



先贤安息日学课  
PIONEER SABBATH-SCHOOL LESSONS

第三位天使的信息  
THIRD ANGEL'S MESSAGE

第 10 课

1888 年 9 月 8 日

安息日在信息中的意义

1. 主向世人发出什么警告，反对敬拜兽和兽像？ 启 14：9-11。
2. 本章第一天使信息的传扬范围有多大？ 第 6 节。
3. 经文怎么论到第二天使信息？  
答：接着第一位。 第 8 节。
4. 经文又怎么论到第三天使信息？  
答：接着他们。 第 9 节。
5. 那么，如果第一天使信息传到各国、各族、各方、各民，而第三天使信息也接着他，那么第三天使的信息将会传得多广呢？
6. 第一位天使要传讲什么？ 第 6 节。
7. 这位天使宣告什么？  
答：上帝施行审判的时候已经到了。 第 7 节。
8. 他呼吁所有人做什么？  
答：“敬拜那创造天、地、海和众水泉源的。”
9. 拒绝此信息会产生什么结果？ 第 8 节。
10. 有什么从永远的福音的第一次倾倒中出现？  
答：“那大罪人”、“不法的隐意”、“兽”。帖后 2：2-8； 但 7：11； 启 19：19, 20。
11. 有什么从永远的福音的第二次倾倒中出现？ 答：“兽像”以及强制人敬拜兽。
12. 当人们拒绝敬拜那创造天、地、海和众水泉源的一位时，他们会做什么呢？  
答：敬拜兽和兽像。 启 13：12, 13。

LESSON 10

September 9, 1888

THE PURPOSE OF THE SABBATH IN THE MESSAGE

1. What warning does the Lord send to the world, against the worship of the beast and his image? Rev. 14 : 9-11.
2. How widely was the first message of this chapter announced? Verse 6.
3. What is said of the second?  
Ans.— It followed. Verse 8.
4. And what is said of the third?  
Ans. —The third angel followed them. Verse 9.
5. If, then, the first one went to every nation and kindred and tongue and people, and the third one follows, what must be the extent to which the Third Angel's Message will go?
6. What does the first angel have to preach ?  
Verse 6.
7. What does this angel proclaim? Ans.— The hour of God's judgment is come. Verse 7.
8. What does he call upon all people to do?  
Ans.— “Worship him that made heaven, and earth, and the sea, and the fountains of waters.”
9. What results from the rejection of this message? Verse 8.
10. What came of the first falling away from the everlasting gospel? Ans.— “That man of sin,” “the mystery of iniquity,” “the beast.” 2 Thess. 2: 2-8; Dan. 7 : 11; Rev. 19 : 19, 20.
11. What comes of this second falling away from the everlasting gospel?  
Ans.— “The image of the beast,” and the enforced worship of the beast.
12. When men refuse to worship him that made heaven and earth, and the sea, and the fountains of water, what are they led to do?  
Ans.—To worship the beast and his image. Rev. 13: 12, 13.

13. 那么，启 14: 6-12 的三个信息形成什么？

答：一个三重信息，而不是三个不同的信息。看注释。

14. 当第一天使信息告诉人们上帝施行审判的时候已经到了时，第三天使信息告诉他们要做什么，以为审判做好准备？

第 12 节。

15. 审判是按什么施行的？

罗 2: 12, 16。

16. 当第一位天使号召所有人敬拜那创造天地... 的一位时，第三位天使告诉他们要做什么，以使他们的敬拜蒙上帝悦纳，以及可以逃避敬拜兽和兽像呢？

启 14: 12。

17. 人若不遵守上帝的诫命，他的敬拜还能蒙上帝悦纳吗？

箴 28: 9。

18. 对耶稣没有信心的人是否可以遵守上帝的诫命？

罗 14: 23, 后部分。

19. 上帝的诫命中是否有任何部分特别指向那创造天、地的？出 20: 8-11。

20. 因此，在传讲第三天使信息的时候，有什么将会成就？

答：各国、各族、各方、各民都将被特别号召遵守第四条诫命。

21. 耶和华的安息日是哪一日？

出 20: 10。

22. 它是一个什么的证据？

答：“证据.....使你们知道我是耶和華你们的上帝。”结 20: 20。

23. 它为什么是这样的证据？

答：“因为六日之内耶和華造天地，第七日便安息舒畅。”出 31: 17。

24. 那么，遵守第七日是什么的证据？

答：这是一个证据，表明那些如此行的人敬拜真神——“那创造天、地、海和众水泉源的。”

25. 第三位天使信息中的一道重大问题是什么？

答：人会敬拜那创造天地的，还是敬拜兽和兽像？

26. 什么是遵守第七日——耶和华的安息日？

答：这是上帝赐予的证据，表明这样做的人是那创造天地的一位的敬拜者。

13. What then do the three messages of Rev. 14 : 6-12 form? Ans.—One threefold message rather than three distinct messages. See note.

14. When the first in order tells men that the hour of God's judgment is come, what does the third tell them to do, to be prepared for the judgment? Verse 12.

15. What is to be the rule in the judgment?

Rom. 2:12, 16.

16. When the first angel calls upon all men to worship Him that made heaven and earth, etc., what does the third tell them to do that their worship may be acceptable to Him? and also that they may avoid the worship of the beast and his image? Rev. 14: 12.

17. Is a man's worship acceptable to God, if he does not keep the commandments of God?

Prov. 28 : 9.

18. Is it possible to keep the commandments of God without faith in Jesus? Rom. 14:23, last part.

19. Is there any part of the commandments of God that points specially to Him that made heaven and earth? Ex. 20 : 8-11.

20. Therefore in the time of the preaching of the Third Angel's Message, what will be done?

Ans.—Every nation, and kindred, and tongue, and people will be called upon particularly to keep the fourth commandment.

21. What day is the Sabbath of the Lord?

Ex. 20 : 10.

22. Of what is it a sign?

Ans— “A sign . . . that ye may know that I am the Lord your God.” Eze. 20: 20.

23. Why is it such a sign?

Ans.— “For [because] in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.” Ex. 31 : 17.

24. Then of what is the keeping of the seventh day a sign?

Ans.—It is a sign that those who do so, worship the true God— “him that made heaven, and earth, and the sea, and the fountains of waters.”

25. What is the one great question under the Third Angel's Message? Ans.—Whether men will worship Him that made heaven and earth, or worship the beast and his image?

26. What is the keeping of the seventh day—the Sabbath of the Lord ? Ans.—It is the God-given sign that those who do so are worshipers of Him that made heaven and earth.

27. 那么必然的结论是什么？

答：遵守耶和华的安息日——第七日——是区分那创造天地的一位的敬拜者并兽和兽像的敬拜者之最重要的一点。

注：

在启 14: 8, 9 中，译为“接着”的词是 *akoloutheo*，在本文中的结构中，意思是“一起去”。利德尔和斯科特这样解释这个词：“跟随一个人，追随他或与他一起。”罗宾逊说：“跟随、伴随、陪伴任何人。”马可福音 5: 24 也用了同样的词：“耶稣就和他同去。有许多人跟随、拥挤他。”它也用来指被救赎的十四万四千人，其中说：“羔羊无论往哪里去，他们都跟随他。”启 14: 4。在这两个地方，很明显，想要传达的想法是一起去、结伴而行。所以在林前 10: 4 中，我们读到以色列人“所喝的，是出于随着他们的灵磐石”，“随着”这个词是从同一个希腊词翻译过来的，旁注有“与他们同去”。由此我们得知，启 14: 8, 9 中的想法不仅仅是第二位和第三位天使在时间上跟随第一位天使，而是他们跟随着第一位天使一起去。因此，第二个和第三个信息必然与第一个信息一样广泛传开。事实上，他们现在已经密不可分。不传扬另外两个，就不可能正确地传扬其中一个。

问题 13——拒绝第一天使信息导致了第二天使信息中提到的倾倒。从这种倾倒中，兽像和对它的敬拜就发展起来了。然后第三天使信息警告人不要敬拜兽和兽像。

由此可见，这三个信息是密不可分地联系在一起，并形成三个三重信息。

再次强调：第一个信息呼吁所有人“敬拜那创造天、地的”等等。那些拒绝如此行的人就会被引导去敬拜兽和兽像。第三位天使接着他们，警告不要崇拜兽和兽像。并呼吁所有人遵守上帝的诫命和耶稣的真道。

第四条诫命直接指向敬拜那创造天地的。这正是第一天使信息呼吁人们去做的事情。因此，可以肯定的是，这三个信息只是一个三重信息。他们只是按照兴起顺序排列为三个。但一旦兴起，他们就会一起走出去，密不可分。

27. Therefore what is the inevitable conclusion ?  
Ans.—That the keeping of the Sabbath of the Lord—the seventh day—is the one point above every other that distinguishes the worshipers of Him that made heaven and earth from the worshipers of the beast and his image.

NOTES.

The word rendered " followed," in Rev. 14: 8, 9, is *akoloutheo*, which means, in constructions like that in this text, "to go with." Liddell and Scott render the word thus: "To follow one, go after or with him." Robinson says: "To follow, to go with, to accompany anyone." It is the same word that is used in Mark 5: 24: "And Jesus went with him; and much people followed him, and thronged him." It is also used of the redeemed one hundred and forty-four thousand, where it is said: "These are they which follow the Lamb whithersoever he goeth." Rev. 14:4. In both these places it is evident that the idea intended to be conveyed is that of going together, in company with. So in 1 Cor. 10: 4, where we read of the children of Israel that "they drank of that spiritual Rock that followed them," the word "followed" is translated from the same Greek word, and the margin has it, "went with them." From this we learn that the idea in Rev. 14:8, 9. is not simply that the second and third angels followed the first in point of time, but that they went with it. Therefore the second and third messages must necessarily be as widespread as the first. As a matter of fact, they are now inseparable; it is impossible properly to preach one without preaching the other two.

QUESTION 13.—It is the rejection of the first message that causes the falling away referred to in the second message. From this falling away the image of the beast and his worship are developed. And the third message warns against the worship of the beast and his image. From this it is evident that these three messages are inseparably connected, and form one threefold message.

AGAIN: The first message calls upon all men to "worship Him that made heaven and earth," etc. Those who refuse to do this are led to worship the beast and his image. The third angel follows, warning against the worship of the beast and his image; and calls upon all men to keep the commandments of God and the faith of Jesus. The fourth commandment points directly to the worship of Him who made heaven and earth; and this is the very thing which the first message calls upon men to do. Therefore it is certain that these three messages are but one threefold message. They are three only in the order of their rise. But having risen, they go on together and are inseparable.



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