

第四周

怜悯人的人有福了，
因为他们必蒙怜悯并领受怜悯

诗歌 :22

读经：太五 7，罗九 15 上、16，弗二 4，雅二 13，来四 16

- 太 5:7 怜悯人的人有福了，因为他们必蒙怜悯。
罗 9:15 因为祂对摩西说，“我要向谁施怜悯，就向谁施怜悯；要对谁动怜恤，就对谁动怜恤。”
罗 9:16 这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。
弗 2:4 然而神富于怜悯，因祂爱我们的大爱，
雅 2:13 因为那不怜悯人的，也要受无怜悯的审判；怜悯原是向审判夸胜。
来 4:16 所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。

【周一】

壹 “‘我要向谁施怜悯，就向谁施怜悯；…’这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神”——罗九 15 上、16:

一 怜悯是神的属性中够得最远的，比祂的恩典和爱够得更远——太九 13:

- 1 按我们天然的光景，我们离神太远，完全不配得祂的恩典；我们只适合接受祂的怜悯——弗二 4。
- 2 我们的不信从给神的怜悯机会，神的怜悯就领我们

Week Four

**Blessed Are the Merciful,
for They Shall Be Shown Mercy and Receive Mercy**

Hymns: E26

Scripture Reading: Matt. 5:7; Rom. 9:15a, 16; Eph. 2:4; James 2:13; Heb. 4:16

- Matt. 5:7 Blessed are the merciful, for they shall be shown mercy.
Rom. 9:15 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion."
Rom. 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.
Eph. 2:4 But God, being rich in mercy, because of His great love with which He loved us,
James 2:13 For the judgment is without mercy to him who has shown no mercy; mercy triumphs over judgment.
Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

§ Day 1

I. **"I will have mercy on whomever I will have mercy' ...So then it is not of him who wills, nor of him who runs, but of God who shows mercy"—Rom. 9:15a, 16:**

A. Mercy is the most far-reaching of God's attributes, going further than His grace and love—Matt. 9:13:

1. According to our natural condition, we were far removed from God, totally unworthy of His grace; we were eligible only to receive His mercy—Eph. 2:4.
2. Our disobedience affords God's mercy an opportunity, and God's mercy

得着救恩——罗十一 32。

二 我们的观念是：那定意的会得着他所定意要得着的，那奔跑的会得着他所追求的——九 16:

- 1 若情形是这样，那么神的拣选就是照着我们的努力和劳苦了。
- 2 反之，神的拣选是出于施怜悯的神；我们不需要定意或奔跑，因为神怜悯我们。
- 3 我们若认识神的怜悯，就不会信靠自己的努力，也不会因自己的失败而失望；我们可怜光景的盼望，是在于神的怜悯——弗二 4。

【周二】

三 我们若要在神新约的经纶里事奉神，就需要认识这完全是在于神主宰的怜悯——罗九 15 ~ 16, 来四 16:

- 1 我们若认识神的主主权柄，就会为着祂的怜悯感谢祂：
 - a “主宰的怜悯”一辞，意思是神的怜悯完全在于神主宰的权柄。
 - b 作蒙怜悯的器皿不是我们选择的结果，乃是起源于神的主主权柄——罗九 18、23。
 - c 神对我们的怜悯是在于祂主宰的权柄；要解释神对我们的怜悯，我们只能说这是在于祂主宰的权柄，祂已选择要向我们施怜悯——15 ~ 16、23 节。
- 2 在神主宰的怜悯里，我们的心倾向于祂；因着祂给我们的怜悯，我们天天寻求祂——耶二九 13，申四 29，赛五五 6。
- 3 我们越看见与我们有关的每件事都在于神的怜悯，

brings us to salvation—Rom. 11:32.

B. Our concept is that the one who wills will gain what he wills to obtain and that the one who runs will gain what he runs after—9:16:

1. If this were the case, God's selection would be according to our effort and labor.
2. On the contrary, God's selection is of God who shows mercy; we do not need to will or to run, for God has mercy on us.
3. If we know God's mercy, we will neither trust in our effort nor be disappointed by our failures; the hope for our wretched condition is in God's mercy—Eph. 2:4.

§ Day 2

C. If we would serve God in His New Testament economy, we need to know that it is wholly a matter of God's sovereign mercy—Rom. 9:15-16; Heb. 4:16:

1. If we know God's sovereignty, we will thank Him for His mercy:
 - a. The expression sovereign mercy means that God's mercy is absolutely a matter of God's sovereignty.
 - b. Being a vessel of mercy is not the result of our choice; it originates with God's sovereignty—Rom. 9:18, 23.
 - c. God's mercy is in His sovereignty; the only thing we can say to explain God's mercy to us is that in His sovereignty, He has chosen to be merciful to us—vv. 15-16, 23.
2. In God's sovereign mercy, our hearts are inclined toward Him; because of His mercy to us, we seek Him day by day—Jer. 29:13; Deut. 4:29; Isa. 55:6.
3. The more we see that everything related to us is a matter of God's mercy,

就越会在主面前背负我们的责任；然而，甚至我们乐意背负责任也是出于神的怜悯。

- 4 因着神的怜悯，我们对福音有反应而别人没有反应，我们接受关于基督是生命的话而别人拒绝接受，我们走主恢复的路而别人退后不走这条路。
- 5 就着神的恢复来说，神向祂所要施怜悯的人施了怜悯。

【周三】

四 罗马九章所启示的原则乃是：一切皆在于神的怜悯——15～16节：

- 1 使徒保罗把这原则应用在以色列人身上，叫我们看见一切发生在以色列人身上的事，都是出于神的怜悯——16、23节。
- 2 我们总得有一次看见神的怜悯，并且确定地碰见神的怜悯——弗二4，太九13：
 - a 对于这件事，我们需要眼睛得开而看见，一切皆在于神的怜悯。
 - b 不论我们是一次的看见，或是经过一段过程而领悟，当我们摸到这件事，就摸着一个事实，而非一个感觉；这事实就是：一切皆在于神的怜悯。

【周四】

五 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助”——来四16：

- 1 神的怜悯和祂的恩典都是神爱的彰显。
- 2 当我们在可怜的光景中，神的怜悯先临到我们，把我们带进一种光景，使神能以恩典厚待我们。

the more we will bear our responsibility before the Lord; however, even our willingness to bear responsibility is of God's mercy.

4. Because of God's mercy, we responded to His gospel when others did not, we received a word about Christ as life when others refused to receive it, and we took the way of the Lord's recovery when others drew back from taking this way.
5. Regarding His recovery, God has mercy on whom He will have mercy.

§ Day 3

D. Romans 9 reveals the principle that everything depends on God's mercy—vv. 15-16:

1. The apostle Paul applies this principle to the Israelites, showing us that everything that happened to them was of God's mercy—vv. 16, 23.
2. There must be at least one time when we see God's mercy and definitely touch His mercy—Eph. 2:4; Matt. 9:13:
 - a. Concerning this matter, our eyes need to be opened to see that everything depends on God's mercy.
 - b. Whether we see this all at once, or we realize it through a process, the minute we touch this matter, we touch not a feeling but a fact; this fact is that everything depends on God's mercy.

§ Day 4

E. "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help"—Heb. 4:16:

1. Both God's mercy and His grace are the expression of His love.
2. When we are in a pitiful condition, first His mercy reaches us and brings us into a state where God is able to favor us with His grace.

3 神的怜悯和恩典对我们总是便利的，然而我们需要运用灵，来到施恩的宝座前，才能受怜悯，得恩典——16 节。

六 父神已经在祂的主宰中怜悯了我们；因此，我们必须为着祂主宰的怜悯赞美、敬拜祂：

1 “我今享受你的怜悯，永远不旧、永远新；每日早晨临到我身，犹如甘露施滋润。何等甜美、何等甜美，满心赞美你怜悯”——诗歌二十二首，第五节。

2 “父，你怜悯并你恩惠、慈爱，我已得尝；你这怜悯带来你的同在，并你面光。因你怜悯，我今向你下拜，赞你怜悯，歌颂直到万代”——诗歌二十三首，第三节。

【周五】

贰 “怜悯人的人有福了，因为他们必蒙怜悯”——太五 7：

一 义是将人所当得的给人；怜悯是将优于人所当得的给人。

二 为着诸天的国，我们不仅需要是义的，还需要是怜悯人的。

三 蒙怜悯是得着我们所不当得的。

四 我们若怜悯别人，主就要怜悯我们（提后一 16、18），特别要在祂的审判台前怜悯我们——雅二 12～13。

五 我们必须学习对自己公义，对别人怜悯。

叁 “愿恩典、怜悯、平安，从父神和我们的主基督耶稣归与你”——提后一 2：

3. God's mercy and grace are always available to us; however, we need to receive and find them by exercising our spirit to come forward to the throne of grace—v. 16.

F. In His sovereignty God the Father has had mercy on us; therefore, we must praise and worship Him for His sovereign mercy:

1. "Father, we enjoy Thy mercy, / Ever fresh and ever new; / Every morning shed upon us, / It refreshes as the dew. / How we taste it! How we taste it! / Giving Thee the praises due"—Hymns, #26, stanza 5.

2. "Father, Thy mercy with Thy love and grace / Did we obtain; / And in Thy mercy, with Thee face to face, / We'll e'er remain; / And for Thy mercy we would worship Thee / Through all our days and through eternity"—Hymns, #25, stanza 3.

§ Day 5

II. "Blessed are the merciful, for they shall be shown mercy"—Matt. 5:7:

A. To be righteous is to give one what he deserves, whereas to be merciful is to give someone better than he deserves.

B. For the kingdom of the heavens, we need to be not only righteous but also merciful.

C. To receive mercy is to receive what we do not deserve.

D. If we are merciful to others, the Lord will give us mercy (2 Tim. 1:16, 18), especially at His judgment seat—James 2:12-13.

E. We must learn to be righteous with ourselves and merciful toward others.

III. "Grace, mercy, peace from God the Father and Christ Jesus our Lord"—2 Tim. 1:2:

- 一 在保罗的书信里，只有提摩太前后书开头的问安说到神的怜悯。
- 二 神的怜悯比神的恩典达到的更远。
- 三 在召会堕落的光景中，神的怜悯是需要的。
- 四 这怜悯带进神丰富的恩典，够应对任何的堕落。

【周六】

肆 “那不怜悯人的，也要受无怜悯的审判；怜悯原是向审判夸胜”——雅二 13:

- 一 轻看贫穷的弟兄，就是无怜悯。
- 二 凡这样轻看弟兄的，显在基督审判台前的时候，也必不蒙怜悯——罗十四 10，林后五 10:
 - 1 我们来到主面前受审判的时候，祂也不会怜悯我们，因为我们不怜悯弟兄。
 - 2 我们必须怜悯人，因为怜悯原是向审判夸胜。
 - 3 我们今天若怜悯弟兄，将来在主审判台前也要蒙主怜悯。

伍 我们要在主面前俯伏，为着祂的怜悯敬拜祂——诗一四五，赛六三 9，约十 10，罗三 24，十一 32，林后四 1，弗二 4~5:

- 一 我们越为着主的怜悯敬拜祂，就越被拔高。
- 二 神拣选我们、预定我们、呼召我们，并且把我们摆在祂的恢复里，这是何等的怜悯！
- 三 对于我们的将来，我们不信靠自己，我们乃是信靠祂，以及祂奇妙的怜悯。

- A. Only in 1 and 2 Timothy, among all his Epistles, did the apostle include God's mercy in the opening greeting.
- B. God's mercy reaches farther than His grace.
- C. In the degraded situation of the churches, God's mercy is needed.
- D. This mercy brings in God's rich grace, which is sufficient to deal with any degradation.

§ Day 6

IV. "The judgment is without mercy to him who has shown no mercy; mercy triumphs over judgment"—James 2:13:

- A. To despise a poor brother is to have no mercy.
- B. Anyone who despises a poor brother in this way will not receive mercy when he appears before the judgment seat of Christ—Rom. 14:10; 2 Cor. 5:10:
 1. When we come before the Lord to be judged, He will not show mercy to us, because we have not shown mercy to our brother.
 2. We need to show mercy, for mercy triumphs over judgment.
 3. If we have mercy on our brother today, we will receive mercy from the Lord at His judgment seat.

V. We should bow down before the Lord and worship Him for His mercy—Psa. 145; Isa. 63:9; John 10:10; Rom. 3:24; 11:32; 2 Cor. 4:1; Eph. 2:4-5:

- A. The more we worship the Lord for His mercy, the more we will be uplifted.
- B. What a mercy that God has selected us, predestinated us, called us, and placed us in His recovery!
- C. For the future we trust not in ourselves but in Him and in His marvelous mercy.

四 我们同主前行，并不在于我们的定意或奔跑，
乃在于神的怜悯。

五 神的怜悯行奇妙的事。

D. Our going on with the Lord is a matter not of our willing or running but of
God's mercy.

E. God's mercy works in a wonderful way.

第四周■周一

晨兴喂养

弗二 4 “然而神富于怜悯，因祂爱我们的大爱。”

太九 13 “... ‘我要的是怜悯，不是祭祀，’ 是什么意思；我来本不是召义人，乃是召罪人。”

怜悯是神的属性中够得最远的。怜悯比恩典（和爱）够得更远。神的爱没有祂的恩典够得远，祂的恩典又没有祂的怜悯够得远。...我若是你亲爱的朋友，到你这里来，你送我礼物，那是恩典。然而，我若是可怜、不洁的乞丐，无法为自己作什么，而你送我礼物，那是怜悯。这说明神的怜悯比祂的恩典够得更远的事实。恩典只延及相称的情况。但怜悯够得更远，达到可怜且不配得恩典的情况。按我们天然的光景，我们离神太远，完全不配得祂的恩典。我们只适合接受祂的怜悯。（新约总论第一册，一一四页。）

信息选读

神的怜悯不在于人美好的光景。神的怜悯反而显于人可怜的光景。它比恩典够得更远。...临到我们的神是怜悯。我们没有一人在符合祂恩典的光景里。我们这样贫穷又可怜，需要神的怜悯延及我们堕落的光景。神的怜悯把我们带到祂的恩典里。我们何等需要领悟这点，并为着神的怜悯敬拜祂！即使现在，我们得救并有分于神生命的丰富之后，在有些方面，我们的光景仍需要神的怜悯临到我们。因这缘故，希伯来四章十六节说，我们首先需要受怜悯，然后才能得恩典，作应时的帮助。哦，我们何等需要神的怜悯！

WEEK 4 — DAY 1

Morning Nourishment

Eph. 2:4 But God, being rich in mercy, because of His great love with which He loved us.

Matt. 9:13 ..."I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.

Mercy is the most far reaching of God's attributes. Mercy goes further than grace. God's love does not reach as far as His grace, and His grace does not reach as far as His mercy...If I come to you as your dear friend, and you give me a gift, that is grace. However, if I am a poor, unclean beggar, unable to do anything for myself, and you give me a gift, that is mercy. This illustrates the fact that God's mercy is more far reaching than His grace. Grace extends only to a situation that corresponds to it. But mercy goes much further, reaching into a situation that is poor and unworthy of grace. According to our natural condition, we were far removed from God, totally unworthy of His grace. We were eligible only to receive His mercy. (The Conclusion of the New Testament, p. 98)

Today's Reading

God's mercy does not depend on man's good condition. Rather, God's mercy is shown in man's pitiful condition. It reaches beyond His grace. It is God's mercy that has reached us. None of us was in a condition that corresponded to His grace. We were so poor and pitiful that there was the need for God's mercy to extend to our fallen condition. God's mercy has brought us into His grace. How we need to realize this and worship God for His mercy! Even now, after being saved and having shared in the riches of God's life, we still, in some ways, are in a condition that needs God's mercy to reach us. This is the reason Hebrews 4:16 says that first we need to obtain mercy, and then we can find grace for timely help. Oh, how much we need

我们该宝贵祂的怜悯，像我们珍赏祂的恩典一样。使我们够资格有分于神恩典的，总是祂的怜悯。

在罗马九章十六节保罗说，“这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”我们的观念是：那定意的会得着他所定意要得着的；那奔跑的会得着他所追求的。若情形是这样，那么神的拣选就是照着我们的努力和劳苦了。但情形并非如此。反之，神的拣选是出于施怜悯的神。我们不需要定意或奔跑，因为神怜悯我们。我们若认识神的怜悯，就不会信靠自己的努力，我们也不会因自己的失败而失望。我们可怜光景的盼望，是在于神的怜悯。

十一章三十二节说，“因为神将众人都圈在不信从之中，为要怜悯众人。”人的不信从给神的怜悯机会，神的怜悯就将救恩带给人。神的怜悯是何等奇妙！

神的怜悯和祂的恩典都是神爱的彰显。当我们在可怜的光景中，神的怜悯临到我们，把我们带进一种光景，使神能以恩典厚待我们。路加十五章二十至二十四节说，父亲看见浪子回家，对他动了慈心，这是更深的怜悯，彰显父亲热切的爱。接着，父亲给他儿子穿上上好的袍子，又给他吃肥牛犊。这是恩典，这也显明父的爱。神的怜悯比祂的恩典够得更远，如同一座桥梁，将我们与神的恩典连接起来。

常常因着我们可怜的光景，我们需要先受怜悯，才能得恩典。我们像乞丐一样来到施恩的宝座前，（来四 16，）光景多少有点像浪子回到父亲那里一样。乞丐和浪子一样，需要怜悯。我们来到施恩的宝座前，也许觉得我们很可怜，并说，“父啊，我什么都不配。”但父会说，“你不配，但我有怜悯。我的怜悯临到你，使你有资格接受我的恩惠。我的怜悯将我带给你，使我给你穿上上好的袍子。”神的怜悯对我们总是便利的。（新约总论第一册，一一四至一一六页。）

参读：新约总论，第十篇。

God's mercy! We should treasure His mercy as much as we appreciate His grace. It is always God's mercy that qualifies us to participate in His grace.

Paul says that "it is not of him who wills, nor of him who runs, but of God who shows mercy" [Rom. 9:16]. Our concept is that the one who wills will gain what he wills to obtain and that the one who runs will gain what he runs after. If this were the case, then God's selection would be according to our effort and labor...On the contrary, God's selection is of God who shows mercy. We do not need to will or to run, for God has mercy on us. If we know God's mercy, we shall not put our trust in our effort. Neither shall we be disappointed by our failures. The hope for our wretched condition is in God's mercy.

Romans 11:32 says, "For God has shut up all in disobedience that He might show mercy to all." Man's disobedience affords God's mercy an opportunity, and God's mercy brings man salvation. How marvelous is God's mercy!

God's mercy and His grace are both the expression of His love. When we are in a pitiful condition, His mercy reaches us and brings us into a state where He is able to favor us with His grace. Luke 15:20-24 says that when the father saw the prodigal son returning, he had compassion on him. This is the deeper mercy, an expression of the father's affectionate love. Then the father clothed his son with the best robe and fed him with the fatted calf. This is grace, which also manifests the father's love. God's mercy reaches further than His grace, bridging the gap between us and God's grace.

Often, because of our pitiful condition, we need to receive mercy before we can find grace. We come to the throne of grace (Heb. 4:16) like beggars, in somewhat the same condition as was the prodigal son when he came to his father. A beggar, like the prodigal, needs mercy. When we come to the throne of grace, we may have the sense that we are pitiful and say, "Father, I am not worthy of anything." But the Father may say, "You are unworthy, but I am merciful. My mercy reaches you and qualifies you to receive my favor. My mercy brings Me to you that I may clothe you with the best robe." God's mercy is always available to us. (The Conclusion of the New Testament, pp. 98-99)

Further Reading: The Conclusion of the New Testament, msg. 10

第四周■周二

晨兴喂养

罗九 15 ~ 16 “因为祂对摩西说，‘我要向谁施怜悯，就向谁施怜悯；要对谁动怜悯，就对谁动怜悯。’这样看来，这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”

我们是蒙怜悯得尊贵和荣耀的器皿，照着神主宰的怜悯蒙祂拣选。（罗九 11 ~ 16。）…作蒙怜悯的器皿不是我们拣选的结果，乃是起源于神的主宰权柄。神把我们造成蒙怜悯的器皿，盛装祂自己，这是出于神的主宰。祂的主宰是祂拣选的基础。

神甚至在我们出生以前，事实上，是在创立世界以前，就拣选了我们。（弗一 4。）人的拣选在于人本身是怎样的人。那些善良可爱、前途光明、或大有成就的人，可能被拣选。但神的拣选不在于我们的所是，而完全在于神的主宰和祂的愿望。

罗马九章给我们看见神主宰怜悯的〔一个〕描绘，就是窑匠和泥。…神这窑匠对泥土有权柄。（20 ~ 21。）祂若愿意，祂能拿一块作成贵重的器皿，又拿一块作成卑贱的器皿。这不在于我们的拣选——这乃在于祂的主宰。（新约总论第五册，一四五至一四六页。）

信息选读

在罗马九章二十三至二十四节保罗接着问：“且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富；这器皿就是我们这蒙祂所召的，不但从犹太人中，也从外邦人中，这有什么不可？”一切在于神的权柄。神有权柄把我们，就是祂所拣选并呼召的，作成蒙怜悯的器皿盛装祂，使祂荣耀的丰富得着彰显、

WEEK 4 — DAY 2

Morning Nourishment

Rom. 9:15-16 For to Moses He says, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

As vessels of mercy unto honor and glory, we were chosen by God according to His sovereign mercy (Rom. 9:11-16)...Being a vessel of mercy is not the result of our choice; it originates with God's sovereignty. It is of God's sovereignty that He created us vessels of mercy to contain Himself. His sovereignty is the basis of His selection.

God chose us even before we were born, in fact, before the foundation of the world (Eph. 1:4). Human selection depends on what people are in themselves. Those who are good, promising, or successful are likely to be selected. God's selection, on the contrary, does not depend on what we are; it depends entirely on God's sovereignty and His desire.

[An] illustration of God's sovereign mercy found in Romans 9 is that of the potter and the clay...As the potter God has authority over the clay [vv. 20-21]. If He wills, He can make one vessel to honor and another to dishonor. This does not depend on our choice—it depends on His sovereignty. (The Conclusion of the New Testament, pp. 1184-1186)

Today's Reading

In Romans 9:23 and 24 Paul goes on to [say], "In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory, even us, whom He has also called, not only from among the Jews but also from among the Gentiles." All depends on God's authority. God has the authority to make us, whom He has selected and called, vessels of mercy to contain Him so that the riches of His glory may be made known,

显明。照着祂主宰的权柄，祂早已预备我们得荣耀。我们被祂的主宰所预定，作祂的容器，就是蒙怜悯得尊贵和荣耀的器皿，以彰显祂。这件事全然是神主宰的怜悯。（新约总论第五册，一四六至一四七页。）

我们若要在神新约的经纶里事奉神，就需要认识这完全是在于神主宰的怜悯。经过多年的经历，我坚定也深刻地相信，我们遭遇的每件事，都是出于神的怜悯。一切都是神的怜悯。我们越看见这点，就自然越在主面前背负责任。然而，甚至背负责任也是出于神的怜悯。为什么有些信徒愿意背负责任，有些信徒不愿意？答案在于神的怜悯。（罗九 15。）因着神的怜悯，我们对福音有反应而别人没有反应，我们接受关于基督是生命的话而别人拒绝接受，我们走主恢复的路而别人退后不走这条路。…就着神的恢复来说，神向祂所要施怜悯的人施了怜悯。我们在主的恢复里，…完全是由于神的怜悯。你若想想主如何将你带进主恢复里的召会生活，就要为祂的怜悯敬拜祂。就着福音、生命的职事、和召会生活来说，神已经怜悯了我们。我们必须为着祂主宰的怜悯赞美祂，为着祂的怜悯敬拜祂！

（在以弗所二章四节）我们看见，神因祂向着我们的大爱，富于怜悯。爱的对象应该是在可爱的光景里，但怜悯的对象总是在可怜的光景里。因着神的爱，神的怜悯临到了我们。神爱我们，因为我们是祂拣选的对象；然而我们因着堕落变得极为可怜，甚至死在过犯并罪之中，所以我们需要神的怜悯临到我们。因着祂的大爱，神是富于怜悯的，把我们从小可怜的地位，救到适合祂爱的光景。神这够得最远的属性，该使我们的内心回应祂的爱。（新约总论第一册，一一六至一一七页。）

参读：新约总论，第一百一十篇。

manifested. According to His sovereign authority, He before prepared us unto glory. We were predestinated by His sovereignty to be His containers, vessels of mercy unto honor and glory to express Him. This is altogether a matter of God's sovereign mercy.

If we would serve God in His New Testament economy, we need to know that it is wholly a matter of God's sovereign mercy. Through many years of experience I have become strongly and deeply convinced that everything that happens to us is of God's mercy. All is a matter of God's mercy. The more we see this, the more we shall spontaneously bear our responsibility before the Lord. However, even the bearing of responsibility is of God's mercy. Why is it that some believers are willing to bear their responsibility and that others are not? The answer lies in God's mercy [Rom. 9:15]...Because of God's mercy we responded to the gospel when others did not respond, we received a word about Christ as life when others refused to receive it, and we took the way of the Lord's recovery when others drew back from taking this way. Regarding His recovery, God has mercy on whom He will have mercy... Our being here is altogether due to the mercy of God. If you consider how the Lord brought you into the church life in the Lord's recovery, you will worship Him for His mercy. Concerning the gospel, the ministry of life, and the church life, God has had mercy on us. How we must praise Him for His sovereign mercy, and worship Him for His mercy!

[In Ephesians 2:4] we see that God is rich in mercy because of His great love toward us. The object of love should be in a lovable condition, but the object of mercy is always in a pitiful situation. God's mercy reaches us for His love. God loves us because we are the object of His selection. But we became pitiful by our fall, even dead in our offenses and sins. Therefore, we need God's mercy to reach us. Because of His great love, God is rich in mercy to save us from our wretched position to a condition that is suitable for His love. This most far-reaching attribute of God should cause our heart to react to His love. (The Conclusion of the New Testament, pp. 1186, 100)

Further Reading: The Conclusion of the New Testament, msg. 110

第四周■周三

晨兴喂养

罗九 18 “这样看来，神愿意向谁施怜悯，就向谁施怜悯；愿意叫谁刚硬，就叫谁刚硬。”

23 “且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”

罗马九章…启示的原则乃是，一切皆是神的怜悯。使徒把这一个原则应用在以色列人身上。叫我们看见一切发生在以色列人身上的事，都是出于神的怜悯。

十六节说，“这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”热心与追求并没有用，…等太久或不等，跑得太快或者跑得太慢，都没有用。在这里、在那里，多听、少听，都没有用；一切都在于神的怜悯。只有圣灵才能引领人到正确的地步。你…起码要有一次专一的看见，一切在于神的怜悯。不论你是一次的看见，或是经过一段过程的看见，当你摸到这件事，就会有一个事实产生；不是一个感觉，乃是一个事实。这事实就是：一切皆在于神的怜悯。（倪柝声文集第三辑第十一册，一至二页。）

信息选读

神的怜悯乃是一个事实，事实是不在乎感觉的。…人…总得有一次清楚地碰见神的怜悯。

有三种人是应当受神的对付的，就是意志强的人、情感强的人、和心思强的人。许多人是受这三种情形的支配；这三件事需要被神打断。神要对付人的强点，过于对付他的弱点。有的时候，强点拦

WEEK 4 — DAY 3

Morning Nourishment

Rom. 9:18 So then He has mercy on whom He wills, and He hardens whom He wills.

23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

[Romans 9] reveals the principle that everything depends on God's mercy. The apostle applies this principle to the Israelites. He shows us that everything that happened to the Israelites was of God's mercy.

Romans 9:16 says that “it is not of him who wills, nor of him who runs, but of God who shows mercy.” Zeal and pursuit are of no use...Waiting too long, not waiting long enough, being too quick, or not being too quick—none of these is of any use. Being in one place or another, hearing much or hearing little—none of these is of any use either. Everything depends on the mercy of God. Only the Holy Spirit is able to lead men to a proper standing... There must at least be one time when we see that everything depends on God's mercy. Whether we see this matter all at once or realize it through a process, the minute we touch this matter, we touch the fact—not a feeling but the fact—that everything depends on God's mercy. (CWWN, vol. 57, “The Resumption of Watchman Nee's Ministry,” p. 3)

Today's Reading

God's mercy is a fact. A fact is not dependent on feeling...There must be at least one time when a person definitely touches God's mercy.

Three kinds of people need God's dealings: those who are strong in their will, those who are strong in their emotion, and those who are strong in their mind...These three conditions ...must experience God's breaking...Man's strong points often hinder him from spiritual progress even more than his

阻人灵命的进步多过他的弱点。人在这三方面没有受过对付，就不能认识神的怜悯。

人被神对付过，在他的属灵生命上就有了调整。许多事多一点和少一点，皆不相宜。有的人等太久，有的人不等。这些都需要调整。有的人里面的人不够大，外面的人太大。…有的人心思太强，有的人情感、意志太强，而里面的人不够大。这些光景都需要调整。

我们的属灵生命若要有合式的调整，就需要我们这个人的光景是恰好的，也不太多，也没有不够。好比打弹球机 (pinball machine)，需要球送得刚刚好，才能拿到分数，不然左边有钉，右边也有钉。在属灵的追求上有许多的试探，我们的心思、情感和意志都会成为拦阻，太过和不够都会落在危险里。

一切都是在于神的怜悯。我（倪柝声弟兄）没有得救以前，准备留美。假如早去两个月，就不会与余慈度小姐相会，或许就永远不会得救。即使后来有机会，我也不一定能信。乃是神的怜悯叫我不早不晚，刚好在那个时候碰见余慈度小姐。

只有神能够作得恰到好处。我们人说话，总是容易说得太过或者不够。没有一个人能传一篇道是适合各种人的需要的，即使是使徒保罗、彼得也是一样。因为话讲出来，总不容易说得恰到好处，因此就容易叫人误会。

召会二千年以来的道路乃是仰望神的怜悯。只有神的怜悯，才能够叫我们被调整过来。我常对一些青年人说，五年以后，你才会知道，一切都是在于神的怜悯。（倪柝声文集第三辑第十一册，二至五页。）

参读：倪柝声恢复职事过程中信息记录，第一篇。

weak points. Unless a man is dealt with in these three areas, he cannot know God's mercy.

After a man has been dealt with by God, he will be tempered in his spiritual life. In many things it is inappropriate to be either too much or too little. Some people wait too long, and others do not wait long enough...Some people are not strong enough in their inner man; their outer man is too strong...Some people are too strong in their mind. Others are too strong in their emotion or their will. Their inner man is not strong enough. These conditions require tempering.

If we want our spiritual life to be well-tempered, we need to attune our condition to a proper balance. We must neither be too much nor be too little. This can be compared to shooting on a pinball machine; there are pins to the left and to the right, and the balls must be directed at the optimum angle before they can score. There are many pitfalls in our spiritual journey; our mind, emotion, and will can all become hindrances to us. If we are too much or too little, we fall into danger.

Everything depends on God's mercy. Before I was saved, I planned to go to America. If I had left two months earlier, I would not have met Sister Dora Yu, and I might never have been saved. Even if I had been given the chance later, I might not have believed. It was God's mercy that I met Miss Dora Yu at that time. It was neither too early nor too late.

Only God can do things in just the right proportion. We are prone to speak either too much or not enough. No one can preach a message that will meet everyone's need. Even the apostle Paul and the apostle Peter faced the same problem. When words come out of a person's mouth, it is difficult for the words to come out just right.

The way of the church during the past two thousand years is a way of looking to the mercy of God. Only God's mercy can temper us. I have often told the young people that they may have to wait for five years before they will realize that everything is of God's mercy. (CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," pp. 3-6)

Further Reading: CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," ch. 1

第四周■周四

晨兴喂养

来二 17 “所以祂凡事该与祂的弟兄一样，为要在关于神的事上，成为怜悯、忠信的大祭司，好为百姓的罪成就平息。”

四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

基督成为人，并且在地上生活为人，经过人生一切的苦难。（来二 17。）…祂知道如何怜悯人，因祂是有人生经历，就是有人生苦难经历的人。

为了有资格作大祭司，基督成为肉体，与我们一样。我们甚至可以说，祂不只是与我们一样，因为祂在为人生活中遭遇了我们所没有遭遇过的事。祂成了和我们一样的，同情我们一切的软弱。

甚至如今，虽然我们得救了，但在有些方面，我们的光景仍需要主的怜悯够到我们。因这缘故，希伯来四章十六节说，我们首先需要受怜悯，然后才能得恩典，作应时的帮助。基督的怜悯对我们总是便利的。然而，我们需要运用我们的灵，接触那在我们一切软弱中同情我们的大祭司，借此接受怜悯。（新约总论第三册，一五三至一五四页。）

信息选读

感谢神，在神的爱里不只有恩典，在神的爱里还有一个大的东西，就是怜悯。在圣经里，也非常注重怜悯这一件事。…爱的出路，如果不是往恩典去，就是往怜悯去。…怜悯是对于目前的状况说的，恩典是对于将来的状况说的。怜悯是对于你目前的情形怎样可怜，恩典

WEEK 4 — DAY 4

Morning Nourishment

Heb. 2:17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

Christ became a man and lived on earth as a man, passing through all the human sufferings [Heb. 2:17]...He knows how to be merciful to man, for He is a man with the experience of human life, the experience of human suffering.

In order to be qualified to be the High Priest, Christ was incarnated to be like us. We may even say that He is more than like us because He suffered in His human life certain things that we have not suffered. He became like us, sympathizing with all our weaknesses.

Even now, although we are saved, we are still, in some ways, in a condition that needs the Lord's mercy to reach us. This is the reason Hebrews 4:16 says that first we need to receive mercy, and then we can find grace for timely help. Christ's mercy is always available to us. However, we need to receive it by exercising our spirit to contact our High Priest who sympathizes with us in all our weaknesses. (The Conclusion of the New Testament, pp. 665-666)

Today's Reading

Thank the Lord that in the love of God, there is not only grace, but another great item as well, God's mercy. The Bible puts much emphasis on mercy also. The outlet of love is either grace or mercy...Mercy is related to the present condition, and grace is related to the future condition. Mercy speaks of the poverty of your present condition, and grace speaks of the bright condition

是对于你将来的情形，怎样把你救出来，到光明的前途去。我们作罪人，神对于我们所发出来的感觉，那一个叫作怜悯。神在我们身上作事情，叫我们成为神的儿女，这一个叫作恩典。怜悯是对于我们已有的情况所发生的，恩典是对于我们尚未得着的工作所发生的。

神在旧约的时候是怜悯，因为那时工作还没有作成功。所以旧约里充满了怜悯，神在这四千多年之中一直怜悯。但是到了今天，到了新约，就是恩典了，因为主耶稣已经成功了工作，祂已经来担当了我们的罪。所以我们今天不是得着怜悯，而是得着恩典。

怜悯是从爱生的，必须是到恩去。怜悯如果不是从爱生的，就必定不到恩去。如果怜悯是发乎爱，就必止乎恩。在福音书里有一个瞎子，他碰着主的时候不是说，“主，爱我吧！”也不是说，“主，恩待我吧！”乃是说，“大卫的子孙耶稣，可怜我吧！”（可十47。）因为是现在的状况，因为是现在的难处，因为是目前痛苦的情形，所以求主可怜他。他知道，如果主耶稣可怜他，怜恤他，主耶稣不会就停止在怜悯那里，主耶稣必定有所作为。

在新约里也有几个地方提起怜悯。…为什么必须要有怜悯呢？请记得，我们人是无依无靠的。我们如果到神的面前去求祂爱我们，我们没有胆量这样求。我们是属乎肉体的，我们对于神知道得不够清楚。虽然神在光中显出来给我们看见，但是我们不敢亲近祂。如果我们到祂那里去求爱，我们觉得这是不可能的事。同时，如果我们在祂面前求恩典，指明要这一个祝福，要那一个祝福，我们也没有这么大的信心。对于神的爱，我们没有法子求；对于神的恩典，我们也没有那么大的信心。（倪柝声文集第二辑第八册，四二至四五页。）

参读：神的福音（卷一），四二至五〇页；希伯来书生命读经，第十三篇；新约总论，第三百七十篇。

that you will be saved into in the future. The feeling that God has toward us when we are sinners is mercy. The work that God does upon us to make us the children of God is grace. Mercy arises from our existing condition; grace arises from the work that we will receive.

God was merciful in the time of the Old Testament, because His work was not yet completed. Therefore, the Old Testament was full of mercy. God showed mercy for four thousand years. But today, in the New Testament age, we have grace because the Lord Jesus has accomplished His work. He has come to bear our sins. Hence, what we have received today is not mercy, but grace.

Mercy comes from love and issues in grace. If mercy has not come from love, it will not issue in grace. Since it originates in love, it arrives at grace. In the Gospels there is the account of a blind man receiving his sight (Mark 10:46-52). When he met the Lord, he did not say, “Lord, love me!” or “Lord, be gracious to me!” Rather, he said, “Son of David, have mercy on me!” (v. 48). He asked for mercy because of his present condition, his present difficulty, and his present pain. He knew that if the Lord Jesus were to sympathize with him, He would not stop at showing mercy to him; He would surely do something.

In the New Testament there are also a few places where mercy is mentioned...Why...is there the need for mercy? It is because man is destitute. We have no courage to go to God and ask for His love. We are of the flesh and do not know God well enough. Although God has revealed Himself to us in the light, we still do not dare come close to Him. We feel that it is impossible for us to go to God and ask for love. At the same time, we do not have the adequate faith to go to Him and ask for grace, telling Him that we need such and such a blessing. We have no way to ask for God’s love, and we do not have enough faith to ask for God’s grace. (CWWN, vol. 28, “The Gospel of God (1),” pp. 32-34)

Further Reading: CWWN, vol. 28, “The Gospel of God (1),” pp. 32-36; Life-study of Hebrews, msg. 13; The Conclusion of the New Testament, msg. 370

第四周■周五

晨兴喂养

太五7“怜悯人的人有福了，因为他们必蒙怜悯。”

提后一 16 “愿主怜悯阿尼色弗一家，因他屡次使我舒爽，且不以我的锁链为耻。”

18 “愿主使他在那日从主得着怜悯。他在以弗所怎样多方地服事我，你知道得最清楚。”

义是将人所当得的给人；怜悯〔太五7〕是将优于人所当得的给人。为着诸天的国，我们不仅需要是义的，还需要是怜悯人的。蒙怜悯是得着我们所不当得的。我们若怜悯别人，主就要怜悯我们，（提后一 16，18，）特别要在祂的审判台前怜悯我们。（雅二 12～13。）

马太五章七节给我们的应许是，怜悯人的人必蒙怜悯。…所以，我们对待自己该严格，对待别人却该富于怜悯。这也是与我们里面的所是有关的事。（新约总论第六册，一七〇页。）

信息选读

一般人一旦学习用公义约束自己，就难免用同样严格、甚至更加苛刻的尺度要求别人。主却给我们看见，一个活在诸天之国里的人，尽管对待自己是绝对的公义，对待别人却是满了怜悯。

怜悯是比恩典更低就人的。…比方，你白白送一笔钱给朋友，这是恩典。但你若把这笔钱送给一个乞丐，就不单是恩典，还有怜悯。因为你所给他的恩典，完全是他不配得的。

WEEK 4 — DAY 5

Morning Nourishment

Matt. 5:7 Blessed are the merciful, for they shall be shown mercy.

2 Tim. 1:16 May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chain.

18 May the Lord grant him to find mercy from the Lord in that day. And in how many things he served me in Ephesus, you know best.

To be righteous is to give one what he deserves, but to be merciful [Matt. 5:7] is to give someone better than what he deserves. For the kingdom of the heavens we need to be not only righteous but also merciful. If we are merciful to others, the Lord will grant us mercy (2 Tim. 1:16, 18), especially at His judgment seat (James 2:12-13).

In Matthew 5:7 there is the promise that those who are merciful shall receive mercy...Therefore, although we should be strict in dealing with ourselves, we should be very merciful in dealing with others. This is not an outward matter; it is a matter related to our inward being. (The Conclusion of the New Testament, pp. 2648-2649)

Today's Reading

When most people learn to restrict themselves righteously, they inevitably make the same, if not more stringent, demands on others. However, the Lord said that a person living in the kingdom of the heavens is full of mercy toward others while being righteous toward himself.

Mercy accommodates people more than grace...For example, to give money to a friend is grace, but to give money to a beggar is mercy, because a beggar is totally unworthy of the grace that we would give him.

一个让诸天掌权的人，不仅恩待那些像样、配得恩典的人，并且也怜悯那些不像样、不配得恩典的人。…公义是绝对有要求，完全严格，而怜悯正好相反。

这样待人的结果，就是蒙神的怜悯。…神如何待我们，正是根据我们如何待人。（参太七 12。）我们因着怜悯别人，就能在神面前蒙怜悯。（李常受文集一九五五年第三册，七九至八〇页。）

你若真对自己严格，那么你就会晓得如何对别人怜悯。但你不先对自己公义，就不要想对别人怜悯。每个松散的人都怜悯别人，因为他已经怜悯自己了。如果他每天早晨睡得很晚，他就会非常怜悯那些睡得很晚的人。这种怜悯根本就不是怜悯；这完全是错的。…只有严格的人，公义的人，才知道如何怜悯。你若照着（马太五章的）第五福怜悯别人，你就必须先照着第四福对自己公义。

我们对自己必须是公义、严格的，绝不要为自己找借口。但别人得罪我们，因而暴露出他们的缺点时，我们必须怜悯他们。所有自义的人都定罪别人，不让别人过去。…我们对自己必须公义且严格，认真且清明。但我们对别人必须怜悯。神自己是公义的。然而，祂对待我们若公义至极，我们都会被击杀。虽然神对自己是公义的，但祂对待我们却满了怜悯。我们是堕落的罪人，实在需要神的怜悯。我们也必须学习对自己公义，对别人怜悯。对自己公义，对别人怜悯，首要的不是外面的行为，乃是里面的态度，里面的所是。（马太福音生命读经，二一六至二一七页。）

参读：国度子民的生活与法则，第一篇；新约总论，第二百五十一篇；马太福音生命读经，第十五篇。

Someone who lets the heavens rule is gracious to those who are proper and worthy of grace and also shows mercy to those who are improper and unworthy of grace...To be righteous is to make demands and to be strict, but to be merciful is the opposite.

The result of being merciful toward others is that God shows mercy to us...God treats us according to how we treat others [cf. Matt. 7:12]. If we have mercy on others, God will have mercy on us. (CWWL, 1955, vol. 3, "The Living and Principles of the Kingdom People," pp. 66-67)

If you are truly strict with yourself, then you will know how to be merciful to others. But do not try to be merciful to others without first being righteous with yourself. Every sloppy person is merciful to others because he has already been merciful to himself. If he sleeps late every morning, he will be very merciful to others who sleep late. This kind of mercy is not mercy at all; it is absolutely wrong...Only a strict person, a righteous person, knows how to be merciful. If you would be merciful to others according to the fifth blessing, you must first be righteous toward yourself according to the fourth blessing.

We must be righteous and strict with ourselves, never making excuses for ourselves. But when others offend us, thereby exposing their shortage, we must be merciful toward them. All those who are self-righteous condemn others and never let them go...To ourselves, we must be righteous and strict, serious and sober. But toward others we must be merciful. In Himself God is righteous. However, if He were righteous to the uttermost in dealing with us, we would all be killed. Although God is righteous in relation to Himself, He is full of mercy in dealing with us. As fallen sinners, we surely need God's mercy. We also must learn to be righteous with ourselves and merciful toward others. This matter of being righteous toward ourselves and merciful toward others is not first a matter of outward behavior; it is first a matter of our inward attitude, of our inward being. (Life-study of Matthew, pp. 180-181)

Further Reading: CWWL, 1955, vol. 3, "The Living and Principles of the Kingdom People," ch. 1; The Conclusion of the New Testament, msg. 251; Life-study of Matthew, msg. 15

第四周■周六

晨兴喂养

提后一2 “写信给我亲爱的孩子提摩太：愿恩典、怜悯、平安，从父神和我们的主基督耶稣归与你。”

雅二12~13 “你们既然要按自由的律法受审判，就该照这律法说话行事。因为那不怜悯人的，也要受无怜悯的审判；怜悯原是向审判夸胜。”

在保罗的书信里，只有提摩太前后书开头的问安说到神的怜悯。神的怜悯比神的恩典达到的更远。在召会堕落的光景中，神的怜悯是需要的。这怜悯带进神丰富的恩典，够应对任何的堕落。（提摩太后书生命读经，二页。）

信息选读

轻看贫穷的弟兄，就是无怜悯。凡这样轻看弟兄的，显在基督审判台前的时候，也必不蒙怜悯。…（在雅各书二章十三节）雅各告诉我们，不可轻看我们的弟兄。倘若我们轻看弟兄，意思就是不怜悯他；那么，我们来到主面前受审判的时候，祂也不会怜悯我们，因为我们不怜悯弟兄。因此，我们必须怜悯人，因为正如雅各所说，怜悯原是向审判夸胜、夸耀。（13。）我们今天若怜悯弟兄，将来在主审判台前也要蒙主怜悯。（雅各书生命读经，六三页。）

我们若要服事主，就必须认识那灵、那灵里的生命、以及神的义。不仅如此，我们还必须认识神在祂恩典拣选里的怜悯。…我仰望主，使我们对祂拣选我们的怜悯这件事有深刻的印象。不要信靠你能作什么，或是你计划要作什么；反之，要在主面前俯伏，为着祂的怜悯敬拜祂。你越为着主的怜悯敬

WEEK 4 — DAY 6

Morning Nourishment

2 Tim. 1:2 To Timothy, beloved child: Grace, mercy, peace from God the Father and Christ Jesus our Lord.

James 2:12-13 So speak and so do as those who are to be judged by the law of freedom. For the judgment is without mercy to him who has shown no mercy; mercy triumphs over judgment.

Only in 1 and 2 Timothy, among all his Epistles, did the apostle include God's mercy in the opening greeting. God's mercy reaches farther than His grace. In the degraded situation of the churches, God's mercy is needed. This mercy brings in God's rich grace, which is sufficient to deal with any degradation. (Life-study of 2 Timothy, p. 2)

Today's Reading

To despise a poor brother is to have no mercy. Anyone who despises a poor brother in this way will not receive mercy when he appears before the judgment seat of Christ. [In James 2:13] James is telling us not to despise our brother. If we despise a brother, this means that we do not have mercy on him. Then when we come before the Lord to be judged, He will not show mercy to us, because we have not shown mercy to our brother. Therefore, we need to show mercy, for, as James says, mercy triumphs over, boasts over, judgment. If we have mercy on our brother today, we will receive mercy from the Lord at His judgment seat. (Life-study of James, p. 51)

If we would serve the Lord, we must know the Spirit, the life in the Spirit, and the righteousness of God. Furthermore, we must know God's mercy in the selection of grace...I look to the Lord that He will deeply impress us with the matter of His mercy in selecting us. Do not put your trust in what you are able to do or in what you plan to do. Rather, bow down before the Lord and worship Him for His mercy. The more you

拜祂，你就越被拔高。不要挣扎努力去背负责任；你会发现在主的怜悯里，乃是主在背负你。我们都需要这样来认识主。主拣选我们、预定我们、呼召我们，并且把我们摆在祂的恢复里，这是何等的怜悯！对于我们的将来，我们不信靠自己，我们乃是信靠祂，以及祂奇妙的怜悯。每一件与我们有关的事，都是主发起的。一切都在于祂，没有一件事是出于我们的。我能作见证，我们越为着神的怜悯敬拜祂，我们就越深入祂的心，也越与祂是一。

不要挣扎着想背负什么责任，反要为着神的拣选敬拜祂。你若这样作，祂就要背负着你来负责任。我们越想凭自己来负责任，我们里面就越受苦，并且满了苦味。但我们若为着主的怜悯敬拜祂，并经历祂背负着我们来负责任，我们里面就满了甜如蜜的味道。我天天喜乐的原因之一，就是我学会信靠主的怜悯，并且为此敬拜祂。多年前，我常求主为我作许多事，但现在我的祷告则是为着祂的怜悯感谢祂。祂说，祂要向谁施怜悯，就向谁施怜悯，要对谁动怜恤，就对谁动怜恤。我们若享受主的怜悯，为着祂的拣选敬拜祂，我们就要在诸天界里了。

我们同主前行，并不在于我们的定意或奔跑，乃在于神的怜悯。我们的定意是无益的，我们的奔跑是徒然的。然而，神的怜悯却行奇妙的事。我们是善变的，总是刻变时翻。我们属灵的光景有如不稳定的天气。因此，我们需要看见，恩典的拣选并不在于我们，乃在于神在创立世界以前就拣选了我们。我们今天所经历的，与神在已过永远里的拣选有关。我们若看见这个，就会转眼不看自己，不看我们的环境，只定睛注视祂。（罗马书生命读经，七二四至七二五页。）

参读：雅各书生命读经，第六篇；罗马书生命读经，第五十八篇。

worship the Lord for His mercy, the more you will be uplifted. Instead of striving to bear responsibility, you will find that, in His mercy, the Lord is bearing you. We all need to know the Lord in this way. What a mercy that He has selected us, predestinated us, called us, and placed us in His recovery! For our future we trust not in ourselves but in Him and in His marvelous mercy. Everything regarding us has been initiated by the Lord. All is of Him; nothing is of us. I can testify that the more we worship God for His mercy, the more we are deeply in His heart and the more we are one with Him.

Do not strive to bear responsibility. Instead, worship God for His selection. If you do this, He will bear you in the bearing of responsibility. The more we try in ourselves to be responsible, the more we will suffer inwardly. Our inward taste will be that of bitterness. But if we worship the Lord for His mercy and experience Him bearing us in bearing the responsibility, our inward taste will be as sweet as honey. One reason I am happy day by day is that I have learned to trust in the Lord's mercy and to worship Him for it. Years ago I used to ask the Lord to do so many things for me. But now I pray by thanking Him for His mercy. He said that He will have mercy on whomever He will have mercy and compassion on whomever He will have compassion. If we enjoy the Lord's mercy and worship Him for His selection, we will be in the heavenlies.

Our going on with the Lord is a matter not of our willing or running but of God's mercy. Our willing is of no avail, and our running is in vain. God's mercy, however, works in a wonderful way. We are changeable, constantly fluctuating. It seems that, as far as we are concerned, our spiritual condition is like weather that is unstable. Hence, we need to see that the selection of grace does not depend on us but depends on God's selection of us before the world began. What we are experiencing today is related to God's selection in eternity past. If we see this, we will turn our eyes away from ourselves and from our circumstances and gaze steadfastly upon Him. (Life-study of Romans, pp. 593-594)

Further Reading: Life-study of James, msg. 6; Life-study of Romans, msg. 58

第四周诗歌

22

敬拜父 — 祂的怜悯

8 7 8 7 8 7 重 (英 26)

F 大调

4/4

||: 3 · #2 3 1 | 5 · #4 5 3 | 2 · #1 2 4 3 2 | 1 — — :||

一 父, 我赞美你的怜悯, 如此高大并深阔;
因着我的软弱、失败, 你的怜悯时加多。

B^b Gm F Dm B^b Gm
6 · #5 6 4 | 5 · #4 5 3 | 6 · 5 4 3 2 1 |

我 今 敬 拜、我 今 敬 拜, 你 这 怜 悯 抬 举

C C7 F F7 B^b C7 F
7 - 5 4 | 3 - 5 - | 4 - 6 - | 7 - 2 - | 1 - - - ||

我! 你 这 怜 悯 抬 举 我!

二 对你怜悯我们惊奇, 如此低就且不移,
竟然临及我这罪人, 且要维持永无已。
何能使我、何能使我 从这怜悯被遗弃?

三 我们感激你的怜悯, 如此丰富且充足!
因这怜悯、借着救赎, 你曾丰厚赐眷顾。
舍此何能、舍此何能 使我如此蒙爱护?

四 哦, 你怜悯富有感召, 柔细、可爱又甘甜!
借你忍耐和你恩慈, 正合我需赐恩典。
我们宝贵、我们宝贵 你这怜悯的完全。

五 我今享受你的怜悯, 永远不旧、永远新;
每日早晨临到我身, 犹如甘露施滋润。
何等甜美、何等甜美, 满心赞美你怜悯。

WEEK 4 — HYMN

God, we praise Thee for Thy mercy

Worship of the Father — His Mercy

26

1. God, we praise Thee for Thy mer - cy, 'Tis so great and so pro - found!
In our weak - ness and our fail - ures; With its great - ness it a - bounds.
We a - dore Thee! we a - dore Thee! With such mer - cy we've been crowned!
With such mer - cy we've been crowned!

2. How we marvel at this mercy
So far-reaching and so vast!
It has reached us, e'en the sinners,
And will ever hold us fast.
From this mercy, from this mercy,
What can cause us to be cast?
3. For Thy mercy we are grateful,
'Tis so rich, so plenteous!
Thru Thy mercy in redemption,
Thou hast richly favored us.
If without this, if without this,
How could we be favored thus?
4. Oh, Thy mercy, so inspiring!
Gentle, tender, dear and sweet!
With Thy patience and Thy kindness,
Us in all our need it meets.
It we treasure, it we treasure,
Nothing can with it compete.
5. Father, we enjoy Thy mercy,
Ever fresh and ever new;
Every morning shed upon us,
It refreshes as the dew.
How we taste it! how we taste it!
Giving Thee the praises due.
6. We can never cease to praise Thee,
As Thy mercy e'er endures;
All Thy grace and all Thy favor,
Ever for us it secures.
Trusting in it, trusting in it,
Thy sure mercy us assures.

