



先贤安息日学课

PIONEER SABBATH-SCHOOL LESSONS

启示录研究大纲

OUTLINE STUDIES IN THE REVELATION

第4课

1904年4月23日

七个教会——撒狄和非拉铁非

1. 推雅推喇教会涵盖了什么特殊时期？教皇权至高无上的日子。
2. 什么重大事件为教会的新时代铺平了道路？宗教改革。注 1。
3. 下一个或第五个历史时期代表了亚细亚的哪个教会？启 3: 1，第一部分。注 2。
4. 如何提及这个教会？第 1 节。
5. 主会让祂的子民满足于部分的改革吗？第 2 节。
6. 给予的劝勉和警告是什么？第 3 节。注 3。
7. 自称有高尚的信仰将撒狄教会带入了什么样的悲惨境地？第 4 节。
8. 在教会的撒狄阶段，对得胜者的应许指向什么事件？第 5 节。注 4。
9. 呼召仍是什么？第 6 节。
10. 什么名字表达了教会的下一个或第六个阶段的特殊特征？第 7 节。注 5。
11. 这里如何描述说话者？第 7 节。注 6。
12. 祂为教会做了什么？第 8 节。注 7。
13. 给予了复临信徒什么保证？第 10 节。
14. 所持的盼望和劝勉是什么？第 11 节。

LESSON 4

April 23, 1904

THE SEVEN CHURCHES—SARDIS AND PHILADELPHIA

1. What special period was covered by the church of Thyatira?—The days of papal supremacy.
2. What great event prepared the way for a new era in the church?—The Reformation. Note 1.
3. By what church of Asia was the next, or fifth, period of the history represented? Rev. 3:1, first part. Note 2.
4. How is this church addressed? Verse 1.
5. Would the Lord have His people rest satisfied in partial reformation? Verse 2.
6. What is the exhortation and warning? Verse 3. Note 3.
7. To what sad state had trust in high profession brought the church of Sardis? Verse 4.
8. Toward what event does the promise to the overcomer point in the Sardis stage of the church? Verse 5. Note 4.
9. What is still the call? Verse 6.
10. What name expresses the special characteristic of the next, or sixth, stage of the church? Verse 7. Note 5.
11. How is the speaker here described? Verse 7. Note 6.
12. What had He done for the church? Verse 8. Note 7.
13. What assurance is given the advent believers? Verse 10.
14. What is the hope held forth and the exhortation? Verse 11.

15. 对每个人永不停息的呼召是什么？第 13 节。

16. 真正的复临盼望对生活有什么影响？约一 3: 3。

注：

1. 教皇权要折磨圣徒的完整预言时期持续到 1798 年。只是为选民，那日子必减少了。太 24: 22。宗教改革部分地打破了教皇权的权力，结束了大规模逼迫的统治。通过连续的改革运动，欧洲和美国的新教会得到了发展。因此，当我们接近 1798 年时，教会历史上出现了一个新的时代，即第五个时代——新教改革教会时代。

2. “撒狄”的意思是“欢乐之歌”或“那剩余的”。“我不将别的担子放在你们身上”，这是教会在前一个时期结束时做出的应许。启 2: 24。近十八个世纪以来，教会一直感受到迫害之手沉重地压在她身上，数百万人丧生。在推雅推喇教会结束时，她再也不会经历这样的场景了。这确实是值得高兴的事。

3. 那些已经开始改革但停止成长的人必须重新掌握已经学到的原则，继续获得对真理的更充分的认识和经验。改革教会的致命弱点是倾向于停留在第一批改革者停下的地方。成长是属灵生活的法则。见箴 4: 18; 约 12: 35。

4. 我们现在正在研究洁净圣所的时间——最终涂抹罪孽，始于 1844 年。因此，对得胜者的应许将注意力引向基督在天上圣所的最后工作，审判时候的开始。在 1844 年之前的几年里，这一盛大事件的宣告构成了世界范围的基督复临运动，标志着教会发展的下一个阶段。

5. 非拉铁非的意思是“弟兄之爱”。整个早期基督复临运动的故事都指向 1844 年秋天，那时基督复临的信徒们期望见到他们的主，这表明信徒们被友谊和爱的纽带紧密地联系在一起，就像他们期待很快进入的天堂一样。他们从不同的教会和从世界走出来，因“有福的盼望”而团结在一起。

15. What is the ever-ringing call to every man? Verse 13.

16. What influence has the genuine advent hope upon the life? 1 John 3:3.

Notes.

1. The full prophetic period in which the Papacy was to wear out the saints reached to 1798. But for the elect's sake those days were shortened. Matt. 24:22. The Reformation partially broke the power of the Papacy and brought the reign of wholesale persecution to an end. By successive reform movements the Protestant churches of Europe and America were developed. Thus, as we approach 1798, a new era, the fifth, develops in the history of the church—the era of the Protestant reformed churches.

2. "Sardis" means "song of joy," or "that which remains." "I will put upon you none other burden," was the promise made at the close of the preceding period of the church. Rev. 2:24. For nearly eighteen centuries the church had felt the hand of persecution laid heavily upon her, and many millions had fallen in death. At the close of the Thyatira church she was never again to pass through like scenes. This is truly cause for rejoicing.

3. Those who have started in reform and ceased to grow must take fresh hold of principles already learned and go on unto fuller knowledge and experience in the truth. The fatal weakness in the reformed churches was the tendency to stand still where the first reformers left them. Growth is the law of spiritual life. See Prov. 4:18; John 12:35.

4. We are now in our study approaching the time of the cleansing of the sanctuary—the final blotting out of sins, beginning in 1844. Hence the promise to the overcomer directs attention to the final work of Christ in the heavenly sanctuary, the opening of the judgment hour. The proclamation of this grand event, in the years just preceding 1844, constituted the world-wide Advent movement which was to mark the next stage in the development of the church.

5. Philadelphia means "brotherly love." All the story of the early Advent movement leading up to the autumn of 1844, at which time the Advent people expected to meet their Lord, shows that believers were bound together in ties of fellowship and love like to that which reigns in heaven, which they expected soon to enter. Coming out from various churches and the world, they were made one by the "blessed hope."

“福哉爱主圣徒，
彼此以爱结连，
和睦相处，同心合意，
在地如同在天。”

现在，随着天上圣所的供职即将结束，主即将降临，所有人的心都必须再次让天堂的爱进入，这将使真正的信徒团结在一起，使他们适合与天使一起生活。见彼得阶梯的最后几层。彼后 1: 7、11。

6. 基督作为大卫之子登上王位和王国的时刻临近了。路 1: 32、33。祂保证没有人能阻挠祂在天上圣所为我们所做的最后工作。

7. 教会特定的非拉铁非时期将我们带到 1844 年秋天，2,300 天的漫长时期结束了，审判工作在天上圣所的至圣所开始了。

“我蒙指示.....上帝的诫命以其充分的重要性出现，以及上帝的百姓受到安息日之真理的考验的时候，正是那天上圣所中进入至圣所的门开了的时候。在那里有约柜，内有十条诫命。过去这扇门一直是关闭的，直到 1844 年耶稣在圣所里作中保的工作结束为止。那时耶稣站了起来，将圣所的门关了，并将进入至圣所的门开了，进入第二层幔子里去。在那里现今祂正站在约柜旁边，以色列民的信心也一直达到那里。我看到耶稣已经关了圣所的门，而没有人能开；祂也开了进入至圣所的门，而没有人能关（启 3:7, 8）；[见第 86 页。另见附录]；而且自从耶稣打开了那进入内有约柜的至圣所的门以来，上帝诫命的亮光就照耀在祂的百姓身上了，他们也正受着安息日问题的试验。”《早期著作》。

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

Now, with the ministry in the heavenly sanctuary almost finished and the coming of the Lord at the very door, all hearts must again let in the love of heaven, which will make the true believers one and fit them to live with the angels. See the last rounds in Peter's ladder. 2 Peter 1:7,11.

6. The time approaches for Christ to take the throne and kingdom as son of David. Luke 1:32, 33. He gives assurance that none may frustrate His final work for us in the heavenly sanctuary.

7. The specific Philadelphia period of the church brings us to the autumn of 1844, when the long period of the 2,300 days ended, and the work of judgment was opened in the most holy of the heavenly sanctuary. "I was shown that... the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which is contained the Ten Commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches. I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Rev. 3:7, 8); and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question."—Early Writings.



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