

## 第三十八周

### 基督拿着死亡和阴间的钥匙

诗歌：英 146 中译

读经：启一 17～18，十 7，十二 11，十五 1，8，徒二 24，腓三 10～11

- 启 1:17 我一看见，就仆倒在祂脚前，像死了一样。祂用右手按着我，说，不要惧怕；我是首先的，我是末后的，
- 启 1:18 又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。
- 启 10:7 但在第七位天使发声的日子，要吹号的时候，神的奥秘就完成了，正如神所传给祂的奴仆众申言者的福音。
- 启 12:11 弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。
- 启 15:1 我看见在天上另有一个异象，大而且奇，就是七位天使掌管末了的七灾，因为神的烈怒在这七灾中发尽了。
- 启 15:8 由于神的荣耀，并由于祂的能力，殿中充满了烟，于是没有人能进殿，直等到那七位天使所降的七灾完毕了。
- 徒 2:24 神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。
- 腓 3:10 使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，
- 腓 3:11 或者我可以达到那从死人中杰出的复活。

#### 【周一】

壹 “我是首先的，我是末后的，又是那活着的”——启一 17 下～18 上：

- 一 基督是首先的，也是末后的，含指祂所开始的事，祂必定完成。
- 二 主耶稣不仅是首先的，也是初；不仅是末后的，也是终——二一 6，二二 13：

## Week 38

### Christ Having the Keys of Death and Hades

Hymns: E146

Scripture Reading: Rev. 1:17-18; 10:7; 12:11; 15:1, 8; Acts 2:24; Phil. 3:10-11

- Rev. 1:17 And when I saw Him, I fell at His feet as dead; and He placed His right hand on me, saying, Do not fear; I am the First and the Last
- Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.
- Rev. 10:7 But in the days of the voice of the seventh angel when he is about to trumpet, then the mystery of God is finished, as He has announced the good news to His own slaves the prophets.
- Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.
- Rev. 15:1 And I saw another sign in heaven, great and wonderful, seven angels having seven plagues, the last plagues; for in them the fury of God was finished.
- Rev. 15:8 And the temple was filled with smoke from the glory of God and from His power, and no one could enter into the temple until the seven plagues of the seven angels were finished.
- Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.
- Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death,
- Phil. 3:11 If perhaps I may attain to the out-resurrection from the dead.

#### § Day 1

- I. "I am the First and the Last and the living One"—Rev. 1:17b-18a:
- A. Christ's being the First and the Last implies that He will accomplish what He has begun.
- B. The Lord Jesus is not only the First but also the Beginning, and not only the Last but also the End—21:6; 22:13:

- 1 “首先的”，指明没有人在祂以先；“末后的”，指明没有人在祂之后。
- 2 “初”，意即祂是万有的起源；“终”，意即祂是万有的终结。
- 3 这不仅指明，没有人在主耶稣之先，也没有人在主耶稣之后，也指明没有祂，就没有起源，也没有终结。

三 基督不仅是首先的和末后的，也是初和终；这向我们保证，祂开始了召会生活以后，就必要完成——参提后四 5：

- 1 主耶稣永不会叫祂的工作半途而废——启十 7，十五 1，8。
- 2 所有地方召会都必须相信，主耶稣是初又是终。
- 3 祂必完成祂在恢复里所开始的工。

## 【周二】

四 这位行走在众召会中间，为众召会的头，并为众召会所属的基督，乃是那活着的；因此，祂的身体所显出来的各地方召会，也该是活而新鲜并刚强的——二 1。

贰 “我曾死过，看哪，现在又活了，直活到永永远远”——一 18 上：

- 一 主受过死的苦，但祂又活了——二 8。
- 二 基督曾进入死亡，但死亡不能拘禁祂，（徒二 24，）因为祂是复活。（约十一 25。）
- 三 复活是主的日子之延长；祂在祂的复活里要存到永永远远：

1. The First indicates that none is before Him, and the Last that none is after Him.
2. The Beginning indicates that He is the origination of all things, and the End that He is the consummation of all things.
3. The indication here is not only that there is nothing before or after the Lord Jesus but also that there is no origination or consummation without Him.

C. Christ is not only the First and the Last but also the Beginning and the End; this assures us that having started the church life, He will surely accomplish it—cf. 2 Tim. 4:5:

1. The Lord Jesus will never leave His work unfinished—Rev. 10:7; 15:1, 8.
2. All the local churches must believe that the Lord Jesus is the Beginning and the End.
3. He will accomplish what He has begun in His recovery.

## § Day 2

D. The Christ who walks in the midst of the churches, who is the Head of the churches and to whom the churches belong, is the living One; hence, the churches also, as the expression of the Body, should be living, fresh, and strong—2:1.

II. "I became dead, and behold, I am living forever and ever"—1:18a:

- A. The Lord suffered death and lived again—2:8.
- B. Christ entered into death, but death could not hold Him (Acts 2:24), because He is the resurrection (John 11:25).
- C. Resurrection is the lengthening of the Lord's days; He will exist forever and ever in His resurrection:

1 耶稣基督今天是在那活着的，就是那在复活里的一位。

2 基督要分赐生命，就必须是那活着的。

四 基督是那位活着的，重点乃是祂是永远活着的，并且活在我们里面：

1 祂要我们脱离各样的死，起来成为活的召会。

2 我们越活，就越是活的耶稣的见证——启十二 11。

### 【周三】

叁 “在这灵里，祂〔基督〕…曾去向那些在监狱里的灵…宣扬”——彼前三 19～20 上：

一 这里的“灵”不是指留在阴间里死人的脱体之灵，乃是指挪亚时代因悖逆而堕落，并且被拘留在幽暗坑中，等候大日审判的天使（天使是灵——来一 14）——彼后二 4～5，犹 6。

二 基督在肉体里受死以后，在那作祂神性活的灵里到无底坑这些背叛的天使那里，宣扬神的得胜，就是神借着祂在基督里的成为肉体，以及基督在肉体里的死，胜过了撒但阻挠神圣计划的诡计。

三 “监狱”（彼前三 19）指他他拉，幽暗的深坑，拘留堕落天使的地方。

### 【周四】

肆 “我…看见一个星从天落到地上，有无底坑的钥匙赐给他”——启九 1～2，十一 7，十七 8，二十一 1，3：

一 启示录九章一节的星是指撒但，他要从天上摔

1. Jesus Christ today is the living One, the One who is in resurrection.

2. For Christ to dispense life, He must be the living One.

D. The importance of Christ's being the living One is that He is living forever and is living in us:

1. He wants us to leave every kind of death and rise up to be the living church.

2. The more living we are, the more we are the testimony of the living Jesus—Rev. 12:11.

### § Day 3

III. "In which also He [Christ] went and proclaimed to the spirits in prison"—1 Pet. 3:19:

A. The spirits here refers not to the disembodied spirits of dead human beings held in Hades but to the angels (angels are spirits—Heb. 1:14) who fell through disobedience at Noah's time and are imprisoned in pits of gloom, awaiting the judgment of the great day—2 Pet. 2:4-5; Jude 6.

B. After His death in the flesh, Christ in His living Spirit as His divinity went to the abyss to these rebellious angels to proclaim God's victory, accomplished through His incarnation in Christ and Christ's death in the flesh, over Satan's scheme to derange the divine plan.

C. Prison (1 Pet. 3:19) refers to Tartarus, the deep and gloomy pits, where the fallen angels are kept.

### § Day 4

IV. "I saw a star out of heaven fallen to the earth, and to him was given the key of the pit of the abyss"—Rev. 9:1-2; 11:7; 17:8; 20:1, 3:

A. The star in Revelation 9:1 refers to Satan, who will be cast down from

到地上：

- 1 天使被比喻作星——伯三八7，后十二4。
- 2 撒但是天使长，原是明亮之星——赛十四12。

二 “‘谁要下到无底坑？’就是要领基督从死人中上来”——罗十7：

- 1 “无底坑”这辞的原文是 abyssos，阿比索斯。
- 2 这辞在路加八章三十一节指鬼的住处——27，33，35，38节。
- 3 这辞也在启示录九章一节、二节、十一节，指那些“蝗虫”出来的地方，它们的王名叫亚玻伦。
- 4 在十一章七节，十七章八节，这辞指“兽”，就是敌基督，要上来的地方。
- 5 在二十章一节、三节，这辞指千年国时，撒但要被扔进去受监禁的地方。
- 6 罗马十章七节的无底坑是指基督在死后，复活前所去的地方；根据行传二章二十四节、二十七节，这地方就是阴间，因为这二节启示，基督死后下到阴间，复活时从那里起来。
- 7 照圣经的用法，无底坑一辞乃是指死亡，以及撒但黑暗权势的地方，就是基督死后所降到地的低下之处；（弗四9；）祂胜过了这地方，就在复活里从这地方上来。

## 【周五、周六】

伍 在启示录一章十八节下半主耶稣说，“我…拿着死亡和阴间的钥匙”：

一 因着人堕落而有了罪，死就进来，如今在地上

heaven to earth:

1. The angels are likened to stars—Job 38:7; Rev. 12:4.
2. Satan, as the archangel, was the Daystar—Isa. 14:12.

B. "Who will descend into the abyss?" that is, to bring Christ up from the dead"—Rom. 10:7:

1. In Greek the word rendered as "abyss" is abyssos.
2. This word is used in Luke 8:31 in reference to the dwelling place of the demons—vv. 27, 33, 35, 38.
3. It also occurs in Revelation 9:1-2 and 11 to denote the place out of which the "locusts," whose king is Apollyon, will come.
4. In Revelation 11:7 and 17:8 it signifies the place out of which the beast, which is the Antichrist, will ascend.
5. In Revelation 20:1 and 3 it specifies the place into which Satan will be cast and imprisoned during the millennium.
6. In Romans 10:7 abyss points to the place Christ visited after His death and before His resurrection, which place, according to Acts 2:24 and 27, is Hades, for Acts 2:24 and 27 reveal that Christ went into Hades after He died and rose from that place in His resurrection.
7. According to biblical usage, the word abyss always refers to the region of death and of Satan's power of darkness into which Christ after His death descended as into the lower parts of the earth (Eph. 4:9), which He conquered, and from which He ascended in His resurrection.

## § Day 5 & Day 6

V. In Revelation 1:18b the Lord Jesus says, "I have the keys of death and of Hades":

A. Due to the fall and the sin of man, death has come in and is now operating

工作，将一切有罪的人聚拢到阴间，就是拘留死人的地方。

二 然而，在召会生活里，我们不再受死亡和阴间的支配——腓三 10 ~ 11。

三 基督在十字架上废掉了死，并且在祂的复活里胜过了阴间：

1 虽然死尽其所能要扣住基督，却没有能力这样作——徒二 24。

2 基督是神，也是复活，（约一 1，十一 25，）有不能毁坏的生命。（来七 16。）

3 祂既是这样一位永活者，死就不能拘禁祂。

4 基督将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复活了。

5 因此，对基督而言，死没有毒刺，阴间也没有能力。

四 因为基督在召会里是那拿着死亡和阴间的钥匙者，死亡和阴间在我们身上就不该有任何能力。

五 在召会生活里，死亡和阴间的钥匙是在主手中。

六 我们不可能对付死：

1 我们根本没有能力操纵死。

2 每当死进来的时候，许多人就被死征服。

七 我们若给主耶稣地位、机会、和自由的路，在我们中间运行并行动，死亡和阴间就在祂控制之下——太十六 18，启二十 14：

1 当主耶稣在召会里没有地位时，死亡立刻猖狂，阴间也成为有能力的，来扣住死了的人。

on earth to collect all sinful people and to bring them to Hades, the place where the dead are kept.

B. In the church life, however, we are no longer subject to death and Hades—Phil. 3:10-11.

C. Christ abolished death on the cross, and He overcame Hades in His resurrection:

1. Although death tried its best to hold Christ, it was powerless to do so—Acts 2:24.

2. Christ is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16).

3. Because He is such an ever-living One, death is not able to hold Him.

4. Christ delivered Himself to death, but death had no way to detain Him; instead, death was defeated by Him, and He rose up from it.

5. With Christ, therefore, death has no sting, and Hades has no power.

D. Because Christ is the One in the church who is the Holder of the keys of death and Hades, death and Hades should not have any power over us.

E. In the church life the keys of death and Hades are in the Lord's hand.

F. It is impossible for us to deal with death:

1. We simply do not have the ability to handle it.

2. Whenever death enters, many will be overcome by it.

G. If we give the Lord Jesus the ground, the opportunity, and the free way to move and act among us, both death and Hades will be under His control—Matt. 16:18; Rev. 20:14:

1. When the Lord Jesus does not have the ground in the church, death immediately becomes prevailing, and Hades becomes powerful to hold the dead ones.

2 我们看见基督拿着死亡和阴间的钥匙——权柄，这是很重要的——约五 27，十七 2，后十二 10。

3 死亡受祂的支配，阴间也在祂的控制之下。

八 我们应当赞美主，基督拿着死亡和阴间的钥匙——一 18，来十三 15，彼前一 7，启十九 5~6。

2. It is crucial for us to see that Christ has the keys, the authority, of death and Hades—John 5:27; 17:2; Rev. 12:10.

3. Death is subject to Him, and Hades is under His control.

H. We should praise the Lord that Christ has the keys of death and of Hades—1:18; Heb. 13:15; 1 Pet. 1:7; Rev. 19:5-6.

## 晨兴喂养

启二 8 “你要写信给在士每拿的召会的使者，说，那首先的、末后的、死过又活的，这样说。”

二二 13 “我是阿拉法，我是俄梅嘎；我是首先的，我是末后的；我是初，我是终。”

主耶稣不仅是首先的，也是初；不仅是末后的，也是终。首先的，指明没有人在基督以先；末后的，指明没有人在祂之后。初，指明祂是万有的起源；终，指明祂是万有的终结。因此，这里不仅指明，没有人在主耶稣之先，也没有人在主耶稣之后；更指明没有祂，就没有起源，也没有终结。这向我们保证，主是刚强的，能应许、鼓励、加强我们。祂必成就祂在启示录所说的一切话。（新约总论第十四册，三九六页。）

## 信息选读

主告诉在士每拿受苦的召会，祂是那首先的、末后的。这指明祂所经过的苦难无论多大，那些苦难都不能终结或破坏祂。…召会遭受苦难时，需要认识基督是那首先的、末后的，是永远存在、永不改变的一位。无论逼迫的环境如何，祂仍是一样。…凡事都在祂管治的界限之内。

主告诉在士每拿的召会，祂是那首先的、末后的，指明召会该是得胜的，不被任何苦难所击败。（新约总论第二册，四八页。）

基督不仅是第一个，也是创始者；祂不仅是末一个，还是成终者。换句话说，在宇宙中，从始至终都

## Morning Nourishment

Rev. 2:8 And to the messenger of the church in Smyrna write: These things says the First and the Last, who became dead and lived again.

22:13 I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

The Lord Jesus is not only the First but also the Beginning; He is not only the Last but also the End. The First indicates that none is before Christ, and the Last that none is after Him; whereas the Beginning indicates that He is the origination of all things, and the End that He is the consummation of all things. Hence, the indication here is not only that there is nothing before or after the Lord Jesus but also that there is no origination or consummation without Him. This assures us that the Lord is strong to promise, encourage, and strengthen us. He will accomplish whatever He has spoken in Revelation. (The Conclusion of the New Testament, p. 4445)

## Today's Reading

The Lord told the suffering church in Smyrna that He is the First and the Last. This indicates that no matter how great were the sufferings through which He passed, those sufferings could not terminate or damage Him... In suffering, the church needs to know that Christ is the First and the Last, the ever-existing, unchanging One. Whatever the environment may be, He remains the same...All things are within the limit of His control.

When the Lord told the church in Smyrna that He was the First and the Last, He was indicating that the church should be victorious, not defeated by any kind of suffering.

Christ is not only the First but also the Originator; He is not only the Last but also the Finisher. In other words, in this universe from beginning to end,

是基督。…主耶稣不仅是首先的，也是初，是创始；祂不仅是末后的，也是终，是完成，没有留下什么给别人去作。祂占有整个宇宙；在时间上，在空间上，在每一件事上，祂都是一切。

基督不仅是首先的和末后的，也是初和终；这向我们保证，祂开始了召会生活以后，就必要完成。祂永不会叫祂的工作半途而废。所有在地方召会里的都必须相信，主耶稣是初又是终，祂必完成祂在恢复里所开始的工。

因着主是我们的一切，又因着祂是这样刚强，我们就不该推诿说，我们软弱，我们的环境太艰难。我们的环境越艰难，主对我们就越丰富；我们的情况越多试炼，主对我们就越刚强。我们必须运用我们的信心，相信这包罗万有的一位，祂是阿拉法，是俄梅嘎，是首先的，是末后的，是初，是终。在祂毫无问题。因此，我们需要浸没在祂里面，相信祂，并且安息于祂。（新约总论第十四册，三九六至三九七页。）

起初定规的是神，末了成功的也是神。感谢神，祂是阿拉法，所有的起头都是祂。…一切都是神起头的。（创一1。）同时，祂又是俄梅嘎。人可能失败，但祂是俄梅嘎。人可以说这个说那个，但最末后一句话还是神说的，因为祂是俄梅嘎。…祂要成功祂的计划，祂要达到祂的目的，祂要成功祂所起头的。我们承认，撒但的工作实在是打岔了神的工作，但是，我们更承认，神不只是起初定规的阿拉法，神并且是最后成功的俄梅嘎。神一点不放松。不管召会在经历上的情形是怎样，…召会…要穿上荣耀，…献给祂的儿子。（倪柝声文集第二辑第十四册，一三九至一四〇页。）

参读：新约总论，第二十四、四百三十四篇。

all is Christ...The Lord Jesus is not only the First but also the Beginning, the origination; He is not only the Last but also the End, the completion, leaving nothing to anyone. He occupies the entire universe. In time, in space, and in everything He is everything.

The fact that Christ is not only the First and the Last but also the Beginning and the End assures us that, having started the church life, He will surely accomplish it. He will never leave His work unfinished. All those in the local churches must believe that the Lord Jesus is the Beginning and the End. He will accomplish what He has begun in His recovery.

Because the Lord is everything to us and because He is so strong, we should not excuse ourselves by saying that we are weak and that our environment is too difficult. The more difficult our environment, the richer the Lord will be to us. The more trying our circumstances, the stronger the Lord will be to us. We must exercise our faith in this all-inclusive One, the One who is the Alpha, the Omega, the First, the Last, the Beginning, and the End. With Him, there are no problems. Thus, we need to be immersed into Him, believe in Him, and rest in Him. (The Conclusion of the New Testament, pp. 263-264, 4445-4446)

God made the original design, and God also will bring it to its final completion. How we thank God that He is the Alpha, the initiator of all things... All things had their beginning in God [Gen. 1:1]. At the same time, He is also the Omega. Man can and will fail, but God is the Omega. Man may say this and man may say that, but God has the last word. He is the Omega. He will bring His plan to fulfillment, He will reach His goal, and He will accomplish what He has begun. We acknowledge that Satan's work has indeed interrupted the work of God, but we further acknowledge that God is not only the Alpha who purposed in the beginning but also the Omega who will finally succeed. God never gives up, and He will never let any of His purpose remain unfulfilled. Regardless of the church's condition in her present experience, she will have no spot, wrinkle, or any such thing in God's goal. Furthermore, she will be clothed with glory and presented to His Son. (CWWN, vol. 34, "The Glorious Church," pp. 119-120)

Further Reading: The Conclusion of the New Testament, msgs. 24, 434

## 第三十八周■周二

### 晨兴喂养

启一 17 ~ 18 “…我是首先的，我是末后的，又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。”

徒二 24 “神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”

主受过死的苦，但祂又活了。（启一 18。）祂曾进入死亡，但死亡不能拘禁祂，（徒二 24，）因为祂是复活。（约十一 25。）…复活是主的日子之延长；祂在祂的复活里要存到永永远远。…基督要分赐生命，就必须是那活着的，因为死人绝不能把生命分赐给别人。（新约总论第十四册，四九页。）

### 信息选读

在我们里面那位活着的永远不死。祂的召会不该是死的或发死，反之，祂的召会必须一直是活的。我们必须学习享受基督这位活着的。祂活到永永远远，就是祂的见证，因为耶稣的见证总是与活着有关。一个地方召会若是不活，就没有耶稣的见证。我们越活，就越是活的耶稣的见证。

这位行走在众召会中间，为众召会的头，并为众召会所属的基督，乃是那活着的，祂满了生命。因此，作祂身体的各地方召会，也该是活而新鲜并刚强的。我们有一位活着的基督，祂已经胜过了死亡。我们的基督是复活的基督，活在我们里面，也活在我们中间，并且直活到永永远远。…在恢复里，所有的召会都应当像基督那样的活，满了生命，并胜过死亡。（新约总论第十四册，四九至五〇页。）

## WEEK 38 — DAY 2

### Morning Nourishment

Rev. 1:17-18 ...I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

The Lord suffered death and lived again [Rev. 1:18]. He entered into death, but death could not hold Him (Acts 2:24), because He is the resurrection (John 11:25)...Resurrection is the lengthening of the Lord's days. He will exist forever and ever in His resurrection...For Christ to dispense life, He must be the living One since a dead person can never dispense life to others. (The Conclusion of the New Testament, p. 4153)

### Today's Reading

The living One within us can never be dead. His church should be neither dead nor deadened; instead, His church must be living all the time. We must learn to enjoy Christ as the living One. His living forever is His testimony, for the testimony of Jesus is always related to the matter of being living. If a local church is not living, it will not have the testimony of Jesus. The more living we are, the more we are the testimony of the living Jesus.

The Christ who walks in the midst of the churches, who is the Head of the churches and to whom the churches belong, is the living One—full of life. Hence, the churches as His Body should also be living, fresh, and strong. We have a living Christ who has overcome death. Our Christ, who is the resurrected One, is living in us and among us. He is living forever and ever...In the recovery all the churches should be as living as Christ, full of life and overcoming death. (The Conclusion of the New Testament, pp. 4153-4154)

在行传二章二十四至三十二节，彼得说到主耶稣的复活。…彼得…说，神叫耶稣复活。他在十章四十至四十一节说同样的事，却加上“祂从死人中复活”。论到主是人，新约告诉我们，神叫祂从死人中复活；（罗八 11；）论到祂是神，新约告诉我们，祂自己从死人中复活。（帖前四 14。）这证明祂属人和神圣的双重身分。

行传二章二十四节说主不能被死拘禁；主是神，也是复活，（约一 1，十一 25，）有不能毁坏的生命。（来七 16。）祂既是这样一位永活者，死就不能拘禁祂。祂将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复活了。（使徒行传生命读经，八六页。）

约翰见证这位耶稣基督是那活着的；祂曾死过，现在又活了，直活到永永远远。（启一 18。）这是对召会说的话。今天祂是活在天上，在神宝座的右边；但那不是重点。祂活着重点，乃是活在我们里面。祂是永远活着的，并且活在我们里面。祂告诉我们，今天祂还活着；所以祂要我们脱离各样的死，起来成为活的召会，这是启示录一章的思想。

我们当怎样凭祂而活？第一，你必须认识，你从前只有你自己的生命；但现在你不再是你自己，乃是主耶稣在你里面活着。所以今天，你是个双重的人：外面一重是你，里面一重是主耶稣；在你里面有两个生命。第二，神不要你凭自己原来的生命活着，神要你凭第二个生命（就是神自己）活着。第三，这第二个生命，乃是在你的灵里，所以，你若想要凭这生命活着，你就必须凭你的灵活着。…这个生活的结果，乃是为了召会。因此，为着召会生活，我们都必须这样活在灵里，操练凭主而活。（李常受文集一九八三年第三册，三二至三四页。）

参读：启示录生命读经，第九篇。

In Acts 2:24-32 Peter spoke concerning the resurrection of the Lord Jesus...Peter said that God raised up Jesus. In 10:40 and 41 he said the same thing again but added, "He rose from the dead." Regarding the Lord as a man, the New Testament tells us that God raised Him from the dead (Rom. 8:11); considering Him as God, it tells us that He Himself rose from the dead (1 Thes. 4:14). This proves His dual status—human and divine.

Acts 2:24 says that it was not possible for the Lord to be held by death. The Lord is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Since He is such an ever-living One, death is not able to hold Him. He delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it. (Life-study of Acts, pp. 75-76)

John testifies of Jesus Christ as the One who said that He is the living One and that He became dead but is living forever and ever [Rev. 1:18]. This is a word spoken to the churches. Today He is living in the heavens at the right hand of the throne of God, but this is not the point of emphasis. The importance of His being the living One is that He is living in us. He is living forever and is living in us. He told us that today He is still living. Therefore, He wants us to leave every kind of death and rise up to be the living church. This is the thought in Revelation 1.

How do you live by Him? First, you must realize that formerly you had only your life, but now it is no longer you but the Lord Jesus who is living within you. Therefore, today you are a dual person. Outwardly it is you, and inwardly it is the Lord Jesus; within you there are two lives. Second, God does not want you to live by your original life. God wants you to live by your second life, which is God Himself. Third, this second life is in your spirit. Thus, if you want to live by this life, you need to live by your spirit. The issue of this living is the church. Therefore, for the church life we must all live in our spirit, exercising to live by the Lord. (CWWL, 1983, vol. 3, "A Living of Mutual Abiding with the Lord in Spirit," pp. 26-28)

Further Reading: Life-study of Revelation, msg. 9

彼前三章 18~20 “...在肉体里祂〔基督〕被治死，在灵里祂却活着；在这灵里，祂也曾去向那些在监狱里的灵，就是向从前在挪亚预备方舟的日子，神恒忍热切等待的时候，那些悖逆者宣扬...”

彼前三章十九至二十节告诉我们，基督的肉体死了以后，立刻在灵里刚强活跃，去向那些在挪亚时代的悖逆者宣扬祂的得胜。“在灵里”（18）不是指圣灵，乃是指那作基督神性素质的灵。（罗一 4，参约四 24 上。）（李常受文集一九八四年第三册，二一六至二一七页。）

基督被埋葬以后，在祂活的灵里，去向那些在监狱里的灵（背叛的天使），宣扬神的得胜，就是神借着祂在基督里的成为肉体，以及基督在肉体里的死，胜过了撒但阻挠神圣计划的诡计。

钉十字架不是在基督的灵里把祂治死，只是在祂的肉体里把祂治死，这肉体是祂成为肉体时所得着的。在十字架上，基督的肉体死了，祂的灵却没有死，反倒因着生命的新能力得以活泼地活着，以致在基督的肉体死后，在祂复活以前，祂在这得了加力的灵里向堕落的天使宣扬。（新约总论第三册，二九三至二九四页。）

## 信息选读

我们不该将〔彼前三章十八节的〕“在灵里祂却活着”，解释为基督的复活。...这节乃是指明，基督埋葬在坟墓里的时候，在祂复活以前，祂在得了加力的灵里，到无底坑去，向背叛的天使宣扬神的得胜。

1 Pet. 3:18-20 For Christ...on the one hand being put to death in the flesh, but on the other, made alive in the Spirit; in which also He went and proclaimed to the spirits in prison, who had formerly disobeyed when the long-suffering of God waited in the days of Noah...

First Peter 3:19-20 tells us that immediately after the death of His body, Christ was strong and active in His Spirit and went to proclaim His victory to those disobedient ones at Noah's time. In the Spirit (v. 18) does not refer to the Holy Spirit but to the Spirit that is Christ's spiritual nature (Mark 2:8; Luke 23:46). (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 158)

After He was buried, Christ went in His living Spirit to the spirits in prison (the rebellious angels) to proclaim God's victory, through His incarnation in Christ and Christ's death in the flesh, over Satan's scheme to derange the divine plan.

The crucifixion put Christ to death only in His flesh which He received through incarnation, not in His Spirit. Instead of dying at the cross when His flesh did, Christ's Spirit was made alive, enlivened with new power of life, so that in this empowered Spirit Christ made a proclamation to the fallen angels after His death in the flesh and before His resurrection. (The Conclusion of the New Testament, pp. 782-783)

## Today's Reading

We should not interpret "made alive in the Spirit" [in 1 Peter 3:18] as referring to Christ's resurrection...Rather, this verse indicates that when Christ was buried in the tomb, in His empowered Spirit, He went before His resurrection to the abyss to proclaim God's victory to the rebellious angels.

(十九节的)“在这灵里”一辞指十八节的灵,指明并证实基督在肉体里受死以后,在这灵里仍是活动的。在祂被点活的灵里,祂特别是去向那些在监狱里的灵宣扬。历代以来,各派教师对于在监狱里的灵,有种种不同的解释。照圣经看,最可接受的解释如下:这里的“灵”不是指留在阴间里死人的脱体之灵,乃是指挪亚时代因悖逆而堕落,(彼前三20,…)并且被拘留在幽暗坑中,等候大日审判(彼后二4~5,犹6)的天使(天使是灵——来一14)。基督在肉体里受死以后,在祂活的灵里到这些背叛的天使那里,(可能是到无底坑——罗十7,)也许是去宣扬神的得胜,就是神借着祂在基督里的成为肉体,以及基督在肉体里的死,胜过了撒但阻挠神圣计划的诡计。

彼前三章十九节的“监狱”指他他拉,幽暗的深坑,(彼后二4,犹6,)拘留堕落天使的地方。(彼前三章十九节的)“宣扬”一辞不是传扬福音,乃是宣扬神所成功的得胜,……这宣扬是向“从前……那些悖逆者”。(20。)…在监狱里的灵不是指留在阴间里死人的脱体之灵,乃是指挪亚时代因悖逆而堕落的天使。那些天使离开自己的地方,降到地上,并且利用人的身体与人的女儿犯淫乱,玷污人类,而产生了巨人。(创六4。)

基督为着救赎我们死在十字架上。祂虽然在身体里被治死,在灵里却被点活且得加力,甚至在复活以前就如此。在这被点活且得加力的灵里,祂去向背叛的天使宣扬神胜过了撒但,就是他们的首领。因此,基督的死不仅为我们完成救赎,也赢得对撒但及其跟从者的胜利。基督在祂受死以后,复活以前,向撒但的跟从者宣扬神借着基督的钉十字架胜过了魔鬼。这是基督在祂的埋葬里的工作。(新约总论第三册,二九四至二九五页。)

参读:彼得前书生命读经,第二十四篇;新约总论,第七十二篇。

The phrase in which [in verse 19] refers to the Spirit in verse 18, indicating and proving that in this Spirit Christ, after dying in His flesh, was still active. In particular, in His enlivened Spirit He made a proclamation to the spirits in prison. Throughout the centuries great teachers of different schools have had varying interpretations concerning the spirits in prison. The most acceptable according to the Scriptures is as follows. The spirits here do not refer to the disembodied spirits of dead human beings held in Hades but to the angels (angels are spirits—Heb. 1:14) who fell through disobedience at Noah's time (1 Pet. 3:20…) and are imprisoned in pits of gloom for the judgment of the great day (2 Pet. 2:4-5; Jude 6). After His death in the flesh, Christ in His living Spirit went (probably to the abyss—Rom. 10:7) to these rebellious angels to proclaim, perhaps, God's victory, through His incarnation in Christ and Christ's death in the flesh, over Satan's scheme to derange the divine plan.

The prison in 1 Peter 3:19 refers to Tartarus, the deep and gloomy pits (2 Pet. 2:4; Jude 6) where the fallen angels are kept. The word proclaimed [in 1 Peter 3:19] does not indicate the preaching of the good news but the proclaiming of the triumphant victory. This proclamation was made to those “who had formerly disobeyed” (v. 20)…The spirits in prison do not refer to the disembodied spirits of dead human beings held in Hades but to angels who fell through their disobedience at the time of Noah. Those angels left their own place, came down to earth, and used human bodies to commit fornication with the daughters of men, polluting the human race and producing giants (Gen. 6:4).

Christ died on the cross for our redemption. But although He was put to death in His body, He was enlivened and empowered in His Spirit, even before the resurrection. In this enlivened and empowered Spirit He went to proclaim to the rebellious angels God's victory over Satan, their leader. Hence, Christ's death not only accomplished redemption for us but also gained the victory over Satan and his followers. After His death and before His resurrection, Christ proclaimed to Satan's followers God's victory over the devil through the crucifixion of Christ. This was Christ's work in His burial. (The Conclusion of the New Testament, pp. 783-784)

Further Reading: Life-study of 1 Peter, msg. 24; The Conclusion of the New Testament, msg. 72

# 第三十八周■周四

## 晨兴喂养

启九 1～2 “第五位天使吹号，我就看见一个星从天落到地上，有无底坑的钥匙赐给他。他开了无底坑，便有烟从坑里往上冒，好像大火炉的烟，日头和天空都因这坑的烟昏暗了。”

（启示录九章一节）的星是指撒但，他要从天上摔到地上。天使被比喻作星。（伯三八7，启十二4。）撒但是天使长，原是明亮之星。（赛十四12。）他在路加十章十八节已经受了审判。在启示录九章这里以及十二章九至十节，乃是那审判的执行。

（十二章）启示，男孩子被提到天上后，要与撒但争战。…按照这一章，撒但要在了末了的三年半开始时，从天上落下去。…这一点强有力地证明，大灾难的开始，不会早过这时，因为在此以前，撒但仍在上天。

撒但从天上落到地上后，有无底坑的钥匙赐给他，使他可以打开无底坑，放出那些被鬼附的蝗虫，叫人受痛苦五个月。（启示录生命读经，三四〇至三四一页。）

## 信息选读

关于蝗虫，启示录九章十一节说，“有无底坑的使者作王管辖它们；他的名，希伯来话叫亚巴顿，希利尼话叫亚玻伦。”无底坑的使者就是兽，也就是敌基督，他要从无底坑里上来。（十一7，十七8。）按希伯来话，无底坑的使者名叫亚巴顿，原文意毁坏，与约伯记二十六章六节，二十八章二十二节，箴言十五章十一节之灭亡、灭没同。按希利尼话，他的名字是亚玻伦，原文意毁坏者。敌基督是毁坏者，要行许多毁坏的事。（但八23～25。）

# WEEK 38 — DAY 4

## Morning Nourishment

Rev. 9:1-2 And the fifth angel trumpeted, and I saw a star out of heaven fallen to the earth, and to him was given the key of the pit of the abyss. And he opened the pit of the abyss, and smoke went up out of the pit like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit.

The star [in Revelation 9:1] refers to Satan, who will be cast down from heaven to earth. The angels are likened to stars (Job 38:7; Rev. 12:4). As the archangel, Satan was the Daystar (Isa. 14:12). In Luke 10:18 we see the judgment upon him. In Revelation 9:1 and in 12:9-10, we see the execution of that judgment.

Revelation 12 reveals that after the man-child is raptured to heaven, he will fight against Satan...According to that chapter, Satan will fall from heaven at the beginning of the last three and a half years...This is a strong proof that the great tribulation will not begin before then, for, prior to this, Satan will still be in heaven.

When Satan falls from heaven to earth, the key of the abyss will be given to him that he may open the abyss to release the demon-possessed locusts to torment men for five months. (Life-study of Revelation, p. 279)

## Today's Reading

Speaking of the locusts, Revelation 9:11 says, “They have a king over them, the angel of the abyss; his name in Hebrew is Abaddon; and in Greek he has the name Apollyon.” The angel of the abyss is the beast, Antichrist, who will come out of the pit of the abyss (11:7; 17:8). In Hebrew the angel of the abyss is called Abaddon, which means “destruction,” as in Job 26:6; 28:22; and Proverbs 15:11. In Greek he will have the name Apollyon, which means “destroyer.” As the destroyer, Antichrist will do much destroying (Dan. 8:23-25).

再后撒但要放出蝗虫，在那兽的统帅下组成一支军队；兽就是敌基督，他是这支军队的王。这些蝗虫要使那些额上没有神印记的人，受痛苦五个月。（启示录生命读经，三四三至三四四页。）

第五号吹响时，撒但从天上摔到地上，有无底坑的钥匙赐给他，他开了无底坑，有蝗虫从无底坑所冒出的烟中飞到地上；（启九1~3；）这些定规是鬼，因鬼是住在无底坑里。这种怪物的尾巴像蝎子，又有毒刺，有能力伤人五个月。（3~5, 7~10。）那种痛苦仅仅使人痛，却不置人于死；因为六节说，“在那些日子，人要求死，却绝不得死；切望要死，死却远避他们。”头四号的灾祸是临到人外在的环境，但第五号的灾祸是临到人身上。（李常受文集一九五五年第一册，六〇四至六〇五页。）

罗马十章七节所提的“无底坑”，原文这辞在路加八章三十一节指鬼的住处；这辞在启示录九章一节、二节、十一节，指那些“蝗虫”出来的地方，它们的王名叫亚玻伦（敌基督）；在十一章七节，十七章八节这辞指“兽”，就是敌基督要上来的地方；在二十章一节、三节，这辞指千年国时，撒但要被扔进去受监禁的地方。旧约七十士希腊文译本，在创世记一章二节用这辞指深渊。罗马十章七节的无底坑是指基督在死后，复活前所去的地方。根据行传二章二十四节、二十七节，这地方就是阴间，因为这二节启示，基督死后下到阴间，复活时从那里起来。因此，照圣经的用法，无底坑一辞乃是指死亡，以及撒但黑暗权势的地方，就是基督死后所降到地的低下之处。（弗四9。）祂胜过了这地方，就在复活里从这地方上来。（罗马书生命读经，三一九至三二〇页。）

参读：李常受文集一九五五年第一册，六〇四至六〇五页；罗马书生命读经，第二十三篇。

Satan will then release the locusts, which will be organized as an army under the rule of the beast, Antichrist, who will be their king. The locusts will proceed to torment for five months those who do not have the seal of God on their foreheads. (Life-study of Revelation, pp. 281-282)

At the sounding of the fifth trumpet, Satan will be cast down from heaven to earth, and the key of the pit of the abyss will be given to him. After he opens the pit of the abyss, smoke will go up out of the pit of the abyss, and out of the smoke will come forth locusts to the earth (Rev. 9:1-3). These are demons, because they dwell in the pit of the abyss. These strange creatures have tails like scorpions and in the sting of their tails is their power to harm men for five months (vv. 3-5, 7-10). The pain from their sting torments men but does not kill them. Verse 6 says, "In those days men will seek death and shall by no means find it; and they will long to die, and death flees from them." The plagues of the first four trumpets are on men's outward environment, but the woe of the fifth trumpet is directly upon men. (CWWL, 1955, vol. 1, p. 455)

In Greek the word rendered as "abyss" [in Romans 10:7] is abyssos. This word is used in Luke 8:31 referring to the dwelling place of the demons. It also occurs in Revelation 9:1-2 and 11 denoting the place out of which the "locusts," whose king is Apollyon, will come; in Revelation 11:7 and 17:8 signifying the place out of which the beast, which is the Antichrist, will ascend; and in Revelation 20:1 and 3 specifying the place into which Satan will be cast and imprisoned during the millennium. The Septuagint, the Greek translation of the Old Testament, uses this word for the word deep in Genesis 1:2. Here in Romans 10:7 it points to the place Christ visited after His death and before His resurrection, which place, according to Acts 2:24 and 27, is Hades, for Acts 2:24 and 27 reveal that Christ went into Hades after He died and rose from that place in His resurrection. So, according to biblical usage, the word abyss always refers to the region of death and of Satan's power of darkness into which Christ after His death descended as into the lower parts of the earth (Eph. 4:9), which He conquered, and from which He ascended in His resurrection. (Life-study of Romans, p. 263)

Further Reading: CWWL, 1955, vol. 1, p. 455; Life-study of Romans, msg. 23

# 第三十八周■周五

## 晨兴喂养

启一 17 ~ 18 “…我是首先的，我是末后的，又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。”

腓三 10 ~ 11 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，或者我可以达到那从死人中杰出的复活。”

因着人堕落而有了罪，死就进来，如今在地上工作，将一切有罪的人聚拢到阴间，就是拘留死人的地方。然而，在召会生活里，我们不再受死亡和阴间的支配。基督在十字架上废掉了死，并且在祂的复活里胜过了阴间。虽然死尽其所能要扣住祂，却没有能力这样作。（徒二 24。）基督是神，也是复活，（约一 1，十一 25，）有不能毁坏的生命。（来七 16。）因为祂是这样一位永活者，死就不能拘禁祂。祂将自己交于死，死却无法扣住祂；反而死被祂击败，祂就从死里复活了。因此，对基督而言，死没有毒刺，阴间也没有能力。（新约总论第三册，一一八至一一九页。）

## 信息选读

因为基督在召会里是那拿着死亡和阴间的钥匙者，死亡和阴间在我们身上就不该有任何能力。在召会生活里，死亡和阴间的钥匙是在主手中。我们不可能对付死；我们根本没有能力操纵死。每当死进来的时候，许多人就被死征服。但我们若给主耶稣地位、机会、和自由的路，在我们中间运行并行动，死亡和阴间就在祂控制之下。然而，每当主耶稣在召会里没有

# WEEK 38 — DAY 5

## Morning Nourishment

Rev. 1:17-18 ...I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

Phil. 3:10-11 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

Due to the fall and sin of man, death has come in and is now operating on earth to collect all sinful people and to bring them to Hades, the place where the dead are kept. In the church life, however, we are no longer subject to death and Hades. Christ abolished death on the cross, and He overcame Hades in His resurrection. Although death tried its best to hold Him, it was powerless to do so (Acts 2:24). Christ is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Because He is such an ever-living One, death is not able to hold Him. He delivered Himself to death, but death had no way to detain Him; instead, death was defeated by Him, and He rose up from it. With Christ, therefore, death has no sting, and Hades has no power. (The Conclusion of the New Testament, pp. 635-636)

## Today's Reading

Because Christ is the One in the church who is the Holder of the keys of death and Hades, death and Hades should not have any power over us. In the church life the keys of death and Hades are in the Lord's hand. It is impossible for us to deal with death; we simply do not have the ability to handle it. Whenever death enters, many will be overcome by it. But if we give the Lord Jesus the ground, the opportunity, and the free way to move and act among us, both death and Hades will be under His control. However,

地位的时候，死亡立刻猖狂，阴间也成为有能力的，来扣住死了的人。我们看见基督拿着死亡和阴间的钥匙——权柄，这是很重要的。死亡受祂的支配，阴间也在祂的控制之下。（新约总论第三册，一一九页。）

主受逼迫以至于死；但死不是终结，乃是进入复活的门。祂进入死亡，就进入了复活的门槛。这指明受苦的召会不该因逼迫而丧胆，也不该因预见要被杀而害怕；…因为召会一进入死亡，也就踏在复活的门槛上。

基督的复活也胜过了死、撒但、阴间和坟墓。（徒二 24。）撒但、死、阴间和坟墓形成一组。人子基督不仅由神表白，证明祂成就上的成功，也胜过了一切使我们十分忧虑并困扰的死、撒但、阴间和坟墓。人子胜过了死，并且废除了撒但。（来二 14。）死亡和阴间的钥匙现今在祂手里，（启一 18，）祂也胜过了坟墓。这样的一位基督，正在祂的恢复里在作为金灯台的众地方召会中间行走，照顾众召会。（新约总论第十四册，五〇至五二页。）

在人类历史上，耶稣是唯一走进死里，又走出来的人。祂走进死里游历，为要亲自对死亡打量一番。祂在死里游历完毕，就直接从死里走出来。死亡不能拘禁祂。祂胜过死亡，征服死亡，并且从死里走出来。这就是基督的复活，这基督就是成肉体的神并救赎的神。借着祂走进死亡，又走出死亡，我们得蒙救赎，（弗一 7，罗四 25，）如今死在我们身上没有权势，（林前十五 54～55，）因为我们在基督里，在这位救赎者里面。（李常受文集一九七三至一九七四年第一册，六四七页。）

参读：新约总论，第五十九篇。

whenever the Lord Jesus does not have the ground in the church, death immediately becomes prevailing, and Hades becomes powerful to hold the dead ones. It is crucial for us to see that Christ has the keys, the authority, of death and Hades. Death is subject to Him, and Hades is under His control.

The Lord was persecuted to death. But that death was not the end—it was the gateway into resurrection. When He entered into death, He came to the threshold of resurrection. This indicates that the suffering church should not be frightened by persecution or terrified at the prospect of being killed..., for once she has passed into death, she also will be on the threshold of resurrection.

Christ's resurrection was also His victory over death, Satan, Hades, and the grave (Acts 2:24). Satan, death, Hades, and the grave form a group. Christ, the Son of Man, was not only vindicated by God and was proved to be a success in His achievements, but He was victorious over death, Satan, Hades, and the grave, all of which are a great concern and trouble to us. The Son of Man overcame death and destroyed Satan (Heb. 2:14). The keys of death and of Hades are now in His hand (Rev. 1:18), and He is victorious over the grave. Such a Christ is walking in the midst of all the local churches in His recovery, taking care of them as the golden lampstands. (The Conclusion of the New Testament, pp. 636, 4154, 4156)

In the history of mankind Jesus was the only person who walked into death and walked back out. He walked into death to take a tour of death in order to study death firsthand. After He finished His tour through death, He simply walked out of death. Death had no hold on Him. He conquered death, subdued death, and walked out of death. This was the resurrection of Christ, the incarnated God and the redeeming God. We were redeemed by His walking into death and coming out of death (Eph. 1:7; Rom. 4:25), and now death has no power over us (1 Cor. 15:54-55), for we are in Christ, the redeeming One. (CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," p. 479)

Further Reading: The Conclusion of the New Testament, msg. 59

## 晨兴喂养

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

启二十 14 “死亡和阴间也被扔在火湖里，这火湖就是第二次的死。”

（在马太十六章十八节，）阴间的门乃是指撒但黑暗的权势或能力。（西一 13，徒二六 18。）基督要在这关于祂自己启示的磐石上，并以彼得这样经过变化的人为石头，建造真正的召会，这样的召会是阴间的门不能胜过的。主这话也指明，撒但黑暗的权势要攻击召会；因此，召会（神的国）和撒但的权势（撒但的国），二者之间进行着属灵的争战。

罗马…圣彼得大教堂…的圆顶上写着马太十六章十八节的话：“我要把我的召会建造在这磐石上。”然而，这节的下半：“阴间的门不能胜过她，”没有写上去。…然而，主恢复里的召会的确是建造在关于基督的启示上，阴间的门不能胜过这召会。（马太福音生命读经，六三三页。）

## 信息选读

（在）启示录二十章十四节，…火湖是整个宇宙的垃圾箱；一切消极的事物，包括死亡和阴间，都要被扔在其中。死亡是主最后所要毁灭的仇敌。（林前十五 26。）

堕落的人在第一次的死里，魂和灵与身体分开，并灭亡于阴间受苦的地方。（路十六 22～24。）在第二次的死里，魂和灵与复活的身体重新联结，然后与身体一同被扔进火湖里。这是说，不信者的全

## Morning Nourishment

Matt. 16:18 ...Upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Rev. 20:14 And death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

In Matthew 16:18 ...gates of Hades refers to Satan's authority or power of darkness (Col. 1:13; Acts 26:18), which cannot prevail against the genuine church built by Christ upon this revelation concerning Him as the rock, with stones such as Peter, a transformed human being. This word of the Lord's indicates also that Satan's power of darkness will attack the church. Hence, there is spiritual warfare between Satan's power, which is his kingdom, and the church, which is God's kingdom.

On the dome [of Saint Peter's Cathedral in Rome] there [are] written some words from Matthew 16:18: "I will build My church upon this rock." However, the last part of this verse — "and the gates of Hades shall not prevail against it"—[is] not written there...The church in the Lord's recovery, however, is truly built upon the revelation concerning Christ, and against this church the gates of Hades cannot prevail. (Life-study of Matthew, pp. 541-542)

## Today's Reading

[In] Revelation 20:14...the lake of fire is the trash can for the entire universe, into which all negative things, including death and Hades, will be cast. Death will be the last enemy destroyed by the Lord (1 Cor. 15:26).

In the first death, the soul and spirit are separated from the body and, in the case of the unbelievers, are kept in the suffering section of Hades (Luke 16:22-24). In the second death, the soul and spirit of the unbelievers, after being rejoined to their body in resurrection, are cast with their body into

人——灵、魂、体——都要在火湖永远的痛苦里灭亡。（启示录生命读经，七七五至七七六页。）

在四福音里，基督是温和、和蔼、仁慈的。每当祂看人，人就觉得被祂关爱。在约翰福音里，耶稣曾看着人而哭；祂实在是用祂爱的眼目将人夺取了。（十一35，路二二61。）然而，这同一位基督在启示录里以不同的方式显现。祂有七眼，如同火焰，（一14，五6，）焚烧并照耀。在四福音中，祂最亲密的门徒甚至能侧身挨近祂的怀里。（约十三23。）…然而，在启示录里，当约翰再看见祂时，他惧怕并仆倒在祂脚前，像死了一样。（一17。）…路加四章二十二节说，祂口中出恩言；但启示录告诉我们，从祂口中出来一把两刃的利剑。（一16，十九15。）不仅如此，在约翰一章二十九节，祂被介绍为神的羔羊；但在启示录五章五节，祂被称为犹大支派的狮子。启示录这卷书不是以寻常的方式，乃是以超特的方式向我们揭示基督。…启示录虽是延续福音书和书信，但启示录启示基督，不是按照福音书和书信。在启示录里，祂不是一位微小、温柔、慈爱、忍耐、安静或受苦的基督；祂乃是勇敢、厉害、丰富、焚烧且活的基督。我们若经历启示录中所揭示的基督，就会在生命里享受祂的得胜，赞美祂，并因喜乐而呼喊。

我们若思想启示录一章中基督的图画，就会看见这章陈明一位厉害的基督。祂的眼目如同火焰，祂的脚好像在炉中锻炼过的铜，祂的声音如同众水的声音，并且从祂口中出来一把两刃的利剑。我们对基督必须有一种新的印象。那位在众地方召会中间行走的人子基督是活而烧着的，并且是厉害的。祂是有恩惠的，但也是使人惧怕的。…因为日子太黑暗、太邪恶、太死了；我们需要一位厉害的基督。我们若接触启示录中的基督，就不会冷淡，乃会焚烧起来；不会安静，乃会呼喊赞美祂。（新约总论第十四册，五二至五四页。）

参读：新约总论，第四百零七篇。

the lake of fire. This means that the unbelievers' whole being—spirit, soul, and body—will perish in eternal torment in the lake of fire. (Life-study of Revelation, pp. 646-647)

In the four Gospels Christ was mild, gentle, and kind. When He looked at people, they felt loved. In the Gospel of John, Jesus looked at people and wept; He truly captured people by His loving look (11:35; Luke 22:61). This same Christ, however, appears differently in the book of Revelation. He has seven eyes, which are like a flame of fire (1:14; 5:6), burning and shining. In the Gospels His most intimate disciple could even recline on His bosom (John 13:23)...However, when John saw Him again in Revelation, he was frightened and fell at His feet as dead (1:17)...Luke 4:22 says that words of grace proceeded out of His mouth, but Revelation tells us that a sharp two-edged sword proceeds out of His mouth (1:16; 19:15). Moreover, in John 1:29 He is introduced as the Lamb of God, but in Revelation 5:5 He is called the Lion of the tribe of Judah. The book of Revelation unveils Christ to us not in a common way but in an extraordinary way...Revelation continues the Gospels and the Epistles, but it does not reveal Christ according to the Gospels and the Epistles. In Revelation He is not a small, gentle, kind, patient, silent, and suffering Christ; He is a bold, fierce, rich, burning, and living Christ. If we experience the Christ unveiled in Revelation, we will be in life, enjoy His victory, praise Him, and shout for joy.

If we consider the picture of Christ in Revelation 1, we will see that this chapter presents a fierce Christ. His eyes are as a flame of fire; His feet are like shining bronze, as having been fired in a furnace; His voice is as the sound of many waters; and out of His mouth proceeds a sharp two-edged sword. We must have a new impression of Christ. Christ, the Son of Man, who is walking in the midst of the local churches, is living, burning, and fierce. He is gracious, yet He is terrifying...Because the days are so dark, evil, and dead, we need a fierce Christ. If we contact the Christ in Revelation, we will not be cold but burning, and we will not be silent but will shout to praise Him. (The Conclusion of the New Testament, pp. 4156-4157)

Further Reading: The Conclusion of the New Testament, msg. 407

# 第三十八周诗歌

## 乐哉！我主为王

(英146)

D 大调

4/4

1 | 3 1 5 3 | i -- 7 | 6 5 4 3 | 2 -- 2 |  
一 乐 哉！我 主 为 王， 当 受 敬 拜 爱 戴； 众  
3 1 6 5 | #4 2 2̇ i | 7-6- | 5--5 | 6-7- |  
口 称 颂 歌 唱， 夸 胜 直 到 万 代： 举 起 你  
i -- 1 | 2 3 4 5 | 6 7 i 2̇ | i-7- | i -- ||  
心， 扬 声 高 歌， 应 当 欢 乐， 还 要 欢 乐！

二 祂国永存不倒， 天地服祂权柄；  
死亡阴间之钥， 已握我主手中：  
举起你心，扬声高歌，  
应当欢乐，还要欢乐！

三 凭神爱与真实， 救主耶稣掌权；  
成就洗罪的事， 祂今安坐高天：  
举起你心，扬声高歌，  
应当欢乐，还要欢乐！

四 祂坐父神右边， 等候仇敌屈服，  
俯伏于祂脚前， 悖逆再无地步：  
举起你心，扬声高歌，  
应当欢乐，还要欢乐！

# WEEK 38 — HYMN

## Rejoice, the Lord is King

Praise of the Lord — His Kingdom

146

Musical score for 'Rejoice, the Lord is King' in G major, 4/4 time. The score consists of three staves. The first staff is the vocal line with lyrics: '1. Re - joice, the Lord is King, Your Lord and King a - dore; Mor -'. The second staff is the piano accompaniment with lyrics: 'tals, give thanks and sing And tri - umph ev - er - more: Lift'. The third staff is the piano accompaniment with lyrics: 'up your heart, lift up your voice; Re - joice, a - gain I say, re - joice.' The score includes various chords such as C, Am, F, Dm, G, D, G/D, D7, F, Dm, C/G, G7, C, F/C, and C.

2. His kingdom cannot fail;  
He rules o'er earth and heav'n;  
The keys of death and hell  
Are to our Jesus giv'n:
3. Jesus, the Savior reigns,  
The God of truth and love:  
When He had purged our stains  
He took His seat above:
4. He sits at God's right hand  
Till all His foes submit,  
And bow to His command,  
And fall beneath His feet:

