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PIONEER SABBATH-SCHOOL LESSONS

启示录研究大纲

OUTLINE STUDIES IN THE REVELATION

第7课

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七印

LESSON 7

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THE SEVEN SEALS

总论——在七个教会的异象中，我们研究了基督教会的属灵历史，它从使徒时代到世界末日，在七个连续的时代或时期中发展起来。七印自然暗示了一条预言线，涵盖了相同的时期，并引出了历史的更多阶段。七个教会的系列让我们看到了基督教会在背道中以及末日的经历。这一系列的七印让我们看到了叛教，以及背道教会与世界结盟的历史，从这些相同的时期到教皇统治的漫长岁月。七个教会系列中的第六个将我们带到 1840-44 年的复临运动，以及将要看到主降临的一代人，而现在要研究的这个系列中的第六个印，通过从象征性预言到字面预言的突然转变，处理了第二次降临的预兆和末日的场景。因此，在每个系列的第六阶段中，复临的概念有明显的相似之处，而在每个系列中，第七个印都涉及永恒。

1. 在这个异象中，什么事将要向约翰显明？启 4: 1，最后一部分。
2. 连续的历史场景如何展现在眼前？启 5: 2。
3. 描述第一个印的揭开。看到了什么？骑在马上的人做了什么？启 6: 1、2。注 1。这个场景代表什么？
4. 描述第二个印的揭开。看到了什么？——红马的工作。这个象征代表什么？第 3、4 节。注 2。

General Note.—In the vision of the seven churches we studied the spiritual history of the church of Christ as developed in seven successive eras, or periods, from apostolic days to the end of time. The seven seals naturally suggest a line of prophecy covering the same periods bringing out additional phases of history. The series of the seven churches gives a view of the church of Christ in the midst of apostasy and through the experiences of the latter days. This series of the seven seals gives a view of the falling away, and the history of the apostate church in alliance with the world, through these same periods to the long years of papal supremacy. While the sixth in the series of the seven churches brings us to the Advent movement of 1840-44, and to the generation that is to see the coming of the Lord, the sixth seal in this series now to be studied, by an abrupt change from symbolic to literal prophecy, deals with the signs of the second advent and the scenes of the end. Thus there is a distinct parallel in the idea of the advent in the sixth stage of each series, while in each the seventh touches eternity.

1. What was to be revealed to John in this vision? Rev. 4:1, last part.
2. How were the successive scenes of history to be unfolded to the view? Chap. 5:2.
3. Describe the opening of the first seal. What was seen? What did the rider do? Chap. 6:1, 2. Note 1. What is represented by the scene?
4. Describe the opening of the second seal. What was seen?—The work of the red horse. What is represented by the symbol? Verses 3, 4. Note 2.

5. 揭开第三印时看到了什么？听到了什么话？第三印涵盖了历史的哪个阶段？第5、6节。注3。

6. 当世俗和背道在最后一次倾倒中特别再次兴起时，我们会有什么危险？提后3:1-5；路21:34-36。

7. 揭开第四印后发生了什么？做了什么可怕的工作？历史上的哪个特殊时代符合这一描述？启6:7、8。注4。

8. 揭开第五印后看到了什么？发出了什么呼喊？先知看到了什么事成就？第9-11节。注5。

9. 从历史被带到末日，揭开第六印后发生了哪些事件？第12、13节。在1755年发生的里斯本“大”地震。

10. 基督对这些相同的预兆说了什么？太24:29、30。

11. 对我们这一代人说的话是什么？太24:32-35。

注：

1. 骑着白马出去征服的骑士恰当地象征着使徒教会在纯洁的福音征服力量中前进。见徒8:4；西1:2、3。比较启2:2、3，七个教会的预言中给使徒教会的信息。在对七个教会的信息的研究中，我们发现，虽然每个信息中涉及的原则对所有时代都有教训，但具体说明特别适用于不同的和连续的时代。因此，虽然每个印的象征意义都教导了适用于所有时代的教训，但可以看出，它们也特定地适用于七个教会的预言所涵盖的历史的连续时代。

2. 第二印的象征恰当地代表了使徒时代之后教会大部分脱离原始纯洁的状态。“错谬开始出现，世俗开始涌入。教会权力寻求世俗联盟。结果就是麻烦和骚乱。”见启2:9中给忠信者的信息中，提及教会第二个时代的背道信徒。世俗、妥协和依赖属肉体的势力必永远发挥同样的作用。请注意，善恶之争每个阶段所涉及的原则都是所有时代不间断的问题。

5. What was seen as the third seal was opened? What words were heard? What stage of history is covered by the third seal? Verses 5, 6. Note 3.

6. As worldliness and apostasy are specially rising up again in the last falling away, what is our danger? 2 Tim. 3:1-5; Luke 21:34-36.

7. What came with the opening of the fourth seal? What fearful work was done? What special era in history answers to this description? Rev. 6:7, 8. Note 4.

8. What was seen with the opening of the fifth seal? What cry came forth? What did the prophet see accomplished? Verses 9-11. Note 5.

9. Having been brought in the history to the last days, with what events does the sixth seal open? Verses 12, 13. The "great" earthquake of Lisbon occurred in 1755.

10. What does Christ say of these same signs? Matt. 24:29, 30.

11. What is the word to our generation? Matt. 24:32-35.

Notes.

1. The rider on the white horse, going forth to conquer fitly symbolizes the apostolic church going forth in the conquering power of the Gospel in its purity. See Acts 8:4; Col. 1:2, 3. Compare Rev. 2:2, 3, the message to the apostolic church in the prophecy of the seven churches. In the study of the messages to the seven churches we found that, while the principles involved in each message have lessons for all time, the specifications applied particularly to distinct and successive eras. So, while the symbolism of each of these seals teaches lessons applicable in all time, it will be seen that they, too, have a specific application to the same successive eras in history covered by the prophecy of the seven churches.

2. The symbols of the second seal fitly represent the falling away of the great body of the church from primitive purity after apostolic days. "Errors began to arise, worldliness came in. The ecclesiastical power sought the alliance of the secular. Troubles and commotions were the result." See the reference to the apostate professors in this second era of the church, in the message to the loyal ones in Rev. 2:9. Worldliness and compromise and dependence on fleshly power must ever work the same. Note that the principles involved in each stage of the great controversy are living issues for all time.

3. 在教会的第三个时代，比如从君士坦丁时代（公元 321 年）到罗马教廷的完全建立，公元 538 年，我们在给第三个教会，即别迦摩教会的信息中发现，信徒们处于极大的危险之中，因为撒但的座位就在他们中间。背道的教会已经完全融入了世界。黑色是这个阶段的合适象征。见太 6: 23。随着世俗和商业主义的涌入，圣灵恩典的油和酒就泄漏出来了。

4. 与背道影响的描述进行比较，在七个教会的第四阶段，即推雅推喇阶段，忠诚的信徒遭受了背道的影响。启 2: 18-20。背道的教会（公元 538 年及以后在其长期统治时期）被描述为迫害人的耶洗别，其教义被描述为撒但的教义。在这第四印中，象征意义几乎不需要解释，它如此生动地描绘了教皇统治的黑暗时代。“地狱”或“阴间”（修订版），坟墓。见但 7: 25。

5. 七个教会系列中的第五个或撒狄时期涵盖了宗教改革教会，新教时代接近特别的复临运动的兴起时期。第五印在这里清楚地表明了殉道者和过去时代的信徒的鲜血向上帝呼喊，恳求结束背道和罪恶的长期统治。比较创 4: 10；来 11: 4。当大巴比伦被处置时，她身上将流出地球上所有被杀之人的血；因为背道的原则在所有时代都是一样的。启 18: 24。对比太 23: 34、35。

3. In the third era of the church, say from Constantine's day; A. D. 321; to the full establishment of the Papacy, A. D. 538, we found in the message to the third, or Pergamos, church, that the believers were in great peril because of Satan's very seat being in their midst. The church of the apostasy had fully joined the world. Black is the fit symbol of this stage. See Matt. 6:23. As worldliness and commercialism came in, the oil and wine of the Spirit's grace leaked out.

4. Compare with the description of the apostate influences, under which the loyal believers suffered in the fourth, or Thyatira, stage of the seven churches. Rev. 2:18-20. The apostate church (A.D. 538 and onward through the long period of its supremacy is there described as the persecuting Jezebel, and the teachings as the doctrine of Satan. In this fourth seal, the symbolism scarcely needs interpretation, so vividly does it picture the dark days of papal. rule. "Hell" or "hades" (R. V.), the grave. See Dan. 7:25.

5. The fifth, or Sardis period in the series of seven churches covered the church of the Reformation, the Protestant era approaching the time of the rise of the special Advent movement. Here the fifth seal plainly suggests the blood of the martyrs and of the faithful of past ages crying out to God to end the long reign of apostasy and sin. Compare Gen.4:10; Heb. 11:4. When great Babylon is dealt with, in her will be found the blood of all that have been slain upon the earth; for the principles of apostasy have been the same in all ages. Rev. 18:24. Compare Matt. 23:34, 35.

