纲要附经文

第一篇

神的国发展为神在祂神圣生命里管治的范围

诗歌：746

读经：可一 15，约三 3、5，路四 43，十七 20 ～ 21，彼后一 4 ～ 11

可 1:15 时期满了，神的国已经临近了。你们要悔改，相信福音。

约 3:3 耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。

约 3:5 耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。

路 4:43 但耶稣对他们说，我也必须向别城传神的国为福音，因我奉差遣正是为此。

路 17:20 法利赛人问神的国几时来到，耶稣回答说，神的国来到，不是观察得到的；

路 17:21 人也不得说，看哪，在这里，或说，在那里；因为看哪，神的国就在你们中间。

彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。

彼后 1:5 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，

彼后 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，

彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。

彼后 1:8 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。

彼后 1:9 那没有这几样的，就是眼瞎、近视，忘了他旧日的罪已经得了洁净。

彼后 1:10 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。

彼后 1:11 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。

Outline with Scriptures

Message One

The Development of the Kingdom of God into a Realm over Which God Rules in His Divine Life

Hymns: 942

Scripture Reading: Mark 1:15; John 3:3, 5; Luke 4:43; 17:20-21; 2 Pet. 1:4-11

Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

Luke 4:43 But He said to them, I must announce the gospel of the kingdom of God to the other cities also, because for this I was sent.

Luke 17:20 And when He was questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, The kingdom of God does not come with observation;

Luke 17:21 Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.

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, having escaped the corruption which is in the world by lust.

2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;

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

2 Pet 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.

2 Pet 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.

2 Pet 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.

2 Pet 1:11 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.

壹 神的国就是神自己—可一 15，太六 33，约三 3：

可 1:15　时期满了，神的国已经临近了。你们要悔改，相信福音。

太 6:33　但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。

约 3:3　耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。

一 神的国有神为其内容；神自己就是神国一切的内容—林前四 20，十五 28。

林前 4:20 因为神的国不在于言语，乃在于能力。

林前 15:28 万有既服了祂，那时，子自己也要服那叫万有服祂的，叫神在万有中作一切。

二 神是生命，有神圣生命的本质、能力和形状；这就形成神管治的范围—弗四 18，约三 15。

弗 4:18　他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；

约 3:15　叫一切信入祂的都得永远的生命。

三 神的生命就是神的国，也是我们进入神国的入口；我们必须看见这个基本的原则—3、5、15 节。

约 3:3　耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。

约 3:5　耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。

约 3:15　叫一切信入祂的都得永远的生命。

四 事实上，神在我们身上的掌权不是外在的事，乃是神圣生命自有的本能—罗八 2。

罗 8:2　因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

贰 神的国是神圣种类的范围，在其中有一切神圣的事物—约三 3、5：

约 3:3　耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。

约 3:5　耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。

一 神成为人而进到人的种类里，人在生命和性情

I. The kingdom of God is God Himself—Mark 1:15; Matt. 6:33; John 3:3:

Mark 1:15 And saying, The time is fulfilled and the kingdom of God has drawn near. Repent and believe in the gospel.

Matt 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

A. God's kingdom has God as its content; God Himself is everything as the content of His kingdom—1 Cor. 4:20; 15:28.

1 Cor 4:20 For the kingdom of God is not in speech but in power.

1 Cor 15:28 And when all things have been subjected to Him, then the Son Himself also will be subjected to Him who has subjected all things to Him, that God may be all in all.

B. God is life, having the nature, ability, and shape of the divine life, which forms the realm of God's ruling—Eph. 4:18; John 3:15.

Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

John 3:15 That everyone who believes into Him may have eternal life.

C. The life of God is the kingdom of God and also our entrance into the kingdom of God; we must see this basic principle—vv. 3, 5, 15.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

John 3:15 That everyone who believes into Him may have eternal life.

D. In actuality, God's reigning over us is not an outward matter but a matter of the innate ability of the divine life—Rom. 8:2.

Rom 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

II. The kingdom of God is the realm of the divine species, in which are all the divine things—John 3:3, 5:

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

A. God became man to enter into the human species, and man becomes God

上成为神（但无分于神格）而进到神圣的种类里—罗八 3，一 3～4，约一 12～14。

罗 8:3 律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪，
罗 1:3 论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，
罗 1:4 按圣别的灵说，是从死人的复活，以大能标出为神的儿子；

约 1:12 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。
约 1:13 这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。
约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。

二 要进入这神圣的范围，就是神圣种类的范围，我们就必须从神而生，有神的生命和性情，因而成为神国里的神人—12～13 节。

约 1:12 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。
约 1:13 这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。

三 我们由神所重生成为神的种类以进入神的国—三 3、5。

约 3:3 耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。
约 3:5 耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。

叁 神的国是神圣生命的范围，让这生命行动、作工、管治并支配，使生命得以成就其目的—太六 13 下，约三 3、5、15～16：

太 6:13 下…因为国度、能力、荣耀，都是你的，直到永远。阿们。
约 3:3 耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。
约 3:5 耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。
约 3:15 叫一切信入祂的都得永远的生命。
约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

in life and nature but not in the Godhead to enter into the divine species—Rom. 8:3; 1:3-4; John 1:12-14.

Rom 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh,
Rom 1:3 Concerning His Son, who came out of the seed of David according to the flesh,
Rom 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord;
John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

B. To enter into the divine realm, the realm of the divine species, we need to be born of God to have the life and nature of God, thereby becoming God-men in the kingdom of God—vv. 12-13.

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,
John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

C. We were regenerated of God to be the species of God and enter into the kingdom of God—3:3, 5.

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.
John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.

III. The kingdom of God is the realm of the divine life for this life to move, work, rule, and govern so that life may accomplish its purpose—Matt. 6:13b; John 3:3, 5, 15-16:

Matt 6:13b ...For Yours is the kingdom and the power and the glory forever. Amen.
John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.
John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
John 3:15 That everyone who believes into Him may have eternal life.
John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

一 神的国乃是由神的生命所构成的生机体，成为祂施行管治的生命范围，祂在其中凭祂的生命掌权，并在神圣生命中彰显祂自己这神圣的三一—5节，十五1～8、16、26。

约3:5 耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。
约15:1 我是真葡萄树，我父是栽培的人。
约15:2 凡在我里面不结果子的枝子，祂就剪去；凡结果子的，祂就修理干净，使枝子结果子更多。
约15:3 现在你们因我讲给你们的话，已经干净了。
约15:4 你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。
约15:5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。
约15:6 人若不住在我里面，就象枝子丢在外面枯干了，人收集起来，扔在火里烧了。
约15:7 你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。
约15:8 你们多结果子，我父就因此得荣耀，你们也就是我的门徒了。
约15:16 不是你们拣选了我，乃是我拣选了你们，并且立了你们，要你们前去，并要你们结果子，且要你们的果子常存，使你们在我的名里，无论向父求什么，祂就赐给你们。
约15:26 但我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证；

二 进入神国惟一的路，乃是接受神作生命并得着神自己；这就是重生—三5、15，约壹五11～12。

约3:5 耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。
约3:15 叫一切信入祂的都得永远的生命。
约壹5:11 这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。
约壹5:12 人有了神的儿子，就有生命；没有神的儿子，就没有生命。

肆 神的国乃是基督自己作生命的种子，撒到相信祂的人—神所拣选的人—里面，并发展为一个范围，使神能在祂神圣的生命里施行管治，以此为祂的国—路四43，八5、10，十七20～21，可四3、26～29：

A. The kingdom of God is an organism constituted with God's life as the realm of life for His ruling, in which He reigns by His life and expresses Himself as the Divine Trinity in the divine life—v. 5; 15:1-8, 16, 26.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
John 15:1 I am the true vine, and My Father is the husbandman.
John 15:2 Every branch in Me that does not bear fruit, He takes it away; and every branch that bears fruit, He prunes it that it may bear more fruit.
John 15:3 You are already clean because of the word which I have spoken to you.
John 15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.
John 15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.
John 15:6 If one does not abide in Me, he is cast out as a branch and is dried up; and they gather them and cast them into the fire, and they are burned.
John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.
John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.
John 15:16 You did not choose Me, but I chose you, and I set you that you should go forth and bear fruit and that your fruit should remain, that whatever you ask the Father in My name, He may give you.
John 15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me;

B. The unique way to enter into the kingdom of God is to receive God as life and gain God Himself; this is regeneration—3:5, 15; 1 John 5:11-12.

John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
John 3:15 That everyone who believes into Him may have eternal life.
1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.
1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

IV. The kingdom of God is Christ Himself as the seed of life sown into His believers, God's chosen people, and developing into a realm over which God rules as His kingdom in His divine life—Luke 4:43; 8:5, 10; 17:20-21; Mark 4:3, 26-29:

路 4:43 但耶稣对他们说，我也必须向别城传神的国为福音，因我奉差遣正是为此。
路 8:5 那撒种的出去撒他的种子。撒的时候，有的落在路旁，被人践踏，天空的飞鸟又来吃尽了。
路 8:10 祂说，神国的奥秘，只给你们知道。但对其余的人就用比喻，叫他们看却看不见，听也不领悟。
路 17:20 法利赛人问神的国几时来到，耶稣回答说，神的国来到，不是观察得到的；
路 17:21 人也不得说，看哪，在这里，或说，在那里；因为看哪，神的国就在你们中间。
可 4:3 你们要听！看哪，那撒种的出去撒种。
可 4:26 耶稣又说，神的国是这样，如同人把种子撒在地上，
可 4:27 黑夜睡觉，白日起来，这种子就发芽渐长，怎么会这样，他并不知道。
可 4:28 地生五谷，是出于自然的：先发苗，后长穗，再后穗上结成饱满的子粒。
可 4:29 谷既熟了，他立刻用镰刀去割，因为收割的时候到了。

一 神的国乃是一个奇妙的人位—作三一神具体化身的主耶稣基督—西二 9：

西 2:9 因为神格一切的丰满，都有形有体地居住在基督里面，

1 祂在哪里，哪里就有神的国—路十七 20 ～ 21。

路 17:20 法利赛人问神的国几时来到，耶稣回答说，神的国来到，不是观察得到的；
路 17:21 人也不得说，看哪，在这里，或说，在那里；因为看哪，神的国就在你们中间。

2 神的国与祂同在，祂将神的国带给祂的门徒—四 43，十七 21。

路 4:43 但耶稣对他们说，我也必须向别城传神的国为福音，因我奉差遣正是为此。
路 17:21 人也不得说，看哪，在这里，或说，在那里；因为看哪，神的国就在你们中间。

二 主耶稣是神国的种子，撒在神所拣选的人里面，发展为神管治的范围—八 5、10，可四 26 ～ 29。

路 8:5 那撒种的出去撒他的种子。撒的时候，有的落在路旁，被人践踏，天空的飞鸟又来吃尽了。
路 8:10 祂说，神国的奥秘，只给你们知道。但对其余的人就用比喻，叫他们看却看不见，听也不领悟。
可 4:26 耶稣又说，神的国是这样，如同人把种子撒在地上，
可 4:27 黑夜睡觉，白日起来，这种子就发芽渐长，怎么会这样，他并不知道。

Luke 4:43 But He said to them, I must announce the gospel of the kingdom of God to the other cities also, because for this I was sent.
Luke 8:5 The sower went out to sow his seed. And as he sowed, some seed fell beside the way, and it was trampled underfoot, and the birds of heaven devoured it.
Luke 8:10 And He said, To you it has been given to know the mysteries of the kingdom of God, but to the rest they are in parables, in order that seeing they may not see, and hearing they may not understand.
Luke 17:20 And when He was questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, The kingdom of God does not come with observation;
Luke 17:21 Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.
Mark 4:3 Listen! Behold, the sower went out to sow.
Mark 4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth,
Mark 4:27 And sleeps and rises night and day, and the seed sprouts and lengthens—how, he does not know.
Mark 4:28 The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear.
Mark 4:29 But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

A. The kingdom of God is a wonderful person—the Lord Jesus Christ, the embodiment of the Triune God—Col. 2:9:

Col 2:9 For in Him dwells all the fullness of the Godhead bodily,

1. Wherever He is, the kingdom of God is—Luke 17:20-21.

Luke 17:20 And when He was questioned by the Pharisees as to when the kingdom of God was coming, He answered them and said, The kingdom of God does not come with observation;
Luke 17:21 Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.

2. The kingdom of God is with Him, and He brings it to His disciples—4:43; 17:21.

Luke 4:43 But He said to them, I must announce the gospel of the kingdom of God to the other cities also, because for this I was sent.
Luke 17:21 Nor will they say, Behold, here it is! or, There! For behold, the kingdom of God is in the midst of you.

B. The Lord Jesus is the seed of the kingdom of God to be sown into God's chosen people to develop into God's ruling realm—8:5, 10; Mark 4:26-29.

Luke 8:5 The sower went out to sow his seed. And as he sowed, some seed fell beside the way, and it was trampled underfoot, and the birds of heaven devoured it.
Luke 8:10 And He said, To you it has been given to know the mysteries of the kingdom of God, but to the rest they are in parables, in order that seeing they may not see, and hearing they may not understand.
Mark 4:26 And He said, So is the kingdom of God: as if a man cast seed on the earth,
Mark 4:27 And sleeps and rises night and day, and the seed sprouts and lengthens—how, he does not know.

可 4:28 地生五谷，是出于自然的：先发苗，后长穗，再后穗上结成饱满的子粒。
可 4:29 谷既熟了，他立刻用镰刀去割，因为收割的时候到了。

伍 神圣的种子已经撒在我们里面，我们需要经历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—彼后一 1、4～11：

彼后 1:1 耶稣基督的奴仆和使徒西门彼得，写信给那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人：
彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。
彼后 1:5 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，
彼后 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，
彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。
彼后 1:8 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。
彼后 1:9 那没有这几样的，就是眼瞎、近视，忘了他旧日的罪已经得了洁净。
彼后 1:10 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。
彼后 1:11 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。

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：

彼后 1:1 耶稣基督的奴仆和使徒西门彼得，写信给那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人：

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接受的—1～8 节，三 18。

彼后 1:1 耶稣基督的奴仆和使徒西门彼得，写信给那些因我们的神和救主，耶稣基督的义，与我们分得同样宝贵之信的人：
彼后 1:2 愿恩典与平安，因你们充分认识神和我们的主耶稣，繁增地归与你们。
彼后 1:3 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。
彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得

Mark 4:28 The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear.

Mark 4:29 But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

V. 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—2 Pet. 1:1, 4-11:

2 Pet 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:
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, having escaped the corruption which is in the world by lust.
2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;
2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.
2 Pet 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.
2 Pet 1:9 For he in whom these things are not present is blind, being shortsighted, having forgotten the cleansing of his past sins.
2 Pet 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.
2 Pet 1:11 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.

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

2 Pet 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:

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 Pet 1:1 Simon Peter, a slave and apostle of Jesus Christ, to those who have been allotted faith equally precious as ours in the righteousness of our God and Savior, Jesus Christ:
2 Pet 1:2 Grace to you and peace be multiplied in the full knowledge of God and of Jesus our Lord;
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 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, having escaped the corruption which is

有分于神的性情。
彼后 1:5 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，
彼后 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，
彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。
彼后 1:8 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。
彼后 3:18 你们却要在我们的主和救主耶稣基督的恩典和知识上长大。愿荣耀归与祂，从现今直到永远之日。阿们。

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。

弗 4:13 直到我们众人都达到了信仰上并对神儿子之完全认识上的一，达到了长成的人，达到了基督丰满之身材的度量，
弗 4:14 使我们不再作小孩子，为波浪漂来漂去，并为一切教训之风所摇荡，这教训是在于人的欺骗手法，在于将人引入错谬系统的诡诈作为；
弗 4:15 惟在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；
西 2:19 不持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。
彼后 1:11 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。

二 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：

彼后 1:10 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。
彼后 1:11 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。

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，使我们丰富地进入我们主永远的国。

彼后 1:3 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。
彼后 1:4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神的性情。
彼后 1:5 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，

in the world by lust.
2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;
2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.
2 Pet 1:8 For these things, existing in you and abounding, constitute you neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ.
2 Pet 3:18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and unto the day of eternity. Amen.

2. By developing these virtues, we grow in life, and we will eventually 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.

Eph 4:13 Until we all arrive at the oneness of the faith and of the full knowledge of the Son of God, at a full-grown man, at the measure of the stature of the fullness of Christ,
Eph 4:14 That we may be no longer little children tossed by waves and carried about by every wind of teaching in the sleight of men, in craftiness with a view to a system of error,
Eph 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ,
Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
2 Pet 1:11 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.

B. 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:

2 Pet 1:10 Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.
2 Pet 1:11 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.

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 eternal kingdom of our Lord.

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 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, having escaped the corruption which is in the world by lust.
2 Pet 1:5 And for this very reason also, adding all diligence, supply bountifully in your faith virtue; and in virtue, knowledge;

彼后 1:6 在知识上供应节制，在节制上供应忍耐，在忍耐上供应敬虔，
彼后 1:7 在敬虔上供应弟兄相爱，在弟兄相爱上供应爱。

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。

彼后 1:3 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。
彼前 5:10 但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。

3 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，我们就得着丰富的供应，而得以进入永远的国。

陆 我们既已由神所重生进入神的国，就当借着我们灵的直觉恢复到神直接的管治之下—太五 3，林前二 11，可二 8：

太 5:3 灵里贫穷的人有福了，因为诸天的国是他们的。
林前 2:11 因为除了在人里面人的灵，在人中间有谁知道人的事？照样，除了神的灵，也没有人知道神的事。
可 2:8 耶稣灵里即刻知道他们心里这样议论，就对他们说，你们心里为什么议论这些事？

一 无罪的时代，是神治的原则；良心时代，是自治的原则；人治时代，是人管治的原则：

1 在人堕落以前，人直接受神的管治，而活在神面前，向神负责—创二 16 ～ 17。

创 2:16 耶和华神吩咐那人说，园中各样树上的果子，你可以随意吃，
创 2:17 只是善恶知识树上的果子，你不可吃，因为你吃的日子必定死。

2 从亚当被赶出伊甸园，直到挪亚出方舟的时候，神在人里面设立良心，代表祂来管治人—徒二四 16。

2 Pet 1:6 And in knowledge, self-control; and in self-control, endurance; and in endurance, godliness;
2 Pet 1:7 And in godliness, brotherly love; and in brotherly love, love.

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.

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,
1 Pet 5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

3. 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.

VI. As those who have been born of God to enter into the kingdom of God, we need to be recovered to the direct rule of God by the intuition of our spirit—Matt. 5:3; 1 Cor. 2:11; Mark 2:8:

Matt 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.
1 Cor 2:11 For who among men knows the things of man, except the spirit of man which is in him? In the same way, the things of God also no one has known except the Spirit of God.
Mark 2:8 And immediately Jesus, knowing fully in His spirit that they were reasoning this way within themselves, said to them, Why are you reasoning about these things in your hearts?

A. In the dispensation of innocence we see the principle of God's rule; in the dispensation of conscience, the principle of self-rule; and in the dispensation of human government, the principle of man's rule:

1. Before the fall man was ruled directly by God; he lived before God and was responsible to God—Gen. 2:16-17.

Gen 2:16 And Jehovah God commanded the man, saying, Of every tree of the garden you may eat freely,
Gen 2:17 But of the tree of the knowledge of good and evil, of it you shall not eat; for in the day that you eat of it you shall surely die.

2. From the time of Adam's expulsion from the garden of Eden to the time of Noah's departure from the ark, God established the conscience within man to represent Himself in ruling over man—Acts 24:16.

徒 24:16　我因此操练自己，对神对人常存无亏的良心。

3 洪水以后，因为人不服神治，又丢弃自治，所以神只好给人权柄代表祂来管治人—创九 6，罗十三 1。

创 9:6　凡流人血的，他的血也必被人所流，因为神造人是按自己的形像造的。
罗 13:1　在上有权柄的，人人都当服从，因为没有权柄不是从神来的，凡掌权的都是神所设立的。

二 人既是从神治堕落到人治，所以神拯救人的时候，就要把人从人治恢复到神治，叫人再单纯地活在神面前，直接地受神管治—太五 3、8，六 33。

太 5:3　灵里贫穷的人有福了，因为诸天的国是他们的。
太 5:8　清心的人有福了，因为他们必看见神。
太 6:33　但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。

三 神恢复人的计划，也照样要人从人治，经过自治，而达到神治。

四 对付良心的最终目的，还不仅是叫我们恢复到自治，更要把我们带回到神治，把我们恢复到神自己那里，而活在神面前—五 3。

太 5:3　灵里贫穷的人有福了，因为诸天的国是他们的。

五 自治与神治，是大不相同的：

1 自治就是人凭良心的感觉而活，向良心负责—徒二四 16。

徒 24:16　我因此操练自己，对神对人常存无亏的良心。

2 神治的意思是人凭灵的直觉而活，向直觉负责，也就是向神负责：

a 在我们的灵里有一个功用能直接地感觉、知道、分辨、领悟事情，这就是我们灵里的直觉—林前二 11，可二 8。

Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

3. After the flood, because man was subject neither to God's rule nor to self-rule, God authorized man to represent Him in ruling over man—Gen. 9:6; Rom. 13:1.

Gen 9:6　Whoever sheds man's blood, / By man shall his blood be shed, / For in the image of God / He made man.
Rom 13:1　Let every person be subject to the authorities over him, for there is no authority except from God, and those which exist are ordained by God.

B. Because man has been degraded from God's rule to human rule, God, in saving man, must recover him from human rule to divine rule so that once again man may live before God in simplicity and under His direct authority—Matt. 5:3, 8; 6:33.

Matt 5:3　Blessed are the poor in spirit, for theirs is the kingdom of the heavens.
Matt 5:8　Blessed are the pure in heart, for they shall see God.
Matt 6:33　But seek first His kingdom and His righteousness, and all these things will be added to you.

C. In God's plan of recovery man must retrace his steps from human rule to God's rule, passing through self-rule in between.

D. The final goal of dealing with the conscience is not merely to restore us to self-rule but to bring us back to God's rule and to recover us to God Himself and, thus, to live in the presence of God—5:3.

Matt 5:3　Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

E. There is a great difference between self-rule and God's rule:

1. Self-rule means that we live by the feelings of our conscience, being responsible to our conscience—Acts 24:16.

Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.

2. God's rule means that we live by the intuition of our spirit, being responsible to the intuition, that is, being responsible to God:

a. Within our spirit there is a function to have a direct sense, to realize, discern, and perceive things; this is the intuition in our spirit—1 Cor. 2:11; Mark 2:8.

林前 2:11 因为除了在人里面人的灵，在人中间有谁知道人的事？照样，除了神的灵，也没有人知道神的事。
可 2:8 耶稣灵里即刻知道他们心里这样议论，就对他们说，你们心里为什么议论这些事？

b 当我们凭我们的直觉而活，受我们直觉的管治，我们就是活在神面前，直接受神的管治。

六 当我们活在神治之下，我们就是照着生命的感觉，凭灵的直觉而活—罗八 6：

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

1 神圣的生命是最高的生命，有最丰富、最强、最敏锐的感觉（弗四 18）；这乃是生命的感觉。

弗 4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；

2 生命的感觉使我们知道我们是活在天然的生命里，或活在神圣的生命里；是活在肉体里，或活在灵里—罗八 6。

罗 8:6 因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

3 生命的感觉引导、支配、管制并指引我们—4 节。

罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。

4 神的国有其实际，这实际就是在神直接管治下神圣生命的生活—太五 3、8、20，六 33，七 21。

太 5:3 灵里贫穷的人有福了，因为诸天的国是他们的。
太 5:8 清心的人有福了，因为他们必看见神。
太 5:20 我告诉你们，你们的义，若不超过经学家和法利赛人的义，绝不能进诸天的国。
太 6:33 但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。
太 7:21 不是每一个对我说，主啊，主啊的人，都能进诸天的国，惟独实行我诸天之上父旨意的人，才能进去。

职事信息摘录：

应当殷勤，使我们所蒙的呼召和拣选坚定不移

1 Cor 2:11 For who among men knows the things of man, except the spirit of man which is in him? In the same way, the things of God also no one has known except the Spirit of God.
Mark 2:8 And immediately Jesus, knowing fully in His spirit that they were reasoning this way within themselves, said to them, Why are you reasoning about these things in your hearts?

b. When we live by our intuition and are controlled by our intuition, we are living in the presence of God and are ruled directly by Him.

F. When we are under God's rule, we live by the intuition of our spirit according to the sense of life—Rom. 8:6:

Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

1. The divine life is the highest life, with the richest, strongest, and keenest feeling (Eph. 4:18); this feeling is the sense of life.

Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;

2. The sense of life makes us know whether we are living in the natural life or in the divine life, whether we are living in the flesh or in the spirit—Rom. 8:6.

Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

3. The sense of life guides, governs, controls, and directs us—v. 4.

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

4. The kingdom of God has its reality, and this reality is the living of the divine life under the direct rule of God—Matt. 5:3, 8, 20; 6:33; 7:21.

Matt 5:3 Blessed are the poor in spirit, for theirs is the kingdom of the heavens.
Matt 5:8 Blessed are the pure in heart, for they shall see God.
Matt 5:20 For I say to you that unless your righteousness surpasses that of the scribes and Pharisees, you shall by no means enter into the kingdom of the heavens.
Matt 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.
Matt 7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

Excerpts from the Ministry:

DILIGENT TO MAKE OUR CALLING AND SELECTION FIRM

在彼后一章十节彼得…说，“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。我们绝不会疑惑我们已蒙神呼召，且蒙祂拣选。然而，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。

进入永远的国

在十一节彼得下结论说，“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。”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，使我们丰富地进入我们主永远的国。这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。

本节永远的国，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

In 2 Peter 1:10, Peter continues, “Therefore, brothers, be the more diligent to make your calling and selection firm, for doing these things you shall by no means ever stumble.” Here 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 shall confirm, make sure, our calling and selection. We shall never doubt that we have been called by God and selected by Him. However, 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 shall 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 shall never stumble, because we have been thoroughly constituted.

ENTRANCE INTO THE ETERNAL KINGDOM

In verse 11 Peter concludes, “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.” The bountiful supply we enjoy in the development of the divine life and divine nature will bountifully supply us a rich entrance into the eternal kingdom of our Lord. It will enable and qualify us to enter into the coming kingdom with all the riches of the divine life and divine nature as our excellent virtues unto the splendid glory of God. This is not merely to be saved to go to heaven.

The eternal kingdom in this verse refers to the kingdom of God given to our Lord and Savior Jesus Christ (Dan. 7:13-14), 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 and the development of the virtues of His nature, so that they may participate, in the millennium, 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 the entrance into God’s eternal glory, to which He 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 shall not be

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（彼得后书生命读经，六三至六四页）。

成熟与君王职任

在彼后一章八至十节彼得说，这一切美德若存在我们里面，且不断增多，就必将我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。但那没有这几样的，就是眼瞎、近视，忘了他旧日的罪已经得了洁净。所以，彼得嘱咐我们应当殷勤，借着发展这一切美德，使我们所蒙的呼召和拣选坚定不移。

在十一节彼得下结论说，“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。”在这永远的国里，我们不是臣民—我们乃是君王。然而，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？没有这种成熟而作王是不可能的。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（七二至七四页）。

良心与管治的关系

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. (Life-study of 2 Peter, pp. 54-56)

MATURITY AND KINGSHIP

In 2 Peter 1:8 through 10, Peter says that if all these virtues exist in us and abound, they shall constitute us neither idle nor unfruitful unto the full knowledge of our Lord Jesus Christ. But he in whom these things are not present is shortsighted and has forgotten the cleansing of his past sins. Therefore, Peter charges us to be diligent to make our calling and selection firm by developing all these virtues.

In verse 11 Peter concludes, “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 this eternal kingdom we shall not be subjects—we shall be kings. But 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? It is impossible to be a king without this maturity. 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 we shall eventually reach maturity. As a result, we shall be full of Christ, and, in Paul’s words, we shall arrive at the measure of the stature of the fullness of Christ (Eph. 4:13). Then we shall be qualified and equipped to be kings in the coming kingdom. (Life-study of 2 Peter, pp. 63-64)

THE RELATIONSHIP OF CONSCIENCE WITH GOVERNMENT

有的圣经学者，将圣经中记载的事，分作七个时代，就是无罪时代、良心时代、人治时代、应许时代、律法时代、恩典时代和国度时代。其中头三个时代，都是照着管治的原则来分的。无罪时代，是神治的原则；良心时代，是自治的原则；人治时代，是人治的原则。良心的管治，就是这三种管治中，自治的一种。

在人堕落以前，人与神之间还没有罪的间隔，这就是所谓的无罪时代。那时，人直接受神的管治，而活在神面前，向神负责，那就是神治。可惜人在神治之下，堕落失败了，人的里外都有了罪，圣别、公义的神，就不能不离开人。

因此，从亚当被赶出伊甸园，直到挪亚出方舟的时候，神就在人里面设立良心，代表祂来管治人。这就是所谓的良心时代。在这时代中，人受自己良心的管治，向自己的良心负责，所以就是自治。可惜人在自治之下，又失败了。人丢弃良心一切的责备和约束，而有了凶杀、邪淫，以至败坏至极，满了强暴。因此，神就用洪水审判那个时代。

到洪水以后，神就吩咐挪亚说，“凡流人血的，他的血也必被人所流。”（创九 6）这就是因为人不服神治，又丢弃自治，所以神只好给人权柄代表神来管治人。因此，不久就有国家的开始，人类中就有了政权的管治，社会的制裁，以及家庭中的规约。就如在国家里有元首和官长，在工作场所中有主管，在学校里有师长，在家庭里有父母、兄长等等，这些都是神所设立的权柄，代表神来管治人。所以罗马十三章一节才说，“在上有权柄的，人人都当服从。”这就是人治时代。因为人是这样受人的管治，向人负责，所以所受的管治就称作人治。

所以就着管治这一面来说，人类的堕落，乃是从神治堕落到自治，又从自治堕落到人治。人越是受神治，就越高尚，越是受人治，就越低下。今天人的光景，是完全不受神的管治了。可能还有少数人，是在自治之下，受自己良

Some students of Scripture have divided the Bible into seven dispensations: the dispensations of innocence, conscience, human government, promise, law, grace, and the kingdom. The first three dispensations are categorized according to the principle of government. In the dispensation of innocence we see the principle of God’s rule; in the dispensation of conscience, the principle of self-rule; and in the dispensation of human government, the principle of man’s rule. Of the three kinds of government, the one that is under the rule of self is the one related to the conscience.

Before the fall no sin barrier existed between God and man. This was the so-called dispensation of innocence, when man was ruled directly by God. He lived before God and was responsible to God. Unfortunately, man failed under God’s rule and became sinful within and without, so the holy and righteous God had to leave man.

Consequently, from the time of Adam’s expulsion from the garden of Eden to the time of Noah’s departure from the ark, God established the conscience within man to represent Him in ruling over man. This is the so-called dispensation of conscience. In this period man was ruled by his own conscience and was responsible to his own conscience. Unfortunately, under this self-rule, man again failed. He ignored the rebuke and control of the conscience, the issue of which was murder and fornication, which proceeded unto utter corruption and fullness of wickedness. God judged this dispensation by the flood.

After the flood God told Noah, “Whoever sheds man’s blood, / By man shall his blood be shed” (Gen. 9:6, emphasis added). Because man was neither subject to God’s rule nor obedient to self-rule, God authorized man to represent Him in ruling over man. Therefore, not long afterward, there was the beginning of nations; there came into being among the human races the rule of political authorities, the power of the society, and the control in the family. For example, in a nation there are the president and the officials; in a factory, the supervisors; and in a family, the parents and elder brothers, and so forth. These are the authorities set up by God to represent Him in ruling man. This is why Romans 13:1 says, “Let every person be subject to the authorities over him.” This is the dispensation of human government, in which man is ruled by man and is responsible to man.

From the point of view of government, man’s fall was a fall from God’s rule to self-rule and then from self-rule to man’s rule. The more one is ruled by God, the nobler he becomes, but the more one is ruled by man, the more base he becomes. Today man’s condition is a complete rejection of God’s rule. There may be a few people

心的管治，但那个力量也是极其微弱的。大部分的人，都是落在人的管治之下，必须有别人的管治，才肯就范。但就在这人治时代中，人还是失败了。人不服人的管治，人逃避人的管治，人更推翻人的管治。今天摆在我们眼前的，正是这种背叛翻腾的光景。所以我们看见无论在神治之下，在自治之下，在人治之下，人都完全失败了。

人既是从神治堕落到人治，所以神拯救人的时候，就要把人从人治恢复到神治，叫人再单纯地活在神面前，直接地受神管治。但这恢复，并不是一下就完成的。人的堕落，怎样是从神治，经过自治，而落到人治。神的恢复，也照样要人从人治，经过自治，而达到神治。可说自治乃是神治与人治之间的一层台阶。所以人蒙恩得救了，就该先脱离人治，而恢复到自治里去。

凡活在人治之下的人，都是活在人面前的。他们有许多事，都是因着怕人才不敢作。何时人管不到，或看不见，他们就为所欲为了。在自治之下的人，就不是这样。他们乃是活在自己良心的感觉里，接受自己良心的管治，而不需要别人的管治。他们在一切言语行动上的约束，不是因为惧怕人，乃是因为良心的管治。良心赞同，他们才敢作；良心不赞同，他们就不敢作。虽然表面上，他们还是在人的管治之下，也是服在人的管治之下，但实际上，他们并不需要人的什么管治，他们自己的良心已经够管治并约束他们了。这就是完全脱离人治，而恢复到自治的人。

可惜今天许多基督徒的光景，并不是这样。他们行事为人，还有许多地方需要人的管治。他们作学生的，还需要师长管治；作儿女的，还需要父母管治；作部下的，还需要长官管治。他们许多时候，还是只顾到外面周围的人，而不顾到自己里面的良心。这就证明，他们还有相当成分，仍是活在堕落的人治光景中。所以我们总要严格地对付良心，使自己从堕落的人治光景中，蒙拯救到良心自治的里面去，好叫我们在一切事上，都能凭着自己良心的感觉而生活行动。

who are under self-rule, being controlled by their conscience; however, the impact of their conscience is very weak. The majority are living under human rule and never conform unless they are being ruled by someone. Yet many still fail in this dispensation of human government. They not only disobey but also endeavor to escape and even overthrow man's rule. Today what is set before our eyes is a rebellious and disorderly condition. Thus, man is a total failure whether under the ruling of God, self, or man.

Since man has been degraded from God's rule to human rule, God, in saving man, must recover him from human rule to divine rule, that man may once more live before God in simplicity and under His direct authority. However, this kind of recovery cannot be realized in a moment. As man became degraded by falling from divine rule to human rule, passing through the stage of self-rule in between, so in God's plan of recovery he must retrace his steps from human rule to God's rule, passing through self-rule in between. Since self-rule is the step between human rule and God's rule, when a man is saved, he must first be delivered from human rule and return to self-rule.

All those who live under human rule are living before man. They dare not do many things because of the fear of man. Whenever they are not under man's jurisdiction and observation, they do as they please. However, those who are under self-rule are not so. They live by the feelings of their own conscience. Being controlled by their conscience, they do not need to be ruled by others. They are restrained in all their utterances and behavior, not because of their fear of man but because of the ruling of their conscience. They are free to act only when their conscience approves. Outwardly, they appear to be still subject to the rule of man, yet practically, this rule is unnecessary, because their conscience is sufficient to rule and control them.

Sadly, the condition of many Christians today is not so. Their behavior still requires the rule of man. Students must be controlled by their teachers, children by their parents, and business personnel by their supervisors. Often they care only for those who are around them outwardly but care not for the conscience within. This proves to a great degree that they are still living in the fallen condition of being ruled by man. Therefore, only severe dealings with our conscience will deliver us from the fallen condition of human rule to that rule by the conscience. Then in all things we can live and act according to the feelings of our conscience.

但对付良心的最终目的，还不仅是叫我们恢复到自治里去。我们若只凭良心的感觉活着，而停留在良心里，这还是半堕落的光景，还够不上神的意思。所以，对付良心，不只是为着叫人从人治回到自治，从人面前回到良心里，更是为着叫人经过自治，而达到神治，经过良心，而回到神面前。对付良心，把我们带到良心跟前，还是消极的；把我们带到神面前，才是积极的。所以达到神治，才是对付良心的最终目的。

自治与神治，是大不相同的。自治就是人活在良心的感觉里，向良心负责；而神治却是人活在灵的直觉里，向直觉负责，也就是向神负责。我们知道，神是借着圣灵住在我们的灵里。所以我们灵里的直觉，可说就是神的感觉。因此我们活在这直觉中，受它的管治，也就是活在神面前，受神的管治。良心只有是非的感觉，它定罪一切非的、恶的，而称义一切是的、善的。但直觉却是超是非的，超善恶的。它超过非，也超过是；超过恶，也超过善。它定罪所有的非，所有的恶，却不一定称许一切的是，一切的善。它只要那些出于神的，出于灵的，并属于生命的。

比方谎言是良心所定罪的，实话是良心所称许的。我们若活在良心里面，只要不说谎言，而说实话就可以了。但我们若活在直觉里，凭神的感觉而生活行动，就不只谎言不能说，并且连实话也不一定都能说，乃是要问问看：这话是出于神的意思，还是出于自己的意思？神不是要我们说假话，也不是要我们说真话，神乃是要我们说祂的话，说出乎祂，出乎灵，出乎生命的话。所以有的弟兄要起来为主讲道，他所讲的确实不确实，那是良心来负责监督的；但他要讲什么道，要取什么题目，神的意思要他怎样讲，这就不在是非善恶的范围之内。良心的感觉在这方面，就无能为力了。他只能凭着直觉，摸到神的意思，在这方面得着神的引导，而说出神的话来。这些良心与直觉不同的地方，也就是自治与神治不同的地方。

However, the final goal of dealing with the conscience is not simply to restore us to self-rule. If we remain only in the feelings of the conscience, we are still in a half-fallen situation and fall short of God's will. Therefore, dealing with the conscience is not just to cause man to return from human rule to self-rule, from the eye of man unto the conscience, but even more to cause man to pass through self-rule and attain to God's rule, to pass through the conscience and live in the presence of God. To deal with the conscience so that we are brought back to the conscience is still a negative objective; the positive objective is that we be recovered to God Himself. Therefore, the final goal of dealing with the conscience is to bring us back to God's rule.

Self-rule and God's rule differ greatly. Self-rule means that man lives by the feelings of his conscience, being responsible to his conscience; whereas God's rule means that man lives by the intuition of the spirit, being responsible to the intuition, that is, being responsible to God. We know that God through the Holy Spirit lives in our spirit. Therefore, we can say that the intuition in our spirit is the feeling of God. Hence, when we live by the intuition and are controlled by the intuition, we are living in the presence of God and ruled by Him. The conscience has only the feeling of right and wrong. It condemns all that is wrong and evil and justifies all that is right and good. But the intuition is above right and wrong, good and evil. It is above wrong and also above right; it is above evil and also above good. It condemns all that is wrong and all that is evil, but it does not necessarily approve all that is right and all that is good. It accepts only that which is of God, of the Spirit, and of life.

For example, lying is condemned by the conscience, whereas truthfulness is approved. If we live by the conscience, all is well as long as we do not lie but tell the truth. However, if we live by the intuition, walking according to the feeling of God, then not only can we not tell lies, but also we cannot always tell the truth. We have to ask: Are these words of God or of myself? God does not want us to lie; neither does He want us to speak the truth. What God desires is that we speak His words, words that are of Him, of the Spirit, and of life. Therefore, when a brother ministers, whether he is speaking the truth or not will be attended to by the conscience. But as to what he should minister, what subject he should choose, what God has in mind for him to speak—these are not within the limit of right and wrong, good and evil. The feeling of the conscience is unable to do anything in this respect. Only through the intuition can one touch the mind of God and be led by God to speak His words. These differences between the conscience and the intuition are also the differences between self-rule and God's rule.

今天能完全活在神治之下的人太少了！许多弟兄姊妹，都是活在三治混合的光景中。他们有很多成分是留在人治里，还需要人来管治；也有一些成分是在自治里，受良心的管治；但很少成分是在神治里，直接受神的管治。这是一种很不正常的情形，所以还需要更彻底地对付良心，使自己一面在消极方面脱离人治，一面在积极方面进人神治，而直接受神的管治（生命的经历，一一二至一一六页）。

Today there are too few who are living completely under the ruling of God. Many brothers and sisters are living in a condition that is a combination of the three kinds of government. The greater part of their being is under human rule; they still need to be ruled by man. Another part of their being is under self-rule, the rule of the conscience. But only a small part of their being is under God's rule so that they are controlled by God directly. This is a very abnormal condition. Therefore, there is the need to deal with the conscience more thoroughly so that we can, on the negative side, be delivered from human rule and, on the positive side, enter into God's rule to be directly under His control. (The Collected Works of Witness Lee, 1953, vol. 3, "The Experience of Life," pp. 283-286)