



主祷文

The Lord's Prayer

太6: 9-13/Matt 6:9-13

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- 9 所以，你们祷告要这样说：我们在天上的父：愿人都尊你的名为圣。
- 10 愿你的国降临；愿你的旨意行在地上，如同行在天上。
9. Pray then like this: “Our Father in heaven, hallowed be your name.
10. Your kingdom come, your will be done, on earth as it is in heaven.

11. 我们日用的饮食，今日赐给我们。
12. 免我们的债，如同我们免了人的债。
13. 不叫我们遇见试探；救我们脱离凶恶

11. Give us this day our daily bread,

12. and forgive us our debts, as we also have forgiven our debtors.

13. And lead us not into temptation, but deliver us from evil.

介绍/Introduction

今天我们从马太福音6:9-13去看，耶稣的门徒该如何祷告。

Today we will look at the passage in Matthew 6: 6-13 and see how Jesus's disciples ought to pray.

文化场景

Cultural Context

1. 一世纪巴勒斯坦地区，无论是犹太人、还是外邦人都祷告。 Both Jews and Gentiles pray during first century's Palestine.
2. 那么为何耶稣再来教导他们祷告呢？ Why do they need Jesus to teach them how to pray?
 - ❖ 耶稣要建立他的门徒成为一个新的群体， 教导他们合神心意地去祷告。 Jesus is building his disciples into a new community of God and teaches them how to pray according to God's will.

文学场景

Literary context

两个有关祷告的陷阱 / Two warnings regarding Prayer

1. 假冒伪善/**hypocrisy in prayer**

- ❖ 不是反对公开祷告，而是反对为了自表敬虔故意让人看见的公开祷告。 /not against praying in public, but against those who **want the appearance of holiness** by praying publicly

2. 操纵神 / the desire to manipulate God through prayer

- ❖ 不是泛泛地反对作长的祷告，反对的是像外邦人一样用很多重复而没有意思的话来胁迫神听从自己。 / not against long prayers , but not be like the gentiles, who seek to use repetitive, meaningless words to make their gods obey them.

一、确定与祷告对象的关系

Be certain of our relationship with the one whom we pray to

父亲与孩子的关系 /Father and his children

1. 亲密/ Intimacy

- ❖ 亚兰文Abba= 中文“爸”/ Aramaic Abba = “Dad” or “Daddy” in English
- ❖ 主耶稣称神为阿爸，门徒也称神为阿爸/Lord Jesus Himself constantly called God Abba, and this is for the disciples to use to address God as well.

2. 威严与权能/His authority and power

- ❖ 天父以他的全能创造万有、统管万有，万有都要向他交账。 / Our Heavenly Father created all things, rules over all things, and all things need to give account to Him.

3. 门徒祷告的根基是要清楚地知道我们祷告的对象是既亲密又威严的天父。 / The foundation of a disciple's prayer is to clearly know that the one we pray to is an intimate and almighty Heavenly Father.

二、门徒祷告的中心是神和神的国

The center of our prayers is God and His Kingdom

1. 主祷文的末世的背景 / The eschatological background of the prayer
 - ❖ 当时的犹太人通常借着祷告表达他们对神在末世工作的期待。 / The Jews in those times often used prayer as a sign of anticipation of God's work in the end time.
 - ❖ 主祷文指向耶稣的救赎工作对现在及末日所要带来的改变。 / Christ's salvific work will bring about changes both in the end times and in the present.

2. 前三个祈求正是把门徒的焦点从自己和自己的需要，转向天父和他的国 /The first three prayers turn the disciple's focus from us and our needs to the Heavenly Father and His Kingdom.
 - a. 愿人都尊你的名为圣（太6:9b） / hallowed be your name（Matt 6:9b）
 - ❖ 愿神的名被尊为圣，是神的工作，也是需要神子民的参与。 / For God's name to be hallowed is God's work, but it also needs the participation of His people.

- ❖ 在先知的传统中，神的名因他子民的缘故被亵渎了，但在末世神必使他的名大显为圣。 / According to the prophetic tradition, God's name was blasphemed because of His people. But in the end times, God will make His name holy.

“所以，你要对以色列家说，主耶和华如此说：以色列家啊，我行这事不是为你们，乃是为我的圣名，就是在你们到的列国中所亵渎的。 / “Therefore say to the house of Israel, Thus says the Lord God: It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name, which you have profaned among the nations to which you came.

我要使我的大名显为圣；这名在列国中已被亵渎，就是你们在他们中间所亵渎的。我在他们眼前，在你们身上显为圣的时候，他们就知道我是耶和华。这是主耶和华说的。（以西结 36:22-23） / 23 *And I will vindicate the holiness of my great name, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the Lord, declares the Lord God, when through you I vindicate my holiness before their eyes.*”
(Ezek 36:22-23)

- ❖ 我们坚信神的名将来必完全被尊为圣。 /we are believing that God's name will be called holy in the future.
- ❖ 我们祈祷神我们现在就可以初尝神将来的工作——不因我们其名被羞辱。 /we are also praying that we can taste and see the work that God will do now—His name won't be profaned because of us .
- ❖ 当我们彼此相爱的时候，别人就能看是神在我们中间了。 / Love among disciples signifies God's dwelling.

b. 愿你的国降临（太 6:10a） / *Your Kingdom come*
(*Matt 6:10a*)

- ❖ 耶稣的在世上的工作标志着天国的来到（太 12:28），但神国度的完全彰显却是将来（徒1:6）。
/Jesus's work on the earth signifies that the Kingdom is here (Matt 12:28), but the full revelation of God's Kingdom is still to come (Acts 1:6).
- ❖ 施洗约翰、耶稣传天国 vs 门徒传耶稣并他钉十字架 / John the Baptist and Jesus preached the Kingdom vs. Jesus's disciples preached Jesus Christ and Him crucified

- ❖ 坚信天国在将来会完全实现的信心 /we are confident in the future revelation of the Kingdom.
- ❖ 祈祷现在初尝天国的荣耀/ we are praying that we can taste and see now the future glory and power of our God.
- ❖ 祷告重点不是我们的处境，而是天国在现有处境下去实现/our prayers are not about our circumstances, but that the Kingdom may be realized in our circumstances.

c. 愿你的旨意行在地上，如同行在天上（太 6:10b） / *Your will be done, on earth as it is in heaven (Matt 6:10b).*

❖ 天父旨意在天上 / The will of the Father in heaven

❖ Charlottesville, VA的白人种族主义者游行 / the white supremacist's parade that happened in Charlottesville, VA recently

3. 鲍维君牧师的见证 / Pastor David Pao's testimony
4. 应用 / application
 - a. 为医治祷告/how to pray for the sick
 - b. 为工作祷告/ for work
 - c. 为婚姻祷告/ for marriage

三、真实地面对门徒的挣扎

we honestly face the struggles of disciples

1. 免我们的债，如同我们免了人的债（太6:12）
/ Forgive our debts, as we also forgive our debtors (Matt 6:12).
- ❖ 债即罪（路11:4） / The debt mentioned here refers to sin (Lk 11:4).
- ❖ 指向末世审判时，神能给予我们最终的赦罪之恩。 / To ask God to forgive us of our debts points to the end times, where God can give us the final pardon.

- ❖ 神在末日对我们的赦免与现在我们对人的饶恕是紧密相连的（太6:14-15； 18:21-35）。 / God's mercy to us at the end times is closely tied to how we forgive people in the present（Matt 6:14-15; 18:21-35）.
- ❖ 专业的饶恕资源 / a professional website on forgiveness: peacemaker.net

2 不叫我们遇见试探（太6:13a） / *lead us not into temptation (Matt. 6:13)*

- ❖ 这里试探不是指使门徒的生命成长的，而是使他们陷入罪恶中的 / This temptation is not referring to something that helps the disciple grow, but one that leads to sin.
- ❖ 指向末世到来的极大的、可能让我们背弃信仰的试探。这样的试探在今天，也不是不存在。 / This prayer points to the end times, where there will be great temptations that tempt us to leave the faith. While such temptations might exist today as well.

❖ 为脱离试探祷告是宣告神的主权 / To pray for deliverance from temptations is to proclaim God's sovereignty over temptations.

3. 救我们脱离凶恶（或作恶者）（太6:13b） / *Deliver us from evil (Matt. 6:13)*

❖ 可翻译成凶恶或恶者撒旦/This can be explained as the evil in this world, or *the devil Satan*

4. 我的室友Palmer 的见证 / My roommate
Palmer

5. 门徒的张力：天国vs撒旦的国；末日vs现在
在/ The tension for disciples: the kingdom of
heaven vs. the kingdom of Satan; the end
time and now

四、祷告天父每天赐下末日的灵粮

Give us our eschatological/ spiritual bread

1. 日用饮食，不是指物质上的食物，而是末日神供应灵粮 / Daily bread does not refer to physical food, but eschatological/spiritual food.
 - ❖ “日用”原文 / the Greek word for daily, ton epiousion (τὸν ἐπιούσιον)= 将要来(的食物) / to come (bread),末日神供应灵粮 /eschatological/spiritual bread

❖ 日用饮食翻译成物质食物的问题/the problematic interpretation of daily bread as physical bread

- 与上下文矛盾（太6:31-32） / do not fit its literary context (Matt 6:31-32)
- 与其他六个祈求矛盾 / do not match with other six petitions
- 与保罗教导矛盾（罗14:17） / contradict with Paul's teaching in Rom 14:17

❖ 饮食原文, *ton arton* (Τόν ἄρτον)的旧约背景是天降吗哪 / The bread, Τόν ἄρτον has the “Manna” background in the OT

他苦炼你，任你饥饿，将你和你列祖所不认识的吗哪赐给你吃，使你知道，人活着不是单靠食物，乃是靠耶和华口里所出的一切话（申8:3）

“And he humbled you and let you hunger and fed you with manna, which you did not know, nor did your fathers know, that he might make you know that man does not live by bread alone, but man lives by every word[a] that comes from the mouth of the Lord”. (Deut. 8:3).

❖ 耶稣谈食物 / Jesus talks about bread

- 他神秘食物-做成他的工（约4:34） / His secret food- “do the will of the one who sent me(John 4:34)”
- 他自己是天降吗哪（约6:35） / He himself is the bread from heaven, the bread of life (John 6:35)
- 食物指向天国宴席（路14:15） / Bread points to the banquet in heaven (Luke 14:15)

❖ “今天” 賜下 / this day

以色列人要照神的吩咐，每天收每天的份（出 16:4-5） /The Israelites were commanded to obey and gather only each day's portion of manna (Ex. 16:4-5).

天国的子民也要每天来到神的面前，求神赐我们末世的食物 / 属灵的食物。 /we who are citizens of heaven also need to come before God and ask Him to give us this spiritual food.

总结 / Conclusion

我们的祷告是基于我们跟我们祷告对象天父的亲密又敬畏的关系，以父和他的国为焦点，正面门徒在地上的属灵挣扎，以每日领受父赐天粮来活在地如在天、在今如在末世的生活！

The Lord's Prayer reminds us that the foundation of our prayer is in the intimate and revered relationship that we have with the Heavenly Father as His children, focusing on Him and His Kingdom, facing the struggles that followers of Christ face, and through receiving daily the spiritual food from our Heavenly Father, we may live out the realities of Heaven on earth, and the end days in the present.