

上帝掌管万有，我们为何祷告 - If God is Sovereign, Why Pray

If God is Sovereign, Why Pray — R.C. Sproul

Earlier in our study of prayer, I made mention that our prayer life is intimately related to the providence of God.

And, we talked about how it's God's provisions that we are praying about and for when we entreat Him in our communication of prayer.

But when we look at the doctrine of divine providence we recognize that God governs the entire universe and all things in and it, and that He is sovereign over everything that takes place.

And as soon as we begin to wrestle with the sovereignty of God over His creation and really examine the fine points of the doctrine of providence, one of the first questions we encounters is: "Well if God is sovereign, and if He ordains everything that comes to pass in some sense, what use is there in praying?"

Why should we pray at all?

I get that question all the time.

And, of course, the simple answer, the easy answer, which doesn't satisfy too many people is, that God not only ordains the ends of the universe and of human history, but He also ordains the means to those ends.

And, just like He sovereignly has a plan of salvation that He is unfolding in history, part of the way in which He works out His plan of redemption is through the preaching of the Word.

It's God who brings the increase to the preaching of the Word, but He uses that means for His end.

And so, therefore, we have a responsibility in light of divine sovereignty, and in light of His providence to be engaged in preaching. Well, the same thing can be said for prayer.

God works in and through the prayers of His people.

And so, it's not that the New Testament says, "Well, God is sovereign, so you can just go back and put up your heels and take a nap, and don't be engaged in preaching or in praying or in any activity."

On the contrary – it's because God is sovereign that we get so excited about the whole role of prayer, because in His sovereignty He has [so](#) designed His plan of salvation [as to](#) work through the prayers of His people.

And that's why the Bible again and again encourages us – not only encourages us, but commands us to be actively involved in prayer.

Well, then the question comes, "Do you mean then R.C., that prayer changes God's mind?"

I get that question a lot. Let's look at that. Does prayer change God's mind?

Well, if we ask the question in that manner, obviously to ask that question is to answer it.

The only answer I can give to it is [not](#) simply by saying, "No – prayer doesn't change God's mind." The only real answer I can give to that question is, "Of course not."

What could be further from your imagination than that your prayer or my prayer would have the power or the influence to change the mind of the Almighty? Let's just think about that for just two minutes and you will see that to ask the question is to answer it. Because what would have to happen for God to change His mind?

What kind of a view of God do we have when we assume that God has worked out a plan, and He has His plan A, and He's about to implement this plan that grows out of His perfect knowledge of His absolute wisdom and His total righteousness and integrity, so He's utterly incapable of having an evil design, and He's incapable of having a foolish plan, isn't he?

And so, He has His plan A and He is going to implement it, and then all of a sudden, something He hasn't anticipated takes place – you begin to pray.

在我们先前对祷告的学习中，我提到我们的祷告生活，与神的旨意密切相关。

而且，我们谈到，当我们在祷告的交流中恳求神时，我们祷告的内容和对象，正是神的预备。

但是，当我们学习神圣预定的教义时，明白到神掌管整个宇宙和其中的万有，他对所发生的一切具有主权。

一旦我们开始与神对造物的主权的探索，并真正研究预定学说的精妙之处时，我们遇到的第一个问题就是：“好吧，如果神是主权者，如果他在某种意义上规定了所有的事情，那么祷告有什么用？”

我们为什么要祷告呢？

我经常收到这个问题。

当然，简单的答案，容易的答案，不会让很多人满意，那就是，上帝不仅规定了宇宙和人类历史的目的(ends)，而且还规定了实现这些目的的手段。

而且，就像祂有一个在历史中全权地展开的救赎计划一样，祂实施救赎计划的部分方式是通过传讲祂的话语。

是神增多了话语的传讲，他用这种手段来达到他的目的。

因此，鉴于神的主权，出于神的旨意，我们有责任参与传道。

那么，同样的事情也可以说在祷告方面。

神在他的子民的祷告中，并通过他们的祷告，作工。

因此，新约并不是说：“好吧，上帝掌管万有，所以你可以回去脱下鞋，打个盹，不要参与传道、祷告或任何活动。”

恰恰相反--正是因为神是全能者，我们才会激动于祈祷的整体作用，因为在他的主权中，他如此设计救赎计划，以通过他的子民的祷告做工。

这就是为什么圣经一再鼓励我们--不仅是鼓励我们，而是要求我们积极地参与祷告。

那么，问题来了，“那你的意思是，R.C.，祷告会改变神的想法？”我经常收到这个问题。我们来看看这个问题。祷告是否会改变神的想法？

好吧，如果我们以这种方式提出问题，显然提出这个问题本身，就是解答

我能够给出的唯一答案不是简单地：“不--祈祷并不能改变上帝的想法”。对于这个问题，我唯一能给出的真正答案是：“当然不是。”

还有什么，能比你或我的祷告有能力或影响力，来改变全能者的想法更的想象更离谱呢？让我们想一想，只要两分钟，你就会发现，问题本身就是回答。因为要发生什么才能让上帝改变他的想法呢？

当我们假设上帝已经制定了一个计划，他有他的计划A，而且他即将实施这个计划，这个计划是从他完美的知识中生长出来的，他有绝对的智慧和完全的公义和完整性，所以他完全不可能有一个邪恶的设计，他不可能有一个愚蠢的计划，不是吗？因此，他有他的A计划，他要实施它，然后突然，他“没有预料到的”事情发生了--你开始祷告。

你说，“好吧，上帝你能不能把这个计划改变一下。我希望你用

And you say, "Well, God could you please change this plan a little bit. I would prefer that you do it a different way. Have you considered this, and have you considered that?"

And suddenly you're God's guidance counselor. And you get Him to change His mind because you persuade Him that His first plan was not a good one, or, you give Him information that He lacked before you talked to Him.

Now, think about it, what kind of a God do you have if you think that you have to inform Him of the details of what is going on down here.

Now, the Scriptures tell us that the Lord knows what you need before you ask of it.

And what's the conclusion?

Therefore you don't need to bother to ask?

Isn't that amazing?

That the Father who knows everything about you – He knows every hair on your head, He knows every thought in your mind, every word that is going to – before it's even formed on your lips, He knows what you're going to say before you say it.

There's nowhere that you can escape from His presence.

He knows you inside and out.

He knows what you need, but He still says, "Come and tell me what you need."

Now, beloved, when He does that, that is not for His benefit. It is not for His education. And it's not for His edification. Who is it for? The answer is obvious isn't it?

When He asks us to come and tell Him what our concerns are and our needs, He's inviting us in to the sacred presence of the Almighty in heaven itself, and to say, "Come and talk to me." For our benefit.

Because we walk away from that communication, from that experience of speaking our needs and our concerns before the Lord encouraged and at peace because we have been with Him in that discourse.

But, let's not flatter ourselves to the place where we think that our wisdom is greater than His wisdom, or that our knowledge is such that we can give Him information that He didn't previously have.

Well, again, when I give that kind of an answer to people, to the question, "Does prayer change God's mind?"

When I say, "No, it doesn't change God's mind, because God's mind knew what you were going to pray before you prayed it. And that knowledge was factored into His plan all along."

Well, then you say, "Again, that sounds like it is all programmed, and there's no reason to pray."

Well, let's ask the question another way.

Not "Does prayer change the mind of God?" but, "Does prayer change things?"

Does prayer have any impact on what actually comes to pass?

And, the answer to that Biblically is yes.

And not just a simple yes, but a "By all means."

Let's take a moment to look at James' teaching on this subject in the fifth chapter of his book, beginning in verse 13 – we read these words: "Is anyone among you suffering? Let him pray.

Is anyone cheerful? Let him sing songs. Is anyone among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord.

And the prayer of faith will save the sick, and the Lord will raise him up, and if he has committed sins he will be forgiven. Confess your trespasses to one another and pray for one another that you may be healed. The effective fervent prayer of a righteous man avails much.

Elijah was a man with a nature like ours. He prayed earnestly that it would not rain. And it didn't rain on the land for three years and six months. And he prayed again and the heaven gave rain and the earth produced its fruit."

Now, first of all, you have to understand something about the kind of literature that I just read from this book. James, the book of James is called the only book that fits the genre or the literary category of wisdom-literature in the Old

不同的方式来做。你是否考虑过这个，你是否考虑过那个？”

突然间，你成了上帝的指导顾问。你让他改变了主意，因为你说服了他，他的第一个计划不是一个好计划，或者，你给了他在你和他谈话之前所缺乏的信息。

现在，想一想，如果你认为你必须告知他下面发生的事情的细节，那么你有什么样的上帝？

现在，圣经告诉我们，在你要求之前，主知道你需要什么。那么结论是什么呢？

因此你不需要费心去问？

这不是很神奇吗？

那位了解你一切的天父--他数算你头上的每根头发，他知道你心中的每一个想法，每一个词将要--在你的嘴唇上形成之前，他知道你将要说什么。

你没有任何地方可以逃避他的存在。

他了解你的内心和外在。

他知道你需要什么，但他仍然说，“来告诉我你需要什么”。

现在，亲爱的，当他这样做的时候，那不是为了他的好处，这不是为了他的教育。也不是为了他的教化。他是为了谁？答案很明显，不是吗？

当他要求我们来告诉他，我们的关切和需求时，他是在邀请我们进入全能者在天堂本身的神圣存在，并说，“来和我谈谈”。为了我们的好处。

因为我们从这种交流中走出来，从那种，在主面前说出我们的需要和关切的经历中走出来，受到鼓舞，并感到平安，因为我们在这种交流中与他在一起。

但是，我们不要自以为是地认为我们的智慧比他的智慧大，或者我们的知识是这样的，我们可以给他提供他以前没有的信息。

好吧，再一次，当我给人们提供这种答案时，对于“祷告是否会改变上帝的想法”这个问题？

当我说：“不，这不会改变神的心意，因为神的心意在你祷告之前就知道你要祷告什么。而且这种认识一直都是在他的计划中考虑到的。”

好吧，那么你说，“再一次，这听起来好像都是程序化的，没有理由去祷告。”好吧，让我们以另一种方式问这个问题。

不是“祈祷会改变上帝的想法吗？”而是，“祈祷会改变事情吗？”

祷告对实际发生的事情有任何影响吗？

而且，从圣经上看，这个问题的答案是肯定的。

而且不只是简单的“是”，而是“当然”。

让我们花点时间看看雅各书的第五章中对这个问题的教导，从第13节开始--我们读到这些话。

你们中间有受苦的呢，他就该祷告。有喜乐的呢，他就该歌颂。你们中间有病了的呢，他就该请教会的长老来。他们可以奉主的名用油抹他，为他祷告。出于信心的祈祷，要救那病人，主必叫他起来。他若犯了罪，也必蒙赦免。所以你们要彼此认罪，互相代求，使你们可以得医治。义人祈祷所发的力量，是大 有功效的。以利亚与我们是一样性情的人，他恳切祷告，求不要下雨，雨就三年零六个月不下 在地上。他又祷告，天就降下雨来，地也生出土产。

现在，首先，你必须了解一些关于我刚刚从这本书中读到的那种文学作品。雅各书，雅各书被称为（新约中）唯一符合旧约智慧文学体裁或文学类别的书。它的方向是非常希伯来的。

在雅各书，你不会得到冗长抽象的论证。

相反，你得到的大多是箴言--简短精炼的陈述，其中包含了真理，而没有你可能在说教文学中找到的所有详细限定，例如使

Testament. It's very Hebrew in its orientation. You don't get long abstract developed arguments in James. Rather, you get for the most part aphorisms – short, pithy statement that incorporate truths that are given without all the detailed qualifications that you might find in the didactic literature, for example in the style of the Apostle Paul. So you have to be careful when you read this. Because, some read it and say, "Well, wait a minute, he says the prayer of faith will save the sick. The Lord will raise him up" – as if this were an absolute promise to every inquiry. We know in the New Testament that there were the prayers of the saints to which God said, "No."

For example, by inference, let's take a look at what happened when Peter was thrown into prison, and the disciples gathered together to pray fervently for Peter's rescue. Remember that event? And as they were praying there's a knock at the door. Somebody goes to the door and opens the door and sees Peter standing there – and what happens? He closes the door in his face! He says, "Peter's ghost is out there."

I mean, God answers the prayer and when the answer to prayer is right before their eyes, they still don't believe it. But, there is where we see how the early church prayed for the release of Peter and God answered them. But, the same narrative tells us about the martyrdom of James.

Are we to believe that the church – that the early leaders of the church didn't pray for James? We're told about in Paul's epistles of those who had been sick and had not been healed. Even Paul talked about how he had prayed several times for relief from the thorn in the flesh – whatever that was – and God's response to the apostle was what?

"My grace is sufficient for you."

You see sometimes God says, 'No' even when we are sick. But, at the same time, what James is encouraging is, he's saying, "Hey, we understand, that's a [given](#) that God doesn't always say 'yes.' But don't miss out on the opportunity. Pray for the sick. Pray for those who suffer because God does answer those prayers. God does heal the sick. He does relieve our suffering."

But it's not cast as an absolute guarantee. If that were the case – I mean, keep in mind that every Christian who lived in this world before (let's say just to be on the safe side) 1880, has died because Christians die – not just unbelievers but Christians die. And, when Christians get sick, there're always Christians that pray for Christians that get sick. And at some point the Christians die. And that was true of every apostle in the New Testament. There is no absolute guarantee that Christians are going to escape suffering, pain and disease. We know that. But nevertheless we still are to be encouraged because there's a massive impact from that prayer that God does at times heal people and restore them and also alleviates their suffering. Sometimes He says 'yes.' Sometimes he says 'no.'

Now, one of the things that's really misappropriated from this text is that James said it's the prayer of faith that will save the sick."

And so, we've had a whole theology emerge in the popular culture associated with so-called faith healing. So that, if you are not rescued from your malady and delivered from your disease, then obviously the problem is, you didn't have the faith. And if you have true faith, you'll never be sick. You'll always be cured and so on. God always wills healing. You hear that kind of theology. You just have to 'name it and claim it,' and so on.

徒保罗的风格。所以你在读这个的时候必须要小心。因为，有些人读了之后会说：“嗯，等一下，他说信心的祈祷会拯救病人。主会让他复活”--仿佛这是对每一个寻求的绝对承诺。我们在新约中知道，有圣徒的祷告，上帝说：“不”。

例如，通过推论，我们来看看彼得被扔进监狱时发生了什么，门徒们聚集在一起为彼得的获救恳切祷告。还记得那个事件吗？当他们在祈祷的时候，有人敲门。有人走到门口，打开门，看到彼得站在那里--然后发生了什么？他对着他的面把门关上了！他说，“彼得的天使在外面”。我的意思是，上帝回应了祷告，当祷告的答案就在他们眼前时，他们仍然不相信。但是，在那里我们看到早期教会是如何为释放彼得而祈祷的，神也回应了他们。但是，同样的叙述告诉我们雅各的殉道。难道我们要相信教会--教会的早期领导人没有为雅各祷告吗？在保罗的书信中告诉我们，有的人生病后没有得到医治。甚至保罗也谈到，他曾多次祷告，希望从肉体的刺中得到解脱--不管那是什么--而神对这位使徒的回应是什么？“我的恩典对你来说是足够的”。你看，有时神说，“不”，即使我们生病了。但是，与此同时，雅各所鼓励的是，他说：“嘿，我们理解，这是一个必然，上帝并不总是说是”。但是不要错过这个机会。为生病的人祈祷。为那些受苦的人祈祷，因为神确实回应这些祷告。上帝确实治愈了病人。他确实解除了我们的痛苦。”但这并不是作为一种绝对的保证。如果是这样的话--我的意思是，请记住，在1880年之前（为了安全起见，让我们说）生活在这个世界上每一个基督徒都死了，因为基督徒会死--不仅仅是不信的人，还有基督徒会死。而且，当基督徒生病时，总是有基督徒为生病的基督徒祈祷。而在某些时候，基督徒会死亡。新约中的每个使徒都是如此。

但尽管如此，我们仍然要受到鼓励，因为这种祷告会产生巨大的影响，神有时确实会医治人，使他们恢复健康，也会减轻他们的痛苦。有时他说‘是’。有时他说‘不’。现在，从这段经文中真正被盗用的一件事是，雅各说，是信心的祷告能拯救病人。因此，我们在流行文化中出现了一种与所谓的信仰医治有关的神学。因此，如果你没有从你的疾病中得到拯救，没有从你的疾病中得到释放，那么显然问题在于，你没有信心。

如果你有真正的信仰，你就永远不会生病。你总是会被治愈的，等等。上帝总是希望得到医治。你会听到这种神学。你只需要说出它的名字并要求它，等等。这是对《圣经》中祈祷应该是什么、做什么的总体情况的严重扭曲。有人告诉我，如果你为某人祈祷，你说：“主啊，如果是你的意愿，请让这个人的复活”，这就是一种罪。说“如果这是神的旨意”是对神的侮辱，因为总是神的旨意。我说等一下--如果说“如果是你的意愿”是缺乏信心，这说明基督在客西马尼园中的祷告是什么。我们在如何祈祷方面最伟大的老师是基督本人。当他面对他伟大的热情，他最终的苦难时，我们没有人能够想象，上帝愤怒的杯摆在他面前是什么样子。我们无法想象。而他，在痛苦中，流着血珠，在客西马尼花园里面对上帝时，他说：“我父阿，倘若可行，求你叫这杯离开我。”这是耶稣不信的行为吗？绝非如此。他赶紧补充说：“然而不要照我的意思，只要照你的意思。”。

This is such a gross distortion of the total picture of what prayer is supposed to be and do in the Bible.

I've had people tell me that if you pray for somebody and you say, "If it be thy will O Lord, please raise this person up," that that is a sin. It's an affront against God to say, "If it is God's will," because God always wills that.

I say wait a minute – if it is a lack of faith to say, "If it be thy will" what does that say about the posture of Christ's prayer in the garden of Gethsemane.

The greatest teacher we have on how to pray is Christ Himself.

And when He was faced with His great passion, His ultimate suffering, that none of us can imagine what it was like to have the cup of God's wrath set before Him. We can't imagine that.

And He, in agony, sweating beads of blood, is on His face before God in the garden of Gethsemane, and He says "Oh Lord, if it be Thy will, let this cup pass from me."

Was that an act of unbelief on Jesus part? By no means.

And He hastened to add, "Nevertheless, not my will, but your will be done."

Which is also mentioned by James, those two little words, "Deo volente."

(James 4:15)

Don't say that you're going to do something next week or next month or next year without saying at the same time, Deo volente.

God willing I will see you next week.

God may not be willing.

God may take me between now and then.

Or God may put me on my back and incapacitate me so that the plans that I have prepared for next week will not come to pass, because God doesn't will. You see, faithful prayer, true faith – what faith is in its essence is trust.

And, the prayer of faith is a prayer that trusts God for the outcome, even if He says, 'no.' That's what Jesus teaches us in Gethsemane.

"Nevertheless, **not my will, but thine be done.**"

So that if you want me to take that cup, I'm going to trust you while I'm drinking the cup.

That's the posture of Job – "Though He slay me, yet will I trust Him."

And so, again, we go back to the principle, the premise that I've been repeating – that when we pray, remember who it is we're talking to.

Remember who it is whose will is sovereign.

And God's will does not always agree with my will.

And aren't you glad? Because, if it did that would make me God.

And I guarantee you, I would be an extremely poor substitute for the one who already holds that position. Alright.

So saying "If it be Thy will" is not an act of unbelief. It is an act of trust – trusting in God and in His will.

Nevertheless, having said all of that, again, James will not allow us to retreat into fatalism, where we just say, "Que será, será" – what will be will be, and I don't have to be engaged in serious prayers."

But he goes on to say the "fervent effectual prayer of a righteous man avails" – what? Everything? No, but it avails much.

And that answers the question, "Does prayer change things?" Yes, a whole lot of things.

Does it avail for anything? Yes, it avails much.

But again he doesn't say the cavalier, casual, insipid prayer of an unrighteous person avails much.

It's the fervent prayer that avails, and the fervent prayer of a righteous person, a righteous person relatively speaking.

So what about fervency?

Well, it's not that we have a Richter scale that measures the emotional intensity of every prayer.

But, fervency means praying with some degree of passion.

And that passion should be in proportionate relationship to the severity of the need and the seriousness of the thing.

It's not that we just scream and yell and carry on in church on Sunday morning

雅各也提到了这一点，这两个小词，"Deo volente"（主若愿意）。(雅各书 4:15)

不要说你下周、下个月或明年要做什么，而不同时说Deo volente。

主若愿意，我下周会见到你。

主可能不愿意。

主可能会在现在和那时之间，把我接走。

或者上帝可能让我扑倒，使我无力，这样我为下周准备的计划就不会实现，因为上帝不愿意。

你看，信仰的祷告，真正的信仰--信仰的本质是什么，是信。

而且，信心的祷告是，在结果上信靠主的祷告，即使他说，‘不’。这就是耶稣在客西马尼教给我们的。

“然而，不要照我的意思，只要照你的意思”。

因此，如果你要我拿起那杯，在我喝下那杯的时候，我就要相信你。

这就是约伯的姿态--“他虽要杀我，我还是信他。”

因此，我们再次回到我一直在重复的原则和前提--当我们祷告时，记住我们是在和谁说话。

记住谁的意志才是最重要的。

神的意愿并不总是与我的意愿一致。

你难道不高兴吗？因为，如果一致，我就成了上帝。

我向你保证，我将是居此位者的一个极其糟糕的替代品。好吧。

所以说“如果这是你的意愿”并不是一种不相信的行为。它是一种信的行为--信上帝和他的意愿。

然而，在说了所有这些之后，雅各再次不允许我们退回到宿命论，在那里我们只是说，“Que será, será” - 该如何就如何吧，我不需要进行严肃的祷告”。

但他接着说，“义人祈祷所发的力量，是大有功效的。” -- 什么？改变所有吗？不，但它大有功效。

这就回答了一个问题：“祷告会改变事情吗？”是的，一大堆事情。

它对任何事情都有益处吗？是的，它有很多好处。

但他也没有说一个不义之人的轻率、随意、平淡的祷告会有多大作用。

热切的祷告才是有用的，一个义人的热切祷告，相对而言，一个义人的热切祷告。

那么，热诚是什么呢？

嗯，并不是说我们有一个里克特量表来衡量每个祷告的情绪强度。

但是，热切意味着用某种程度的激情来祷告。

这种激情应该与需求的严重性和事情的严重性成正比。

这并不是说我们只是在周日早上在教堂里大喊大叫，这样我们就可以对当天下午谁会赢得足球比赛表现出激情。

热切的祷告应该是适合严肃和严重的需要。

现在，我们在不义的官的寓言中看到了对热心祷告的意义的另一说明，或者有时被称为不求回报的寡妇的寓言。

你记得这个故事。

耶稣说，某城里有一个官，不惧怕神，也不尊重世人。有一个受了委屈的可怜女人，她来到门口寻求正义，但法官没有时间理会她。他太忙了。他不想和她纠缠。但她一直在敲他的门。她不断地要求被倾听。她坚持不懈地祈祷，直到最后他再也无法忍受，为了让她离开他，为了摆脱这个害虫，他审理了她的案子，并把她送了出去。

那么耶稣是怎么说的呢？这个寓言的重点是什么？

so that we can exhibit passion over who's going to win the football game that afternoon.

Passionate prayer should be fitting serious and severe needs.

Now, we see another commentary on the significance of the fervency of prayer in the parable of the unjust judge, or sometimes called the parable of the importunate widow.

You remember the story.

Jesus says there was a judge in a certain city who regarded neither God nor man.

And there was this poor woman who had been wronged and she came to the gate seeking justice, but the judge had no time for her.

He was too busy. He didn't want to be bothered with her.

But she kept knocking at his door. She kept asking to be heard.

She persisted in her prayer until finally he couldn't stand it anymore, and just to get her off his back – to get rid of this pest, he heard her case and delivered her.

And what does Jesus say? What's the point of the parable?

Jesus doesn't say, OK, just like this woman pestered this corrupt judge until she finally got what she wanted, so you have to pester the unjust judge who rules heaven and earth until you can finally get a hearing. That's not His point.

His point is this: if even corrupt judges in this world from time to time will hear somebody's prayer, how much more will the true judge of heaven and earth who has no corruption in Him at all, hear your prayers.

And he asks the rhetorical question, "Will not God vindicate His elect who cry out to Him day and night?"

Again Jesus is talking about the efficacy of prayer.

In fact, at the beginning we are told, "and Jesus taught them a parable to the end" – what? – "that men ought always to pray and not faint."

That was the point of this parable.

That's the point of this series that we want to emphasize what Jesus taught in that parable.

That we ought always to pray and not faint.

And if we feel from time to time on the edge of fainting, if we feel like we're about to give up, chances are we have been lax in our prayer.

Because, there is a corollary between prayer and courage – prayer and hope.

So, the next time you are thinking of fainting, remember that the fervent effectual prayer of a righteous person avails much.

And, it is a mandate, but again it is one of the greatest privileges that God has given His people that we can come to Him where no one else cares and nobody else wants to listen, He cares and He will listen.

耶稣没有说，好吧，就像这个女人缠着这个腐败的法官，直到她最终得到她想要的东西，所以你必须缠着这个统治天地的不公正的法官，直到你最终可以得到听证。这不是他的观点。他的观点是：如果连这个世界上腐败的官，都会不时地听取某人的祈祷，那么，天地间的真正法官，就更会听取你的祈祷，他身上根本就没有腐败。

他还问了一个反问句：“上帝岂不为他的选民平反，他们日夜向他呼求？”

耶稣再次谈到了祈祷的功效。

事实上，在一开始我们就被告知，“耶稣教他们一个比喻，到最后”--什么？--“人要常常祷告，不可灰心。”。

这就是这个寓言的重点。

这就是这个系列的重点，我们要强调耶稣在这个寓言中的教导。

我们要常常祷告，不可灰心。

如果我们不时感到处于灰心的边缘，如果我们感到要放弃，很可能我们的祷告已经松懈了。

因为，在祈祷和勇气之间有一个必然的结果--祈祷和希望。

因此，当你下次想到要灰心的时候，请记住，义人热切有效的祷告是大有功效的。

而且，这是一项任务，但同样也是神给他的子民的最大特权之一，我们可以在没有人关心、没有人愿意听时，来寻求他，他关心、他也会听。