

先贤安息日学课

PIONEER SABBATH-SCHOOL LESSONS

但以理书的预言

THE PROPHECIES OF DANIEL

第 3 课

1904 年 1 月 16 日

教皇权及其工作

1. 重述但 7: 24。在这一预言中，第四兽的十角之后会兴起什么？这个势力与前十个势力相比如何？——它们是政治势力；那么，如果它与它们不同，就一定是宗教势力。在罗马帝国的领土上出现了什么宗教势力，宣称拥有统治权？——教皇权。这个小角首先征服了什么？说出十个王国中哪三个被征服了。——赫鲁利人、汪达尔人、东哥特人。见注 1。
2. 这个势力对至高者采取什么态度？重述但 7: 25。说出教皇如何应验这一事项。见注 2。至高者的圣民将如何受到这个势力的对待？这个势力企图对上帝的律法做什么亵渎的事？新约中对这个势力的描述是什么？帖后 2: 4。
3. 几乎整个基督教界都承认上帝律法的哪些明显变化？——以第一日代替第七日为安息日。
4. 小角势力有权辖制圣民、节期和至高者律法的时间有限制吗？但 7: 25，最后一句。注 3。
5. 给出历史日期和事实，标志着教皇权属世至高权位的开始和终止。注 4。
6. 重述但 7: 26。这个势力多久才会被消灭？比较帖后 2: 8。
7. 第四只兽的命运与之前的三只兽有何不同？第 11, 12 节。注 5。

LESSON 3

January 16, 1904

The Papacy and Its Work

1. Repeat Dan. 7:24. What was to arise after the ten horns on the fourth beast, in this line of prophecy? How was this power to compare with the first ten?— They were political powers; this, then, to be diverse, must be religious. What religious power, claiming sovereignty, arose in the territory of the Roman Empire?— The papacy. What was this little horn first to subdue? Tell what three kingdoms, out of the ten, were subdued. —The Heruli, Vandals, Ostrogoths. See Note 1.
2. What attitude was this power to assume toward the Most High? Repeat Dan. 7:25. Tell how the papacy has fulfilled this specification. See Note 2. How were the saints of the Most High to be treated by this power? What blasphemous attempt was to be made by this power against the law of God? What New Testament description do we have of this same power? 2 Thess. 2:4.
3. What apparent change in the law of God is acknowledged by nearly the whole Christian world?— The substitution of the first day for the seventh as the day of the Sabbath.
4. Was there to be a limit to the time that the little horn power would have dominion over the saints, times, and laws of the Most High? Dan. 7:25, last clause. Note 3.
5. Give historical dates and facts, marking the beginning and the termination of the temporal supremacy of the papacy. Note 4.
6. Repeat Dan. 7:26. How long will it be before this power will be consumed? Compare 2 Thess. 2:8.
7. How will the fate of this fourth beast differ from that of the three which preceded it? Verses 11, 12. Note 5.

8. 谁将出现在场景中，作为一度被撒旦篡夺的王国的合法统治者？第 27 节。

注：

1. 在君士坦丁于公元 325 年召集的尼西亚会议之后，阿里乌斯派势力毫不妥协地反对罗马主教提出的至高无上的主张。意大利的赫鲁利人是教皇的最大敌人。没有他们的同意，教皇的继任者不能被选出。公元 490 年，东哥特人国王狄奥多里克大帝渴望获得更多领土，从东方皇帝、教皇的朋友芝诺那里获得了占领意大利的委托。经过三年的战争，意大利的赫鲁利王国被推翻。因此，公元 493 年，三个反对建立教皇至高权力的势力中的第一个被“连根拔起”。然而，东哥特人也是阿里乌斯派的，罗马主教仍然受到一定程度的约束，而非洲的汪达尔人则蔑视罗马的权力。接下来，汪达尔人被东方皇帝查士丁尼（534）派遣的征服军击败，后来东哥特人的势力在意大利被彻底摧毁（538）。这为罗马主教的崛起铺平了道路。

2. 教皇确实对至高者上帝说了夸大的话，他们窃取了只有上帝才拥有的称号和特权。以下是许多可能给出的引言示例：—

“最圣洁、最幸福的一位，他是天国的支配者和地球的主宰者，圣彼得的继承者，主的受膏者，宇宙的主宰，众王之父，世界之光。”——教皇马丁五世在致君士坦丁堡大使的快讯中采用的称号。

“教皇是一切之中的一切，高于一切，因此上帝本身和教皇——上帝的代理人，都只是同一个理事会。”—— Hostiensis Cap., 等等。

“1817 年 2 月 10 日，在罗马我们的宫殿中，最圣洁的教皇和基督里的父，主我们的上帝教皇利奥十二世的第十四管辖区，”等等。——朱斯蒂安尼博士的任命书结论。

3. 在希伯来语用法中，一载表示一年。（见但 11:13，旁注。）因此，给出的时期将是“一载”（一年）、“二载”（复数，两年）和半载（半年），总共三年半。按照圣经时间计算，一年 360 天，这段时期将是 1260 天。然而，我们处理的是象征性预言，其中一天代表一年（见民 14:34；结 4:6），因此预言时期的持续时间将是 1260 年。

8. Who will then appear upon the scene as the rightful ruler of the kingdom which for a time had been usurped by Satan? Verse 27.

Notes

1. Following the Council of Nicea, called by Constantine in A. D. 325, the Arian powers were uncompromisingly opposed to the claims of supremacy put forth by the bishop of Rome. The Heruli, in Italy, were the greatest foe of the papacy. The pope's successor could not be chosen without their consent. In A. D. 490 Theodoric the Great, king of the Ostrogoths, desiring more territory, obtained a commission from Zeno, emperor of the East, and a friend of the pope, to take possession of Italy. After a three years' war, the Herulian kingdom in Italy was overthrown. Thus the first of the three opposing powers to the establishment of the papal supremacy was "plucked up by the roots," in the year 493. Yet the Ostrogoths were also Arian, and still the bishop of Rome was in a measure restrained, while the Vandals in Africa defied the power of Rome. Next the Vandals fell before a conquering army sent by Justinian, emperor of the East (534), and later the Ostrogothic power was forever broken in Italy (538). Thus was the way prepared for the exaltation of the Roman bishopric.

2. The papacy has indeed spoken great words against the Most High, by assuming titles and prerogatives which belong only to God. The following are samples of many quotations that might be given:—

"The most holy and most happy, who is the arbiter of heaven and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the master of the universe, the father of kings, the light of the world."—Titles assumed by Pope Martin V, in despatches to his ambassador to Constantinople.

"The pope is all in all, and above all, so that God Himself and the pope, the vicar of God, are but one consistory."— Hostiensis Cap., etc.

"Given in Rome from our palace, the 10th of February, 1817, the XIV jurisdiction of the most holy pontiff and father in Christ, and Lord our God the pope, Leo XII," etc.— Conclusion of Dr. Giustianni's ordination letter.

3. In Hebrew usage a time means a year. (See Dan. 11:13, margin.) The period given would therefore be a "time" (1 year), "times" (plural, 2 years), and a dividing, or half a time ($\frac{1}{2}$ year), all together, $3\frac{1}{2}$ years. In the reckoning of Bible times, 360 days to the year, the period would be 1260 days. We are dealing with symbolic prophecy, however, in which one day stands for a year (see Num. 14:34; Eze.

4. 最后一个反对阿里乌斯派的势力在 538 年被拔除，当时罗马教皇权可以自由地宣示其统治权。从此日期起，正好 1260 年就把我们带到了 1798 年，这一年法国军队俘虏了教皇，这一段时间，教皇权似乎受到了致命一击。

5. 当巴比伦、马代波斯和希腊作为帝国的存在走到尽头时，组成这些王国的人民传承下来，并融入了相继的王国。因此，他们“权柄都被夺去，生命却仍存留，直到所定的时候和日期。”但当第四只兽“被杀，身体损坏，扔在火中焚烧”时，“这世界的众国，成了我主和他基督的众国。他要作王，直到永永远远。”

4:6), so that the duration of the prophetic period would be 1260 years.

4. The last of the opposing Arian powers was plucked up in 538, when the Roman papacy was free to assert its sovereignty. Just 1260 years from this date bring us to 1798, in which year the French troops took the pope prisoner, and for a time it appeared as though the papacy had received a death blow.

5. When Babylon, Media-Persia, and Grecia came to the end of their existence as empires, the people who composed those kingdoms passed down and became merged into the successive kingdoms. Thus “they had their dominion taken away; yet their lives were prolonged for a season and a time.” But when the fourth beast shall be “slain, and his body destroyed, and given to the burning flame,” then shall “the kingdoms of this world become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever.”



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