

祈 祷（肆）

Prayer (IV)

贰 如何祈祷

II. How to Pray

（一）‘求主教导。’路加十一章一节。

1. “Lord, teach us to pray” (Luke 11:1).

我们没有一个人会祷告，所以必须求主教导。我们到主面前，不要照自己的定规，不要照自己的意思，不要照自己的心情或趋向，开口祷告，乃要把自己摆在主面前，安静等候主藉着祂的灵来教导我们祷告。在这样等候的时候，主的灵必来带领我们，叫我们里面感觉该怎样祷告，该祷告什么。这时，我们里面感觉什么，就祷告什么。因为这时我们里面所感觉的，就是主的灵叫我们所感觉的，我们照着里面的感觉祷告，也就是照着主的灵所给我们的教导和带领祷告。

We must [ask the Lord to teach us to pray](#) because none of us can pray. When we come to the Lord, we should not pray according to our own determination or idea or according to our own heart or tendency. [We should place ourselves before the Lord and quietly wait for the Lord through His Spirit to teach us how to pray.](#) While we wait, the Spirit will lead us and give us an inward sense about how we should pray and the content of our prayer. We should then pray according to this inward sense. [When our inward sense is according to the Spirit's leading, our prayer will be according to the Lord's teaching and leading.](#)

（二）‘奉我的名。’约翰十四章十三至十四节，十五章十六节，十六章二十三至二十四节，二十六节。

2. “In My name” (John 14:13-14; 15:16; 16:23-24, 26).

我们祷告，必须奉主的名。这不是指着在祷告末了，说一句‘奉主的名’。我们在祷告末了，这样说也可以。但奉主的名，不是重在说这一句话，乃是重在与主联合。奉主的名，原文的意思，是在主的名里。什么人能在主的名里？只有与主联合为一人的人。所以奉主的名祷告，就是我们在所祷告的事上，是与主联合为一的，主的事就是我们的事，我们的事也就是主的事。就如你的钱存在银行里，你打一张支票，签上你的名字，要我拿着去向银行为你取款，我的事就是你的事，你的事也就是我的事。在这事上，我是与你联合的，所以我能奉你的名向银行取款。我奉你的名向银行取款，也就是在你的名里向银行取款。在取款的时候，我不能姓我的姓，叫我的名，必须姓你的姓，叫你的名，必须奉你的名，必须是在你的名里，银行喊你名字的时候，我就答应在这里。那时，在银行看，我就是你。因为我是与你联合为一的，是奉你的名，是在你的名里。我们奉主的名祷告，也就是在主的名里，与主联合为一的祷告。我们在祷告的事上，必须是与主联合为一的，使主的事变成我们的事，我们的事也变成主的事，才可以。惟有这样祷告，才能合乎主的意思，所以也能很容易得到主的答应和成就。

We must [pray in the Lord's name](#) when we pray. This does not mean saying “In Jesus' name” at the end of our prayer. We may say this at the end of our prayers, but [to pray in the Lord's name is not a matter of saying a phrase. It is a matter of being one with the Lord.](#) Only a person who is one with the Lord is in the Lord's name. Therefore, [praying in the Lord's name means that in the matter of prayer, we are one with the Lord;](#) the Lord's affairs are our affairs, and our affairs are the Lord's affairs. This is similar to my writing a check, signing my name, and then asking someone to go to the bank to withdraw the money. Thus, my business becomes his business, and his business is my business. In this matter he is one with me, so he can withdraw money from the bank in my name. When he goes to the bank to withdraw money, he is withdrawing money in my name. In order to withdraw my money, he cannot be in his own name; he must be in my name. He must do it in my name. At that time the bank regards him as if he were me. He is in my name because he and I are one. Similarly, when we pray in the Lord's name, we are one with the Lord in prayer. [We must be one with the Lord in the matter of prayer and allow the Lord's affairs to become our affairs and our affairs to become the Lord's affairs. Since this kind of prayer matches the Lord's will, the Lord willingly answers and accomplishes it.](#)

（三）‘住在我里面。’约翰十五章七节原文。

3. “Abide in Me” (John 15:7).

我们要祷告得好，也必须住在主里面。这和奉主的名祷告，有绝对的关系。这两件事，都是主在约翰十四至十六章所教训我们的。奉主的名祷告，乃是住在主里面的结果。要奉主的名祷告，就必须住在主里面。主在约翰十四至十六章，是讲住在主里面，所以也讲奉主的名祷告。住在主里面，就是根据与主的联合，和主有交通，也就是实际经历与主的联合。当我们住在主里面，和主有交通，实际在经历中与主联合为一的时候，我们自然就能奉主的名，就能在主的名里祷告。这样的祷告，也自然是出乎主，合乎主心意的，必蒙主答应并成就。所以我们必须除去我们和主之间的一切间隔，与主不断交通，住在主里面，不从主里面出来，才能祷告得构上主和主的心意。

If we want to pray effectively, we must [abide in the Lord](#). This is related to praying in the Lord's name. These two matters are part of the Lord's teaching in John 14 through 16. Praying in the Lord's name is a result of abiding in the Lord. If we want to pray in the Lord's name, we must abide in the Lord. In John 14 through 16 the Lord speaks of abiding in Him, and He also speaks of praying in His name. [Abiding in the Lord is based on being one with the Lord and fellowshiping with the Lord. It is the practical experience of being one with the Lord.](#) When we abide in the Lord, fellowship with Him, and are one with Him practically in our experience, we spontaneously pray in His name. The prayer that comes out of the Lord spontaneously through our abiding in Him matches His heart's desire; therefore, He will answer and accomplish what we ask. We must eliminate the separation between us and the Lord and fellowship with Him constantly in order to be up to the standard of the Lord and His heart's desire.

（四）‘在圣灵里’——‘靠着圣灵’——‘圣灵…用说不出的叹息，替…祷告’。犹大书二十节，以弗所六章十八节，罗马八章二十六至二十七节。

4. “Praying in the Holy Spirit”; “Praying at every time in spirit”; “The Spirit Himself intercedes for us with groanings which cannot be uttered” (Jude 20; Eph. 6:18; Rom. 8:26, see also v. 27).

祷告是和神接触，摸神的心意。只有神的灵知道神的事，（林前二 11，）所以祷告必须在神的圣灵里，必须靠着神的圣灵，才可以。神的圣灵是住在我们的灵里，与我们的灵调和成为一灵。我们在我们的灵里祷告，也就是在神的圣灵里祷告。我们凭着我们的灵祷告，也就是靠着神的圣灵祷告。但怎样是在灵里凭着灵祷告呢？就是照着里面深处的感觉，而不照着我们的思想、主张、或定规。照着思想、主意、或定规祷告，乃是凭着头脑，凭着心思祷告。只有照着里面深处的感觉祷告，才是凭着灵祷告。因为里面深处的感觉，是属于灵、出于灵的。我们若照里面深处的感觉，凭着灵祷告，也就是在圣灵里，靠着圣灵祷告。这样祷告，很容易接触神，也很容易摸着神的心意，祷告出神的旨意，而蒙神答应并成就。

[To pray is to contact God and touch His heart's desire. Only the Spirit of God knows the things of God \(1 Cor. 2:11\). Therefore, prayer must be in the Holy Spirit and in our spirit.](#) The Holy Spirit dwells in our spirit and is mingled as one with our spirit. When we pray in our spirit, we also pray in the Holy Spirit. When we pray with our spirit, we pray by the Holy Spirit. Praying in spirit and with our spirit means to pray according to the feeling of our deepest part, not according to our thoughts, opinions, or determinations. Praying according to our thoughts, opinions, and determinations is to pray with our mind. We pray with our spirit only when we pray according to the feeling of our deepest inward part, because the feeling in our deepest inward part is of our spirit and from our spirit. [If we pray according to the feeling of our deepest inward part, we will also pray in the Holy Spirit and by the Holy Spirit. This kind of prayer easily contacts God, touches His heart's desire, prays forth His will, and receives His answer and accomplishment.](#)

许多时候，圣灵在我们里面叫我们有一个负担，但我们的思想不能领会那负担的意思，不能把那负担的意思翻成话语，而用话语祷告出来。在这样的时候，圣灵只好在我们里面用说不出的叹息，替我们祷告。所以许多时候，我们里面深处所有的叹息，也就是一种属灵的祷告。许多时候，我们里面有重担，到神面前去祷告，却说不出话来，只有叹息、叹息。等叹息完了，里面的重担也没有了，都给叹息、叹息出去了。这种叹息，是出乎住在我们里面的圣灵。圣灵这样叹息，是照着神的意思，所以这样叹息的祷告很容易得到神的垂听。我们不可轻看或打岔压制这样的叹息，应该顺着里面的感觉，把所有这样的叹息，都叹息出来。这样，我们就在圣灵里，自由祷告那出乎灵、也藉着灵的祷告。

Often the Holy Spirit gives us a burden, but our mind cannot understand the meaning of the burden. It cannot translate the burden into words that can be prayed. At such times the Holy Spirit intercedes for us with groanings that cannot be uttered. Thus, the groanings in our deepest inward part often are a kind of spiritual prayer. Sometimes we have a heavy burden within, but we cannot utter anything in prayer to God; we can

only groan. After groaning within, the heavy burden is gone. [This kind of groaning comes from the Holy Spirit's abiding in us. The Holy Spirit's groaning is according to the will of God, so God listens to this kind of groaning prayer.](#) We must not lightly value, interrupt, or suppress this groaning. We should go according to our inward feeling and allow the Spirit to groan within us. Thus, we will pray freely in the Holy Spirit, out of the Holy Spirit, and through the Holy Spirit.

参读：圣经要道，三十二题：祷告

Reference: Crucial Truths in the Holy Scriptures, Vol. 3, Ch. 32 Reading the Bible