

先贤安息日学课

PIONEER SABBATH-SCHOOL LESSONS

但以理书的预言

THE PROPHECIES OF DANIEL

第 10 课

1904 年 3 月 5 日

东方问题 (续)

[译者按：须用钦定本来研究但以理书 11 章]

1. 但 11: 23。在犹太人与罗马结盟之后，这节经文如何提到该势力的发展和工作？注 1。
2. 第 24 节。罗马如何进入省中极肥美之地？与她的列祖不同，她要做什么？注 2。罗马从何时开始设计谋，以及持续了多长的时间？
3. 第 29 节。“到了定期”这个措辞是什么意思？注 3。这个预言把我们带到了罗马历史的哪个时期？——教皇权的兴起，从那时起她就代表了罗马。
4. 第 31 节。有什么会站在教皇权的一边？他们要对“坚固的圣所”做什么？什么将被除掉？什么将被设立来代替它？注 4。
5. 研究第 32-35 节。教皇权将如何对待那些作恶违背圣约的人？谁将为真信仰做出自我牺牲和英勇的奇事？谁将在教皇权统治的漫长黑夜中高举真理的火炬？圣徒们是如何在“多日”——1260 年——从公元 538 年到 1798 年之间倒下的？当上帝的子民如此陷入逼迫之手时，他们将得到什么？注 5。上帝的一些圣徒将因逼迫而倒下多久？
6. 第 36 节。这节经文介绍了什么无神论的势力？注 6。
7. 第 37 节。在 1798 年左右，这势力必不顾什么神？
8. 第 38 节。他倒要敬拜哪个陌生的神来代替真神？注 7。

LESSON 10

March 5, 1904

The Eastern Question (continued)

1. Dan. 11 :23. After a league made by the Jews with Rome, how are the growth and work of that power referred to in this verse ? Note 1.
2. Verse 24. How was Rome to enter upon the fattest places of the province? What was she to do, unlike her predecessors? Note 2. From whence, and for how long a time, was Rome to forecast devices?
3. Verse 29. What is meant by the expression, "at the time appointed"? Note 3. To what period in Roman history has the prophecy brought us ?—To the rise of the papacy, which henceforth stands for Rome.
4. Verse 31. What was to stand on the part of the papacy ? What were they to do to the "sanctuary of strength"? What was to be taken away? What was to be established in its place? Note 4.
5. Study verses 32-35. What was the papacy to do to those who wickedly departed from the covenant ? Who were to perform marvelous acts of self-sacrifice and heroism in behalf of the true faith? Who were to hold up the torch of truth during the long, dark night of papal rule ? By what means were the saints to fall "many days"-1260 years—from A. D. 538 to 1798? While the people of God were thus going down beneath the hand of persecution, what were they to receive? Note 5. How long were some of the saints of God to be permitted to fall by persecution ?
6. Verse 36. What atheistical power is introduced in this verse ? Note 6.
7. Verse 37. What God was not to be regarded by this power about the year 1798?
8. Verse 38. What strange god was to be honored in place of the true God? Note 7.

9. 第 39 节。为什么要分割土地？注 8。

注：

1. 在公元前 161 年，犹太人不断受到叙利亚人的攻击，他们无法应对叙利亚人的军队。得知罗马人总是准备支持弱国反抗国王的压迫，而国王的权力让他们感到愤怒，因此他们认为有必要与该民族结盟。为此目的派往罗马的大使受到了参议院的热烈欢迎，并通过了一项法令，宣布犹太人为罗马人的朋友和盟友，并与他们结成了防御联盟。

当时，罗马人还只是个小民族，他们正迅速出人头地，用诡计或狡猾的手段（正如这个词所暗示的那样），迅速崛起，达到了他力量的顶峰。罗马就这样以小民族变得强大起来。

2. 第 24 节——“他（罗马）必和平地来到省中极肥美之地；行他父辈和他父辈的父辈所未曾行的（通过和平手段，通过其他国王的遗产获得大片领土），将掳物、掠物，和财宝散给众人，又要设计攻击保障（从保障设计攻击）（从七座山丘之城的堡垒），直到一时。”

“直到一时。”毫无疑问，这是一个预言性时期，应该按如下方式计算：一年，或 360 天；一日顶一年就得出 360 年，根据这一预言，在此期间，帝国将从罗马城统治。下一节介绍了公元前 31 年埃及和罗马之间爆发的亚克兴战役。从那时起，恰好 360 年后，即公元 330 年，君士坦丁将罗马帝国的首都迁至君士坦丁堡。

3. 第 29 节——“到了定期 [公元 330 年，见第 24 节的最后一句]，他 [罗马] 必返回，来到南方；却必不像前一次，也不像后一次，”昔日的胜利没有重演。公元 330 年，君士坦丁大帝将政府所在地从罗马迁至君士坦丁堡，被认为是罗马帝国衰落的迹象。

9. Verse 39. For what purpose was the land to be divided? Note 8.

Notes.

1. In the year 161 B. C., the Jews were being continually attacked by the Syrians, with whose forces they were unable to cope. Being informed that the Romans were always ready to support weak nations against the oppression of kings, whose power gave them umbrage, it was thought necessary to make an alliance with that people. Ambassadors sent to Rome for this purpose were well received by the senate, and a decree was passed, by which the Jews were declared friends and allies of the Romans, and a defensive league was made with them.

At this time the Romans, who were still a small people, were rapidly coming to the front, working deceitfully, or with cunning, as the word implies, and by rapid strides they arose to the height of their power. Thus Rome became strong with a small people.

2. Verse 24.—“He [Rome] shall enter peacefully even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers [receive large acquisitions of territory through peaceful means, by legacy of other kings] ; he shall scatter among them the prey, and spoil, and riches ; yea, and he shall forecast his devices against [from] the strongholds [from the fortress of the seven-hilled city], even for a time.”

“Even for a time.” This, doubtless, is a prophetic time, which should be computed as follows: A time, 1 year, or 360 days; each day for a year gives 360 years, during which, according to this prediction, the empire was to be governed from the city of Rome. The next verse introduces the battle of Actium, which was fought between Egypt and Rome, in the year B. C. 31. Exactly 360 years from that date Constantine moved the seat of the Roman Empire to Constantinople, A. D. 330.

3. Verse 29.—“At the time appointed [A. D. 330, see last clause of verse 24] he [Rome] shall return, and come toward the south ; but it shall not be as the former, or as the latter.” The triumphs of former days were not repeated. The removal of the seat of government from Rome to Constantinople, under Constantine the Great, in A. D. 330, is recognized as the signal of the downfall of the Roman Empire.

4. 第 31 节——“他必兴兵，他们必褻渎圣地，就是保障，除掉常 [“献的燔祭”是补充词]，设立那导致荒凉的可憎之物。”——美国修订版。教皇权在公元 538 年完全建立，这是教皇统治 1260 年的开始。

5. 第 34 节——“他们 [上帝的子民] 仆倒的时候，稍得扶助 [由伟大的宗教改革的影响应验]。”

6. 第 36 节——显然这里引入了一种新的势力，它必须是一种无神论的势力，从这个词的最完整意义上来说，因为它既不顾天上的上帝，也不顾任何神；这一发展将在 1798 年左右出现，这一时期被称为末了。

“法国是世界上唯一一个有真实记录的国家，作为一个国家，她公开反抗宇宙的创造者。法国在世界历史上独树一帜，是唯一一个通过立法议会的法令宣布没有上帝，整个首都的居民，以及其他地方的绝大多数人，无论男女，都高兴地跳舞唱歌，接受了这一消息。”——引自《布莱克伍德杂志》。

“世界第一次听到一群在文明社会中出生和受教育，而且有权统治欧洲最优秀的国家之一的人聚集在一起，高声否认人类灵魂所领受的最庄严的真理，一致放弃对神的信仰和崇拜。”——斯科特的拿破仑。

“在这个关头，除了自由和国家的崇拜之外，所有的宗教崇拜都被禁止。教堂的金银盘被夺走并被褻渎。教堂被关闭。钟被打碎并扔进大炮。圣经被公开焚烧。圣器被放在驴子上在街上游行，以示蔑视。每周的安息被废除，在他们埋葬的地方张贴显眼的字样，宣布死亡是永恒的睡眠。”——乌里亚·史密斯，《但以理书和启示录思考》。

4. Verse 31.—“And forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual [“burnt-offering”supplied], and they shall set up the abomination that maketh desolate.”—American Revision. The papacy was fully established in the year 538, the beginning of the 1260 years of papal supremacy.

5. Verse 34.—“Now when they [the people of God] shall fall, they shall be holpen with a little help [fulfilled by the influence of the great Reformation].”

6. Verse 36.—Evidently a new power is here introduced, and it must be an atheistical power, in the fullest sense of that term, inasmuch as it was to regard neither the God of heaven nor any God; and this development is to be met about the year 1798, which period is referred to as the time of the end.

“France is the only nation in the world concerning which the authentic record survives that as a nation she lifted her hand in open rebellion against the Author of the universe. France stands apart in the world's history as the single state which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement.”—Quotation from Blackwood's Magazine.

“The world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of Deity.”—Scott's Napoleon.

“At this juncture all religious worship was prohibited, except that of liberty and the country. The gold and silver plate of the churches was seized upon and desecrated. The churches were closed. The bells were broken and cast into cannon. The Bible was publicly burned. The sacramental vessels were paraded through the streets on an ass, in token of contempt. The weekly rest was abolished, and death was declared, in conspicuous letters posted over their burial places, to be an eternal sleep.”—U. Smith, in Thoughts on Daniel.

7. “在这个疯狂的时代，其中有一个仪式的荒谬与不虔诚是无与伦比的。大会的大门向一队乐师敞开，市政机构的成员在乐师的带领下庄严地进入，唱着赞美自由的赞美诗，护送着一位蒙面的女性，作为他们未来崇拜的对象，他们称她为理性女神。…法国国民公会向这个人表示公开敬意，因为她是他们崇拜的理性的最合适代表。”——斯科特的拿破仑。

8. 法国大革命前，法国的地产由少数大地主拥有，法律规定这些地产不能分割或出售。在那场可怕的革命时期当中，由于没有法律受承认，这些地产被没收、分割并出售，以赚取国库的利润。

“根据国民公会针对流亡者、神职人员和革命法庭定罪人员的法令，没收了王国三分之二的地产……将价值超过 7 亿英镑的资金交由政府支配。”——艾莉森，vol. IV. p. 151。

7. “One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the convention were thrown open to a band of musicians, preceded by whom the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. . . . To this person, as the fittest representative of that reason whom they worshiped, THE NATIONAL CONVENTION OF FRANCE RENDERED PUBLIC HOMAGE.”—Scott's Napoleon.

8. Prior to the French Revolution, the landed property of France was owned by a few landlords in immense estates, the laws being such that these estates could not be divided or sold. During that frightful period of revolution, when no law was recognized, these estates were confiscated, divided up, and sold for the benefit of the public exchequer.

“The confiscation of two-thirds of the landed property the kingdom, which arose from the decrees of the Convention against the emigrants, clergy, and persons convicted at the Revolutionary Tribunal, . . . placed funds worth above £700,000,000 sterling at the disposal of the government.”- Alison, vol.IV.p.151.

