第十周

大卫、米非波设、以及神的恩慈

诗歌：

读经：撒下九 1～13，罗二 4，弗二 7，四 32，多三 4～5，西三 12

【周一】

壹 撒下九章一至十三节记载大卫以恩慈待约拿单的儿子米非波设：

一 大卫因着约拿单的缘故，觉得有义务以恩慈待扫罗家存留的任何后裔，他问扫罗家的一个仆人说，“扫罗家还有人没有？我要以神的恩慈待他”—3 节上。

二 仆人对大卫说，还有约拿单的一个儿子米非波设，是两腿残废的—3 节下。

三 大卫告诉米非波设，他必因他父亲约拿单的缘故，以恩慈待他，并应许米非波设，要将他祖父一切的地都归还他，并且米非波设可以常在王的席上吃饭—7，13 节。

四 大卫王保存他的性命，归还他一切的产业，并邀请他同席吃饭—7，9 节。

五 大卫将原属扫罗和他全家的一切产业，都赐给

Week Ten

David, Mephibosheth, and the Kindness of God

Hymns:

Scripture Reading: 2 Sam. 9:1-13; Rom. 2:4; Eph. 2:7; 4:32; Titus 3:4-5; Col. 3:12

§Day 1

I. Second Samuel 9:1-13 is a record of David's showing kindness to Mephibosheth, the son of Jonathan:

A. David felt obliged to show kindness, for the sake of Jonathan, to any remaining descendant of the house of Saul and asked a servant of the house of Saul, saying, "Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him?"—v. 3a.

B. The servant told David that there was still a son of Jonathan, Mephibosheth, who was crippled in his feet—v. 3b.

C. David told Mephibosheth that he would show kindness to him for the sake of Jonathan his father and promised Mephibosheth that he would restore to him all the land of his grandfather and that he would eat at the king's table continually—vv. 7, 13.

D. King David preserved his life, restored to him all his inheritance, and invited him to feast with him at the same table—vv. 7, 9.

E. David gave to Mephibosheth all that belonged to Saul and to all his house;

米非波设；米非波设常在王的席上吃饭，“他两腿都是瘸的”—9，13 节。

贰 米非波设无一点立场可以得恩，但是他竟然得着了；关于我们与神也是一样：

一 米非波设在大卫面前，一点地位也没有—1～6 节：

1 他的蒙恩不是因着自己，乃是因着另一个人—7 节。

2 一个罪人在神面前，也是如此—罗二 4。

【周二、周三】

二 米非波设住的地方“罗底巴（Lo-debar）”，是希伯来字，意思是“没有草，没有草场的地方”；今天的世界就是“罗底巴”—撒下九 4：

1 逃离大卫的米非波设，是住在无草之地，没有任何生命的供应—4 节。

2 一个远离神的罪人，也是住在无草之地。

三 不是米非波设去找大卫，乃是大卫打发人去把米非波设接来—4～5 节。

四 大卫说“米非波设”时，心里有一种怜恤的感觉，声音里有令人喜悦的声调—6～7 节：

1 在这句话的深处，有一个心表明神的心是如何—撒上十六 7。

2 大卫的心满有恩慈和怜恤—二十 14～15。

【周四】

叁 就属灵一面说，我们都像扫罗王的孙子（撒

Mephibosheth ate at the king's table continually, and "he was crippled in both his feet"—vv. 9, 13.

II. Mephibosheth had no ground to receive grace, yet he received it; the same is true with regard to us and God:

A. Mephibosheth had no position at all before David—vv. 1-6:

1. He received kindness not because of himself but because of another person—v. 7.

2. This is true for a sinner before God—Rom. 2:4.

§Day 2 & Day 3

B. Lo-debar, the place where Mephibosheth lived, is a Hebrew word that means "a place without grass, without pasture"; the world today is a "Lo-debar"—2 Sam. 9:4:

1. Mephibosheth, who ran away from David, was living in a place without grass, without any life supply—v. 4.

2. A sinner far away from God is also living in a place without grass.

C. Mephibosheth did not seek after David, but David sent men to fetch Mephibosheth—vv. 4-5.

D. When David said, "Mephibosheth," there was a compassionate feeling in his heart, and there was a pleasant tone in his voice—vv. 6-7:

1. Underneath this word was a heart that expressed God's heart—1 Sam. 16:7.

2. David's heart was full of kindness and compassion—20:14-15.

§Day 4

III. Spiritually speaking, we all are like Mephibosheth, the

下四 4）两腿残废的米非波设一样：

一 米非波设虽然常与王同席吃饭，但他的两腿仍是瘸的—九 7。

二 米非波设蒙大卫恩待之后，他只看大卫桌上的丰富，而不看桌下自己的瘸腿。

三 我们像米非波设一样，虽然仍是瘸腿的，却能在王的席上吃饭—13 节：

1 我们的两腿虽瘸，不过是“在桌下”。

2 我们得救以后，应当忘掉我们“瘸了的双腿”，而坐在我们的王耶稣基督的席上，享受祂—7 节，罗十四 17，尼八 10：

a 每当我们看自己，发现自己是瘸腿的，我们就沮丧—歌二 8 ～三 5。

b 我们只当看主桌上的丰富，并享受这些丰富—弗三 8。

3 神为我们摆在这里的，不知有多好，有多丰富，有多甘甜；我们只管吃—约六 50 ～ 51，53 ～ 57，太八 11，二二 2，启十九 9。

四 我们该从我们的内顾自己转离，并且望断以及于主—来十二 2，二 9。

五 我们只看神所摆在我们面前的丰富和恩典，我们就会有平安，我们的心就会得着满足—太五 6，十四 20。

【周五】

肆 大卫对米非波设的恩慈表征神的恩慈—撒下九 3，罗二 4，弗二 7，多三 4 ～ 5：

grandson of King Saul (2 Sam. 4:4), who was crippled in his feet:

A. Although Mephibosheth dined with the king often, his two feet still remained lame—9:7.

B. After Mephibosheth received grace from David, he looked only at the riches on David's table; he did not look at his crippled feet underneath the table.

C. Like Mephibosheth, we can dine at the King's table even though we are still crippled—v. 13:

1. Our two feet are lame, but they are under the table.

2. After we have been saved, we should forget about our "crippled feet" and sit at the table of our King, Jesus Christ, to enjoy Him—v. 7; Rom. 14:17; Neh. 8:10:

a. Whenever we look at ourselves, we discover that we are lame, and we become discouraged—cf. S. S. 2:8—3:5.

b. We should look only at the riches on the Lord's table and enjoy them—Eph. 3:8.

3. What God has spread out for us is wonderful, rich, and sweet; we simply need to eat—John 6:50-51, 53-57; Matt. 8:11; 22:2; Rev. 19:9.

D. We need to turn away from self-introspection and look away unto the Lord—Heb. 12:2; 2:9.

E. When we look only at the riches and the grace that God has spread before us, we will be peaceful, and our hearts will be satisfied—Matt. 5:6; 14:20.

§Day 5

IV. David's kindness to Mephibosheth signifies the kindness of God—2 Sam. 9:3; Rom. 2:4; Eph. 2:7; Titus 3:4-5:

一恩慈是一种仁慈的良善，出自神的怜悯和爱—弗二4，7。

二乃是我们救主神的恩慈和爱拯救了我们，使我们与人有别—多三4：

1 神的恩典将救恩带给人；我们因主的恩典得救—二11，三7。

2 提多书三章五节说，神救了我们，乃是照着祂的怜悯：

a 神的怜悯比神的恩典够得更远—罗九15～16，18，23，来四16。

b 我们可怜的光景造成了我们与神恩典之间广阔的缺隙。

c 神的怜悯乃是横跨这缺隙的桥梁，把我们带到祂恩典的救恩里—罗二4，九23。

3 在提多书三章四至五节，保罗不是说到恩典，乃是说到恩慈、爱和怜悯：

a 爱是恩典的源头；在约翰一书我们摸着父神的爱作恩典的源头—三1，四9～10。

b 父神的心里有爱，这爱借着子彰显出来时，就成了恩典—约一14，16～17。

c 恩慈是神赐恩典给我们的态度—弗二7。

d 我们有怜悯、爱和恩慈，自然就会有恩典—多三4～5，7。

e 我们的神与父已向我们显示爱、怜悯和恩慈；祂借此拯救我们—4～5节。

【周六】

三在要来的诸世代—千年国时代和将来的永远—中，神要显示“祂在基督耶稣里，向我们所施

A. Kindness is a benevolent goodness that issues out of the mercy and love of God—Eph. 2:4, 7.

B. It is the kindness and the love of our Savior God that saved us and made us different from others—Titus 3:4:

1. The grace of God brings salvation to man; we have been saved by the grace of the Lord—2:11; 3:7.

2. Titus 3:5 says that according to His mercy God saved us:

a. God's mercy reaches farther than His grace—Rom. 9:15-16, 18, 23; Heb. 4:16.

b. Our pitiful condition created a wide gap between us and God's grace.

c. It was God's mercy that bridged this gap and brought us to His salvation of grace—Rom. 2:4; 9:23.

3. In Titus 3:4 and 5 Paul speaks not of grace but of kindness, love, and mercy:

a. Love is the source of grace; in 1 John we touch the love of God the Father as the source of grace—3:1; 4:9-10.

b. In the heart of God the Father there is love; when this love is expressed through the Son, it becomes grace—John 1:14, 16-17.

c. Kindness is God's attitude in giving us grace—Eph. 2:7.

d. When we have mercy, love, and kindness, we automatically have grace—Titus 3:4-5, 7.

e. Our God and Father has shown us love, mercy, and kindness; it is by this that He saves us—vv. 4-5.

§Day 6

C. In the ages to come—the ages of the millennium and eternity future—God will display "the surpassing riches of His grace in kindness toward us in

恩慈中恩典超越的丰富”—弗二 7：

1 神的恩典是在神的恩慈中赐给我们的—8 节。

2 神恩慈中恩典的丰富，超越各样的限制—7 节：

a 这些是神自己的丰富，作我们的享受—三 8。

b 神恩慈中恩典的这些丰富要公开显示出来，直到永远—二 7。

四那灵的果子其中的一项是恩慈—加五 22：

1 我们既已穿上了新人，（西三 10，）是神的选民，圣别蒙爱的人，就需要穿上怜恤的心肠和恩慈。（12。）

2 使徒保罗以恩慈作神的执事，并且他嘱咐我们要常留在神的恩慈中—林后六 4，6，罗十一 22。

3 爱是有恩慈，（林前十三 4，）我们要以恩慈相待，心存慈怜，彼此饶恕，正如神在基督里饶恕了我们一样。（弗四 32。）

Christ Jesus"—Eph. 2:7:

1. It is in God's kindness that the grace of God is given to us—v. 8.

2. The riches of God's grace in His kindness surpass every limit—v. 7:

a. These are the riches of God Himself for our enjoyment—3:8.

b. The riches of God's grace in kindness will be publicly displayed for eternity—2:7.

D. One item of the fruit of the Spirit is kindness—Gal. 5:22:

1. Having put on the new man (Col. 3:10), as God's chosen ones, holy and beloved, we need to put on inward parts of compassion and kindness (v. 12).

2. The apostle Paul was a minister of God in kindness, and he charged us to continue in the kindness of God—2 Cor. 6:4, 6; Rom. 11:22.

3. Love is kind (1 Cor. 13:4), and we need to be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave us (Eph. 4:32).

第十周▪周一

晨兴喂养

撒下九3“王说，扫罗家还有人没有？我要以神的恩慈待他。…”

7“大卫〔对米非波设〕说，你不要惧怕，我必因你父亲约拿单的缘故，以恩慈待你，将你祖父扫罗一切的地都归还你；你也可以常在我席上吃饭。”

撒下九章记载大卫恩待约拿单的儿子米非波设。…大卫因着约拿单的缘故，觉得有义务以恩慈待扫罗家存留的任何后裔。…扫罗家有一个仆人，名叫洗巴，有人叫他来见大卫。大卫问他说，“扫罗家还有人没有？我要以神的恩慈待他。”（3上。）仆人对他说，还有约拿单的一个儿子〔米非波设〕，是两腿残废的。当米非波设来见大卫，大卫对他说，不要惧怕，大卫必因他父亲约拿单的缘故，以恩慈待他，并要将他祖父扫罗一切的地都归还他；他也可以常在大卫席上吃饭。（撒母耳记生命读经，二五五至二五六页。）

信息选读

米非波设的祖父扫罗，乃是大卫的仇敌。他多次逼迫大卫，要将大卫置之死地，他是大卫的一个大仇敌。现在，扫罗被人杀死了，约拿单也被人杀死了。所以米非波设的乳母，就抱着他快逃，以为他的祖父和父亲都死了，只剩下这一个孩子，若不快逃，也许大卫要来报仇，把他杀死。因为跑得太急，孩子掉在地上，腿就瘸了。你们想一想，这像不像一个罪人对于神的光景呢？

WEEK 10 — DAY 1

Morning Nourishment

2 Sam. 9:3 And the king said, Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him?...

7 And David said to [Mephibosheth], Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually.

Second Samuel 9 is a record of David's showing kindness to Mephibosheth the son of Jonathan. David felt obliged to show kindness, for the sake of Jonathan, to any remaining descendant of the house of Saul. A servant of the house of Saul, whose name was Ziba, was called to David, and David asked him, "Is there yet anyone at all of the house of Saul, that I may show the kindness of God to him?" (v. 3a). The servant told him that there was still a son of Jonathan, one who was crippled in his feet. When Mephibosheth came to David, David told him not to be afraid, for he would surely show kindness to him for the sake of Jonathan his father. David went on to tell him that he would restore to him all the land of his father Saul and that he would eat food at his table continually (v. 7). (Life-study of 1 & 2 Samuel, pp. 208-209)

Today's Reading

Mephibosheth's grandfather, Saul, was David's enemy. Many times he persecuted David and wanted to put him to death. He was a great enemy of David. When Saul and Jonathan were killed, Mephibosheth's nurse took him and fled quickly. She thought that since both his grandfather and father were dead, David might come to avenge and kill Mephibosheth if they did not flee fast. The boy fell on the ground and became lame because she was running too fast. Consider for a moment: does this not look like the picture of a sinner before God?

人误会了我的神！人因为自己对神怀着鬼胎，就以为神对他也怀着鬼胎。…米非波设想，我祖是大卫的仇敌，所以大卫必是恨我。我同大卫无好感，所以大卫也必不会爱我。我们也是这样想，…但…神不和你一样见识。米非波设无一点可以得恩，但是他竟然得了，你和我对神也是一样的。

神也是问说，在亚当底下还有谁，我可以恩待他？大卫因约拿单恩待米非波设，神因祂的儿子耶稣恩待罪人。今天的人有一个大错误，以为神是恨人的。以为人不知应当作多少好，才能叫神转过脸来；不知应当作多少好，才能叫神止息怒气，…才能叫神想到他，…才能叫神喜悦他。但…米非波设在大卫面前，一点地位也没有。大卫不认识米非波设，大卫只认识米非波设的父亲约拿单。他要因约拿单的缘故，恩待米非波设。米非波设不是作多少好，才叫大卫有好感。…他的蒙恩不是因着自己，乃是因着第三者。一个罪人在神的面前，也是如此。许多人想，我先作一点好，才能得神的喜悦；但是，圣经告诉我们说，神是无缘无故地爱我们。我们在神面前本来没有地位，不该得着祂的眷顾，但是我们也有我们的约拿单，就是耶稣基督，因着祂的缘故神就恩待我们。我们得救，是因在神的面前有了主基督；有了主，所以我们能到神的面前。

圣经没有一处说神要与我们和好；圣经乃是说，我们要与神和好。神是同我们和好的！…有人说，幸亏主耶稣死了，神才爱我们。但我说，没有这件事。是因神爱我们，祂才把祂的儿子赐给我们。（倪柝声文集第一辑第十八册，四七至四九页。）

参读：撒母耳记生命读经，第三十二篇。

Man has misunderstood our God! Because man has devious thoughts about God, he thinks that God also has devious thoughts about him…. Mephibosheth thought, “My grandfather was David’s enemy; therefore, David must hate me. I have no love for David; therefore, David must have no love for me.” This is the way we also think…. But God is not the same as we. Mephibosheth had no ground to receive grace, yet he received it. The same is true with regard to us and God.

God is also asking, “Is there yet any that is left of Adam, that I may show him grace?” David showed Mephibosheth kindness for the sake of Jonathan; God graced the sinners because of His Son Jesus. People make a great mistake in thinking that God hates man. They think that man has to do a great deal of good before God’s face will be turned to them. Yet they are not sure how much good should be done before God will stop His wrath, consider them, and be pleased with them. But Mephibosheth had no position at all before David. David did not know Mephibosheth. David only knew Mephibosheth’s father, Jonathan. He was gracious to Mephibosheth for Jonathan’s sake. Mephibosheth did not have to do anything good before he could receive David’s favor…. He received kindness not because of himself but because of another person. This is true for a sinner before God. Many people think, “I must do something good before I can please God.” But the Bible tells us that God loves us without a reason. We did not have any position before God, and we should not have obtained His grace. But we have our Jonathan, Jesus Christ. God has graced us because of Him. We are saved because we have the Lord Jesus before God. With the Lord, we can come before God.

There is no place in the Bible that says that God wants to be reconciled to us. The Bible only says that we need to be reconciled to God. God is reconciled to us already!…Someone said, “It is fortunate the Lord Jesus died so that God could love us.” But there is no such thing. He gave His Son to us because He loved us. (CWWN, vol. 18, pp. 279-281)

Further Reading: Life-study of 1 & 2 Samuel, msg. 32

第十周▪周二

晨兴喂养

罗二4“还是你藐视祂丰富的恩慈、宽容与恒忍，不晓得神的恩慈是领你悔改？”

林后六4，6，8“反倒在各样的事上，…以纯洁、…以无伪的爱…，证荐自己是神的执事…。”

“…洗巴对王说，还有约拿单的一个儿子，是两腿残废的。王说，他在哪里？洗巴对王说，他在罗底巴…。”（撒下九3～4。）“罗底巴”是希伯来字，意思是“没有草的地方”。今天的世界就是罗底巴。罗底巴永远不能叫人得着饱足，永远不能止人干渴，罗底巴不能满足你的心。弟兄姊妹们，你们知道不知道我们人是为着神造的，不是为着人自己造的。凡没有归回到神那里的，他就不能得着满足。…你也许曾有一个梦，想到你的将来是何等美丽，何等安息。但过了一时，世界所应许的，都是不能兑现的钞票，…不过叫你灰心失望；一次过一次，叫你感觉到不过是梦，不过是海市蜃楼，是一个干旱无草之地。…在神之外的生活，是永远得不着满足的。逃离大卫的米非波设，是住在无草之地；一个远离神的罪人，也是住在无草之地。（倪柝声文集第一辑第十八册，四九页。）

信息选读

大卫听见米非波设住在无草之地就怎样作呢？感谢赞美神，“于是大卫王打发人去，从罗底巴亚米利的儿子玛吉家里把他接来。”（撒下九5。）“接”，在原文是“带来”。在罗马三章十一节说，“没有寻求神的。”在路加十九章十节说，“人子来，是要寻找拯救失丧的人。”有人想，像我们这样不好的人，

WEEK 10 — DAY 2

Morning Nourishment

Rom. 2:4 Or do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?

2 Cor. 6:4, 6 But in everything we commend ourselves as ministers of God,...in pureness,...in unfeigned love.

"...And Ziba said to the king, There is still a son of Jonathan; he is crippled in his feet. Then the king said to him, Where is he? And Ziba said to the king, He is just now... in Lo-debar" (2 Sam. 9:3-4). Lo-debar is a Hebrew word which means "a place without grass." The world today is a "Lo-debar"; it can never fill up man's hunger or quench man's thirst. "Lo-debar" can never satisfy our heart. Brothers and sisters, do you know that we are created for God and not for ourselves? All those who have not turned back to God will never be satisfied. You may dream about how your future will be so beautiful and restful. But after a while, you will find that the promises of the world are all unusable currencies.... The world only brings you discouragement and disappointment. Time after time, the world puts you into a dream; everything is just a mirage and a dry place without grass.... A life outside of God can never be satisfying. Mephibosheth, who ran away from David, was living in a place without grass. A sinner far away from God is also living in a place without grass. (CWWN, vol. 18, pp. 281-282)

Today's Reading

What did David do when he heard that Mephibosheth was living in a place without grass? Thank and praise the Lord! "Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lodebar" [KJV] (2 Sam. 9:5). Fetch in the original text is "bring." Romans 3:11 says, "There is none who seeks out God." Luke 19:10 says, "For the Son of Man has come to seek and to save that which is lost." Some people think that because

自然要去寻求神；像我们这样一个堕落的人，自然要去寻求神。岂知不然！如果神要等到我们去寻找祂的时候，才救我们，恐怕我们永不能得救，因为我们是不会寻找祂的。…不是米非波设去找大卫，乃是大卫打发人去把米非波设接来；不是我们寻求神，乃是神差祂的儿子来寻找我们，把我们带到神面前来。

在米非波设这一方面，他不敢去见王，因他的祖父是王的仇敌；他不能去见王，因他的两腿是瘸的。我们想，或者那一天我作好些了，我再去寻求神，恳切地求祂赦免我的罪，那时也许我可以得救。但是…圣经说，是神要你，是神呼召你，是神打发人来告诉你说，祂要你。罗马十章六、七节…告诉我们，没有人能到天上去求主来替死；也没有人能到阴间去求主从死里复活。底下接着说，“‘这话与你相近，就在你口里，也在你心里。’…因为人心里信，就得着义；口里承认，就得救。”（8，10。）…今天在这里，若有一个人不得救，并非神不救他，乃是他拒绝神的恩典。

“扫罗的孙子，约拿单的儿子米非波设来见大卫，面伏于地叩拜。大卫说，米非波设。米非波设说，仆人在此。”（撒下九6。）哦，这里有顶好听的音乐！“米非波设！”大卫见了米非波设，没有说一句话，没有说，米非波设你来了，没有说扫罗的孙子米非波设，没有说约拿单的儿子米非波设，没有说你是谁。“米非波设！”你曾想到，大卫说这个名字的时候，心里有什么感觉呢？是用什么声音呢？哦，在这一句话的深处，有一个跳动的心，那个心是表明神的心是如何。“米非波设！”表明神没有恨你，神要你，神爱你。（倪柝声文集第一辑第十八册，四九至五一页。）

参读：倪柝声文集第一辑第十八册，四四至五一页。

we are so evil, we should surely seek after God. Since we are so fallen, surely we should seek after God. But this is not how things work! If God had to wait for us to seek Him before He saved us, we would probably never be saved because we would never seek after Him…. Mephibosheth did not seek after David, but David sent men to fetch Mephibosheth. We did not seek after God, but God sent His Son to seek us and bring us back to His presence.

On Mephibosheth’s side, he dared not seek the king because his grandfather was the king’s enemy. In addition, he was not able to seek the king because he was lame. We may think, “Perhaps someday I will become better, seek after God, and earnestly plead to Him to forgive my sins. Perhaps then I will be saved.” But…the Bible says God wants you, calls you, and sends men to tell you that He wants you. Romans 10:6 and 7…tell us that no man can go to heaven to ask the Lord to die for him and that no man can go to Hades to ask the Lord to resurrect from death. The following verses say, “The word is near you, in your mouth and in your heart…; for with the heart there is believing unto righteousness, and with the mouth there is confession unto salvation” (vv. 8, 10)…. If there is a man here who is not saved, it will not be because God does not save him but because he rejects God’s grace.

“Mephibosheth the son of Jonathan, the son of Saul, came to David and fell on his face and paid homage. And David said, Mephibosheth. And he said, Your servant is here” (2 Sam. 9:6). Here is the most pleasant music! “Mephibosheth.” David did not say anything more when he saw Mephibosheth. He did not say, “Mephibosheth you are here”; he did not say, “Saul’s grandson Mephibosheth”; he did not say, “Jonathan’s son Mephibosheth”; he did not say, “Who are you?” “Mephibosheth.” Have you ever considered, when David said, “Mephibosheth, “ what kind of feeling was in his heart, and what was the tone of his voice? Underneath this word was a beating heart, a heart that expressed God’s heart. “Mephibosheth” shows that God does not hate man, that He wants man, and that He loves man. (CWWN, vol. 18, pp. 282-283)

Further Reading: CWWN, vol. 18, pp. 279-283

第十周▪周三

晨兴喂养

撒上二十 14 ～ 15 “…你要以耶和华的慈爱待我，免我死亡；…你也永不可向我家绝了慈爱。”

西三 12 “所以你们既是神的选民，圣别蒙爱的人，就要穿上怜恤的心肠、恩慈、卑微、温柔、恒忍。”

抹大拉的马利亚…把主当看园的。〔她〕问看园的话，主没有答应说，“我不是看园的；”或者说，“我没有把祂的尸首挪了去；”或者说，“你一个女人，怎能去取那尸首呢？”主只说了一声：“马利亚。”她一听见了这样顶熟的声音，就立刻说，“拉波尼。”〔约二十 14 ～ 16。〕我们知道，每当一个人只单喊一个名字时，许多的意思就都在那里了。今天大卫看见了一个仇敌的孙子，却说了一声：“米非波设！”〔撒下九 6。〕这表明在大卫的心里，不只没有仇恨的心，并且是满有恩情的。（倪柝声文集第一辑第十八册，五一页。）

信息选读

米非波设并不知道大卫的心。当他动身时，也许他的心是跳着，想到今天去见一个犹大的王，也许他要把我杀了。当他见了大卫，听见他叫自己米非波设时，他就应当知道大卫对于他，只有好感，并无恶意。但是，他预先惧怕的心太深，所以说，“仆人在此。”也许他以为自己从前是一个皇孙，如今降卑作一个奴仆，借此或者可以博得大卫的欢心，大卫就不会杀他。但是我告诉你们，没有一个人能靠自己作仆人的工作，而得着神的喜悦的。

大卫在这里要证明神的心，所以对他说，“你不要惧怕，我必因你父亲约拿单的缘故，以恩慈待你，

WEEK 10 — DAY 3

Morning Nourishment

1 Sam. 20:14-15 ...Do show me the lovingkindness of Jehovah, that I may not die; and never cut off your lovingkindness from my house...

Col. 3:12 Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, kindness, lowliness, meekness, long-suffering.

Mary the Magdalene...thought the Lord was a gardener. When she asked the gardener where Jesus was, the Lord did not answer, "I am not the gardener," or "I did not take His body away," or "You are a woman; how can you get the body?" The Lord only said, "Mary!" As soon as she heard this very familiar voice, she said, "Rabboni!" We know that when someone calls another by name only, there must be considerable meaning behind it. On that day David saw his enemy's grandson, and he only said, "Mephibosheth." This shows that David's heart was not only without hatred but also full of compassion. (CWWN, vol. 18, p. 283)

Today's Reading

Mephibosheth did not know David's heart. When he went to David, his heart might have been beating fast, and he might have been thinking, "Today I am going to see the king of Judah; maybe he will kill me." When he saw David and heard him call, "Mephibosheth," he should have known that David had only compassion and no bad intention toward him. But with a heart full of fear, he said, "Your servant is here" [2 Sam. 9:6]. He might have thought, "Formerly I was a king's grandson; now I humble myself to be a servant. Perhaps by this I will gain David's favor, and he will not kill me." I must tell you that no one can please God by relying on himself becoming a servant.

Then David testified of God's heart. He said to Mephibosheth, "Do not be afraid, for I will surely show kindness to you for the sake of Jonathan your

将你祖父扫罗一切的地都归还你；你也可以常在我席上吃饭。”（撒下九7。）…我不知在我们中间，有几个人知道神爱我们。…如果我们知道神是爱我们的话，我们的生活就不知要有多大的改变了。…我知道〔神〕的心是一个什么心。…祂爱你，祂愿意你得救。…许多人说，神没有对我说祂爱我。但是，请你看十字架，就知道祂已经爱你了。十字架的刑罚是你该受的，但是，祂因为爱你的缘故，就叫主耶稣替你受了。…什么叫爱呢？爱不是话语。最深的爱，不是话语所能表明的。那个浪子预备见了他的父亲就说，“父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子，把我当作一个雇工罢。”〔路十五18～19。〕但是，他离家还远时，他父亲就动了慈心，跑去抱着他的颈项，热切地与他亲嘴。…一个父亲的心，是要缩短罪的距离。…他的父亲并没有说，我爱你；他一亲嘴，浪子就知道他父亲的心了。他不能说“把我当作一个雇工罢”的话了，他心里只能说，我父亲爱我。请你们今天不要误会神的心，请你来到十字架下。耶稣已经替你死了，这已经把神的心告诉你了。你看见主耶稣的血，就知道神是何等的爱你了。

“王召了扫罗的仆人洗巴来，对他说，我已将原属扫罗和他全家的一切产业，都赐给你主人的儿子了。你和你的众子，并你的众仆人，要为他耕种田地，把所产的拿来供他食用；你主人的儿子米非波设要常在我席上吃饭。…王又说，米非波设必在我席上吃饭，如同王的一个儿子。”（撒下九9～11。）这何等希奇，没有一条件，没有一命令，，都是应许。这里没有说，你当作多少。都是我给你，这是恩典。如果我们明白神的心，我们就不能不相信祂了。（倪柝声文集第一辑第十八册，五二、五四至五五页。）

参读：从以弗所书看召会在基督里的福分与地位，一三三至一三七页。

father; and I will restore to you all the land of your father Saul, and you will eat food at my table continually” (v. 7)…. I do not know how many among us realize that God loves us…. If we only knew that God loves us, our lives would be changed greatly. I know the kind of heart that He has…. He loves you and wants you to be saved…. Many people say, “God does not tell me that He loves me.” But please take a look at the cross, and you will know that He has already loved you. You should have received the punishment of the cross, but He made the Lord Jesus suffer it for you because He loves you. What is love? Love is not words. The deepest kind of love cannot be expressed in words. The prodigal son was prepared to say to his father, “Father, I have sinned against heaven and before you. I am no longer worthy to be called your son; make me like one of your hired servants” (Luke 15:18-19). But when he was yet a great way off, his father had compassion and ran and fell on his neck and kissed him. A father’s heart shortens the distance of sin…. His father did not say, “I love you,” but as soon as he kissed him, the prodigal son knew his father’s heart. He could not say the words, “Make me like one of your hired servants.” He could only say in his heart, “My father loves me.” Please do not misunderstand God’s heart. Please come to the cross. Jesus has already died for you; this should show you what is in God’s heart already. When you see the blood of the Lord Jesus, you will know how much God loves you.

“The king called Ziba, Saul’s attendant, and said to him, All that belongs to Saul and to all his house I give to your master’s son. And you shall work the land for him, you and your sons and your servants; and you shall bring in the produce that your master’s son may have food to eat…. And Mephibosheth, said David, shall eat at my table like one of the king’s sons” (2 Sam. 9:9-11). How marvelous that there is not one condition, not one commandment; there are only promises. It does not say how much one should work. Everything was given. This is grace. If we understand God’s heart, we cannot but believe in Him. (CWWN, vol. 18, pp. 283-284, 286)

Further Reading: CWWL, 1953, vol. 2, pp. 101-104

第十周▪周四

晨兴喂养

撒下九 13“于是米非波设住在耶路撒冷，因为他常在王的席上吃饭。他两腿都是瘸的。”

来十二 2“望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神寶座的右边。”

我们都像扫罗王的孙子米非波设一样。（撒下四 4。）米非波设是瘸腿的，不能走路。大卫王保存他的性命，恢复他一切的产业，并邀请他同席吃饭。（九 1 ～ 13。）米非波设蒙大卫恩待之后，他只看大卫桌上的丰富，而不看桌下自己的瘸腿。每当我们看自己，发现自己是瘸腿的，我们就沮丧。我们得救以后，应当忘掉我们瘸了的双腿，而坐在我们的王耶稣基督的席上，享受祂一切追测不尽的丰富。我们只当看主桌上的丰富，并享受这些丰富。借着我们享受那追测不尽丰富的基督，祂就会变化我们。（李常受文集一九六五年第二册，二六二页。）

信息选读

米非波设不知道大卫爱他时，大卫已经爱他；米非波设知道了大卫爱他，大卫也仍然爱他。神对于我们也是一样的。…你就是这样，神已经爱你了。照你的本相来到神的面前。

也许有人说，…得救是靠恩典，不是靠行为，神待我像大卫待米非波设一样；但是，我得救后，行为岂不是应当好了么？为什么我觉得我仍是时高时低，时好时坏呢？答覆这个问题就请读：“于是米

WEEK 10 — DAY 4

Morning Nourishment

2 Sam. 9:13 And Mephibosheth dwelt in Jerusalem because he ate at the king's table continually. And he was crippled in both his feet.

Heb. 12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

All of us are like Mephibosheth, the grandson of King Saul (2 Sam. 4:4). Mephibosheth was lame; he was unable to walk. King David preserved his life, restored to him all his inheritance, and invited him to feast with him at the same table (9:1-13). After Mephibosheth received grace from David, he only looked at the riches on David's table; he did not look at his two lame legs underneath the table. Whenever we look at ourselves, we discover that we are lame, and we become discouraged. After we have been saved, we should forget about our two lame legs and sit at the table of our King, Jesus Christ, to enjoy Him with all His unsearchable riches. We should only look at the riches on the Lord's table and enjoy them. By our enjoyment of the unsearchably rich Christ, He will transform us. (CWWL, 1965, vol. 2, "The Tree of Life," p. 200)

Today's Reading

Before Mephibosheth knew of David's love to him, David already loved him; after Mephibosheth knew of his love, David still loved him. God is the same toward us.... God loves you just the way you are. Come to God just as you are.

Now someone may say, "...We are saved by grace and not by works. God treats me in the same way that David treated Mephibosheth. But after I am saved, should not my behavior become better? Why do I still feel that I am sometimes high and sometimes low, at times good and at times bad?" In

非波设住在耶路撒冷，因为他常在王的席上吃饭。他两腿都是瘸的。”（撒下九13。）我们得救的起头是靠恩典，我们保守这得救也是靠恩典。许多人错误的以为得救的起头是靠恩典，保守这得救是靠行为。这是没有的事。我们应当知道，得救是什么条件，就保守也是什么条件。我是因耶稣得救的，我也是因耶稣得蒙保守到底。米非波设虽然常与王同席吃饭，但他的两腿仍是瘸的。瘸一腿还可跳动，瘸两腿不但不便行走，并且也真是难看。…坐在王的席上是真的，两腿仍瘸也是真的。…王不会在头一天让一个瘸腿的坐在他的席上，过了几天因他两腿仍是瘸的，就把他赶出去；没有这件事。

两腿虽瘸，不过是在桌下；在桌上的，你只管吃。你为什么要把桌下的双足摆在桌上呢？你只管顾桌上的罢。神摆在这里的，不知有多好，有多丰富，有多甘甜；你只管吃。你不该看你的自己，乃要看神所给你的丰富。我们每一次回头看自己，我们就没有平安。人的眼睛，是为着看外面的，不是为着看里面的。自省不是我们的本分。我们的眼睛如果一直仰望主，就要从荣耀到荣耀，变成祂的形像了。如果我们回头看自己，就不过像米非波设一样，两腿仍是瘸的。我们得救了，就得着一个新生命，有圣灵住在里面，整个人都是新的。但是，那个从亚当而来的自己，是永远不会改变的。那位圣洁的奥古斯丁，当他死时怎样感觉呢？他说，“全世界罪的种子，多在这个我的里面。”哦，我们一天没有脱离肉身，就我们的两腿仍是瘸的。我们不要回头看自己，只要看神所摆在我们面前的丰富、恩典，我们的心就要得着满足了。（倪柝声文集第一辑第十八册，五六至五八页。）

参读：新约总论，第八、十至十一篇。

order to answer this question, please read 2 Samuel 9:13. “Mephibosheth dwelt in Jerusalem because he ate at the king’s table continually. And he was crippled in both his feet.” We were saved by grace initially, and we are also kept in this salvation by grace. Many mistakenly have a concept that they were initially saved by grace but they are kept in this salvation by work. However, there is no such thing. We should realize that the condition for salvation is the condition for preservation. We are saved by Jesus, and we are kept by Jesus to the end. Although Mephibosheth dined with the king often, his two feet still remained lame. If one foot is lame, one can still jump. But if both feet are lame, it is not only inconvenient but also ugly. We can dine at the king’s table, and both feet can still be lame. The king would not allow a lame person to dine at his table on the first day and then drive him out after a few days because his feet were still lame. There is no such thing.

Our two feet are lame, but they are under the table. We should just eat what is on the table. Why do we put our two feet, which should be under the table, onto the table? We should just pay attention to what is on the table. What God has spread out here is wonderful, rich, and sweet. We just need to eat. We should not look at ourselves. Instead, we should look at the riches God has given us. Every time we look at ourselves, we will not have peace. Our eyes are for looking outside, not inside. Self-introspection is not our portion. If we keep our eyes upon the Lord, we will go from glory to glory and be transformed into His image. If we look at ourselves, we will be just like Mephibosheth with two feet lame. After we are saved, we receive a new life, and the Holy Spirit lives within us; we become entirely new. The self that comes from Adam never changes. How did a man as holy as St. Augustine feel when he was dying? He said, “Most of this world’s seeds of sin are within my self.” As long as we are still in this body, our two feet are still lame. We should not look at ourselves. We should only look at the riches and the grace that God has spread before us. When we do this, our hearts will be satisfied. (CWWN, vol. 18, pp. 287-288)

Further Reading: The Conclusion of the New Testament, msgs. 8, 10-11

第十周▪周五

晨兴喂养

多三４～５“然而，当我们救主神的恩慈，和祂对人的爱显现的时候，祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。”

新约启示出恩慈这个神圣属性。…罗马十一章二十二节说到神的恩慈和祂的严厉，强调神恩慈的属性。不仅如此，以弗所二章七节宣告说，“好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。”恩慈是一种仁慈的良善，出自怜悯和爱。神的恩典是在这样的恩慈中赐给我们的。…乃是我们救主神的恩慈和爱拯救了我们，使我们与人有别。（新约总论第一册，一二五至一二六页。）

信息选读

罗马二章四节说，“还是你藐视祂丰富的恩慈、宽容与恒忍，不晓得神的恩慈是领你悔改？”这意思是：你一面定罪人，一面又同样犯罪，你这样作是什么意思？你以为神不会审判你，还是你藐视神丰富的恩慈、宽容与恒忍？你以为神不会审判你，岂不知祂必要审判你。祂现在所以还没有审判你，乃是对你有恩慈。祂的恩慈叫祂宽容你，祂的宽容使祂对你恒久忍耐。祂这样对你有恩慈，是要领你悔改。祂这样宽容忍耐你，是在等你悔改。祂的审判所以还没有临到你，乃是因为祂的恩慈叫祂宽容忍耐你，等候你悔改。这是你应该晓得，而不可藐视的。（从罗马书看神完全的救恩，五二页。）

WEEK 10 — DAY 5

Morning Nourishment

Titus 3:4-5 But when the kindness and the love to man of our Savior God appeared, not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

The New Testament reveals the divine attribute of kindness.... Romans 11:22, speaking of the kindness of God and His severity, emphasizes the attribute of God's kindness. Furthermore, Ephesians 2:7 declares, "That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus." Kindness is a benevolent goodness which issues out of mercy and love. It is in such kindness that the grace of God is given to us.... It is the kindness and love of our Savior God that has saved us and made us different from others. (The Conclusion of the New Testament, pp. 107-108)

Today's Reading

[Romans 2:4] says, "Do you despise the riches of His kindness and forbearance and long-suffering, not knowing that God's kindness is leading you to repentance?" The apostle seems to say, "On one hand, you condemn others, and on the other hand, you commit the same sins. What do you mean by doing this? Do you think that God will not judge you, or do you despise the riches of His kindness, forbearance, and long-suffering? You think that God will not judge you. You seem to not know that He surely will judge you. He has not judged you yet because He is kind toward you. His kindness causes Him to forbear you, and His forbearance causes Him to be long-suffering toward you. He is so kind to you because He wants to lead you to repentance. He is forbearing and long-suffering toward you because He is waiting for you to repent. His judgment has not come upon you because His kindness causes Him to forbear you and be long-suffering toward you, waiting for you to repent. This is what you should know and must not despise." (CWWL, 1952, vol. 2, pp. 205-206)

在提多书三章四节保罗说，“然而，当我们救主神的恩慈，和祂对人的爱显现的时候。”在五节保罗继续说，“祂便救了我们，并不是本于我们所成就的义行，乃是照着祂的怜悯，借着重生的洗涤，和圣灵的更新。”二章十一节说，神救万人的恩典；三章七节说，我们因主的恩典得称义；五节说，神照着祂的怜悯救了我们。神的怜悯比神的恩典够得更远。我们可怜的光景造成了我们与神恩典之间广阔的缺隙。神的怜悯乃是横跨这缺隙的桥梁，把我们带到祂恩典的救恩里。

在三章四至五节，保罗不是说到恩典，乃是说到恩慈、爱和怜悯。爱是恩典的源头。父神的心里有爱；但这爱借着子彰显出来时，就成了恩典。为这缘故，林后十三章十四节说到基督的恩和父的爱。约翰一章十六至十七节说到恩典；然而，约翰一书论到父神的爱是这恩典的源头。

那么，怜悯和恩慈是什么？我们曾指出，怜悯总是比恩典够得更远。我们在正确的光景里，神的爱就会临到我们作恩典。然而，我们都在可怜的光景里，也许今天仍在这样的光景里；所以，我们需要神的怜悯临到我们。神的怜悯甚至在我们可怜的光景里也能临到我们。

恩慈是神赐恩典给我们的态度。我们送礼物给人，可能没有正确的态度。比如，我也许将贵重的礼物送给一位弟兄，态度却相当粗鲁、冷淡；另一面，我也许以表现恩慈的态度送给他礼物。

我们有怜悯、爱和恩慈，自然就会有恩典。我们的神与父已向我们显示爱、怜悯和恩慈。祂借此拯救我们。（提多书生命读经，四八至四九页。）

参读：提多书生命读经，第四至五篇；从罗马书看神完全的救恩，五二至五三页；马太福音生命读经，第五十二篇。

In Titus 3:4 Paul says, “But when the kindness and the love to man of our Savior God appeared.” In verse 5 Paul continues, “Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.” Titus 2:11 says that the grace of God brings salvation to man, and 3:7 says that we have been justified by the grace of the Lord. But verse 5 says that according to His mercy He saved us. God’s mercy reaches farther than His grace. Our pitiful condition created a wide gap between us and God’s grace. It was God’s mercy that has bridged this gap and brought us to His salvation of grace.

In 3:4-5 Paul does not speak of grace, but speaks of kindness, love, and mercy. Love is the source of grace. In the heart of God the Father there is love. But when this love is expressed through the Son, it becomes grace. For this reason, 2 Corinthians 13:14 speaks of the grace of Christ and the love of the Father. In John 1:16 and 17 we have grace; however, in 1 John we touch the love of God the Father as the source of this grace.

What, then, are mercy and kindness? We have pointed out that mercy always reaches farther than grace. When we are in a proper situation, God’s love will come to us as grace. However, we were all in a pitiful situation and may still be in such a situation today. Therefore, we need God’s mercy to reach us. The mercy of God can come to us even in our pitiful situation.

Kindness is God’s attitude in giving grace to us. It is possible to give a gift to a person without having a proper attitude. For example, I may give a valuable gift to a brother but give it in a rather crude, insensitive manner. On the other hand, I may give him a gift in a way that expresses an attitude of kindness.

When we have mercy, love, and kindness, we automatically have grace. Our God and Father has shown us love, mercy, and kindness. It is by this that He saves us. (Life-study of Titus, pp. 40-41)

Further Reading: Life-study of Titus, msgs. 4-5; CWWL, 1952, vol. 2, pp. 205-206; Life-study of Matthew, msg. 52

第十周▪周六

晨兴喂养

弗二7～8“好在要来的诸世代中，显示祂在基督耶稣里，向我们所施恩慈中恩典超越的丰富。你们得救是靠着恩典，借着信；这并不是出于你们，乃是神的恩赐。”

四32“你们要以恩慈相待，心存慈怜，彼此饶恕，正如神在基督里饶恕了你们一样。”

〔以弗所二章七节〕不是说，神恩典的丰富是祂向我们所施的恩慈，乃是说，神恩典的丰富是在祂的恩慈中施与我们的。比如，有一位败落到荒凉里的弟兄来找我。…我本来就不太喜欢他，一早知他会走错路。然而，我看见他的光景，就动了怜悯心，宽待他，对他有恩慈，而不指责、定罪他，反倒宽容、恩待他；这就是我给他的恩典，而这恩典是在我向他所施恩慈里给他的。（从以弗所书看召会在基督里的福分与地位，一三五页。）

信息选读

我们原是顶撞神的人，并且随着这世界的世代，顺着空中掌权者的首领撒但，凭肉体的私欲而行，在神面前是可怒之子。然而神富于怜悯，因祂爱我们的大爱，就对我们满有恩慈。祂虽是严格的神，威严的神，但是祂没有弃绝我们，却怜悯了我们；祂的怜悯和祂的爱叫祂向我们施恩慈，就是对我们宽厚、慈良、慈善。神向我们所施的恩慈，乃是根据祂的爱，且因着祂的怜悯。在这恩慈里，祂把祂恩典的丰富给了我们。

在此我们看见怜悯、爱、恩典和恩慈。神富于怜悯，因祂爱我们的大爱，就拯救了我们，好叫祂恩典的丰富

WEEK 10 — DAY 6

Morning Nourishment

Eph. 2:7-8 That He might display in the ages to come the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith, and this not of yourselves; it is the gift of God.

4:32 And be kind to one another, tenderhearted, forgiving one another, even as God in Christ also forgave you.

Ephesians 2:7… does not say that the riches of God’s grace are His kindness toward us. It says that the riches of God’s grace are given to us in His kindness. Suppose that a brother who has fallen into desolation comes to see me…. I may not like him very much, knowing long ago that he would go astray. Nevertheless, as I consider his condition, I am moved with compassion to treat him generously and be kind to him. Thus, instead of reproaching and condemning him, I treat him leniently and graciously. This is the grace that I give him, and this grace is given in my kindness toward him. (CWWL, 1953, vol. 2, p. 102)

Today’s Reading

We were once those Who opposed God and walked according to the age of this world, according to Satan as the ruler of the authority of the air. Moreover, we also once conducted ourselves in the lusts of the flesh and were children of wrath before God. But God, being rich in mercy, because of His great love with which He loved us, was full of kindness toward us. Although God is a strict and majestic God, He did not abandon us but rather had mercy on us. His mercy and His love caused Him to be kind toward us, that is, to be lenient, good, and benevolent to us. God’s kindness toward us is according to His love and because of His mercy. In this kindness He gives us the riches of His grace.

Here we see mercy, love, grace, and kindness. God, being rich in mercy, because of His great love with which He loved us, saved us so that the riches

显示出来，而这恩典的丰富是在祂所施的恩慈中显示的。神的心是爱，但我们原是死在过犯并罪之中，所以祂就用怜悯来俯就我们，甚至有一天进到我们里面，给我们得着，作我们的享受；这就是恩典的赐给并临到我们，祂乃是在祂的恩慈中临到我们。（从以弗所书看召会在基督里的福分与地位，一三五至一三六页。）

显示神恩典的丰富，就是将其向全宇宙公开展示。神恩典的丰富，超越各样的限制。这是神自己的丰富，作我们的享受。这些丰富要公开显示出来，直到永远。

这〔洋溢的〕恩典有超越的丰富。这恩典有许多方面，许多美德和属性，就如生命、光和能力。若没有生命、光和能力，神就无法拯救我们。比如，你若没有力量把一个掉在坑里的人拉上来，你怎能救他？不仅如此，你对他若没有爱，就不会费心去救他。为了要救我们，神需要爱和智慧；这些都是神拯救的恩典里超越的丰富。因着神在基督耶稣里向我们所施的恩慈，神就借着祂的恩典救了我们。在要来的诸世代中—在千年国和将来的永远里—神要公开的把这恩典显示给全宇宙看。

只有享受基督作我们生命的供应和我们的喜乐，才能叫我们心存慈怜。我们若是心存慈怜，就会彼此饶恕。〔参弗四 32。〕在我们日常的行事为人里，我们需要饶恕别人，也需要求别人饶恕我们。这是必须的，因为我们很容易被人得罪，也很容易得罪别人。我们若得罪某人，我们需要求他饶恕。但是我们若被人得罪，我们就需要饶恕别人，正如神在基督里饶恕了我们一样。

在这段劝勉里，使徒也摆出神作我们日常生活的模型。我们在神的灵里，并凭着神的生命，就能像神一样饶恕人。（以弗所书生命读经，二二一至二二二、二二四、四九七至四九八页。）

参读：以弗所书生命读经，第二十一、四十八篇。

of His grace would be displayed. Furthermore, the riches of God's grace are displayed in His kindness. God's heart is love, but we were dead in our offenses and sins. Therefore, in His mercy He came down to us, even entering into us one day to be received by us as our enjoyment. This is grace being given and reaching us, and it is in His kindness that He reaches and gives Himself as grace to us. (CWWL, 1953, vol. 2, pp. 102-103)

To display the riches of God's grace is to exhibit them to the whole universe publicly. The riches of God's grace surpass every limit. These are the riches of God Himself for our enjoyment. They will be publicly displayed for eternity.

[The abounding] grace has surpassing riches. It has many aspects, virtues, and attributes, such as life, light, and power. Apart from life, light, and power, God cannot save us. For example, how can you rescue a person who has fallen into a pit if you do not have the strength to lift him out? Furthermore, if you do not have love for him, you will not bother to save him. In order to save us, God needed love and wisdom. These are some of the surpassing riches of God's saving grace. In His kindness toward us in Christ Jesus, God has saved us by His grace. In the ages to come—in the millennium and eternity future—God will display this grace publicly to the whole universe.

Only the enjoyment of Christ as our life supply and as our joy can make our hearts tender. If we are tenderhearted, we shall forgive others [cf. Eph. 4:32]. In our daily walk, we need both to forgive others and to ask others to forgive us. This is necessary because we are easily offended and we easily offend others. If we have offended someone, we need to ask for forgiveness. But if we have been offended, we need to extend forgiveness to others, even as God in Christ has forgiven us.

In his exhortation in this section, the apostle presents God as the pattern of our daily life. By the life of God, in His Spirit, we can forgive as God forgives. (Life-study of Ephesians, pp. 182-184, 411)

Further Reading: Life-study of Ephesians, msgs. 21, 48

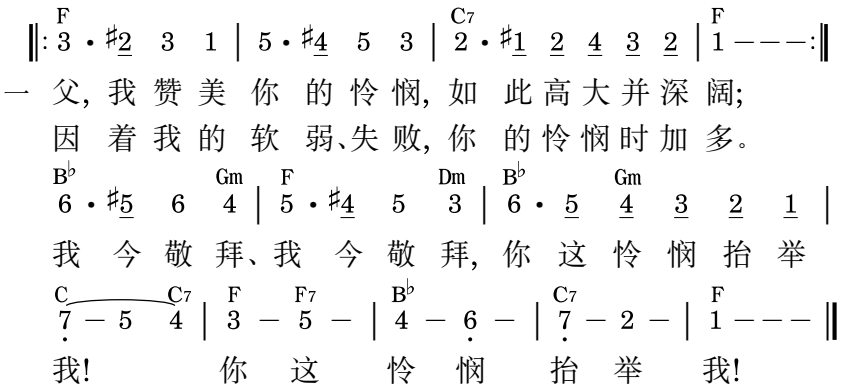
第十周诗歌

22

敬拜父 — 祂的怜悯

8 7 8 7 8 7 重（英 26）

F 大调　　4/4



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。

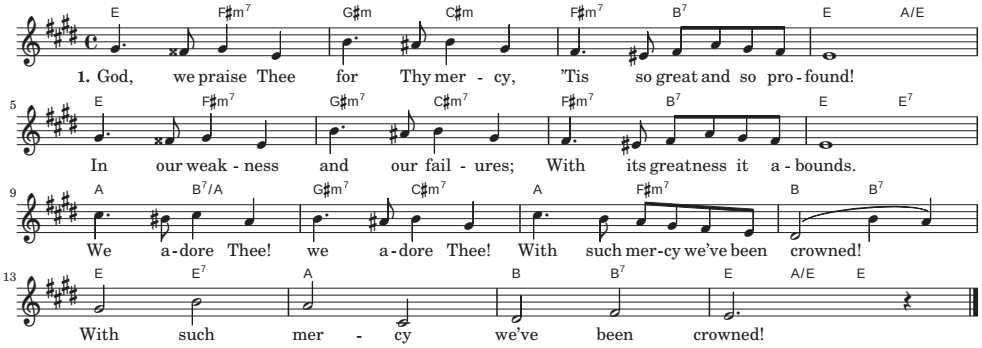
六 对你赞美何能止息，　　因你怜悯永持久；
你的恩惠、你的眷顾，　　全都为我永保守。
可靠怜悯、可靠怜悯，　　永不能叫我蒙羞。

WEEK 10 — HYMN

God, we praise Thee for Thy mercy

Worship of the Father — His Mercy

26



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.

第十周申言

申言稿：

Composition for prophecy with main point and sub-points: