



SERMON
on the
MOUNT

登山宝训

Part 12

The Context and Meaning Behind Ask, Seek, and Knock

Part 12

祈求、寻找和叩门
背后的语境和意义

Matthew 7:7 - NIV

Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.

马太福音7:7 - NIV

你们祈求，就给你们；

寻找，就寻见；

叩门，就给你们开门。

Matthew 7:8

For everyone who asks receives;
the one who seeks finds; and to the
one who knocks, the door will
be opened.

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因为凡祈求的，就得着；
寻找的，就寻见；
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Matthew 7:9

Which of you, if your son asks for bread, will give him a stone?

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你们中间谁有儿子求饼，
反给他石头呢？

Matthew 7:10

**Or if he asks for a fish,
will give him a snake?**

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求鱼，反给他蛇呢？

Matthew 7:11

**If you, then, though you are evil,
know how to give good gifts to your
children, how much more will your
Father in heaven give good gifts to
those who ask him!**

马太福音 7:11

你们虽然不好，
尚且知道拿好东西给儿女，
何况你们在天上的父，
岂不更把好东西给求他的人吗？

Matthew 7:12

So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.

马太福音 7:12

所以，无论何事，
你们愿意人怎样待你们，
你们也要怎样待人，
因为这就是律法和先知的道理。

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Principle #1

There are several contextual clues in the Sermon on the Mount that should cause us to re-evaluate whether or not Jesus' primary focus in His commands to ask, seek, and knock, are really about every individual's personal and unique prayer requests.

Principle #1

在《登山宝训》中，有若干上下文线索表明，我们应该重新审视耶稣在要求我们“祈求、寻找、叩门”这些命令时，是否主要关注每个人的个人和独特的祷告请求。

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Contextual Problems

If "asking, seeking, and knocking" were about our individual, personal, and unique prayers concerning the things we want or need, why didn't Jesus teach us this right after He taught His disciples "The Lord's Prayer"?

上下文问题

如果“祈求、寻找、叩门”是关于我们个人独特的祷告，涉及我们想要或需要的事物，那为什么耶稣没有在教导门徒“主祷文”之后，马上教导这一点呢？

Contextual Problems

If this is about our individual prayers, why bother teaching us not to "worry" before this teaching and why bother teaching us that God knows all our needs before we ask and reassure us that He will supply all our needs, if He wants us to constantly ask, seek, and knock?

上下文问题

此外，如果耶稣希望我们不断地祈求、寻找、叩门，那祂为什么还要在这之前教导我们不要“忧虑”？为什么要教导我们神在我们祈求之前就已经知道我们的需要，并且会供应我们一切所需呢？

Contextual Problems

Jesus' three present, continuous imperatives – meaning ask, seek, knock – come with three promises from Jesus, which are that if you ask and you seek and you knock; you will receive, you will find, and the door will be opened to you.

上下文问题

最后但同样重要的是，耶稣在“祈求、寻找、叩门”这三个现在时的持续命令之后，附上了三项应许，即“就得着、就寻见、就给我们开门”。

Contextual Problems

So, when it comes to our individual, personal, and unique prayers about things that matter to us, who here has received these promises every time?

How about half the time?

上下文问题

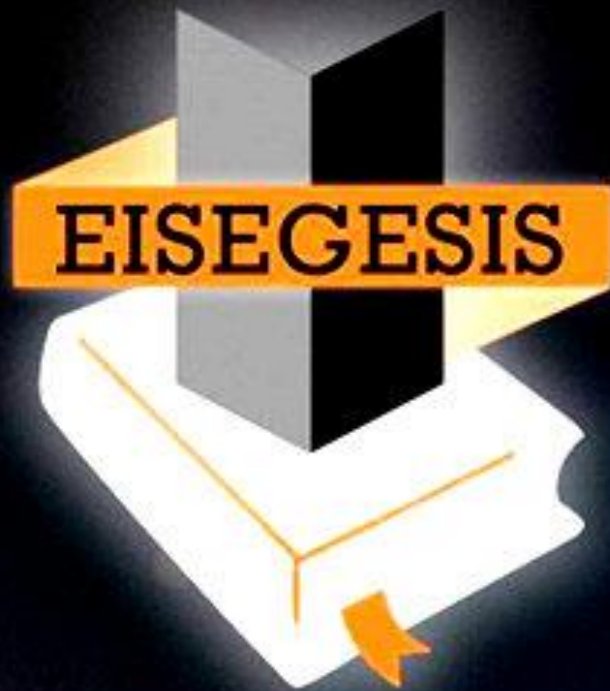
然而，如果真是关乎到我们个体的、独特的、自己个人的祷告时，有谁能每次都得到这些应许？哪怕是得到一半的应许呢？

Contextual Problems

Could it be that too many scholars, Christians, and churches have fallen victim to practicing eisegesis instead of practicing exegesis with regards to this passage?

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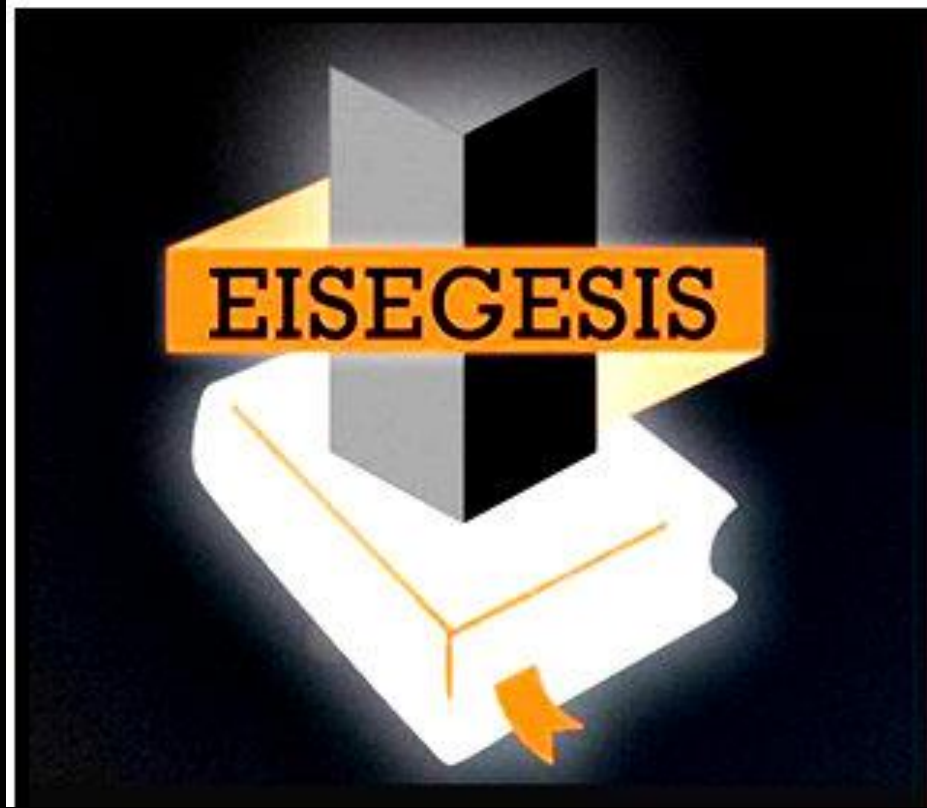
是否可能有太多的学者、基督徒和教会在解读这段经文时，陷入了主观诠释的误区，而不是进行客观的释经呢？



THE INTERPRETER
MAKES THE
SCRIPTURE
SAYS **WHAT HE**
WANTS IT TO SAY.



THE INTERPRETER
ALLOWS THE
SCRIPTURE TO
SAY **WHAT GOD**
HAS TO SAY.



诠释学 (Eisegesis) :
解释者使经文表达他们所希望的意思。

释义学 (Exegesis) :
解释者允许经文表达上帝要说的话。

Contextual Problems

Let us not forget that context determines meaning and that God's Lord is clear about things that are necessary to be understood and obeyed in order for a person to be saved.

上下文问题

我们不能忘记，上下文语境决定了经文的意义，而且神的话语对那些在救赎中必须理解和遵守的事物是明确的。

James 4:1 - NIV

What causes fights and quarrels among you? Don't they come from your desires that battle within you?

雅各书 4:1 - NIV

你们中间的争战、斗殴
是从哪里来的呢？
不是从你们百体中
战斗之私欲来的吗？

James 4:2a

You desire but do not have,
so you kill. You covet but you
cannot get what you want,
so you quarrel and fight.

雅各书 4:2a

你们贪恋，还是得不着；
你们杀害嫉妒，又斗殴争战，
也不能得。

James 4:2b

You do not have
because you do not ask God.

雅各书 4:2b

你们得不着，
是因为你们不求。

James 4:3

When you ask, you do not receive,
because you ask with wrong
motives, that you may spend what
you get on your pleasures.

雅各书 4:3

你们求也得不到，
是因为你们妄求，
要浪费在你们的宴乐中。

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Principle #2

When Jesus commands us to ask, seek, and knock, so that we can receive, find, and have the door opened to us; He is simply pre-answering every question in every heart and mind regarding every truth in His Sermon on the Mount.

Principle #2

当耶稣命令我们祈求、寻找和叩门，以便我们能够得着、寻见并且会向我们敞开时，祂实际上是在预先回答每一个心思意念中，涉及祂在登山宝训中提及的每一个真理所引发的问题。

The Questions

- **Is it really possible to live this way?**
- **How can I love my enemy?**
- **Why must I love my enemy?**
- **How can I build up my treasure in heaven instead of on earth?**
- **How do I seek your Kingdom first?**

问题

- 在这个世界上真的可以这样生活吗？
- 我为什么要爱我的敌人？
- 我如何才能在地上积累财富，而不是在地上？
- 我如何先求上帝的国度？

The Answer

Jesus' answer to every doubt and every question in every heart, mind, and spirit regarding the truths in His Sermon is that they ask, seek, and knock; they will surely receive, find, and have the door opened unto them.

答案

耶稣对每一个心灵、思想和灵魂中，关于祂讲道中的每一个真理的怀疑和问题的答案就是“祈求、寻找和叩门”，这样他们必定会“得着、寻见，并且门向他们敞开”。

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Principle #3

Jesus' three present, continuous imperatives (commands) "ask, seek, knock" seem to point to a rising scale of intensity in His disciple's prayers, focus, and actions that are to become the new normal in His Kingdom.

Principle #3

耶稣这三个现在进行时的命令：
“祈求、寻找、叩门”似乎指向
了祂的门徒们在祷告、专注和行动
中的逐渐提升的强度，
这应当成为祂国度中的新常态。

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Ask

To “Ask” indicates coming to God with humility and consciousness of need. Asking shows a dependence on God for needs that we refuse to have met any other way and that’s pleasing to God.

祈求

“祈求”表明以谦卑和需要上帝的意识来到神面前。祈求展示了对神的依赖，因为这些需求只能由神来满足，而神喜悦这种信心的表现。

Seek

To “Seek” indicates to commune with God on the matter. What does God want? Does what God wants match what I’m asking for? As you seek, are you looking at God's hands, or are you looking at God's face? Seek His face and not His hands.

寻找

“寻找”意味着在这件事上与神沟通。神想要什么？神的愿望是否与你所求的相匹配？在寻求的过程中，你是在注视神的手吗，还是在注视神的面容？要寻求神的面容，而不是祂的手。

Psalm 27:8

My heart says of you,
“Seek his face!”

Your face, Lord, I will seek.

诗篇 27:8

你说：“你们当寻求我的面。”
那时我心向你说：“耶和华啊，
你的面我正要寻求。”

Psalm 105:4

Look to the Lord and his strength;
seek his face always.

诗篇 105:4

要寻求耶和华与他的能力，
时常寻求他的面！

Psalm 119:2

Blessed are those who keep
his statutes and seek him with
all their heart—

诗篇 119:2

遵守他的法度，
一心寻求他的，
这人便为有福！

Matthew 6:33

But seek first his kingdom and his righteousness, and all these things will be given to you as well.

马太福音 6:33

你们要先求他的国和他的义，
这些东西都要加给你们了。

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寻找

寻找"表示就此事与上帝交流。
上帝想要什么？上帝想要的与你所求的是否一致？当你寻求时，你是在看上帝的手，还是在看上帝的脸？寻求神的面，而不是神的手。

Knock

To knock involves physical movement, one in which the Christian takes action. Although asking is very good, and seeking is even better, they would both be incomplete without knocking.

叩门

叩门涉及身体动作，基督徒要采取行动。虽然“祈求”很好，“寻找”更好，但如果没有“叩门”，“祈求”和“寻找”都是不完整的。

Knock

Knocking means that after hearing the Lord's response to your asking and seeking, we in turn ask, "Lord, what are you asking me to do to be part of Your answer to my prayer?"

叩门

叩门意味着，在听到主对你的祈求和寻找的回应之后，我们反过来问：“主啊，你要我做什么才能成为你对我祷告的回应的一部分？”

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Principle #4

Jesus' imperatives to ask, seek, and knock are His personal invitation to anyone and everyone who wants to enter into His Kingdom, for surely, everyone who does will receive, will find, and will have the door opened for them.

Principle #4

耶稣要求我们“祈求、寻找、叩门”，这是祂亲自向每一个想要进入祂国度的人发出的邀请，因为每一个这样做的人肯定都会“得着、寻见，并为他们开门”。

Principle #5

Aside from salvation and entrance into Christ's Heavenly Kingdom, there is only one topic wherein the results of asking, seeking, knocking will ALWAYS – without exception – lead to receiving, finding, and having the door opened.

Principle #5

除了得救和进入基督的天国之外，
只有一个主题是我们“祈求、寻找、叩门”时，结果将总是“得着寻见，并且门会向我们敞开”的。

Principle #6

More often than not, Jesus will gladly cause us to receive, find, and have the door opened for us when we ask, seek, knock for Him to change our heart, for Him to transform our person, and for Him to make us more like Jesus.

Principle #6

当我们向耶稣“祈求、寻找、叩门”
改变我们的心思意念，更新我们，
使我们更像基督的时候，耶稣通常
会乐意让我们“得着、寻见，并且
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