

先贤安息日学课

PIONEER SABBATH-SCHOOL LESSONS

但以理书的预言

THE PROPHECIES OF DANIEL

第5课

1904年1月30日

二千三百日

1. 但以理在第8章结尾时对这一章的异象说了什么？第27节，最后一句。
2. 加百列的使命中哪一部分尚未完成？
3. 在第9章但以理祷告结束时，谁再次向他显现？第20，21节。注1。
4. 加百列告诉但以理他回来找他是为了什么？重述第22节。
5. 重述第23节。加百列什么时候告诉但以理他已奉命来帮助他？他再次说他现在来是为了什么？他告诉但以理要思想什么？什么异象？但8:26。
6. 加百列说，2300日中有多少日是分配给但以理的子民犹太人的？第24节，第一部分。
7. 重述第25节。天使说什么事件标志着这个伟大的预言时期的开始？
8. 天使说从那个事件开始到有受膏君的时候需要多少年？——六十九个七——483个预言日——实际的483年。
9. 哪三项命令构成了“出令重新建造耶路撒冷”？拉6:14。注2。
10. 仔细阅读以斯拉记7:11-28。重建耶路撒冷的这项王的命令的日期是什么时候？见以斯拉记7的旁注中的日期。请注意，根据现代日历，犹太历第五个月是在秋天。

LESSON 5

January 30, 1904

The Two Thousand Three Hundred Days

1. What did Daniel say at the close of chapter 8 concerning the vision of that chapter? Verse 27, last clause.
2. What part of Gabriel's commission then remained unfulfilled?
3. At the conclusion of Daniel's prayer, in the ninth chapter, who again appeared to him? Verses 20, 21. Note 1.
4. What does Gabriel tell Daniel he has returned to him for? Repeat verse 22.
5. Repeat verse 23. When does Gabriel tell Daniel he had received the commandment to come to his assistance? For what does he again say he has now come? What does he tell Daniel to consider? What vision? Dan. 8:26.
6. How much of the 2,300 days does Gabriel say was to be allotted to Daniel's people, the Jews? Verse 24, first clause.
7. Repeat verse 25. What event does the angel say would mark the beginning of this great prophetic period?
8. How many years from that event does the angel say would reach to Messiah, the Prince?—Sixty-nine weeks-483 prophetic days-483 literal years.
9. What three decrees constitute “the commandment to restore and to build Jerusalem”? Ezra 6:14. Note 2.
10. Read carefully Ezra 7:11-28. What is the date of this royal commandment to restore and build Jerusalem? See date in margin of Ezra 7. Notice that the fifth month, Jewish, would be in the autumn, according to the modern calendar.

11. 从公元前 457 年秋天开始, 483 年能延伸到什么时候? —到公元 27 年秋天受膏君受洗或受膏之时。可 1: 10, 旁注日期。证明: 到公元前 456 ¼ 年 (公元前 457 年, 秋天)

加上公元后 26 ¾ 年 (公元 27 年, 秋天)

总共 483 年

12. 那么, 分配给犹太人的时间还剩下多少? —还有一个七或七年, 到公元 34 年。

13. 这一七之内会发生什么? 在一七之半会发生什么? 但 9: 27。注 3。

14. 从公元前 457 年秋天开始, 分配给犹太人的整个七十个七或 490 年何时结束? —公元 34 年。

证明: 公元前 456¼ 年 (公元前 457 年, 秋天)

加上公元后 33¾ 年 (公元 34 年, 秋天)

总共 490 年

15. 福音是否在公元 34 年就不再专门传给犹太人了? 见徒 8: 1-5, 25 (日期在旁注)。

16. 从公元前 457 年秋天开始, 整个 2300 年的时期何时结束? —1844 年秋天。

证明: 公元前 456 ¼ 年 (公元前 457 年, 秋天)

加上公元后 1843 ¾ 年 (公元 1844 年, 秋天)

总共 2300 年

17. 人们期待什么事件会在 1844 年的秋天发生? —预言学者在那个日期上期待基督复临, 因为他们看到预言时期将会应验。

18. 他们混淆了哪两个事件? —天上圣所被洁净和基督复临时地球被火毁灭。(往后的学课将解释。)

注:

1. 由于第 8 章的异象是在伯沙撒的最后一年, 而第 9 章的祷告是在大流士的第一年, 大流士在伯沙撒死后登基, 所以两章之间的时间不需超过几个月, 甚至几周。

11. Beginning in the autumn B. C. 457, to what date do the 483 years reach? —To the baptism or anointing of Messiah the Prince, in the autumn of A. D. 27. Mark 1:10, marginal date.

Proof: To 456 ¼ years before Christ (B. C. 457, autumn)

Add 26 ¾ years after Christ (A. D. 27, autumn)

Total, 483 years

12. How much remained, then, of the period allotted to the Jewish people?—One week, or seven years, reaching to A. D. 34.

13. What was to take place during this week? What in the midst of the week? Verse 27. Note 3.

14. Beginning in the autumn of B. C. 457, when would the entire 70 weeks, or 490 years, allotted to the Jews, terminate?—A. D. 34.

Proof: To 456¼ years before Christ (B. C. 457, autumn)

Add 33¾ years after Christ (A. D. 34, autumn)

Total, 490 years

15. Did the gospel cease to go to the Jews exclusively in A. D. 34? See Acts 8:1-5, 25 (date in margin).

16. Beginning in the autumn of B. C. 457, when must the whole period of 2,300 years terminate?—The autumn of 1844.

Proof: To 456 ¼ years before Christ (B. C. 457, autumn)

Add 1843¾ years after Christ, (A. D. 1844, autumn)

Total, 2300 years

17. What event was looked for in the autumn of 1844? —Students of prophecy looked for the second advent at that date, when they saw that the prophetic period would be fulfilled.

18. What two events had they confused?—The cleansing of the heavenly sanctuary and the destruction of the earth by fire at the second coming of Christ. (Future lessons will explain.)

Notes.

1. Since the vision of chapter 8 was in the last year of Belshazzar, and the prayer of the ninth chapter in the first year of Darius, who took the throne on the death of Belshazzar, the time between the chapters need not have been more than a few months, or even weeks.

2. 由于需要居鲁士（公元前 536 年—以斯拉记 1）、大流士（公元前 519 年—以斯拉记 6）和亚达薛西（公元前 457 年—以斯拉记 7）的命令才能构成“出令重新建造耶路撒冷”，显然我们必须从最后一个开始，因为“命令”直到亚达薛西的命令发出后才完整。

3. 在这最后一个七或七年之半，距离公元 27 年秋天耶稣受洗被膏为基督仅三年半后，祂被钉在十字架上（公元 31 年春天），从而导致祭祀止息。

2. Since it takes the commandments of Cyrus (B. C. 536—Ezra 1), of Darius (B. C. 519—Ezra 6), and of Artaxerxes (B. C. 457—Ezra 7) to constitute “the commandment to restore and build Jerusalem,” it is apparent that we must date from the last one, since the “commandment” was not complete until Artaxerxes' decree was issued.

3. In the midst of this last seven-year period, or week, just three and a half years from the autumn of A. D. 27, when Jesus was anointed the Christ at His baptism, He was crucified (the spring of A. D. 31), thus causing the sacrifices to cease.

