

Exhortation for 22 June - Revelation 3:7-13 - "The Faithful Ecclesia at Philadelphia" Bro Allan A.

6月22日讲道词——启示录 3:7-13——“非拉铁非忠实的教会” 艾伦弟兄

Our dear brothers and sisters 我们的亲爱的弟兄姐妹们： We send you the warm greetings of the brothers and sisters from my ecclesia at Brighton, South Australia, which takes great interest in your growth in the Truth. 我们从澳大利亚南部的布莱顿的教会向你们致以热情的问候。我们的教会对你们在真道上的增长一直非常关注。

Today our exhortation is from the words of our Lord Jesus Christ that he wrote to the ecclesia at Philadelphia - see Revelation 3:7-13. 今天，我们的讲道词是从我们的主耶稣基督写给非拉铁非教会的话来的——请看启示录 3:7-13。

The Seven Letters 七封信 Revelation chapters 2 and 3 contain the seven letters to the seven ecclesias. These were letters that the Lord Jesus himself sent at the end of the first century AD. The letters came from Jesus by him sending an angel who dictated them to the Apostle John (Revelation 1:1). Then John wrote down the words of the angel (Revelation 1:18) and sent the letters by a messenger across the sea to each of the seven ecclesias. 启示录第2章和第3章包括了写给七个教会的七封信。这些信是主耶稣在一世纪末发出的。这些信来自耶稣，是他派了一个天使将内容口述给使徒约翰的（启示录 1:1）。然后，约翰写下了天使的话（启示录 1:11），通过一个信使把这些信送给了还对面的七个教会。

At that time, the apostle John was exiled by the Romans to the island of Patmos, in what we call the Aegean Sea. The island lies between Greece and Turkey, but much closer to Turkey than to Greece - refer the map in your Bible. The seven ecclesias that received the letters were quite close to where John was living - they were near the west coast of Turkey, in the province that the Romans called Asia. 在那个时候，使徒约翰被罗马人流放到一个叫拔摩的海岛上，周围的海我们称为爱琴海。这个海岛位于希腊和土耳其之间，但是距离土耳其近得多——请看圣经后面的地图。收到信的那七个教会离约翰住的地方很近——它们都位于土耳其的西部海岸，属于一个罗马人称为亚西亚的省。

Each letter covered both good and bad things at the particular ecclesia. Jesus encouraged them to continue in the things which they were doing well and to fix up the things where they had moved away from where they started their life in the Truth. At the time the letters were sent, the ecclesias would have been operating for around 40 years, and over that time some of them had lost their first enthusiasm. 每一封信都提到了那个教会中好的和坏的事。耶稣鼓励他们继续往好的方面发展，并改正背离真道的那些方面。

在那个时候，这些教会已经有 40 年左右的历史了，在 40 年的时间里，它们中一些人已经失去了当初对真道的热情。

The Letter to Philadelphia 写给非拉铁非教会的信 The letter to the ecclesia at Philadelphia was special in that there was nothing bad said about the ecclesia. Instead the letter was very encouraging to the believers at Philadelphia. They had remained faithful to the Truth ever since they were established as an ecclesia and the Lord commends them for their faithfulness. 写给非拉铁非教会的信比较特殊，信中没有提到任何关于教会不好的事。这封信非常鼓励非拉铁非的信徒们。他们从教会建立的那一天起，一直保持着对真道的忠实，我们的主嘉奖了他们的信心。

The Lord Jesus began each of the seven letters with a comment about himself, often using symbols. The letter to Philadelphia begins with Jesus saying: "These things says he that is holy, he that is true, he that has the key of David, he that opens and no man shuts, and shuts and no man opens." (Revelation 3:7). 主耶稣以对他自己的评论开始每一封信，通常都用象征性的符号。在写给非拉铁非的信的开头，耶稣说，“那圣洁，真实，拿着大卫的钥匙，开了就没有人能关，关了就没有人能开的”（启示录 3:7）。

The Key of David 大卫的钥匙 The mention of the key of David is especially interesting. As we know, Jesus was a descendant of King David and when Jesus' birth was announced to his mother Mary, it was promised that he would sit on the throne of David (Luke 1:32). Possessing "the key of David" therefore was a symbol that spoke of Jesus being the son promised to King David and possessing David's throne. 信中提到大卫的钥匙非常有趣。因为我们知道，耶稣是大卫王的后裔，当马利亚被告知耶稣的出生时，被许诺他将坐在大卫的王位上（路加福音 1:32）。所以，拿着“大卫的钥匙”就是一个象征，讲的是耶稣就是大卫王被应许的儿子，拥有大卫的王位。

Many years before, back in the days of the kings of Judah, the Jews had a ceremony in which a symbolic key was carried upon the shoulder of the ruler who was on the throne of King David. Isaiah chapter 22 tells the story of the faithful servant Eliakim who would have the key of David laid upon his shoulder. What was said to Eliakim in Isaiah 22:22 was a prophecy about the Lord Jesus Christ: "And the key of the house of David will I lay upon his shoulder; so that he shall open and none shall shut; and he shall shut and none shall open". These words are the same as those that Jesus used in his letter to the ecclesia at Philadelphia (Revelation 3:7). 在很多年以前，在犹大国的列王时代，犹太人有一种仪式，在这种仪式上，一把象征性的钥匙被挂在坐在大卫王的王座上的统治者的肩头上。以赛亚书第 22 章讲述了忠实的仆人以利亚敬的肩头上将要在放大卫的钥匙的故事。在以赛亚书 22:22 对以利亚敬说的话是一个关于主耶稣基督的预言：“我必将大卫家的钥匙放在他肩头上。他开，无人能关。他关，无人能开。”这些话和耶稣写给非拉铁非教会的信中的话是一样的（启示录 3:7）。

Jesus has the key to open and close. He opens to all who come to him in faith and truth, from whatever country they may live in and of whatever race they may be. Jesus has used the key to unlock the Kingdom both for us here in Adelaide and you there in China and Mongolia. As it says in Revelation 1:18, Jesus has the keys of the grave and death. He can and will release us from our greatest enemy, death itself. The graves of the believers will be opened when he returns. 耶稣拿着能开和能关的钥匙。他对所有那些以信心和真道来到他面前的人打开，不论他们居住在什么国家，是什么种族。耶稣用这把钥匙为在澳大利亚的我们和在中国和蒙古的你们打开神国的门。正如在启示录 1:18 中说的，耶稣拿着死亡和坟墓的钥匙。他可以从我们的强敌——就是死亡——手中解救我们。当他复临时，信徒们的坟墓将被打开。

But, the Lord Jesus also can use the key to shut the Kingdom. He will do this to those who reject his words or who do not follow his commandments and are unrepentant. 但是，主耶稣也可以用这把钥匙关上神国的门。他将对那些拒绝他话或者不遵从他的戒律又不悔改的人关上神国的门。

In our own lives, we need to make sure that we are faithful servants so that the Lord Jesus will open to us the way of life at his Kingdom. Jesus encouraged the ecclesia at Philadelphia with the words in Revelation 3:8: "I know your works: behold I have set before you an open door and no man can shut it". There is nothing that anyone can do against us to take away the hope of the Kingdom from us. We alone, by our actions, can shut the door. 在我们自己的生活中，我们需要确定我们是忠实的仆人，主耶稣才会向我们打开在他的国里的生命之路。耶稣用启示录 3:8 中的话激励非拉铁非教会：

“我知道你的行为，你略有一点力量，也曾遵守我的道，没有弃绝我的名。看哪，我在你面前给你一个敞开的门，是无人能关的。”没有任何人能做任何事可以夺走我们对神国的盼望。只有我们自己，通过我们的行为，能关闭这道门。

Some doors in life are closed to us when we accept the Truth. There are places to which we should not go. There are jobs we should not do. Also, some people will close their doors to us when they learn what we now believe. Let us always remember that the Lord Jesus has a door that is always open to us. He said in John 10:9 "I am the door: by me if any man enter in, he shall be saved". 当我们接受了真道，在生活中的一些门会对我们关闭。有一些地方我们不应该去，有一些工作我们不应该做。并且，有一些人当他们知道我们的信仰后，会向我们关闭他们的门。让我们记住，主耶稣有一道门总是向我们开放。他在约翰福音 10:9 中说：“我就是门。凡从我进来的，必然得救。”

The symbol of an open door is used in the New Testament to indicate there is a way open to preach the Truth. The apostle Paul spoke in Acts 14:27 of how God had opened "the door of faith unto the Gentiles". We have the opportunity of opening the door of faith to other people. 在新约中一道开着的门被用来象征有一个可用的方法宣讲真道。使徒保罗在使徒行传 14:27 中讲到神怎样“为外邦人开了信道的门”。我们也有机会为别人打开信道的门。

Little Power 略有一点力量 Jesus said in Revelation 3:8 that the ecclesia in Philadelphia had "a little strength" or "a little power". This means that the ecclesial members there were not great and powerful people. They probably were quite poor and the ecclesia was probably small. They did not have a lot of natural ability. 耶稣在启示录 3:8 中说，非拉铁非教会“略有一点力量”。意思是教会里的人并不是很伟大的和很强有力的。他们也许很穷，教会也许很小。他们并没有许多物质上的能力。

But that did not matter, for God uses weak things in the world to put to shame the strong. What was important was that they had remained faithful in all their trials - as the Lord said, they had "kept my word and not denied my name" (verse 8). 但是这并不重要，因为神用世界上弱小的东西来羞辱强壮的东西。重要的是他们在所有的试炼中保守了信心——如同我们的主说的一样，他们“遵守我的道，没有弃绝我的名”（启示录 3:8）。

We probably know well Jesus' parable of the talents. We could say that Philadelphian was a one talent ecclesia. They did not have 5 or 10 talents like some other ecclesias. To their credit, they had used their one talent faithfully and wisely and Jesus commended them for that. Though the ecclesia in Philadelphia was limited in size and resources, they had opened up a door for their preaching to others and no earthly power would close it. 我们一定很清楚耶稣关于银子（/才干）的寓言。我们可以说非拉铁非是个有一千银子的教会。他们没有像别的教会那样拥有五千或一万银子。值得荣耀的是，他们把自己的那一千银子用得很诚实很智慧，而且耶稣因此嘉奖了他们。虽然，非拉铁非教会很小也没有多大力量，他们却打开了一道向别人讲道的门，没有任何俗世的力量能关上这道门。

The Jews who went to the synagogue in Philadelphia were opposed to the ecclesia. They would have liked to close the ecclesia's door, but Jesus tells the ecclesia that the Jews will eventually have to accept them as the true disciples (verse 9). 在非拉铁非进犹太教堂的犹太人与教会是敌对的。他们会很想关上教会的门，但是耶稣告诉教会那些犹太人最终会不得不接受他们而成为真正的门徒（启示录 3:9）。

There is a strong lesson from Philadelphia to all the small ecclesias scattered throughout the world today. 1900 years ago, the small ecclesia at Philadelphia used their one talent wisely. The temptation for a small ecclesia is to say that we can not do much as we are too small and would not make a difference anyway. That would be like the servant who took his one talent and buried it in the ground for safekeeping, thinking that he could not do much. 对今天所有世界各地的小教会来说，非拉铁非教会都是一个很好的功课。一千九百年以前，这个小的教会很智慧地用了他们的一千银子。对于一个小的教会的诱惑是说，我们的教会太小，不能做多少事，反正也起不了多大作用。这就象那个在寓言中拿了一千银子，又为了安全，想着这点钱反正也做不了多少事，而把这银子埋在地里的仆人一样。

The lesson from Philadelphia is to keep using our one talent, though we may be very small in a world of teeming billions of people. God understands our limits, so we should not be discouraged. Rather, we should make full use of the abilities that we have, so as to keep the door of faith open to those who will hear the Truth. 非拉铁非的功课是让我们保持用好我们的一千银子, 虽然我们在一个十多亿的人口大国中也许非常小。神知道我们的力量有限, 所以我们不应该气馁。相反, 我们应该把我们的力量完全使用出来, 以使别人听神的真道的门一直打开。

Through the Trials 渡过试炼 The Lord promised the ecclesia at Philadelphia that he would "keep them from the hour of temptation which should come upon all the world, to try them" (verse 10). The Roman world brought many trials on the early believers, often right to death itself. The apostle John at that time was in a hard labour camp on the island of Patmos (Revelation 1:9). Great difficulties had already come to the believers in other cities of the Roman province of Asia (for example in Smyrna - chapter 2: 9-10). 主应许非拉铁非教会他将“必在普天下人受试炼的时候, 保守你免去你的试炼”（启示录 3:10）。罗马人的世界给早期的信徒们带来了许多试炼, 经常是死亡。在那个时候, 使徒约翰就是被流放到拔摩岛上干苦力（启示录 1:9）。很大的困难已经临到居住在罗马帝国的亚西亚省的其它城市的信徒们（例如, 士每拿教会——启示录 2:9-10）。

Great trials would come to Philadelphia and some had already come. Jesus is not so much saying that he will stop the trials, but he will help them come through the trials. The same applies to us. 大的试炼将要临到非拉铁非, 一些已经临到了。耶稣并不一定是在说他将停止这些试炼, 但是他将帮助他们渡过试炼。这对我们同样适用。

I Come Quickly 我必快来 Our encouragement is in the words of Jesus: "Behold I come quickly, hold fast that which you have that no man take your crown". Although 1900 years have passed, it can be said to all generations that he comes quickly. The most time that a person has to prepare for Christ's coming is the remainder of their life. Once dead there is no more that can be done. We all can take encouragement with the hope of Jesus' soon return to the earth. 我们可以从耶稣的话中得到鼓励: “我必快来, 你要持守你所有的, 免得人夺去你的冠冕”（启示录 3:11）。虽然一千九百年已经过去了, 可以对所有世代的人说耶稣很快就要复临。以个人能用的为基督再来做准备的最多的时间是他/她以后的生命。一旦死去, 就再没有什么可以做了。我们都可以以耶稣很快返回地球的希望为鼓励。

A crown has been promised to us. The word for crown refers to the victory crown handed out to the winners at the public games, such as the games at Mt Olympus in Greece, from which come our modern Olympic Games. If we run our race faithfully in the Truth, we will receive the victory crown of life with the Lord in his Kingdom. 冠冕已经应许给我们。“冠冕”一词

的是指发给公众比赛的赢者的胜利桂冠，例如现代奥林匹克运动会的前身——希腊的奥林匹斯山上的体育比赛。如果我们在真道上忠实地跑我们的比赛，我们将接受与主在他的国里共同生活的胜利的桂冠。

No one can take this from us. We alone can loose our grip on the crown. How foolish we would be to do this when the Lord stands almost at the door of the Kingdom to let us in. 没有人能从我们手中夺走这个冠冕。只有我们自己能丢失对它的掌握。当我们的主几乎都已经站在神国的大门让我们进去的时候，如果真的丢掉这个冠冕，我们该是多么的傻啊。

As we eat and drink now in memory of our Lord Jesus Christ, let us be determined to be like the faithful Philadelphian Ecclesia, who, though they had only one talent, used that in God's service and will receive the crown of life.

当我们掰饼喝杯纪念主耶稣基督的时候，让我们下定决心象忠实的非拉铁非教会一样，他们虽然只有一千银子，却把它用在侍奉神上，并将接受生命的冠冕。

I have added some notes you may like to mark in your Bibles. Warmly in Christ, 我增加了一些笔记，你们也许愿意标记在你们的圣经里。致以基督里的爱，

David 大卫

The Letters to the Seven Ecclesias -Revelation 2-3 写给七个教会的信——启示录第2-3章

Draw A Map 画一幅地图 The seven Ecclesias are listed in Rev 1:11. It is a good idea to draw a map showing the Island of Patmos where John was at the time he received the message of Revelation and then the seven cities to which the letters were sent. I have drawn a little map and placed it in my Bible at Revelation 1 so I can see clearly where the places were. 那七个教会的名字被列在启示录 1:11。画一幅地图来显示约翰在那个时候住的和接受启示录的信息的拔摩海岛，以及那七个教会所在的城市的位置是个很好的主意。我画了一幅地图，并把他夹在启示录第 1 章的位置，所以我就能很清楚地看到那些地方在哪里。

One Like the Son of Man (1:12-16) 一位好像人子 (启示录 1:12-16) This vision that John saw describes in symbol certain aspects of the Lord Jesus Christ as a manifestation of God and also the faithful servants of Jesus Christ. You will notice that many of these details are used in the titles of Christ at the start of the letters to the 7 ecclesias. 约翰看见的异象用象征描述了主耶稣基督作为神的显示的特定方面，以及耶稣基督的忠实的仆人。你们将注意到在给那七个教会的信开始部分，许多细节被用在基督的称谓中。

The Seven Letters 那七封信

Letter to 信发往处 Verse 启示录章节 Title of Lord 主的称谓 I know thy works 我知道你的行为 Reproof 谴责 Reward to him that overcometh 对那得胜的奖赏 Ephesus 以弗所 2:1-7 * Holds 7 stars * Walks in midst of 7 lampstands * 拿着七星 * 在七个金灯台中间行走 2:2-3 2:4-6 * Can eat of the tree of life in Paradise of God * 神乐园中生命树的果子赐给他吃 Smyrna 士每拿 2:8-11 * The first and the last * Was dead and is alive * 那首先的, 末后的 * 死过又活的 2:9-10

* Shall not be hurt of the second death * 必不受第二次死的害 Pergamos 别迦摩 2:12-17 * He has the sharp sword with two edges * 那有两刃利剑的 2:13 4:14-16 * Can eat of the hidden manna * Receive a white stone with a new name on it. * 那隐藏的吗哪赐给他 * 并赐他一块白石, 石上写着新名 Thyatira 推雅推喇 2:18-29 * The Son of God * Has eyes like a flame of fire * Feet like fine brass * 神之子 * 那眼目如火焰 * 脚像光明铜的 2:19 2:20-25 * Have power over the nations * Rule with a rod of iron * Receive the morning star * 赐给他权柄制伏列国 * 必用铁杖辖管他们 * 把晨星赐给他 Sardis 撒狄 3:1-6 * Has seven spirits * Has seven stars * 有神的七灵和 * 有神的七星的 3:1 3:1-4 * Clothed in white * Not have name blotted out from book of life * Will be confessed before the Father * 必这样穿白衣 * 必不从生命册上涂抹他的名 * 要在我父面前, 和我父众使者面前认他的名 Philadelphia 非拉铁非 3:7-13 * He is holy * He is true * Has the key of David * Shuts and no man opens * 那圣洁的 * 真实的 * 拿着大卫的钥匙的 * 关了就没有人能开的 3:8

* Be a pillar in the temple of God * He shall not go out * Will have the name of God and the name of the city of God * Will have a new name * 要叫他在我神殿中作柱子 * 他也必不再从那里出去 * 拥有我神的名, 和我神城的名 Laodicea 老底嘉 3:14-21 * The Amen * The faithful and true witness * 那为阿们的 * 为诚信真实见证的 * 在神创造万物之上为元首的 * The beginning of the creation of God 3:15 3:16-20 * Sit with Christ on his throne * As Christ overcame and sits with Father on throne * 在我宝座上与我同坐 * 就如我得了胜, 在我父的宝座上与他同坐一般

I think a chart like this or colouring in the different sections in the same color helps make the different sections of the seven letters stand out easily. You may decide to make your chart differently to suit yourself. 我觉得作一张这样的表或者在圣经中不同的部分用同样的颜色标记可以使那七封信的不同部分很清晰地显示出来。你们也可以根据自己的喜欢作一张不同的表。

The use of Seven in the book of Revelation 在启示录中对数字“七”的使用 You may like to make a list of the number of times 7 is found in the book of Revelation and see what it relates to each time. 你们可能愿意

列一个在启示录中使用数字“七”的单子，并且看看每一次用的时候与什么相联系。

I have listed the ways it is used in Chapter 1 as an example. 我在下面列了第一章中的“七”的使用作为一个例子 v4 Seven Ecclesias 第4节七个教会 v4 Seven Spirits 第4节神的七灵 v12 Seven golden Lampstands 第12节七个金灯台 v13 Seven Lampstands 第13节七个灯台 v16 Seven Stars 第16节七星 v20 - The explanation of what the 7 stars and the 7 lampstands represent ie 第20节对七星和七个灯台的象征的解释，即

* The Seven angel elders of the ecclesias * 那七星就是七个教会的使者 *
The seven Ecclesias * 七灯台就是七个教会

You may like to make up a list as you do the readings through Revelation.
在阅读启示录时，你们也许愿意列更长的单子。