二〇一六年秋季国际长老及负责弟兄训练

回归召会的正统

第三篇

在士每拿的召会

读经：启二 8 ~ 11，一 18，二二 13

RK 诗歌：109， 472

纲　　目

周　一

壹 在士每拿的召会是受逼迫之苦的召会—启二 8 ～ 11：

一 “士每拿”原文意没药；没药是一种香料，在表号上表征受苦；在士每拿的召会是受苦的召会—10 节：

1 这个遭受逼迫的召会，在基督的甘甜和馨香中受苦。

2 这召会乃是在耶稣的患难里，交通于祂的苦难—一 9，腓三 10。

3 在士每拿的召会受苦，如同基督自己受苦一样，借此成了祂苦难的延续—西一 24：

a 基督的患难有两类：一类是为成功救赎，这已经由基督自己完成了；另一类是为产生并建造召会，这需要使徒和信徒将其补满。

b “为基督的身体，就是为召会，…〔之〕基督〔的〕患难”（24）必须由所有跟随祂的人个别并集体地来补满。

Int'l Training for Elders and Responsible Ones (Fall 2016)

RETURNING TO THE ORTHODOXY OF THE CHURCH

Message Three

The Church in Smyrna

Scripture Reading: Rev. 2:8-11; 1:18; 22:13

RK Hymns: 124, 639

Outline

Day 1

I. The church in Smyrna was a church under the suffering of persecution—Rev. 2:8-11:

A. In Greek Smyrna means “myrrh,” a sweet spice that, in figure, signifies suffering; the church in Smyrna was a suffering church—v. 10:

1. This persecuted church suffered in the sweetness and fragrance of Christ.

2. This church was in the tribulation in Jesus and was in the fellowship of His sufferings—1:9; Phil. 3:10.

3. The church in Smyrna suffered as Christ Himself did and thereby became a continuation of His suffering—Col. 1:24:

a. The afflictions of Christ are of two categories: those for accomplishing redemption, which have been completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers.

b. “The afflictions of Christ...for His Body, which is the church” (v. 24) must be completed by His followers both individually and collectively.

c 在士每拿的召会里，我们看见耶稣苦难的集体延续。

d 因为这个召会是耶稣苦难的继续，所以她真是耶稣的见证—启一 2、9，十九 10。

二 在士每拿的召会所受的苦是由于“那自称是犹太人，却不是犹太人，乃是撒但会堂的人，所说毁谤的话”—二 9：

1 热中犹太教者对受苦召会的毁谤，就是对她恶意的批评；他们固执地坚持遵守犹太教的制度，包括利未祭司体系、献祭的仪式和物质的圣殿；这些都是预表，如今已被基督应验并顶替。

2 因在新约之下的召会，在神的经纶里，与热中犹太教者宗教的作法无分，他们便诽毁地批评召会。

3 原则上，今天也是一样；主恢复中的召会，因在灵里并在生命中寻求主、跟随主，不在意宗教的制度，热心宗教者就毁谤召会。

周 二

4 根据主在约翰十五章一节、四至五节及十八至二十四节的话，葡萄树与枝子为宗教世界（犹太教）所反对；今天，基督教就是宗教世界，这宗教系统不仅反对基督这真葡萄树，也反对作为葡萄树枝子的召会—参加一 4。

三 召会所受的逼迫，开始于神的对头撒但所煽动的犹太教会堂，完成于那毁谤者魔鬼所利用的罗马帝国；受苦的召会所受的逼迫，是属撒但的宗教和属魔鬼的政治合作而有的—启二 9～10。

四 主耶稣对受苦的召会说，“我知道你的患难”—9 节：

c. In the church in Smyrna we see the collective continuation of the sufferings of Jesus.

d. Because this church was a continuation of Jesus' suffering, it was truly the testimony of Jesus—Rev. 1:2, 9; 19:10.

B. The church in Smyrna suffered “the slander from those who call themselves Jews and are not, but are a synagogue of Satan”—2:9:

1. The Judaizers slandered the suffering church by evilly criticizing her; they stubbornly insisted on keeping their Judaistic system, consisting of the Levitical priesthood, the sacrificial rituals, and the material temple, which were all types that had been fulfilled and replaced by Christ.

2. Since the church under the new covenant in God's economy had no part in their religious practice, the Judaizers slanderously criticized her.

3. In principle, it is the same today, in that religious people slander the churches in the Lord's recovery, which seek the Lord and follow Him in spirit and in life and do not care for the religious system.

Day 2

4. According to the Lord's word in John 15:1, 4-5, and 18-24, the vine and the branches are opposed by the religious world (Judaism); today Christianity is the religious world, the religious system that opposes not only Christ, the true vine, but also the church, the branches of the vine—cf. Gal. 1:4.

C. The persecution suffered by the church began from the religious synagogue of the Jews instigated by Satan, the adversary, and it was consummated by the Roman Empire used by the devil, the slanderer; the persecution of the suffering church was a cooperation of satanic religion and devilish politics—Rev. 2:9-10.

D. To the suffering church the Lord Jesus said, “I know your tribulation”—v. 9:

1 患难对召会是宝贵的，能试验其生命。

2 主许可召会遭患难，不仅要见证祂复活的生命如何胜过死亡，也要使召会能享受祂生命的丰富—约十一 25，启一 18，弗三 8。

周　三

贰 主对在士每拿的召会说话时，说祂是“那首先的、末后的、死过又活的”—启二 8：

一 基督是首先的也是末后的，意指祂永不改变：

1 召会遭受苦难时，必须认识主是那首先的、末后的，是永远存在、永不改变的一位。

2 无论逼迫的环境如何，主仍是一样；没有一事能在祂以先，也没有一事能在祂以后；凡事都在祂管制的界限之内。

二 主在八节的宣告含示创造—那首先的，和完成—那末后的，也含示基督的成为肉体、人性生活、钉死十架和复活：

1 这个宣告是要加强在士每拿受苦的召会，就是那经历并遭受殉道之苦的召会。

2 唯一能扶持殉道圣徒的，就是看见这样一位创造并要完成整个宇宙的，祂成为肉体，在地上生活，钉十字架，并且复活了；这样一个异象维持殉道者在苦难中站住—10 节。

3 所有地方召会都必须相信，主耶稣是首先的和末后的，是初又是终；祂在恢复里所开始的事，祂必定完成—二二 13。

1. Tribulation is precious to the church because it tests the life of the church.

2. The Lord’s purpose in allowing the church to suffer tribulation is not only to testify that His resurrection life overcomes death but also to enable the church to enjoy the riches of His life—John 11:25; Rev. 1:18; Eph. 3:8.

Day 3

II. In speaking to the church in Smyrna, the Lord said that He is “the First and the Last, who became dead and lived again”—Rev. 2:8:

A. The fact that Christ is the First and the Last means that He never changes:

1. In suffering, the church must know that the Lord is the First and the Last, the ever-existing, unchanging One.

2. Whatever the persecuting environment may be, the Lord remains the same; nothing can precede Him, nor can anything exist after Him; all things are within the limits of His control.

B. The Lord’s declaration in verse 8 implies the creation—the First—and the completion—the Last—and it also implies Christ’s incarnation, human living, crucifixion, and resurrection:

1. This is a declaration to strengthen the suffering church in Smyrna, which was experiencing and suffering martyrdom.

2. The only thing that can support the saints in their martyrdom is seeing the One who created and will complete the entire universe and who was incarnated, lived on earth, was crucified, and resurrected; such a vision sustains the martyrs to stand in their sufferings—v. 10.

3. All the local churches need to believe that the Lord Jesus is the First and the Last, the Beginning and the End; He will accomplish what He has begun in His recovery—22:13.

三 基督是那活的；祂曾死过，现在又活了—二8，一18：

1 主耶稣受过死的苦，但祂又活了；祂曾进入死亡，但死亡不能拘禁祂，因为祂是复活—徒二24，约十一25。

2 “我曾死过，看哪，现在又活了，直活到永永远远”—启一18：

a 复活的生命，就是经过死而能存在的。

b 基督的复活就是祂的延长年日；祂在复活里要存到永永远远。

周　四

3 复活的基督—那活的—活在我们里面，也活在我们中间；因此所有的召会应该像祂一样活，满了生命并胜过死亡—提前三15。

4 主活到永永远远，这就是祂的见证；我们越活，就越是活的耶稣的见证—启一2、9，十九10。

5 我们要活，不仅必须有生命，也必须有生命的供应；这位活的基督照顾众召会，乃是借将自己不仅作为生命，也作为生命的供应，赐给我们—约四10、14，六48、51，启二7、17，三20。

周　五

四 曾经死过现在又活了的基督，拿死亡和阴间的钥匙—一18：

1 主耶稣胜过了死，并且废除了撒但，死亡和阴间的钥匙现今在祂手里，祂也胜过了坟墓—来二14，启一18。

2 主耶稣在祂的复活里取去死亡和阴间的权势；死亡在祂的权下，阴间也在祂的掌管中—18节。

C. As the One who became dead and lived again, Christ is the living One—2:8; 1:18:

1. The Lord Jesus suffered death and lived again; He entered into death, but death could not hold Him, because He is the resurrection—Acts 2:24; John 11:25.

2. “I became dead, and behold, I am living forever and ever”—Rev. 1:18:

a. Resurrection is a life that passes through death and still remains living.

b. Christ’s resurrection is the lengthening of His days; He will exist forever and ever in His resurrection.

Day 4

3. The resurrected Christ, the living One, is living in us and among us; therefore, all the churches should be living as He is, full of life and overcoming death—1 Tim. 3:15.

4. The Lord’s living forever is His testimony; the more living we are, the more we are the testimony of the living Jesus—Rev. 1:2, 9; 19:10.

5. For us to be living, we must have not only life but the life supply; as the living One, Christ cares for the churches by giving us Himself not only as life but also as the life supply—John 4:10, 14; 6:48, 51; Rev. 2:7, 17; 3:20.

Day 5

D. As the One who became dead and lived again, Christ has the keys of death and of Hades—1:18:

1. The Lord Jesus overcame death and destroyed the devil, the keys of death and of Hades are now in His hand, and He is victorious over the grave—Heb. 2:14; Rev. 1:18.

2. In His resurrection the Lord Jesus took away the authority of death and of Hades; death is subject to Him, and Hades is under His control—v. 18.

3 今天在召会生活中，我们不再服在死亡和阴间之下，因为基督已经废除了死，又在复活里胜过了阴府—来二14。

4 基督不仅胜过死，更将死废去；提后一章十节启示基督借祂废除魔鬼的死，并祂吞灭死的复活，已经把死废掉，使其失效—来二14，林前十五52～54。

叁 “你务要至死忠信，我就赐给你那生命的冠冕”—启二10：

一 “至死忠信”：

1 主要求事奉祂的人的生命是属于祂的，所以我们必须忠信以至于死。

2 至死忠信是态度，也是时间：

a 按态度说，我们要忠信以至于死—十二11。

b 按时间说，我们要忠信一直到死。

周 六

二 “我就赐给你那生命的冠冕”：

1 生命的冠冕是给那些胜过逼迫，至死忠信之人的奖赏，这是指得胜的力量，也就是复活生命的大能（腓三10）；也是指这些得胜者已经达到“那从死人中杰出的复活”（11），就是特殊的复活。

2 受苦召会的赏赐不仅是生命树，更是生命的冠冕—启二7、10：

a 吃生命树是为里面的供应，而生命的冠冕是为外面的荣耀。

b 论到生命树和生命的冠冕的应许都与神圣的生命密切相关（约一4，十10，十一25，约壹五11～13）；这生命首先必须是我们的食物，然后将是我们的彰显和我们的得荣耀，就是生命的冠冕。

3. In the church life today, we are no longer subject to death and Hades, for Christ abolished death and overcame Hades in His resurrection—Heb. 2:14.

4. Christ not only defeated death—He nullified it; 2 Timothy 1:10 reveals that Christ nullified death, making it of none effect, through His devil-destroying death and death-swallowing resurrection—Heb. 2:14; 1 Cor. 15:52-54.

III. “Be faithful unto death, and I will give you the crown of life”—Rev. 2:10:

A. “Be faithful unto death”:

1. The Lord insists that the life of all those who serve Him belongs to Him; this is why we must be faithful even unto death.

2. Being faithful unto death is a matter both of attitude and of time:

a. As to our attitude, we must be faithful even unto death—12:11.

b. As to time, we must be faithful until death.

Day 6

B. “I will give you the crown of life”:

1. The crown of life, as a prize to those who are faithful unto death in overcoming persecution, denotes the overcoming strength that is the power of the resurrection life (Phil. 3:10); it also denotes that these overcomers have attained to the out-resurrection from the dead (v. 11), the outstanding resurrection.

2. Not only the tree of life but the crown of life will be a reward to the suffering church—Rev. 2:7, 10:

a. The eating of the tree of life is inward for supply, and the crown of life is outward for glory.

b. The promises concerning the tree of life and the crown of life are wrapped up with the divine life (John 1:4; 10:10; 11:25; 1 John 5:11-13); this life must be our food, and then it will be our expression and our glorification as the crown of life.

第三周 周一

晨兴喂养

启二9“我知道你的患难和贫穷，其实你是富足的，也知道那自称是犹太人，却不是犹太人，乃是撒但会堂的人，所说毁谤的话。”

西一24“现在我因着为你们所受的苦难喜乐，并且为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠。”

〔启示录二章里的〕第二封书信是写给在士每拿的召会，就是在逼迫中受苦的召会。（8～11。）“士每拿”原文意“没药”。在表号上，没药表征受苦。（由基督与召会的观点看新约概要，四五一页。）

在预表上，没药表征基督甜美的受苦。因此在士每拿的召会是受苦的召会，表征从第一世纪末至第四世纪初，受罗马帝国逼迫的召会。这个遭受逼迫的召会，在基督的甘甜和馨香中受苦。换句话说，这召会乃是在耶稣的患难里，交通于祂的苦难。在士每拿的召会受苦，如同基督自己受苦一样，借此成了祂苦难的延续。（新约总论第七册，五二四页。）

信息选读

在歌罗西一章二十四节，保罗告诉我们，他“为基督的身体，就是为召会，在我一面，在我肉身上补满基督患难的缺欠”。基督的患难有两类：一类是为成功救赎，这已经由基督自己完成了；另一类是为产生并建造召会，这需要使徒和信徒将其补满。虽然基督的救赎没有人能接续，但祂的苦难必须由所有跟随祂的人个别并集体地来补满。…因为〔在士每拿的〕召会是耶稣苦难的继续，所以她真是耶稣的见证。

WEEK 3 DAY 1

Morning Nourishment

Rev. 2:9 I know your tribulation and poverty (but you are rich) and the slander from those who call themselves Jews and are not, but are a synagogue of Satan.

Col. 1:24 I now rejoice in my sufferings on your behalf and fill up on my part that which is lacking of the afflictions of Christ in my flesh for His Body, which is the church.

The second epistle [in Revelation 2] is to the church in Smyrna, the church under the suffering of persecution (2:8-11). The word Smyrna in Greek means “myrrh,” and myrrh in figure signifies suffering. (A General Sketch of the New Testament in the Light of Christ and the Church, Part 4: Revelation, p. 353)

In typology, myrrh signifies the sweet suffering of Christ. Thus, the church in Smyrna was a suffering church, prefiguring the church under the persecution of the Roman Empire from the latter part of the first century to the early part of the fourth century. This persecuted church suffered in the sweetness and fragrance of Christ. In other words, this church was in the tribulation of Jesus and in the fellowship of His sufferings. The church in Smyrna suffered as Christ Himself did and thereby became a continuation of His suffering. (The Conclusion of the New Testament, p. 2507)

Today’s Reading

In Colossians 1:24 Paul tells us that he filled up “that which is lacking of the afflictions of Christ....” The afflictions of Christ are of two categories: those for accomplishing redemption, which have been completed by Christ Himself, and those for producing and building the church, which need to be filled up by the apostles and the believers. Although no one can continue Christ’s redemption, His sufferings must be completed by all His followers both individually and collectively....Because this church [in Smyrna] was a continuation of Jesus’ suffering, it was truly the testimony of Jesus.

在启示录二章九节主耶稣说，祂知道“那自称是犹太人，却不是犹太人，乃是撒但会堂的人，所说毁谤的话”。这指明逼迫来自宗教，来自撒但会堂不信的犹太人。热中犹太教者对受苦召会的毁谤，就是对她恶意的批评。这些热中犹太教者，在肉身上是犹太人，在灵里却不是。（罗二 28 ～ 29。）…这些热中犹太教者，固执地坚持遵守犹太教的制度，包括利未祭司体系、献祭的仪式和物质的圣殿；这些都是预表，如今已被基督应验并顶替。因着在新约之下的召会，在神的经纶里，与他们宗教的作法无分，热中犹太教者便谗毁的批评召会。

主说那些自称是犹太人，其实不是犹太人的，是“撒但会堂”的人。“撒但会堂”是个可怕的辞。会堂是犹太人敬拜神的地方，主要的是借着研读旧约圣经敬拜神。然而，因着他们的顽固，坚持传统的宗教观念，他们就与撒但成为一，抵挡神借以完成祂定旨的生命之路。（新约总论第七册，五二四至五二六页。）

原则上，今天也是一样；主恢复中的召会，因着在灵里并在生命中寻求主、跟随主，不在意任何宗教的制度或作法，热心宗教者就毁谤召会。

甚至主在地上时，就认为会堂已是属撒但的。〔参太十二 25 ～ 29，约八 44。〕…他们表面上是敬拜神，其实是在抵挡神。他们逼迫并杀害真正敬拜神的人，还自认为是在事奉神。（十六 2。）主在地上时，犹太人无法直接地杀害祂，…因此他们就利用罗马政府判了祂死罪，钉祂在十字架上。同样的原则，犹太会堂挑拨罗马政府，逼迫受苦的召会。从那时起，历代热心宗教者跟随他们的脚踪，逼迫那些在灵和生命里真正寻求并跟随主的人，还自认是在维护神的权益。（启示录生命读经，一五七至一五八页。）

参读：新约总论，第二百三十六篇；得胜者，第三章。

[Revelation 2:9] indicates that persecution came from religion, from the unbelieving Jews of the synagogue of Satan. The slander of the Judaizers toward the suffering church was their evil criticism of her. The Judaizers were Jews in the flesh but not in spirit (Rom. 2:28-29)....These Judaizers stubbornly insisted upon keeping their Judaistic system, consisting of the Levitical priesthood, the sacrificial rituals, and the material temple, which were all types now fulfilled and replaced by Christ. Because the church under the new covenant in God’s economy had no part in their religious practice, the Judaizers slanderously criticized her.

The Lord said that those who called themselves Jews and are not are “a synagogue of Satan,” a terrible term. A synagogue was a place where the Jews worshipped God mainly by studying their Scriptures, the Old Testament. However, due to their stubbornness in clinging to their traditional, religious concepts, they became one with Satan in opposing God’s way of life to fulfill His purpose. (The Conclusion of the New Testament, pp. 2507-2508)

In principle, it is the same today in that religious people slander the churches in the Lord’s recovery which seek the Lord and follow Him in spirit and in life and do not care for any religious system or practice.

Even when He was on earth, [the Lord] considered the synagogues to be of Satan [cf. Matt. 12:25-29; John 8:44].... Apparently they were worshipping God; actually they were opposing God. They persecuted and killed God’s true worshippers, yet they considered themselves to be offering service to God (John 16:2). When the Lord was on earth, the Jews could not deal with Him directly....Instead, they utilized the Roman government to sentence Him to death and to crucify Him. In the same principle, the Jewish synagogues stirred up the Roman government to persecute the suffering church. Through all the centuries since then, religious people have followed in their steps, persecuting the genuine seekers and followers of the Lord in spirit and life while still considering themselves to be defending the interest of God. (Life-study of Revelation, pp. 132-133)

Further Reading: The Conclusion of the New Testament, pp. 2507-2510; The Overcomers, pp. 42-45

第三周 周二

晨兴喂养

启二 10 “你将要受的苦你不用怕。看哪，魔鬼将要把你们中间几个人下在监里，叫你们受试炼；你们必受患难十日。你务要至死忠信，我就赐给你那生命的冠冕。”

约十一 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。”

在〔约翰十五章〕葡萄树的启示里，不仅有三一神，也有召会。在五节，主耶稣说，“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。”这里我们看见，召会被比作葡萄树的枝子。（李常受文集一九七〇年第一册，一〇四页。）

信息选读

世界反对葡萄树和枝子。在约翰十五章十八至十九节，主耶稣说，“世界若恨你们，你们要知道在恨你们以先，世界已经恨我了。你们若属世界，世界必爱属自己的；只因你们不属世界，乃是我从世界中把你们拣选出来，所以世界就恨你们。”这里原文的“科斯莫斯”（cosmos）一辞译为“世界”，意指一个系统。按照十五章的上下文，这系统是指犹太教。这可由主在二十至二十四节对门徒所说的话指明。二十四节说，“我若没有在他们中间行过别人未曾行的事，他们就没有罪；但如今连我与我的父，他们都看见了，也都恨了。”在这节里“他们”一辞指犹太宗教的首领。所以十五章的世界指宗教世界，宗教系统。

今天，基督教就是宗教世界，这宗教系统不仅反对基督这真葡萄树，也反对作为葡萄树枝子的召会。在二十节，主耶稣对门徒说，“你们要记得我从前对你

WEEK 3 DAY 2

Morning Nourishment

Rev. 2:10 Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.

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.

In the revelation of the vine tree, there is not only the Triune God but also the church. In John 15:5 the Lord Jesus said, “I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit.” Here we see that the church is likened to the branches of the vine. (CWWL, 1970, vol. 1, p. 80)

Today’s Reading

The vine and the branches are opposed by the world. In John 15:18-19 the Lord Jesus said, “If the world hates you, know that it has hated Me before you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you.” Here the Greek word cosmos is translated “world,” meaning a system. According to the context of John 15, the system refers to Judaism. This is indicated by the Lord’s words to His disciples in verses 20 and 24. Verse 24 says, “If I did not do among them the works which no one else has done, they would not have sin; but now they have both seen and hated both Me and My Father.” In this verse the words they and them refer to the leaders in the Jewish religion. Therefore, the world in John 15 refers to the religious world, the religious system.

Today Christianity is the religious world, the religious system that opposes not only Christ, the true vine, but also the church, the branches of the vine. In verse 20 the Lord Jesus said to the disciples, “Remember the word which I said to

们所说的话，奴仆并不大过主人。他们若逼迫了我，也要逼迫你们。”这预言要应验在我们中间。宗教世界既然恨恶主，逼迫主，它也要逼迫我们。我们这些葡萄树的枝子，越结果子作基督的彰显，就越为今天的宗教世界所恨恶。在主的时代，宗教世界是犹太教；在我们的时代，宗教世界是基督教的宗教系统。

十五章启示，我们是葡萄树上的枝子，借着彼此相爱而结果子，并且需要站住抵挡宗教世界的反对。在十五章，我们看见我们是什么，我们在哪里，以及我们该作什么，叫我们可以结果子，使三一神在众地方召会中得以显现。（李常受文集一九七〇年第一册，一〇五至一〇六页。）

启示录二章九节说到撒但，十节说到魔鬼。撒但，原文意对头，他不仅在外面作神的仇敌，也在里面作神的对头。魔鬼，原文意控告者，毁谤者。（十二9～10。）魔鬼，就是撒但，神的对头，在神面前控告我们，也在人面前毁谤我们。召会受逼迫之苦，开始于神的对头撒但所煽动的犹太教会堂，后来演变成被那毁谤者魔鬼所利用的罗马政府，把圣徒下在监里。受苦的召会遭受监禁，乃是属魔鬼的政治与属撒但的宗教，两方面合作造成的。

在二章九节，主对士每拿召会说，“我知道你的患难。”这封书信的内容没有别的，只有患难、受苦和逼迫。对召会来说，患难是生命的试验。召会经历并享受基督复活生命的程度，只有借着患难才能被试验出来。不单如此，患难也带进基督复活生命的丰富。主许可召会遭患难，不仅要见证祂复活的生命如何胜过死亡，也要使召会能享受祂生命的丰富。因此，患难对召会是宝贵的。（启示录生命读经一五八至一五九、一五五至一五六页。）

参读：李常受文集一九七〇年第一册，一〇三至一〇六页；真理课程四级卷一，第十五课；得胜者，第四章。

you, A slave is not greater than his master. If they have persecuted Me, they will persecute you also.” This prophecy will be fulfilled among us. Since the religious world hated and persecuted the Lord, it will also persecute us. The more we as the branches of the vine bear fruit as the expression of Christ, the more we will be hated by the religious world of today. In the Lord’s time, the religious world was Judaism; in our time the religious world is the religious system of Christianity.

John 15 reveals that we are the branches in the vine to bear fruit by loving one another, and we need to stand against the opposition of the religious world. In John 15 we see what we are, where we are, and what we should do in order to bear fruit for the manifestation of the Triune God in the local churches. (CWWL, 1970, vol. 1, pp. 80-81)

Revelation 2:9 mentions Satan, and verse 10 mentions the devil. Satan in Hebrew means “adversary.” He is not only the enemy of God from without, but also His adversary from within. The Greek word diabolos, translated “devil,” means “accuser,” “slanderer” (12:9-10). The devil, who is Satan, the adversary of God, accuses us before God and slanders us before men. The persecution suffered by the church began from the religious synagogue of the Jews instigated by Satan, the adversary. It was consummated by the Roman government used by the devil, the slanderer, to put the saints into prison. The imprisonment of the suffering church was a cooperation of devilish politics with Satanic religion.

In 2:9 the Lord said to the church in Smyrna, “I know your tribulation.” The content of this epistle is nothing but tribulation, suffering, and persecution. To the church, tribulation is a test of life. The extent to which the church experiences and enjoys the resurrection life of Christ can only be tested by tribulation. Moreover, tribulation also brings in the riches of the resurrection life of Christ. The Lord’s purpose in allowing the church to suffer tribulation is not only to testify that His resurrection life overcomes death, but also to enable the church to enter into the riches of His life. Hence, tribulation is precious to the church. (Life-study of Revelation, pp. 133, 131)

Further Reading: CWWL, 1970, vol. 1, pp. 79-81; Truth Lessons—Level Four, vol. 1, pp. 162-163; The Overcomers, pp. 57-64

第三周 周三

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。”

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。”

召会遭受苦难时，必须认识主是那首先的、末后的，是永远存在、永不改变的一位。无论逼迫的环境如何，主仍是一样；没有一事能在祂以先，也没有一事能在祂以后。凡事都在祂管制的界限之内。（圣经恢复本，启二 8 注 2。）

信息选读

主对在士每拿的召会说话时，说祂是“那首先的、末后的、死过又活的”。（启二 8。）祂是首先的和末后的，意思是祂永不改变。圣徒们不论遭受多少的逼迫或怎样的殉道，祂都是首先的，也是末后的。没有什么能改变祂。你可以把祂置于死地，但祂又活了。这名称看起来很简单，却含示了创造—首先的，以及完成—末后的。这也含示主的成为肉体。若是祂没有成为肉体，祂绝不可能被杀。这也含示祂在地上的生活。祂成为肉体，在地上生活，然后被钉十字架而死了。接着祂又活了。这样的宣告含示创造、完成、成为肉体、人性生活、钉十字架和复活。这个宣告是要加强在士每拿受苦的召会。…唯一能扶持殉道圣徒的，就是看见这样一位创造并要完成整个宇宙的，祂成为肉体，在地上生活，钉十字架，并且复活了。这样一个异象维持殉道者在苦难中站住。（神新约的经纶上册，二七三页。）

WEEK 3 DAY 3

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.

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.

In suffering, the church must know that the Lord is the First and the Last, the ever-existing, unchanging One. Whatever the persecuting environment may be, the Lord remains the same; nothing can precede Him, nor can anything exist after Him. All things are within the limits of His control. (Rev. 2:8, footnote 2)

Today’s Reading

In speaking to the church in Smyrna the Lord says that He is “the First and the Last, who became dead and lived again” (Rev. 2:8). The fact that He is the First and the Last means that He never changes. Regardless of how much persecution or what kind of martyrdom the saints suffer, He is the First and He is the Last. Nothing can change Him. You may put Him to death, yet He lives again. This title is seemingly simple, but it implies the creation, the First, and the completion, the Last. This also implies the Lord’s incarnation. If He had not been incarnated, He could never have been killed. This also implies His living on this earth. He was incarnated, He lived on this earth, and then He was crucified and He became dead. Then He lived again. Such a declaration implies the creation, the completion, the incarnation, the human living, the crucifixion, and the resurrection. This is a declaration to strengthen the suffering church in Smyrna....The only thing that can support the saints in their martyrdom is to see such a One who created and will complete the entire universe, who became incarnated, who lived on this earth, and who was crucified and resurrected. Such a vision sustains the martyrs to stand in their sufferings. (God’s New Testament Economy, p. 228)

在启示录一章十七节主耶稣说，“我是首先的，我是末后的。”基督不仅是首先的，是末后的，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。所有地方召会都必须相信，主耶稣是初又是终。祂在恢复里所开始的事，祂必定完成。

在十八节我们看见主是“那活着的”，是那位“曾死过”，“现在又活了，直活到永永远远”的。主受过死的苦，但祂又活了。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。）基督死了，但在复活里祂要活到永远。复活是主的延长年日；祂在复活里要存到永永远远。耶稣基督今天是那活着的，就是那在复活里的一位。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，四八至四九页。）

死过又活了，就证明祂的生命是耐死的，是经得起死的。许多人遇见一点不如意的事就完了，好像遇见了死亡一样。但是，复活的生命是不怕死的。经得起死，才能证明这一个生命是耐死的。复活的生命，就是经过死而能存在的。经过死就完了的，那不是复活的生命。主要约翰写信给士每拿召会的使者说，“我曾死过，看哪，现在又活了。”〔启一 18。〕因为在士每拿的召会，是为主受苦、忠信至死的一个召会，所以主拿这句话来安慰她。阴间的门如何不能胜过主，阴间的门也必不能胜过她。一个召会如果认识什么是复活，就也经得起试炼，经得起苦难。因为复活的生命是耐死的生命，是经过死而又能起来的。阿利路亚！我们的主曾死过，现在又活了！死亡无奈祂何！（倪柝声文集第二辑第十四册，一九九至二〇〇页。）

参读：倪柝声文集第二辑第十四册，附录—荣耀基督的异象；活神与复活的神，第二篇。

In Revelation 1:17 the Lord Jesus says, “I am the First and the Last.” 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. He will never leave His work unfinished. All the local churches must believe that the Lord Jesus is the beginning and the ending. He will accomplish what He has begun in His recovery.

In Revelation 1:18 we see that the Lord is “the living One,” the One who “became dead” and who is “living forever and ever.” The Lord suffered death and lived again. He entered into death, but death could not hold Him (Acts 2:24), because He is the resurrection (John 11:25). Christ died, but in resurrection He will live forever. Resurrection is the lengthening of the Lord’s days. He will exist forever and ever in His resurrection. Jesus Christ today is the living One, the One who is in 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)

For Him to have died and to be living again means that His life outlasts death and can withstand death. When many people encounter ill-fated things, they are through; it seems as if they have entered into death. But the resurrection life is not afraid of death. By withstanding death, this life is now proven to outlast death. Resurrection life is a life that passes through death and still remains living. If something passes through death and remains in death, it is not resurrection life. The Lord charged John to write to the messenger of the church in Smyrna and say that He “became dead and lived again” (Rev. 2:8). The church in Smyrna suffered for the Lord and was faithful unto death. Therefore, the Lord comforted it with such a word. Just as the gate of Hades could not prevail against the Lord, the gate of Hades cannot prevail against the church. If a church realizes resurrection, it can withstand trials and sufferings. Resurrection life is a life that outlasts death; it is a life that passes through death and rises up again. Hallelujah! Our Lord became dead, but He is living again! Death has nothing to do with Him! (CWWN, vol. 34, pp. 178-179)

Further Reading: CWWN, vol. 34, pp. 176-181; The Living God and the God of Resurrection, ch. 2

第三周 周四

晨兴喂养

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

约四 14 “人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

在召会里，基督也是那活着的。在启示录一章十八节主说，祂是那活着的；祂曾死过，现在又活了，直活到永永远远。这位行走在众召会中间，作众召会的头，并为众召会所属的基督，乃是那满了生命而活着的一位。在召会里，我们有这一位胜过死亡、活着的基督。我们的基督，就是复活的基督，活在我们里面，也活在我们中间。因此，所有的召会都该像基督一样的活，满了生命而且胜过死亡。（新约总论第三册，一一九至一二〇页。）

信息选读

祂是那活着的，重点乃是祂活在我们里面。祂是永远活着的，并且活在我们里面。所以祂要我们脱离一切的死，起来成为活的召会。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

WEEK 3 DAY 4

Morning Nourishment

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.

In the church Christ is...the living One. In Revelation 1:18 the Lord says that He is the living One, that He became dead, and that He is now living forever and ever. 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. In the church we have a living Christ who has overcome death. Our Christ, who is the resurrected Christ, is living in us and among us. Therefore, all the churches should be as living as Christ, full of life and overcoming death. (The Conclusion of the New Testament, p. 636)

Today's Reading

The importance of His being the living One is that He is living in us. He is living forever and is living in us. Therefore, He wants us to leave every kind of death and rise up to be the living church. 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,

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。我们在恢复里，有何等一位活的基督！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。

主耶稣是那活着的。我们要活，不仅必须有生命，也必须有生命的供应。如果我们什么东西也没吃，就不会这样活；但是我们若吃有营养的饭食，就会活而有力。我们的力量来自我们的吃。这位活着的基督照顾众召会，乃是借着将自己作为食物和生命的供应赐给信徒。因此，在给七个召会的七封书信中，主这活着的一位陈明三个吃的应许：生命树、（启二7、）隐藏的吗哪、（17、）以及满了祂丰富的筵席。（三20。）我们若要活，就需要吃基督作生命树和隐藏的吗哪，并与祂一同坐席。

主乃是对在士每拿的召会—受苦的召会—启示祂自己是死过又活的。受苦的召会需要认识祂是这样的一位，才能忍受各样的苦难。无论逼迫多厉害，召会仍是存活的，因在她里面基督复活的生命耐得住死亡。苦难或逼迫所能作的顶多把我们杀死，但在受逼迫至死之后却有复活。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；反之，召会必须欢欢喜喜地迎接死亡，因为召会一进入死亡，也就踏在复活的门槛上。每当我们遭受逼迫时，应当兴起并宣告说，“阿利路亚，我快要踏进复活的大门了。”（新约总论第十四册，四九至五一页。）

参读：新约总论，第五十九、四百零七篇。

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. What a living Christ we have in the recovery! In the recovery all the churches should be as living as Christ, full of life and overcoming death.

The Lord Jesus is the living One. For us to be living, we must have not only life but also the life supply. If we do not eat any food, we will not be so living, but if we eat nutritious meals, we will be living and even energetic. Our energy comes from our eating. The living Christ cares for the churches by giving to the believers Himself as their food and life supply. Therefore, in His seven epistles to the seven churches, the Lord as the living One presents three promises of eating: the tree of life (Rev. 2:7), the hidden manna (v. 17), and a feast full of His riches (3:20). If we would be living, we need to eat Christ as the tree of life and the hidden manna and to feast with Him.

It was to the church in Smyrna, the suffering church, that the Lord revealed Himself as the One who became dead and lived again. The suffering church needs to know Him as such a One so that she may endure all kinds of suffering. However severe the persecution may be, the church will still be alive, for the resurrection life of Christ within her can endure death. The most that suffering or persecution can do is to kill us. Following the death from persecution, there is resurrection. 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; rather, she must welcome death and be happy, for once she has passed into death, she also will be on the threshold of resurrection. Whenever we are undergoing persecution, we must rise up and declare, “Hallelujah, I am about to enter into the gateway of resurrection.” (The Conclusion of the New Testament, pp. 4153-4154)

Further Reading: The Conclusion of the New Testament, pp. 635-636, 4153-4157

第三周 周五

晨兴喂养

启一 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。”

提后一 10 “但如今借着我们救主基督耶稣的显现，才显明出来。祂已经把死废掉，借着福音将生命和不朽坏照耀出来。”

因着人堕落而有了罪，死就进来在地上作工，将一切有罪的人聚拢到阴间。死亡就像用来收集地板上尘埃的畚箕，阴间就像垃圾桶。畚箕所收集的东西，都倒在垃圾桶里。因此，死是聚拢者，阴间是守留者。今天在召会生活中，我们不再服在死亡和阴间之下，因为基督在十字架上已经废除了死，又在复活里胜过了阴府。虽然阴府曾尽所能地拘禁祂，但是无能为力。（徒二 24。）对基督来说，死没有毒刺了，阴间没有权势了！我们也必定和基督一样！（新约总论第十四册，五一至五二页。）

信息选读

在召会生活中，死亡和阴间的钥匙都在祂手中。我们不可能对付死亡，我们根本没有能力应付死亡。每当死亡进来，就会叫许多人发死。但是只要我们让主耶稣有地位、机会和畅通的路，使祂在我们中间能自由地运行和作工，死亡和阴间就会在祂控制之下。然而，每当主耶稣在召会中没有地位，死亡就立刻得势，阴间就有力量拘留死了的人。我们应当赞美主，基督拿着死亡和阴间的钥匙。死亡在祂的权下，阴间也在祂的掌管中。

WEEK 3 DAY 5

Morning Nourishment

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.

2 Tim. 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

Due to the fall and sin of man, death came in and is now working on earth to gather up all the sinful people into Hades. Death resembles a dustpan used to collect the dust from the floor, and Hades resembles a trash can. Whatever the dustpan collects is put into the trash can. Thus, death is a collector, and Hades is a keeper. In the church life today we are no longer subject to death and Hades, for Christ abolished death on the cross and overcame Hades in His resurrection. Although Hades tried its best to hold Him, it was powerless to do it (Acts 2:24). With Him, death has no sting and Hades has no power. We must be the same as Christ. (The Conclusion of the New Testament, p. 4155)

Today's Reading

In the church life the keys of death and Hades are in His hand. It is impossible for us to deal with death; we simply do not have the ability to handle it. Whenever death enters, it will deaden many. But as long as 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, 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. We should praise the Lord that Christ has the keys of death and of Hades. Death is subject to Him, and Hades is under His control.

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，五二页。）

提后一章十节说，基督“把死废掉，借着福音将生命和不朽坏照耀出来”。基督借着祂废除魔鬼的死，（来二14，）并祂吞灭死的复活，（林前十五52～54，）已经把死废掉，使其失效。福音启示我们，基督已经把死废掉，将永远、不能毁坏的生命带给我们。

借着复活，死成为无效；死已失去它的权势，甚至失去它的味道。基督能把死废掉，因祂废除了魔鬼，就是那掌死权的。借着胜过撒但，把死废掉，主耶稣当然也击败了阴间和坟墓。因此，基督的复活宣告祂胜过了死、撒但、阴间和坟墓。这些再也不是难处了。因此，基督的复活不仅是神的表白和主的成功，也是祂对死、撒但、阴间和坟墓的得胜。基督借着祂的复活，已使这麻烦的一组失效。（路加福音生命读经，七〇〇页。）

“至死忠信”〔启二10〕是时间，也是态度。主要求事奉祂的人的生命是属于祂的，所以一直到死的时候，你都得忠信。凡被宝血所买的人，就是属于主的人，就要完全归于主。基督一开始就是要我们的一切。现在祂说，“你务要至死忠信。”按着态度说，我们要忠信以至于死；按着时间说，我们要忠信一直到死。“我就赐给你那生命的冠冕。”〔10。〕冠冕是赏赐，在那个时候，生命变作冠冕了。（教会的正统，三〇页。）

参读：教会的正统，第二章。

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. 4155-4156)

Christ nullified death [2 Tim. 1:10], making it of none effect, through His devil-destroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54). In the gospel the revelation is brought to us that Christ has nullified death and has brought us eternal, indestructible life.

Through His resurrection, death has become of none effect; death has lost its power, even its taste. Christ could nullify death because He destroyed the devil, the one who has the power of death. Of course, by overcoming Satan and nullifying death, the Lord Jesus also defeated Hades and the grave. Therefore, Christ’s resurrection declares that He is victorious over death, Satan, Hades, and the grave. No longer are these a problem. Therefore, Christ’s resurrection was not only God’s vindication and the Lord’s success but also His victory over death, Satan, Hades, and the grave. Christ through His resurrection has made this troublesome group of none effect. (Life-study of Luke, p. 606)

[Being] faithful unto death [Rev. 2:10] is a matter both of time and of attitude. The Lord insists that the life of all those who serve Him belongs to Him. This is why we must be faithful even unto death. Whoever is bought with the precious blood belongs to the Lord and must be wholly for the Lord. From the very outset Christ demands our all. Now He says, “Be faithful unto death.” As to our attitude, we must be faithful even unto death; as to time, we must be faithful until death. “I will give you the crown of life” [v. 10]. The crown is a reward; at that time, life will become a crown. (CWWN, vol. 47, p. 30)

Further Reading: CWWN, vol. 47, “The Orthodoxy of the Church,” ch. 3

第三周 周六

晨兴喂养

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。”

在启示录二章十节下半，主耶稣对士每拿召会说，“你务要至死忠信，我就赐给你那生命的冠冕。”生命的冠冕是给那些胜过逼迫，至死忠信之人的奖赏，这是指得胜的力量，也就是复活生命的大能；（腓三 10；）也是指这些得胜者已经达到“那从死人中杰出的复活”，（11，）就是特殊的复活。（真理课程四级卷一，二六二页。）

信息选读

“福克斯殉道者记实”一书…中的一段记载，是一位坡雷卡（Polycarp）老弟兄的故事。他被有关当局逮捕，受怂恿弃绝基督时回答说，“我事奉祂八十六年了，祂从未错待过我一次，我又怎能亵渎那拯救我的王？”罗马帝国的逼迫到了一个地步，罗马城的掌权者请求该撒不要再杀基督徒，免得那城里所有百姓都被剪除了。他这话的意思是，他们杀的基督徒越多，就有越多人成为基督徒。

在士每拿的召会没有受主责备，乃是得着鼓励。主告诉这个召会，祂是那首先的、末后的、死过又活的。（启二 8。）祂是那遭受逼迫被治死，现今又活的一位。受苦的召会必须认识，主乃是复活与复活的大能。没有什么能拘禁复活的生命，就是死也不能。这复活的生命是在受苦的召会里，所以召会必须经历基督作复活。赐给士每拿召会的奖赏乃是

WEEK 3 DAY 6

Morning Nourishment

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.

In Revelation 2:10 the Lord Jesus said to the church in Smyrna, “Be faithful unto death, and I will give you the crown of life.” The crown of life, as a prize to those who are faithful unto death in overcoming persecution, denotes the overcoming strength that is the power of the resurrection life (Phil. 3:10). It also denotes that the overcomers have attained to the out-resurrection from the dead (v. 11), that is, the outstanding resurrection. (Truth Lessons—Level Four, vol. 1, p. 222)

Today’s Reading

[In Foxe’s Book of Martyrs] one account is the story of Polycarp, an elderly brother. When arrested by the authorities and urged to renounce Christ, he answered, “Eighty and six years have I served Him, and He never once wronged me; how then shall I blaspheme my King, who has saved me?” The persecution by the Roman Empire reached such an extent that the authority of the city of Rome asked the Caesar not to kill any more Christians lest all the citizens of that city be cut off. By this he meant that the more they killed the Christians, the more others were becoming Christians.

The church in Smyrna received no rebuke from the Lord, only encouragement. The Lord told this church that He is the First and the Last, who became dead and lived again (Rev. 2:8). He is the One who was put to death by persecution but now is living. The suffering church must know the Lord as the resurrection and the resurrection power. Nothing can hold the resurrection life, not even death. This resurrection life is within the suffering church, so the church must experience Christ as resurrection. The reward to the church in Smyrna is the crown of life.

生命的冠冕。受苦召会的赏赐不仅是生命树，更是生命的冠冕。召会历史中的这一段，如今已经应验了。（由基督与召会的观点看新约概要，四五一至四五二页。）

至终，必有生命的冠冕赐给那些受苦、受试炼、受患难的信徒。启示录二章十节说，“你将要受的苦你不用怕。看哪，魔鬼将要把你们中间几个人下在监里，叫你们受试炼；你们必受患难十日。你务要至死忠信，我就赐给你那生命的冠冕。”主应许在以弗所召会中的得胜者，吃祂作生命树。（7。）这是神圣的生命。祂应许在士每拿召会中的得胜者，要赐给他们生命的冠冕。吃生命树是为着里面的供应，而生命的冠冕是为着外面的荣耀。这两个应许都与神圣的生命密切相关。这生命首先必须是我们的食物，然后将是我们的彰显和我们的得荣耀，就是生命的冠冕。

新约常用冠冕指救恩之外的奖赏。（启三 11，雅一 12，提后四 8，彼前五 4，林前九 25。）至终，生命要成为冠冕；这要作得胜殉道者的荣耀。

正如有些树木要借着寒冷气候的艰难才能长大，我们基督徒也要经过艰难才能长大。为这缘故，神派定给我们某种景况和特殊的环境。祂知道我们需要这些艰难，好叫我们长大。…此外，苦难也给我们最好的机会来享受神圣三一的分赐。神派定给我们苦难，而这些苦难是我们长大所需要的。然而，只有当我们留在神圣的分赐之下，这长大才会发生。所以，我们需要时时接触经过过程的三一神。在我们基督徒的生活中，我们该经常不断地接触祂。…我们借着接受这种分赐的滋养，就得以长大。（新约总论第六册，三七六至三七八页。）

参读：启示录生命读经，第十一篇。

Not only the tree of life but the crown of life will be a reward to the suffering church. This period in the history of the church has now been fulfilled. (CWWL, 1964, vol. 2, “A General Sketch of the New Testament in the Light of Christ and the Church, Part 4: Revelation,” pp. 451-452)

Eventually, the crown of life shall be given to the believers for their suffering, trial, and tribulation. Revelation 2:10 says, “Do not fear the things that you are about to suffer. Behold, the devil is about to cast some of you into prison that you may be tried, and you will have tribulation for ten days. Be faithful unto death, and I will give you the crown of life.” To the church in Ephesus the Lord promises to give the overcomers to eat of Himself as the tree of life (Rev. 2:7). This is the divine life. To the church in Smyrna He promises to give the overcomers the crown of life. The eating of the tree of life is inward for supply, and the crown of life is outward for glory. Both promises are wrapped up with the divine life. This life must first be our food, and then it will be our expression and our glorification as the crown of life.

A crown in New Testament usage always denotes a prize in addition to salvation (Rev. 3:11; James 1:12; 2 Tim. 4:8; 1 Pet. 5:4; 1 Cor. 9:25). Eventually, life will become a crown; it will be the glory of the victorious martyrs.

Just as certain trees grow through the hardship of cold weather, we Christians grow through hardship. For this purpose God assigns to us certain circumstances and a particular kind of environment. He knows that we need these hardships in order to grow. Sufferings afford us the best opportunity to enjoy the dispensing of the Divine Trinity. God assigns sufferings to us, and these sufferings are needed for our growth. However, this growth will take place only as we remain under the divine dispensing. Therefore, we need to contact the processed Triune God all the time. Our contact with Him should be a continuous matter in our Christian life. By the nourishment we receive through this dispensing we shall grow. (The Conclusion of the New Testament, pp. 1898-1899)

Further Reading: Life-study of Revelation, msg. 11

第三周诗歌

472 复活的生命 — 基督自己

10 10 10 10（英 639）

F 大调 4/4

3 – 3 1 | 5 – – 3 | 4 4 1 2 | 3 – – – | 6 – 5 4 |
一 死 亡 不 能 拘 禁 复 活 生 命 – 神 那 非

3 – 1 – | 3 3 2 1 | 2 – – – | 3 – 3 4 | 5 – 1 – | 6 5
受 造 的 永 远 生 命; 刚 强、得 胜、无 何 能

4 3 | 4 – – – | 2 – 3 4 | 5 – 1 – | 3 2 1 7 | 1 – – – ‖
以 毁 坏, 就 是 基 督 自 己,已 经 显 明。

二 死亡不能拘禁复活生命, 虽然死亡集中全力以赴;
死亡不过使这神圣生命 得机显它能力无量丰富。

三 死亡不能拘禁复活生命, 治死、埋葬,不过叫它繁殖;
所有苦难都是叫它增长, 并且结出丰盛生命果实。

四 死亡不能拘禁复活生命, 它能冲破所有障碍、阻挡;
胜过黑暗、阴府所有权势, 吞灭死亡,并将生命释放。

五 死亡不能拘禁复活生命, 它能显出神性所有丰满;
神的公义、圣洁,它都产生, 神的荣耀形像它全彰显。

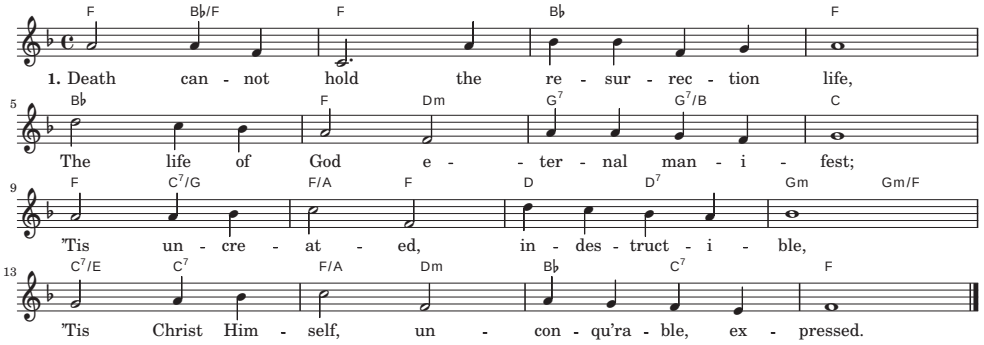
六 愿我认识这个复活生命, 每遇死亡,都让它力倾出;
使我借着经历永远赏识: 复活生命就是活的基督。

WEEK 3 — HYMN

Death cannot hold the resurrection life

The Resurrection Life — Christ Himself

639



2. Death cannot hold the resurrection life,
Though all its force against it may combine;
Death only gives it opportunity
To show the boundless pow'r of life divine.

3. Death cannot hold the resurrection life,
The more interred, the more it multiplies;
All kinds of suff'ring only help it grow
And fruits of life abundant realize.

4. Death cannot hold the resurrection life,
Thru every block and barrier it breaks;
Conqu'ring the pow'r of darkness and of hell,
It swallows death and victory partakes.

5. Death cannot hold the resurrection life,
All of God's fulness it will manifest;
God's righteousness and holiness it yields,
His glorious image by it is expressed.

6. Oh, may I know this resurrection life,
In every kind of death its pow'r outpoured,
In my experience ever realize
This life is nought but Christ my living Lord.

第三周 • 申言

申言稿：