

# 先贤安息日学课

## PIONEER SABBATH-SCHOOL LESSONS

---

### 启示录研究大纲

## OUTLINE STUDIES IN THE REVELATION

### 第 2 课

1904 年 4 月 9 日

#### 七个教会——以弗所和士每拿

1. 启示录这卷书是献给七个教会的，它们的名字是什么？启 1: 11。注 1。

### LESSON 2

April 9, 1904

#### THE SEVEN CHURCHES—EPHESUS AND SMYRNA

1. What are the names of the seven churches to whom this book of Revelation is dedicated? Rev. 1:11. Note 1.

### THE SEVEN CHURCHES

	EPHESUS	SMYRNA	PERGAMOS	THYATIRA	SARDIS	PHILADELPHIA	LAODICEA	
SPEAKER	JEHOVAH CHRIST THE SON OF MAN THE LIGHT OF THE WORLD	THE FIRST AND THE LAST THE LIVING ONE	THE WARRIOR	THE JUDGE THE TRIED ONE	THE OMNISCIENT ONE	THE HOLY, THE TRUE, THE OMNIPOTENT ONE	THE FAITHFUL AND TRUE, THE JUDGE THE AMEN	
APPROVAL	PURITY LABOR PATIENCE	ENDURANCE RICHES	LOYALTY	LOVE, FAITH, PATIENCE, MINISTRY	PROFESSION A FEW PURE	PATIENCE LOYALTY	PROFESSION	
REPROOF	LOVE GROWN COLD	NONE	FALSE TEACHING	FALSE TEACHING	DYING, FALLEN	NONE	HOLLOW PRETENSIONS	
EXHORTATION	REPENT RETURN	FEAR NOT BE FAITHFUL	REPENT	HOLD FAST	WATCH STABLISH REPENT	HOLD FAST	BUY REPENT	
WARNING	REJECTION REMOVAL	TRIBULATION	CHRIST'S ANTAGONISM	REWARD OF DEEDS	FOUND WANTING	LOSS OF CROWN	REJECTION	
CALL	HEARKEN	HEARKEN	HEARKEN	RULING OVER NATIONS MORNING STAR	WHITE RAIMENT ACKNOWLEDGED	PILLARS ADOPTION	REIGNING WITH CHRIST	PROMISE TO VICTOR
PROMISE TO VICTOR	TREE OF LIFE	ETERNAL LIFE	HIDDEN MANNA NEW NAME	HEARKEN	HEARKEN	HEARKEN	HEARKEN	CALL

[By permission of the "Signs of the Times."]

“不可能用确切的日期来标记每个派别或教会的明确开始和结束。它们相互融合，可以说是相互重叠，每个派别和所有派别的特征在某种程度上一直延续到最后。总的来说，可以说以弗所包括使徒时代的最后部分；士每拿包括异教徒迫害的时期；别迦摩包括从君士坦丁时代到六世纪的时期；推雅推喇包括黑暗时代的大部分时期；撒狄（从宗教改革时期开始）、非拉铁非（基督复临信息时期，约 1840-44 年）、老底嘉（尤其是 1844 年之后）都代表着末日的状况，甚至一直延续到最后。图表中不同的阴影表明了各个时期教会的属灵状况。”有关彩色图表和进一步解释，请参阅《圣经研究者图书馆》第 184 号，题为“七教会和七印”。

"It is impossible to mark by exact date the definite beginning and ending of each division or church. They blended into each other, telescoped each other so to speak, and the characteristics of each and all continue in some measure to the end. In general, it may be said that Ephesus included the closing part of the apostolic age; Smyrna, the time of the pagan persecutions; Pergamos, from the days of Constantine to the sixth century; Thyatira, the greater part of the long period of the Dark Ages; Sardis (beginning with Reformation times), Philadelphia (with Advent-message days, about 1840-44), Laodicea (especially after 1844), all represent last-day conditions, manifest even unto the very end. The varied shading in the diagram suggests the spiritual condition of the churches in the various periods." For colored diagrams and further explanation see Bible Students' Library, No. 184, entitled, "The Seven Churches and the Seven Seals."

2. 哪个地方教会被指定为代表整个教会历史的第一个时期？启 2：1
3. 教会在那个时期有什么可取之处？注 2。
4. 谁向以弗所教会传达了这一信息？第 1 节。
5. 祂在金灯台中间行走这一事实有什么保证？启 1：20，最后一部分；太 28：20。
6. 这个教会受到什么称赞？启 2：2、3。
7. 给予了什么责备？第 4 节。注 3。
8. 什么劝勉？什么警告？第 5 节。
9. 提出一些“起初所行的事”的例子。见约 1：43-46；路 8：38-40；彼后 1：5-9。注 4。
10. 关于他们对背道所持有的态度，给予了什么称赞？启 2：6。注 5。
11. 主对得胜者的呼召和应许是什么？第 7 节。注 6。
12. 我们可以怎样论到教会的第一个时期？——它涵盖了早期教会到其使徒领袖去世的时间，比如说到第一世纪末和第二世纪初，这是教会第一个时代或使徒时代的自然边界，虽然没有给出具体的年份。
13. 哪个教会以历史的第二时期命名？第 8 节。注 7。
14. 如何描述说话者？第 8 节。注 8。
15. 祂给出了什么令人安慰的保证？第 9 节。
16. 他们将经历哪些苦难场景？第 10 节，第一部分。注 9。
17. 令人振奋的应许是什么？第 10 节（最后一部分），第 11 节。
18. 教会历史的第二阶段涵盖了什么特殊时期？——从二世纪初，经过异教徒迫害的日子，到君士坦丁时代，他在公元 323 年宣称悔改归主，开启了教会历史的第三个时代。

2. What local church was named as representing the first period in this history of the entire church? Rev. 2:1
3. What was there desirable at that period of the church? Note 2.
4. Who bears this message to the church of Ephesus? Verse 1.
5. What assurance is there in the fact that He walks among the candlesticks? Rev. 1:20, last part; Matt.28:20.
6. For what is this church commended? Rev. 2:2, 3.
7. What reproof is given? Verse 4. Note 3.
8. What exhortation? What warning? Verse 5.
9. Suggest some examples of "first works." See John 1:43-46; Luke 8:38-40; 2 Peter 1:5-9. Note 4.
10. What commendation is given concerning their attitude toward apostasy? Rev. 2:6. Note 5.
11. What is the call, and what the promise of the Lord to the overcomer? Verse 7. Note 6.
12. What may we say of the time of this first period of the church?—It covers the early church to the time when its apostolic leaders had passed away, say to the closing of the first century and the early days of the second, the natural boundary of the first, or apostolic, era of the church, though no specific year may be given.
13. What church is named for the second period of the history? Verse 8. Note 7.
14. How is the speaker described? Verse 8. Note 8.
15. What comforting assurance is given? Verse 9.
16. What scenes of tribulation were they to pass through? Verse 10, first part. Note 9.
17. What was the cheering promise? Verse 10 (last part), 11.
18. What special period of time is covered by this second stage of church history?—From early in the second century, through the days of pagan persecution, to the time of Constantine, whose professed conversion, in A. D. 323, opened a distinctly third era in church history.

19. 经上对这些考验时期的描述描绘了什么画面？启 7: 13-17。

注：

1. 数字七在整本书中被反复使用，显然表示丰满和完整。因此，仅仅七个教会就代表了完整的历史。

2. “以弗所”一词的意思是“可羡慕的”。这个时期的教会——在使徒劳动的日子里——享受了基督纯洁的教义；也得到了圣灵的恩惠和祝福。

3. 起初的爱，即第一次接受救主时所体验到的那种温暖情感，以及第一次在心中闪现的信息的希望，随着岁月的流逝，在忧虑和试炼之下，已经逐渐消退。“主啊，是我吗？”

4. 必须通过来到耶稣面前，寻求赦免一切罪孽、完全臣服于内心，来重拾起初的爱，然后，在耶稣对他人的爱的驱使下，新悔改归主的人，尽管可能是老教授，也会有新的经历要讲述，新的歌要唱，甚至赞美上帝。于是，各种传道工作将不仅仅是一种责任，而是一种乐趣；然而，信徒仍然必须严格履行这一责任，以抵制肉体变得疏忽的一切倾向。早期教会正是在这里失败的。

5. 尼哥拉一党是教会中最早兴起的派别之一，他们用神秘主义和幻想的教导破坏真理。他们宣称拥有更高的上帝哲学和对基督教义的更属灵的理解，却把异教观念和道德腐败带入了教会。

6. 这段和其他参考资料清楚地表明，曾经在地球上的伊甸园已被移植到天上。

7. “‘士每拿’代表‘没药’，这是对上帝教会的恰当称呼，教会正在经历迫害的烈火，并向上帝证明自己是‘馨香的香气’。”——《启示录思考》。

19. What picture does Inspiration set over against these descriptions of times of trial? Rev. 7:13-17.

Notes.

1. The number seven is used repeatedly throughout the book, evidently to denote fulness and completion. So just seven churches represent the complete history.

2. The word "Ephesus" means "desirable." The church in this period—in the days of apostolic labor—had enjoyed the doctrine of Christ in its purity; also the benefits and blessings of the Holy Spirit received.

3. The first love, the warmth of affection experienced when the Saviour was first received and the hope of the message first dawned upon the mind, had faded out somewhat in process of years, under cares and trials. "Lord, is it I?"

4. The first love must be renewed by coming to Jesus for the forgiveness of all sin, the full surrender of the heart, and then, constrained by the love of Jesus for others, the new convert, though perhaps old professor, will have a new experience to tell, a new song to sing, even praise unto God. Then missionary work of all kinds will be not a duty alone, but a joy; yet still a duty to which the believer must sternly hold himself against all the tendency of the flesh to become careless. Just here was the failure of the early church.

5. The sect of Nicolaitanes was one of the earliest of the parties that sprang up within the church, undermining the truth by mysticism and fanciful teaching. Under profession of a higher philosophy of God and a more spiritual understanding of the doctrines of Christ, they brought heathen notions and moral corruptions into the church.

6. This and other references show plainly that the Eden that once was on earth has been transplanted to heaven.

7. "'Smyrna' signifies 'myrrh,' fit appellation for the church of God while passing through the fiery furnace of persecution and proving herself a 'sweet-smelling savor' unto Him."— Thoughts on Revelation.

8. “死过又活的。”这是一个保证，那进入撒旦的牢狱、战胜死亡并带走钥匙的一位，有资格在那个时代向教会传达希望和安慰的信息，而那时许多人要用自己的血来印证他们的见证。

9. 在遭受异教徒迫害的时代，问题实际上和我们必须再次面对的问题一样——基督教的宗教自由原则与罗马政府对宗教的管制原则相反。罗马法律是：“任何人不得为自己拥有特定的神；任何人不得私自崇拜任何新的或外邦的神，除非它们得到公共法律的认可。”预言提到了“十日”。这一时期最后一次也是最严重的迫害是持续十年的镇压基督教的努力。十日的预言时间——一日代表一年——即是十年，实际的时间。莱基说，“直到公元 311 年，就是在第一次针对基督徒的措施十年后，东方的迫害才停止。基督徒的死敌伽列里乌斯被一种可怕疾病击倒了。”他暂停了法令并恳求基督徒为他的康复祈祷。

8. "Which was dead and is alive." This is an assurance that One who has gone down into Satan's prison-house, conquered death, and brought the key away with Him, was qualified to bear a message of hope and comfort to the church in that age when many were to seal their testimony with their blood.

9. In these times of pagan persecution, the issue was practically the same as we must again face—the Christian principle of religious liberty as opposed to the Roman principle of governmental regulation of religion. The Roman law was: "No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws." The prophecy speaks of "ten days." The last and severest persecution of this period was a sustained effort to suppress Christianity, lasting ten years. Ten days prophetic time—a day for a year—would be ten years, literal time "It was not till A. D. 311," says Lecky, "ten years after the first measure against the Christians, that the Eastern persecution ceased. Galerius, the arch-enemy of the Christians, was struck down by a fearful disease." He suspended his edict and besought Christians to pray for his recovery.



独一真神中文事工 One True God Chinese Ministry

独一真神中文事工 [www.onetruegodchimin.com](http://www.onetruegodchimin.com) 电邮/Email: [onettruegodchineseministry@gmail.com](mailto:onettruegodchineseministry@gmail.com)