**LESSON 10 第十课**

***The Antichrist* 敌基督**

**OPENING PRAYER 开始的祷告**

**HOMEWORK ASSIGNMENT REVIEW 作业复习**

**THE ANTICHRIST 敌基督**

* **Read 1 John 2:18-23**
* **读约翰一书2：18-23**
* What does John say about many of the antichrists that appeared in his day? (1 John 2:19)

约翰对他那时候出现的许多敌基督说了些什么？(约翰一书2：19)

* Look again at 1 John 2:22-23. What is the main lie of the antichrist?

再看一看约翰一书2：22-23。敌基督的主要谎言是什么？

* How have many done this, even in our own day?

有多少人这么做了呢？甚至那些在我们现今时代里的？

* **Read 1 John 4:1-3.**

**读约翰一书4：1-3.**

* **Read 2 John 7**

**读約翰 二書 7**

The doctrine of THE ANTICHRIST is revealed in four main New Testament passages:

* 1 John 2:8-29
* 1 John 4:1-3
* 2 John 7
* 2 Thessalonians 2:1-12

“敌基督”的教义在新约的四大经文中被揭示：

* 约翰一书2：8-29
* 约翰一书4：13
* 约翰二书7
* 帖撒罗尼迦后书2：1-12

**THE MARKS OR CHARACTERISTICS OF THE ANTICHRIST**

**敌基督的标志或特征**

Read **2 Thessalonians 2:1-12.**

**读帖撒罗尼迦后书2：1-12**

Five distinctive marks of the Antichrist are given. What are they?

五个不同的敌基督的标志已给出。它们是什么？

1. v. 3 =

第三节

1. v. 4 =

第四节

1. v. 4 =

第四节

1. v. 9 =

第九节

1. v. 8 =

第八节

**THE THREE PERIODS IN THE HISTORY OF THE ANTICHRIST**

**敌基督在历史上的三个时期**

In verse 5-12 St. Paul sketches three periods in the history of the Antichrist. What are they?

在5-12节，保罗讲了敌基督在历史上的三个时期，是哪三个时期？

1. (v. 7) 第七节）
2. (v.8a,9,10) 第八a，九，十节）
3. (v.8b) （第八b节）

**WHO IS THE ANTICHRIST?**

**谁是敌基督？**

To confessional Lutherans it seems obvious that there is only one phenomenon in the history of the Church that has all the marks of the Antichrist given in Paul’s prophecy. That is the Roman papacy. In the 16th century Luther and all the other reformers were convinced that the Roman papacy was the very Antichrist. They confessed their convictions in the Smalcald Articles of 1537:

对于信义宗派而言，这似乎是显而易见的，因为教会历史上只有一种现象拥有保罗预言中所有的敌基督的标记，那就是罗马教皇。在十六世纪，路德和所有其他改革者都相信罗马教皇就是那位敌基督。他们在1537年的施马加登信条15条中告白了他们所确信的：

*The pope is the very antichrist, who has exalted himself above, and opposed himself against Christ, because he will not permit Christians to be saved without his power.* - Smalcald Articles, part 2, Article 4, #10.

教皇就是敌基督，他高举自己，反对基督，因为他不允许基督徒在他的权利之下得救。(施马加登信条，第2部分，第4条，第10项。)

Melanchthon, too, in his tract on The Power and Primacy of The Pope singled out the Roman pontiff as the very Antichrist, *“The Marks of Antichrist plainly agree with the kingdom of the Pope and his adherents”* (Smalcald Articles 514.39).

梅兰希通（或译作墨兰顿）在他的“论教皇权与首位" 的小册子里也单单挑出罗马教皇为“敌基督”，“敌基督的标志显然与教皇及其追随者相符”( 施马加登信条第514.39条)。

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Why were these Lutherans so convinced of this identification? Here is why:

为什么这些路德派如此相信这一鉴定？下面是原因：

1. **The Antichrist sits in the temple of God.**

The antichrist will thus be found within the Christian Church, in the temple of God. He is a liar and deceiver working within Christianity itself.

The Roman Catholic church can still be called Christian. It still maintains many Christian doctrines, such as the Trinity, the efficacy of baptism, the inerrancy and inspiration of the Bible, and the real presence in the Lord’s Supper. There are still pious Christians in Roman Catholicism, who, solely by the grace of God, have come to trust in Christ as their Savior. The Roman papacy would seem to fill this mark of the antichrist.

1)**敌基督坐在 神的殿里。**

因此，敌基督将在基督教教会内，在 神的殿中找到。他是一个在基督教内部运作的说谎者和骗子。

  罗马天主教会仍然可以被称为基督教。它仍然保留着许多基督教教义，如三位一体，洗礼的功效，圣经的无误和启示，以及在主在圣歺中真实存在的教义。在罗马天主教中，仍然有虔诚的基督徒，他们仅仅因为神的恩典，相信基督是他们的救主。罗马教皇似乎符合敌基督这一标志。

1. **The Antichrist assumes the power and authority of God.**

The word of God teaches that the antichrist claims for himself prerogatives, power, and authority that only belong to God: “He opposes and exalts himself over everything that is called God or is worshipped... proclaiming himself to be God” (2 Thessalonians 2:3-4).

2) **敌基督声称神的权力和权柄**

神的话教导我们，敌基督声称拥有那些只属于上帝的特权、权力和权威：“他 是 抵 挡 主 ， 高 抬 自 己 ， 超 过 一 切 称 为 神 的 和 一 切 受 人 敬 拜 的 ， ...... 自 称 是 神 ”（帖 撒 羅 尼 迦 後 書 2:3-4 ）。

​ Only God has the power to determine what is right and what is wrong. God alone can say what is sin and what is not. Only God has the power and authority to determine what is to be believed and taught in His Church. However, the antichrist opposes God and, exalting himself, claims for himself the authority and supremacy of God. The antichrist claims to be the head of the Christian Church, while, in reality, Christ is the Church’s only Head. Christ alone rules and directs His Church (see Matthew 28:18-20; Romans 14:8-9; Eph. 1:20-23; Phil.2:9-11; 1 Tim. 5:15; Heb. 2:7-8). Christ alone establishes the Church’s doctrine.

只有神有权力决定什么是对的，什么是错误的。只有神才能说出什么是罪，什么不是罪。只有神有权力和权柄，决定在他的教会要相信和教导什么。然而，敌基督反对神，并抬高自己，宣称自己有 神的权威和至高无上的地位。敌基督声称是基督教会的头，而事实上，基督是教会唯一的头。只有基督才能统治和指导他的教会(见马太福音28：18-20；罗马书14：8-9；以弗所1：20-23；腓立比书2：9-11；提摩太前书5：15；希伯来书2：7-8)。唯独基督才能建立教会的教义。

​ At Luther’s time the papacy opposed Christ’s teaching and authority and claimed supremacy for itself. In the papal decree Unam Sanctam, issued November 18, 1302, the papacy declared:

“We are compelled to believe and hold the one Holy Catholic and itself apostolic church with urgent faith.... outside of which there is neither salvation nor remission of sins... moreover that every human creature is to be subject to the Roman pontiff, we declare, we say, we define, and we pronounce, to be altogether necessary for salvation.”

在路德的时代，教皇反对基督的教导和权柄，并宣称自己是至高的。在1302年11月18日颁布的教皇法令“一圣教谕”中，教皇宣布:

“我们带着迫切的信念认定一个圣而公的使徒性教会，并且我们坚信：在这教会之外，没有拯救，没有罪的赦免。……，此外，每一个人都应受制于罗马教皇。为此，我们宣告、我们主张，我们确定，我们断定：这是对于得救是完全必须的。

In 1870 the first Vatican Council approved this decree under the direction of the pope:

“And so, if anyone says that the Roman Pontiff has only the office of inspection or direction, but not the full supreme power of jurisdiction over the whole church, not only in matters that pertain to faith and morals, but also in matters that pertain to the discipline and government of the church throughout the whole world, or if anyone says that he has only a more important part and not the complete fullness of this supreme power; or if anyone says that this power is not ordinary and immediate over each and every church or over each and every one of the pastors and the faithful, let him be damned.”

1870，第一次梵蒂冈大公会议在教皇的指导下批准了这项法令：

“如果有人说，罗马教皇也仅仅是监督和指导办公室，不是在整个教会管辖充分和至高无上 ​​的权力，而这不仅在事项信仰和道德 ，而且在那些关注纪律和教会政府分在整个世界，或者说他只为主体，但不是这个最高权力的绝对丰满 ;或者说他的权力不是一般的和直接的同时对所有与教会和每对所有的牧师和信徒每个人：让他被诅咒 。"

​At Vatican II (1962-1965) in the Dogmatic Constitution on the Church, the papacy declared:

“But the college or body of Bishops has no authority unless it is simultaneously conceived of in terms of its head, the Roman Pontiff, Peter’s successor, and without any lessening of his power of primacy over all, pastors as well as the general faithful. For in virtue of his office, that is, as vicar of Christ and pastor of the whole Christian Church, the Roman Pontiff has full, supreme, and universal power over the church, and he can always exercise this freely.”

在1962-1965年召开的第二次梵蒂冈大公会议的教会宪章里，教皇宣布：

“如不以繼承彼得的羅馬教宗為主教團的首領，並使他對所有牧人與信友的首席權保持完整，則主教團便毫無權力。因為羅馬教宗，以基督的代表及整個教會牧人的職務名義，對教會有完全的、最高的、普遍的權柄，時時都可以自由使用。”

The pope claims infallibility for himself in matters of doctrine. In the decrees of the Vatican I, the papacy declares:

“We teach and define that it is a dogma divinely revealed that the Roman Pontiff, when he speaks ex cathedra, that is, when, in discharge of the office of pastor or teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal church, is, by the divine assistance promised to him in blessed Peter, possessed of that infallibility with which the divine Redeemer willed that his church should be endowed in defining doctrine regarding faith or morals, and that therefore, such definitions of the Roman pontiff are of themselves, and not from the consent of the church, irreformable.”

教皇声称自己在教义上是无误的。在第一次梵蒂冈大公会议的法令中，罗马教皇宣布：

“我們的教導和定義這是神聖教條，去透露羅馬教宗講及有關教宗寶座時，他憑藉他的最高使徒權威，去領導所有牧師和基督徒博士，他定義有關信心和道德的教條，並由普世教會執行，透過神聖助手在彼得的祝福下給他承諾，是無謬誤和神的救贖意志，他的教會應賦予有關信心和道德的教義，因而羅馬教宗的這些定義本身是不可更改的，並不是從教會的许可。"

​With this unconscionable demand the Roman pontiff was in fact “proclaiming himself to be God”, as St. Paul had foretold. He enforced his outrageous claim by imposing excommunication or the interdict on those who dared to impose him. In 1077 Henry IV, emperor of the Holy Roman Empire of the German nation, stood for three days outside the pope's residence at Canossa, barefoot and bareheaded in the bitter January cold, begging the forgiveness of Gregory VII whose authority he had defied. The pope claimed that he alone, as the vicar of Christ and successor of Peter, possessed the keys to the kingdom of heaven. This was his key to power. With this weapon he tyrannized men's consciences and set himself up in God’s temple.

在这种极过度的要求下，罗马教皇实际上是“宣布自己是上帝”，正如圣保罗所预言的那样。为了实施他那蛮横的要求，他禁止那些敢于反抗他的人并驱逐他们出教会。在1077年，亨利四世，也就是德意志民族罗马帝国的皇帝，光头赤脚在一月份的严酷寒冷中，在卡诺莎教皇官邸的外面站了三天，乞求教皇[格里高利七世](https://zh.wikipedia.org/wiki/%E6%A0%BC%E9%87%8C%E9%AB%98%E5%88%A9%E4%B8%83%E4%B8%96)的饶恕，因为他污辱了他的权威。教皇声称，只有他拥有天国的钥匙，因他是基督的代理人和彼得的继任者。这是他权力的钥匙。他用这武器欺压人的良知，并把自己置于神的殿中。

1. **Counterfeit signs and wonders**

The Antichrist will deceive many with counterfeit miracles and wonders. We know about healings at shrines, graves, images of saints, and other miracles that are part of the Catholic world. That is satanic fraud, or if supernatural things do occur, they are done by satanic powers.

3) **假的征兆和奇迹**

敌基督者会用伪造的神迹奇事来欺骗许多人。我们知道龛、坟墓、圣徒形象发生的医治以及其他一些其他奇迹，是天主教世界的一部分。这是撒旦的欺骗。如果超自然的事情真的发生了，那是由撒旦的力量完成的。

1. **Opposed to God and The Saving Truth.**

Paul speaks about a final mark of the antichrist. Paul says that the antichrist is the man of sin who epitomizes the rebellion against revealed truth of the Gospel. Paul also says that the antichrist opposes God by powerfully, craftily and boldly teaching lies. These Satanic lies of the antichrist are in direct opposition to the will of God that all men be saved through faith in Jesus Christ. Antichrist’s satanic lie is that a sinner is not saved by grace alone. Thus the antichrist opposes God’s doctrine of justification by grace alone through faith alone in the atoning work of Christ. The papacy has declared:

**4)反对 神和救赎的真理。**

保罗谈到了敌基督的的最后标志。保罗说，敌基督是罪人，他反对福音所揭示的真理。保罗还说，敌基督以严词，诡诈，放肆的方式来灌输谎言，以此反对 神。这些撒旦的谎言直接反对上帝关于所有的人都是通过相信耶稣基督而得救的旨意。敌基督的魔鬼谎言是，罪人不是单单靠恩典得救。因此，敌基督反对 神的关于借着单单相信耶稣基督的救赎工作而单单靠恩典称义的教义。罗马教皇宣布：

“If anyone says that the sinner is justified by faith alone, meaning that nothing else is required to cooperate in order to obtain the grace of justification, and that it is not in any way necessary that he be prepared and disposed by the action of his own will, let him be damned. If anyone says that Justifying faith is nothing else than confidence in divine mercy, which remits sins for Christ's sake, or that it is this confidence alone that justifies us, let him be damned.”

“如果有人说，罪人是单靠信心称义的，这意味着除此之外不需要附加任何东西来得到称义的恩典，也就是他不需要以任何必要的方式来准备和处理他自己意志的行为，让他被诅咒。如果有人说，称义的信心仅仅是对上帝仁慈有信心，也就是因耶稣的缘故而赫免罪，或者仅仅是这种信心使我们称义，那么让他被诅咒。“

This statement is in direct opposition to the clear statement of God: “You are saved by grace through faith, and this is not of your own doing, it is the gift of God, not of works, so no one can boast” (Eph. 2:8-9). This position of the papacy has not changed one iota in the years since the Council of Trent declared it. Vatican I & II declared this statement to be infallible and irreformable.

​ The devil’s doctrine of work-righteousness had reared its ugly head already in the days of the apostles. Repeatedly Paul wielded the sword of the Spirit against it in his letters to the churches. It is an error that inheres in the sinful heart of man by nature.

这个宣言直接反对上帝的明确声明：“你 们 得 救 是 本 乎 恩 ， 也 因 着 信 ； 这 并 不 是 出 於 自 己 ， 乃 是 神 所 赐 的 ；也 不 是 出 於 行 为 ， 免 得 有 人 自 夸 。”(以弗所书2:8-9)。 教皇的这个态度自从特伦托会议宣布以后的的若干年里并没有丝毫改变。第一次和第二次梵蒂冈大公会议都宣布这一声明是无误的和不可改变的。

魔鬼的靠行为称义的教义在使徒的日子里已经开始露出它丑陋的头了。保罗在他写给教会的信里屡次用圣灵的剑反对这个教义。这是在人的罪恶之心中固然存在的一个错误。

Is the papacy the very antichrist mentioned in Scripture? As little as one can prove the doctrine of the incarnation or the doctrine of the resurrection of Christ to the satisfaction of human reason, so little can one prove the doctrine that the papacy is the antichrist. But those who treasure the doctrine of justification will also with the eyes of faith recognize the arch-antagonist of this doctrine as the antichrist.

教皇就是圣经中提到的那位敌基督吗？就像人很难用证明基督道成肉身的教义或基督复活的教义来悦服人类的理性，人们也很难证明教皇就是那位敌基督。但那些珍惜因信称义教义的人也会用信仰之眼辨认出这一教义的最大对抗者是敌基督。

​ The marks of the antichrist were given to the church in order that a positive identification of the antichrist may be made. Only the papacy fulfills those marks. What other antichristian force except the papacy can claim all at the same time to have existed as one human being for hundreds of years, rule in the midst of believers, replace the word of God, deny that Jesus is the Christ, and cause the greatest falling away from the Christian faith ever?

把敌基督的标记交给教会是为了能对其进行积极的鉴定。只有教皇才具有这些标志。除了教皇以外，还有什么其他的敌基督的力量能够同时符合所有的标记，并且作为单个人已经存在几百年，在信徒中间统治，篡改上帝的话语，否认耶稣是基督，并造成基督教信仰最大的堕落呢？