

[Start with showing wrestling video] 屏幕显示摔跤图像

This is the time of year that wrestling teams hit the mat to prepare for the upcoming season. It is an ancient athletic contest, considered the oldest competitive sport in the world. It was a central part of the ancient Greek world but there are Babylonian and Egyptian relief's that depict wrestling contests using holds and moves similar to some of today's strategies.

这是摔跤队为即将到来的赛季做准备开始训练的时候。摔跤是一个古老的体育比赛，被认为是世界上最古老的竞技运动。这是古希腊文明的核心部分之一，但在巴比伦和埃及浮雕中也有描绘摔跤比赛中类似于当今的一些策略的步法。

In high school I was on the wrestling team. The sport taught me much about training, struggling, striving against an opponent, not giving up, agonizing, working through pain and keeping your eyes on the goal of victory. I looked for some old pictures from my wrestling days to show you...fortunately for all of us, I could not locate them. Somewhere in a box there are a few medals and I have good memories of my wrestling years. I also remember the early morning workouts, the hours of practice, watching others eat wonderful holiday meals while I needed to make weight for a holiday tournament, the pressure and the pain of striving to overcome self-imposed limitations.

在高中时，我是在学校的摔跤队。这项运动教给我很多：比如如何训练，挣扎，努力打击对手，不放弃，痛苦，战胜苦痛，专注你的眼睛在取得胜利上。我本来想找一些我摔跤旧照片给你们看.....幸运的是，我无法找到它们。在某处在一个盒子里肯定有一些奖牌，以及我对摔跤美好的回忆。我还记得清晨锻炼，训练的时间，看着别人吃美好的节日大餐，而我需要为重量级比赛做准备，很大的压力，以及努力克服自我限制的痛苦。

One person put it this way, "Wrestling prepares a person to fight the game of life. The wrestler is the one athlete who must meet his opponent and do battle completely on his own; no one can substitute; no time outs are possible. He has no one to check, screen, block or assist him in anyway; there is no one to blame for his mistakes. When he wins; he must show quiet pride and modesty; when he loses, the responsibility is his. It is a great test of his heart, desire, and perseverance."

一个人这样说，“摔跤可以预备一个人去面对生活。摔跤时，一个运动员谁必须独自面对他的对手，完全靠自己来打拼;没有人可以替代;没有暂停的可能。没有人帮他来检查，过滤，或给他提供任何帮助;他也不能责怪任何他人。当他赢了;他必须表现出安静的骄傲和矜持;当他输了，责任是他一个人的。这是对他的心灵，欲望和毅力的极大考验。”

Over the past month we have been discussing prayer in the life of the follower of Jesus. Today we are going to meet a man in the New Testament whose approach to prayer was characterized as a wrestling match. Prayer life can develop through stages of maturation, moving from initial expressions of faith to asking for what you need and expressions of worship and gratitude. Growing into spiritual adulthood, it is important to recognize that prayer is actually a very powerful tool in the life of the Christ follower. The use of prayer can be honed and through spiritual discipline and growing faith can prove effective in accomplishing the mission we have been called to.

过去一个月来，我们一直在讨论的是基督徒的祷告生活。今天，我们将要学习新约里面比喻祷告如同摔跤比赛的一个人。祷告生活可以在灵命成熟的不同阶段来成长，从最初吐露信心，到祈求你的你个人需要，到表达对神的敬拜和感恩。长到属灵成人，我们会认识到祷告在基督徒的生活中是一个非常强大的工具，这一点是非常重要的。借着不断磨练如何祷告，并通过属灵的教导和不断增长的信心，我们就会更有效的完成我们被呼召的使命。

The man we will meet today, Epaphras, is described in the letter of Paul to the Church at Colosse. **[MAP]** The town of Colosse was located about eighty miles inland from the city of Ephesus, in the Lycus River Valley, present day western Turkey. It is believed that the church in Colosse was founded during Paul's two year ministry in Ephesus. Acts 19:10

indicates that people from all over the region in Asia came to Ephesus and heard the gospel. They in turn went back to their home towns and the message of Jesus spread. It is assumed that Epaphras embraced Christ by faith in Ephesus under Paul's ministry. He learned from Paul and returned to his homeland where he planted and shepherded new churches.

我们今天看到这个人叫以巴弗，他出现在保罗给歌罗西教会的信里面。[显示地图]歌罗西城位于以弗所城大约 80 英里的内陆，在 Lycus 河峡谷，现今土耳其西部。据信，歌罗西教会是在保罗在以弗所两年的事工期间成立的。使徒行传 19:10 表明，来自小亚细亚各地的人来到以弗所，听到福音。他们又回到了自己的家乡，耶稣的福音得以传播。以巴弗大概是在以弗所保罗的事工里面信了耶稣。他接受了保罗的教导，回到他的家乡，植堂并牧养教会。

In time, as with any church, challenges and problems arose. The mission of building God's kingdom is not going to be accomplished apart from overcoming obstacles. Sometimes those obstacles stem from our own stubborn, selfish hearts and other times they come from the culture and ideology of the world that rejects God's truth. The church at Colosse, as with many first century faith communities, faced a particular threat called "Gnosticism". Gnosticism, and proto-gnostic ideology, basically taught that the material world is evil and that increasing in knowledge was the pathway to enlightenment. The argument was made that the material world, even the body, was not of any value. Spiritual knowledge was all that mattered. This compromised the truth of Jesus Christ and his incarnation and led to a host of problems among the young believers in Colosse.

随着时间的推移，如同任何教会一样，挑战和问题就出现了。如果不克服种种障碍，建设神国的任务是不会完成的。有时，这些障碍源于我们自己的固执，自私，其他时候，它们来自一个拒绝上帝的真理的世界文化和意识形态。歌罗西教会，与许多一世纪的教会一样，面对所谓的“诺斯替教”的威胁。诺斯替教，和原诺斯底思想，基本上是说，物质世界是邪恶的，知识的增加是得着启示的途径。该论点是物质世界，甚至身体，是没有任何价值的。属灵知识是最重要的。这种论调妥协了耶稣基督和他道成肉身的真理，在歌罗西年轻信徒中间造成很多的问题。

So somewhere around 61-62 A.D. Epaphras heads out on a journey to meet with his mentor and spiritual father, Paul, who was under house arrest in Rome. Epaphras brings Paul many wonderful accounts of God's power at work and asks the Apostle's help in addressing the controversy facing the church. Paul writes a letter to the Christians in Colosse, expounding on the majesty and glory of Jesus Christ and giving them instructions in the truth.

因此，大约公元前 61-62 年，以巴弗启程，去探望他的导师和精神之父，当时被软禁在罗马的使徒保罗。以巴弗给保罗带来了很多神大有能力的见证，并向使徒在解决所面临的教会的争议寻求帮助。保罗写了一封信给歌罗西的基督徒，阐述耶稣基督的威严和荣耀，并给他们在真理里面的教训。

Here is an excerpt from his letter: 这是信的一部分：

Colossians 2:6-8 (NIV) 歌罗西书 2: 6-8

⁶So then, just as you received Christ Jesus as Lord, continue to live your lives in him, ⁷rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness.

⁸See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ.

6 你们既然接受了主基督耶稣，就当遵他而行，

7 在他里面生根建造，信心坚固，正如你们所领的教训，感谢的心也更增长了。

8 你们要谨慎，恐怕有人用他的理学和虚空的妄言，不照着基督，乃照人间的遗传和世上的小学就把你们掳去。

In the closing section of his letter, as he often does, the Apostle Paul names several of his partners in ministry and gives a comment about their contribution to the cause. This is where we find the verses we will focus on this morning.

在信的结尾部分，向往常一样，使徒保罗特别提到几个同工的名字及评论他们在服侍中的摆上。在这里，我们看到我们今天的主题经文：

Colossians 4:12-13 (NIV) 歌罗西书 4: 12-13

¹² Epaphras, who is one of you and a servant of Christ Jesus, sends greetings. He is always wrestling in prayer for you, that you may stand firm in all the will of God, mature and fully assured. ¹³ I vouch for him that he is working hard for you and for those at Laodicea and Hierapolis.

12 有你们那里的人，作基督耶稣仆人的以巴弗问你们安。他在祷告之间，常为你们竭力的祈求，愿你们在神一切的旨意上得以完全，信心充足，能站立得稳。13 他为你们和老底嘉并希拉波立的弟兄多多的劳苦，这是我可以给他作见证的。

We don't know much about Epaphras beyond these words from Paul and the contents of this letter. We see Paul emphasizes that he is "one of you." He is invested deeply in the life of the community at Colosse. He is not an outside expert who flew in from another place to present lectures about correct doctrine or Christian living. He was one of them. He is part of the dialog, engaged in the mission of the church and relationally connected.

除了保罗这些话，以及这封信的内容，我们对以巴弗知之甚少。我们看到保罗强调以巴弗是“你们中的一个。”他在歌罗西的社区生活里面扎根很深。他不是一个飞过来的外请专家，向大家传授正确的教义或基督徒生活讲座。他是社区其中一员，他直接参与对话，从事教会的服事并和大家有紧密的关系。

He is also a servant, a bond-slave, of Christ Jesus. This position is one of complete surrender to the purpose and control of Jesus as the director and ruler of your life. In the ancient East servitude was a common feature in life, with slaves working alongside non-slaves as laborers, doctors, business managers or household maintenance. In some instances, which is the concept emphasized in the New Testament, a servant can willingly choose to become permanently attached to a master/owner due to that person's care and character. Such is the servant of Jesus. Paul often described himself in this way. It is a term of intense loyalty. As servants of Christ Jesus we abandon all rights and privileges associated with our own determination and we accept the rule and authority of God through His Son, Jesus. It actually makes sense for us to do this. Only in Jesus do we find salvation, meaning, purpose, hope and strength to weather the challenges of life. 他也是基督耶稣的仆人，奴隶。这个地位就是完全臣服于耶稣的目标和掌控，让他成为你的生活的主宰和君王。在古代中东地区，奴役是生活中一个正常部分，奴隶和非奴隶工人一起劳作，或是医生，企业主管或家里的管家。在某些情况下，这是在新约中强调的概念，由于主人的关爱和品格，一个仆人能自主的选择成为永久的奴隶。这就是耶稣的仆人的概念。保罗经常这样形容自己。这是一个拥有强烈忠诚度的一个术语。作为基督耶稣的仆人，我们放弃自己的所有权利和特权，我们接受上帝通过他的儿子耶稣的统治和权柄。我们这样做实际上是有道理的。只有在耶稣里面才能找到救赎，人生的意义，目的，希望和力量，以帮我们渡过生活的挑战。

These two descriptors (he is one of you and a bond slave of Jesus) give context for Epaphras always wrestling in prayer for the believers in Colosse. **He is personally invested and he is sold out to Jesus.**

这两个描述符（他是你们的一员和耶稣的奴仆）给我们这样的上下文：以巴弗总是为歌罗西的信徒竭力祷告。他是个人的负担，也是因为他被卖给了耶稣。

Wrestling in prayer is not a method or simply an increased intensity. To wrestle in prayer is to devote one's energy, mind and focus to an objective. It is not just casual involvement. It involves training, preparation and practice. Wrestling in prayer carries the expectation of pain and the risk of being wounded. It is a full contact sport. The person who wrestles in prayer understands what is at stake and believes completely that the best outcome is critical. Wrestling in prayer shows up in actions and disciplines outside of the wrestling match. The way one lives, the way one thinks, the priorities one values...all feed the intensity and effectiveness of prayer.

竭力祷告不是一种祷告方法或简单地增加祷告强度。竭力祈祷是完全投入一个人的精力，意念和注目在目标上面。它不只是随便参与。它涉及训练，准备和练习。竭力祈祷中会经历痛苦和被伤害的危险。这是一个完全身体接触的运动项目。竭力祈祷的人明白其中的利害关系，并认为完全祷告的结果是至关重要的。竭力祈祷是显示在摔跤比赛之外的行为和科目。我们生活的方式，思维方式，我们的世界观优先值.....这些都能决定祷告的强度和祷告的有效性。

- It is the prayer of a mother/father for the son or daughter who is wandering from the faith and looking for purpose in all the wrong places.

- It is the prayer of a pastor or elder for the hand of God to move in the church, bringing purity, power and spiritual renewal.
 - It is the prayer of a manager or business owner for the men and women who he/she employs, that they would recognize their need for Jesus.
 - It is the prayer of a missionary for the groups of people who have yet to hear the gospel in their own language and who, without the message of the gospel have no hope.
 - It is the prayer of the small group leader for the lives of the people in your group.
 - It is the prayer of the teacher or leader in Kid Connection or Student ministries, pleading for the lives of the students that you influence.
 - It is the prayer of every Christian for the kingdom power of God to become a reality through the church in our towns and cities.
 - It is the prayer of the church for our governing officials and world leaders.
 - It is the prayer of those who are here today for our missionaries scattered around the world.
 - It is the prayer for the people we care for who face mental illness, disease, relational conflict, divorce, grief, learning disabilities, oppression or discrimination.
 - It is the prayer of a Christian for the person/people, he/she is discipling in the faith, asking the Lord to keep them and grow them into maturity.
- 这是一个母亲/父亲的祷告，儿子或女儿在信仰之外徘徊，在错误的地方寻找生命的目标。
 - 这是一个牧师或长老祷告，求上帝之手在教会动工，带来洁净，力量和灵命复兴。
 - 这是一个经理或企业主祷告，为着他的工人们能够认识到他们需要耶稣。
 - 这是一个传教士的祷告，为还没有用他们自己的语言听到福音而祷告，因为没有福音就没有希望。
 - 这是小组长为小组里每一个人的生命的祈祷。
 - 这是儿童事工老师或同工们的祈祷，恳求你（神）来影响学生的生命。
 - 这是每一个基督徒对上帝的国度和大能的祷告，神的国借着每个城市和村镇的教会来实现。
 - 这是教会的祷告，为执政的官员和世界各国领导人。
 - 这是那些今天在这里的人对分散在世界各地我们的传教士的祈祷。
 - 这是为我们关心的人们的祷告，那些面对精神疾病，肉体疾病，关系的冲突，离婚，悲伤，学习障碍，遭压迫或歧视的人。
 - 这是一个基督徒的祈祷，为了那些正在接受门徒训练的人信心，求主让他们成长一直到成熟。

We could list countless other examples of what wrestling in prayer might look like. The question is, do we do it?

Wrestling in prayer is not something that is relegated to the prayer warriors of a congregation or to the prayer team. I am glad we have both, but this for all of us. Prayer is so varied in its forms and modes of expression. Jesus modeled for us a wide range of prayer in his life. In that, there were times when the stakes grew high and the intensity of his prayers moved beyond the everyday to the kind of connection with God that would actually effect people and bring about change. It is the pinnacle of the prayer of faith.

我们还可以列举很多竭力祈祷的例子。现在的问题是，我们真的做吗？竭力祷告不只是祈祷勇士或祷告小组的事。我很高兴我们两个都有，但是这是对我们所有的人。祷告在形式和表达方式有很大不同。耶稣在他的祷告生活中给我提供了很多范本。在那些祷告里面，有些时候非常重要，他的祈祷的力度超过日常祈求，而是那种与上帝的连接，将真正会影响人带来改变的祷告。这是信心祷告的巅峰之作。

E.M. Bounds wrote: “The wrestling quality in importunate (intense, persistent) prayers does not spring from physical vehemence or fleshly energy. It is not an impulse of energy, not a mere earnestness of soul; it is an inwrought force, a faculty implanted and aroused by the Holy Spirit. Virtually, it is the intercession of the Spirit of God, in us... The Divine Spirit informing every element within us, with the energy of His own striving... to continue until the fire falls and the blessing descends. This wrestling in prayer may not be boisterous nor vehement, but quiet, tenacious and urgent. Silent, it may be, when there are no visible outlets for its mighty forces.” (from The Necessity of Prayer)

EM 邦德的书里写道：“竭力的（强烈的，持久的）祷告不是从肉体的热情和能量而来。这不是冲动，不是心灵的饥渴；它是一种穿透力，由圣灵植入并激发的力量。形象的说，这是上帝的圣灵在我们里面的工作，..圣灵在我

们里面告知每一个元素，用他自己的奋斗能力.....一直继续下去，直到火瀑布和祝福降临。这竭力祷告可能不热闹，也不激烈，但安静，顽强的和迫切的。它可能是沉默的，尤其是在没有明显的其强大的力量出口。“（来自“祈祷的必要性”一书）

Here is a simple diagnostic question for you: *Does the intensity, vibrancy, endurance and urgency of your prayer life correspond with the critical nature of the situation or person you are praying for?*

问你一个简单的诊断问题：请问你的祷告生活的力度，活力，耐力和紧迫性，和你在祈祷的情行或人的特性相吻合吗？

If you want a visual image of wrestling in prayer, we find one in the book of Genesis. Isaac and Rebecca had two boys, Jacob and Esau. Jacob lived his life cutting corners and manipulating circumstances so he might come out ahead. In fact, his name, Jacob, means “deceiver” and that is how he related to people. He used his cunning to get his brother’s birthright and his father’s blessing, which should have gone to his older brother. As that kind of life does, he burned relationships and went to another land to start again. There he continued his ways, entering into a working contract that would result in marriage. That plan was complicated by his encounter with a future father in law who could play the same games that Jacob played. Jacob was successful in his business of raising sheep and became wealthy in his own right. The day came when it was time for him to face the broken relationship with his brother Esau. Jacob feared that Esau would not only reject him but possibly harm him, a rational fear given their earlier conflict. Jacob set out to meet his brother, sending gifts ahead to hopefully assuage whatever anger or revenge might be on Esau’s mind.

如果你想找一个竭力祷告的视觉形象，我们可以在创世纪里面找到一个。以撒和利百加有两个男孩，雅各和以扫。雅各为了能够出人头地，在他自己的生命里面偷工减料和搬弄是非。事实上，他的名字，雅各，意思是“骗子”，这就是他如何与人交往的。他用狡猾的手段得到他的兄弟的名分和父亲的祝福，这些本应该是给他的哥哥的。由于他的这种生命，造成了和他人关系的破裂，而他不得不去另一片土地重新开始。在那里，他继续同样的人生道路，进而通过一个雇佣合同带来婚姻。可巧他未来的岳父跟他玩一样的计谋，以至于他的遭遇变得很复杂。雅各在他牧养羊群上非常成功，并变得非常富有。直到有一天，他要去面对与他的兄弟以扫破碎的关系。因为他们早期的冲突，雅各担心以扫不仅会拒绝他，还有可能加害于他，他变得很恐惧。雅各出来迎接他的哥哥时，叫人带很多礼品走在前面，有希望平息以扫任何愤怒或报复的可能。

At in the middle of Genesis 32 we have a snapshot of a man all alone. He was alone because he lived his life manipulating and deceiving and now he was facing the one person who was most impacted by his actions. He was afraid, sending everyone and all his belongings ahead, leaving him all alone. He needed something that neither his wealth, his brother, his wives nor his cunning could provide.

在创世纪 32 章的中间，我们看到一个非常孤单的人的快照。他独自一人，因为他在他的生命里面处处操纵和欺骗，现在他要面临的是最被他的行为伤害的人。他非常害怕，让所有的人和他所有的家当走在前面，留下他独自一人。他需要的东西，无论是他的财富，他的哥哥，他的妻子和他的狡猾都不能提供。

Listen to the story as told in Genesis:

Genesis 32:22-32 The Message (MSG)

²²⁻²³ But during the night he got up and took his two wives, his two maidservants, and his eleven children and crossed the ford of the Jabbok. He got them safely across the brook along with all his possessions.

²⁴⁻²⁵ But Jacob stayed behind by himself, and a man wrestled with him until daybreak. When the man saw that he couldn’t get the best of Jacob as they wrestled, he deliberately threw Jacob’s hip out of joint.

²⁶ The man said, “Let me go; it’s daybreak.”

Jacob said, “I’m not letting you go ’til you bless me.”

²⁷ The man said, “What’s your name?”

He answered, “Jacob.”

²⁸ The man said, “But no longer. Your name is no longer Jacob. From now on it’s Israel (God-Wrestler); you’ve wrestled with God and you’ve come through.”

²⁹ Jacob asked, “And what’s your name?”

The man said, “Why do you want to know my name?” And then, right then and there, he blessed him.

³⁰ Jacob named the place Peniel (God's Face) because, he said, "I saw God face-to-face and lived to tell the story!"

³¹⁻³² The sun came up as he left Peniel, limping because of his hip. (This is why Israelites to this day don't eat the hip muscle; because Jacob's hip was thrown out of joint.)

看看创世记里面是怎么说的吧：

22 他夜间起来，带着两个妻子，两个使女，并十一个儿子，都过了雅博渡口，

23 先打发他们过河，又打发所有的都过去，

24 只剩下雅各一人。有一个人来和他摔跤，直到黎明。

25 那人见自己胜不过他，就将他的大腿窝摸了一把，雅各的大腿窝正在摔跤的时候就扭了。

26 那人说：天黎明了，容我去罢！雅各说：你不给我祝福，我就不容你去。

27 那人说：你名叫甚麽？他说：我名叫雅各。

28 那人说：你的名不要再叫雅各，要叫以色列；因为你与神与人较力，都得了胜。

29 雅各问他说：请将你的名告诉我。那人说：何必问我的名？於是在那里给雅各祝福。

30 雅各便给那地方起名叫 努伊勒(就是神之面的意思)，意思说：我面对面见了神，我的性命仍得保全。

31 日头刚出来的时候，雅各经过 努伊勒，他的大腿就瘸了。

32 故此，以色列人不吃大腿窝的筋，直到今日，因为那人摸了雅各大腿窝的筋。

This is a real life example of wrestling in prayer. Jacob was locked in and focused on connecting with God in a way that would change him and make a difference. He persevered in wrestling prayer to the point that he walked away blessed and wounded, a physical reminder of his new found dependence upon the Lord.

这是一个竭力祈祷的活生生的例子。雅各锁定，专注于与上帝的交往，这将彻底改变他的生命。他坚持竭力祈祷，直到他带走了祝福并自己受伤，这个伤成为他重新依赖耶和華的一个记号。

By the way, I think it is important to clarify what wrestling with God means. If that term is used synonymous with wrestling in prayer or wrestling with our hearts as we seek God, it is helpful. Actually wrestling with God as though God is the opponent is rather foolish. He is undefeated when faced with an opponent and I don't think you or I will change that.

顺便说一句，有一点很重要，我想澄清与上帝‘摔跤’是怎么回事。如果使用这个名词在祷告和我们寻求神的心意里面，这是有帮助的。如果认为与神摔跤就是把神当做对手的话，这是相当愚蠢的。他是永远不败的，不管面对任何一个对手，我不认为你或我会改变这种状况。

What was Epaphras wrestling for when he prayed? Verse 12 tells us he prays that the Colossian believers would **"stand firm in all the will of God, mature and fully assured."** This is the cry of a shepherd for his sheep, of a disciple for his/her disciples, a parent for his/her children, a caring friend for one who is wandering. It expresses a profound faith in the work of the Holy Spirit, because only He can fulfill in a person the requirements of maturity. Epaphras wrestled in prayer that the Lord would mature and complete the faith of the church so that they would be absolutely convinced and assured in the purpose of God. Such stability is a clear mark of Christian discipleship.

在以巴弗祷告时，他在为什么事而挣扎？第 12 节告诉我们他祈祷歌罗西的信徒将“在神一切的旨意上得以完全，信心充足，能站立得稳。”这是一个牧羊人对他的羊群的呼求，一个信徒为他/她的信徒，一个父母对他/她的孩子，一个有爱心的朋友对一个徘徊的人。它体现了对圣灵的工作的深深的信心，因为只有圣灵才能叫一个人灵命成熟。以巴弗在祷告里祈求上帝会让圣徒成熟并完全教会的信仰，使他们绝对相信并有确据自己在上帝的旨意里面。这种安稳是一个成熟的基督徒的标志。

They needed, as we do today, strong roots into the work and will of God. Without such rootedness, the manipulation, lies and pressures of the world creep into our community, corrupting the sound doctrine that testifies to God's redemptive work.

他们需要的，也是我们今天需要的，就是扎根于神的工作和心意里面。如果没有这样的基础，操纵是非，谎言和世界的压力就会蔓延到我们里面，最终破坏上帝的救赎工作的纯正教义。

In verse 13 Paul adds his own endorsement of Epaphras, specifically mentioning how he has watched him “working hard for you and those at Laodocia.” Paul undoubtedly was combining Epaphras’ dedication to come to Rome to see him and his devotion to fervent prayer as equal labors on behalf of the Christians in this region. That is a lesson for us as we grow as followers of Jesus: that **time spent wrestling in prayer is as much or more working on behalf of someone in need as helping them physically.**

在第 13 节保罗补充说明他自己对以巴弗的认可，特别提到了他是怎么看着他“他 为你们和老底嘉并希拉波立的弟兄多多的劳苦。”保罗无疑是结合以巴弗来罗马探望他和他为当地基督徒竭诚代祷而说这些话的。这是给我们作为基督门徒的一课，我们为他人的竭诚祷告与为他人提供帮助同等或者更加重要。

As we grow in Christ, we must realize and utilize prayer as a vital weapon in the spiritual conflict and as a critical discipline in accomplishing the mission Christ has left for us.

随着我们在基督里的成长，并在完成主耶稣留给我们的使命时，我们必须认识和利用祷告做为属灵征战的重要武器。

So where are you wrestling in prayer? What situation in your relationships keeps you up at night? What person are you so concerned about that it provokes anxiety and fear in your heart? What fellow Christians are dealing with intense pressures and dangers from outside or from within? What people groups or mission fields need the support and strengthening of believers right here wrestling in prayer?

那么，你在祈祷中为什么挣扎呢？是你的人际关系的什么问题让你彻夜难眠？是什么人，你如此关心他以至于引发心里的焦虑和恐惧？你的基督徒弟兄姐妹正在经历那些来自外部或内部的巨大压力和危险？信徒们在这里为哪些人群或禾场的需要竭力祷告，来支持和加添力量给他们？

Luke 22:39-44 provide another example of wrestling in prayer. 路加福音 22 章 39-44 节也是一个竭力祷告的范例：

Luke 22:39-44 (MSG)

³⁹⁻⁴⁰ Leaving there, he went, as he so often did, to Mount Olives. The disciples followed him. When they arrived at the place, he said, “Pray that you don’t give in to temptation.”

⁴¹⁻⁴⁴ He pulled away from them about a stone’s throw, knelt down, and prayed, “Father, remove this cup from me. But please, not what I want. What do *you* want?” At once an angel from heaven was at his side, strengthening him. He prayed on all the harder. Sweat, wrung from him like drops of blood, poured off his face.

39 耶稣出来，照常往橄榄山去，门徒也跟随他。

40 到了那地方，就对他们说：你们要祷告，免得入了迷惑。

41 於是离开他们约有扔一块石头那麼远，跪下祷告，

42 说：父阿！你若愿意，就把这杯撤去；然而，不要成就我的意思，只要成就你的意思。

43 有一位天使从天上显现，加添他的力量。

44 耶稣极其伤痛，祷告更加恳切，汗珠如大血点滴在地上。

On this night Jesus was about to be arrested and convicted on trumped up charges of blasphemy and insurrection. The agony and intensity of his prayers carried the weight of the world on his shoulders. Should he, though innocent, die in the place of sinners like you and me? Should he be beaten and executed in the most painful way so that we would be given a place at the table in God’s family? Like Jacob he stayed in the wrestling/prayer match, even physically sweating drops of blood with the excruciating embrace of what God’s plan was for him. He would get up from that prayer and when the soldiers came to arrest him he was able to boldly proclaim, “Shall I not drink the cup the Father has for me.” And he would be forever wounded, carrying the marks of wrestling in prayer for you and for me.

在这个夜晚，耶稣即将被逮捕并以亵渎神的莫须有罪名被定罪。世界的重量在他的肩膀上，他的祈祷充满痛苦和强烈的感受。他应该，虽是无辜的，为你和我这样的罪人死吗？他应该被殴打和以最痛苦的方式执行死刑，以便我们可以在神的家里有份吗？像雅各一样，他在和神摔跤/祷告，即使是身体出汗滴血难以忍受也要完成神的计划。他就要结束祷告，当士兵来捉拿他，他能够大胆地宣称，“我难道不要喝父给我的杯吗。”他将永远受伤，携带为你，为我竭力祷告痕迹。

Today we are remembering that sacrifice, the death of Jesus in our place, through communion. As we come to the Lord's Table, I ask that you use this as an opportunity to wrestle in prayer for something that concerns you today. It can be your own inner conflict or temptation; for another person or situation, for our church, for our community, for the church in Russia or another land...you listen to the Lord and follow the lead of the Spirit in your life.

今天，我们通过圣餐，纪念耶稣的祭，耶稣为我们而死。当我们来到主的桌前的时候，我请你以此为契机为你心里有负担的事竭力祷告。它可以是你自己的内心冲突或诱惑；或是另一个人或事，为我们的教会，为我们的社区，为在俄罗斯或其他地方的教会.....听从上帝的话，并按照圣灵的引导过每天的生活。

Our servers will be at stations throughout the auditorium. Take a few minutes to prayerfully admit your sin and brokenness to God in prayer, then, whenever you are ready you may approach the table and receive the bread, representing the body of Christ, and a cup of juice representing the blood of Christ. The table in the front left as you look to the stage has gluten free bread. If you know Jesus through faith, you are welcome to participate in communion, even if you are a guest with us. If you are not a follower of Jesus through faith, we invite you to stay where you are and consider the call of God upon your life.

我们的服事同工会在整个礼堂不同地方。花几分钟时间来虔诚地承认你的罪，为自己的破碎向上帝祷告，然后，当你准备好，你可以走近桌子和接收饼，代表基督的身体，和杯，代表基督的血。在你的左前方的桌上有无面筋的面包。如果你通过信心认识耶稣，欢迎您来参与圣餐，即使你是客人和我们在一起。如果你不是耶稣的通过信心的追随者，我们邀请你留在座位上，并思想神在你生命中的呼召。

We are going to close our service differently today so that we can give you an opportunity to practice the kind of prayer we learn from Epaphras. The worship team will lead us in a few songs as we have communion, and then they will transition to five minutes or so of music, to give you time to pray. You can pray alone, with one of our elders who will come to the front, in your pew, kneeling here at the front of the auditorium, or standing in the aisle, it is your time. You will not be judged if you slip out at any time. I will lead us in a benediction prayer to let you know when it is the normal time for our service to conclude. You may continue praying beyond the benediction or you may exit the auditorium in a spirit of prayer.

我们今天会以不同的方式结束敬拜，我们可以给你一个机会，操练从以巴弗学来的竭力祷告。崇拜团队将引领我们在圣餐时的几首歌曲，然后他们将过渡到五分钟左右的音乐，给你时间去祈祷。您可以自己祷告，与我们的长老一起到前面，或者在你的长椅上，或者大堂前面，或站在过道上，它是你的时间。如果你任何时间出去，都没有关系。我将带领我们祝福祈祷，让你知道什么时候是正常的时间为我们的崇拜结束。您可以继续祈祷，或者您可以在祷告中退出大堂。

[Servers will stand at the tables holding the bread and the bowl of juice. As worshippers take a piece of bread, the server will say, "The body of Christ broken for you." As worshippers dip the bread in the juice, the server will say, "The blood of Christ shed for you." Lines will flow through the auditorium until everyone has been served.]

[服侍的同工将站在桌前，拿着面包和果汁。当崇拜者拿一块面包，同工会说，“基督的身体，为你而死。”当崇拜者拿面包蘸果汁，同工会说，“基督的血，为你而流。”大家在大堂排队，直到每个人都拿到圣餐为止。]

[Elder and wives will come to the front of the auditorium after communion to pray with anyone needing prayer]

【圣餐之后，长老及太太会来到大堂前面，为有需要的人祷告。】