. It is impossible to add anything to it. All that God wants to do is to open our eyes and show us a little. As soon as we see the kind of power that exists, it will be manifested in us.

Among God’s children, many hope for a future salvation. To them, salvation may come tomorrow or next year. But God wants to show us an accomplished salvation. There is no need to wait for the future. To many, victory is something that belongs to tomorrow or to the future. The aspirations, hopes, and prayers of many people are for the future. But if we have the revelation, we will see God’s accomplished facts. Revelation shows us what God has accomplished, not what He will accomplish. Many people hope for deliverance because they have certain weaknesses and failures in themselves. But if God opens our eyes, we will see that our weaknesses and failures were dealt with on the cross. When our eyes are opened, we will say, “God, thank and praise You because You have accomplished everything. Thank and praise You because You have overcome these matters already.”

所以我们常常觉得以弗所一章顶宝贵，它给我们看见，赦罪是已成的事，救赎是已成的事，得着圣灵是已成的事。它给我们看见，我们什么都有了，我们所缺少的只有一件，就是启示。那一件一补进来，我们就什么都好了。为什么缘故我们还是这样软弱呢？没有看见。为什么缘故我们还是这样无用呢？没有看见。为什么缘故主耶稣在地上的时候那样有能力，而我们还是这样软弱呢？没有看见。神向信祂的人所显的能力，就是照着祂在基督身上所运行的那一个能力。神是把那一个能力赐给我们。不过分别是在这里，我们今天不象我们的主那样的看见。今天的分别不是能力种类的分别，不是能力大小的分别，乃是看见与没有看见的分别。我们今天所缺少的就是启示。有了启示，就什么都好了。

因此，我们一直注意说，我们需要启示，没有启示就没有用。我们一直注意说，光听见没有用处，要看见才有用处。是启示，不是道理。你能够把以弗所一章都读熟了，都会背了，但是没有用；等到你一看见，你就真的变作另外一个样子了。保罗在这里祷告：“求…神…将那…智慧和启示的灵，赏给你们。”（17。）除了圣灵以外，聪明没有用处，道理没有用处。是圣灵开我们的眼睛，叫我们看见。当圣灵真是开我们的眼睛，叫我们看见的时候，我们立刻在祂面前能够说，感谢神，事情成功了。我们不要盼望神给我们更大的能力，我们是要看见神所已经给我们的能力有多大。智慧的灵能够叫我们明白，启示的灵能够叫我们看见。需要智慧，也需要启示。需要智慧才能够明白，才能够清楚；需要启示才能够看见，才能够懂得。

也许我们已经多次听见过神永远的计划，听见过教会在神永远计划中的地位，那么，我们与神永远的计划发生关系，是从哪里起头呢？是从启示起头。是启示叫你看见神在永世之前所定规、所已经作的，也是启示叫你看见神在十字架上所已经作的。乃是这一个启示，叫你看见永世的定规和十字架的工作；也就是这一个启示，叫你能够明白、能够看见、能够知道神在你身上所显的能力；也就是这一个启示，叫你成为教会的一部分；也就是这一个启示，叫你从今以后在祂手里作一个有用的器皿。

We treasure Ephesians 1 very much because it shows that forgiveness, redemption, and the receiving of the Spirit are all accomplished facts. It shows that everything is ours already, and that we only need one thing—revelation. Once we have revelation, everything will be in place. We are still so weak because we have not seen. We are still so useless because we have not seen. Even though the Lord Jesus was so powerful when He was on earth, we are so weak because we have not seen. The power which God has toward those who believe is the same power which operated in Christ. God has given us this power. The difference lies in the fact that we do not see as much as our Lord saw. Today the difference does not lie in the kind of power that we have or in the degree of power. The difference lies in our seeing. What we lack today is revelation. Once we have revelation, everything will be all right.

This is why we repeatedly emphasize the need for revelation. Without revelation, nothing will prevail. We repeatedly emphasize the fact that it is useless to simply hear something; there must be the seeing. It is a matter of revelation, not a matter of doctrine. It will not do us any good even if we familiarize ourselves with and memorize all of Ephesians 1. But the minute we see, we become a different person. Paul prayed that “God...may give to you a spirit of wisdom and revelation” (v. 17). Other than the Holy Spirit, nothing will avail. Cleverness is worthless, and doctrines are useless. The Holy Spirit alone can open our eyes and grant us sight. When the Holy Spirit truly opens our eyes and gives us sight, we will immediately say, “Thank God that it is done.” We should not expect God to give us greater power. We only need to see the greatness of the power God has already given us. A spirit of wisdom will make us understand, and a spirit of revelation will enable us to see. There is the need for wisdom, and there is the need for revelation. We need wisdom before we can understand and become clear, and we need revelation before we can see and comprehend.

Perhaps we have heard of God’s eternal plan many times, and perhaps we have heard about the position of the church in His eternal plan. But when do we begin to be related to this eternal plan? Our revelation is the beginning. Revelation enables us to see God’s arrangements and His accomplished work in eternity past, and revelation enables us to see what God has done on the cross. Revelation shows us the plan of eternity and the work of the cross, and revelation enables us to understand, see, and know the power that God has toward us. Revelation makes us a part of the church, and revelation henceforth makes us a useful vessel in the hand of the Lord.

这些话，在有的人也许已经很熟了，但是，我们在神面前要再一次看见启示是何等要紧。我们相信，神今天在天上是关心着祂的启示，因为祂所要作的一切祂都已经都作了，今天的问题是人怎么样能够看见。所以，我们不必求别的，我们要象保罗那样，替我们自己祷告，替我们的弟兄姊妹祷告，求神把智慧和启示的灵赐给我们。我们要谦卑在神面前祷告说，“神啊，我要看见，我要看见！”

（原刊于“倪柝声文集”第二辑第十六册）

Perhaps some of us are very familiar with this word already. But we need to be reminded once again before the Lord of the importance of revelation. We believe that God in heaven today is concerned for His revelation because He has already accomplished all that He wants to accomplish. The question today is how much has man seen. We do not need to ask for anything else. We should be like Paul, who prayed for himself and for the other brothers and sisters that God would grant us a spirit of wisdom and revelation. We have to humble ourselves before God and pray, “Lord, I want to see! I want to see!”

(Collected Works of Watchman Nee, Set 2 Vol. 36, Ch. 3)

三次祷告的原则

读经：马太福音二十六章四十四节；哥林多后书十二章八节

马太福音二十六章四十四节：“耶稣又离开他们去了；第三次祷告，说的话还是与先前一样。”

哥林多后书十二章八节：“为这事，我三次求过主，叫这刺离开我。”

* * * *

祷告有一个秘诀，就是要“三次”祷告主。这个“三”，不是一二三的三，而是多数的意思。主耶稣在客西马尼三次求神，等到神听了祂的祷告才停止。保罗也曾三次求神，等到神有话答应他才停止。所有的祷告，都得注重三次的原则。这不是说祷告一次、两次、三次就停止，乃是祷告到透了，神也听了，才停止。

这三次祷告的原则是很紧要的。不只个人祷告要注意三次的原则，在祷告聚会中，也要注意这个原则。在祷告聚会中，如果盼望我们的祷告能尽教会的职事，能成功神所要我们成功的，那么，这一个原则是我们必须牢牢记住的。

祷告三次的原则，就是要祷告透，要祷告通，直到清楚了神的旨意，直到得着了神的答复。在祷告聚会中，我们千万不要以为有一件事情提起来，有一位弟兄已经祷告了，我就不必祷告。比方：有一位姊妹生病，我们要为她祷告，不是已经有一位弟兄祷告了，我就不必再祷告，不。那一个弟兄祷告了一次，我可以再祷告，另外一个人也可以再祷告。这不是说，每一个祷告必须三个人祷告，乃是有负担就祷告，有时也许可以祷告五次、十次…，要紧的是祷告到把负担卸去了。这就是三次祷告的原则，这就是祷告聚会能成功不能成功的秘诀。

THE PRINCIPLE OF PRAYING THREE TIMES

Scripture Reading: Matt. 26:44; 2 Cor. 12:8 (RCV)

Matt. 26:44 And leaving them, He went away again and prayed a third time, saying the same word again.

2 Cor. 12:8 Concerning this I entreated the Lord three times that it might depart from me.

* * * *

A key to prayer is to pray “three times” to the Lord. “Three” does not refer literally to the number three; it merely signifies multiplicity. The Lord Jesus prayed to God three times in Gethsemane, and when God answered His prayer, He stopped praying. Paul also prayed three times to the Lord, and when he received an answer from the Lord, he stopped praying. Hence, all prayers have to take care of the principle of praying three times. This does not mean that we should pray once, twice, and three times and then stop. It means that we have to pray until we are through and until God has answered us.

The principle of praying three times is an important principle. Not only must we pay attention to the principle of praying three times in our personal prayer, but we must also take care of the same principle in the prayer meeting. If we expect our prayer to fulfill the ministry of church prayer and accomplish what God wants us to accomplish, we must keep this principle in mind.

The principle of praying three times means that we have to pray in a thorough way. We have to pray until we get through, until we are clear about God’s will, and until we receive an answer from the Lord. In the prayer meeting we must never think that just because a matter has been brought up and a brother has prayed about it we do not need to pray about it more. Suppose a sister is sick, and we pray for her. After one brother has prayed, it does not mean that I do not have to pray more. No, after that brother has prayed, I can still pray, and another person can still pray. This does not mean that every matter must be covered by three prayers. It means that whoever has the burden should pray. Sometimes we need to pray five or ten times. The important thing is to pray until the burden is released. This is the principle of praying three times. This is the key to success in our prayer meeting.

我们祷告，不要象蚱蜢一样跳来跳去。一件事还没有祷告透，就跳到另一件事上；另一件没有祷告透，又跳回第一件事上。这样跳来跳去的祷告，叫负担无法卸去，并且难以得着神的答应。这样的祷告就没有什么用处，就不能尽祷告的职事。

所以，要尽祷告的职事，我们就得在神面前有祷告的负担。我们不是要在这里设立一个律法，乃是要把这一个原则摆在这里。我们要认识一件事：负担是祷告的秘诀。人如果在里面尚未觉得有一个负担，要为着这件事祷告，他就祷告不成功。在祷告聚会中，有的弟兄，有的姊妹，提起许多的事要祷告；但是，你里面如果没有被摸着，就不能祷告。所以，每一个弟兄姊妹来到祷告聚会中，总得有祷告的负担，才能有祷告。同时不只要注意你自己有没有负担，你还得注意聚会中别的弟兄姊妹的负担。比方：有一位姊妹受她丈夫的难为，另外有一位弟兄生病。在祷告聚会中，有一位弟兄在那里求神拯救那位姊妹的丈夫，接着另一位弟兄又在那里求神医治那位弟兄的病，另有一位弟兄却记念着另外一件事。这样的祷告，就是各祷告各的，没有照着三次祷告的原则，没有把一件事祷告透了，再祷告第二件。我们在祷告聚会中，总要留意一个祷告的负担卸去了没有。如果大家为着那一个姊妹祷告的负担卸去了，那么就可以为着那位生病的弟兄祷告。如果为着第一件事情祷告的负担还没有卸去，就不能跳到第二、第三件事情上去祷告。如果整个聚会对于那件事的负担还没有卸去，你就不能凭着个人的感觉把别的祷告塞进去。总要摸整个聚会中的灵，总要进入整个聚会的感觉里去。有的事也许一次祷告就成，有的事也许两次祷告才成，有的事也许要三次、五次的祷告，负担才卸去。不管次数多少，总是要把负担卸去了，祷告才停止。三次祷告的原则没有别的，就是祷告到负担卸去了才了。

我们要注意个人祷告和聚会祷告的不同。你个人祷告的时候，只要注意你个人的负担就够了；聚会的祷告，是要注意这一个聚会的负担，不是单注意你个人的负担。所以，我们在祷告聚会中，要学习感觉聚会的感觉。有的事情，

Our prayer should not be like grasshoppers, jumping from one place to another. We should not jump to a second thing before the first thing is thoroughly prayed over and then jump back to the first thing before the second thing is thoroughly prayed over. This kind of skipping prayer will not release the burden or receive answers from God. Such prayers are useless and do not fulfill the ministry of prayer.

In order to fulfill the ministry of prayer, we must have a burden to pray before the Lord. We are not setting up a law; we are merely laying down a principle. We have to know that burden is the key to prayer. If a man does not feel any burden to pray for a certain thing, he will not succeed in his prayer. In the prayer meeting, many brothers and sisters mention many things in prayer. But if you are not touched by those things, you cannot pray for them. Every brother and sister must come to the prayer meeting with a burden for prayer before they can pray. At the same time, we should not merely pay attention to our burden but to the burden of the other brothers and sisters as well. Suppose a sister has a husband who is giving her a difficult time, while another brother has incurred a sickness. In the prayer meeting, one brother may pray for the salvation of the sister's husband. After this, another brother may pray for God to heal the sick brother. Then a third brother may remember another matter. These prayers are isolated prayers; they are not according to the principle of praying three times. There has not been a thorough prayer in one matter before going on to another matter. In the prayer meeting, we have to watch to see whether the burden for prayer has been released. If the prayer burden for that sister has been released, we can go on to pray for the sick brother. But if the first prayer burden has not been released, we should not jump to the second or the third thing and pray for those matters. If the burden of the whole meeting is not released concerning a certain matter, we should not insert another prayer according to our personal feelings. We have to sense the spirit of the whole meeting and enter into the feeling of the whole meeting. Some matters are answered after one prayer. Some matters are answered after two prayers. Some matters require three or five prayers before the burden can be released. No matter how many prayers there are, the burden must be released before the prayers can stop. The principle of praying three times is to pray until the burden is released.

We have to note the difference between personal prayers and prayers in the prayer meeting. When we are praying by ourselves, we only have to take care of our personal burden. But in the prayer meeting, we have to take care of the burden of the meeting, and we must not care for our personal burden alone. Therefore, in the prayer meeting, we have to learn to sense the feeling

祷告一次就够了，不必多，因为聚会对它已经没有负担了。但是，有的事情，一次祷告了还不够，还得再次祷告。一个负担没有卸去，你就不能为别的事情祷告。要等到负担卸去了以后，你才能换题目，你才能从主那里得着别的负担来祷告。我们在祷告聚会中，要学习一个人为这件事祷告，两个人、三个人、五个人都为这件事祷告。这不是说，一个人会自己祷告，五个人会自己祷告，他们聚在一起就会同心祷告。同心合意的祷告是要学习的。一个人会自己祷告，五个人会自己祷告，他们聚在一起，还得学习一个新的祷告。学习如何同心合意的祷告，聚会的祷告是要学习的，不是一起头就会的。

如果有两个人同心合意求什么，神必要成全。（太十八19。）这不是一件小事。我们要学习感觉到别人的感觉，学习感觉什么叫作教会的祷告，学习感觉一个祷告的负担有没有卸去，然后我们才懂得怎样在聚会中尽祷告的职事。

（原刊于“倪柝声文集”第二辑第十七册）

of the meeting. Some matters only require one prayer; there is no need to pray anymore for them because the meeting has no more burden for it. But some matters require more than one prayer; they need to be prayed about over and over again. If a burden is not released, we should not pray for another matter. We can only change the subject when the burden is released. Only then can we pick up another burden from the Lord to pray. In the prayer meeting, we have to learn that when one prays for a matter, the second, third, fourth, and fifth person should also pray for the same matter. Even if one person can pray by himself or five persons can pray by themselves, when they come together, they may not be able to pray in one accord. The prayer of one accord is something that one learns. One person may know how to pray by himself, and five persons may know how to pray by themselves. But when they come together, they still need to learn a new kind of prayer; they need to learn to pray in one accord. Our prayer in the meeting is something that is learned; it is not something that we know how to do right from the beginning.

If two persons pray in one accord, God will answer this prayer (Matt. 18:19). This is not a small thing. We have to enter into others' feelings and know what the prayer of the church is. We have to learn to feel whether or not a prayer burden has been released. If we do this, we will know how to fulfill the ministry of prayer in the meeting.

(Collected Works of Watchman Nee, Set 2 Vol. 37, Ch. 11)

第六篇

祷告与神的工作

读经：以弗所书六章十八节；以西结书三十六章三十七节；以赛亚书六十二章六至七节

以弗所书六章十八节：“靠着圣灵，随时多方祷告祈求，并要在此儆醒不倦，为众圣徒祈求。”

以西结书三十六章三十七节：“主耶和华如此说，我要加增以色列家的人数，多如羊群；他们必为这事向我求问，我要给他们成就。”

以赛亚书六十二章六至七节：“耶路撒冷啊，我在你城上设立守望的；他们昼夜必不静默。呼吁耶和华的，你们不要歇息，也不要使祂歇息，直等祂建立耶路撒冷，使耶路撒冷在地上成为可赞美的。”

* * * *

壹

神作工是有一定的规律的，是有一定的原则的。神虽然能随着自己的意思作，但祂并不是随便去作，祂必须按着祂所定的规律和原则去作。神是超乎一切规律和原则之上的，祂是神，祂可以随着自己的意思去作。但是，我们在圣经中看见一件非常希奇的事，就是虽然祂是大的，虽然祂是可以随着自己的意思作事的，但是祂竟然循着规律而行，祂竟然把自己好象也放在规律之下，受规律的支配。

那么，神作工的原则是什么呢？神作工有一个主要的原则，就是要人祷告，要人在祷告上和祂合作。

从前有一个很会祷告的基督徒，他说，所有属灵的工作，都有四个步骤：第一步是神起意，这就是神的旨意。第二步是神把这个旨意借着圣灵启示给祂的儿女，叫他们懂得神有一个旨意，神有一个打算，神有一个要求和盼望。第三步就是神的儿女把神的旨意回头祷告给神听。祷告就是响应神的旨意。如果

CHAPTER SIX

PRAYER AND GOD'S WORK

Scripture Reading: Eph. 6:18; Ezek. 36:37; Isa. 62:6-7 (RCV)

Eph. 6:18 By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints,

Ezek. 36:37 Thus says the Lord Jehovah, Moreover for this I will be inquired of by the house of Israel to do it for them; I will increase them with men like a flock.

Isa. 62:6-7 Upon your walls, O Jerusalem, / I have appointed watchmen; / All day and all night / They will never keep silent. / You who remind Jehovah, / Do not be dumb; And do not give Him quiet / Until He establishes / And until He makes Jerusalem / A praise in the earth.

* * * *

ONE

God works according to certain laws and principles. Although He can act as He pleases, He does not act recklessly; He acts according to His preordained laws and principles. God is above all laws and principles; He is God, and He can act as He pleases. Yet we see a wonderful thing in the Bible. Although He is so great and can act as He pleases, He acts according to laws, and it seems as if He has voluntarily placed Himself under law and is willing to be governed by law.

What are the principles of God's work? One main principle of God's work is the need for man's prayer. He wants man to cooperate with Him in prayer.

There was once a Christian who was very experienced in prayer. He said that all spiritual work consists of four steps. In the first step, God intends to do something; there is God's will. In the second step, He reveals this will to His children through the Spirit so that they know His will, His plan, His desire, and His aspiration. In the third step, God's children return His will back to Him through prayer. Prayer is the echoing

我们的心与神的心完全是相合的，自然就会说出神所愿意作的事来。结果，第四步，神就必定去作成功那件事。

在这里，我们不是要看第一如何，也不是要看第二如何，我们所要注意的是第三——我们怎样把神的旨意回头祷告神。请注意“回头”这两个字。一切有价值的祷告都是回头的。如果我们的祷告只是为要成功我们所打算、所盼望的，这在属灵的世界中是没有多大价值的。必须是从神起头，我们响应，这才是有价值的祷告。神的工作是被这样的祷告所支配的。多少事，神愿意作，但是因为神的子民不祷告的缘故，祂就宁可不作。神必须等人同意以后祂才去作，这是神作工的一个大原则，是圣经中最要紧的原则之一。

貳

以西结三十六章三十七节的话是非常希奇的。神说，祂有一个目的，就是祂“要加增以色列家的人数，多如羊群。”这是神的定规。神所定规的，神必定作成。但是神还得等一等，不能立刻作成。等什么呢？神说，“他们必为这事向我求问，我要给他们成就。”（结三十六 37。）这一句话的上半句也可译作：“我为这事还要被他们求问。”神定规了以色列家的人数要加增，但是神还得等以色列人向祂问一问，等以色列人向祂求一求，祂才给他们成就。你看，神自己虽然定意要作一件事，但是祂不立刻去作，祂要等人表示同意之后才去作。神每一次的工作，不是祂自己有了旨意就去作，祂乃是要等祂的儿女们表示同意之后才去作。这是一件顶希奇的事。

我们要记得，所有属灵的工作，都是神定规，神的儿女愿意；都是神起头，神的儿女赞成。这是属灵工作的大原则。神说，祂“为这事还要被他们求问，”神的工作是需要等候以色列人求问的。只要有一天，以色列人真的来求问了，神就给他们成就。弟兄姊妹，你看，这是神工作的原则！神发起要作一件事，但是必须等我们祷告之后才去作。自从有教会以来，神在这地上所作的，没有一件事是没有祂儿女们的祷告的。自从神有了祂的儿女以来，所有的事都是凭着祂的儿女们的祷告而作的，什么事情都是放在祂的儿女的祷告之中的。神为什么要这样作，我们不知道；但是我们知道，这

of God's will. If our heart is in tune with God's heart, spontaneously we will speak forth God's will. As a result God will accomplish His work in the fourth step.

We will not look at the first and second steps now. We will pay attention to the third step, which is returning God's will back to God. Please pay attention to the word return. All worthwhile prayers are a kind of returning. If our prayer is only for the fulfillment of our plans and wishes, it will not have any value in the spiritual realm. Only the prayers that are initiated by God and that echo what He has initiated have any worth. God's work is governed by prayers. God is willing to do many things, but He will not do them when His people do not pray. He must wait for man to agree with Him before He will do them. This is a great principle of God's work, and it is also one of the most crucial principles in the Bible.

TWO

The words in Ezekiel 36:37 are most peculiar. God said that His purpose is to “increase them with men like a flock.” This is God's ordination. He will surely accomplish what He has ordained. But He has to wait; He cannot accomplish it immediately. What is God waiting for? He said, “I will yet for this be inquired of by the house of Israel, to do it for them.” God ordained that the men of the house of Israel be increased. Yet He had to wait for the Israelites to inquire of Him. Once the Israelites inquired of Him, He would fulfill it. God is determined to do something, but He will do it only after man has given his consent; He will not do it immediately. When God works, He does not work only according to the fact that He has a will; He also waits until there is a response from His children before He acts. This is a most amazing fact.

We must remember that spiritual work is a matter of God determining and His children agreeing. God initiates, and then His children agree. This is an important principle in spiritual work. God said, “I will yet for this be inquired of by the house of Israel.” God's work required the Israelites to inquire. One day, when the Israelites truly inquire of the Lord, God will accomplish it for them. Brothers and sisters, this is the principle of God's work! God may initiate a work, but He will not accomplish it until we pray. From the time the church was formed, God has not done anything without the prayer of His children. From the time that there have been children of God, everything has been done according to the prayer of His children; everything is accomplished by the prayer of His children. We do not know God's reason for doing this. But we know

是事实。神肯把祂自己放在这样的地位上，神喜欢作这样的事，就是神要借着祂儿女的祷告来行出祂的旨意。

还有一个例子，就是以赛亚六十二章六至七节：“耶路撒冷啊，我在你城上设立守望的；他们昼夜必不静默；呼吁耶和华的，你们不要歇息，也不要使祂歇息，直等祂建立耶路撒冷，使耶路撒冷在地上成为可赞美的。”神要叫耶路撒冷在地上成为可赞美的，祂如何作呢？祂就在城上设立守望的，要他们呼吁，就是呼吁耶和华。怎样呼吁法呢？“你们不要歇息，也不要使祂歇息。”我们在那里呼求，呼求到一直不歇，也不让神歇；我们祷告，要祷告到神听，要祷告到神作成祂的工。神自己虽然已经定规了旨意，要叫耶路撒冷在地上成为可赞美的城，但是祂要在耶路撒冷城上设立守望的，叫他们祷告，祂才去作。神要他们的祷告不只是一次，乃是时刻不停的祷告。要一直祷告到神的旨意成就。换句话说，神的旨意受人的祷告的支配，神是在等我们祷告。神的旨意的内容完全是神所定规的，不是我们所定规的，我们是一点都不能参与的；但是，神的旨意的通行，乃是受我们祷告的支配的。

有一个弟兄说，“神的旨意象火车，我们的祷告象火车的铁轨。”火车是什么地方都能去的，但是只能走在铁轨上；火车的能力是十分大的，东西南北都可以开，但是只能开到已经有铁轨铺好的地方。神并不是没有能力，但是祂受人的祷告的支配。有价值的祷告，都是替神的旨意铺路的。因此，我们如果不起来负祷告的责任，就拦阻了神的旨意的成功。

叁

当神创造人的时候，就给人有一个自由意志。这样，在宇宙之中就有了三个不同的意志：一个是神的意志，一个是仇敌撒但的意志，一个就是人的意志。按着人的想法，神为什么不在一分钟之内把撒但消灭了。但是神没有这样作。神要和人合起来去对付撒但。神有神的意志，撒但有撒但的意志，人也有人的意志。神就是要得着人的意志和祂合起来，祂不肯单独的去把撒但消灭了。我们不知道这

that this is a fact. God is willing to place Himself in this position. He wants to carry out His will through the prayers of His children.

Another example can be found in Isaiah 62:6-7: “Upon your walls, O Jerusalem,/ I have appointed watchmen;/ All day and all night/ They will never keep silent./ You who remind Jehovah,/ Do not be dumb;/ And do not give Him quiet/ Until He establishes/ And until He makes Jerusalem /A praise in the earth.” God wants Jerusalem to become a praise in the earth. How does He accomplish it? He appointed watchmen upon the walls to remind Him. How should they remind Him? They should not be dumb, and they should not give Him quiet. We must not stop our reminding, and we must not allow God to become quiet. We have to pray until He answers and accomplishes His work. God has a will, and His intention is that Jerusalem would become a city of praise, yet He appointed watchmen on the walls of Jerusalem and charged them to pray. Only after they pray will He work. He asks them not to pray once but unceasingly. They have to pray unceasingly until God’s will is accomplished. In other words, God’s will is governed by man’s prayer. God is waiting for us to pray. The content of God’s will is determined by God alone; it is not determined by us, and we have no part in the determination of it. However, the carrying out of His will is governed by our prayer.

A brother expressed it very well when he said, “God’s will is like a train engine, and our prayer is like the tracks of the train.” The train can go many places, but it can only travel along the tracks. The power of the engine is very great, and it can go east, west, south, or north. Yet it can only go where the tracks are laid. God is not without power, yet He is controlled by man’s prayer. All worthy prayers are prayers that pave the way for God’s will. Hence, if we do not take up the responsibility of prayer, we will frustrate the accomplishment of God’s will.

THREE

When God created man, He gave man a free will, so that now there are three wills in the universe. One is the will of God, the second is the will of Satan, and the third is the will of man. Man wonders why God would not destroy Satan quickly. But God would not do this. He wants man to join Him in dealing with Satan. God has His will, Satan has his will, and man also has his will. God wants man’s will to be joined to Him; He does not want to destroy Satan alone. We do not fully understand, but we know that God wants to do it this way. He does not want to act alone; He wants man to cooperate with Him.

是为什么，但我们知道神喜欢这样作。神不单独作，神要人和祂合作。这就是教会在地上的责任。

神要作一件事，祂就要把祂自己的意思借着圣灵摆在我们里面，经我们把那意思化成祷告之后，神才把那件事作好。神作事必须有这么多的手续，神作事非这样不行，神需要我们人和祂合作，神需要有一个意志是和祂同心的，是和祂同情的。如果神所有的事都是不顾我们人就去作的话，那就完全用不着我们人在这里了，我们就不必知道什么是神的旨意了。但是，神每一个旨意都要我们去遵行，神要叫我们的意思与祂的旨意合在一起。我们祷告出神的旨意来，把神的心意祷告出来，这就是遵行神的旨意的第一步。我们从这里就能看见，祷告乃是一个工作，没有有一个工作比祷告更紧要，因为祷告就是说出神的旨意，祷告就是成功神的旨意。弟兄姊妹，我们要知道，神的旨意是要从我们的祷告中说出来的。所以，一切出于己意的祷告都是无用的。所有合乎神心意的祷告，都是从神发起，借着圣灵把祂的意思告诉我们，而后由我们用祷告把那意思归还给神。所有合乎神心意的祷告，都是以神的旨意为起头，人不过是传递的、响应的。所有从我们起头的祷告，都是没有属灵的价值。

当我们读教会历史的时候，就能看见，每一次大复兴的起头，都是从祷告来的。这就是说，祷告乃是使神作祂所愿意作的。我们不能求神作祂所不愿意作的事，但是我们可能迟延神作祂所愿意作的事。神是绝对的，我们从来不能改变祂一点，我们绝不能要神作祂所不愿意作的，我们也绝不能叫神不作祂所要作的。但是，当神要我们作一根管子，来通行祂的旨意的时候，如果我们这一边不和祂合作，祂的工作就会受我们的阻碍。所以，我们的祷告，不是求神作祂所不愿意作的事，不是求神改变祂的旨意，乃是把神的旨意祷告出来，叫神能作祂所愿意作的。我们如果在那里苦求，想要神作祂所不愿意作的，那就是白花力气，一点用处也没有。神如果不愿意作，谁也不能叫祂作。我们只有一件事是能作的，就是把神所愿意作的事祷告出来，神就要因着我们与祂同心的缘故而作成祂的工。

This is the responsibility of the church on earth.

In order to do something, God must first put His will within us through the Holy Spirit. He will only accomplish something after we have echoed it in our prayer. God operates through this procedure. He works this way. He wants man's cooperation; He wants a will that is one with Him and that echoes Him. If God does everything without us, then man does not need to be here, and we do not need to know God's will. Yet every part of God's will needs someone to carry it out, and He wants our will to become one with His will. The first step in carrying out His will is to pray out God's will and utter His will through our prayer. From this we see that prayer is a work. There is no work more important than this work because prayer is the speaking of God's will and the accomplishment of His will. Brothers and sisters, we have to know that God's will is uttered through our prayers. Therefore, prayers that originate from our self-will are useless prayers. Prayers that are according to God's will originate from God. He conveys His will to us through the Holy Spirit, and then we return the same thought to Him through our prayer. Prayers that are after God's heart have God's will as the starting point; man is merely the transmitting and responding organ. Prayer that originates from ourselves has no spiritual value.

In reading church history, we find that every great revival began with prayer. Prayer enables God to do what He wants to do. We cannot ask God to do what He does not want to do, yet we can delay what He does want to do. God is absolute, and we cannot change Him at all. We cannot ask God to do what He does not want to do, and we cannot ask Him not to do what He wants to do. However, if God needs a channel to carry out His will and we do not cooperate with Him, His work will be hindered on account of us. Hence, when we pray, we are not asking God to do what He does not want to do, and we are not asking Him to change His will. Rather, we are declaring God's will in prayer so that He can do what He intends to do. If we think that by begging desperately we can make God do what He does not want to do, we are wasting our energy; the effort is fruitless. If God does not want to do something, no one can make Him do it. We can only do one thing, and that is to pray for God to do what He wants to do. God will accomplish His work through our oneness with Him.

就如圣灵在五旬节降临的事，神在几百年前，在约珥那时候就已经说过了，但是要等到那许多门徒在那里祷告了之后，圣灵才降临。神虽然是定规了，但是必须有人祷告了之后才成功。神自己虽然可以作，但是祂喜欢等人发出祷告之后才作。多少事，神很可以作，但是祂要等你同意。多少事，神虽然早就愿意作了，但是祂要你也愿意。多少事，神早就要作了，但是因为你没有向祂表示同意，所以祂还等着。弟兄姊妹，我们虽然不能勉强神作祂所不愿意作的，但是我们能要求神作祂所愿意作的。我们所以失去属灵的福气，就是因为我们没有在祷告中发表神的旨意。

所以，你如果能起来专门作祷告的工作，那是顶好的。神正在等着人与祂同工，好使祂能作出祂的事来。有的基督徒说，为什么神不多多拯救罪人呢？神为什么不叫个个信徒都得胜呢？我们深信，神要这样作，如果人有祷告。神不是不愿意作工，祂乃是要先得着一班与祂同工的人。什么时候人与祂同工，什么时候神就要作工。所有属灵的工作，神都是在等着祂儿女们的表示。事情的成功与否，都是看神的儿女们的祷告如何。所以我们应该有与神同工的表示才行。神正在等着要赐福给我们，不过问题都在乎我们求不求。

不认识神的人要说，神要作事就作好了，何必要我们去祷告呢？神总是知道的，多祷告了，神要讨厌了。我们要记得，我们人是有自由意志的，神不肯违背祂自己的意志，也不肯勉强我们人的意志。如果神的旨意没有被我们祷告过，神就要等待。我们看，神要祂的旨意行在地上如同行在天上，祂自己去作就可以了，为什么要叫门徒祷告说，“我们在天上的父，…愿你的旨意行在地上，如同行在天上”（太六9～10）呢？神要祂的国降临，就降临好了，何必要门徒来祷告说，“愿你的国降临”呢？神要祂的名被万民尊为圣，祂自己去作就好了，何必要门徒来祷告说，“愿人都尊你的名为圣”呢？这没有别的缘故，就是因为神自己不愿意单独作事，祂要人与祂合作。神有能力，但是祂要我们铺轨道。轨道铺得多，神的工作也就作得多。所以我们的祷告应该象铁路网那样铺起来，铺得越多越好。

The descending of the Holy Spirit at Pentecost was prophesied a few hundred years prior to its occurrence, in the time of Joel. Yet many disciples had to pray before the Holy Spirit would descend on them. God had ordained it already, but there had to be men who prayed before it could be fulfilled. Although God can do everything alone, He loves to wait for man to pray before He does anything. God can do many things, but He is waiting for our consent. God is willing to accomplish many things, but He is waiting for our willingness. God is ready to do many things, but without our consent, He still has to wait. Brothers and sisters, although we cannot force God to do what He does not want to do, we can ask Him to do what He wants to do. We have lost many spiritual blessings because we have not expressed God's will through our prayers.

It would be wonderful if we could engage ourselves exclusively in the work of prayer. God is waiting for man to cooperate with Him so that He can accomplish His work. Some Christians have asked why God does not save more sinners. Why does He not make every believer victorious? We sincerely believe that God would do these things, if there were men who first prayed for them. God is not reluctant to work. He is waiting for a group of people who will cooperate with Him. As soon as man cooperates with God, He will work. There is much spiritual work to be done, but God is waiting for His children to respond. Whether or not the work will succeed depends on how God's children pray. We should respond to God by consenting to work together with Him. He is waiting to bless us. The question is whether or not we will ask.

Those who do not know God will say, "If God wants to do anything, He can do it all by Himself. Why is there the need for our prayer? God knows everything. If we pray too much, we may tire Him out." We have to remember that man has a free will. God will not act contrary to His will, but neither will He take over man's will. If man does not pray for God's will, He has to wait. If He wants His will to be done on earth as in heaven, He can do it Himself. Why does He need the disciples to pray, "Our Father who is in the heavens...Your will be done, as in heaven, so also on earth"? (Matt. 6:9-10). If God wants His kingdom to come, He can do it Himself. Why is there the need for His disciples to pray, "Your kingdom come"? If God wants His name to be sanctified by all people, He can do it Himself. Why does He have to ask the disciples to pray, "Your name be sanctified"? The answer to these questions is that God does not want to do anything alone; He wants man's cooperation. God is powerful, but we have to lay the tracks. The more tracks we lay, the more God works. Therefore, our prayers should be like a railway network, the more the better.

我们应该怎样为神的旨意铺轨道呢？以弗所六章十八节说，“靠着圣灵，随时多方祷告祈求。”所以我们的祷告应该多方，也应该随时；应该有普通的祷告，也应该有专一的祷告。我们有许多的祷告都是太稀疏了，漏洞太多了，太不周密了，所以撒但有许多机会可以进来。如果我们的祷告是十分仔细的，十分周密的，各方面都祷告过，撒但就不能作什么。

比方说，有一位弟兄要出外传道，你就该为他铺路轨，好叫神的旨意能够成功在他的身上。你如果只为他笼统的祷告几句，说，求神赐福给他，保护他，供给他，那就这个祷告网布得太稀疏了。你要为一个人祷告，就必须为他布一个很周密的祷告网，叫撒但不能从任何一点钻进来。你应该怎样祷告呢？你要从他出门起头，为他的身体祷告，为他的行李祷告，为他的火车祷告，为他上火车的时间祷告，为他在火车上的睡眠、饮食、以及他所遇见的人祷告，还要为他下火车之后的一切事祷告，也要为他到那地方之后所住的房子祷告，也要为他的邻居祷告，也要为他在哪里所要用的东西祷告，再要为他在那里工作的时间祷告，你要把一切有关的事情都祷告过。如果你真是这样周密的为他祷告过，撒但就不容易找到一个漏洞来攻击他了。所以祷告的工作是实在的工作。凡是懒惰的人、糊涂的人、疏忽的人，都不能作祷告的工作。多少时候，我们为着某一件事真是恳切的把许多方面都祷告过，于是那件事就成功了。

在这里还有一个功课要学的，就是撒但有许多的诡计，我们真是想也想不起来，没有法子一件一件的祷告出来，我们就只能这样祷告说，“主啊！所有从撒但来的一切，都求主用你的宝血回答他。”我们要知道，宝血乃是对于撒但一切工作的回答，这样的祷告是一个最好的对付撒但的祷告，撒但永远不能透过这个来攻击我们。

我们每一次祷告，都必须看见三方面：第一，我们必须看见是向谁祷告；第二，我们必须看见是为着谁祷告；第三，我们必须看见是在反对谁而祷告。多少时候，我们只记得

How should we lay the tracks for God's will? Ephesians 6:18 says, "By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance." Our prayer should be by all means and at every time. We should have general prayers, and we should also have specific prayers. Many of our prayers are too loose and too careless; there are too many loopholes. This is why Satan finds many opportunities to creep in. If our prayers are fine and careful, and if we cover everything in prayer, Satan will not be able to do anything.

Suppose a brother is about to travel to another place to preach the gospel. You should lay the tracks for him so that God's will can be fulfilled in him. If you only pray a few words for him and ask only that God bless him, protect him, and supply him, this prayer-net is too loose. If you want to pray for a person, you need to lay a very careful prayer-net for him so that Satan cannot creep in from any direction. How should you pray? You should start from the time he leaves his home. You should pray for his health, his luggage, and his train. You should pray for the time he will board the train, his food, and his sleep on the train, as well as the people he will meet on the train. You should also pray for everything he will encounter after he leaves the train and for the house where he will eventually be staying. You should pray for the neighbors and the things he will need while he is staying there. You should pray for the time of his work and everything related to him. After you have prayed for him in such a thorough way, Satan will find it very difficult to identify any loopholes from which to attack him. Hence, the work of prayer is a very practical work. Whoever is lazy, foolish, and loose cannot participate in the work of prayer. After we have earnestly prayed over all the aspects of a certain matter, we often find the matter eventually being accomplished.

There is still one lesson that we have to learn. Satan is full of deception, and we can never anticipate all the schemes that he has. It is impossible for us to pray over them one by one. We can only pray, "Lord, please deal with everything from Satan with Your precious blood." We must realize that the blood is the answer to all the works of Satan. Such a prayer is the best way to deal with Satan. He can never penetrate through these prayers to attack us.

Every time we pray we have to see three things. First, we must see to whom we are praying. Second, we must see for whom we are praying. Third, we must see against whom we are praying. Many times we remember only two of the three aspects; we

两方面，就是向着神祷告和为着人祷告。这样，就把撒但那一方面忽略了。我们在祷告上，不只要知道是向谁祷告，还得知道是在反对谁而祷告；不只要知道是为谁祷告，还得知道是那一个仇敌在那里害我们。我们的祷告是向神祷告，是为着人事祷告，又是反对魔鬼而祷告。我们把这三方面都对付好了，神就必定为我们作工。

每一个要真正为主作工的人，必须布一个祷告的网，使神能通过你作工。神不是不愿意作工，神乃是要等人有了祷告之后才作工。神正在盼望着人有祷告的生活，神的旨意正在等着人的祷告。多少时候（不一定是你预先安排要去祷告的时候），在你里面有一个意思好象觉得要祷告，这就是说神的旨意之中有一件事要你祷告。当你觉得有祷告负担时的祷告，就是合乎神旨意的祷告。这就是圣灵在那里催促你，要你祷告出合乎神旨意的祷告来。当圣灵催促你祷告的时候，你就应该祷告。如果你不祷告，在你里面就觉得闷，觉得有一件事还没有作。如果你仍然不祷告，就觉得更闷。如果你始终不祷告的话，结果就把那祷告的灵、祷告的感觉弄得迟钝了，过后你就不容易有这种感觉，就不能祷告出合乎神旨意的祷告来。

神每一次把一个祷告的意思放在我们里面，都是圣灵先感动我们，叫我们有负担特别要为着某件事祷告。当你一有这种感觉的时候，你立刻就应该好好的祷告，为着那件事出代价来祷告。你一有圣灵这样的感动，你灵里立刻就有负担，好象有一件事搁在那里，等到你祷告出来就轻松了，好象一块石头给你拿掉了。你如果不把它好好的祷告出来，你总是觉得有一件事没有作好。你如果不把它祷告出来，就不是与神同心的人。我们在祷告上如果是忠心的，一有这种负担，立刻就把它祷告出来，这样，祷告就不是一个重担，乃是一件顶轻松、顶爽快的事了。可惜有许多人是在那里销灭圣灵的感动，把圣灵催促他祷告的那个感觉销灭了，此后也不大有这种感觉临到他了，这样，他在主的面前已经不是一个有用的器皿了，主在他身上已经不能成功什么了，他再也不能祷告出神的旨意来了。哦，弟兄姊妹，如果你在神面前落到一个地步，没有祷告的感觉了，那恐怕你已经是陷入最危险的情况中了，因为你已经与神失去

remember that we are praying to God and for men, but we put Satan aside. In our prayer, we must not only know to whom we are praying but also against whom we are praying. We must not only know for whom we are praying but also that an enemy is out there to damage us. Our prayer is to God; it is for men, and it is against the devil. If we deal well with these three aspects, God will work for us.

Everyone who has a genuine desire to work for the Lord must set up a prayer-net so that God can work through him. God is not reluctant to work; He is waiting for men to pray before He will work. He is looking for some who will have a life of prayer. His will is waiting for man's prayer. There is often no predisposed intention to pray, yet something within urges you to pray. This means that some items of God's will are waiting for your prayer. When you have a burden to pray, and you pray accordingly, that prayer is according to God's will; it is the Holy Spirit who is urging you to pray a prayer that is according to God's will. When the Holy Spirit urges you to pray, you should pray. If you do not pray then, you will feel clogged up, and you will feel that something is left undone. If you continue to refuse to pray, you will feel more clogged up. If you insist on not praying to the end, the spirit of prayer and the feeling for prayer will become dull, and you will not be able to easily pick up the same feeling again later. You will have failed to pray according to God's will.

Every time God wants to put a burden for prayer within us, the Holy Spirit will first give us a feeling and a burden to pray for certain things. Once we have such a feeling, we should immediately pray conscientiously; we should pay a price to pray for that matter. Once we have the prompting of the Spirit, we will immediately have a burden in our spirit, and the burden will remain there. Once we pray, we will feel released, and the rock will be removed. If we do not pray for it conscientiously, we will feel that something is still there. If we do not pray for it, we will feel that we are not being one with God. If we are faithful to prayer and pray immediately after we have a burden, our prayer will not become a burdensome task but an easy and refreshing work. Unfortunately, many people quench the Spirit; they quench the feeling for prayer which the Holy Spirit has put within them. After a while, these feelings no longer come to them, and they are no longer useful vessels in God's hand. They can no longer accomplish anything for the Lord or execute God's will by prayer. Brothers and sisters, if we are this way before the Lord, having lost all feeling for prayer, we are probably in a very dangerous condition. We have lost our fellowship with God, and God can no longer

交通，神已经不能用你作祂的工了。所以，我们在神面前必须十分小心的来对待圣灵给我们的感觉。什么时候，一有祷告的负担，立刻就应该问神说，“神，你要我祷告什么？你现在要作成什么事，要我来祷告？”如果你把它祷告出来了，神就能够托你作第二个祷告。如果你第一个担子还没有卸掉，你就不能再挑第二个担子。

我们真要求神叫我们作一个忠心祷告的人。一有担子，立刻就把它卸掉，就是用祷告把它吐露出来。如果那个担子太重，祷告还不能把它卸掉的话，这就是我们应该禁食的时候了。祷告所卸不出去的，就需要禁食。禁食能够很快的卸去那祷告的负担，禁食能够帮助你卸去那顶重的负担。如果你一直这样作祷告的工作，你就是一根流通神旨意的管子，神有什么事就可以来找你祷告了。哦，弟兄姊妹，神的旨意一直在找一个出路，神一直要抓住几个人来作祂旨意的发表者，如果能有许多人起来作这工，神就会因着人祷告的缘故而作许多的事。

（原刊于“倪柝声文集”第二辑第十八册）

use us for His work. We must be very careful with the feeling that the Holy Spirit gives to us. Anytime we have a burden to pray, we should immediately ask, “God, what do You want me to pray for? What do You want to do now? And what do You want me to pray about?” If we get through in our prayer with this one burden, the Lord will entrust us with a second prayer. If we have not released our first burden, we will not receive a second burden.

We need to ask the Lord to make us a faithful praying person. Once there is a burden, we should release it immediately; we should express it through prayers. If the burden is too heavy and we cannot release it through prayer alone, then we need to fast. Anything that cannot be released through prayer can only be dealt with by fasting. Fasting can release the burden of prayer quickly; it can help us to unload our heaviest burdens. If we continue to engage ourselves in the work of prayer, we will become a flowing channel for God’s will; He will come to us whenever He has something that He wants us to pray about. Brothers and sisters, God’s will is always seeking an outlet; God is forever seeking men to be the spokesmen for His will. If many people are raised up to do this work, God will accomplish many things through their prayers.

(Collected Works of Watchman Nee, Set 2 Vol. 38, Ch. 41)

第七篇

负担与祷告

读经：耶利米书三十三章二至三节；帖撒罗尼迦前书五章十九节

耶利米书三十三章二至三节：“成就的是耶和华，造作为要建立的也是耶和华；耶和华是祂的名；祂如此说，你求告我，我就应允你，并将你所不知道，又大又难的事，指示你。”

帖撒罗尼迦前书五章十九节：“不要销灭圣灵的感动。”

* * * *

壹

凡是神的儿女，应当有从神那里得着的负担。神的儿女谁也不能说，神从来不给他负担。不过问题在这里：必须我们的灵向主开起来，主才将负担加在我们身上。我们信，灵向神开起来是得着负担的条件。我们得着了负担，就要学习忠心祷告，卸去这个负担。第一个负担卸去了，神就给你第二个；第二个卸去了，神再给你第三个。所以最要紧的是把我们的灵开起来。我们要对神说，我把自己敞开在你面前为着祷告。许多时候，我们因为不忠心的缘故，很容易落到一个地步，没有负担。你在神面前如果要有负担，你就要忠心于每一个感觉，不要推却。你里面感觉要为着某一件事情祷告，就祷告。起头的时候也许这种感觉小得很，以后就渐渐大起来。我们如果销灭圣灵的感动，没有借着祷告把负担卸在神面前，就要失去负担。要恢复就得认罪，并且以后要忠心于每一次的感觉。一有感觉就祷告，一次过一次，你要看见神不断的给你负担。你所以没有负担，是因为有一个负担留在你身上，到一个地步把你压死了。你必须卸去第一次的负担，第二次的负担就会继续来。起头的时候负担也许细微得很，但是要忠心。当你在神面前忠心的作一次，作两次，一直忠心的作下去，你就看见神也要一次两次的把负担给你。哦，弟兄姊妹，你如果盼望在神的手中有用处，就需要恢复这一个负担。

CHAPTER SEVEN

BURDEN AND PRAYER

Scripture Reading: Jer. 33:2-3; 1 Thes. 5:19 (RCV)

Jer. 33:2-3 Thus says Jehovah who does it, Jehovah who formed it to establish it- Jehovah is His name - Call unto Me, and I will answer you and tell you great and hidden things, which you do not know.

1 Thes. 5:19 Do not quench the Spirit;

* * * *

ONE

Every child of God should have some God-given burden. No child of God can say that God has never given him or her a burden. However, burdens can only be received from God when our spirits are open to Him. An open spirit to God is the condition for receiving burdens from God. Having received a burden, we must learn to discharge it faithfully through prayer. When we have discharged the first burden, we will receive a second, and when the second is discharged, we will receive a third. Therefore, the most important thing is to open our spirits to God. We should say to God, "I open myself before You to pray." Because of our unfaithfulness we often do not receive any burdens; therefore, if we want to be those who bear God's burdens, we must be very sensitive and not reject any feeling that comes from Him. If we feel we should pray for something, we should do it immediately. At the outset, these feelings may be faint, but they will gain in strength as we go on. If we quench the Spirit and do not release our burden through prayer, we will lose our burden. Then the only way to recover it is to confess our sin and thereafter faithfully respond to every God-given feeling. As soon as we are moved to pray, we should pray. As we faithfully discharge the burdens we have, God will continually give us further burdens to bear. The sole reason for not receiving further burdens is that we have not released the burden we already have, and the unreleased burden has squelched us. If we unload the burden, a second burden will follow. A burden may be very faint at the beginning, but we must be faithful to it. If we are faithful to do this repeatedly before the Lord, God will continue to dispense burdens to us one after another. O brothers and sisters, if we hope to be of any use to God, we must recover our lost burdens.

负担特别是与神的工作发生关系的。我们在凡事上要寻求神的旨意，我们在神的工作上要等候神给我们负担。神所给我们的负担，就是神向我们显明的旨意。我们所得着的负担就是神的旨意，负担也是神显明祂旨意的一条路。

比方：神给你负担要你去传福音，这一个负担在你身上是清楚的，是有能力的；你如果动身去作，按着神的旨意去作，你越作，负担越轻；本来负担压在你里面重得很，你越作，就越轻。如果你有了负担而没有去作，这一个负担就重重的压在你的灵里，你就一直觉得这一个负担的重，越过越重，一直到一个地步，你的感觉麻木了，不再觉得那一个负担了，你里面的生命好象是死了，（不是永生永死的死，是你的生命好象是死了，）你的生命与神有隔膜了，神好象是摸不着的了，你就被负担压死了。所有属灵的工作都是有这样的负担的。没有负担而去作工，总没有好果子。你有负担，你作了之后，你这个人好象轻松起来了，好象本来挑着一个重担，现在重担放下，人轻松起来了。工作的价值，都是在于你有没有负担；没有负担，就没有属灵的价值；有负担，就有属灵的价值。每一次有负担，你作了之后，你就觉得轻松，你自己在那里也得着造就；从重作到轻，自己也得着造就。如果没有负担，你去作，作了之后，你的里面感觉虚空，甚至受责备。所以我们在所有属灵的工作上，要等候神给我们负担，也要好好卸去我们所得着的负担。

貳

但这不是说，我们要一直往自己里面看，一直注意有没有负担。在神的儿女身上，没有一件事比往自己里面看更害自己。盼望我们记得这个。没有一件事比往里面看更害自己，好象连犯罪都比不上这一个厉害，因为犯罪你知道，你找得出来，这一个往里面看，你不大容易找得出来。最大的毛病，最厉害的毛病，就是找不到的那个病。如果问你骄傲对不对，你知道骄傲是不对的，问任何人都知道骄傲是不对的。如果问你嫉妒对不对，你也知道嫉妒是不对

Burdens are especially related to the work of God. Therefore, we must seek to do His will in everything and wait on Him in His work until He communicates His burden to us. His burden is the manifestation of His will. The burden we receive is the very will of God, and it is also the means by which God manifests His will.

For example, God may give you a clear and strong burden to preach the gospel. If you go along with it and act according to God's will, the more you preach, the more the burden will be released. The burden may be heavy at the beginning, but the more you preach, the lighter the burden will become. However, if you fail to discharge your burden, it will weigh down heavily on your spirit, and you will feel its weight becoming heavier and heavier as time goes on. Eventually, your feeling will become numb, and you will no longer feel the burden. The life within will seem to perish, and there will seem to be a barrier between you and God. (This does not mean that you will eternally perish, as in the case of eternal perdition; it merely means that you will feel as if your life has ceased.) It will seem as if you can no longer touch God and that the burden has crushed you. All spiritual work issues from such burdens. If you try to work without a burden, your work will be ineffective. But if you work in accordance with the burden that is upon you, your whole being will be increasingly liberated as you advance. You may start off by having a heavy burden, but as you go on, the burden will be released, and you will be uplifted. The value of your work depends on the burden you bear in connection with it. Without a burden, there is no spiritual value to your work. But with a burden, there is spiritual value. Every time you work according to a burden, you will be refreshed and edified. As your load is discharged, you will be edified in the process. If you work without a burden, you will sense that you are laboring in vain and may even be conscious of reproof as you labor. In relation to all spiritual work, you should wait on God for His burden and then set out to discharge it in a conscientious way.

TWO

But this does not mean that we need to constantly look within to discover whether or not we have a burden. Among God's children, there is nothing more damaging than introspection. Let us bear this in mind—the most damaging thing is to turn our gaze inward. This may be even more serious than sin. Sin is readily recognized as such, but introspection is not detected so easily. An unsuspected disease is always more serious and damaging than an apparent one. If you were asked whether it is wrong to be proud, you would immediately answer that it is obviously wrong. If you were asked whether it is wrong to be envious, you would

的。这些毛病一找就找出来。可是回头往里面看，你一天看了二十次，你还不觉得。你和别人争吵一次，你很容易知道这是不对的，你很快就发现这个毛病；但是你回头往里面看，你不知道。所以这一个回头往里面看是最伤害基督徒的生命的。有许多基督徒，就是一直在那里回头往里面看，一直在那里过一种假的属灵的生活。当他要工作的时候，就往里面看：我有没有负担呢？这算不算负担呢？这就叫作负担么？到底什么是负担呢？如果有人一直问这些，他就必定不知道什么是负担。

比方：有人请你帮他一张桌子从这个房间抬到另外一个房间去，你抬着这一张桌子，是不是在那里问说，到底这是负担呢，或者这不是负担呢？比这一个重一点是负担呢，或者比这一个轻一点是负担呢？不，凡压在你身上的就是负担。我们要记得，负担都是我们所知道的，不是我们去找到的。你有负担你知道，你回头去问有没有负担就错了。我们有没有负担，是凭着我们所知道的，不是凭着我们所找到的。这一点很要紧。往里面看没有益处。基督徒最大的害处就是往里面找，这要上顶大的当。你不能一天到晚在家里找负担。你感觉要向人传福音，你却问这是不是负担呢？到底我有没有负担呢？你这样多问几下，机会就已经过去了。弟兄姊妹，回头看里面，绝对没有用处。你有没有负担，是凭着你自已所知道的。换句话说，你知道有就有，你知道没有就没有，不必去找。你回头去找这是不是负担，你就必定没有负担。你不必问。你有，你就知道；你被压在那里，你就知道有。

你里面觉得重的就是负担，你去作了，就越作越轻，然后你才可以接受另外的负担，同时你自己也得造就。一切神的工作是如此，祷告也是如此，并且工作和祷告是分不开的。我们信，没有祷告就没有工作。所以我们要学习在祷告上得着负担，卸去负担。主在你里面提起一件事，你觉得重，你如果找一个地方去祷告，你自己就象吐了一口气一样，舒服得很；你如果不祷告，你就压死在那个负担之下。你今天不为着这件事祷告，你明天不为着这件事祷告，你后天仍旧不为着这件事祷告，你一想到它就不好过，

know quite well that it is wrong. These flaws are obvious. But you can become introspective twenty times in a single day without any sense of wrongdoing. If you quarrel, you soon become aware that you have done something wrong; you quickly identify your sickness. But you can be introspective and be totally unaware of its evil. Looking within is the most hurtful thing in the Christian life. Many Christians are given to introspection, and they are living a life of false spirituality. Before doing any work, they stop and ask, "Do I have a burden for this? Is the feeling I have a burden or not? Is this a burden? What is a burden?" If a man continually asks these questions, he does not know what a burden is.

Suppose someone asks you to help him carry a table from one room to another. While you are doing it, do you wonder whether this is a burden? Would you say that it is not a burden if it were lighter and that it is a burden if it were heavier? No. As long as something is burdening you, it is a burden. Remember that a burden is what you know, not what you have to discover. If you have a burden, you know it. It is wrong to look inward to see whether or not you have a burden. A burden is known rather than found. It is of great importance to recognize this fact. There is no profit in introspection. The greatest damage a Christian can suffer comes from introspection; it will cheat you. It is not necessary to look for a burden day and night. If you feel that you should preach the gospel to someone and you stop to ask whether or not you have a burden, the opportunity will disappear while you are asking your questions. O brothers and sisters, it is unprofitable to look within. Whether or not you have a burden will be apparent—either you have a burden or you do not. In both cases you will know; there is no need to discover one. If you have to turn inward to find one, you do not have a burden. There is no need to ask anything. If you have it, you will know. If anything weighs upon you, that is your burden.

If you feel heavy within, you have a burden, and if you act in accordance with it, you will be liberated. Then you will be free to receive further burdens from God, and you will be edified in the process. All the work of God is done this way. The ministry of prayer is carried on this way. Prayer and work are inseparable. Without prayer, there is no work. Therefore, you have to learn to pick up burdens as well as release burdens through prayer. The Lord may put a certain matter within you and give you a burden for it. If you pray, it will be released, and you will be refreshed. But if you do not pray, you will be crushed beneath the burden. If you do not pray today, tomorrow, or the next day, you will feel bothered whenever you think about it, and the burden

你觉得重，越过越重，这一个负担压在你里面叫你觉得重。你所应当作的没有作，你一次把它放在一边，你两次把它放在一边，结果到一天，你就不觉得了。有一个感觉压在你心里，你如果一直违背它，到了那个时候，你就不觉得了；因此，你就失去和神的交通，就失去和神的接触。你和神中间有了隔膜，就是因你对于负担悖逆了，你没有按着神所要你作的去作。所以，所有的工作，不管是向人说的也好，是向神说的也好，都得有负担才能作，同时有了负担，就要按着那一个负担去作；你如果不去作，结果就叫你死了，因为你违背了神的旨意。负担，是神在工作上的要求。所以我们一有负担就得去作。

叁

负担是神给我们的，负担就是神的旨意。同时我们还要提起一点，就是知识支配负担的起点。神在我们身上，有的时候有例外的工作；有一次祂忽然叫你记念着某件事，叫你觉得要为这件事祷告；或者有一次叫你半夜起来，为着一个在远方的弟兄祷告；在我们的经历中有这样的事，可是这不是经常的，不是神每天所作的事。许多时候，神在近处找不着一个人，神就在远处抓一个人，但这是例外的。在平常的时候，神是用知识来叫人作祂的事。所以我们信，知识支配负担的起点。不过有了知识，却不一定有负担。有的弟兄姊妹，他们的情形我们知道，他们有什么事我们也知道，但是，我们听了没有事，我们里面没有事。知识是有，却没有负担。所以负担并不是从知识来的，可是许多时候，知识支配了负担的起点。比方：神叫你知某一件事，神就在那里给你负担，要你祷告，要你尽力去帮助，这样，负担就来了。所以说，负担是以知识作起点的。可以说，大多数的负担都是以知识作起点的。神很少不用知识作负担的起点，可以说是例外。有的时候，神给你一个负担，要你为着一个弟兄祷告，或者他是有病，或者他是有事情，你一点都不知道，你没有从什么地方得着什么消息，但是神给你一个负担要为他祷告。结果也许过了几周、几个月，你接到他的信，果然他有病，或者遭遇了什

will become heavier and heavier because you have not done what you are supposed to do. After setting it aside once or twice, eventually, you will not feel it anymore. If you repeatedly act contrary to your feeling, at a certain point you will not feel it anymore. You will lose touch with God and no longer be able to fellowship with Him. A barrier will develop between you and God because you have betrayed the burden and not acted according to God's direction. Every work has to be conducted with a burden, whether the work is directed toward God or toward men. At the same time, once you have a burden, you should act according to the burden. If you do not act according to the burden, you will become deadened because you have violated God's will. A burden is a necessary requirement in God's work. Once you have a burden you have to work accordingly.

THREE

While it is true that the burdens we have are from God and that our burden is God's will, it is also true that our knowledge mainly governs our burdens initially. There are exceptions. For instance, God may call certain things to our remembrance and may ask us to pray for them, or in the middle of the night God may call us to get up and pray for a brother in a remote place. These experiences do occur, but they are not common, and God does not do this kind of thing very often. Sometimes God cannot find anyone nearby, and He has to go to someone far away; however, these are exceptions. Under ordinary circumstances, God directs men according to their knowledge. This is why we say that knowledge governs a burden in its initial stage. However, after one has knowledge, it does not necessarily mean that he will have a burden. We may know about the condition and everything else related to certain brothers and sisters yet not have any feeling for them or be stirred up within. We have the knowledge, but we do not have the burden. Therefore, burden does not come ultimately from knowledge. Yet knowledge does govern our burden in its initial stage. For example, God may give you knowledge of certain matters and the burden to pray and help out the situation. In this way, the burden comes. A burden can be formed at the beginning through knowledge. Most burdens even have knowledge as their starting point. It is rare for God to start a burden without giving any knowledge of it. There are exceptions. Sometimes God may give you a burden to pray for a brother. He may be sick or he may be in difficulty, but you know nothing about it; you have not received any news from him. Yet God puts a clear burden within you to pray for him. Perhaps after a few weeks or a few months, you may receive

么事情。这样的事是有，不过是例外，也许在千百次之中只有一次。一般的负担都是以知识作起点的。可是这并不是说，知识就是负担。

肆

祷告是基督徒的职事，是要紧的职事。现在有一个问题是说，里面有负担，压得很重，要祷告，在那一个时候，是用有声音的话来发表它好呢，或者安静不出声，在神面前默默的来背起这一个负担好呢？

我们信，你如果有负担，神就是要你发表。神的要求是发表。你在神面前如果只有零零碎碎的几句话，就用零零碎碎的几句话把它说出来。所有的负担，只有用发表来解决。你如果光是在神面前安静，你看见这个负担不能离开你，并且越过越重。弟兄姊妹，你要看见一件奇妙的事，就是在属灵的世界里有一个原则，那一个原则就是：说话是顶有价值的。神不只管我们所信的，神也管我们所说的；神不只管我们心中的意念，神也管我们口里的说话。主耶稣对那个妇人说，“因这句话，你回去吧；鬼已经离开你的女儿了。”（可七29。）主是因着那妇人的一句话而作了事。固然我们在心里也可以求，可是说出来就更有益处。好象神要求我们说出来。主耶稣在客西马尼园里的祷告是一个大的祷告，这一个祷告，主是大声祷告出来的。我们不是劝人必须大声祷告，有时用不着大声。但是如果你里面的负担够重，你祷告的声音就要与里面的负担相称才行。里面负担没有那么大，而外面声音那么大，就不过是声音。如果里面负担够重，你的声音就要够把它发表出来。如果你所住的地方不宜于大声，你可以找一个能出声的地方把它发表出来。象我们的主，有时是到旷野去祷告，（可一35，）有时是到山上去祷告。（路六12。）如果不能到旷野，也不能到山上，那就在你所在的地方轻轻的祷告也可以，要紧的是要说出来。如果你的负担是那么的大的，你总可以找一个合式的地方去祷告。神要我们将祂所给我们的负担说出来。你如果没有把那一个负担说出来，那一个担子就还在那里。也许有人说，我已经默默的

a letter from him and find that he was indeed sick and in difficulty. There are cases like this, but they are exceptions. They may happen once in a thousand times. Generally, burdens start from knowledge. Yet this does not mean that knowledge is burden.

FOUR

Since prayer is a Christian ministry and an important ministry, a question arises: When there is a heavy burden to pray, do we express it through words, or should we be quiet and silent? Can we just bear our burdens silently before God?

We believe that if God gives us a prayer burden, then He wants it to be uttered. If we have only a few disjointed words, we should express ourselves with these words. Burdens are released only through utterance. If we remain silent before God, the burden will not leave; rather, it will become heavier and heavier upon you. Brothers and sisters, in the spiritual realm, it is an amazing principle that utterance counts. God takes account not only of what we believe but also of what we say. He is mindful not only of the intents of our heart but also of the words in our mouth. Our Lord said to the Canaanite woman, "Because of this word, go. The demon has gone out of your daughter" (Mark 7:29). The few words the woman uttered caused the Lord to work. We may make a request in our hearts, but there is more effect in an uttered request. God seems to require that we speak what is in our heart. The Lord's prayer in the garden of Gethsemane was a crucial prayer, but it was a prayer with "strong crying" (Heb. 5:7). We do not insist on loud prayers. Sometimes there is no need to pray in a loud way. But if there is a heavy burden within, there should be a correspondence between the inner burden and the outward expression. If the burden within is not strong, loud prayers are nothing but noise. But if the burden within is heavy, it must be uttered with audible sounds. If we cannot pray aloud in our homes, let us find a place where we can utter our burden as the Lord did. At times He went to a deserted place (Mark 1:35) and at other times He went to the mountain (Luke 6:12). Even if we cannot go to the wilderness or the mountain, we should pray audibly even if it means praying in a low voice. The important thing is that our prayers have to be audible. If our burden is strong enough, we can find a suitable place to pray. God wants our burdens to be articulated. If we have not articulated our burden, the burden will remain. Some say that they pray silently and that it matters little whether

祷告了，担子是不是卸去却没有关系。这没有用处。一个人如果他手里的事情没有作，他就不能再作别的事情了；照样，如果你有了负担而没有卸去，神也不能给你另外的负担。所以我们要用话发表出来，叫神能给我们新的负担。

但是难处在这里，许多时候觉得有担子要祷告，跪下去又不知道怎样祷告。里面有负担，但是不知道怎样祷告。灵里有负担，但是不知道祷告什么。这一点，我们要清楚：负担是灵里的事，知道这是什么东西是头脑的事。当我们的灵和我们的头脑有接触的时候，我们就能领会灵里的负担是什么事。灵和头脑接触的时候，两边都清楚，灵里有负担，头脑里知道是什么东西。有人所以觉得有负担而又不知道是什么事，这就因为他的灵和他的头脑没有接触，所以灵里有负担，头脑却不知道是什么负担。怎样叫灵和头脑有接触呢？这很简单。比方：你要去找一件遗失的东西，怎样去找？如果这一件东西在西边，你却往东走，什么时候你才能找得着它？你要绕地球一周才找得着它。也许它只离开你一里路，你却要绕地球一周才碰得见它。最好的方法，就是把你自己的地方当作中心点，你一圈一圈的走，从中心走向圆周，一圈一圈扩大的走，这样，四面八方都走到，就最容易找到这件东西。照样，当你的灵和头脑失去接触的时候，你也要这样作：你跪下去祷告，不要先抓住一件事情祷告，那是朝一个方向走，那不容易找到。起头的时候，要祷告许多事，要从多方面祷告。你为着一件事祷告两三句，觉得不对，就把它放下，再摸第二个题目，再摸第三个题目，再摸第四个题目；也许到第二个题目，你就知道了；也许你提起五、六件事，到末了一件，你里面好象透一口气似的，觉得就是这一个，你的头脑和灵就连起来了。然后你专一的在这件事上祷告，把你里面的负担说出来。你祷告了，你这一个人觉得轻松了。你卸去了第一个负担，你就能再接受第二个负担。

伍

or not the burden is released. This is not true. If a man has not finished the work he has in his hands, he cannot go on to more work. In the same way, if our burden is not released, God cannot give us another burden. We have to discharge our burden with our words so that God can give us a fresh burden.

But very often our difficulty is that even when we are conscious of a burden to pray, we do not know how to pray when we kneel down. We know that something is weighing within us, but we do not know how to pray. There is a burden in our spirit, but we do not know what to pray. We need to realize that our burden is a matter of the spirit, whereas our comprehension of the burden is a matter of the mind. When our spirit touches our mind, we will understand the nature of the burden in our spirit. When the spirit and the mind touch, both will become clear. Some people feel that they have a burden but do not know what it is. This is because their spirit has not yet touched their mind. Therefore, when their spirit has a burden, their mind does not comprehend the burden. How can contact between the spirit and the mind be established? It is quite simple. If you want to find anything, how should you go about it? If it is to the west and you go east, how would you find it? You would have to circle the globe before you found it. The object may be only a mile away, but you would have walked around the globe before you found it. You should take the point where you are as the center and look around in a circle, moving out steadily from the center to the circumference, expanding the circle as you move. In this way, you can cover all four directions. This is the best way to look for things. When your spirit has lost touch with your mind, you should do the same thing. When you kneel down to pray, do not hold on tenaciously to one thing. That would be like walking in one direction, and you will not find what you are looking for easily. Pray for many things and from many directions. After praying a few sentences for one thing, you may feel that it is not the right thing to pray about. You should drop it and change to another subject. You may have to change your subject two, three, or four times. Or you may become clear after you come to the second subject. You may also have to mention five or six things before you feel that you have touched something that releases your burden; once you pray for this, your mind and your spirit become linked together. You should then pray specifically for that matter in order to release your burden. Once you pray this way, you will feel released, and when you have released your first burden, you will be ready to receive a second burden from God.

FIVE

有许多弟兄姊妹在祷告的事上神不能用他，就是因为他全身都是负担，因为那些负担他从来没有发表过。神给他一个负担要他祷告，他也许知道是为着什么事，他的心思和灵是接起来的，可是他不祷告，让这个负担越越重，压得他背都背不动了，背到后来没有负担的感觉了，不能祷告了。哦，弟兄姊妹，神如果得不着自由的灵作器皿，神的工作就受限制。好象你要请一个人帮你作一件事，他的手里却满了东西，你的事情就没有法子请他帮忙作。如果你把负担压在身上，神就没有法子再托你作别的事。所以我们的负担要卸掉。卸去负担的结果，叫我们作一个轻松的人，然后神可以再给我们负担。如果不是这样，你就不能在神面前尽祷告的职事。祷告的职事要求一个自由的灵。灵里一有负担，你若不为着那一个负担祷告，你就没有法子作第二件事。如果在我们身上有一个负担，而我们不忠心，不祷告，不在神面前负起祷告的职事，于是第一天觉得重，第二天觉得很重，第三天觉得更重，过几天反而不觉得重了，到了那一个时候，祷告的力量就失去了。所以，有了负担而不祷告，结果就失去祷告的职事。所以我们应当划出时间来尽我们祷告的职事。最好是两个人以上一同祷告，才叫你不会变作一个“个人”的人。有许多人还没有学会和别人一同祷告。和别人一同祷告，不只需要用口祷告，并且需要用耳朵听别人祷告。当我们学习祷告的时候，上面所说的那一种“螺旋式”的祷告，从中心到圆周的祷告，就有用处。在祷告上，你能够卸去神所给你的负担，叫你有一个自由的灵，作一个轻松的人，叫神能再给你新的负担。今天，神总得在地上得着祂的教会与祂同工。祷告就是与祂同工。但愿神的旨意有出路。

（原刊于“倪柝声文集”第二辑第十八册）

Many Christians cannot be used by God in the prayer ministry because they are over-burdened. They have never released any of their burdens. God gives them a burden to pray, and they may know what it is; their mind and their spirit may be connected, yet they do not pray. Instead, they allow the burden to become heavier and heavier until they are so crushed that they cannot bear it any longer; the feeling for the burden will be gone, and they can no longer pray. Oh, brothers and sisters, the work of God will be seriously hampered if we do not have a free spirit to serve as instruments for His use. If we asked someone to help us with a certain job but found that his hands were full, it would be useless to seek his aid. In the same way, if we are weighed down by many burdens, how can God commit anything further to us? This is why we must release our burdens. The release of the burden will set us free, and God will be free to give us additional burdens. Without this, we will not be able to fulfill a ministry of prayer before the Lord. The ministry of prayer requires a liberated spirit. If we have a burden in our spirit and do not pray for it, we cannot go on to a second thing. If we have a burden but are not faithful to pray and take up the ministry of prayer before the Lord, we will feel heavy the first day, heavier the second day, and still heavier the third day. After a few more days, the burden will gradually go away, and the strength to pray will be gone as well. If we have a burden and do not pray, eventually it will cost us our prayer ministry. We must, therefore, devote time to fulfill our ministry of prayer. The best way to pray is to pray with two or more people; this will save us from being individualistic. Many people have not learned to pray together with others. In praying with others, we must not only pray with our mouths but listen with our ears. If we learn to pray in this way, the “spiral” prayer that we mentioned earlier, praying from the center to the circumference, will come into effect. Through prayer, we can release the burden that God has given us. Prayer frees our spirit and liberates our being. This will allow God to commit fresh burdens to us continually. Today God needs the cooperation of His church on the earth, and we can cooperate with Him through prayer. May there be a way for the working out of His will!

(Collected Works of Watchman Nee, Set 2 Vol. 38, Ch. 50)

第八篇

祷告的窍

读经：马太福音七章八节；以赛亚书六十二章六至七节

马太福音七章八节：“因为凡祈求的，就得着；寻找的，就寻见；叩门的，就给他开门。”

以赛亚书六十二章六至七节：“耶路撒冷啊，我在你城上设立守望的；他们昼夜必不静默；呼吁耶和华的，你们不要歇息，也不要使祂歇息，直等祂建立耶路撒冷，使耶路撒冷在地上成为可赞美的。”

* * * *

在基督徒属灵的生活中，有一件重要的事，就是祷告。每一个真实的基督徒，都知道祷告的重要，也常在那里祷告。但是，有的时候，有的人祷告来祷告去，总是祷告不通，好象找不着祷告的门路似的。这没有别的，就是因为没有摸着祷告的窍。

我们知道，人无论作什么事，无论作什么工，都应当先知道那个窍在哪里，那个秘诀是什么。比方：我们要开门进到房子里去，门上有锁锁着，我们如果没有钥匙开那把锁，就没有法子开那个门。比方：两个人抬一张桌子要通过一道门，有的人很顺利的抬过去了，有的人东撞西撞，就是抬不过去。桌子的大小是一样的，门的宽窄是一样的，所不同的是抬的人，有的人找到抬的窍，有的人没有找到抬的窍。凡是找到窍的人，就是善于作事的人，就是善于作工的人。找到了窍，就事半功倍；找不到窍，就徒劳无功。祷告也是如此。马太七章里说到祷告的原则，其中有一个原则是，“寻找的，就寻见。”（太七8。）寻找，是要花工夫的。一个人粗枝大叶，随随便便的寻找什么，是不容易寻见的。寻找什么是要有耐心耐烦，仔仔细细在那里寻找，才能寻见的。我们的祷告如果得不着神的答应，我们就必须耐心耐烦，仔仔细细的把那个窍找出来。已往的圣徒，他们的祷告能得着神的答应，其中

CHAPTER EIGHT

THE KEY TO PRAYER

Scripture Reading: Matt. 7:8; Isa. 62:6-7 (RCV)

Matt. 7:8 For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

Isa. 62:6-7 Upon your walls, O Jerusalem, / I have appointed watchmen; / All day and all night / They will never keep silent. / You who remind Jehovah, / Do not be dumb; And do not give Him quiet / Until He establishes / And until He makes Jerusalem / A praise in the earth.

* * * *

Prayer is a matter of great importance in the spiritual life of a Christian. Every true Christian realizes this and prays. However, even though some of the Lord's children spend time praying over many matters, they do not seem to get through in prayer. It seems as if they have not found the way to pray. This is because they have not discovered the key.

In whatever we do, we must first have the key, the secret. If we want to enter a room and the door is locked, we will not find the way in unless we possess the key. Suppose we need two people to carry a table through a door. Some may do it without a problem; but others may do it awkwardly, bumping and banging it in a vain effort to get it through the door. The size of the table and the width of the door is the same; the only difference is with the people who are carrying the table. Some have the key to carrying the table, while others do not. People who have found the key do things well; they are able workers. Once a person gets the key, he can do things twice as fast as others do, while those who do not have the key labor in vain. The same principle applies to prayer. Matthew 7 speaks of principles relating to prayer, one of which is, "He who seeks finds" (v. 8). Seeking requires effort. Anyone who looks in a half-hearted, leisurely manner will probably not find anything. Seeking involves patience and perseverance, and unless we are thorough, we will not find what we seek. If God does not answer our prayers, we must exercise patience and diligently seek the key to prayer. God answered the prayers of many of

有一个原因，就是他们知道祷告的窍。象那个办孤儿院的慕勒先生，你如果读他的传记，你就能看见，他真是一个会祷告的人，他一生不知道有多少的祷告，都得着了答应，他懂得祷告的窍。今天，有许多基督徒是很热心的在那里祷告，哇啦哇啦说了许多话，但是，没有得着神的答应。祷告的时候，话语是需要的，但是话语必须中肯，好象说到神的心坎上了，话语把神抓牢了，以致神非答应那个祷告不可。话语的中肯，就是摸着了祷告的窍，就是恰恰合乎神的旨意，神因此不能不答应。我们要看几个圣经里的例子，来学习摸着祷告的窍。

亚伯拉罕为所多玛的祷告

(创世记十八章二十至三十三节)

当神将祂要作的事一审判所多玛和蛾摩拉的罪恶一向亚伯拉罕透露之后，亚伯拉罕仍旧站在耶和華面前，亚伯拉罕开口祷告了。他的祷告不是口口声声说，神啊，怜悯怜悯所多玛和蛾摩拉；他不是苦苦祈求说，神啊，千万不要毁灭所多玛和蛾摩拉。他抓牢了神是公义的神，（创十八25，）这就是他祷告的窍。他谦谦卑卑、诚诚恳恳的，一步一步的求问神。他的祷告是一直在那里问，他的问就是他的求，他是站在神的公义一边来求。当他问道：“求主不要动怒，我再说这一次，假若在那里见有十个呢？”（32。）底下他就不再问，不再求了。他问过这一次之后，“耶和華与亚伯拉罕说完了话就走了。”（33。）亚伯拉罕没有抓住耶和華不放，亚伯拉罕没有再求下去，亚伯拉罕也回到自己的地方去了。有的人想，亚伯拉罕应当再求下去，不应当求到只有十个人就止住。但是圣经给我们看见，亚伯拉罕认识神，亚伯拉罕也有祷告的窍，他已经听见了耶和華说，“所多玛和蛾摩拉的罪恶甚重，声闻于我。”（20。）一个城如果十个义人都没有，这个城象什么城！神是“喜爱公义，恨恶罪恶”（来一9）的神，祂不能庇护罪恶，祂不能不审判罪恶，所多玛和蛾摩拉的被毁灭，是他们罪恶太重的结局，是神公义的彰显。当神这样审判所多玛和蛾摩拉的时候，祂没有冤枉一个义人，祂“搭救了

the saints in the past because they had the key to prayer. By reading the biography of George Müller, the one who founded a number of orphanages, we can see that he was a man of prayer; throughout his entire life, he was always receiving answers to prayer. George Müller had discovered the key. Many earnest Christians pray at great length; they pray wordy prayers, but they do not receive answers from God. In prayer, words are essential, but our words must be to the point; they should be words that touch the heart of God and move Him so that He has no alternative but to grant our requests. Words that are to the point are the key to prayer. These kinds of words match God's will, and He cannot but respond to them. Let us find the key to prayer from a few scriptural illustrations.

ABRAHAM'S PRAYER FOR SODOM

(GENESIS 18:16-33)

When God made known to Abraham that He was about to execute judgment on Sodom and Gomorrah for their wickedness, Abraham waited before God. Then he began to pray for Sodom. He did not just open his mouth and say, "O God, have mercy on Sodom and Gomorrah!" He did not beseech God with great intensity, saying, "Oh, forbid that Sodom and Gomorrah should be destroyed!" Abraham laid hold of the fact that God is a righteous God (Gen. 18:25); this was the key to his prayer. In deep humility and with great earnestness, he proceeded to ask God one question after another. His questions were his prayers. As he proceeded in prayer, he stood steadfastly on the ground of God's righteousness. At length he said, "Oh let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there" (v. 32). Following this he did not ask or make any more requests. After God answered, we are told that "the Lord went his way" (v. 33). Abraham did not try to hold on to God; he did not try to go on praying. He returned to his place. Some people may think that Abraham should have continued beseeching God and that he should not have stopped with just ten people. However, the Scriptures show that Abraham knew God, and he knew the key to prayer. He heard the Lord say, "The cry of Sodom and Gomorrah is great, and...their sin is very grievous...the cry of it...is come unto me" (vv. 20-21). If there were not even ten righteous people in a city, what kind of a city was it? The Lord loves righteousness and hates lawlessness (Heb. 1:9). He cannot cover sin and refrain from judgment. The destruction of Sodom and Gomorrah was the awful consequence of their sin, and it was the manifestation of God's righteousness. When He overthrew those cities, He did

那常为恶人淫行忧伤的义人罗得。”（彼后二7。）亚伯拉罕中肯的祷告得着了答应—神没有不公义，神没有“将义人与恶人同杀，将义人与恶人一样看待。”（创十八25。）我们在此要敬拜神，要赞美神。

约书亚为艾城的失败求问神

（约书亚七章）

以色列人攻打艾城，“竟在艾城人面前逃跑了。艾城的人击杀了他们三十六人；从城门前追赶他们，直到示巴琳，在下坡杀败他们；众民的心就消化如水。”（书七4下～5。）以色列人在大胜耶利哥城之后，竟然在艾城如此大败，原因何在呢？约书亚不能不俯伏在神面前，一直求问神，等候神，仰望神给他找出失败的原因。约书亚固然为以色列民面临的危险担忧，但是他更担忧的是：“那时你为你的大名要怎样行呢？”（七9下。）这是他祷告的窍，他尊重神的名，他顾虑到神为神的名要怎样行！约书亚求问到这里，神说话了，神说，“以色列人犯了罪，…因此，以色列人在仇敌面前站立不住；…你们若不把当灭的物，从你们中间除掉，我就不再与你们同在了。”（七11上，12。）神要顾到祂自己的名，神就不能容忍罪恶。神垂听了约书亚的祷告，所以神要约书亚究察罪恶，除掉罪恶。约书亚清楚了失败的原因之后，清早起来就对付这件事，结果查出是亚干因贪心犯了罪。以色列众人把这件罪恶对付了，才在敌人面前转败为胜。容留罪恶，隐藏罪恶，只会使神的名受毁谤，只会使撒但有攻击神的儿女的机会。约书亚不是糊涂热心的祷告说，神啊，求你救救我们，使我们再一次打胜仗。约书亚是为神的大名担忧，好象提醒神来顾到祂自己的名。这一个中肯的祷告，得着了神的答应。约书亚清楚了失败的原因，找出了那个罪，也对付了那个罪，才能将荣耀归给耶和华以色列的神。

大卫为一连三年的饥荒求问神

（撒下二十一章一至九节）

no injustice to a single righteous person; He “rescued righteous Lot, who had been oppressed by the licentious manner of life of the lawless” (2 Pet. 2:7). Abraham’s prayer was to the point, and it was answered. There was no unrighteousness with God. He did not “slay the righteous with the wicked” (Gen. 18:25). We worship and we praise Him.

JOSHUA'S INQUIRY ABOUT THE FAILURE AT AI

(JOSHUA 7)

When the children of Israel attacked the city of Ai, “they fled before the men of Ai. And the men of Ai struck some of them, about thirty-six men; and they pursued them from before the gate unto Shebarim and struck them on the slope. And the heart of the people melted and became like water” (Josh. 7:4-5). After such a mighty triumph at Jericho, why did the children of Israel suffer such a dire defeat at Ai? The only thing that Joshua could do was to prostrate himself before God, seek after God, wait on Him, and inquire into the cause of the defeat. Joshua was grieved on account of the danger that Israel had fallen into, but he was grieved more by the dishonor that was brought to the name of the Lord; therefore, he inquired, “What will You do for Your great name?” This was the key to his prayer. He honored the name of God. His concern was for what God would do for the sake of His own name! When Joshua came to this point, God spoke. He said, “Israel has sinned....Thus the children of Israel are not able to stand before their enemies....I will not be with you anymore, unless you destroy that which was devoted to destruction from among you” (vv. 11-12). God was concerned for His own name and could not tolerate sin among His people. He heard Joshua’s prayer and instructed him to discover and do away with the sin that had caused the trouble. After Joshua was clear about the reason for Israel’s defeat, he rose up early in the morning to deal with the matter and discovered that the trouble was Achan’s sin of covetousness. When Israel had dealt with this sin, their defeat was turned into victory. To tolerate and hide one’s sin is to cause God’s name to be blasphemed and to give Satan occasion to attack God’s people. Joshua did not just open his mouth in undiscerning zeal and plead with God to save His people and make them victorious once again. The dishonor that was brought upon God’s great name grieved him, and his plea reminded God to take up the matter for His own name’s sake. His prayer was to the point, and it brought an answer from God. Joshua had to first find the reason for failure. He had to discover the sin and deal with it before glory could be given to Jehovah the God of Israel.

DAVID'S INQUIRY ABOUT THE THREE-YEAR FAMINE

(2 SAMUEL 21:1-9, 14)

“大卫年间有饥荒，一连三年；大卫就求问耶和华。”（撒下 二一 1 上。）大卫不是一开口就说，神啊，饥荒已经三年了，求你怜悯我们，使这灾难过去，求求你给我们一个丰年吧。大卫没有这样祷告；大卫是求问神，到底原因何在。他这样求问是中肯的，是有窍的，所以神就告诉他说，“这饥荒是因扫罗，和他流人血之家，杀死基遍人。”（二一 1 下。）一个背约弃信的罪，神不能容让。大卫必须对付这个罪。大卫对付了这个罪以后，圣经就记载说，“正是收割的日子，就是动手割大麦的时候。”大卫的祷告是摸着了窍的，是中肯的，所以就得了神的答应。

主耶稣的祷告

（约翰十二章二十七至二十八节，
马太二十六章三十九至四十六节）

我们的主耶稣，祂的祷告是完全的，都是摸着窍的。约翰十二章告诉我们，那一次主耶稣拒绝了那几个希利尼人的求见之后，祂说，“我现在心里忧愁，我说什么才好呢？”（约十二 27。）祂是在那里心问口，口问心的看说什么才好。能不能求父“救我脱离这时候”呢？祂知道不能，因为“我原是为这时候来的。”既然如此，“父啊，愿你荣耀你的名！”这个祷告立即得着了父的回应，“当时就有声音从天上来说，我已经荣耀了我的名，还要再荣耀。”（28。）哦，神的儿子在地上，站在人子的地位祷告的时候，尚且如此，我们怎敢冒失开口，心急发言呢？我们必须好好的学习摸祷告的窍。

主耶稣在客西马尼园的那一夜，祂心里忧伤，几乎要死，祂在那里怎样祷告呢？祂祷告说，“我父啊，倘若可行，求你叫这杯离开我；然而不要照我的意思，只要照你的意思。”（太二六 39。）祂在那里摸那个窍。祂不是怕死，祂也不是没有自己的意思；但是，祂不要凭着自己去死，祂不要照着自己的意思行，祂要照着父的意思行。祂第二次又去祷告说，“我父啊，这杯若不能离开我，必要我喝，就愿你的意旨成全。”（二六 42。）祂第三次祷告，“说的话还是与先前一样。”（44。）父的旨意再清楚没有了，

“Then there was a famine in the days of David three years, year after year; and David inquired of the Lord” (v. 1). David did not simply open his lips and pray, “O God, this famine has lasted three years; we beseech Thee to have mercy on us. Take this famine away from us and grant us a rich harvest this year.” No, David did not pray in that way. “David inquired of the Lord.” He sought to find the cause of the famine. David’s inquiry was to the point; he touched the key. God said, “It is for Saul, and for his bloody house, because he slew the Gibeonites” (v. 1). God will not tolerate the sin of breaking a vow, and David had to deal with this sin. After he dealt with this, the Word of God records that “God was entreated for the land” (v. 14). David possessed the key to prayer; his prayer was to the point, and his prayer brought God’s answer.

THE PRAYERS OF THE LORD JESUS

(JOHN 12:27-28; MATTHEW 26:39-46)

The prayers of our Lord were always perfect, and they always touched the key to prayer. When He refused to see the Greeks who sought Him, He said, “Now is My soul troubled; and what shall I say?” (John 12:27). He turned the matter over carefully and thought, “What shall I say? Father, save Me out of this hour.” No, He knew He could not pray in that way. He realized, “For this reason I have come to this hour” (v. 27); therefore, He prayed, “Father, glorify Your name.” This prayer was answered immediately. “Then a voice came out of heaven: I have both glorified it and will glorify it again” (v. 28). If this is the way the Son of God, as the Son of Man, prayed to God on the earth, how dare we on the impulse of the moment open our lips and utter rash prayers! It is essential that we learn the key to prayer.

That night in the garden of Gethsemane our Lord Jesus was exceedingly sorrowful, even to death. How did He pray under those circumstances? “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will” (Matt. 26:39). He possessed the key to prayer. He had no fear of death, and He was not without His own will. But He did not choose to take His own will; He wanted to take the Father’s will. So He prayed a second time, “My Father, if this cannot pass away unless I drink it, Your will be done” (v. 42). He prayed a third time, “saying the same word again” (v. 44). When He was utterly clear concerning the Father’s will, He said to His disciples, “The hour has drawn near....Arise, let us be going” (v. 45-46). If our Lord as a man

所以祂说，“时候到了，…起来，…走吧。”（太 45～46。）我们的主在地上，站在人的地位上，是这样摸祷告的窍，是这样放下自己来寻求神的旨意，我们怎敢胡里胡涂的祷告了几句，就肯定是或不是神的旨意呢？

迦南妇人的祷告

（马太十五章二十二至二十八节，
马可七章二十四至三十节）

那一个迦南妇人有苦情，有需要，她喊着说，“主啊，大卫的子孙，可怜我；我女儿被鬼附得甚苦。”（太十五 22。）她的祷告迫切不迫切呢？迫切得很。但是希奇，主“却一言不答。”（十五 23 上。）好象门徒和她表同情，反而为她代求说，“这妇人在我们后头喊叫；请打发她走吧。”（23 下。）主怎么回答他们呢？主说，“我奉差遣，不过是到以色列家迷失的羊那里去。”（24。）这一句话却开了这个迦南妇人的窍，叫她知道，大卫的子孙只和以色列家发生关系，与外邦人是无关的。所以她就来拜祂说，“主啊，帮助我！”（25 下。）她只称呼主作主，她不再称呼祂作大卫的子孙了。“大卫的子孙”这一个名称是专为以色列人用的，迦南妇人开始懂得，她不当站在错误的地位上来求主。她这样一求，主回答她了；主说，“不好拿儿女的饼，丢给狗吃。”（26。）主的回答，在表面看来，好象是浇冷水，好象是拒绝她，使她难堪；其实主的回答，乃是要她认识她自己的地位，是要她认识什么是恩典。她摸着了祷告的窍，她认识了自己的地位，她认识了主，也认识了主的恩典，所以她就说，“主啊，不错；”（27 上。）立即接下去说，“但是狗也吃它主人桌子上掉下来的碎渣儿。”（27 下。）结果，主耶稣反而称许她说，“妇人，你的信心是大的。”（28 上。）她摸着了祷告的窍，就自然使她有了信心。马可七章记载主说，“因这句话，你回去吧；鬼已经离开你的女儿了。”（可七 29。）“因这句话”，她的呼求得着了答应，她这句话摸着了祷告的窍。这是我们应当学习的。多少时候，我们在那里祷告，好象石沉大海，好象钥匙一直插不进锁里去，而我们却不寻求原因，

on the earth mastered the key to prayer and set Himself aside in order to seek after God's will, how dare we randomly utter a few words in prayer and conclude we have discerned God's will!

THE PRAYER OF THE CANAANITE WOMAN

(MATTHEW 15:22-28; MARK 7:24-30)

When the Canaanite woman was in distress, she cried out in her need, "Have mercy on me, Lord, Son of David!" (Matt. 15:22). Was she earnest in prayer? Truly she was. But it is amazing that the Lord "did not answer her a word" (v. 23). The disciples seemed to be in sympathy with her because they said on her behalf, "Send her away, for she is crying out after us" (v. 23). But what did the Lord reply to them? He said, "I was not sent except to the lost sheep of the house of Israel" (v. 24). The Lord's reply gave the woman the key to approach Him. She saw that the Son of David was related only to the house of Israel, not to the nations. So she came and worshipped Him, saying, "Lord, help me!" (v. 25). She called Him "Lord," not "Son of David." She realized that only the house of Israel had the right to use that title, so she forsook the wrong ground on which she had been standing and addressed her prayer to Him as Lord. This prayer brought His answer: "It is not good to take the children's bread and throw it to the little dogs" (v. 26). The answer seemed so cold that it sounded as though the Lord was rejecting and embarrassing the woman. Actually, He was trying to show her where she stood so that she might know the meaning of grace. The woman saw her own place; she saw the Lord as well as His grace, and seizing the key to prayer, she said, "Yes, Lord, for even the little dogs eat of the crumbs which fall from their masters' table" (v. 27). This called forth the Lord's commendation, and He said to her, "O woman, great is your faith!" (v. 28). She had found the key to prayer, and spontaneously she had faith. In Mark 7 the Lord said, "Because of this word, go. The demon has gone out of your daughter" (v. 29). Her prayer was answered "because of this word." Her word touched the key to prayer. This is what we need to learn. Often we pray, yet our prayer seems to disappear like a stone dropped into the ocean; it goes away without any answer from God. We have not found the right key to unlock the door; however, we do not try to discover the reason that God has not answered our prayer. Brothers and sisters, how can we expect God to answer such

却不注意为什么神一直没有垂听。弟兄姊妹，这样糊涂的祷告，怎能盼望得着神的答应呢？所以我们必须常常学习摸祷告的窍，才能盼望神常常听我们的祷告。

* * * *

我们看了这些祷告的例子之后，我们就要记得：我们在祷告的时候，不要受环境的支配，不要受心思和情感的支配，而是要注意里面的声音。在你里面隐隐约约有一个声音要你祷告的，在你的深处有一种感觉要你祷告的，你就把它祷告出来。环境只应当把你逼到神面前去求问神，环境不应当作你的主人，你不应当让环境来阻碍你祷告。心思只应当把你里面的感觉组织好了，再用言语发表出来，心思不应当作你祷告的发源地。祷告乃是里面的感觉通过心思而发表出来，祷告不是发源于心思而发表出来。合乎神的旨意的祷告，乃是人对于神的旨意表同情，不是人勉强神来迁就人的情感。人的情感如果没有受对付，许多的祷告就无法祷告，就祷告不通。人一受情感的支配，顶容易凭自己主观的愿望来祷告，就不容易受里面的引导来祷告。所以我们祷告的时候要摸着窍。如果祷告不通，如果祷告不透，如果祷告不灵，就要求主给光，就要寻找原因。当你在那里求问的时候，求问到那一点，好象吐了一口气，好象里面轻松了，好象里面隐隐约约说“这就是”，那你就找着祷告的窍了。你顺着这个窍祷告下去，你就能信你的祷告已经得着神的答应了。

以赛亚六十二章六节说，“耶路撒冷啊，我在你城上设立守望的；他们昼夜必不静默…”（赛六二 6。）这里的守望者，就是祷告的人。一个祷告的人是要做醒不倦，才能时时有所发现，才能发现了什么就发出呼声。一个祷告的人是要常常在那里提醒神。这一种的工作，不是只要一个人或少数几个人在那里作，乃是需要有一班人在那里作。“他们昼夜必不静默，”要有一班一班的人在那里一同做醒，一同发现，不止息的在那里祷告神。并且这一种的祷告，不是祷告一下就算了，乃是要祷告到“直等祂建立耶路撒冷，使耶路撒冷在地上成为可赞美的，”（赛六二 7，）乃是要祷告到

foolish prayers? In all of our prayers we must first find the key; only as we do this can we expect to have constant answers from God.

* * * *

Having looked at these illustrations related to prayer, bear in mind that as we pray we should heed the inner voice and not be governed by our circumstances, thoughts, or affections. When that still small voice within tells us to pray, when in the depths of our being we have a sense that we should pray, then we should pray at once. Circumstances should only be a means of driving us into the presence of God to wait on Him; they should not be our master, and we should not be hindered by them from praying. Our mind should only serve to organize our inner feelings, which should be then expressed in words; our mind should not be the source of prayer. Prayer is the expression of the inner feelings through the mind; it does not originate in the mind. Prayer according to the will of God is only possible when we are in harmony with His will; it is not an exercise of forcing God to oblige man's emotions. Unless our emotions are dealt with, it is impossible for us to pray; prayers will not have a way to be released. Once we are under the control of our emotions, we will pray in a natural way according to our subjective desires; it will be hard to pray according to the inner leading. Therefore, we must touch the key to prayer. Whenever we find ourselves praying ineffectively, fruitlessly, and insufficiently, we must ask the Lord for light and seek to discover the cause. As we inquire of the Lord, we will reach a point at which we feel that we have gotten through, when something within clicks, and a still small voice within says, "That's it!" We have found the key to prayer. As we use the key and pray on, we can be assured that God will answer our prayer.

Isaiah 62:6 says, "Upon your walls, O Jerusalem,/I have appointed watchmen;/All day and all night/They will never keep silent." These watchmen are men of prayer. They have to be on watch tirelessly in order to know if something is happening and cry out when it does. A man of prayer must be one who reminds the Lord continually. This is not the work of one individual or a few men; there is the need for a group of men to pray this way. "All day and all night they will never keep silent." These are companies watching together, and together they discover something, and together they pray unceasingly to God. Their prayers do not cease "until He establishes/And until He makes Jerusalem/A praise in the earth" (v. 7). We must persevere in prayer until the Body of Christ is built up. God needs our prayers. He wants us to have a

基督的身体被建立。神需要我们来祷告，神要我们有祷告的灵，有祷告的空气，有祷告的窍。弟兄姊妹，要起来学习祷告，要寻找祷告的窍来应付神今天的需要。

（原刊于“倪柝声文集”第二辑第十八册）

spirit of prayer, the atmosphere of prayer, and the key to prayer. Brothers and sisters, let us arise and learn to pray. Let us seek the key to prayer so that we may meet God's need today.

(Collected Works of Watchman Nee, Set 2 Vol. 38, Ch. 51)

凭着神的心愿而祷告

读经：约壹五 14；诗一一十九 147 ~ 148；但九 ~ 十

约翰一书五章十四节：“我们若照祂的旨意求什么，祂就听我们；这是我们向祂所存坦然无惧的心。”

诗篇一百一十九篇一百四十七至一百四十八节：“我趁天未亮呼求；我仰望了你的言语。我趁夜更未换，将眼睁开，为要思想你的话语。”

但以理书九章：“以理书第九章玛代族，亚哈随鲁的儿子大利乌，立为迦勒底国的王元年，上就是他在位第一年，我但以理从经书上得知耶和華临到申言者耶利米的话，论耶路撒冷荒凉的年数，七十年为满。我便禁食，披麻蒙灰，面向主神寻求，祷告、恳求。我向耶和華我的神祷告、认罪，说，哎，主啊，大而可畏的神，向爱祂守祂诫命的人，守约并施慈爱。我们犯罪作孽，行恶悖逆，偏离你的诫命典章。没有听从你仆人众申言者，在你名里向我们君王、首领、列祖、和那地一切百姓所说的话。主啊，公义归于你，满面羞愧归于我们，正如今日一样，就是归于犹太人和耶路撒冷的居民、并以色列众人，或在近处，或在远处，被你赶到各地的人，因为他们犯了对你不忠信的罪。耶和華啊，满面羞愧归于我们，就是归于我们的君王、首领、列祖，因为我们得罪了你。怜悯和饶恕归于主我们的神，因为我们悖逆了祂；我们没有听从耶和華我们神的话，没有遵行祂借仆人众申言者摆在我们面前的训诲。以色列众人都犯了你的律法，甚至偏离，不听从你的话；因此，在你仆人摩西律法上所写的咒诅和誓言，都倾倒在我们身上，因为我们得罪了神。祂使大灾祸临到我们，证实了祂警戒我们的话，和祂警戒那些审判我们之审判官的话；原来在普天之下，未曾行过象在耶路撒冷所行的。这一切灾祸临到我们身上，是照摩西律法上所写的；我们却没有求

PRAYING ACCORDING TO GOD'S DESIRE

Scripture Reading: 1 John 5:14; Psalms 119:147-148; Daniel 9—10 (RCV)

1 John 5:14 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us.

Psalms 119:147-148 I anticipated the dawn and cried out; / I hoped in Your words. My eyes anticipated the night watches, / That I might muse upon Your word.

Daniel 9: In the first year of Darius the son of Ahasuerus, a Median descendant who was made king over the kingdom of the Chaldeans, In the first year of his reign I, Daniel, understood by means of the Scriptures the number of the years, which came as the word of Jehovah to Jeremiah the prophet, for the completion of the desolations of Jerusalem, that is, seventy years. So I set my face toward the Lord God to seek Him in prayer and supplications with fasting and sackcloth and ashes. And I prayed to Jehovah my God and confessed; and I said, Ah, Lord, the great and awesome God, who keeps covenant and lovingkindness with those who love Him and keep His commandments, We have sinned and have committed iniquity, and we have acted wickedly and rebelled, to the point of even turning away from Your commandments and from Your judgments. And we have not listened to Your servants the prophets, who spoke in Your name to our kings, our chief men, and our fathers, as well as to all the people of the land. To You, Lord, belongs righteousness, but to us, shamefacedness, as it is this day, that is, to the men of Judah and to the inhabitants of Jerusalem and to all Israel, those who are near and those who are far off in all the lands to which You have driven them because of their trespass by which they have trespassed against You. O Jehovah, to us belongs shamefacedness, to our kings, our chief men, and our fathers, because we have sinned against You. To the Lord our God belong compassion and forgiveness, for we have rebelled against Him; And we have not obeyed the voice of Jehovah our God, to walk in His instruction, which He set before us through the hand of His servants the prophets. Indeed, all Israel has transgressed Your law, to the point of even turning away so as not to obey Your voice; thus the curse has been poured out upon us, the very oath that is written in the law of Moses the servant of God, for we have sinned against Him. And He has confirmed His words which He spoke against us and against our judges who judged us, by bringing upon us great ill; for under all heaven there has not been done anything like that which has been done

耶和華我們神的恩惠，使我們回頭離開罪孽，留心你的真理。所以耶和華留意使這災禍臨到我們身上，因為耶和華我們的神在祂所行的事上，都是公義的；我們並沒有听从祂的話。主我們的神啊，你曾用大能的手領你的子民出埃及地，使自己得了名，正如今日一樣；我們犯了罪，作了惡。主啊，求你按著你所顯明的一切公義，使你的怒氣和忿怒轉離你的城耶路撒冷，就是你的聖山；耶路撒冷和你的子民，因我們的罪和我們列祖的罪孽，被四圍的人羞辱。我們的神啊，現在垂聽你仆人的禱告懇求，為主緣故使你的臉光照你荒涼的聖所。我的神啊，求你側耳聽；睜眼看我們的荒涼，和稱為你名下的城；我們在你面前懇求，原不是靠自己所行的義，乃是靠你的大憐恤。主啊，求你垂聽！主啊，求你赦免！主啊，求你傾聽并行事！我的神啊，為你自己的緣故，求你不要遲延；因你的城和你的民，都是稱為你名下的。當我還在說話、禱告，承認我的罪，和我本民以色列的罪，為我神的聖山，在耶和華我神面前懇求；正當我禱告說話的時候，起初在異象中所見的那人加百列，在我精疲力竭時，約在獻晚祭的時候就近我。他指教我，對我說，但以理啊，現在我出來要使你見識，有聰明。你初懇求的時候，就有命令發出，我來告訴你，因你是大蒙眷愛的；所以你要明白這事，思想這異象。為你本國之民和你的聖城，已經截定了七十个七，要終止過犯，了結罪惡，為罪孽成就平息，帶進永遠的義，封住異象和預言，并膏至聖所。所以你當知道，當明白：從出令重新修建耶路撒冷，直到彌賽亞君的時候，必有七個七和六十二個七；即使在艱難的時候，耶路撒冷城也必連街帶濠，重新建造。過了六十二個七，彌賽亞必被剪除，一無所有；必有一王的民來毀滅這城和聖所；結局必有洪水，并一直到底的爭戰；荒涼的事已經定了。他必與許多人堅定一個七的盟約；到一七之半，他必使祭祀和供獻止息，并且以那造成荒涼者的可憎之物代替祭祀和供獻，直到所定之完全的毀壞傾倒在那造成荒涼者的身上。”

in Jerusalem. As it is written in the law of Moses, all this ill has come upon us, yet we have not entreated the favor of Jehovah our God by turning from our iniquities and attending to Your truth. Therefore Jehovah has been vigilant with the ill and has brought it upon us, for Jehovah our God is righteous in all the deeds that He has done, but we have not obeyed His voice. And now, O Lord our God, who have brought Your people out of the land of Egypt with a mighty hand and have made for Yourself a name, as it is this day, we have sinned, we have been wicked. O Lord, in accordance with all the manifestations of Your righteousness, may Your anger and Your wrath be turned away, I pray, from Your city Jerusalem, Your holy mountain; for because of our sins and the iniquities of our fathers, Jerusalem and Your people are a reproach to all those around us. And now hear, O our God, the prayer of Your servant and his supplications, and cause Your face to shine upon Your sanctuary that has been desolated, for the Lord's sake. O my God, incline Your ear and hear; open Your eyes and see our desolations and the city that is called by Your name; for we are not presenting our supplications before You based upon any righteous doings that we have done, but based upon Your great compassion. O Lord, hear! O Lord, forgive! O Lord, listen and take action! Do not delay, for Your own sake, O my God; for Your city and Your people are called by Your own name. And while I was still speaking and praying and confessing my sin and the sin of my people Israel and presenting my supplication before Jehovah my God for the holy mountain of my God, Even while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, reached me in my utter exhaustion about the time of the evening oblation. And he informed me and talked with me and said, Daniel, I have now come forth to give you insight with understanding. At the beginning of your supplications the command went forth, and I have come to tell you, for you are preciousness itself. Therefore understand the matter, and consider the vision. Seventy weeks are apportioned for your people and for your holy city, to close the transgression, and to make an end of sins, and to make propitiation for iniquity, and to bring in the righteousness of the ages, and to seal up vision and prophet, and to anoint the Holy of Holies. Know therefore and comprehend: From the issuing of the decree to restore and rebuild Jerusalem until the time of Messiah the Prince will be seven weeks and sixty-two weeks; it will be built again, with street and trench, even in distressful times. And after the sixty-two weeks Messiah will be cut off and will have nothing; and the people of the prince who will come will destroy the city and the sanctuary; and the end of it will be with a flood, and even to the end there will be war; desolations are determined. And he will make a firm covenant with the many for one week; and in the middle of the week he will cause the sacrifice and the oblation to cease and will replace the sacrifice and the oblation with abominations of the desolator, even until the complete destruction that has been determined is poured out upon the desolator.

但以理书十章：“波斯王古列第三年，有事显给称为伯提沙撒的但以理。这事是真的，是指着大争战；但以理通达这事，明白这异象。当那时，我一但以理悲伤了三个七日。美味我没有吃，酒肉没有入我的口，也没有用油抹我的身，直到满了三个七日。正月二十四日，我在底格里斯大河边，举目观看，见有一人身穿细麻衣，腰束乌法精金带。祂身体如水苍玉，面貌如闪电，眼目如火把，手和脚如光明的铜，说话的声音如大众的声音。这异象唯有我一但以理一人看见，同着我的人没有看见。他们却大大战兢，逃跑隐藏，只剩下我一人。我见了这大异象便浑身无力，面貌失色，毫无气力。我却听见祂说话的声音，一听见就面伏在地沉睡了。忽然，有一手按在我身上，使我用膝和手掌支持微起。他对我说：大蒙眷爱的但以理啊，要明白我与你所说的话，只管站起来，因为我现在奉差遣来到你这里。他对我说这话，我便战战兢兢地立起来。他就说：但以理啊，不要惧怕！因为从你第一日专心求明白将来的事，又在你神面前刻苦己心，你的言语已蒙应允；我是因你的言语而来。但波斯国的魔君拦阻我二十一日。忽然有大君（就是天使长；二十一节同）中的一位米迦勒来帮助我，我就停留在波斯诸王那里。现在我来，要使你明白本国之民日后必遭遇的事，因为这异象关乎后来许多的日子。他向我这样说，我就脸面朝地，哑口无声。不料，有一位象人的，摸我的嘴唇，我便开口向那站在我面前的说：我主啊，因见这异象，我大大愁苦，毫无气力。我主的仆人怎能与我主说话呢？我一见异象就浑身无力，毫无气息。有一位形状象人的又摸我，使我有力量。他说：大蒙眷爱的人哪，不要惧怕，愿你平安！你总要坚强。他一向我说话，我便觉得有力量，说：我主请说，因你使我有力量。他就说：你知道我为何来见你吗？现在我要回去与波斯的魔君争战，我去后，希利尼（原文是雅完）的魔君必来。但我要将那录在真确书上的事告诉你。除了你们的大君米迦勒之外，没有帮助我抵挡这两魔君的。”

* * * *

Dan. 10 In the third year of Cyrus the king of Persia a word was revealed to Daniel, who was named Belteshazzar; and the word was true and concerning a great distress. And he understood the word and had an understanding of the vision. In those days I, Daniel, had been mourning for three full weeks. I ate no desirable food, nor did meat or wine enter my mouth, nor did I anoint myself at all, until the three full weeks were completed. And on the twenty-fourth day of the first month, while I was by the great river, that is, the Hiddekel, I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude. And I, Daniel, alone saw the vision, for the men who were with me did not see the vision; instead, a great dread fell on them, and they fled to hide themselves. Thus I was left alone and I saw this great vision; and no strength was left in me, but my color turned deathly pale; and I retained no strength. Yet I heard the sound of His words; and when I heard the sound of His words, I fell into a deep sleep on my face, with my face to the ground. And at that moment a hand touched me and sent me trembling on my knees and the palms of my hands. And he said to me, Daniel, man of preciousness, understand the words that I am about to tell you and stand in your place, for I have now been sent to you. And when he had spoken this word to me, I stood up trembling. And he said to me, Do not be afraid, Daniel, for from the first day that you set your heart to understand this matter and to afflict yourself before your God, your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me for twenty-one days; but now Michael, one of the chief princes, came to help me, for I remained there alone with the kings of Persia. Thus I have come to make you understand what will happen to your people in the last days, yet the vision pertains to something many days from now. And when he had spoken to me according to these words, I turned my face to the ground and was dumb. And at that moment one who resembled the sons of men touched my lips; and I opened my mouth and spoke, and I said to him who stood before me, Sir, because of the vision my anguish has turned upon me, and I have retained no strength. For how can such a servant of my lord speak with such as my lord? For as for me, just now there is no strength in me, nor has there been breath left in me. Then the one who was in appearance like a man touched me again and strengthened me; And he said, Do not be afraid, man of preciousness. Peace to you. Be strong, yes, be strong. And when he spoke to me, I received strength and said, Speak, sir, for you have strengthened me. Then he said, Do you know why I have come to you? And now I will return to fight with the prince of Persia; so I go forth, and the prince of Javan is now about to come. However I will tell you what is inscribed in the writing of truth. Yet there is no one who holds strongly with me against these ones except Michael your prince.

* * * *

我们读但以理九章，说到但以理祷告的事，至少有两点是我们该注意的：第一点就是，一个真实祷告的人，不只他这个人常进到神面前，并且他的心愿更是常进到神的心愿里，或者说他的思想是常进到神的思想里。这个是祷告极重要的原则。

有一种祷告完全是从我们的需要出发的，那种祷告，有时候神也听，但是那种祷告并不能叫神得着什么。诗篇一百零六篇十五节说，“祂将他们所求的赐给他们，却使他们的心灵软弱。”这是什么意思呢？就是说，以色列人在旷野为着满足他们的欲望，向神祷告，神垂听了他们，神给了他们，但他们在神面前却软弱了。弟兄姊妹，有些时候，你的祷告，神垂听，但那是为着满足你自己的需要，并不能满足神的心意，那种祷告没有多大的价值。

还有一类的祷告，是从神的需要出发的，是从神而来的，是神发起的，这一类的祷告是有价值的。要有这一类祷告的人，不只他这个人要常常进到神面前，并且他的心愿要进到神的心愿里，他的思想要进到神的思想里。因着他这样常常活在神面前，神有些心愿，有些思想就给他知道，给他摸着。这些心愿，这些思想，自然成为他在神面前的愿望而祷告出来。

我们必须学习这第二类的祷告。我们虽然幼稚，我们虽然软弱，但我们还得进到神面前，让神的灵把我们的心愿带到神的心愿里，把我们的思想带到神的思想里，使我们能有一点进入神的心愿和思想，能有一点摸着神的心愿和思想，这样，我们就能有一点懂得神怎样走路，我们就有一点懂得神在人身上有什么要求。弟兄姊妹，你多进入神的心愿和思想里，你有一点懂得神的心愿和思想，慢慢的神的心意在你里面就成了你的祷告，那个祷告是有价值的。但以理因为进入神的思想里，给他摸着了神的心愿，神的旨意，那些东西就在但以理心里变成了但以理的愿望。神的愿望翻印到但以理里面，就成了但以理的愿望。但以理把这个愿望祷告出来的时候，呼喊出来的时候，叹息出来的时候，就是神的心愿。我们要有这一种祷告，是能摸着神的心意的。不是需要那么多的话，乃是要更多摸着神的心意，让神的灵带我们到神的心意里。这个也需要我们花工夫

In Daniel 9 we should pay attention to two things concerning Daniel's prayer. First, a genuine man of prayer is not only one who comes before God continually but also one whose desires are fully blended into God's desires. In other words, his thoughts are fully one with God's thoughts. This is a very important principle in prayer.

Some prayers originate from our needs. Sometimes God answers these prayers, but He does not gain anything through these prayers. Psalm 106:15 says, "And He gave them their request,/But He sent leanness into their soul." What does this mean? This means that in the wilderness the Israelites prayed to God for the satisfaction of their lust, and God answered their prayer. He gave them what they wanted, yet they became weak before His eyes. Brothers and sisters, sometimes God answers our prayers to satisfy our needs. Yet these prayers do not satisfy God's desire. These prayers are of little worth.

There is another kind of prayer—one that originates from God's needs. It comes from God and is initiated by God. This kind of prayer is valuable. Those who have this kind of prayer must be in God's presence continually, and their desires and thoughts must be mingled with God's desires and thoughts. Because these ones live in God's presence continually, He shows them and touches them with His desires and thoughts. These desires and thoughts become the praying ones' desires, which in turn become their prayer.

We must learn to pray this kind of prayer. Although we are childish and weak, we must still come into His presence and allow His Spirit to mingle our desires with His desires and to lead our thoughts into His thoughts so that we can touch and participate in His desires and thoughts. If we do this, we will understand something of God's way and demands on man. Brothers and sisters, the more we enter into God's desires and thoughts, the more we will understand these desires and thoughts. Eventually, His desire will become our prayer. These prayers are precious. Daniel joined himself to God's thoughts; he touched God's desire and will, and they became the desires of Daniel's heart. God's desires were imprinted in Daniel and became Daniel's desires. When Daniel prayed according to these desires, crying out or groaning because of these desires, they became God's desires. We must have this kind of prayer, a prayer that touches God's heart. More words are not needed, only more of a touching of His desires is needed. We should allow God's Spirit to lead us into His heart. We should spend time to learn this lesson. When we first begin to pray in this way, there is no need to say or

去学习。当你才学习的时候，不必有那么多话语，不必有那么多思虑。你的心灵应当平静、安宁，你也可以把今天的情形带到神的面光中来思想，你也可以忘记今天的情形，只进到神的话中默想，你也可以就那么活在神面前，在灵里去和神碰一碰，在灵里去让神摸一摸。还不是你去碰神，乃是让神在那里等你去。在那里你有所观察，在那里你有所得着，在那里你摸着神的心愿。那顶大的智慧，还是从这里来的。就这样，叫你的心愿进到神的心愿里，叫你的思想进到神的思想里，叫你从这里出发来向神祷告。

你把心愿、思想带到神那里去，在那里神的心愿和思想会翻印到你里头去，作了你的心愿，作了你的思想。这样的祷告，是最有价值的祷告，是最有分量的祷告。弟兄姊妹，你记得主耶稣说，“你们祷告要这样说：愿人都尊你的名为圣，愿你的国降临，愿你的旨意行在地上，如同行在天上。”（太六9～10。）这不只是三句话要我们把它背过，这三句话需要让神的灵把你的心思带到神面前，让神的心愿，神的思想翻印到你里头，成为你的心愿，成为你的思想，那么，你所发出的祷告才有价值。

同一件事，也可能有两种不同的祷告。一种祷告，是你从自己的愿望出发，是根据自己的想法，根据自己的盼望在那里祷告。也许神也听你的祷告，但是这一种祷告的价值很低。你如果把这件事带到神面前，让神的灵把你的心愿带进到神的心愿里面，把你的思想带进到神的思想里面，当神的灵将祂的心愿和祂的思想翻印到你里头的时候，你在那里就有一个很沉重的心愿和思想。如果神在那里为着人的死亡而忧愁，而难过，那个东西翻印到你里面，你就也有一个愿望，不愿意一个人死亡，你从里面叹息出来祷告。如果神在那里为着祂儿女的失败而伤心，而焦急，那个东西翻印到你里面，你就也有一个愿望，不愿意有一个神的儿女落在罪恶里面，落在黑暗里面，你从里面发出祷告、代求，你在那里认罪，你在那里求神赦免，你在那里求神洁净祂的儿女。一种祷告是按着你自己的意思而发出祷告来，另一种祷告是神的心愿翻印到你里头成为你的愿望而祷告出来。这两种祷告是不同的。弟兄姊妹，你进到神面前去，神的那一个心愿翻

consider much. Our heart should be calm and undisturbed. We can bring the things we have encountered into God's presence and consider them, or we can forget about these things and simply meditate on God's Word. We can remain in His presence, touching God in our spirit and allowing God to touch us in the spirit. Actually, we do not have to go to God to touch Him; we can simply wait on Him. While we wait on Him in this way, something will come to our attention, and we will gain something. Then we will touch God's desire. The greatest wisdom comes from this kind of waiting. In this way our desires are mingled with God's desires, and our thoughts are one with God's thoughts. Based on this, we can pray to God.

When we bring our desires and thoughts to God, He will imprint His desires and thoughts into us to the extent that they become our desires and thoughts. These prayers are the most precious of all prayers; they are the most weighty prayers. Brothers and sisters, we have to remember the Lord's Word, which tells us to pray this way: "Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth" (Matt. 6:9-10). We should not just memorize these three sentences. They should afford God's Spirit the opportunity to bring our thoughts to God so that His desires and thoughts can be imprinted in us and become our desires and thoughts. When that happens, the prayers that we utter will be valuable.

The same thing can result in two different kinds of prayers. One kind of prayer originates from our own desire; we pray according to our own concepts and wishes. God may answer these prayers, but there is very little value to these prayers. However, if we bring this matter to the Lord and His Spirit mingles our desire with His desire, leads our thoughts into His thoughts, and imprints His desires and thoughts into us, we will find ourselves having intense desires and thoughts. If God is grieved and sorrowful over man's condition of death, the same grief and sorrow will be imprinted in us, and we will have a desire to see man delivered from death. There will be a groaning within that will be turned into prayer. If God is grieved and anxious over His children's failures and this is imprinted in us, we will also have a desire to see that none of His children fall into sin or darkness. We will utter such prayers and supplications from within; we will confess our sins and ask for His forgiveness and cleansing of His children. One kind of prayer issues from man's own will, while another kind of prayer is based on the desire which comes as a result of the imprint of God's desire. These two kinds of prayers are different. Brothers and sisters, when we come to God and His desires are imprinted in us, these desires will become our

印到你里头，会成为你的呼吸，成为你的叹息。凭着那一个心愿在我们里面发出的祷告才有价值，才有分量。

神在地上有许多的事要作，有各方面的事要作，我们都不能凭着自己的感觉，凭着自己的思想去祷告，我们应当进到神面前亲近祂，仰望祂，让神把祂在地上要作的许多事，翻印到我们里头，让我们叹息出来。你进到神面前，也许神把祂的一个心愿，就是广传福音翻印到你里头，在你里头也有一个心愿要广传福音，这一个心愿就成了你里头的一个负担；你从这个负担里发出祷告来，你好像觉得你在那里叹息的时候都是这个东西。弟兄姊妹，你这么亲近神的时候，也许神把祂另一个心愿，另一件事翻印到你里头。当神把祂的心愿翻印到一个人里头的时候，那个人就能把神的心愿变成自己的心愿而祷告出来。但以理进到神面前，他摸着一个东西，他把那个东西祷告出来，叹息出来，那是宝贵的，那是有分量的，那是能把神的名分别为圣的，那是能带进神的国度的，那是能叫神的旨意通行的。

第二点要注意的就是，当你有这样的祷告的时候，你的祷告要震动阴府，要影响撒但，因此，撒但要来拦阻这个祷告。所有从神那里来的祷告，没有不碰着黑暗的权势的。属灵的争战就在这里。也许你的身体、你的家庭，你所有的种种都会遭遇撒但的攻击。什么时候，你有这样的祷告，就要招来撒但的攻击。他这样攻击你，叫你的祷告不能继续下去。他甚至在空中拦阻，叫你的祷告得不着结果，叫祷告的答应迟迟不来。那个祷告应该很快得着答应，但它至今还悬在半空中，就象神答应但以理的祷告，撒但却把但以理祷告的答应拦阻了二十一天。但以理怎样呢？但以理还得屈膝，还得等候，一直等到那祷告的答应来到。弟兄姊妹，你希奇你的祷告还没有得着答应么？也许还是在那二十一天之内呢！也许宝座上的答应已经下来，可是遇见了拦阻，还停在半空中，还需要在地上有祷告，还需要有人在神面前那样忍耐，那样屈膝。

弟兄姊妹，你进到神面前，你安静在神面前，放下自己的思想，进入神的思想，你就要看见祷告是如何的需要，

breath and groaning. Prayers that are precious and weighty are those that are based on inward desires.

God has much work to do on earth; there are many things He wants to accomplish. We cannot pray according to our own feelings or thoughts; rather, we should come before His presence and draw near to Him and look to Him. We should allow Him to imprint us with the things that He wants to do on earth and turn them into our groaning. When we draw near to God, He may imprint the desire in us to preach the gospel. We will have a desire within to preach the gospel, and this desire will become a burden. When we pray according to this burden, there will be nothing but this burden in our groaning. Brothers and sisters, when we draw near to God in this way, He may reveal more of His desires, and more will be imprinted in us. When God imprints His desires into a person, he will turn God's desires into his own and pray accordingly. When Daniel went to the Lord, he touched something. When he prayed and groaned for what he had touched, the prayer became precious and weighty. It became something that sanctified God's name, something that brought in His kingdom, and something that enabled His will to be done on earth.

Second, we should also realize that this kind of prayer will shake the seat of Hades and affect Satan. Hence, he will frustrate such prayers. Any prayer that comes from God will inevitably touch the power of darkness. This will bring in the spiritual warfare. Our bodies, families, and everything around us will come under Satan's attack. Whenever we pray this way, we will become vulnerable to Satan's attacks. He will attack until we cannot go on in our prayer. He will even try to stop us by nullifying our prayers and delaying their answers. A prayer may deserve immediate answer, yet it may still hang in the air. God answered Daniel's prayer, but Satan hindered the answer to his prayer for twenty-one days. Daniel went down on his knees and waited until the answer to his prayer arrived. Brothers and sisters, have you ever wondered why your prayers have not been answered quickly? Perhaps it has been less than twenty-one days since you prayed! Perhaps the throne has answered your prayer, but the answer is hindered and still in the air; there is the need for prayer on earth, the need for men to endure in the presence of the Lord, and the need for some to go down on their knees.

Brothers and sisters, if we come to God and remain calm before Him, giving up our thoughts to enter into His thoughts, we will see the great need for prayer, we will see

你就要看见神等着你祷告的事不知道有多少，你就要看见遍地都是你的祷告，各方面都是你的祷告。你不要光凭着自己的感觉去祷告，你必须把你的心愿带进到神的心愿里，让神的心愿成为你的心愿，成为你的叹息，成为你在宇宙中的愿望。没有一个神的心愿不是经过人而出来的，也没有一个神的心愿借着人的心愿出来而不遇见撒但的权势的。要成就神的心愿，就需要祷告；要去掉撒但的拦阻，就需要祷告。我们还得运用祷告的权柄，该释放的我们要释放它，该捆绑的我们要捆绑它。不是凭着我们自己的心愿祷告，乃是进到神面前，凭着神翻印到我们里头的心愿祷告。神说这个必须有，你也说这个必须有；神说这个不能存留，你也说这个不能存留。我们应该忘掉自己，摸着神的心意，用祷告来发表神今天的心意。

（原刊于“倪柝声文集”第二辑第十八册）

that God is waiting for us to pray about so many things, and we will see that everything around can become the subject of our prayer. In fact the whole earth can become the subject of our prayer. We should not pray according to our feelings. We must mingle our desires with God's desires and allow God's desires to become our desires, groanings, and yearnings for the universe. God's desires cannot be released without first passing through man, and God's desires, when expressed through man's desires, will be opposed by the power of Satan. In order to fulfill God's desire, we have to pray, and in order to remove Satan's frustration, we have to pray. We have to exercise the authority of prayer and release what should be released and bind what should be bound. We should not pray according to our own desire; we should go to the Lord and pray according to the desire that He has imprinted in us. When God says that something is needed, we should say the same, and when He says that something cannot remain, we should also say the same. We should forget about ourselves and touch God's desire and express His desire through our prayer.

(Collected Works of Watchman Nee, Set 2 Vol. 38, Ch. 59)

几点关于祷告的问答

壹

●问：对于祷告，神为我们有没有充足的预备？

●答：有；神借着圣灵，在祂儿子里面为我们有充足的预备。

我们如果没有主充足的预备，可能会从我们祷告的权利与责任上退缩下来。可是感谢主，祂已经为我们预备了一切亲近祂的条件，以及生活在祂面前的条件。我们可以将主的预备用两个辞来包括，这就是“信靠”与“帮助。”

先说信靠。信靠就是能信托，有勇气倚靠，满有把握等等意思，这里面所包括的很多。信靠的灵对于祷告和整个基督徒的生命是非常紧要的。我们对于主，如果还是游移不定，没有把握，不能信托，那么，我们整个的生命就受到了致命伤。让我们注意几处的圣经：

希伯来十章十九至二十二节：“…我们既因耶稣的血，得以坦然进入至圣所，…祂给我们开了一条又新又活的路，…有一位大祭司…，我们…就当存着诚心，和充足的信心，来到神面前。”

罗马五章二节：“我们又借着祂，因信得进入现在所站的这恩典中。”

以弗所二章十八节：“…借着祂被一个圣灵所感，得以进到父面前。”

以弗所三章十二节：“我们因信耶稣，就在祂里面放胆无惧，笃信不疑的来到神面前。”

我们来到神的面前，不是我们自己带着我们的“不配”去见神，乃是基督牵着我们手将我们带到神面前去，是主介绍凡被血所洁净的人，象从死里复活的人一样，到神

QUESTIONS AND ANSWERS CONCERNING PRAYER

ONE

● Question: Has God given us a full provision for our prayer?

● Answer: Yes, God has given us a full provision in His Son through His Spirit.

If we did not have a full provision from the Lord, we might withdraw from our privilege and duty to pray. Thank the Lord that He has fulfilled all of the requirements for drawing near to Him and living before Him. We can sum up the Lord's provision with two words: trust and help.

First, let us consider trust. Trusting means committing and having the boldness to depend with full assurance. Many things are included in this word. A trusting spirit is very crucial to prayer and the Christian life as a whole. If we waver before the Lord, and if we lack assurance and trust in Him, our life will suffer a fatal blow. Let us pay attention to a few portions of the Word:

Hebrews 10:19-22 says, "Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh, and having a great Priest over the house of God, let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water."

Romans 5:2 says, "Through whom also we have obtained access by faith into this grace in which we stand and boast because of the hope of the glory of God."

Ephesians 2:18 says, "For through Him we both have access in one Spirit unto the Father."

Ephesians 3:12 says, "In whom we have boldness and access in confidence through faith in Him."

We do not come to God according to our worthiness. Christ holds our hand and leads us to God. It is the Lord Himself who recommends to God those who are washed by the blood and who are alive from the dead. We put Him on as our robe of

面前去。我们是穿上“祂”作我们的义袍。所以我们的信靠乃是基督自己。

真实的信靠，是根据于一件事，就是借着基督自己。我们有绝对的权利进到神面前，祂的自己是进到神面前的权利。这就是祂的预备。所以我们可以奉祂的名随时随地进到父面前。我们绝对不是凭着自己的光景或自己的名进到父面前。（这是不可能的。）我们去见父，只有在子的名里去见。

其次说帮助。凡能信靠主来到神面前的人是有福的！但是，我们虽然有了这样大的权利，却又感到自己的无能、软弱、愚昧、不会祷告，如果能有圣灵的帮助，那就更好了。

罗马八章二十六至二十七节说，“况且我们的软弱有圣灵帮助，我们本不晓得当怎样祷告，只是圣灵亲自用说不出来的叹息，替我们祷告。鉴察人心的，晓得圣灵的意思；因为圣灵照着神的旨意替圣徒祈求。”我们的软弱在祷告上是最容易显出的。没有一件属灵的事显明我们的软弱莫过于祷告。我们都知道门徒在客西马尼园的祷告是多么难，他们不能儆醒祷告。但是感谢神，我们有大能的圣灵作我们的帮助。我们必须倚靠住在我们里面的圣灵，用大能在我们里面运行，因为祂就是我们软弱时的帮助，就是我们愚昧时的帮助。虽然我们不会祷告，但是圣灵住在我们里面，祂知道神的旨意，祂一定会教导我们按着神的意思祷告，也会教导我们与神交通时是有意识的，叫我们进到交通的实际里去。所以让我们倚靠着我们所信靠的基督和帮助我们的圣灵去祷告。

貳

●问：为什么撒但要设法反抗祷告呢？

●答：因为撒但坚决要割断我们和天上的交通，所以他肯出任何代价来拦阻真实的祷告。我们必须留心，他一直在那里攻击信徒与教会的祷告。他知道如果在攻击祷告的事上得胜，他就可以高枕无忧了。所以我们必须儆醒，必须防备撒但，特别是在我们要去祷告的时候。

righteousness. Hence, our trust is in Christ Himself.

True faith is based on one thing—Christ Himself. We have an absolute right to come to God. He Himself is our right to come to God. This is His provision. We can come to the Father at any time in His name. We do not have to come to the Father according to our condition or in our own name (this is impossible in any case). We come to the Father in the name of the Son.

Second, let us consider help. Blessed are those who come to God through trusting in the Lord! However, even though we have such a tremendous privilege, we may feel impotent, weak, foolish, and unable to pray. It is marvelous to have help from the Spirit.

Romans 8:26-27 says, “Moreover, in like manner the Spirit also joins in to help us in our weakness, for we do not know for what we should pray as is fitting, but the Spirit Himself intercedes for us with groanings which cannot be uttered. But He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to God.” Our weaknesses are most readily manifested in our prayers. Nothing exposes our spiritual weakness more than prayer. We know how difficult it was for the disciples to pray in the garden of Gethsemane; they could not watch and pray. But thank the Lord that we have the mighty Spirit as our help. We must trust in the indwelling Spirit to operate in us according to His power, because He is our help in our time of weakness and foolishness. Although we do not know how to pray, the Holy Spirit is in us; He knows the will of God and He will teach us to pray according to God’s will. He will teach us to fellowship with God intelligently and bring us into the reality of fellowship. We should trust in the Christ in whom we believe and the Spirit who sustains us and helps us pray.

TWO

● Question: Why is Satan doing everything he can to frustrate our prayers?

● Answer: Satan will do anything that he can to cut off our fellowship with heaven. Consequently, he will pay any price to frustrate genuine prayer. We must be on the alert. He constantly attacks the prayers of the believers and the prayers of the church. He knows that once he prevails in his attack on prayers, he can rest in peace. Therefore, we must be watchful and on guard against Satan, particularly when we pray.

对付撒但的攻击，我们应当特别注意几方面：

(一) 撒但要打击我们对主的信靠。他知道他只要使我们感觉自己的不配、无能，对主失去信靠，我们就无心祷告了。

(二) 有时他也攻击我们的身体、思想、神经、以及其他有关身体方面的种种。当我们感觉累了，没有力气了，我们对祷告就会发生厌倦。我们必须防备这些，这些是我们所能克服的。至于那些在我们能力之外的事，主会负责。

(三) 撒但有时会攻击我们所定的专一祷告的时间，无论是个人的或者是教会的。许多人都有这样的经历。撒但有很隐藏的诡计，若不是将祷告的时间完全占去，就是要你在祷告的时候没有真实的祷告。有时你虽有时间祷告，却没有祷告的生命。

(四) 有时撒但打击我们与主时刻的交通，使我们与主中间产生了一重障碍，以致我们不能和主接触，莫名其妙的好象与主中间有云雾隔开。

(五) 末了，撒但是定意将我们放在黑暗里，叫我们看不见那里有祷告的需要。他不断的要我们注意别的事，以致我们祷告的生命受了亏损。我们千万不可上撒但的当。我们要仰望主，收集祷告的材料，多注意到主的兴趣与需要。我们在祷告上的责任并不小，所以当儆醒祷告。

叁

●问：在主的话里面，除了个人的祷告以外，我们还当注重何种的祷告？

●答：集合的祷告—教会的祷告。

当我们说到教会的祷告的时候，我们并不是不重视个人的祷告，也不是不感觉个人祷告的紧要。乃是因为这是神国里的一种规律—一个人在有的事上是不行的，必须彼此集合，互相帮助。特别在祷告的事上，更有彼此间的需要。凡跟着主走路的人，常常会看到与其他信徒一同祷告是多么必需。有时你会感觉一个人祷告不够，特别象为着神的国祷告，这样大的问题，只有将全教会的力量放在一起祷告才行。主说，

We have to pay attention to several things when we deal with Satan's attacks:

(1) Satan will attack our faith in the Lord. He knows that as long as he can make us feel unworthy, weak, and lacking in faith towards the Lord, we will lose our heart to pray.

(2) Sometimes he attacks our body, mind, mentality, and other physical faculties. When we feel tired and enervated, we have no interest in praying. We must guard ourselves from these things. These things are surmountable. The Lord will take responsibility for the things that are beyond our power.

(3) Sometimes Satan will attack the time we have set aside for prayer, whether it is our individual prayer time or the prayer time of the church. Many people have similar experiences. Satan is very subtle in his deception. He either usurps the time of prayer, or he causes us to not pray genuine prayers. Sometimes we have the time to pray, but lack the life to pray.

(4) Sometimes Satan will frustrate us from having uninterrupted fellowship with the Lord. He will produce a barrier between us and the Lord so that we cannot contact Him. It is as if a cloud strangely appears between us and Him.

(5) Finally, Satan is determined to shut us up in darkness so that we do not see the need for prayer. He turns our focus continually to other things so that we suffer in our prayer life. We must never fall into Satan's trap. We have to look to the Lord, gather material for prayer, and pay more attention to the Lord's interest and needs. We have a great responsibility to pray. Consequently, we have to watch and pray.

THREE

● Question: According to the Lord's Word, what kind of prayer should we pay attention to other than our personal prayers?

● Answer: We should pay attention to corporate prayers, that is, the prayer of the church.

When we talk about the prayer of the church, we do not mean that personal prayers are unimportant; we are not insensitive to the need of personal prayers. But there is a law in God's kingdom: Some things are impossible for an individual to do alone; they require a collective effort and mutual support. Mutuality is particularly necessary in the matter of prayer. Those who follow the Lord constantly realize the need for praying with other believers. Sometimes it is not enough for a person to pray alone. Particularly for matters as great as God's kingdom, the only prayer that works is

“我的殿必称为祷告的殿。”（太二一 13。）在此我们可以接下去说，“我们…便是祂的殿了。”（来三 6，“家”也可译作“殿，”这字在原文是与太二一 13 的“殿”字相同的。）

主说，“我又告诉你们，若是你们中间有两个人在地上，同心合意的求什么事，我在天上的父，必为他们成全。因为无论在哪里，有两三个人奉我的名聚会，哪里就有我在他们中间。”（太十八 19～20。）事实与经历告诉我们，当信徒在主里集合时，主的成分总是要比个人单独时更多。因为主是在教会的中间，主不能在个人的中间。（个人没有“中间”，主只能在个人里面，所以“主…在中间”的这一分，个人是得不着的。）当我们真的与主一同聚集的时候，我们能更感觉到我们祷告的境地是何等的广阔，我们对于祷告的争战也更为有力。不但如此，我们常能经历，在祷告的聚会中，圣灵将神的心意启示出来，给我们负担，给我们祷告的口才。对于教会的祷告，当然还可以说许多的话，但我们愿意停在这里，只说一句重要的话，就是：教会的祷告不能代替个人的祷告，同时，个人的祷告总是落在教会的祷告的后面，赶不上教会的祷告。

肆

●问：祷告的工作需要注意的有哪几方面？

●答：祷告的工作需要注意好多方面，现在试举其大概如下：

（一）应当在凡事上与主有交通。我们必须将生活中一切的事带到主面前，因为在基督徒的生活中没有一件事是平凡的，是无足轻重的。在凡事上与主有交通，应该成为我们日常的、自然的习惯。（腓四 6。）

（二）应当祈求，多多祈求。因为主喜欢人向祂祈求。祂是一位极丰富的赐予者，所以祂要人祈求。“你们中间若有缺少…，应当求那厚赐与众人，也不斥责人的神，主就必赐给他。只要凭着信心求，一点不疑惑。”（雅一 5～6。）“你们得不着，是因为你们不求。你们求也得不着，是因为你们妄求。”（四 2～3。）祈求包含着倚靠与愿望。只要我们祈求的动机是纯洁的，这就是最好不过的事。

one in which the whole church strives to pray. The Lord said, “My house shall be called a house of prayer” (Matt. 21:13). We can follow this with the phrase “whose house we are” (Heb. 3:6).

The Lord said, “Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens. For where there are two or three gathered into My name, there am I in their midst” (Matt. 18:19-20). Both fact and experience tell us that when we are gathered together in the Lord, there is more of the Lord’s presence than when we are by ourselves. The Lord is in the midst of the church; He cannot be in the midst of individuals. (With individuals, there can be no “midst.” The Lord can only be inside an individual. The portion of the Lord which is assigned to “in their midst” cannot be found in individuals.) When we truly are gathered together into the Lord, we will feel the broadening sphere of our prayer, and we will be much more empowered in our prayer-battle. Moreover, in our prayer meeting we can often experience the Holy Spirit revealing God’s will to us, burdening us, and giving us utterance for prayer. We can, of course, say much more on the prayer of the church. But I will stop here and say only one important word: The prayer of the church cannot replace our personal prayers. At the same time, personal prayers will always come short of the prayer of the church; they are not on the same level as the prayer of the church.

FOUR

● Question: What do we need to take care of in our prayer?

● Answer: There are many things that we have to take care of in our prayer. Let me list them below:

(1) We must sustain a proper fellowship with the Lord in everything. We must bring everything in our daily life to the Lord because nothing in the Christian life is common or inconsequential. We should have a daily and spontaneous habit of fellowshiping with the Lord in everything (Phil. 4:6).

(2) We should petition again and again. The Lord loves to see men petitioning Him. He is a gracious Giver, and He wants man to pray. “But if any one of you lacks wisdom, let him ask of God, who gives to all liberally and does not reproach, and it will be given to him. But let him ask in faith, doubting nothing” (James 1:5-6). “You do not have because you do not ask; you ask and do not receive because you ask evilly” (4:2b-3). Petitioning involves trust and hope. As long as the motive for our petition is pure, we can petition as much as we want.

(三) 默想，代求。这就是我们站在主面前为别人代祷。(西四 12。) 实在说，这就是有分于与作大祭司的主的交通，因为祂是不住的为着祂的子民和他们的需要祷告。

(四) 恒切的祷告。在说到祷告要恒切或者恳切的时候，首先我们要除去一种不正确的观念，就是以为我们的神答应祷告是很勉强的事。恒切的祷告乃是说，你在神面前认清清楚神的需要，坚持的一直祷告下去。那么，为什么神不立刻答应，而要延长日子呢？这里最少有两个理由：第一，神需要祂的子民对于祂所关怀的事和祂深切的愿望有一种充足的反应。第二，有时候，有某种的需要与环境，必须有恒切的祷告才行。因为有撒但坚固的营垒，需要更强烈的祷告才能拆毁它。(太七 7～8，可九 28～29。)

(五) 管理的祷告。我们与坐在宝座上的主联合，(弗二 6，)(祂是超乎万有的主，)用祂那超乎万名之上的名祷告。

(六) 争战的祷告。我们用祷告高举十字架的得胜，去对付事情。祷告的动向是跟着主的得胜而去的。(弗六 10～20。)

(七) 信心的祷告。在某种场合里，圣灵给人一种里面的把握，叫人知道神的旨意，你就要看见祷告立刻得着答应。(徒九 40。)

(八) 祷告的负担。祈祷是一种属灵的生产之苦，就是与主的受苦有交通，与父的心意有交通，与圣灵的叹息和谐，一直到荣耀的日子来到。(加四 19。)

伍

●问：祷告中心的目的是什么？

●答：神要得着一个荣耀的教会。

祷告的中心，是为着基督预备一个荣耀的教会，配得上祂；全部圣经就是启示这一个。这是神中心的目的，我们必须特别注意它。这也是主自己的心意；当祂在钉十字架之前，祂的祷告中也彰显出这个心意；(约十七；)同时

(3) Our prayers should involve meditation and supplication, that is, going before the Lord to pray on behalf of others (Col. 4:12). Strictly speaking, this is participating in the fellowship of the Lord as the High Priest, because He is praying for His people and their needs all the time.

(4) We should persevere in prayer. The need for perseverance or earnestness in prayer does not mean that it is difficult for God to answer our prayers. Persevering in prayer means that we should clearly identify God's need before Him and persist in praying about it. If this is the case, why does not God answer us immediately? Why does He delay His answer? There are at least two reasons for this. First, God wants His people to have an adequate reaction to His deep longings and concerns. Second, certain necessities and circumstances have a need for persevering prayer. Satan has strongholds, and we have to offer up strong prayers before these strongholds can be torn down (Mark 9:28-29).

(5) We should have reigning prayers. We must be joined to the Lord on the throne (Eph. 2:6), who is the Lord over all, and we must pray according to the name which is above every name.

(6) We should have fighting prayers. We should deal with matters by exalting the victory of the cross through our prayers. The direction of our prayer should follow that of the Lord's victory (6:10-20).

(7) We should have faith in prayer. Under certain circumstances, the Holy Spirit will give men an inward assurance; they will know God's will. When this happens, their prayers will be answered immediately (Acts 9:40).

(8) We should be burdened for prayer. Prayer is like a spiritual travail for birth. It is fellowshiping with the Lord's suffering, fellowshiping with the Father's heart, and being in harmony with the Spirit's groaning until the day of glory (Gal. 4:19).

FIVE

● Question: What is the central goal of prayer?

● Answer: The central goal of prayer is for God to have a glorious church.

The central subject of prayer is to prepare a glorious church for Christ, a church that will match Him. This is the revelation of the whole Bible and God's central goal, and we must pay special attention to it. This is also the Lord's desire. Before He was crucified, His prayer revealed this desire (John 17). At the same time, we can see the same desire

也可以从保罗的书信中看出这个心意。这并不是说要减少其他方面的祷告，这乃是要给各种祷告有一个中心的目标。有了这个目标在心里，就能将其他的祷告提高一步。如果我们看见传福音不只叫人出死入生，更是叫人与荣耀的基督有无限奇妙的联合，那就我们为着世人代求的祷告，只会加增，不会减少。更进一步说，今天有一个大的需要，就是叫世人从教会里看见基督的荣耀。教会，应该借着圣灵，给世人从心里知道并相信教会是将祝福带给世人的。

* * * *

末了，神是确定的要我们和祂自己有更有意识的、更深切的交通。祂要我们这许多众子在祂的爱子（我主耶稣基督）里来到祂的面前。祂要许多的祭司伴随着一位大祭司（祂是永远活着为我们代祷的）在祂的面前作代祷的工作——“祂…使我们成为国度，作祂父神的祭司。”（启一5～6，另译。）“你们…是有君尊的祭司。”（彼前二9。）

（原刊于“倪柝声文集”第二辑第十八册）

in Paul's Epistles. This does not mean that we should pray less for other things; it merely shows us the central goal of all our prayers. Once we have this goal in us, we can raise other prayers to a higher level. If we see that the gospel not only brings men out of death and into life but also joins men in an unspeakably wonderful union with the glorious Christ, our prayer for the world will only increase; it will not decrease. Carrying this one step further, there is a great need today for the world to see the glory of Christ through the church. The church, through the Spirit, should convince the world that it is the channel through which blessing is brought to the world.

* * * *

Finally, God wants us to enter into a more intelligent and deeper fellowship with Him. He wants us as His many sons to come to Him through His beloved Son, our Lord Jesus Christ. He wants many priests to accompany the High Priest, who is living forever to intercede for us, and to bear the work of supplication before Him. “And made us a kingdom, priests to His God and Father” (Rev. 1:6). “But you are...a royal priesthood” (1 Pet. 2:9).

(Collected Works of Watchman Nee, Set 2 Vol. 38, Ch. 60)

第十一篇

主的祷告

读经：马太福音六章十节

马太福音六章十节：“愿你的国降临；愿你的旨意行在地上，如同行在天上。”

神等候祂的儿女祷告，好带进祂的国度。主教导我们祷告说，“愿你的国降临。”（太六 10。）今时代是重要的，但国度时代更重要。我们现在所享受的一切特权和能力，不过是来世的预尝和保证而已。神的丰满是在国度时代才显明，不是在现今这时代。在这光中，我们看见“主祷文”（9～15）的重要。（这祷文从未受到争议，直到上一世纪，有人说这祷文只是为着受患难的圣徒。）几千年来，神吩咐祂的子民要祷告，但历经许多世纪，除了这一个祷文以外，祂没有教导我们该如何祷告。什么是祷告？“真正的祷告开始于神的心，让人的心知道了，再祷告回到神那里，神就答应。”这不是仅仅一个定义。我们必须明白神在宇宙中作工的原则。神有一个旨意，但若没有人意志的配合，祂就不会完成这旨意。我们如何把我们人的意志摆在神旨意的一边呢？唯一的路乃是祷告。祷告是运用我的意志，宣告神的旨意要得着成就。没有我们的祷告，神就不作什么。祂让我们知道祂的旨意，并将祷告摆在我们心里，但祂还要等待我们从心里对祂的旨意有所回应。有人曾说，“神的能力就象火车头，我们的祷告就象路轨。”火车头是很有能力的，但没有路轨，它就无法来到我们这里。我们的祷告就是铺路让神进来。祷告总是有三面，包括向谁祷告，为谁祷告，并抵挡谁而祷告。

今天祷告的最大难处乃是我们只问：“这是按着神的旨意么？”问题不该是：“这是按着神的旨意么？”乃该是：“这是不是神的旨意？”祷告乃是神让我们知道祂的旨意，而我们将这旨意祷告回到祂那里。神的旨意乃是起点。祂使我们知道祂的旨意，我们就在祷告中愿祂的旨意成就。这是一个循环。

CHAPTER ELEVEN

THE LORD'S PRAYER

Scripture Reading: Matt. 6:10 (RCV)

Matt 6:10 "Your kingdom come; Your will be done, as in heaven, so also on earth."

God is waiting for the prayers of His children to bring His kingdom in. The Lord taught us to pray, "Your kingdom come." This age is important, but the kingdom age is more important. All the privileges and power we now enjoy are only a foretaste and pledge of the age to come. The fullness of God is manifested in the kingdom age. In the light of this we see the importance of "the Lord's prayer." (This prayer was not contested until the last century when it was said to be only a prayer for the tribulation saints.) God has commanded His people to pray for thousands of years, but He has given no instructions throughout the centuries concerning what we should pray about other than this one prayer. What is prayer? True prayer begins in the heart of God, is made known to the hearts of men, and is prayed back to God; then God answers. This is not merely a definition. We must understand the principle of God's work in the universe. God has a purpose, and He will not accomplish His purpose without the cooperation of the human will. Prayer is the only way we can put the human will on the side of the divine will. Prayer is the exercising of our will in order to declare that God's will will be done. Without our prayers God will do nothing. He makes known His will and puts prayer into our heart, but He waits for a response from our heart. Someone has said, "God's power is like the steam engine, our prayers are the rails." The steam engine is very powerful, but it cannot move without the rails. Our prayers make a way for God to come in. Prayer is always three-sided. It involves someone who is prayed to, someone who is prayed for, and someone who is prayed against.

The great trouble with prayer today is that we only ask, "Is my prayer according to God's will?" The question should not be, "Is it according to God's will?" but, "Is it God's will?" Prayer is for God to notify us of His will, and for us to pray His will back to Him. God's will is the starting-point. He makes His will known, and we will that will in prayer. This is the cycle.

主的祷告不是仅仅给我们一个范本，乃是启示出神的心。几千年来，祂没有告诉任何人祂作工的目标，但在这祷告中就向我们表明了。这是一个大启示。“愿你的国降临。愿你的旨意行在地上，如同行在天上。”“愿你的旨意（通）行。”是的，但在哪里通行？“在地上。”这是神的旨意唯一没有通行之处。创世记三章告诉我们撒但受限制在这地上。神的国度如何能带进来？借着受造之物的意志与非受造旨意的联合，以排除魔鬼背叛的意志。国度的意思乃是主宰权柄——神的主宰。哪里有受造的意志与非受造的旨意联结，哪里就有神的主宰和权柄。当人类的意志这样的表现出来时，神就能行动了。祂正在等待这个。我们不知道需要多少祷告，但这地上必须有够多属灵的力量，才能带进国度。我们的祷告不可仅仅说，“愿你的旨意行在我里面。”那是起点，但我们的祷告必须往前到：“愿你的旨意行在地上。”请注意，神的旨意与国度是联在一起的。“凡称呼我主啊，主啊的人，不能都进天国；唯独遵行我天父旨意的人，才能进去。”（太七 21。）我们所是和所有的一切，必须为着神的旨意；唯有这样我们才能有效的祷告，来摧毁仇敌的能力。这就是得胜。神必须在列国中得着少数人恒切祷告，以带进下一个世代。祂必须得着少数人，就着（一）自己，（二）自己即刻的关切，和（三）国度，持守神的立场。我们的祷告若在头两项没有果效，就不会在第三项有果效。我们不可满足于为着今世的工作，乃必须为着带进要来的世代而努力作工。

为什么你想要脱离罪？为什么你想得着圣灵的恩赐？今天神的儿女太注意那些微不足道的事情。神正等待着缠扰不休、昼夜不息的祷告。（路十八。）这是一个寡妇，一个无助的人，一个没有资源的人，向主的恳求。

（原刊于“倪柝声文集”第二辑第二十六册）

The Lord's prayer is not just a model for us, but a revelation of God's heart. For thousands of years He did not tell anyone what He was working toward, but in this prayer it is made known. This is a great revelation. "Your kingdom come; Your will be done, as in heaven, so also on earth." "Your will be done." Yes, but where? "On earth." This is the only place where God's will is not done. Genesis 3 tells us that Satan is bound up with this earth. God's kingdom can be brought in by the created will of man being in union with the uncreated will of God and seeking the displacement of the rebellious will of the devil. The kingdom means the sovereignty of God. Wherever there is the created will linked with the uncreated will, there is God's sovereignty and authority. When human wills express themselves in this way, God can move. He is waiting for this. We do not know how much prayer is needed, but there must be a sufficient spiritual force on earth to bring in the kingdom. Our prayer must not just be, "Your will be done in me." That is the starting-point; it must go on to "Your will be done on earth." Note that the will of God is connected with the kingdom. "Not every one who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens" (Matt. 7:21). All we are and have must be set for the will of God. Only then can we pray effective prayers to drive a wedge into the power of the enemy. This is overcoming. God must have a few men throughout the nations who will persevere to bring in the next age. He must have a few who will hold the ground for God as to (1) ourselves, (2) our immediate concerns, and (3) the kingdom. If our prayers are ineffective in ourselves and our immediate concerns, they will not be effective in the kingdom. We must not be content to work for this age. We must definitely seek to work for the bringing in of the age to come.

Why do we want deliverance from sin? Why do we want enduement? God's children today are taken up with far too many small things. God is waiting for that importunate cry day and night (Luke 18). It is a widow, that is, a helpless one without resources, who implores the Lord.

(Collected Works of Watchman Nee, Set 2 Vol. 46, Ch. 171)

第十二篇

关于祷告

许多祷告没有得答应，因为我们的信心太大了！神只要求信心象芥菜种一样大，不要求更大。我们也许觉得我们信心小，或没有信心。我们在祂面前不信靠自己的信心，恐惧战兢，没有把握。但这不要紧，因为神是照着祂的所是来答应。我们的感觉与神会不会答应毫无关系。我们有时觉得，我们对一件事有很大的信心，有时又觉得，我们是软弱的，并且对这事满了疑惑——但这只不过是感觉，是外面的、肤浅的。真实的信心总是象芥菜种，在我们灵里深处，从破碎和软弱之中发出，却知道神是神，祂有祂完全的计划和道路，并要成就祂的工作，不管我的所是如何。祂是信实的，祂必以祂的信实，照着祂的性格和祂主宰的旨意行动。

（原刊于“倪柝声文集”第二辑第二十六册）

CHAPTER TWELVE

PRAYER

Many prayers are not answered because our faith is too big! God requires faith only as large as a mustard seed and no larger. We may feel that we have little or no faith. We may be before Him with no confidence in our own faith, in fear and trembling, and with no assurance whatever, but this does not matter, because God answers according to what He is. Our feelings have nothing to do with whether or not God will answer. We may feel that we have great faith for a thing, or we may feel that we are weak and full of doubts. But these are nothing but feelings, exterior and superficial. True faith will always be like a mustard seed, deep within our spirits, springing out of brokenness and weakness, but knowing that God is God and that He has His perfect plans and ways and that He will accomplish His work no matter what we are. He is faithful, and He must ever act in faithfulness, according to His character and His sovereign will.

(Collected Works of Watchman Nee, Set 2 Vol. 46, Ch. 201)

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