

先贤安息日学课  
PIONEER SABBATH-SCHOOL LESSONS

但以理书的预言  
THE PROPHECIES OF DANIEL

第 4 课

1904 年 1 月 23 日

但以理书第 8 章的异象

1. 但以理何时得到了这第二个异象？但 8: 1。注 1。
2. 但以理在这个异象中被带到什么地方？第 2 节。注 2。
3. 重述第 3 节。这只公绵羊象征着什么？第 20 节。两个角和最后长出的高角象征着什么？注 3。
4. 重述第 4 节。玛代波斯帝国要向哪个方向扩张其征服？公绵羊达到什么位置？
5. 重述第 5 节。这只公山羊象征着什么？第 21 节，第一句。两眼之间的大角象征着什么？第 21 节，最后一句。谁是希腊的头一王？——亚历山大大帝。
6. 重述第 7 节。这只公山羊对公绵羊的态度如何？他对公绵羊的两个角做了什么？
7. 重述第 8 节。与公绵羊相比，公山羊处于什么位置？公山羊两眼之间的大角怎么了？这个大角什么时候折断的？注 4。这个显著的角折断后长出了什么？大角折断后长出另外四个角象征着什么？第 22 节。注 5。
8. 重述第 9 节。先知看到从山羊的四个角中的一个角中长出的是什么？这个小角的势力处于什么位置？重述公绵羊、公山羊和小角所代表的势力的相对伟大。小角势力向什么方向征服？
9. 我们被给予什么特征来识别这个小角势力？第 25 节。

LESSON 4

January 23, 1904

The Vision of Daniel 8

1. When did Daniel have this second vision? Dan. 8:1. Note 1.
2. To what place was Daniel taken in this vision? Verse 2. Note 2.
3. Repeat verse 3. What was symbolized by this ram? Verse 20. What by the two horns, and by the higher one coming up last? Note 3.
4. Repeat verse 4. In what direction was the Medo-Persian Empire to extend its conquests? To what position did the ram attain?
5. Repeat verse 5. Of what was this goat a symbol? Verse 21, first clause. What was symbolized by the great horn between his eyes? Verse 21, last clause. Who was the first king of Greece?—Alexander the Great.
6. Repeat verse 7. What was the attitude of this goat toward the ram? What did he do to the two horns of the ram?
7. Repeat verse 8. To what position did the goat attain as compared to that of the ram? What happened to the great horn between the eyes of the goat? When was this great horn broken? Note 4. What came up after this notable horn was broken? What was symbolized by the breaking of the great horn and four others coming up in its place? Verse 22. Note 5.
8. Repeat verse 9. What did the prophet behold as coming forth from one of the four horns of the goat? To what position did this little horn power attain? Repeat the comparative greatness of the powers represented by the ram, the goat, and the little horn. In what directions were the conquests of the little horn power?
9. What characteristic is given of this little horn power by which it may be identified? Verse 25.

10. 什么势力，以它统治者的身份，站起来攻击“万君之君”耶稣基督？——罗马。徒4：27。

11. 除了公绵羊、公山羊和小角之外，这个异象还引入了什么主题？第14节。这个2300日的象征是针对哪个对话而提出的？第13节。

12. 当但以理寻求这个异象的意思时，谁向他显现？第15节。

13. 天使加百列当时接到什么使命？第16节。那么谁给了但以理公绵羊、公山羊和小角的解释？

14. 但以理如何论到他对异象的理解？第27节。异象的哪一部分没有向他充分解释？2300日的异象被称为什么？见第14节旁注。加百列就“晚上和早晨的异象”向但以理作了什么保证？第26节。

15. 加百列是否已经完全完成了让但以理明白异象的使命？为什么他在第8章中没有这样做？见第27节第一分句。因此但以理会满怀信心地期待什么？——加百列再次来访。

注：

1. 这个异象是在伯沙撒在位第三年赐给但以理的，那一年巴比伦被推翻，应是公元前538年左右。

2. 先知在属天的异象中经常被带到他们所看到的场景将要发生的地方，这样他们就活在他们所预言的事件之中，即使这些事件可能是几千年后的事情。

3. 公绵羊的两只角象征着玛代和波斯两个国家的联合。最后长出的高角表示波斯人在几年内成为王国的主导力量。

4. 历史上有这样一个事实，亚历山大死于一次醉酒狂欢，享年三十二岁，而当时他的王国正处于辉煌和伟大的顶峰。因此，这个角所代表的王国在“他强盛的时候”被摧毁了。

10. What power, in the person of its rulers, stood up against “the Prince of princes,” Jesus Christ?—Rome. Acts 4:27.

11. What subject is introduced in this vision, in addition to the ram, the goat, and little horn? Verse 14. In response to what conversation was this symbol of the 2,300 days called forth? Verse 13.

12. As Daniel sought for the meaning of this vision, who appeared to him? Verse 15.

13. What commission did the angel Gabriel then receive? Verse 16. Who then gave to Daniel the interpretation of the ram, the he goat, and the little horn?

14. What does Daniel say of his understanding of the vision? Verse 27. What part of the vision had not been fully explained to him? What is the vision of the 2,300 days called? See margin of verse 14. What assurance did Gabriel give Daniel concerning “the vision of the evening and the morning”? Verse 26.

15. Had Gabriel then fully completed his commission to make Daniel understand the vision? Why did he not do so in chapter 8? See verse 27, first clause. What would Daniel therefore confidently expect?—Another visit from Gabriel.

Notes.

1. This vision having been given to Daniel in the third year of the reign of Belshazzar, that being the year when Babylon was overthrown, it must have been about B. C. 538.

2. Prophets in heavenly vision are often taken to places where the scenes opened up to them are to occur, so that they are living amid the very events predicted by them, even though those events may be thousands of years in the future.

3. The two horns on the ram symbolize the union of the two nations, the Medes and Persians. The higher coming up last signifies the fact that in a few years the Persian became the leading element in the kingdom.

4. It is a fact noted in history that Alexander died in a drunken debauch, at the age of thirty-two years, and at a time when his kingdom was in the very height of its glory and greatness. Thus the kingdom represented by this horn was broken “when he was strong.”

5. 亚历山大在世时，他没有安排谁来继承他的王国。在他死后大约二十年，他的王国被他的四个最强大的将军瓜分。学生们应该仔细注意亚历山大王国的以下划分，因为它将对本系列未来课程中研究的事件产生重要影响。利西马科斯占领了巴勒斯坦北部的部分，包括色雷斯、比提尼亚和小亚细亚的一些较小的省份。托勒密占领了南部的部分，包括埃及、利比亚、阿拉伯和巴勒斯坦。塞琉古占领了东部，即叙利亚和印度河沿岸的所有地区。卡山德占领了西部的马其顿和希腊。请仔细注意这些划分，如“圣经中的大帝国”中所述。

5. While Alexander lived he made no provision as to who would succeed him in his kingdom. About twenty years after his death it was divided among his four strongest generals. The student should note carefully the following division of Alexander's kingdom, as it will have an important bearing upon the events studied in a future lesson in this series. Lysimachus had that portion lying to the north of Palestine, including Thrace, Bithynia, and some smaller provinces of Asia Minor. Ptolemy took that portion to the south, including Egypt, Libya, Arabia, and Palestine. Seleucus took the east, —Syria and all the country to the river Indus. Cassander had Macedon and Greece, lying to the west. Carefully note these divisions, as given in "Great Empires of the Bible."



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