

建造召会的事奉

第七篇

照着神的心和旨意祷告而事奉神

读经：弗六 18，结三六 37，赛六二 6～7，约壹五 14～16 上，太六 5～6、9～15，二六 39

纲 要

壹 在宇宙中有三个意志：神的意志、撒但的意志以及人的意志；神要得着人的意志与祂合起来，与祂是一，好叫人在祷告中彰显并响应祂的旨意，为着祂的喜悦——赛十四 12～15，太六 10，七 21，二六 39，腓二 13：

一 生命树代表神和神的意志，善恶知识树代表撒但和撒但的意志，亚当代表人和人的意志；我们所以失去许多属灵的福分，就是因为我们没有在生命树的原则里，借着祷告发表神的旨意——创二 9。

二 一个真实祷告的人，他的心愿完全调到神的心愿里，他的思想与神的思想完全是一；神的愿望翻印到他里面，他是有启示的人，他的心是神心的复制——撒上二 35，三 21，十二 23。

SERVICE FOR THE BUILDING UP OF THE CHURCH

Message Seven

Serving God by Prayer according to His Heart and Will

Scripture Reading: Eph. 6:18; Ezek. 36:37; Isa. 62:6-7; 1 John 5:14-16a; Matt. 6:5-6, 9-15; 26:39

Outline

I. In the universe there are three wills: the divine will, the satanic will, and the human will; God wants man's will to be joined to Him and to be one with Him so that man may express and echo His will back to Him in prayer for His good pleasure—Isa. 14:12-15; Matt. 6:10; 7:21; 26:39; Phil. 2:13:

A. The tree of life represents God with His divine will, the tree of the knowledge of good and evil represents Satan with his satanic will, and Adam represents man with his human will; we have lost many spiritual blessings because we have not expressed God's will, according to the principle of the tree of life, through our prayers—Gen. 2:9.

B. A genuine man of prayer is one whose desires are fully blended into God's desires and whose thoughts are fully one with God's thoughts; he is a man in whom God's desires are imprinted, a man of revelation whose heart is a duplication of God's heart—1 Sam. 2:35; 3:21; 12:23.

三 为着满足我们的欲望，从我们的需要出发的祷告，有时候神也会答应，但没有属灵的价值，我们在神眼前也会变得软弱，并且不讨祂的喜悦——诗一〇六 14～15，参民十一 18～35。

四 只有神发起，并响应神所发起之内容的祷告，才有属灵的价值；我们必须学习有这样的祷告——弗六 18，结三六 37，赛六二 6～7，约壹五 14～16 上。

五 当我们在祷告中来到主这里，我们要让那灵把我们的心愿与祂的心愿调和，把我们的思想带到祂的思想里，并把祂的心愿和思想翻印到我们里面；这样我们向神发出的祷告，带着祂内里的心愿，对祂会是珍贵、有分量、有价值的祷告，也会叫撒但受亏损——罗八 26～27，腓四 6，西四 2、12，可九 28～29，弗六 10～20。

六 祷告以及所有属灵工作的真实意义，在于它们包含了四个步骤：

- 1 神照着祂的旨意，起意要作一件事。
- 2 祂把祂的旨意借着那灵启示给我们，叫我们懂得祂的旨意。
- 3 我们响应祂的旨意并回头祷告给祂听。
- 4 神照着祂的旨意作成那件事。

七 神需要人操练灵以及人复活的意志，照着神的神圣意愿祷告，这意愿就是要我们彰显并享受基督，要我们实行身体生活，并要基督的身体借着我们被建造起来——来十 5～10，罗十二 1～2，弗一 4～6、9、11、22 下～23，三 16～19，四 16。

C. Prayers that originate from our needs to satisfy our own lust may be answered by God, but they have no spiritual value, and we will become weak before His eyes and displeasing to Him—Psa. 106:14-15; cf. Num. 11:18-35.

D. Only the prayers that are initiated by God and echo what He has initiated have any spiritual value; we must learn to pray this kind of prayer—Eph. 6:18; Ezek. 36:37; Isa. 62:6-7; 1 John 5:14-16a.

E. When we come to the Lord in prayer, we need to allow the Spirit to mingle our desires with His desires, lead our thoughts into His thoughts, and imprint His desires and thoughts into us; then the prayers that we utter to God with His inward desires will be precious, weighty, and valuable to Him and will cause Satan to suffer loss—Rom. 8:26-27; Phil. 4:6; Col. 4:2, 12; Mark 9:28-29; Eph. 6:10-20.

F. The real meaning of prayer and of all spiritual work is that they consist of four steps:

1. God intends to do something according to His will.
2. He reveals His will to us through the Spirit for us to know His will.
3. We return and echo His will back to Him through prayer.
4. God accomplishes His work according to His will.

G. God needs man to exercise his spirit with his resurrected will to pray according to God's divine will for Christ to be manifested and enjoyed by us, for the Body life to be practiced by us, and for the Body of Christ to be built up through us—Heb. 10:5-10; Rom. 12:1-2; Eph. 1:4-6, 9, 11, 22b-23; 3:16-19; 4:16.

八 我们必须按着神的愿望和旨意祷告，以完成祂的经纶；这样，我们就有确信，我们已经得着我们所求的——可十一 22 ~ 26。

贰 哈拿的祷告乃是回应、说出神的心愿，是人与神的行动合作，为要完成神永远的经纶——撒上一 10 ~ 20：

一 神能推动哈拿这在生命线上与祂是一的人；这条生命线是要产生基督，给神的子民享受，使神能在地上得着祂的国，就是召会作基督的身体，也就是三一神的生机体——约十 10，太十六 18 ~ 19，罗十四 17 ~ 18，弗一 22 ~ 23。

二 只要神能得着一个在生命线上与祂是一的人，祂在地上就有路；哈拿的祷告指明，神答应哈拿的祷告而行动，是要产生一个绝对为着成全神愿望的拿细耳人，得胜者——撒上一 19 ~ 二 11。

叁 以利亚是“与我们性情相同的人，他在祷告里祷告”——雅五 17（直译）：

一 有从主来的祷告赐给了以利亚，他就在这祷告里祷告；他乃是在主所赐给他的祷告里，为了成就主的旨意而祷告。

二 以利亚不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着达到自己的目的而祷告。

H. We have to pray according to God's desire and His will for the fulfillment of His economy; then we have the assurance that we have received what we have prayed for—Mark 11:22-26.

II. Hannah's prayer was an echo, a speaking out, of the heart's desire of God; it was a human cooperation with the divine move for the carrying out of God's eternal economy—1 Sam. 1:10-20:

A. God could motivate Hannah as a person who was one with Him on the line of life; the line of life is a line that brings forth Christ for the enjoyment of God's people, that on earth God may have His kingdom, which is the church as the Body of Christ, the very organism of the Triune God—John 10:10; Matt. 16:18-19; Rom. 14:17-18; Eph. 1:22-23.

B. As long as God can gain a person who is one with Him on the line of life, He has a way on earth; Hannah's prayer indicates that God's move with His answer to Hannah's prayer was to produce a Nazarite, an overcomer, who was absolute for the fulfilling of God's desire—1 Sam. 1:19—2:11.

III. Elijah, "a man of like feeling with us,...prayed in prayer"—James 5:17 (lit.):

A. A prayer from the Lord was given to Elijah, in which he prayed; he prayed in the prayer given to him by the Lord for the accomplishing of His will.

B. Elijah did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose.

肆但以理是一个祷告的人，借着神的话，联于神的心意；只有把自己联在神话语上，祷告神经纶之祷告的人，在神的手里才有真实的用处——弗六 17～18，但九 2～3、17：

一人与神合作，最高的表现就是祷告；这样的人是大蒙眷爱的，是珍贵的——十 11、19，九 23。

二但以理倚靠祷告来作人所不能作的事，倚靠祷告来明白人所不能明白的事——二 14～23，六 10，十 1～21。

伍亚伯拉罕活在与神亲密的交通中，成为神的朋友；甚至在成肉体以前，耶和华作为基督，就在人的形状里，带着人的身体，向亚伯拉罕显现，在人的水平上与他来往——创十三 18，十八 1～2、13～15、22，雅二 23，代下二十七，赛四一 8：

一亚伯拉罕在神面前荣耀的代求，乃是两个朋友之间富有人性、亲密的谈话，是照着神心头愿望的揭示而有的亲密谈话——创十八 1～33，罗四 12，提前二 1、8，太六 6。

二亚伯拉罕享受与神甜美的交通，那时他就从神领受关于以撒出生和所多玛毁灭的启示——创十八 9～22：

1 这表示神的心意是要把基督作到我们里面，要从我们生出基督，并要在我们的家庭生活、职业生活甚

IV. Daniel was a man of prayer who was joined to God's desire through God's word; only those who join themselves to God's word to pray prayers of God's economy can be of real use to God—Eph. 6:17-18; Dan. 9:2-3, 17:

A. The highest expression of a man who cooperates with God is in prayer; such a man is a man of preciousness to God, even preciousness itself—10:11, 19; 9:23.

B. Daniel depended on prayer to do what man could not do, and he depended on prayer to understand what man could not understand—2:14-23; 6:10; 10:1-21.

V. Abraham lived in intimate fellowship with God and became God's friend; even before the incarnation, Jehovah as Christ appeared to Abraham in human form, with a human body, and communed with him on a human level—Gen. 13:18; 18:1-2,13-15, 22; James 2:23; 2 Chron. 20:7; Isa. 41:8:

A. The glorious intercession that Abraham made before God was a human, intimate conversation between two friends, an intimate talk according to the unveiling of God's heart's desire—Gen. 18:1-33; Rom. 4:12; 1 Tim. 2:1, 8; Matt. 6:6.

B. As Abraham was enjoying sweet fellowship with God, he received a revelation from Him regarding the birth of Isaac and the destruction of Sodom—Gen. 18:9-22:

1. This shows that God's intention is to work Christ into us, to bring Christ forth through us, and to destroy the "Sodom" in our home life, our work

至基督徒生活和召会生活中毁除“所多玛”——加一 15～16，二 20，四 19，林前五 7～8。

2 在我们与神亲密的交通中，我们接受启示，看见一切的不可能对基督都成为可能——创十八 14～15，二一 2～7，路十八 27。

三 神向亚伯拉罕启示祂要毁灭所多玛的心意，因为祂在寻找代求的人——创十八 17～22，参来七 25，赛五九 16，结二二 30。

四 创世记十八章陈明代求基本原则的清楚启示：

1 正确的代求不是由人发起，乃是由于神的启示；因此，这样的代求说出神的愿望，并完成神的旨意——17、20～21 节，十九 27～29，诗二七 4～8，来四 16，七 25。

2 表面上亚伯拉罕是为所多玛代求，实际上他隐指罗得而为罗得代求（创十四 12，十八 23，十九 1、27～29），指明我们应该为流荡到世界中之神的子民代求。

3 代求是照着神里面的心意而有与神亲密的谈话；为此我们必须学习逗留在神面前——十八 22～23。

4 代求是照着神义的法则；在亚伯拉罕为罗得的代求里，他不是照着神的爱和恩典恳求神，乃是照着神义的法则向神挑战——23～25 节，罗一 17。

5 亚伯拉罕的代求不是结束于他的说话，乃是结束于神的说话，表明真正的代求是神在我们的说话里说话——创十八 33，罗八 26～27。

陆 主在马太六章给门徒祷告的示范，这样的祷告表达神的旨意——9～15 节：

life, and our Christian and church life—Gal. 1:15-16; 2:20; 4:19; 1 Cor. 5:7-8.

2. In our intimate fellowship with God, we receive the revelation that all the impossibilities become possibilities with Christ—Gen. 18:14-15; 21:2-7; Luke 18:27.

C. God revealed to Abraham His intention to destroy Sodom, because He was seeking an intercessor—Gen. 18:17-22; cf. Heb. 7:25; Isa. 59:16; Ezek. 22:30.

D. Genesis 18 presents a clear revelation of the basic principles of intercession:

1. The proper intercession is not initiated by man but by God's revelation; thus, it expresses God's desire and carries out God's will—vv. 17, 20-21; 19:27-29; Psa. 27:4-8; Heb. 4:16; 7:25.

2. Apparently, Abraham was interceding for Sodom; actually, he was interceding for Lot by implication (Gen. 14:12; 18:23; 19:1, 27-29), showing that we should intercede for God's people who have drifted into the world.

3. Intercession is an intimate conversation with God according to the inward intention of His heart; for this we must learn to linger in the presence of God—18:22-33.

4. Intercession is according to God's righteous way; in Abraham's intercession for Lot, he did not beg God according to His love and grace; he challenged God according to His righteous way—vv. 23-25; Rom. 1:17.

5. Abraham's intercession did not terminate with his speaking but with God's, showing that genuine intercession is God's speaking in our speaking—Gen. 18:33; Rom. 8:26-27.

VI. The pattern of prayer that the Lord taught the disciples in Matthew 6 is the prayer that expresses God's will—vv. 9-15:

一 祷告的原则是要在隐密中祷告，给我们在隐密中察看的父看见；我们需要在隐密中向主祷告、敬拜主、接触主并与主交通—5~6节：

- 1 最阻挠我们生命长大的乃是己；己喜欢公开在人前行事，要得人的荣耀—约五 44，十二 43。
- 2 我们若凭着父隐藏的生命而活，我们也许会多多祷告，但别人不会知道我们祷告了多少—赛四五 15。

二 马太六章九至十三节是主对我们的教导，要我们向“我们在诸天之上的父”“这样祷告”（9）；这个祷告的示范可以分成三部分：

- 1 三个关于神的基本祷告，与神圣三一有关：“愿你的名被尊为圣”，主要的是与父有关；“愿你的国来临”，主要的是与子有关；“愿你的旨意行在地上”，主要的是与灵有关—9 下~10 节上：
 - a 这要在今世逐渐得着成全，且要在要来的国度时代完全得着成全；那时神的名要在全地极其尊大，世上的国要成为基督的国，神的旨意也要得着成就—诗八 1，启十一 15。
 - b 在撒但背叛以及人堕落以后，基督来了，将属天的管治带到地上，使地为着神的权益得着恢复，使神的旨意行在地上，如同行在天上（太六 10 下）；国度子民必须为这事祷告，直到这地在要来的国度时代，为着神的旨意完全得恢复。
- 2 三个关于我们需要的要求是保护的祷告：“我们日用的食物，今日赐给我们；免我们的债，如同我们免了欠我们债的人；不叫我们陷入试诱，救我们脱离那恶者”—11~13 节上：

A. The principle of prayer is to pray in secret to be seen by our Father who sees in secret; we need to pray to the Lord, worship the Lord, contact the Lord, and fellowship with the Lord in a secret way—vv. 5-6:

1. The thing that frustrates us the most from growing in life is the self, and the self enjoys doing things in public display for the glory of men—John 5:44; 12:43.
2. If we live by the Father's hidden life, we may pray much, but others will not know how much we have prayed—Isa. 45:15.

B. Matthew 6:9-13 is the Lord's instruction to us to “pray in this way” to “our Father who is in the heavens” (v. 9a); this pattern of prayer can be divided into three sections:

1. The three basic prayers concerning God are related to the Divine Trinity: “Your name be sanctified” is related mainly to the Father; “Your kingdom come,” to the Son; and “Your will be done,” to the Spirit—vv. 9b-10a:
 - a. This is being fulfilled in this age, and it will be ultimately fulfilled in the kingdom age, when the name of God will be excellent in all the earth, the kingdom of the world will become the kingdom of Christ, and the will of God will be accomplished—Psa. 8:1; Rev. 11:15.
 - b. After the rebellion of Satan and the fall of man, Christ came to bring the heavenly rule to earth so that the earth could be recovered for God's interest, so that the will of God could be done on earth as in heaven (Matt. 6:10b); the kingdom people must pray for this until the earth is fully recovered for God's will in the coming kingdom age.
2. The three requests concerning our need are protective prayers: “Give us today our daily bread. And forgive us our debts, as we also have forgiven our debtors. And do not bring us into temptation, but deliver us from the evil one”—vv. 11-13a:

- a “日用的食物”指明凭信而活；我们该凭信，靠父每日的供应生活。
- b 国度子民应当求父免他们的债，赦免他们的失败、过犯，如同他们也免了欠他们债的人，以保持和平（借基督的平安作仲裁）；我们必须清除我们与神之间，以及我们与别人之间，任何分离的因素——14～15节，西三15。
- c 我们既知道自己的软弱，就应当求父，不叫我们陷入试诱，救我们脱离那恶者魔鬼，和出于他的邪恶（借着被那灵充满）——约十七15，弗五16～18，六13。
- 3 这个向父的祷告，结束于三个恭敬的赞美，作为颂扬的祷告：“因为国度、能力、荣耀，都是你的，直到永远。阿们”国度是子的，这国乃是神在其中运用祂能力的范围；能力属于那灵，这能力完成神的目的，使父能在荣耀中得着祂团体的彰显——太六13下：
- a 所以，主示范的祷告开始于神圣的三一，也结束于神圣的三一。
- b 这祷告也开始于父神，并结束于父神；父神是开始，也是结束；是阿拉法，也是俄梅嘎。
- 三 这样紧要的祷告，使我们更多寻求诸天的国，就是父的心愿，并且供给我们的需要，使我们得着恩典的神圣供应，以履行诸天之国一切至高且严格的要求，使神得着喜悦。
- a. Daily bread indicates a living that is by faith; we should live by faith, on the Father’s daily supply.
- b. The kingdom people should ask the Father to forgive their debts, their failures, their trespasses, as they forgive their debtors to maintain peace (by the arbitrating peace of Christ); we have to clear up any separating factors between us and God and between us and others—vv. 14-15; Col. 3:15.
- c. Because we know our weakness, we should ask the Father not to bring us into temptation but to deliver us from the evil one, the devil, and from the evil that is out of him (by our being filled with the Spirit)—John 17:15; Eph. 5:16-18; 6:13.
3. The prayer to the Father concludes with three reverent praises as extolling prayers: “For Yours is the kingdom and the power and the glory forever. Amen”; the kingdom is of the Son, which is the realm in which God exercises His power, and the power is of the Spirit, which carries out God’s intention so that the Father may have His corporate expression in glory—Matt. 6:13b:
- a. Thus, the pattern of the Lord’s prayer begins with the Divine Trinity and ends with the Divine Trinity.
- b. It also begins with God the Father and ends with God the Father; God the Father is the beginning and the end, the Alpha and the Omega.
- C. Such a critical prayer increases our seeking of the kingdom of the heavens as the Father’s heart’s desire and affords us our need of the divine supply of grace to fulfill all the supreme and strict requirements of the kingdom of the heavens for God’s good pleasure.