

第二篇

基督拿着死亡和阴间的钥匙

R. K.; 诗歌: 109, 472

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, 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。

壹 “我是首先的, 我是末后的, 又是那活着的” ——启一 17下~18上:

- 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, 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。

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,

Message Two

Christ Having the Keys of Death and Hades

R. K.; Hymns: E124, E639

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.

I. "I am the First and the Last and the living One"—Rev. 1:17b-18a:

- 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.

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

也是终——二一6, 二二13:

启 21:6 祂又对我说, 都成了。我是阿拉法, 我是俄梅嘎; 我是初, 我是终。
我要将生命泉的水白白赐给那口渴的人喝。

启 22:13 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。

- 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:

提后 4:5 你却要凡事谨慎自守, 忍受苦难, 作传福音者的工作, 尽你的职事。

- 1 主耶稣永不会叫祂的工作半途而废——启十7, 十五1, 8。

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 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。

- 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。

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。

启 2:1 你要写信给在以弗所的召会的使者, 说, 那右手中握着七星, 在七个金灯台中间行走的, 这样说,

the Last but also the End—21:6; 22:13:

Rev. 21:6 And He said to me, They have come to pass. I am the Alpha and the Omega, the Beginning and the End. I will give to him who thirsts from the spring of the water of life freely.

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

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:

2 Tim. 4:5 But you, be sober in all things, suffer evil, do the work of an evangelist, fully accomplish your ministry.

1. The Lord Jesus will never leave His work unfinished—Rev. 10:7; 15:1, 8.

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. 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.

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.

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.

Rev. 2:1 To the messenger of the church in Ephesus write: These things says He who holds the seven stars in His right hand, He who walks in the midst of the seven golden lampstands:

贰 “我曾死过，看哪，现在又活了，直活到永永远远”——一 18 上：

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。

一 主受过死的苦，但祂又活了——二 8。

启 2:8 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 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。）

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。

约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；

三 复活是主的日子延长；祂在祂的复活里要存到永永远远：

- 1 耶稣基督今天是那活着的，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。

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。

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：

彼前 3:19 在这灵里，祂也曾去向那些在监狱里的灵，

彼前 3:20 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；那进入方舟，借着水安全得救的，只有八个人。

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

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

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.

A. The Lord suffered death and lived again—2:8.

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:

B. Christ entered into death, but death could not hold Him (Acts 2:24), because He is the resurrection (John 11:25).

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.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

C. Resurrection is the lengthening of the Lord's days; He will exist forever and ever in His resurrection:

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.

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.

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

1 Pet. 3:19 In which also He went and proclaimed to the spirits in prison,

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

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。

- 来 1:14 天使岂不都是服役的灵，奉差遣为那些将要承受救恩的人效力么？
- 彼后 2:4 就是天使犯了罪，神也没有宽容，反而把他们丢在他他拉里，交在幽暗坑中，拘留着等候审判；
- 彼后 2:5 神也没有宽容上古的世界，曾叫洪水临到那不敬虔的世界，却保守了传扬义的挪亚一家八口；
- 犹 6 又有不守自己权位，离弃自己住处的天使，主用永远的锁链把他们拘留在幽冥里，等候大日的审判；

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。

彼前三19 在这灵里，祂也曾去向那些在监狱里的灵，

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

- 启 9:1 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。
- 启 9:2 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 11:7 他们作完见证，那从无底坑上来的兽，必与他们争战，并且胜过他们，把他们杀了。
- 启 17:8 你所看见的兽，先前有，如今没有；它将要从无底坑里上来，又要去到灭亡。凡住在地上，名字从创世以来没有记在生命册上的，见那先前有，如今没有，将来还要有的兽，就必希奇。
- 启 20:1 我又看见一位天使从天降下，手里拿着无底坑的钥匙，和一条大锁链。
- 启 20:3 扔在无底坑里，关起来，封上印，使他不得再迷惑列国，等那二千年完了；以后必须暂时释放他。

一 启示录九章一节的星是指撒但，他要从天上摔到地上：

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.

- Heb. 1:14 Are they not all ministering spirits, sent forth for service for the sake of those who are to inherit salvation?
- 2 Pet. 2:4 For if God did not spare the angels who sinned but delivered them to gloomy pits, having cast them down to Tartarus, they being kept for judgment;
- 2 Pet. 2:5 And did not spare the ancient world but guarded Noah, a herald of righteousness, with seven others, when He brought a flood upon the world of the ungodly;
- Jude 6 And angels who did not keep their own principality but abandoned their own dwelling place, He has kept in eternal bonds under gloom for the judgment of the great day;

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.

1 Pet. 3:19 In which also He went and proclaimed to the spirits in prison,

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:

- Rev. 9:1 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.
- Rev. 9:2 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.
- Rev. 11:7 And when they have completed their testimony, the beast who comes up out of the abyss will make war with them and will overcome them and kill them.
- Rev. 17:8 The beast that you saw was and is not and is about to come up out of the abyss and go into perdition. And those who dwell on the earth, those whose names are not written from the foundation of the world in the book of life, will marvel when they see the beast, that he was and is not and will be present.
- Rev. 20:1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.
- Rev. 20:3 And cast him into the abyss and shut it and sealed it over him, that he might not deceive the nations any longer until the thousand years were completed; after these things he must be loosed for a little while.

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

启 9:1 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。

1 天使被比喻作星——伯三八7，后十二4。

伯 38:7 那时晨星一同歌唱，神的众子也都欢呼。

启 12:4 它的尾巴拖着天上星辰的三分之一，摔在地上；龙站在那将要生产的妇人面前，等她生产之后，要吞吃她的孩子。

2 撒但是天使长，原是明亮之星——赛十四12。

赛 14:12 明亮之星，清晨之子啊，你何竟从天坠落！你这攻列国的，何竟被砍倒在地上！

二 “‘谁要下到无底坑？’就是要领基督从死人中上来”——罗十7：

罗 10:7 或说，“谁要下到无底坑？”就是要领基督从死人中上来。

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。

路 8:31 鬼就央求耶稣，不要吩咐它们到无底坑里去。

路 8:27 耶稣一上岸，就有一个鬼附的人，从城里出来迎着祂。这人已经许久不穿衣服，不住房子，只住在坟墓间。

路 8:33 鬼就从那人出来，进入猪里去；于是那群猪闯下山崖，投入湖里淹死了。

路 8:35 众人出来，要看所发生的事。到了耶稣那里，看见鬼所离开的那人，坐在耶稣脚前，身穿衣服，神志清醒，他们就害怕。

路 8:38 鬼所离开的那人求耶稣，要和祂同在，耶稣却打发他走，说，

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。

启 9:1 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。

启 9:2 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 9:11 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。

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。

Rev. 9:1 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.

1. The angels are likened to stars—Job 38:7; Rev. 12:4.

Job 38:7 When the morning stars sang together / And all the sons of God shouted for joy?

Rev. 12:4 And his tail drags away the third part of the stars of heaven, and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child.

2. Satan, as the archangel, was the Daystar—Isa. 14:12.

Isa. 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!

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

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

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.

Luke 8:31 And they entreated Him not to order them to depart into the abyss.

Luke 8:27 And when He went out onto the land, a certain man out of the city, who had demons, met Him, and for a considerable time he had not put on clothes and did not remain in a house but among the tombs.

Luke 8:33 And the demons came out from the man and entered into the hogs, and the herd rushed down the steep slope into the lake and was drowned.

Luke 8:35 And the people went out to see what had happened. And they came to Jesus and found the man from whom the demons had come out, sitting at the feet of Jesus, clothed and sane, and they became frightened.

Luke 8:38 And the man from whom the demons had come out begged to be with Him, but He sent him away, saying,

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.

Rev. 9:1 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.

Rev. 9:2 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.

Rev. 9:11 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.

4. In Revelation 11:7 and 17:8 it signifies the place out of which the beast, which is the Antichrist, will ascend.

启 11:7 他们作完见证，那从无底坑上来的兽，必与他们争战，并且胜过他们，把他们杀了。

启 17:8 你所看见的兽，先前有，如今没有；它将要从无底坑里上来，又要去到灭亡。凡住在地上，名字从创世以来没有记在生命册上的，见那先前有，如今没有，将来还要有的兽，就必稀奇。

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。

启 20:1 我又看见一位天使从天降下，手里拿着无底坑的钥匙，和一条大锁链。

启 20:3 扔在无底坑里，关起来，封上印，使他不得再迷惑列国，等那一千年完了；以后必须暂时释放他。

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。

罗 10:7 或说，“谁要下到无底坑？”就是要领基督从死人中上来。

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。

徒 2:27 因你必不将我的魂撇在阴间，也不叫你的圣者见朽坏。

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。

弗 4:9 （若非祂也曾降到地的低下之处，“祂升上”是什么意思？

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”：

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。

一 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。

二 然而，在召会生活里，我们不再受死亡和阴间

Rev. 11:7 And when they have completed their testimony, the beast who comes up out of the abyss will make war with them and will overcome them and kill them.

Rev. 17:8 The beast that you saw was and is not and is about to come up out of the abyss and go into perdition. And those who dwell on the earth, those whose names are not written from the foundation of the world in the book of life, will marvel when they see the beast, that he was and is not and will be present.

5. In Revelation 20:1 and 3 it specifies the place into which Satan will be cast and imprisoned during the millennium.

Rev. 20:1 And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.

Rev. 20:3 And cast him into the abyss and shut it and sealed it over him, that he might not deceive the nations any longer until the thousand years were completed; after these things he must be loosed for a little while.

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.

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

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.

Acts 2:27 Because You will not abandon my soul to Hades, nor will you permit Your Holy One to see corruption.

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.

Eph. 4:9 (Now this, "He ascended," what is it except that He also descended into the lower parts of the earth?

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

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.

A. Due to the fall and the 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.

B. In the church life, however, we are no longer subject to death and

的支配——腓三 10 ~ 11。

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。

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。

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。

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。）

约 1:1 太初有话，话与神同在，话就是神。

约 11:25 耶稣对她说，我是复活，我是生命；信入我的人，虽然死了，也必复活；

来 7:16 祂成了祭司，不是照着属肉之诫命的律法，乃是照着不能毁坏之生命的大能；

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：

Hades—Phil. 3:10-11.

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.

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.

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.

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

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 11:25 Jesus said to her, I am the resurrection and the life; he who believes into Me, even if he should die, shall live;

Heb. 7:16 Who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life.

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:

太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

启 20:14 死亡和阴间也被扔在火湖里，这火湖就是第二次的死。

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。

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。

约 5:27 并且因为祂是人子，就赐给祂行审判的权柄。

约 17:2 正如你曾赐给祂权柄，管理一切属肉体的人，叫祂将永远的生命赐给一切你所赐给祂的人。

启 12:10 我听见天上有大声音说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。

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。

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。

来 13:15 所以我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子。

彼前 1:7 叫你们信心所受的试验，比那经过火的试验仍会毁坏之金子的试验，更为宝贵，可以在耶稣基督显现的时候，显为可得称赞、荣耀和尊贵的；

启 19:5 有声音从宝座出来，说，神的众奴仆，凡敬畏祂的，无论大小，都要赞美我们的神。

启 19:6 我听见好像大批群众的声音，又像众水的声音，也像大雷的声音，说，阿利路亚！因为主我们的神，全能者，作王了。

Matt. 16:18 And I also say to you that you are Peter, and 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.

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. 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.

John 5:27 And He gave Him authority to execute judgment because He is the Son of Man.

John 17:2 Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him.

Rev. 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

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.

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.

Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

1 Pet. 1:7 So that the proving of your faith, much more precious than of gold which perishes though it is proved by fire, may be found unto praise and glory and honor at the revelation of Jesus Christ;

Rev. 19:5 And a voice came out from the throne, saying, Praise our God, all His slaves and those who fear Him, the small and the great.

Rev. 19:6 And I heard as it were the voice of a great multitude and like the sound of many waters and like the sound of mighty thunders, saying, Hallelujah! For the Lord our God the Almighty reigns.