

Blessed Are the Merciful, for They Shall Be Shown Mercy and Receive Mercy**Monday 3/9****Related Verses****Eph. 2:4**

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

Matt. 9:13

13 But go and learn what this means, "I desire mercy and not sacrifice," for I did not come to call the righteous, but sinners.

Matt 5:7

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

Psa. 67:1

1 God be gracious to us and bless us; May He make His face to shine upon us; Selah

Luke 1:78-79

78 Because of the merciful compassions of our God, in which the rising sun will visit us from on high,
79 To shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace.

Luke 15:20-24

20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

22 But the father said to his slaves, Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet.

23 And bring the fattened calf; slaughter it, and let us eat and be merry,

24 Because this son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

Related Reading

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)

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 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

Tuesday 3/10**Related Verses****Rom. 9:15-16, 23**

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."

16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy.

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

Eph. 2:3-6

3 Among whom we also all conducted ourselves once in the lusts of our flesh, doing the desires of the flesh and of the thoughts, and were by nature children of wrath, even as the rest;

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4 But God, being rich in mercy, because of His great love with which He loved us,
 5 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved)
 6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

Isa. 55:6

6 Seek Jehovah while He may be found; Call upon Him while He is near.

Jer. 29:13

13 And you will seek Me and find Me if you search for Me with all your heart;

Related Reading

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)

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, 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

Wednesday 3/11

Related Verses**Rom. 9:18, 23**

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,

Eph. 1:4-5, 17-18

4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him,

18 The eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints,

Rom. 11:33-36

33 O the depth of the riches and wisdom and knowledge of God! How unsearchable are His judgments and untraceable His ways!

34 For who has known the mind of the Lord, or who has become His counselor?

35 Or who has first given to Him, and it will be repaid to him?

36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

Related Reading

[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—

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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)

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 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

Thursday 3/12

Related Verses**Heb. 2:17**

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.

Heb. 4:15-16

15 For we do not have a High Priest who cannot be touched with the feeling of our weaknesses, but One who has been tempted in all respects like us, yet without sin.

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

Mark 10:46-52 (48)

46 And they came to Jericho. And as He was going out from Jericho, as well as His disciples and a large crowd, the son of Timaeus, Bartimaeus, a blind beggar, sat by the road.

47 And when he heard that it was Jesus the Nazarene, he began to cry out and say, Jesus, Son of David, have mercy on me!

48 And many rebuked him so that he would be silent, but he cried out much more, Son of David, have mercy on me!

49 And Jesus, standing still, said, Call him here. And they called the blind man, saying to him, Take courage. Rise. He is calling you.

50 And throwing his garment aside, he leaped up and came to Jesus.

51 And Jesus answered him and said, What do you want Me to do for you? And the blind man said to Him, Rabboni, that I may receive my sight!

52 And Jesus said to him, Go; your faith has healed you. And immediately he received his sight and followed Him on the road.

Related Reading

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)

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 that you will be saved into in the future. The

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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

Related Verses**Matt. 5:7**

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

2 Tim. 1:16-18

16 May the Lord grant mercy to the house of Onesiphorus, for he often refreshed me and was not ashamed of my chain;

17 But being in Rome, he sought me out diligently and found me.

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.

Matt. 7:12

12 Therefore all that you wish men would do to you, so also you do to them; for this is the law and the prophets.

Luke 10:30, 33-37 (33-34)

30 Jesus, taking up the question, said, A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who having both stripped him and beaten him, went away, leaving him half dead.

33 But a certain Samaritan, who was journeying, came upon him; and when he saw him, he was moved with compassion;

34 And he came to him and bound up his wounds and poured oil and wine on them. And placing him on his own beast, he brought him to an inn and took care of him.

35 And on the next day he took out two denarii and gave them to the innkeeper and said, Take care of him; and whatever you spend in addition to this, when I return, I will repay you.

36 Which of these three, does it seem to you, has become a neighbor to him who fell into the hands of the robbers?

37 And he said, The one who showed mercy to him. And Jesus said to him, Go, and you do likewise.

Related Reading

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)

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.

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. (CWWN, 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.

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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

Saturday 3/14

Related Verses**2 Tim. 1:2**

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

James 2:12-13

12 So speak and so do as those who are to be judged by the law of freedom.

13 For the judgment is without mercy to him who has shown no mercy; mercy triumphs over judgment.

Rom. 14:10

10 But you, why do you judge your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God,

Phil. 2:12-15

12 So then, my beloved, even as you have always obeyed, not as in my presence only but now much rather in my absence, work out your own salvation with fear and trembling;

13 For it is God who operates in you both the willing and the working for His good pleasure.

14 Do all things without murmurings and reasonings

15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world,

Titus 3:4-6

4 But when the kindness and the love to man of our Savior God appeared,

5 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,

6 Whom He poured out upon us richly through Jesus Christ our Savior,

Related Reading

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)

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 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

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Lord's Day 3/15

Related Verses**Psa. 145:1-4, 7-10**

1 I will extol You, O my God and King; And I will bless Your name forever and ever.

2 Every day I will bless You, And I will praise Your name forever and ever.

3 Great is Jehovah, and much to be praised; And His greatness is unsearchable.

4 One generation will laud Your works to another, And they will declare Your mighty acts.

7 They will utter the memory of Your great goodness And will sing for joy of Your righteousness.

8 Jehovah is gracious and compassionate, Long-suffering and great in lovingkindness.

9 Jehovah is good to all, And His compassions are upon all His works.

10 All Your works will praise You, O Jehovah; And Your faithful ones will bless You.

Further Reading:

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

Hymn: #26

1 God, we praise Thee for Thy mercy,
'Tis so great and so profound!

In our weakness and our failures;

With its greatness it abounds.

We adore Thee! we adore Thee!

With such mercy we've been crowned!

With such mercy 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.

Churchwide Truth Pursuit of Genesis**Level 1—Sequential Life-study Reading**

Scripture Reading and Copying: Gen. 42:1-28

Assigned Reading: *Life-study of Genesis*, msg(s). 101-102

Level 2—Topical Study

Crucial Point: Joseph Dealing with His Brothers

Scripture: Gen. 42-45

Assigned Reading: *Life-study of Genesis*, msg(s). 116-119

Supplemental Reading: N/A

Study Questions: See the church website at churchinnyc.org/bible-study