



先贤安息日学课
PIONEER SABBATH-SCHOOL LESSONS

启示录研究大纲

OUTLINE STUDIES IN THE REVELATION

第3课

1904年4月16日

七个教会——别迦摩和推雅推喇

1. 上一课我们被带到了哪个时期？——在君士坦丁和地上大人物的庇护下，教会的背道派和世界联手，而据说罗马帝国已经“悔改归主”了。
2. 圣灵在这第三个时期以什么名称称呼忠诚的教会？启 2: 12，第一部分。注 1。
3. 说话者是如何被描述的？第 12 节，最后一部分。注 2。
4. 说了什么赞许的话？第 13 节。注 3。
5. 说了什么责备的话？第 14、15 节。注 4。
6. 说了什么警告？第 16 节。
7. 对那些向邪恶妥协了的人有什么劝勉和应许？第 17 节。
8. 下一个或第四个时期代表哪个教会？第 18 节。注 5。
9. 谁在说话，祂是如何被描述的？第 18 节。注 6。
10. 祂首先提到什么？美德。用什么术语？第 19 节。
11. 发出的责备是什么？第 20 节。注 7。
12. 对背道势力发出了什么警告？第 21-23 节。
13. 在背道的日子里，主如何鼓励属于祂自己、但犯错的教会？第 24、25 节。见赛 42: 3、4。

LESSON 3

April 16, 1904

THE SEVEN CHURCHES—PERGAMOS AND THYATIRA

1. To what period were we brought in the last lesson? —To the days when, under the patronage of Constantine and the great of earth, the apostate wing of the church and the world joined hands and the Roman Empire was said to be "converted."
2. Under what name does the Spirit address the loyal church in this third period? Rev. 2:12, first part. Note 1.
3. How is the speaker described? Verse 12, last part. Note 2.
4. What words of approval are spoken? Verse 13. Note 3.
5. What words of censure? Verses 14, 15. Note 4.
6. What warning is spoken? Verse 16.
7. What exhortation and promise is addressed to those who have compromised with evil? Verse 17.
8. By what church is the next, or fourth, period represented? Verse 18. Note 5.
9. Who speaks, and how is He described? Verse 18. Note 6.
10. What does He first mention?—The virtues. In what terms? Verse 19.
11. What is the reproof? Verse 20. Note 7.
12. What threat is uttered against the apostate power? Verses 21-23.
13. How does the Lord encourage His own, but erring, church in days of apostasy? Verses 24, 25. See Isa. 42:3, 4.

14. 给了受压迫的忠心信徒什么应许？第 26、27 节。注 8。

15. 信徒有什么胜利的保证？第 28 节。注 9。

16. 信息以什么呼召结束？第 29 节。

注：

1. “别迦摩”的意思是高度或高处。君士坦丁大帝所谓的悔改归主发生在公元 323 年。曾经用来逼迫和杀害数百万基督徒的同一个权力现在却对他们有利。因此，世俗和异教教义的洪流涌入教会。

2. 该描述表明需要通过上帝的话语进行纪律的约束。启 1: 16; 来 4: 12。

3. “撒旦座位的所在之处。”君士坦丁所谓的悔改归主之后，谬误的闸门被打开，各种形式的谬论都被引入。君士坦丁直到死都只是一个异教徒。他所谓的悔改归主完全是政治政策的事情。今天罗马教会中几乎所有的谬论，以及新教教会中仍然保留的许多谬论，都直接来自异教，并在当时被带入教会。确实，那里是撒旦座位的所在之处。

4. 背道的巴兰未能直接攻击以色列，于是劝巴勒引诱他们犯罪，间接地达到目的。民 31: 16。在这里，经受住了异教徒迫害的教会因流行而变得虚弱，并且对世俗原则的妥协、邪恶和谬误在教会内部滋生。这仍然是教会最大的危险。

5. “推雅推喇”的意思是“劳动的甜蜜气息”或“悔罪的牺牲”，恰如其分地暗示了基督的教会在教皇统治的黑暗时期支离破碎、血流成河。可以说，教会的这个时期始于公元 538 年左右，这一日期标志着教皇权的政治至高无上，并开启了教会历史上另一个独特的时代，即但 7: 25 中的 1260 年（538 年至 1798 年）。

6. 光明铜的脚（见启 1: 15）证明耶稣仍然与祂所爱的人一起走过火窑的试炼。

14. What promise is made to the faithful under oppression? Verses 26, 27. Note 8.

15. What pledge of victory has the believer? Verse 28. Note 9.

16. With what call does the message close? Verse 29.

Notes.

1. "Pergamos" means height or elevation. The so-called conversion of the Emperor Constantine took place in A. D. 323. The same power which had been used to persecute and put to death millions of the Christians was now turned in their favor. Thus a flood of worldliness and pagan doctrines was brought into the church.

2. The description suggests the need of discipline by the hewing of the Word of God. Rev. 1:16; Heb. 4:12.

3. "Where Satan's seat is." It was following the supposed conversion of Constantine that the flood-gates of error were opened, and every form of false doctrine was brought in. Constantine was nothing but a heathen to the day of his death. His so-called conversion was wholly an affair of political policy. Nearly every false doctrine in the Roman Church to-day, and very many still retained in Protestant churches, came direct from paganism, and were brought into the church at that time. Truly it was where Satan's seat was.

4. The apostate Balaam having failed by direct attack to bring a curse upon Israel, counseled Balak to seduce them into sin and so indirectly accomplish the end. Num. 31:16. Here the church that had withstood the pagan persecutions was weakened by popularity, and the compromise with worldly principles, evil and falsehood springing up within. It is still the greatest danger of the church.

5. "Thyatira" means "sweet savor of labor," or "sacrifice of contrition," appropriately suggesting the torn and bleeding church of Christ in the dark days of papal rule. This period of the church may be said to begin about A. D. 538, the date marking the political supremacy of the Papacy, and introducing another distinct era in church history, namely, the 1260 years (538 to 1798) of Dan. 7:25.

6. The feet of burnished brass (see Rev. 1:15) are evidence that Jesus still walks the fiery furnace of trial with His loved ones.

7. “耶洗别是一个比喻的名字，暗指亚哈的妻子，她杀害了耶和华的先知，引导丈夫崇拜偶像，并在自己的餐桌上喂养巴力的先知。没有比这更引人注目的人物来表示教皇的可憎行为了。见列王纪上第18、19和21章。从历史以及这节经文中可以清楚地看出，基督的教会确实允许一些天主教僧侣在他们中间传道和教导。见‘瓦典西人的历史’。”——威廉·米勒的讲座。

8. 击杀列国（诗 2：8、9）是由基督执行的，但在祂最后的审判中有份的是所有圣徒。诗 149：5-9。在一千年间，他们与基督一同审判恶人。

9. 在教会最黑暗的时刻，主保证黎明即将来临。见路 1：78；启 22：16；彼后 1：19。基督的代表——圣灵在信主的罪人心中散发的光芒，向那些“持守”的人保证永恒白昼的曙光。

7. "Jezebel is a figurative name, alluding to Ahab's wife, who slew the prophets of the Lord, led her husband into idolatry, and fed the prophets of Baal at her own table. A more striking figure could not have been used to denote the papal abominations. See 1 Kings, chapters 18, 19, and 21. It is very evident from history, as well as from this verse, that the church of Christ did suffer some of the papal monks to preach and teach among them. See the 'History of the Waldenses.'"—William Miller's Lectures.

8. The smiting of the nations (Ps. 2:8, 9) is performed by Christ, but associated with Him in the final judgment are all the saints. Ps. 149:5-9. During the thousand years they sit with Christ in judgment upon the wicked.

9. In that darkest hour of the church the Lord gives the assurance of the coming dawn. See Luke 1:78; Rev. 22:16; 2 Peter 1:19. The light shed abroad in the believing sinner's heart by the Holy Spirit, Christ's representative, is assurance of the dawn of eternal day to those who "hold fast."



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