

引言 INTRODUCTION

Jesus talks about prayer in our passage today. It is a means for us to communicate with God. In fact, prayer is a common practice in any religious belief. Worshippers seek help from a higher power for things they cannot control or predict. They hope that the deity they pray to will bless them with a favorable outcome. That may be the same reason why we pray. In our text today, Jesus' emphasis is on how we should pray rather than what we should pray for. Remember in the context Jesus corrects people's misconception about three religious practices. Two weeks ago we studied about mercy-giving. Prayer is the second topic Jesus brings up. Once again, He adopts the formula of "don't follow the incorrect way some people do" but "do it in a proper way that pleases God." In our spiritual pursuit, we may misplace our focus too. Prayer should be about growing our relationship with God than getting results from Him.

解釋 EXPLANATION

1. 錯誤的專注 Wrong Attention (v. 5-8)

Jesus begins by condemning those who put a wrong attention in their prayer. First, the Lord convicts the hypocrites. Their attention is on others. Jesus says they like to pray in the synagogues and at street corners. The problem is not about the locations. The issue is that they pray in public so that people will see it. Jesus says they are looking for reward from their audience. Perhaps people will praise them for how religious they look, the beautiful words they use or their display of emotions. Their prayer is like a live drama. Jesus tells us not to copy their bad example. Instead, He says we should pray privately. Our Heavenly Father will see it and He will respond to our prayer. From this, we can derive our first spiritual lesson: [we should pray for God to hear and not for people to see](#). Let us be clear, Jesus did not reject open prayer. We see a lot of examples in the Bible. Some prophets and kings in the Old Testament led people in public prayers. Certain leaders in the early church also gathered Christians to pray. Even Jesus Himself prayed in the presence of a crowd and His disciples. Corporate prayer is an important part of church life. We pray regularly as one people in our church. Everyone is welcome to join us in prayer ten minutes before a Sunday service begins and every Saturday at 10 a.m. We also have an all-church prayer every other month. Fellowship participants pray together often too. Let me share some tips with those of you who feel uneasy to pray in front of people. Tip #1: you can learn how to pray by listening to others. Hear how they express themselves. Tip #2: pray with simple words. After all, you are not reciting a poem. God gives us grace and not a grade. Tip #3: focus on God and not the people around you. Our Heavenly Father is delighted to listen to you, just like a dad loves to hear his child speak. The second group of people Jesus convicts are the Gentiles. They worshipped false gods. Jesus points out that they pile up empty phrases. They are like little babies making meaningless sound to draw people's attention. Those Gentiles think their gods would answer them if they keep repeating the same words. I can think of a similar example in 1 Kings 18. Remember the contest between prophet Elijah and the 450 false prophets of the Canaan god Baal? Elijah wanted the Israelites to see whether Jehovah or Baal was the one true God. Each side assembled an altar and prepared a bull as a sacrifice. Whoever sent fire to

burn off the offering was the real God. The team of Baal prophets began their ritual first. Listen to verses 26-27 of the passage: **26 And they took the bull that was given them, and they prepared it and called upon the name of Baal from morning until noon, saying, "O Baal, answer us!" But there was no voice, and no one answered. And they limped around the altar that they had made. 27 And at noon Elijah mocked them, saying, "Cry aloud, for he is a god. Either he is musing, or he is relieving himself, or he is on a journey, or perhaps he is asleep and must be awakened."** The Baal prophets prayed for hours and danced around the altar, but nothing happened. Elijah teased them: "Hey guys, you need to cry louder. Perhaps your god is taking a nap or he is away from the office." Then they raised their voices and they even cut themselves with knives. But there was still no response. Then it was Elijah's turn. He prayed and Jehovah cast down fire to consume the offering. He was the only true God. Babbling by some Gentiles reminds me of how my mom prays. She is a devout Buddhist for several decades. The particular sect of Buddhism she follows originated from Japan. Every morning and evening she repeats the same sentence over and again. Perhaps she believes the more she says it, the more spiritual she appears. But Jesus tells us not to pray like that because our Heavenly Father knows our needs even before we tell Him. He enjoys our prayer instead of nagging. That brings up two questions. First, why should we pray if God already knows our needs? We can simply sit and wait for His provisions. There are different approaches to answer that question. Prayer is not a one-way communication for us to present our shopping list. It should be a two-way interaction with God. He may answer us by pointing to certain Bible verses or give us direct insights. He will also correct us if we pray for the wrong things or with a wrong motive. Moreover, making requests is just one form of prayer. Some of you know the ACTS of prayer. A is adoration, or praises to God for who He is. C stands for confession of our sins. T refers to thanksgiving for God's works. Lastly, S is about supplication, or the petitions for our needs. The second question is, does Jesus forbid recurring prayer? In reality, we often repeat the same prayers. Perhaps you have been praying for the salvation for your friends and family for years. So far, they have not received Jesus. Similarly, it takes a lot of constant prayer for a spiritual revival of this nation and our church. Here lies the second spiritual lesson based on this passage: **the frequency of our prayer should reflect our fervency.** We live in a fast-pace world. We want tomorrow's problems solved yesterday. But God has been patiently waiting for people to return to Him. For example, a lot of Jews still do not believe that Jesus is the Messiah. Our prayer should not be one-and-done. Keep knocking on the door of heaven until God answers you. Do not quit too early!

2. 正確的態度 Right Attitude (v. 9-15)

After pointing out the wrong attention in prayer, Jesus tells us the right attitude we should have as we pray. It should be God-centered. Verses 9 to 13 is commonly called the Lord's Prayer. Jesus begins in verse 9 by saying: **"Our Father in heaven."** God is our Heavenly Father. He is not the supplier of our wants. He is not our last resort when we are desperate. He is not a servant who obeys our commands. That takes us to the third spiritual lesson: **the identity of God in our mind will affect the mentality in our prayer.** The concept of God the Father was foreign to the Jews at that time. They knew that God is powerful. But they felt that God was far away from them. In comparison, Jesus often called God His Father. Jesus told people that He and God have a close relationship. We should keep that in mind as we pray. God is both high above us and He is personal to us. It is like how little children think of their dads. He is big and strong. He is capable and courageous. He protects and provides for his children. Multiply those qualities by

infinite times, then you will get the right picture about our Heavenly Father. After clarifying who God is, Jesus teaches us three things about God's work we should pray for. Look at the second half of verse 9: **"Hallowed be your name."** We can replace the word "hallowed" with "glorified." We pray that God's name be honored. In the Bible, a person's name represents his/her character. The title "God" means "the Almighty One" and "Lord" refers to a sovereign being. When we pray "hallowed be your name," we wish that people will recognize God as God, rather than mocking at His name. On the positive side, we should praise His name, thank Him for His works and not embarrassed to speak about Him to others. Besides praying about God's name, the next request is in verse 10: **"Your kingdom come."** A kingdom is the territory where a king rules. The whole world is God's creation. However, sin came into the world when Adam and Eve rebelled against God. When Jesus began His ministries, He proclaimed that the Kingdom of Heaven had arrived. He rescues us from the dark domain and transfers us into His Kingdom. When we pray: "Your kingdom come," we affirm that God is our King. At the same time, we hope that Jesus will come back soon to destroy sin. That longing ties in to the third thing we should pray for. The second half of verse 10 reads: **"your will be done, on earth as it is in heaven."** God carries out His will without interference in heaven where there is no sin. However, God's will is obstructed on the earth because of people's sins. But our disobedience will not derail God's plans. By praying that God's will be done, we express our desire to submit to Him. We trust that the outcome God gives us is His perfect will, even though we may not like it nor fully understand it. Examples are like your job, your house and your spouse. That leads us to the next spiritual lesson: **our intent will shape the content of our prayer.** We want God to take charge in our lives. He listens to our prayer and we listen to His direction. The three requests about God's work are followed by three petitions for personal needs. First, our physical needs. Jesus says in verse 11: **"Give us this day our daily bread."** In those days, many people were day-wage workers. They could not put food on the table if no one hired them on a particular day. What about us? Do you say that prayer every day when you have enough food in the fridge and pantry, and when you have money in your bank account? This prayer is actually a declaration of our faith. We recognize that God is the ultimate source of all our blessings. We can expand the scope to things like a home, clothes and health, etc. Later on when you grab your car door and house door, thank God for giving you that property. Next time when you receive your paycheck and bank statement, thank God for providing you financial resources. Besides praying for our physical needs, Jesus also asks us to pray for our relational need. Verse 12 says: **"And forgive us our debts, as we also have forgiven our debtors."** The word "debts" here can refer to wrongdoings. Jesus tells us to beg our Heavenly Father to pardon our sins in the same way as we do to those who violate us. He elaborates the condition in verses 14-15: **"14 For if you forgive others their trespasses, your heavenly Father will also forgive you, 15 but if you do not forgive others their trespasses, neither will your Father forgive your trespasses."** The word "trespasses" can mean faults or sins. Our horizontal relationship with others will affect our vertical relationship with God. We are hypocrites if we appear godly in the church but we harbor bitterness toward others in our hearts. Jesus Christ has forgiven all of our sins – past, present and future – the moment we received Him into our hearts. We can tap into His grace to forgive those who offend us. Therefore, the question is not whether we can overlook others' sins. The matter is whether or not we choose to do so. May the forgiveness of Jesus be an example and a motivation for us. The final thing we should pray for is our spiritual need. Verse 13 says: **"And lead us not into temptation, but deliver us from evil."** Jesus is talking about Satan's schemes to stumble us. This prayer covers both the prevention and cure. On the one hand, we call onto God's protection

against temptations. In reality, we often fall to sins. Sometimes, we surrender to peer pressure. Perhaps we do not want to disappoint our friends. We said, watched or did something that we knew God would not approve. Other times, we sin against God unintentionally. Regardless of the reason, we can hold onto God's promise in the second part of the prayer whenever we sin. We ask God to "deliver us from evil." He is always the God of second chance. He will lead us back when we confess our sins. However, we should not abuse His forgiving grace because Jesus died for us on the cross to achieve that. But we should not be embarrassed to turn back to God either. The fact that we will fall to the same temptations many times in this life should take away our pride. We can only win the spiritual war when we rely on the Lord. This model prayer ends with a praise: "For yours is the kingdom and the power and the glory, forever. Amen!" This statement is not included in some Bible translations because it cannot be found in certain ancient manuscripts. Nevertheless, it is appropriate to end the prayer with praises to God. It actually echoes with the first part of the prayer in verses 9-10. Jesus teaches us to begin and conclude our prayer by giving glory to God.

結論 CONCLUSION

Prayer is about growing our relationship with God than getting results from Him. If prayer is all about results, then we will not pray when we have everything or when we think that we can solve our problems by our own effort. Moreover, we will stop trusting God if we do not get what we want. However, if our goal is to get close to God, then we will call on His name even when we do not need anything. A pastor once told to his young son that he could call him any time to his church office. He explained: "My secretary will screen phone calls for me. If I'm busy and mommy calls, my secretary will tell her what I'm doing. Mommy will decide whether or not to interrupt me." Then the father adds: "However, if you call me, my secretary will put you through because you are my son." A few days later the little boy called his father. Sure enough, the secretary informed the pastor of the caller. The Pastor asked: "Hey, baby! what can I do for you?" The son replied: "Nothing. I just want to make sure I can reach you that easily." Our Heavenly Father is way better than our earthly father. There is no secretary to screen calls. There will never be a busy signal. We do not need to leave messages. God is always available 24/7. The question for you is: is God your Heavenly Father? Or do you just make Him into a genie in a bottle? Is Jesus Christ your Lord? Or do you treat Him as your servant? If you admit that God is your Father, then you will submit to His will and you will commit your needs to Him. In closing, let us recite this prayer together.

引言 INTRODUCTION

耶穌在今天的經文中談到了禱告。它是我們與神溝通的一種方式。事實上，祈禱是任何宗教信仰中的常見做法。信徒向更高的力量尋求幫助，以解決他們無法控制或預測的事情。他們希望神明能夠保佑他們有一個美好的結果。這可能也是我們禱告的主要原因。在我們今天的經文中，耶穌強調我們禱告時該有的心態，而不是我們禱告的內容。記得耶穌在上下文中糾正了人們對三種信仰操練的誤解。兩週前我們談到憐憫有需要的人。禱告是耶穌提出的第二個課題。祂重複同樣的論點。祂告訴聽眾：「不要跟隨某些人錯誤的做法」，而是要「以神喜悅的正確方式去做」。在我們的屬靈追求中，我們也可能會把重點放錯。禱告應該是為了增進我們與神的關係，而不只是從祂那裡得到結果。

解釋 EXPLANATION

1. 錯誤的專注 Wrong Attention (v. 5-8)

耶穌首先責備那些在禱告中放錯了注意力的人。第一批是假冒為善的人。他們的注意力集中在別人身上。耶穌說他們喜歡在會堂和十字路口禱告。問題不是在於禱告的地點，問題是他們只想吸引別人的注意。耶穌說他們希望得到觀眾的讚賞。也許人們會稱讚他們的外表很虔誠、他們的詞句很優美或他們流露的情感很動人。他們的禱告就像在演戲。耶穌告訴我們不要學習他們的壞榜樣。祂說我們應該私下禱告。我們的天父會看到的，並且祂會回應。我們可以從這裡得到第一個屬靈的教訓：**我們的禱告應該是讓神垂聽，而不是讓人觀賞。**讓我們澄清一點，耶穌並沒有否定公開的禱告。我們在聖經中看到很多例子。舊約中的一些先知和君王帶領民眾公開禱告。早期教會的一些領袖也聚集基督徒一起禱告。甚至耶穌自己也在人群和門徒面前禱告。集體禱告是教會生活的重要元素。我們在教會中也經常一起禱告。歡迎大家在主日崇拜開始前十分鐘和每週六上午 10 點加入我們的禱告行列。我們還每隔一個月也在崇拜中同心禱告。團契的成員也常常集體禱告。如果你不習慣在別人面前開口禱告，我願意給你一些鼓勵。第一：你可以聆聽別人的禱告來學習如何禱告。你可以注意別人如何措辭。第二：你只需要用簡單的字句表達。畢竟，你不是在背誦詩章。神會給我們恩典，祂不會為你的禱告打分數。第三：專注於神，而不是你周圍的人。我們的天父很喜悅聽到你的講話，就像父親樂意聽他的孩子說話一樣。耶穌責備的第二批人是外邦人，就是一些敬拜假神的人。耶穌指出他們重複一些沒有意義的話。他們就像嬰孩一樣，胡亂發出聲音來吸引人們的注意。那些外邦人認為，如果他們不斷重複同樣的話，他們的神明就會回應他們。我想到列王

紀上 18 章的一個例子。還記得先知以利亞和迦南神明巴力的 450 個假先知之間的較量嗎？以利亞希望以色列人了解到底耶和華或是巴力才是獨一的真神。雙方各築一座祭壇，並準備一隻公牛作為祭物。誰降火燒掉祭物，誰就是真神。巴力的先知首先開始他們的儀式。請聽這段經文第 26-27 節：**26 他們將所得的牛犢預備好了，從早晨到午間，求告巴力的名說：「巴力啊，求你應允我們！」**卻沒有聲音，沒有應允的。他們在所築的壇四圍踊跳。**27 到了正午，以利亞嬉笑他們，說：「大聲求告吧！因為他是神，他或默想，或走到一邊，或行路，或睡覺，你們當叫醒他。」**巴力的眾先知禱告了幾個小時，並圍著祭壇跳舞，但神明卻沒有動靜。以利亞取笑他們：「老兄們，你們要叫大聲一點。也許你的神明在午睡，或者他不在辦公室。」於是他們提高聲音，甚至用刀割自己，但巴力依然沒有任何回應。然後輪到以利亞了。他禱告後，耶和華就降下火來燒掉祭物，證明祂是唯一的真神。這些外邦人祭祀的方式使我想起我媽媽的禱告習慣。她幾十年以來都是一個虔誠的佛教徒。她所信奉的教派起源於日本。每天早上和傍晚，她都會用日文重複同一句禱文。也許她以為說得越多，她就越顯得虔誠。但耶穌告訴我們不要那樣禱告，因為天父在我們祈求以前就已經知道我們的需要。祂喜歡聽我們的禱告而不是嘮叨。這就引出兩個問題。第一，如果神已經知道我們的需要，我們為什麼還要禱告呢？我們就坐著等候祂的供應便行了！我們可以從不同的角度探討這個問題。首先，禱告不是我們向神列出購物清單的單向溝通。禱告應該是與神的雙向互動。在禱告中，神可能會藉著某些經文來回答我們，或者祂會給我們一些直接的靈感。如果我們祈求的事情或心態不對，神也會在禱告中糾正我們。此外，向神提出請求只是禱告的其中一種方式。有沒有人聽過禱告的 ACTS？A 是對神的讚美。C 代表認罪。T 指的是對神的作為的感恩。最後，S 是向神懇求我們的需要。第二個問題是：耶穌是否禁止反覆的禱告？事實上，我們經常重複同樣的禱告。也許你多年來一直在為你的朋友和家人的得救祈求。到目前為止，他們還沒有接受耶穌。同樣，為這個國家和我們教會的靈命復興需要持續的禱告。從這一點我們可以得出第二個屬靈教訓：**我們禱告的頻率應該反映出我們的迫切。**我們生活在一個節奏快速的世界。我們希望昨天就已經把明天的問題解決。但是神一直耐心地等待著人們回轉歸向祂。例如，許多猶太人仍然不相信耶穌是彌賽亞。我們的禱告不應該是一次性的。我們乃是要不斷地敲天堂之門，直到神回應為止。不要太早放棄！

2. 正確的態度 Right Attitude (v. 9-15)

在指出禱告中錯誤的專注之後，耶穌告訴我們禱告的正確態度。我們的禱告應該是以神為中心。第 9 至 13 節通常被稱為主禱文。耶穌在第 9 節以：**「我們在天上的父」**作開始。神是我們的天父。祂不是滿足我們慾望的供應商。祂也不是我們在絕望最後的依靠。祂更不是聽從我們吩咐的僕人。這裡帶出第三個屬靈的教訓：**神在我們心中的形象會影響我們禱告的心態。**父神這個概念對於當時的猶太人來說是陌生的。他們知道神是大能的，但是他們卻感覺神離他們很遠。相比之下，耶穌經常

稱神為祂的父。耶穌告訴人們祂和神有密切的關係。當我們禱告時，我們必須記住這一點。神既是高高在上，祂同時也與我們很接近。這就像小孩子對他們父親的看法一樣。他又高大又強壯。他能幹又勇敢。他保護並供應他的兒女。將這些素質乘以無限倍，你就會對我們的天父有正確的認識。在澄清神的身份之後，耶穌教導我們應該為關乎神的三件事情禱告。請看第 9 節的後半部分：「願人都尊你的名為聖。」我們祈求神的名得到榮耀。在聖經中，一個人的名字代表他的品格。「神」這個稱號的意思是「全能者」，「主」則指祂是至高無上的主宰。當我們祈求「願人都尊你的名為聖」之時，我們希望人們能承認祂是神，而不是取笑祂的名字。從積極的層面來看，我們應該讚美神的名，感謝祂的作為，並且勇敢地與別人談論祂。除了為神的名祈求之外，下一個請求是在第 10 節：「願你的國降臨。」國是君王統治的領土。整個世界都是神的創造。然而，當亞當和夏娃背叛神之後，罪就進入了世界。當耶穌開始傳道時，祂宣告天國已經到來。祂將我們從黑暗的權勢中拯救出來，並將我們轉移到祂的國中。當我們禱告：「願你的國降臨」時，我們就是確認神是我們的王。同時，我們也盼望耶穌早日回來消滅罪惡。這份渴望與我們應該禱告的第三件事有關。第 10 節的後半部分說：「願你的旨意行在地上，如同行在天上。」神在天上可以毫無攔阻地執行祂的旨意，因為那裡沒有罪。然而，神的旨意在地上因人的罪而受妨礙。但我們的不順服並不會破壞神的計劃。當我們祈求神的旨意得以實現時，我們表達出願意順服祂的心志。我們相信神給我們的結果是祂完美的旨意，雖然我們可能不喜歡它或無法完全理解它。一些例子包括你的工作、房子和配偶。這就帶出另一個屬靈教訓：我們的目的會決定我們禱告的內容。我們期望神掌管我們的生命。祂聆聽我們的祈求，我們聆聽祂的指示。禱告關於神的三個請求之後，接下來我們為個人三方面的需要提出請求。首先是我們身體的需要。耶穌在第 11 節中說：「我們日用的飲食，今日賜給我們。」那時候，很多人都是日薪工人。如果某一天沒有人僱用他們，他們就沒有錢買晚餐了。那我們呢？當你的冰箱和儲藏室裡有足夠的食物時，當你的銀行賬戶裡有錢時，你還會每天如此禱告嗎？這個禱告實際上是我們信心的宣告。我們確認神是我們所有祝福的終極源頭。我們可以將範圍延伸到房子、衣服和健康等。稍後，當你開車門和開房子的門時，你都應該感謝神給了你這些財產。下次當你拿到薪水和銀行月結單時，感謝神為你提供了財務資源。除了為我們身體的需要禱告外，耶穌教導我們為人際關係禱告。第 12 節說：「免我們的債，如同我們免了人的債。」這裡的「債」可以指錯誤。耶穌告訴我們要懇求天父赦免我們的罪，就像我們對待那些冒犯我們的人一樣。祂在第 14-15 節中進一步列出條件：14 「你們饒恕人的過犯，你們的天父也必饒恕你們的過犯；15 你們不饒恕人的過犯，你們的天父也必不饒恕你們的過犯。」「過犯」這個字可以指過失或罪。我們與人的橫向關係會影響我們與神的縱向關係。如果我們在教會中表現得虔誠，但內心卻對他人懷有苦毒，我們就是假冒為善。當我們接受耶穌基督進入心中的那一刻，祂就赦免了我們所有的罪 – 過去、現在和將來的罪。我們可以借用神的恩典來饒恕那些冒犯我們的人。因此，問題不是在於我們能否赦免別人的罪。問題在於我們是否願意那樣做。願耶穌的饒恕成為我們的榜樣和

動力。我們應該禱告的最後一方面是我們的屬靈需要。第 13 節說：「不叫我們遇見試探，救我們脫離兇惡。」試探是指撒但要絆倒我們的詭計。這個禱告包括了預防和治療。一方面，我們祈求神保護我們免受誘惑。但事實上，我們常常陷在罪中。有時候，我們會降服於同輩壓力之下。也許我們不想讓朋友失望。我們說、看或做了一些我們知道神不喜悅的事情。在其他情況下，我們無意中得罪了神。無論是有意或是無意，每當我們犯罪時，我們都可以抓住這個禱告中的應許。我們祈求神「救我們脫離兇惡」。祂永遠是給我們第二次機會的神。當我們認罪時，神會帶領我們回到正途。然而，我們不應該濫用祂赦罪的恩典。因為神的恩典是藉著耶穌在十字架上為我們的死而成就的。但同時，我們也不應該覺得不好意思向神認罪。我們一生中會多次陷入同樣的試探，這個事實應該使我們謙卑下來。唯有依靠主，我們才能在屬靈戰爭中得勝。這個模範禱告是以讚美來結束：「因為國度、權柄、榮耀，全是你的，直到永遠。阿們！」這句話沒有出現在一些聖經譯本中，因為它在某些古代手抄本中找不到。然而，以讚美神來結束禱告是合宜的。它實際上與第 9-10 節互相呼應。耶穌教導我們在禱告的開始和結束時都將榮耀歸給神。

結論 CONCLUSION

禱告應該是為了增進我們與神的關係，而不只是從祂那裡得到結果。如果禱告只是為了結果，那麼當我們擁有一切時或認為我們可以靠自己解決問題時，我們就不會禱告。此外，如果我們沒有得到我們想要的東西，我們便不再相信神了。然而，如果我們的目標是親近神，那麼即使我們不需要任何東西，我們也會呼喚祂的名。一位牧師告訴他的小兒子，他可以隨時打電話到教會辦公室找他。他解釋說：「我的秘書會為我接電話。如果我很忙，媽媽打電話來，我的秘書會告訴她我在做什麼。媽媽會決定是否打擾我。」然後這位父親補充說：「但是，如果你打電話給我，我一定會接聽，因為你是我的兒子。」幾天後，小男孩打電話給他的父親。果然，秘書通知牧師。牧師問：「寶貝！你有什麼需要幫忙的嗎？」兒子回答：「沒什麼。我只是想試試看我是否真的可以直接和你通話。」我們的天父比我們地上的父親好得多。沒有秘書來篩選電話，線路從來不會接不通，我們也不需要留言。神每天二十四小時都隨時隨在。問題是：神是你的天父嗎？你是否把祂變成神燈裡的精靈？耶穌基督是你的主嗎？還是你把祂看為你的僕人？如果你承認神是你的父親，那麼你就會順服祂的旨意，並將你的需要交託給祂。在結束時，讓我們一起朗讀這段禱告文。