



# 先贤安息日学课

## PIONEER SABBATH-SCHOOL LESSONS

### 第三位天使的信息

### THIRD ANGEL'S MESSAGE

#### 第7课

1888年8月18日

#### 兽的发展——完

#### LESSON 7

August 18, 1888

#### THE DEVELOPMENT OF THE BEAST—Concluded

1. 在上一课中，我们发现了第四世纪的主教们有什么决心？

答：要利用政权来推进自己的计谋。

2. 西方主教，特别是罗马主教的主要计谋之一是什么？

答：高举星期日。

3. 他们从君士坦丁那里得到了什么？

答：公元 321 年的一项支持星期日的法令——有史以来的第一个星期日法令。

4. 这项法令是什么？

答：“让所有法官和镇民以及各行各业的人在神圣的太阳日休息；但让那些住在乡下的人自由地、充分地从事农业活动；因为经常发生这样的情况——没有另一日比那日更适合播种玉米和种植葡萄树；唯恐失了关键时刻，人就失去了天赐之物。三月七日发出；克里斯普斯和君士坦丁第二次担任执政官。”——History of the Sabbath[见\*]，第 9 章。

5. 谁召开了尼西亚会议？

答：君士坦丁，公元 325 年。

6. 该会议作出的两项主要决定之一是什么？

答：在任何时候、任何地方，复活节都应该在星期日庆祝。

7. 该法令是在什么权柄之下颁布的？

答：“这些主教会议的法令是在帝国权柄下颁布的，因此具有政治重要性。”——尼安德[见\*\*]，卷 2，第 133 页。

8. 君士坦丁在位二十一年零十一个月期间，谁担任罗马主教？

答：西尔维斯特，314 年 1 月 31 日至 335 年 12 月 31 日。

1. What did we find in the preceding lesson was the determination of the bishops of the fourth century? Ans.—To make use of the power of the State for the furtherance of their own aims.

2. What was one of the principal aims of the Western bishops, especially the bishop of Rome? Ans.—The exaltation of Sunday.

3. What did they secure from Constantine? Ans.—An edict, in A. D. 321, in favor of Sunday—the first Sunday law that ever was.

4. What was this law? Ans.—“Let all the judges and town people, and the occupation of all trades rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time.”—History of the Sabbath, chap. 19.

5. Who convened the Council of Nice? Ans.—Constantine, A. D. 325.

6. What was one of the two principal decisions rendered by that council? Ans.—That Easter should always and everywhere be celebrated on Sunday.

7. Under what authority were its decrees published? Ans.—“The decrees of these synods were published under the imperial authority, and thus obtained a political importance.”—Neander, Vol. II, p. 133.

8. Who was bishop of Rome during twenty-one years and eleven months of Constantine's reign? Ans.—Sylvester, January 31, 314, to December 31, 335.

9. 尼西亚会议后不久，他以“使徒权柄”做了什么？

答：他规定星期日应称为主日。——History of the Sabbath[见\*]，第 350 页。

10. 公元 363 年或 364 年老底嘉会议发出的命令是什么？

答：如果基督徒在安息日休息，“让他们被基督咒诅”；并且他们应该在星期日休息。

11. 君士坦丁的星期日法令是否涉及所有的人？

12. 主教们是否还要求制定其他更普及大众的法令？

答：“借着 386 年的一项法令，君士坦丁大帝实施的那些较旧的改革得到了更严格的执行，并且一般来说，星期日的各种民事交易都被严格禁止。事实上，无论是谁违犯了法令，都将被视为犯了亵渎罪。”——尼安德[见\*\*]，卷 2，第 300 页。

13. 公元 401 年，教会大会向皇帝提出了什么请求？

答：“公共表演可从基督教星期日和节期的日子转移到一周中的其他日子。”——同上。

14. 所有这些国家法令的目的是什么？

答：“以便那一日可以较少干扰地致力于奉献的目的。”“使信徒的奉献可以免受任何干扰。”——同上，第 297, 301 页。

15. 是什么极大地阻碍了那个时代“信徒”的奉献？

答：“由于当时盛行的热情，特别是在大城市，是追随各种公共表演，碰巧当这些表演落在教会奉献给某个宗教节日的同一些日子时，就证明了它们对基督徒的奉献是一个巨大的障碍，尽管主要是影响到那些对于他们来说基督教在生活和心灵中最不重要的人身上，而且也是必须允许他们这样做的。”——同上，第 300 页。

16. 他们的“奉献”受到了怎样的干扰？

答：“教会老师...事实上，经常被迫抱怨，说在这样的竞争中，剧院比教堂的光顾次数要多得多。”——同上。

17. 尼安德对这一切有何评论？

答：“通过这种方式，教会得到了国家的帮助，以推进自己的计谋...但如果不是因为属灵和世俗利益的混淆，如果不是因为要由此而引入大量只在表面悔改归主的人，她就不需要这样的帮助了。”——同上，第 301 页。

9. What did he do by his “apostolic authority” shortly after the Council of Nice ?

Ans.—He decreed that Sunday should be called the Lord's day.—History of the Sabbath, p. 350.

10. What was commanded by the council of Laodicea, A. D. 363 or 364?

Ans.—That if Christians should rest on the Sabbath, “let them be accursed from Christ ;” and that they should rest on Sunday.

11. Did Constantine's Sunday law-apply to all classes?

12. Were other laws demanded by the bishops, which should be more general ?

Ans.—“By a law of the year 386, those older changes effected by the Emperor Constantine were more rigorously enforced, and, in general, civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege.”—Neander, Vol. II., p. 300.

13. What petition was made to the emperor by a church convention in A. D. 401 ?

Ans.—“That the public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week.”—Id.

14. What was the object of all these State laws ?

Ans.—“That the day might be devoted with less interruption to the purposes of devotion.” “That the devotion of the faithful might be free from all disturbance.”—Id., pp. 297, 301.

15. What was it that so much hindered the devotion of the “faithful” of those times ?

Ans.—“Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart.”—Id., p. 300.

16. How was their “devotion” disturbed?

Ans.—“Church teachers . . . were, in truth, often forced to complain, that in such competitions the theater was vastly more frequented than the church.”—Id.

17. What does Neander say of all this?

Ans.—“In this way, the church received help from the State for the furtherance of her ends. . . . But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere outward conversions thus brought about, she would have needed no such help.”—Id., p. 301.

18. 当教会已经得到国家在这个程度上的帮助时，她有止步于此吗？

答：没有，她还要求应该运用政权来强迫人们按照教会的规定侍奉上帝。

19. 哪位教会的教父是这个理论的创始人？

答：奥古斯丁，生活于公元 354 年至 430 年。

20. 他教导什么？

答：“确实，人们通过训诲来侍奉上帝，确实比通过害怕惩罚或痛苦来侍奉上帝更好。但尽管前一种方法更好，后者却不可因此而被忽视。... 许多人在达到宗教发展的最高水平之前，必须像恶仆人一样，用暂时的痛苦之杖，带他们回到主那里。”——Schaff's Church History, sec. 27; Augustine Epistle 185 ad Bonifacium, sec. 21, 24. [见\*\*\*]。

21. 尼安德对此有何评论？

答：“那么，正是奥古斯丁提出并创立了一种理论，该理论... 包含了整个属灵专制、不宽容和逼迫的系统的萌芽，最终成就了宗教裁判所里的审判。”——Church History[见\*\*]，卷2，第 217 页。

往后将发展成教皇权的这种政教联合就这样形成了。那要与上帝的圣民争战，并折磨至高者的圣民的“兽”就这样发展出来了。

\* “History of the Sabbath and First Day of the Week”, by John Nevins Andrews

\*\* “General history of the Christian religion and church”, Vol. II., by Augustus Neander

\*\*\* “History of the Christian church”, Vol. II., by Philip Schaff

18. When the church had received the help of the State to this extent did she stop there?

Ans—No, she demanded that the civil power should be exerted to compel men to serve God as the church should dictate.

19. Which of the fathers of the church was father to this theory?

Ans.—Augustine, who lived from A. D. 354 to 430.

20. What did he teach ?

Ans.—“It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering, before they attain to the highest grade of religious development.”—Schaff's Church History, sec. 27; Augustine Epistle 185 ad Bonifacium, sec. 21, 24.

21. What does Neander say of this?

Ans.—“It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the inquisition.”—Church History, Vol. II., p. 217.

Thus was formed the union of Church and State out of which grew the Papacy. Thus was developed “the beast,” which made war with the saints of God, and wore out the saints of the Most High.



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