**067罗马书 12章 8 怜悯人的恩赐**

* **V8...行善 ἐλεέω [[1]](#footnote-1)的要乐意。【✓怜悯人的，就当甘心】**
* 怜悯是上帝的属性之一，是我们所喜爱的
* **出34:6 耶和华在摩西面前经过，并且宣告说：“耶和华，耶和华，是有怜悯有恩典的上帝，不轻易发怒，并且有丰盛的慈爱和诚实，**
* 圣经看见上帝“怜悯”时，有时指向：
* a上帝怜悯，赦免我们的罪恶 b或信徒在患难中，主怜悯帮助。
* **问：**难道不是每一位信徒都要怜悯人吗？的确每一位基督徒都要怜悯人 （太 5:7、雅2:13）
* 有一些基督徒，他们的怜悯之心是极大的
* e.g.每一位基督徒都传福音，有一些有恩赐传福音 (弗4:11)
* e.g.每一个基督徒都能教导，不是每一位都有恩赐来教导
* e.g.每一位基督徒都会施舍，很少人能像巴拿巴一样变卖田产来施舍
* e.g.拥有极大的信心也是恩赐！(林前12:9)
* **Example 1** e.g.有位姐妹拥有怜悯人的恩赐。她常探访医院。因教会中大多数的信徒无法像她一样，“她感到孤独”
* **Example 2** 在金链神学院时，我有一个非常尊敬的朋友。他到中国与缅甸的边界开始了孤儿院
* 有一些弟兄姐妹是需要我们一辈子扶持。可能会觉得很烦,因需要付出很多时间、谨慎、同理。
* **V8...行善 ἐλεέω 的要乐意。【怜悯人的，就当甘心】[[2]](#footnote-2)**
* 甘心乐意

1. 注：绝大部分英文圣经都翻译成怜悯 mercy [↑](#footnote-ref-1)
2. “He that showeth mercy, with cheerfulness.” There is a close relation of this gift to that of giving. But there is in the use of the word “mercy” the thought of more direct, personal ministry to those in need. The giving referred to earlier would not necessarily involve the individual and more intimate service which this ministry of mercy implies. The virtue enjoined in this case indicates this kind of care; it is to be performed with cheerfulness. Oftentimes the work of mercy is disagreeable and so it is liable to be done grudgingly and in a perfunctory way. This attitude defeats the main purpose of mercy. In Calvin’s words, “For as nothing gives more solace to the sick or to any one otherwise distressed, than to see men cheerful and prompt in assisting them; so to observe sadness in the countenance of those by whom assistance is given makes them to feel themselves despised”. Murray, J.

   So is that of showing mercy. The general thrust of the participle is clear, but the precise application is not so plain. Since mercy is necessarily shown to those in difficulty of some sort, **we may well assume that Paul is referring to the sick, the suffering, the indigent,** and the like. And he says that mercy should be shown cheerfully.54 The word clearly points to something far from a grim determination to get through an unpleasant task. The person who has this gift is to be “radiant with joy” (Lyonnet, quoted in Leenhardt). Mercy is not a grim duty but a joy and a delight. Morris, L.

   He that showeth mercy, with cheerfulness, (ἱλαρότης, hilarity.) As the former direction (he that giveth, with simplicity) had reference to the care of the poor, **this relates to the care of the sick and afflicted.** These were the two great departments of the deacons’ duties. The former was to be discharged with honesty, this with cheerfulness; not as a matter of constraint, but with alacrity and kindness. On this, the value of any service rendered to the children of sorrow mainly depends.Hodge, C.

   Paul turns finally to the one with the gift of “showing mercy.”67 Pinning down the exact nature of this ministry is not easy; as Dunn points out, this is the only place that Paul uses the verb “show mercy” of human beings. Noting that the word “mercy” is used in the NT to describe the very important Jewish pious activity of almsgiving—providing materially for the poor (cf. Matt. 6:3)—Dunn suggests that Paul might be thinking specifically of this ministry here.68 But the connection of the word “mercy” with Jewish almsgiving is not widespread enough to justify this restriction of the reference. Probably, then, we are to understand the ministry very generally and include within it any act of mercy toward others, such as visiting the sick, caring for the elderly or disabled, and providing for the poor.69 Those who are active in such ministries of mercy should be especially careful, Paul advises, to avoid a grudging or downcast attitude, but they should strive to minister with “cheerfulness.” Moo, D. J.

   By the μεταδιδούντοις, the givers, of whom he speaks here, he did not understand those who gave of their own property, but the deacons, who presided in dispensing the public charities of the Church; and by the ἐλεούντοις, those who showed mercy, he meant the widows, and other ministers, who were appointed to take care of the sick, according to the custom of the ancient Church: for there were two different offices,—to provide necessaries for the poor, and to attend to their condition. But to the first he recommends simplicity, so that without fraud or respect of persons they were faithfully to administer what was entrusted to them. He required the services of the other party to be rendered with cheerfulness, lest by their peevishness (which often happens) they marred the favour conferred by them. For as nothing gives more solace to the sick or to any one otherwise distressed, than to see men cheerful and prompt in assisting them; so to observe sadness in the countenance of those by whom assistance is given, makes them to feel themselves despised.Calvin, J. [↑](#footnote-ref-2)