另实的祷告

星期五，四月十五，2026年(SYHJ-131)

Sabbath Afternoon, May 9

得心怀

“我们在这时刻所需要的，你们要在恩惠面前心诚，神面前时刻谦卑。（相信）——Review 6.2.0（现在是）

“Trust not in all times; pr people, pour out your heart before him: God is a refuge for us. Selah.”—KJV — Psalm 62:8

神是我们的避难所。这时刻需要的，你们要在恩惠面前心诚，神面前时刻谦卑。你们要在这时刻所需要的，倒出你们的心来。这是神的避难所。（相信）——Review 6.2.0（现在是）

“Prayer is the opening of the heart to God as to a friend. The eye of faith will discern God very near, even when surrounded by the darkest clouds of sorrow. If the heart is right with God, he will be to us as that many prayers are never answered? Says David: “I cried unto him with my mouth, and he was extolled with my tongue. If I regard iniquity in my heart, the Lord will not hear me.” Psalm 66:17. He prophet the Lord gives us the promise: “Ye shall seek Me, and find Me, when ye shall search for Me with all your heart. I will be found of you, saith the Lord.” Jeremiah 29:13. Prayer is the key in the morning and the bolt in the evening. Prayer is the sweet incense, the fragrance of the heart, the sweet perfume of the soul.

“The prayer which Nathanael offered while he was under the fig tree came from a sincere heart, and was heard and answered by the Master. Christ said of him: “Behold an Israelite indeed, in whom is no guile!” The Lord reads the hearts of all and understands their motives and purposes. “The prayer of the upright is his delight,” He will be to him as hedge from every danger. Prayer does not always ward off evil, but sincerely feeling with God, sincerely feeling desire and unworkiness. 47.5A 1

“There is need of prayer—vital earnest, fervent, agonizing prayer—such prayer as David offered when he exclaimed: “In the hard pattern after the water brooks, so pantteth my soul after Thee. O God, ** have longed for thy presence.” Christ spent whole nights in prayer. Shall we, who are even forlorn for the courts of the Lord, Shall we, who are even forlorn for the living God? “My soul cleaveth unto the dust: quicken Thou me according to Thy word.” This is the spirit of worship in prayer, such as was possessed by the royal psalmist." 47.5A 2

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以利亚：危机中的祷告

祷告的力量。1 Kings 18:1-46. 特别是要以利亚的祷告以及十字架的历史。以利亚是如何表现出神的能力？神是如何回应他的祷告？

Read 1 Kings 19:1-18, specifically noting Elijah's prayer and God's interaction with him. What is at the heart of Elijah's depression here? How is God's response different from what happened at Mount Carmel?

随着巴兰的失败两周，一场更大的灾祸再度上演在以利亚面前。天上的审判已经到来：四年以来没有雨水，多年的饥荒和战争，以及一场大规模的、大规模的灾难。然而，这些灾祸并没能使以色列悔改。这些灾祸并没能使他们回心转意。（相信）——Review 6.2.0（现在是）

“这里那时候已经，以色列全民信仰了，而且对其信念毫无疑惑。神的名遭受亵渎，他的律法遭受践踏，他的安息日被亵渎。他的先知被杀害，他的祭坛被推倒。他的子民被杀害，他的祭坛被推倒。他的子民被杀害，他的祭坛被推倒。他的子民

“祷告的另一个要紧是信心……耶稣对门徒说：‘凡你们祷告祈求的，无论是什么，只要信是得着的，就必得看。’”（马可福音 11:24）……《圣经》27.3

“当我们祈求的时候没有得到所求的，我们仍然要相信主垂听我们的祷告，祂必应允我们的祷告……当我们的祷告似乎没有得到回应时，我们应当紧紧抓住神的应许；因为应允的时候必会到来，我们必会得到我们最需要的祝福……神智慧过人，绝不会犯错；祂良善无比，绝不会将任何好处留给那些行事正直的人。”（《圣经》27.4）

“Jesus Himself, while He dwelt among men, was often in prayer. Our Saviour identified Himself with our needs and weakness, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. He is our example in all things. He is a brother in our infirmities, “in all points tempted like as we are;” but as the sinless one His nature recoiled from evil; He endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with His Father. And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer. CSA 26.5

“The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching we are in danger of growing careless and of deviating from the right path.... CSA 27.1

“There are certain conditions upon which we may expect that God will hear and answer our prayers. One of the first of these is that we feel our need of help from Him.... The heart must be open to the Spirit's influence, or God's blessing cannot be received.... CSA 27.2

“Another element of prevailing prayer is faith.... Jesus said to His disciples, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” Mark 11:24.... CSA 27.3

“When we do not receive the very things we asked for, at the time we ask, we are still to believe that the Lord hears and that He will answer our prayers.... When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most.... God is too wise to err, and too good to withhold any good thing from them that walk uprightly.” CSA 27.4

5月15日，星期五

进一步思考

“我们需要祷告——极其恳切、热切、痛苦的祷告——就像大卫那样呼喊道：‘神啊，我的心切慕你，如鹿切慕溪水。”我切慕你的训诫；”我切慕你的救恩。”我的心切慕耶和华的院宇，甚至渴想得发昏；我的心肠、我的肉体呼求永生神。”我的心切慕你的判语，为此心碎。‘这就是那位君王诗人所拥有的那种竭力祷告的精神。”（4T 534.2）

但以理向神祷告，不自夸，也不求什么恩惠：“耶和华啊，求你垂听；耶和华啊，求你赦免；耶和华啊，求你应允，求你成就；我的神啊，求你为自己的缘故，不要迟延。”这就是雅各所说的有效而热切的祷告。论到基督，经上说：“他极其伤痛，祷告就更恳切了。”与这来自天上至高者的代求相比，如今人们向神所献上的那些软弱无力、毫无感情的祷告，是何等的鲜明对比！许多人满足于口头上的敬拜，真正对神怀有真诚、热切、深切的渴望的人却寥寥无几。4T 534.3

与神相交能使灵魂对祂的旨意有深刻的认识。然而，许多自称信主的人并不明白真正的悔改是什么。他们没有通过耶稣基督与天父相交的经历，也从未感受到神圣恩典圣化心灵的力量。他们祷告又犯罪，犯罪又祷告，他们的生活充满了恶意、欺骗、嫉妒、猜忌和自私。这类人的祷告在神看来是可憎的。真正的祷告能调动灵魂的能量，影响生命。如此向神倾诉自己需求的人，会感受到世间万物的空虚。“我一切的愿望都在你面前，”大卫说，“我的叹息在你面前也毫不隐瞒。”“我的心渴想神，就是永生神；我何时才能来到神面前呢？”“我每逢追想这些事，就倾心吐意。”（《信实录》4T 534.4）

“随着信徒人数的增长，我们必须制定更宏大的计划来应对时代日益增长的需求；然而，我们并未看到虔诚、基督徒的简朴和真挚的奉献精神有显著增长。教会似乎满足于仅仅迈出皈依的第一步。他们更热衷于积极的服事，而非谦卑的奉献；更热衷于外在的宗教服务，而非内在的灵性修养。他们为了追求喧嚣和炫耀而忽略了默想和祷告。宗教必须从清空和净化心灵开始，并需要每日祷告的滋养。4T 535.1

“我们工作的稳步进展和设施的不断完善，使许多人心中充满满足和自豪，我们担心这会取代灵魂中对上帝的爱。即使是上帝工作的机械性部分，也可能使人心神不宁，以至于忽略祷告；自负和自满，急于求成，会取代真正的良善、谦卑和谦卑。人们或许会高声呼喊：‘这是耶和华的殿，这是耶和华的殿！”来，与我同在，看看我对耶和华的热心！‘但是，那些肩负重任的人在哪里？以色列的父辈们在哪里？那些心中怀着拯救灵魂的重担，与同胞感同身受，随时准备挺身而出，拯救他们免于永恒毁灭的人在哪里？”（《信条4》535.2)

“There is need of prayer,—most earnest, fervent, agonizing prayer,—such prayer as David offered when he exclaimed: “As the hart panteth after the water brooks, so panteth my soul after Thee, O God.” “I have longed after Thy precepts;” “I have longed for Thy salvation.” “My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.” “My soul breaketh for the longing that it hath unto Thy judgments.” This is the spirit of wrestling prayer, such as was possessed by the royal psalmist. 4T 534.2

“Daniel prayed to God, not exalting himself or claiming any goodness: “O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God.” This is what James calls the effectual, fervent prayer. Of Christ it is said: “And being in an agony He prayed more earnestly.” In what contrast to this intercession by the Majesty of heaven are the feeble, heartless prayers that are offered to God. Many are content with lip service, and but few have a sincere, earnest, affectionate longing after God. 4T 534.3

“Communion with God imparts to the soul an intimate knowledge of His will. But many who profess the faith know not what true conversion is. They have no experience in communion with the Father through Jesus Christ, and have never felt the power of divine grace to sanctify the heart. Praying and sinning, sinning and praying, their lives are full of malice, deceit, envy, jealousy, and self-love. The prayers of this class are an abomination to God. True prayer engages the energies of the soul and affects the life. He who thus pours out his wants before God feels the emptiness of everything else under heaven. “All my desire is before Thee,” said David, “and my groaning is not hid from Thee.” “My soul thirsteth for God, for the living God: when shall I come and appear before God?” “When I remember these things, I pour out my soul in me.” 4T 534.4

“As our numbers are increasing, broader plans must be laid to meet the increasing demands of the times; but we see no special increase of fervent piety, of Christian simplicity, and earnest devotion. The church seem content to take only the first steps in conversion. They are more ready for active labor than for humble devotion, more ready to engage in outward religious service than in the inner work of the heart. Meditation and prayer are neglected for bustle and show. Religion must begin with emptying and purifying the heart, and must be nurtured by daily prayer. 4T 535.1

“The steady progress of our work, and our increased facilities, are filling the hearts and minds of many of our people with satisfaction and pride, which we fear will take the place of the love of God in the soul. Busy activity in the mechanical part of even the work of God may so occupy the mind that prayer shall be neglected, and self-importance and self-sufficiency, so ready to urge their way, shall take the place of true goodness, meekness, and lowliness of heart. The zealous cry may be heard: “The temple of the Lord, The temple of the Lord, are these.” “Come with me, and see my zeal for the Lord.” But where are the burden bearers? where are the fathers and mothers in Israel? Where are those who carry upon the heart the burden for souls and who come in close sympathy with their fellow men, ready to place themselves in any position to save them from eternal ruin?” 4T 535.2

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