



先贤安息日学课

PIONEER SABBATH-SCHOOL LESSONS

第三位天使的信息

THIRD ANGEL'S MESSAGE

第6课

1888年8月11日

兽的发展

1. 启示录 13 章中的头一只兽代表什么势力？

答：教皇权。

2. 它是从什么发展而来的？

答：“离道反教。”帖后 2: 3。

3. 在什么事情中显示了背离上帝真理的首个明确证据？

答：采纳异教仪式和习俗。“主教们增加了基督教崇拜中的宗教仪式的数量，是为了迁就犹太人和异教徒的软弱和偏见，以促进他们归信基督教。”“为了这个目的，他们给福音的礼节起了奥秘的名字，特别是圣餐礼，用了那个庄严的名称来修饰。他们在这个神圣的礼节中，在洗礼中也是一样，使用了一些异教奥秘中使用的术语，一直变本加厉，最终甚至采用了那些著名的奥秘所包含的一些仪式。”——《莫塞姆的前两个世纪的教会历史》第二部分，第4章。第2, 5段。

4. 这种情况多早就出现了？

答：“这种模仿开始于东部省份；但是，在阿德里安皇帝（公元 117-138 年）时代首先向拉丁人介绍了该奥秘之后，居住在帝国西部地区的基督徒也跟随。”——《莫塞姆的前两个世纪的教会历史》第二部分，第4章。第5段。

5. 在所有古代民族中哪种崇拜最为普遍？

答：太阳崇拜——“人类已知的所有偶像崇拜形式中最古老、最普遍、最持久的，就是太阳崇拜。”——塔尔伯特·威尔逊·钱伯斯，《旧约学生》1886年1月。

LESSON 6

August 11, 1888

THE DEVELOPMENT OF THE BEAST

1. What power is represented by the first beast of Rev. 13?

Ans.—The Papacy.

2. From what was it developed ?

Ans. —" A falling away." 2 Thess. 2 : 3.

3. In what was shown the first definite evidence of falling away from the truth of God?

Ans.—The adoption of heathen rites and customs. "The bishops augmented the number of religious rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathens, in order to facilitate their conversion to Christianity." "For this purpose, they gave the name of mysteries to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also in that of baptism, several of the terms employed in the heathen mysteries, and proceeded so far, at length, as even to adopt some of the ceremonies of which those renowned mysteries consisted."—Mosheim's Church History, century II, part II, chap. 4, par. 2, 5.

4. How early was this manifested?

Ans.—"This imitation began in the Eastern provinces; but, after the time of Adrian [emperor A. D. 117-138] who first introduced the mysteries among the Latins, it was followed by the Christians who dwelt in the western parts of the empire."—Mosheim's Church History, century II, part II, chap. 4, par. 5.

5. What worship was the most widely prevalent among all ancient nations?

Ans.—Sun worship- "the oldest, the most widespread, and the most enduring of all the forms of idolatry known to man, viz., the worship of the sun."—Talbot W Chambers, in Old Testament Student, January, 1886.

6. 当这种崇拜不是针对铸成的偶像时，它是如何进行的？

答：“在基督降临之前，所有东方国家都面向太阳升起光芒的天空进行神圣的崇拜。这种习俗是建立在一种普遍观点的基础上的：他们视上帝的本质为光，也认为祂受到一定程度的限制。祂居住在天空的那一边，从那里祂差来了祂仁慈和荣耀的光明形象——太阳。”——《莫塞姆的前两个世纪的教会历史》第二部分，第4章，第7段。结 8：16。

7. 一些自称为基督徒的人是否采纳了这种习俗？

答：“基督教新信徒确实拒绝接受这个严重错误（假设上帝住在天空的那一边）；但他们保留了源自东方的这种面向东方敬拜的古老而普遍的习俗。即使在我们这个时代，这种习俗也没有被废除，在许多基督教会中仍然盛行。”——莫塞姆，同上。

8. 哪一天是特别献给太阳的？

9. 这些基督徒也采纳了这一天吗？

答：“那天是他们的异教徒邻居和各自同胞的星期日；爱国主义欣然地与权宜之计结合起来，立即将这一日设定为他们的主日和安息日。”——《北不列颠评论》引自《安息日历史》第16章。

10. 教皇权是建立在什么基础上的？

答：高抬自己。帖后 2：4。

11. 教皇权最初的傲慢主张是为什么而作的？

答：为星期日。

12. 是藉着谁作的？

答：维克多，罗马主教，公元 193-202 年。

13. 他发出了什么命令？

答：“他给亚洲主教们写了一封专横的信，命令他们在庆祝复活节的时间上效仿西方基督徒的榜样[即命令他们在星期日庆祝]。亚洲人回答了这一庄严的要求... 他们以极大的精神和决心坚决不会以这种方式背离他们祖先传下来的习俗。由此，开除教籍的雷霆开始轰鸣。维克多被亚洲主教们的坚决答复激怒了，中断了与他们的交往。宣布他们配不上他弟兄的名号，并排除他们与罗马教会的一切团契。”——莫塞姆，同上，第4章，第11段。

6. When this worship was not directed to an image, how was it performed?

Ans.—“Before the coming of Christ, all the Eastern nations performed divine worship with their faces turned to that part of the heavens where the sun displays his rising beams. This custom was founded upon a general opinion that God, whose essence they looked upon to be light, and whom they considered as being circumscribed within certain limits, dwelt in that part of the firmament, from which he sends forth the sun, the bright image of his benignity and glory.”—Mosheim's Church History, century II, part II, chap. 4, par. 7. Eze. 8 : 16.

7. Was this custom adopted by some who called themselves Christian?

Ans.—“The Christian converts, indeed, rejected this gross error [of supposing that God dwelt in that part of the firmament]; but they retained the ancient and universal custom of worshiping toward the east, which sprang from it. Nor is that custom abolished even in our times, but still prevails in a great number of Christian churches.”—Mosheim, Id.

8. What day was especially devoted to the sun ?

9. Was that day adopted by these Christians also ?

Ans.—“That very day was the Sunday of their heathen neighbors and respective countrymen ; and patriotism gladly united with expediency in making it at once their Lord's day and their Sabbath.”—North British Review as quoted in History of the Sabbath, chap. 16.

10. Upon what is the Papacy built?

Ans. —Self-exaltation. 2 Thess. 2 :4.

11. In behalf of what was manifested the first arrogant claims of the Papacy?

Ans.—In behalf of Sunday.

12. By whom ?

Ans.—By Victor, who was bishop of Rome, A. D. 193-202.

13. What did he command?

Ans.—“He wrote an imperious letter to the Asiatic prelates commanding them to imitate the example of the Western Christians with respect to the time of celebrating the festival of Easter [that is, commanding them to celebrate it on Sunday]. The Asiatics answered this lordly requisition . . . with great spirit and resolution, that they would by no means depart in this manner from the custom handed down to them by their ancestors. Upon this the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the church of Rome.”—Hosheim, Id., chap. 4, par. 11.

14. 到了第二世纪，这个问题多久开始成为一个重要问题？

答：“大约在本世纪中叶，在安东尼努斯·皮乌斯（约公元 160 年）统治期间，可敬的坡旅甲前往罗马与该教区的主教阿尼塞就此事进行商议。”——同上，第 10 段。

15. 教皇权作为世界强大势力的最大特点是什么？

答：教会与政府的联合，宗教权力支配民事权力并利用它来推进自己的计谋。

16. 往后将发展成教皇权的这种政教联合是何时形成的？

答：君士坦丁统治时期，公元 313-337 年。

17. 当时大多数主教的情况和工作如何？

答：“世俗的主教，不关心他们羊群的救恩，而常常过于倾向于四处旅行，让自己陷入世俗的挂虑中。”——尼安德，卷 11，第 16 页，托里版。

18. 这些主教决定做什么？

答：“这种神权论在君士坦丁时代就已是盛行的理论；并且... 主教们因为他们的争端和想利用政府的权力来推进自己计谋的决心，自愿地依赖他。”——同上，第 132 页。

19. 什么是“神权论”？

答：由上帝的直接权力或行政管理来治理国家的理论。

20. 那么人造神权政治的影响是什么呢？

答：把人置于上帝的位置。

21. 这是四世纪主教们神权论的结果吗？

帖后 2: 3, 4。

14. How early in the second century had this question been made an important one ?

Ans.—“About the middle of this century, during the reign of Antoninus Pius [about 160], the venerable Polycarp went to Rome to confer with Anicet, bishop of that See, upon this matter.”—Id., par. 10.

15. What is the great characteristic of the Papacy as a world power?

Ans.—The union of Church and State,—the religious power dominating the civil power and using it to further its own ends.

16. When was the union of Church and State formed, out of which grew the Papacy ?

Ans.—In the reign of Constantine, A. D. 313-337.

17. What was the condition and work of most of the bishops at this time?

Ans.—“Worldly-minded bishops, instead of caring for the salvation of their flocks, were often but too much inclined to travel about, and entangle themselves in worldly concerns.”—Neander, Vol. 11., p. 16, Torrey's Edition.

18. What had these bishops determined to do ?

Ans.—“This theocratical theory was already the prevailing one in the time of Constantine; and . . . the bishops voluntarily made themselves dependent on him by their disputes, and by their determination to make use of the power of the State for the furtherance of aims.”—Id., p. 132.

19. What is the "theocratical theory" ?

Ans.—The theory of government of a State by the immediate power or administration of God.

20. What then is the effect of a man-made theocracy?

Ans.—To put man in the place of God.

21. Was this the outcome of the theocratical theory of the bishops of the fourth century?

2 Thess. 2 : 3, 4.



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