

An entrance shall be ministered unto you abundantly . . . 2 Pet. 1:11

There are two ways of entering a port. A ship may come in, waterlogged and crazy, just kept afloat by continual working at the pumps; or it may enter with every sail set, her pennon floating at the mast-head. The latter is what the apostle desires for himself and those whom he addresses. He desired that an entrance abundant should be ministered unto them.

An abundant entrance is really a choral entrance. The idea may be illustrated from the entrance of a Roman conqueror to his city, whence he had been sent out to war. Amid the crowds of spectators, the procession climbed slowly to the capital, while sweet incense was poured on the air, and music raised her sweetest and most inspiring strains. Will your entrance into heaven be like that? Will you enter it, saved so as by fire, or to receive a reward? Will you come unrecognized and unknown, or be welcomed by scores and hundreds to whom you have been the means of blessing, and who will wait you? Will your coming make music right through the home of God? This is the meaning of the choral entrance. It reminds us of those words of Christ about the friends whom we have made by the right use of money welcoming us into eternal habitations.

The conditions on which that choral welcome will be afforded are clearly enunciated here. Look back to verses 5, 6 (R.V.). There the identical word of the choir occurs again, translated "supply." It is as though these eight Christian graces composed the octave choir, and that our diligence in acquiring and cultivating these will be rewarded hereafter by the choral welcome into the eternal kingdom of the Lord Jesus. Wherefore give diligence.

這樣必叫你們豐豐富富的得以進入... 彼後一11

船隻進港有兩種情況。一艘船進港時可能是船艙進水而搖晃，靠著繼續不斷的抽水來維持浮在水面；另一種可能是，船的每組帆檣都固定好，三角旗飄揚在桅杆的頂端。第二種情形就是使徒彼得所渴望他自己並收信之人的光景。他渴望他們豐豐富富的進入神的國。

豐豐富富的進入，真正在合唱團歌聲中進入。這觀念可用羅馬的得勝者進城來說明，他是從這個城市被差派出征的。在圍觀的群眾當中，勝利的行列慢慢登上首都，馨香之氣撒在空中，優美動人的音樂洋溢著。你進入天庭將如此光榮嗎？你進入天庭像從火中被搶救出來的？還是進去領取獎賞呢？你進來時無人認識，無人知曉；還是受到許多因你而蒙福的群眾迎接呢？你回天家一路發出音樂嗎？這就是在合唱團歌聲中進入的意思。這讓我們回想起基督的話說到，善用金錢來結交朋友，這些朋友歡迎我們進入永恆的住處(路十六9)。

得到合唱團歌聲歡迎的條件，在此清楚宣布了。請回頭看本章5-7節。有一個同樣的字像合唱團的詩歌一再出現，就是「加上」。好像這八項基督徒的美德，譜出八行詩的合唱，我們殷勤獲取並培養這些美德，使我們以後得獎賞，在合唱團歌聲中迎接進入主耶穌永遠的國。所以要殷勤。

The Lord knoweth how to deliver the godly. 2 Pet. 2: 9

The following authentic story will best illustrate and enforce this text. I give it as it was given to me by a friend who had verified the circumstances during a visit to Blankenburg. A godly Lutheran pastor, Sander, of Elberfeld, had been compelled to rebuke an evil-liver for some gross sin, and had thereby attracted to himself his malicious hate; and the man vowed to repay him. One night the pastor was called to visit a house that could only be reached by passing over a plank which bridged an impetuous torrent. Nothing seemed easier to his enemy than to conceal himself on the bank till the man of God was returning from the opposite end of the plank, to meet him in the middle, throw him into the deep and turbid stream, leaving it to be surmised that in the darkness he had simply lost his foothold. When, however, from his hiding-place he caught sight of the pastor's figure in the dim light, he was surprised to see that he was not alone, but accompanied by another. There were two figures advancing towards him across the narrow plank, and he did not dare attempt his murderous deed. And as they passed his hiding-place, the one whom he did not know cast such a glance towards him as convinced him of the sinfulness of the act he had contemplated, and began a work in his heart which led to his conversion.

When converted, he sought out the pastor, to confess to him the murderous intention which had so nearly mastered him, and said: "It would have been your death had you not been accompanied." "What do you mean?" said the other; "I was absolutely alone." "Nay," said he, "there were two." Then the pastor knew that God had sent his angel, as He sent him to bring Lot out of Sodom.

主知道搭救敬虔的人。 彼後二9

以下這個真實的故事，最合適說明並加強這節經文。這是一位友人告訴我的，這位朋友在他到布蘭肯伯格(Blankenburg)拜訪時，還曾經查證故事發生的情境。有一位路德會敬虔的傳道人叫作杉德(Sander)住在俄伯菲得(Elberfeld)，他曾迫不得已的責備一個邪惡的人，因著他所犯粗鄙下流的罪，因而引起那人對他惡毒的仇恨；所以這人立誓要報仇。有一個夜晚，傳道人被請去探訪一個人家，那兒只能靠著一塊木板作的窄橋跨越洶湧的急流才能達到。對於這個仇人，這是個再容易不過的下手機會，只要在岸邊躲藏，等到這個屬神的人從窄橋的另一頭回來時，迎上去在木板中央把他拋到又深又濁的溪水裡，讓人猜測傳道人只是在黑暗中失足落水。然而當他在藏匿之處看到傳道人在矇矓中的身影時，他驚訝的發現傳道人不是單獨的，而是有另一個人陪伴。當這兩個人過這窄窄的木板朝他走過來，他不敢嘗試殺人的行動。並且當他們經過他藏身之處時，那位他所不認識的人還看他一眼，使他醒悟他曾盤算的罪行，並在他心中作工直到他悔改。

當他悔改時，他找到這位傳道人，向他承認這殺人的企圖幾乎征服了他，他說：「若不是有人陪伴你，你就死定了。」傳道人說：「你說的是什麼意思？我絕對是單獨的。」那人說：「不，當時有兩個人。」傳道人這才明白神派祂的天使來，如同祂差天使將羅得帶出所多瑪（創十九16）。

One day is with the Lord as a thousand years. 2 Pet. 3: 8

THERE is no succession of time with God: no past, no future; He dwells in the eternal present, as I AM. As we may look down from a lofty mountain on a stream in the valley beneath, tracing it from its source to its fall into the ocean, and feeling that each part of it is equally distant from the spot where we stand, so must time appear to the Eternal; who was, and is, and is to come.

ONE DAY IS AS A THOUSAND YEARS. He could do in a single day, if He chose, what He has at other times taken a thousand years to accomplish. Do not say that He will require so long to do this or that--to restore or convert the Jews; to introduce the millennial age; to undo the effects of the Curse, and fill the years with blessing. Do not say that He must have as long to make the second heavens and earth as the first. Do not say that the overthrow of the empire of darkness, and the conversion of multitudes to God, can only be achieved by the processes which are now in vogue. All this could be changed in a moment, in the twinkling of an eye; and between sunrise and sunset God could effect the work of a thousand ordinary years.

A THOUSAND YEARS AS ONE DAY. Periods that seem so long to our finite minds are not so to God. A thousand years in our reckoning is but a day in his. You say it is nearly two thousand years ago since Jesus died, or at least that we are in the evening of the second thousand. But in God's reckoning, the Cross, the Grave, the Resurrection, took place in the morning of yesterday. Take wider views of God's horizon; believe in his mighty march throughout the centuries; He takes up the isles as a very little thing, and the centuries are the beats of the minute-hand.

主看一日如千年。 彼後三8

對主來說，沒有時間的連續：沒有過去，也沒有將來；祂活在永遠的現在，正如祂名為「我是」[「耶和華」這名的字義就是「我是」]。這就好比我們從一座高山上，往下看山谷裡的一條溪流，追蹤溪流從源頭直到流入大海，感覺每段水流與我們所在之處都是等距離。同樣的，時間對於這位永恆的神也是如此；祂是昔在、今在、以後永在的(啟一8)。

一日如千年。若是祂要的話，祂可以一天作成在別的時間裡用一千年來完成的事。不要說祂需要這麼長的時間來作這事或作那事——復興猶太人使他們回轉；引進千禧年；除去咒詛的效力；並使年歲充滿祝福。不要說祂得花相同的時間來造新天新地，好像祂頭一次造天地一樣。不要說黑暗國度被推翻、群眾歸信神，只能照著現今流行的過程來完成。這一切可以在片刻之間改變，就在一眨眼之間，從日出到日落之間，神能完成平常一千年時間的工作。

千年如一日。對我們有限的心思似乎很長的期間，對神並不然。按我們算法的一千年，對祂只不過是一天。你說耶穌在兩千年前死了，或至少我們是在二千年的末期。然而照著神的算法，十字架、墳墓、復活，都在昨天上午發生。你要照神更寬闊的眼界；相信祂以大能走過許多世紀；祂舉起眾海島好像極微之物(賽四十15)，許多世紀對祂而言不過是分針滴答幾下。