

## 第六周

有分于神的性情，以及发展  
神圣的生命和神圣的性情，  
以丰富地进入永远的国

诗歌：补 451

读经：彼后一 1，3～11，三 18

### 【周一】

壹 我们这些在基督里的信徒既接受同样宝贵的信，就应当有分于神的性情——彼后一 4：

一 神的性情是指神的所是，也就是神所是的丰富、元素和构成成分——约四 24，约壹一 5，四 8，16。

二 神圣的生命和神圣的性情是分不开的；神圣的性情是神圣生命的本质，并且在神圣生命里面——一 1～2，五 11～13。

三 我们既是神的儿女，就是神人，从神而生，拥有神的生命和性情，属于神的种类——三 1，约一 12～13：

1 我们重生时，有另一个性情分赐到我们里面；这就是神的性情，神圣的性情——彼后一 4。

2 神圣的性情既是在神圣的生命里，我们重生所得的神

## Week Six

**Partakers of the Divine Nature and the Development  
of the Divine Life and the Divine Nature  
for a Rich Entrance into the Eternal Kingdom**

Hymns: 1211

Scripture Reading: 2 Pet. 1:1, 3-11; 3:18

### § Day 1

**I. As those who have received equally precious faith, we, the believers in Christ, should be partakers of the divine nature—2 Pet. 1:4:**

A. The divine nature refers to what God is, that is, the riches, the elements, and the constituents of God's being—John 4:24; 1 John 1:5; 4:8, 16.

B. The divine life and the divine nature are inseparable; the divine nature is the substance of the divine life and is within the divine life—1:1-2; 5:11-13.

C. As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God—3:1; John 1:12-13:

1. At our regeneration, another nature was imparted into us; this is the nature of God, the divine nature—2 Pet. 1:4.

2. Because the divine nature is in the divine life, the divine life with which we

圣生命里就有神圣的性情——约三 3, 5 ~ 6, 15。

- 3 凡信入神儿子的人就由神而生，并有权利成为神的儿女；因此，信徒有权利有分于、享受神的性情——12 ~ 13。

#### 四 神圣性情的有分者，就是得享神性情并有分于神性情的人——彼后一 4：

- 1 有分于神的性情，就是享受神的所是；有分于神的性情，就是有分于神所是的丰富、元素和构成成分——彼前一 8。
- 2 我们若要有分于神的性情，就需要凭神圣的生命而活，在这生命里有神圣的性情——约一 4，十 10，十一 25，六 57 下。

### 【周二】

- 五 我们借着神又宝贵又极大的应许，得享神性情的丰富——林后十二 9，太二八 20 下，弗三 20。
- 六 有分于神的性情有个条件，就是我们要逃离世上从情欲来的败坏；我们需要活在逃离和有分、有分和逃离的循环里——彼后一 4。
- 七 我们若享受神，并有分于祂所是的丰富，就会被神的性情所构成，而在生命和性情上（但不在神格上）成为与神一式一样，并在我们一切的所是和所作上彰显祂——3 节。
- 八 当我们有分于神的性情，享受神一切所是时，神性情的丰富就要完满地发展，如彼后一章五至七节所描述的。

### 【周三】

were born again has the divine nature within it—John 3:3, 5-6, 15.

3. Whoever believes into the Son of God is born of God and has the right to become a child of God; thus, a believer has the right to partake of, to enjoy, the nature of God—1:12-13.

#### D. A partaker of the divine nature is one who enjoys the divine nature and participates in the divine nature—2 Pet. 1:4:

1. To partake of the divine nature is to enjoy what God is; to be a partaker of the divine nature is to be a partaker of the riches, the elements, and the constituents of God's being—1 Pet. 1:8.
2. If we would be partakers of the divine nature, we need to live by the divine life within which is the divine nature—John 1:4; 10:10; 11:25; 6:57b.

### § Day 2

- E. We enjoy the riches of the divine nature through God's precious and exceedingly great promises—2 Cor. 12:9; Matt. 28:20b; Eph. 3:20.
- F. Being a partaker of the divine nature has a condition—that we escape the corruption which is in the world by lust; we need to live in the cycle of escaping and partaking and of partaking and escaping—2 Pet. 1:4.
- G. If we enjoy God and partake of the riches of His being, we will be constituted with the divine nature, becoming the same as God in life and nature but not in the Godhead and expressing Him in all that we are and do—v. 3.
- H. As we partake of the divine nature, enjoying all that God is, the riches of the divine nature will be fully developed, as described in verses 5 through 7.

### § Day 3

贰 神圣的种子已经撒在我们里面，我们需要经历那包含在这神圣种子里之神圣生命和神圣性情的发展，使我们得以丰富地进入永远的国——1，4～11节：

一 我们已经分得同样宝贵的奇妙之信，这信乃是包罗一切的种子——1节：

1 一切神圣的丰富都在这种子里，但我们必须殷勤发展这些丰富；长大成熟就是发展我们所已经接受的——1～8节，三18。

2 借着发展这些美德，我们就在生命里长大，至终我们要达到成熟，满了基督，够资格并装备好，在要来的国里作王——弗四13～15，西二19，彼后一11。

3 我们需要有完全的发展和成熟，从信的种子，经过美德和知识的根，节制的干，以及忍耐和敬虔的枝子，到弟兄相爱和爱的花和果子——5～7节。

二 在信上供应美德，就是运用同样宝贵的信而发展美德，即神圣生命的能力所产生有活力的行动；我们需要运用这信，使神圣生命的美德在后续的步骤里得着发展，而达到成熟——5节上。

三 美德需要以对神和我们主耶稣的认识为充足的供应；在我们的美德上，我们需要发展的知识，包括对神和我们救主的认识，对神经纶的认识，对什么是信的认识，以及对神圣的能力、荣耀、美德、性情和生命的认识——5节下。

四 节制就是在情感、喜好和习惯上管治并约束己；为着生命正确的长大，我们需要在知识上操练节制——6节上。

II. We need to experience the development of the divine life and the divine nature contained in the divine seed that has been sown into us so that we may have a rich entrance into the eternal kingdom—vv. 1, 4-11:

A. We have been allotted the wonderful equally precious faith, and this faith is an all-inclusive seed—v. 1:

1. All the divine riches are in this seed, but we must be diligent to develop them; to grow to maturity is to develop what we already have—vv. 1-8; 3:18.

2. By developing these virtues, we grow in life, and eventually we will reach maturity, be full of Christ, and be qualified and equipped to be kings in the coming kingdom—Eph. 4:13-15; Col. 2:19; 2 Pet. 1:11.

3. We need to have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and fruit of brotherly love and love—vv. 5-7.

B. To supply virtue in faith is to develop virtue—the energy of the divine life issuing in vigorous action—in the exercise of the equally precious faith; this faith needs to be exercised so that the virtue of the divine life may be developed in the succeeding steps and reach maturity—v. 5a.

C. Virtue needs the bountiful supply of the knowledge of God and of Jesus our Lord; the knowledge that we should develop in our virtue includes the knowledge of God and of our Savior, the knowledge of God's economy, the knowledge of what faith is, and the knowledge of the divine power, glory, virtue, nature, and life—v. 5b.

D. Self-control is the exercise of control and restraint over one's self in its passions, desires, and habits; such self-control needs to be exercised in knowledge for the proper growth in life—v. 6a.

五 操练忍耐就是容忍别人与环境——6 节中。

六 敬虔指像神并彰显神的生活——6 节下。

## 【周四、周五】

七 弟兄相爱 (philadelphia, 非拉铁非) 是弟兄的情爱, 就是一种以喜悦和快乐为特征的爱; 在敬虔, 就是彰显神的事上, 需要供应这爱, 使我们能维持弟兄的关系, 能对世人作见证, 并能结果子——7 节上, 彼前二 17, 三 8, 加六 10, 约十三 34 ~ 35, 十五 16 ~ 17。

八 在我们里面神圣性情终极的发展乃是爱——agape, 阿嘎沛, 此字原文在新约中用以指神圣的爱, 就是神在祂性情上的所是——彼后一 7 下, 约壹四 8, 16:

- 1 弟兄相爱需要进一步发展成为更高尚、更崇高的爱——彼后一 7 下。
- 2 当我们享受神的性情时, 我们需要让我们所分得之信的神圣种子得以发展, 直到完成于神圣、更高尚的爱——5 ~ 7 节。
- 3 我们有分于神的性情到极点, 就被神这爱充满, 我们就成为爱的人, 甚至就是爱本身——弗三 19。

## 【周六】

九 在神圣的生命里发展属灵的美德, 因而在神圣生命的成长里往前, 使神对我们的呼召和拣选坚定不移——彼后一 10。

十 我们应当殷勤追求神圣生命和神圣性情的长大并发展, 好丰富进入永远的国——10 ~ 11 节:

- 1 我们在神圣生命和神圣性情的发展里所享受全备的供应, (3 ~ 7, ) 必充分地供应我们, 使我们丰富

E. To exercise endurance is to bear with others and with circumstances—v. 6b.

F. Godliness is a living that is like God and that expresses God—v. 6c.

## § Day 4 & Day 5

G. Brotherly love (philadelphia) is brotherly affection, a love characterized by delight and pleasure; in godliness, which is the expression of God, this love needs to be supplied for the brotherhood, for our testimony to the world, and for the bearing of fruit—v. 7a; 1 Pet. 2:17; 3:8; Gal. 6:10; John 13:34-35; 15:16-17.

H. The ultimate development of the divine nature within us is love—agape, the Greek word used in the New Testament for the divine love, which God is in His nature—2 Pet. 1:7b; 1 John 4:8, 16:

1. Our brotherly love needs to be developed further into a nobler and higher love—2 Pet. 1:7b.
2. In our enjoyment of the divine nature, we need to let the divine seed of the allotted faith develop to its consummation in the divine and nobler love—vv. 5-7.
3. When we partake of the divine nature to the uttermost, we are filled with God as love, and we become persons of love, even love itself—Eph. 3:19.

## § Day 6

I. To develop the spiritual virtues in the divine life and thus to advance in the growth of the divine life makes God's calling and selection of us firm—2 Pet. 1:10.

J. We should be diligent to pursue the growth and development of the divine life and divine nature for a rich entrance into the eternal kingdom—vv. 10-11:

1. The bountiful supply that we enjoy in the development of the divine life and divine nature (vv. 3-7) will bountifully supply us a rich entrance into the

地进入我们主永远的国。

- 2 这供应要叫我们凭神圣生命和神圣性情一切的丰富，作我们达到神辉煌荣耀的优越美德（能力），使我们能够并合格进入要来的国——3 节，彼前五 10。
- 3 表面看来，是我们进入永远的国；事实上，是借着我们在生命里的长大，并借着神圣生命在我们里面的发展，叫我们得着丰富的供应，而得以进入永远的国。

eternal kingdom of our Lord.

2. This supply will enable and qualify us to enter into the coming kingdom by all the riches of the divine life and divine nature as our excellent virtues (energy) unto the splendid glory of God—v. 3; 1 Pet. 5:10.
3. Apparently, it is we who enter into the eternal kingdom; actually, the entrance into the eternal kingdom is supplied to us richly through our growth in life and through the development of the divine life within us.





## 第六周■周一

### 晨兴喂养

约一 12 ~ 13 “凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人…乃是从神生的。”

彼后一 4 “借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们…借着这些应许，得有分于神的性情。”

神的性情是指神的所是，就是神所是的丰富、元素和构成成分。（约四 24，约壹一 5，四 8，16。）神圣的性情，主要指神圣生命的构成，神的构成，乃是由那灵、爱、光所构成。…我们这些神的儿女乃是神人，从神而生，拥有神的生命和性情，属于神的种类。（三 1，约一 12 ~ 13。）我们重生时，有另一个性情分赐到我们里面；这是神的性情，神圣的性情。神圣的性情既是在神圣的生命里，我们重生所得的神圣生命里面就有神圣的性情。（三 3，5 ~ 6，15。）凡信入神儿子的人就由神而生，并有权利成为神的儿女；因此，信徒有权利有分于、享受神的性情。（一 12 ~ 13。）（新约总论第十三册，二八四至二八五页。）

### 信息选读

宇宙中最大的福分，就是我们能有分于神的性情。…我们正在有分于神所是的神圣元素。…我们若要成为有分于神圣性情的人，就需要凭神圣的生命而活，在这生命里有神圣的性情。（约一 4，十 10，十一 25，六 57 下。）我们乃是借着神的应许而活神圣的生命。为使我们能享受神一切的所是，神要照着祂的应许为

## WEEK 6 — DAY 1

### Morning Nourishment

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten...of God.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature...

The divine nature refers to what God is, that is, the riches, the elements, and the constituents of God's being (John 4:24; 1 John 1:5; 4:8, 16). The divine nature, which mainly refers to the constitution of the divine life, the constitution of God, is constituted with Spirit, love, and light...As the children of God, we are God-men, born of God, possessing the life and nature of God, and belonging to the species of God (3:1; John 1:12-13). At our regeneration, another nature was imparted into us; this is the nature of God, the divine nature. Because the divine nature is in the divine life, the divine life with which we were born again has the divine nature within it (3:3, 5-6, 15). Whoever believes into the Son of God is born of God and has the right to become a child of God; thus, a believer has the right to partake of, to enjoy, the nature of God (1:12-13). (The Conclusion of the New Testament, pp. 3932-3933)

### Today's Reading

The greatest blessing in the universe is that we can partake of God's nature...We are partaking of the divine elements of God's being...If we would be partakers of the divine nature, we need to live by the divine life within which is the divine nature (John 1:4; 10:10; 11:25; 6:57b). We live the divine life by God's promises. In order that we may enjoy all that He is, God will do many things for us according to His promises...Although we received the

我们作许多事。…虽然我们在相信的时候就得了神圣的生命，但我们必须不断享受神圣的性情。

我们既然有神圣的性情，就不需要外面的规条来调整我们的头发、衣服和行为。我们所作的任何调整，都该是照着里面的神圣性情。…每个新生婴儿都有人的性情。虽然婴孩没有任何外面规条的知识，他们仍然有人的性情规律他们所吃的东西。你不需要教导他们有关甜和苦的事，因为他们有人的性情连同人的口味。我们基督徒有…神圣的性情同神圣的口味。我们必须过一种和我们里面神圣性情相配的生活。

我们既有了神的生命，也就有神性情。生命是重在生活的本能，性情是重在生活的口味。我们喜欢属天，因为这就是神的性情，神的口味就是属天的。我们喜欢圣别，因为神的性情和口味就是圣别。我们一骄傲就觉得难过，谦卑了就觉得舒服，因为这就是神的性情和口味。我们占人的便宜就不好受，与人分享就十分快乐，因为这也是神的性情和口味。…若是我们领会到，我们里面神的性情有一个特别的口味，我们就知道，要脱开世界是多容易，要不爱罪恶是多容易。神在我们里面，不只是我们的生命，也作了我们的性情。祂是我们里面生活的本能，也成了我们生活的口味。祂的生命和性情都在我们里面，所以我们不爱世界，胜过罪恶，是轻而易举的。

我们里面神圣性情的范围得以扩大的路，就是接受基督的话，不但借着诵读，也借着祷告、歌唱、颂咏和感谢。（西三16。）基督的话若要丰丰富富地住在我们里面，我们就需要敞开我们的全人，并运用我们的灵。然后基督的话就会进到我们里面，挑旺我们，并与我们调和，使我们真正、实际地与主成为一。结果，神圣性情在我们里面的范围就得以扩大。（新约总论第十三册，二八六、二八八至二九一页。）

参读：彼得后书生命读经，第一至四篇。

divine life at the time we believed, the divine nature must be continually enjoyed by us.

Since we have the divine nature, we do not need outward regulations to adjust our hair, clothes, and behavior. Any adjustments that we make should be made according to the divine nature within...Every newborn child has the human nature. While little babies do not have any knowledge of outward regulations, they still have the human nature that regulates what they eat. You do not need to teach them about sweet and bitter because they have the human nature with its human taste...We [Christians] have the divine nature with a divine taste. We must live a life that matches the divine nature within us.

Since we have the life of God, we also have the nature of God. The emphasis on life is on the capacity to live, and the emphasis on nature is on the inclination of our living. We desire to be heavenly because the nature of God, the inclination of God, is heavenly. We desire to be holy because God's nature and inclination are holy. We feel uneasy when we are proud, and we feel comfortable when we are humble because this is the nature and inclination of God. We feel uneasy when we take advantage of others and very happy when we share with others, because this is God's nature and inclination...If we realize that the divine nature within us has a particular taste, we will see that it is easy to be freed from the world and not love sin and evil. God is in us not only as our life but also as our nature. Within us He is the capacity to live, and He has also become our taste in our living. His life and nature in us make it very easy for us not to love the world and to overcome sins and evil.

The way to enlarge the sphere of the divine nature within us is to take the word of Christ not only by reading but also by praying, singing, psalming, and thanking the Lord (Col. 3:16). If the word of Christ is to dwell in us richly, we need to open our entire being and exercise our spirit. Then the word of Christ will enter into us, stir us up, and become mingled with us, causing us to be one with the Lord in an actual and practical way. As a result, the sphere of the divine nature in us will be enlarged. (The Conclusion of the New Testament, pp. 3934-3937)

Further Reading: Life-study of 2 Peter, msgs. 1—4



## 第六周■周二

### 晨兴喂养

彼后一3 “神的神能，借着我们充分认识那用祂自己的荣耀和美德呼召我们的，已将一切关于生命和敬虔的事赐给我们。”

林后十二9 “祂对我说，我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。”

彼得…说，神已用祂自己的荣耀和美德呼召我们。…神知道我们需要保证、鼓励和力量，所以将又宝贵又极大的应许赐给我们。这些应许中的一个例子，是主在林后十二章九节对保罗所说的话。…这应许赐给保罗，使他能忍受肉体上的刺。要忍受“刺”，我们需要主够用的恩典。这是个例子，说明一个事实，就是我们需要许多应许，帮助我们达到神的荣耀和美德之目标。

我们无法凭自己达到神的荣耀和美德这高超的目标。为此，我们需要主。因为我们不知道前途如何，神就将宝贵的应许赐给我们。（彼得后书生命读经，四八至四九页。）

### 信息选读

神将又宝贵又极大的应许赐给我们，是为着一个特别的目的。祂的目的是要我们借着这些应许，得有分于神的性情。借着又宝贵又极大的应许，我们在基督里的信徒，在与祂生机的联结里，得有分于神的性情。在行传二、三章，彼得和其他门徒必定有分于神的性情；难怪别人看门徒，就看见神的彰显。因为门徒享受神并有分于神，他们就被神构成。

## WEEK 6 — DAY 2

### Morning Nourishment

2 Pet. 1:3 Seeing that His divine power has granted to us all things which relate to life and godliness, through the full knowledge of Him who has called us by His own glory and virtue.

2 Cor. 12:9 ...My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me.

Peter...says that God has called us by His own glory and virtue... Knowing our need for assurance, encouragement, and strength, God has given us precious and exceedingly great promises. An example of these promises is the Lord's word to Paul in 2 Corinthians 12:9...This promise was given to Paul to enable him to suffer the thorn in the flesh. In order to bear with a "thorn," we need the Lord's sufficient grace. This is an illustration of the fact that we need many promises to help us reach the goal of God's glory and virtue.

We cannot reach the high goal of God's glory and virtue by ourselves. For this, we need the Lord. Because we do not know what lies ahead of us, God has given us precious promises. (Life-study of 2 Peter, pp. 40-41)

### Today's Reading

God has granted to us precious and exceedingly great promises for a specific purpose. His purpose is that through these promises we may become partakers of the divine nature [2 Pet. 1:4]. Through the precious and exceedingly great promises, we, the believers in Christ, have become partakers of His divine nature in an organic union with Him. In Acts 2 and 3 Peter and the other disciples surely were partaking of the divine nature. It is no wonder then that when others looked at the disciples, they saw the expression of God. Because the disciples enjoyed God and partook of God, they were constituted of God.

这也该是我们今天的经历。我们若享受神并有分于祂，我们就会被祂构成。当然，我们绝不会在达到神格或成为敬拜的对象这意义上成为神。然而，我们可以透彻地被神的性情构成。

我们都在肉身一面被我们所吃的食物构成。…同样，我们也许被神构成，以致在我们一切的所是所作上彰显神。我们甚至可能发出神圣的香气。我们若天天有分于神，至终就会不知不觉地有分于祂。别人接触我们，就会在我们身上看见三一神的彰显。

我的愿望是在主恢复里的众圣徒，都完全被神的性情浸透。我们越被神浸透，就越彰显祂。

有分于神的性情，就是有分于神之所是的元素、成分。我们有分于神，神所是的各方面就成为我们的享受。我们有分于祂的公义、圣别、恩慈、爱、怜恤，这就是享受神性情的构成成分。神将又宝贵又极大的应许赐给我们，目的是我们得有分于神的性情。

彼后一章四节说到有分于神的性情的条件：“既逃离世上从情欲来的败坏。”我们越逃离这败坏，就越享受神的性情。同样，我们越有分于神的性情，就越逃离世上从情欲来的败坏。这是个循环。…我能见证，因为这有分和逃离的循环在我里面有力、快速地作工，我就很难接受任何世界的败坏。我有分于神的性情，这神的性情加强我，使我远离败坏。然后我越远离世界的败坏，就越享受神性情的丰富。这是对神经纶的经历。一至四节实际上就是我们得对神经纶的享受一幅完全的图画。（彼得后书生命读经，五一至五二页。）

参读：彼得后书生命读经，第五篇。

This should also be our experience today. If we enjoy God and partake of Him, we will be constituted of Him. Of course, we will never become God in the sense of attaining to the Godhead or becoming an object of worship. However, we may be thoroughly constituted of God's nature.

We all are constituted physically of the food we eat...In like manner, we may become so constituted of God that we express God in all that we are and do. We may even give off a divine fragrance. If we partake of God day by day, eventually, we will partake of Him unconsciously. When others contact us, they will see in us the expression of the Triune God.

My desire is that all the saints in the Lord's recovery would be fully saturated with the nature of God. The more we are saturated with God, the more we will express Him.

To be a partaker of the divine nature is to be a partaker of the elements, the ingredients, of God's being. When we partake of God, the aspects of what God is become our enjoyment. We partake of His righteousness, holiness, kindness, love, and compassion. This is to enjoy the constituents of the divine nature. God's purpose in giving us the precious and exceedingly great promises is that we may become partakers of the divine nature.

In 2 Peter 1:4 there is a condition for becoming partakers of the divine nature: it is "having escaped the corruption which is in the world by lust." The more we escape this corruption, the more we will enjoy the nature of God. Likewise, the more we partake of the divine nature, the more we will escape the corruption that is in the world by lust. This is a cycle...I can testify that because this cycle of partaking and escaping works within me in a strong, rapid way, it is difficult for me to take in any of the corruption of the world. I partake of the divine nature, and this divine nature strengthens me to stay away from corruption. Then the more I stay away from the corruption of the world, the more I enjoy the riches of the divine nature. This is the experience of God's economy. What we have in 1:1-4 is actually a full picture of our enjoyment of God's economy. (Life-study of 2 Peter, pp. 42-43)

Further Reading: Life-study of 2 Peter, msg. 5

## 第六周■周三

### 晨兴喂养

彼后一5～6“正因这缘故，你们要分外殷勤，在你们的信上，充足地供应美德，在美德上供应知识，在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔。”

分外殷勤，〔彼后一5，〕直译，额外带进十分的殷勤。除了（随着）神所赐给我们又宝贵又极大的应许，我们还该额外带进十分的殷勤，与大能之神圣性情的加力合作，好完成神的应许。

彼后一章五至七节乃是三至四节里神圣的能力所赐给我们之事物的发展。在信上供应美德，就是运用信发展美德。同样的原则适用于其他各项。这里的“供应”一辞，实际上的意思就是发展。彼得的意思是叫我们要发展我们所已经有的。我们有信，现今在我们的信上，我们需要发展美德。（彼得后书生命读经，五三至五四页。）

### 信息选读

彼得在彼后一章五节所提的信，是神所分给我们同样宝贵的信，（1，）作新约生命之福共同的分，以开始我们基督徒的生活。我们需要运用这信，使神圣生命的美德在后续的步骤里得着发展，而达到成熟。彼后一章的信可比喻为种子。…彼前一章的种子是有基督在其中作生命的话。现今在彼后一章，这种子成为我们的信；毫无疑问，这就是同样宝贵的信。这宝贵的信与作种子的基督乃是一。

种子种在土里以后，就需要发展。信的种子的发展，原则是一样的。在我们的信上，我们需要发展美德。美德，直译，优越，指神圣生命的能力产生

## WEEK 6 — DAY 3

### Morning Nourishment

2 Pet. 1:5-6 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge; and in knowledge, self-control; and in self-control, endurance; and in endurance, godliness.

The Greek word rendered “adding” [2 Pet. 1:5] literally means “bringing in beside.” Beside, along with, the precious and exceedingly great promises given to us by God, we should bring in all diligence to cooperate with the enabling of the dynamic divine nature for the carrying out of God’s promises.

What the divine power has given us in 1:3 and 4 is developed in verses 5 through 7. To supply virtue in faith is to develop virtue in the exercise of faith. The same principle applies to all the other items. The word supply here actually means “develop.” Peter is telling us to develop what we already have. We have faith, and now in our faith we need to develop virtue. (Life-study of 2 Peter, p. 45)

### Today’s Reading

The faith Peter mentions in 2 Peter 1:5 is the equally precious faith allotted to us by God (v. 1) as the common portion of the New Testament blessing of life for the initiation of the Christian life. This faith needs to be exercised that the virtue of the divine life may be developed in the succeeding steps and reach maturity. Faith in 2 Peter 1 may be compared to a seed...In chapter 1 of 1 Peter the seed is the word with Christ in it as life. Now in 2 Peter 1 this seed becomes our faith, which, no doubt, is the equally precious faith. This precious faith is one with Christ as the seed.

After a seed has been sown in the soil, it needs to be developed. The principle is the same with the development of the seed of faith. In our faith we need to develop virtue. Literally, the Greek word for virtue means “excellency.” It denotes

有活力的行动。若把信看作种子，美德就可视为出于这种子的根。

在一章五节彼得也叫我们要“在美德上供应知识”。美德，即有活力的行动，需要以对神和我们主耶稣的认识为充足供应，（2～3，8，）好叫我们享受后续的发展。这认识乃是有关一切关于神圣生命和敬虔的事，以及那有分于神性情之事的。（3～4。）在我们的美德上，我们所需要发展的知识，包括对神和我们救主的认识，对神经纶的认识，对什么是信的认识，以及对神圣的能力、荣耀、美德、性情和生命的认识。事实上，这就是对一切关于生命和敬虔之事的认识。…我信知识也是由信的种子发展出来的主根。有了美德和知识，我们就有种子的生长。

节制，（6，）或，自制，就是在情感、喜好和习惯上管治并约束己。…我们一旦得着知识，就很容易变得骄傲。为这缘故，我们需要在我们的知识上发展节制。节制含示约束。树生长时，根就往外伸展，但树干相当受约束地向上生长。

节制是对付自己，忍耐是容忍别人与环境。要过正确的基督徒生活，我们需要对我们周围的人忍耐，也需要对我们的景况和环境忍耐。

在我们的忍耐上，我们需要发展敬虔。敬虔指像神并彰显神的生活。我们管治我们的己并容忍别人与环境时，需要在我们属灵的生活中发展敬虔，使我们得以像神并彰显祂。倘若信是种子，美德和知识是根，节制是干，那么忍耐和敬虔就是枝子。这里我们看见相当完全的发展：由种子发出根、干和枝子。至终，在七节我们看见弟兄相爱和爱，作为花和果子。（彼得后书生命读经，五四至五六页。）

参读：彼得后书生命读经，第六篇。

the energy of the divine life, which issues in vigorous action. If faith is regarded as the seed, virtue may be considered a root that comes out of this seed.

In 1:5 Peter also tells us to supply “in virtue, knowledge.” Virtue, the vigorous action, needs the bountiful supply of the knowledge of God and of Jesus our Lord (vv. 2, 3, 8) regarding the all things that relate to the divine life and godliness and the partaking of the divine nature (vv. 3-4) for our enjoyment in the subsequent development. The knowledge that we should develop in our virtue includes the knowledge of God and of our Savior, the knowledge of God’s economy, the knowledge of what faith is, and the knowledge of the divine power, glory, virtue, nature, and life. Actually, this is the knowledge of all things related to life and godliness...I believe that knowledge also is a primary root that develops out of the seed of faith. With virtue and knowledge we have the growth of the seed.

Self-control [v. 6], or temperance, is the exercise of control and restraint over one’s self in its passions, desires, and habits. Once we have acquired knowledge, it is easy for us to become proud. For this reason we need to develop in our knowledge self-control. Self-control implies restriction. As a tree grows, the roots spread out, but the trunk grows upward in a rather restricted manner.

Self-control is to deal with ourselves; endurance is to bear with others and with circumstances. In order to live a proper Christian life, we need endurance toward those around us and also toward our environment and circumstances.

In our endurance we need to develop godliness. Godliness is a living that is like God and that expresses God. As we exercise control over our self and bear with others and with circumstances, godliness needs to be developed in our spiritual life, that we may be like God and express Him. If faith is the seed, virtue and knowledge the roots, and self-control the trunk, then endurance and godliness are the branches. Here we see a rather full development: out of the seed come the roots, the trunk, and the branches. Eventually, in verse 7 we see brotherly love and love as the blossom and the fruit. (Life-study of 2 Peter, pp. 45-47)

Further Reading: Life-study of 2 Peter, msg. 6



## 第六周■周四

### 晨兴喂养

彼后一 7 “在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。”

彼前三 8 “总之，你们众人都要心思一致，同情体恤，弟兄相爱，心存慈怜，心思卑微。”

弟兄相爱，原文由“有情爱为着”和“弟兄”组成；所以是弟兄的情爱，就是一种以喜悦和快乐为特征的爱。

彼后一章七节的爱，原文在新约中用以指神圣的爱，就是神在祂性情上的所是。（约壹四 8，16。）这比人的爱高尚，妆饰基督徒生活的一切品质。…这比人的爱能力更强，度量更广，（太五 44，46，）信徒若凭着神圣的生命而活，（彼后一 3，）并有分于神的性情，（4，）就能被这爱浸透，并将这爱完全彰显出来。这样的爱需要在弟兄相爱上得着发展，以管治弟兄相爱，并在其中流通，好完全彰显是这爱的神。（彼得后书生命读经，五六至五七页。）

### 信息选读

彼得在前书一章的思想是三一神完全的救恩产生圣别和弟兄相爱。圣别与敬虔有关。因此，神完全救恩的结果是神的彰显和弟兄相爱。

在质上，可能也在量上，神圣的爱都超过人的爱。有时候，我们也许用一点弟兄的爱，狭窄、有限的爱弟兄。在我们的爱里也许有偏爱，我们也许爱某些弟兄过于别人。…因为彼得很老练，并知道圣徒中间的情况，所以不停在弟兄相爱，而往前说到

## WEEK 6 — DAY 4

### Morning Nourishment

2 Pet. 1:7 And in godliness, brotherly love; and in brotherly love, love.

1 Pet. 3:8 And finally be all of the same mind, sympathetic, loving the brothers, tenderhearted, humble-minded.

The Greek word rendered “brotherly love” is philadelphia, composed of phileo, “to have affection for,” and adelphos, “a brother”; hence, brotherly affection, a love characterized by delight and pleasure.

The Greek word for love in 2 Peter 1:7 is agape, the word used in the New Testament for the divine love, which God is in His nature (1 John 4:8, 16). It is nobler than phileo, human love. It adorns all the qualities of the Christian life...It is stronger in ability and greater in capacity than human love (Matt. 5:44, 46), yet a believer who lives by the divine life (2 Pet. 1:3) and partakes of the divine nature (v. 4) can be saturated with it and express it in full. Such a love needs to be developed in brotherly love to govern it and flow in it for the full expression of God, who is this love. (Life-study of 2 Peter, pp. 47-48)

### Today's Reading

Peter's thought in [1 Peter 1] is that the full salvation of the Triune God issues in holiness and brotherly love. Holiness is related to godliness. Hence, the issue of God's full salvation is the expression of God and the love for the brothers.

In quality and perhaps also in quantity, agape is greater than phileo. Sometimes we may love the brothers in a narrow, limited way with a certain amount of brotherly love. In our love we may have preferences and love certain brothers more than others...Because Peter was experienced and knew the situation among the saints, he did not stop with brotherly love but went on



爱，说到神圣的爱，就是父神用以爱全人类，爱信徒和罪人，那深刻、高尚的爱。

在马太五章四十四至四十七节主耶稣说，“但是我告诉你们，要爱你们的仇敌，为那逼迫你们的祷告，你们就可以作你们诸天之上父的儿子；因为祂叫祂的日头上升，照恶人，也照好人；降雨给义人，也给不义的人。你们若爱那爱你们的人，有什么赏赐？税吏不也是这样行么？…”正如神降雨给义人，也给不义的人，照样，我们应当不仅爱我们的弟兄，也爱我们的仇敌。人要爱自己的弟兄，不需要花许多力量或精力。但要爱我们的仇敌，的确需要特别的力量和精力。我们都需要有这高尚的爱。

在召会生活中，我们也许较喜欢某位我们认为好的弟兄而爱他，但我们也许不怎么欣赏另一位弟兄。我们也许对两位弟兄都有爱，但那爱是肤浅的。所以，我们需要更深刻、更高尚的爱。这爱是神圣的爱。我们有了这样的爱，就同样地爱众弟兄，无论他们是怎样的弟兄。

彼后一章五至七节有从信到爱的发展。这发展包括美德、知识、节制、忍耐和敬虔。至终，有完全的发展和成熟，从信的种子，经过美德和知识的根，节制的干，以及忍耐和敬虔的枝子，到弟兄相爱和爱的花和果子。

在八节彼得接着说，“因为这几样存在你们里面，且不断增多，就必将你们构成非闲懒不结果子的，以致充分地认识我们的主耶稣基督。”“这几样”，指五至七节所说，从信到爱的一切美德。信、美德、知识、节制、忍耐、敬虔、弟兄相爱和爱，都该存在我们里面。然而，这些只是神圣的能力所赐给我们一切事的几样。我们需要看见，所有这些事都包括在种子里面。这种子包含了根、干、枝子、花和果子。（彼得后书生命读经，五七至五九页。）

参读：彼得后书生命读经，第六篇。

to speak of love, of agape, the deep and noble love with which God the Father loves all mankind, both believers and sinners.

In Matthew 5:44-47 the Lord Jesus said, “I say to you, Love your enemies, and pray for those who persecute you, so that you may become sons of your Father who is in the heavens, because He causes His sun to rise on the evil and the good and sends rain on the just and the unjust. For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?…” As God sends rain upon both the just and the unjust, so we should love not only our brothers but also our enemies. It does not take much strength or energy for someone to love his own brother. But it does take a special strength and energy to love our enemies. We all need to have this noble love.

In the church life we may prefer a certain brother whom we regard as nice and love him, but we may not appreciate another brother as much. We may have love for both brothers, but that love is shallow. Therefore, we need a deeper, nobler love [agape]. When we have this kind of love, we love all the brothers the same, no matter what kind of brothers they may be.

In 2 Peter 1:5-7 we have the development from faith to love. This development includes virtue, knowledge, self-control, endurance, and godliness. Eventually, we have the full development and maturity from the seed of faith, through the roots of virtue and knowledge, the trunk of self-control, and the branches of endurance and godliness, to the blossom and the fruit of brotherly love and love.

In verse 8 Peter goes on to say, “For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.” The words these things refer to all the virtues covered in verses 5 through 7, from faith to love. Faith, virtue, knowledge, self-control, endurance, godliness, brotherly love, and love should all exist in us. Nevertheless, these are only some of the “all things” that have been granted to us by the divine power. We need to see that all these things are included in the seed. This seed contains the root, the trunk, the branches, the blossom, and the fruit. (Life-study of 2 Peter, pp. 48-49)

Further Reading: Life-study of 2 Peter, msg. 6

## 第六周■周五

### 晨兴喂养

约壹四 16 “神在我们身上的爱，我们也知道也信。神就是爱，住在爱里面的，就住在神里面，神也住在他里面。”

太五 44～45 “…要爱你们的仇敌，为那逼迫你们的祷告，你们就可以作你们诸天之上父的儿子；因为祂叫祂的日头上升，照恶人，也照好人；降雨给义人，也给不义的人。”

在召会生活中，弟兄姊妹也许彼此相爱，但他们的爱也许相当肤浅。在他们的爱里，也许没有生命的供应，也没有能施医治的“抗生素”。这就是说，他们的爱缺少神圣的爱。但在彼得所说对弟兄的爱里，有另一种元素，这元素就是神圣的爱，这爱以智慧供应我们，使我们合式地爱弟兄。有时候我们愚昧的、以能惯坏别人的作法爱他们。我们没有智慧，以使他们能得着生命的供应并得滋养的作法爱他们。神的爱不但滋养人，也包含能施医治且预防疾病的属灵抗生素。我们若以神圣的爱爱弟兄，就会将这样的抗生素注入他们里面。例如，你也许晓得弟兄有某种缺欠或软弱。你知道教导或改正不会帮助弟兄。这位弟兄需要人以高尚的爱爱他。你若以这种爱爱他，他就会得着生命的供应，以及能杀死他里面“病菌”的抗生素。在召会生活中，我们需要有辨识、不愚昧地彼此相爱。我们需要带着滋养弟兄并帮助他们得医治的崇高目的来爱他们。（彼得后书生命读经，七〇页。）

### 信息选读

## WEEK 6 — DAY 5

### Morning Nourishment

1 John 4:16 And we know and have believed the love which God has in us. God is love, and he who abides in love abides in God and God abides in him.

Matt. 5:44-45 ...Love your enemies, and pray for those who persecute you, so that you may become sons of your Father who is in the heavens, because He causes His sun to rise on the evil and the good and sends rain on the just and the unjust.

The brothers and sisters in the church life may love one another, but their love may be rather superficial. In their love there may be no life supply and no “antibiotic” to foster healing. This means that their love is lacking in agape. But in Peter’s love for the brothers, there is another element, and this element is the divine love, a love that supplies us with wisdom to love the brothers in a proper way. Sometimes we love others foolishly, in a way that can spoil them. We do not have the wisdom to love them in a way that will enable them to receive the life supply and be nourished. God’s love is not only nourishing but also contains a spiritual antibiotic that fosters healing and prevents illness. If we love the brothers with divine love, we will infuse such an antibiotic into them. For example, you may realize that a brother has a certain shortage or weakness. You know that teaching or correction will not help the brother. This brother needs to be loved with a noble love. If you love him with this kind of love, he will receive the life supply and an antibiotic that can kill the “germs” within him. In the church life we need to love one another with discernment, not foolishly. We need to love the brothers with the high purpose of nourishing them and helping them to be healed. (Life-study of 2 Peter, p. 59)

### Today’s Reading

马太五章四十五节告诉我们，神降雨给义人，也给不义的人。但祂这样作是有智慧的。…祂爱他们，但祂是有辨识地爱他们。同样，我们不该不爱圣徒。我们该爱众弟兄，但我们该有辨识的爱他们，…也总该照着度量或在界限之内。我们若过度爱某位弟兄，那爱也许就惯坏他。我们需要只爱他到某个地步就可以了。但另一位弟兄也许需要更大量的爱。这样爱别人，就是不仅仅以弟兄的情爱爱他们，更是以神圣的爱爱他们。

我们爱弟兄常在于我们情感的起伏。…有些弟兄的情绪高昂时，几乎会作任何事帮助你。但他们一旦情绪低落，就一点也不愿意帮助人。这种弟兄虽然爱圣徒，却是照着情感的起伏不定爱他们。那种爱不是神圣的爱。神圣的爱不在于我们情感的起伏。因为这爱起源于神圣的生命，它就不改变。我们需要学习以这神圣的爱爱弟兄，不以那在于我们情感起伏的爱爱弟兄。

神的爱是始终如一的。我们若以这爱爱别人，也会是始终如一的。每当有人接触我们的时候，我们的爱会是相同的。我们总会有辨识并照着别人的需要爱他们。我们也许晓得一位弟兄需要多少爱，所以我们会量出、分配出那么多的爱给他；但另一位弟兄也许需要不同分量的爱应付他的需要。这是一种高尚的爱。

我们在婚姻生活和家庭生活中需要有这神圣的爱。彼得嘱咐作丈夫的要按妻子应得的分敬重她。（彼前三 7。）这需要高尚的爱。

姊妹一般是用情感，没有辨识或不适度地爱丈夫。这样的姊妹高兴或情绪高昂时，就会因此爱丈夫。但她若不高兴或生气，就不会爱他。那种爱是情感的，不包含神圣之爱的元素。然而，一位在主里较为老练的姊妹，会始终如一地爱丈夫和儿女，但她的爱总是适度且有辨识的。这种爱必是高尚的爱。（彼得后书生命读经，七〇至七二页。）

参读：彼得后书生命读经，第七篇。

Matthew 5:45 tells us that God sends rain on both the just and the unjust. But He does this with wisdom...He loves them with discernment. Likewise, we should not withhold love from the saints. We should love all the brothers, but we should love them with discernment [and also] according to a measure or within a limitation. If we love a brother excessively, that love may spoil him. We need to love him only to a certain extent. But another brother may be in need of a greater measure of love. To love others in this way is to love them not merely with brotherly affection but also with agape.

Often our brotherly love is dependent on the tide of our emotions...When the emotional tide of some brothers is high, they will do almost anything to help you. But when the emotional tide is low, they are not willing to help at all...That kind of love is not agape. The divine love does not depend on our emotional tide. Because this love has its source in the divine life, it does not change. We need to learn to love the brothers with this divine love, not with the love that depends on the tide of our emotions.

God's love is consistent. If we love others with this love, we will also be consistent. Whenever someone contacts us, we will be the same with respect to our love. We will always love others with discernment and according to their need. We may realize that one brother needs a certain measure of love. Therefore, we will measure out, mete out, that much love to him. But another brother may need a different measure of love to meet his need. This is a noble kind of love.

We need to have this divine love in our married life and family life. Peter charges the husbands to assign honor to the wife (1 Pet. 3:7). This requires a noble love.

It is common for sisters to love their husbands emotionally and without discernment or measure. When such a sister is happy or high in her emotion, she will love her husband accordingly. But if she is unhappy or angry, she will not love him. That kind of love is emotional and does not contain the element of agape. However, another sister, with more experience in the Lord, will consistently love her husband and children but will always love with a measure and with discernment. This kind of love is surely a noble love. (Life-study of 2 Peter, pp. 59-61)

Further Reading: Life-study of 2 Peter, msg. 7

## 第六周■周六

### 晨兴喂养

彼后一 10～11 “所以弟兄们，应当更加殷勤，使你们所蒙的呼召和拣选坚定不移；你们行这几样，就永不失脚。这样，你们就必得着丰富充足的供应，以进入我们主和救主耶稣基督永远的国。”

在彼后一章十节…这里的殷勤，即在神圣的生命里发展属灵的美德，在神圣生命的成长里往前。这使神对我们的呼召和拣选坚定不移。

我们若殷勤发展五至七节所提的美德，就会证实我们的呼召和拣选。…有些人也许怀疑神是否拣选了他们。他们疑惑这事，原因是他们缺少彼得所列举的美德。但我们若发展这些美德，并由这些美德构成，就会证实我们蒙了呼召和拣选。这就是使我们所蒙的呼召和拣选坚定不移。不但如此，我们行这几样，就永不失脚，因为我们已彻底被构成。（彼得后书生命读经，六三页。）

### 信息选读

我们在神圣生命和神圣性情的发展里所享受全备的供应，…必充分地供应我们，使我们丰富地进入我们主永远的国。这供应要叫我们凭神圣生命和神圣性情一切的丰富，作我们达到神辉煌荣耀的优越美德（能力），使我们能够并合格进入要来的国。这不是仅仅得救，乃是得救后又追求在神圣生命里长大成熟，而受到国度的赏赐。

彼后一章十一节永远的国，指所赐给我们主和救主耶稣基督之神的国，（但七 13～14，）就是要在祂回来时显现的。（路十九 11～12。）这国要作赏赐，赐给那些追求在祂生命里长大以致成熟，并发

## WEEK 6 — DAY 6

### Morning Nourishment

2 Pet. 1:10-11 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble. For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

In 2 Peter 1:10 ...to be diligent is to develop the spiritual virtues in the divine life, to advance in the growth of the divine life. This makes God's calling and selection of us firm.

If we are diligent to develop the virtues mentioned in verses 5 through 7, we will confirm, make sure, our calling and selection...Some may question whether God has chosen them. The reason they have doubt concerning this matter is that they lack the virtues listed by Peter. But if we develop these virtues and are constituted of them, we will have the confirmation that we have been called and selected. This is to make our calling and selection firm. Furthermore, in doing these things we will never stumble, because we have been thoroughly constituted. (Life-study of 2 Peter, pp. 52-53)

### Today's Reading

The bountiful supply that we enjoy in the development of the divine life and divine nature...will enable and qualify us to enter into the coming kingdom by all the riches of the divine life and divine nature as our excellent virtues (energy) unto the splendid glory of God. This is not merely to be saved but, after being saved, to pursue the growth and maturity in the divine life and thereby receive the kingdom reward.

The eternal kingdom in 2 Peter 1:11 refers to the kingdom of God, which was given to our Lord and Savior Jesus Christ (Dan. 7:13-14), and which will be manifested at His coming back (Luke 19:11-12). It will be a reward to His faithful believers, who pursue the growth in His life unto maturity

展祂性情之美德的忠信信徒，使他们在千年国时能有分于祂在神荣耀里的君王职分。（提后二 12，启二十 4，6。）这样进入主永远的国，与进入神永远的荣耀有关；这荣耀就是祂在基督里呼召我们所到达的。（彼前五 10，帖前二 12。）

彼后一章十一节指明，我们可得着丰富充足的供应，以进入我们主的国。然而，好些基督徒不会这样进入，因为他们从未发展神圣的种子以致成熟，借此建立这入口。我们若不被神圣的美德构成，就不能建立这样的入口。但我们若有神圣生命的发展，并由神圣性情的元素构成，我们就会得着丰富充足的供应，以进入要来的国。

要在我们主和救主耶稣基督永远的国里作王，我们就需要在生命上成熟。我们基督徒命定要在主的国里作王。然而，人若缺少在神圣生命上的成熟，如何能在要来的国里作王？…即使主要叫不成熟的人登宝座作王，那人也会晓得，他无法尽君王职任。这指明甚至我们自己也知道，为着要作王，我们需要长大成熟。

照着彼得在一章五至十一节的话，长大成熟就是发展我们所已经接受的。我们已分得奇妙的同样宝贵之信，这信是包罗万有的种子。一切神圣的丰富都在这种子里，但我们必须殷勤，将这些丰富发展为美德。然后我们需要在我们的美德上发展知识；在知识上发展节制；在节制上发展忍耐；在忍耐上发展敬虔；在敬虔上发展弟兄相爱；并在弟兄相爱上发展爱。借着发展这些美德，我们就长大，至终我们要达到成熟。结果，我们要充满基督，用保罗的话说，就是达到基督丰满之身材的度量。（弗四 13。）这样，我们就会有资格并装备好，在要来的国里作王。（彼得后书生命读经，六四、七三至七四页。）

参读：彼得后书生命读经，第七篇。

and the development of the virtues of His nature that in the millennium they may participate in His kingship in God's glory (2 Tim. 2:12; Rev. 20:4, 6). To enter thus into the eternal kingdom of the Lord is related to entering into God's eternal glory, to which God has called us in Christ (1 Pet. 5:10; 1 Thes. 2:12).

Second Peter 1:11 indicates that we may have an entrance richly and bountifully supplied into the kingdom of our Lord. However, a good number of Christians will not have such an entrance, because they have never built up this entrance by developing the divine seed unto maturity. If we are not constituted of the divine virtues, we will not be able to build up such an entrance. But if we have the development of the divine life and are constituted of the elements of the divine nature, a rich and bountiful entrance into the coming kingdom will be supplied to us.

In order to be kings in the eternal kingdom of our Lord and Savior Jesus Christ, we need maturity in life. We Christians are destined to be kings in the Lord's kingdom. However, how can someone be a king in the coming kingdom if he lacks the maturity in the divine life?...Even if the Lord would want to enthrone as a king someone who is not mature, that person would realize that he is not able to exercise the kingship. This indicates that even we ourselves know that we need to grow to maturity in order to be kings.

According to Peter's word in 1:5-11, to grow to maturity is to develop what we have already received. We have been allotted the wonderful equally precious faith, and this faith is an all-inclusive seed. All the divine riches are in this seed, but we must be diligent to develop them into virtue. Then we need to develop in our virtue knowledge; in knowledge, self-control; in self-control, endurance; in endurance, godliness; in godliness, brotherly love; and in brotherly love, love. By developing these virtues we grow, and eventually, we will reach maturity. As a result, we will be full of Christ, and, in Paul's words, we will arrive at the measure of the stature of the fullness of Christ (Eph. 4:13). Then we will be qualified and equipped to be kings in the coming kingdom. (Life-study of 2 Peter, pp. 53-54, 61-62)

Further Reading: Life-study of 2 Peter, msg. 7



# 第六周诗歌

# WEEK 6 — HYMN

补453

对主话说阿们

A 大调

(英 1219)

4/4

3 4 | 5 6 7 1 1 2 | 3 3 4 3 .

一 我 生 活 有 何 等 奇 妙 的 大 改 变,

2 | 1 1 6 1 1 1 | 5 - - 3 4 | 5 6 7 1

当 我 对 主 话 说“阿 们”; 主 生 命 何 丰 富,

1 2 | 3 3 4 3 . 3 | 3 2 2 4 4 2 | 5 - 5

在 我 里 时 加 添, 当 我 对 主 话 说“阿 们”。

5 | 3 3 2 3 3 1 | 3 - - 2 | 1 1 6

(副) 对 主 话 我 要 说“阿 们”, 对 主 话 我

1 1 1 | 5 - - 3 4 | 5 6 7 1 1 2 |

要 说“阿 们”; 如 此 让 主 安 家, 我 全

3 3 4 5 4 | 3 3 1 3 3 2 | 1 - - ||

人 得 变 化—对 主 话 我 要 说“阿 们”。

- 二 神自己在我里成就我所不能, 五 爱弟兄,无虚假,相调中,益亲热,  
 当我对主话说“阿们”; 当我对主话说“阿们”;  
 这改变何真实,众人皆能印证, 为建造神居所,与众圣相结合,  
 当我对主话说“阿们”。 当我对主话说“阿们”。
- 三 我流荡得止息,永不再走迷途, 六 我的主,我的爱,唯愿你快显现—  
 当我对主话说“阿们”; 对你话我要说“阿们”;  
 老爱好、旧思虑不觉间尽消除, 我朝夕所思慕,是见你,面对面—  
 当我对主话说“阿们”。 对你话我要说“阿们”。
- 四 凭信心过生活,我已寻得秘诀: (副) 对你话我要说“阿们”,  
 只要对主话说“阿们”; 对你话我要说“阿们”;  
 主于我既真实又宝贵,胜一切— 你说,“我必快来!”我全心说“阿们”;  
 只要对主话说“阿们”。 对你话我要说“阿们”。

What a wonderful change in my living is wrought

The Word of God — Saying Amen to the Word

1219

1. What a won - der - ful change in my liv - ing is wrought By say - ing A - men to God's

Word. More of Christ in - to me at each in - stance is brought By say - ing A - men to His

Word. (C) By say - ing A - men to His Word, By say - ing A - men to His

Word, Thus the Lord takes my heart, and transforms every part, By saying Amen to His Word.

2. What I never could do God is doing in me,  
 By saying Amen to His Word.  
 And the change is so real all the brothers can see,  
 By saying Amen to God's Word.
3. I have ceased from my wandering and going astray  
 By saying Amen to God's Word.  
 And my old inclinations are passing away  
 By saying Amen to His Word.
4. Now the secret of faith in the Lord I can see—  
 It's saying Amen to His Word.  
 He is more real and precious than all things to me  
 By saying Amen to His Word.
5. Now my love for the brothers abounds more and more  
 By saying Amen to God's Word.  
 And I'm being related as never before  
 By saying Amen to His Word.
6. Now my hope in the Lord's soon return groweth bright  
 By saying Amen to His Word.  
 I am ready to see Him, my Lord, my delight,  
 By saying Amen to His Word.  
 Lord Jesus, Amen to Your Word,  
 Lord Jesus, Amen to Your Word.  
 You are coming again—all my heart says Amen!  
 Lord Jesus, Amen to Your Word!

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

[illegible]