



# 先贤安息日学课

## PIONEER SABBATH-SCHOOL LESSONS

### 启示录研究大纲

#### OUTLINE STUDIES IN THE REVELATION

### 第 12 课

1904 年 6 月 18 日

#### 测量圣殿和两个见证人

1. 在 1844 年的痛苦失望之后，教会被赋予了什么使命？启 10：11。
2. 从那时起，天上进行了哪些庄严的工作？但 8：14；启 14：6；10：7。
3. 在上帝审判的时刻，以色列的信心被引向何处？来 8：1，2；启 11：19，第一部分；3：8。
4. 那么，福音信息在这个时代必然有什么特别的目标？引起人们关注上帝圣殿中正在进行的工作，以及恩典的手段，我们通过恩典来达到审判的标准或尺度。
5. 约翰异象中的什么景象表明这正是 1844 年后教会所要传达的信息？启 10：11 和 11：1，合在一起。
6. 圣殿和侍奉上帝的测量标准是什么？启 11：19，第二句；传 12：13，14；约 12：48；启 14：12。注 1。
7. 测量时要省略什么？列国会怎么做？这里提到了哪个时期？之前是否在预言中提到过？启 11：2。注 2。
8. 上帝在那些日子里会没有见证人吗？第 3 节。
9. 这些见证人是谁？第 4 节。注 3。
10. 见证人有什么能力维持他们的见证？第 5、6 节。注 4。
11. 当漫长的预言期即将结束时，这些见证人经历了什么？第 7 节。
12. 圣经说这会发生在哪里？第 8 节。

### LESSON 12

June 18, 1904

#### THE MEASURING OF THE TEMPLE AND THE TWO WITNESSES

1. After the bitter disappointment in 1844, what commission was given the church? Rev. 10:11.
2. From that time what solemn work has been going forward in heaven? Dan. 8:14; Rev. 14:6; 10:7.
3. To what place is the faith of Israel directed in this hour of God's judgment? Heb. 8:1, 2; Rev. 11:19, first part; 3:8.
4. What, then, must be a special aim of the Gospel message in this time?—To call attention to the work going forward in the temple of God and to the means of grace by which to meet the standard, or measure, of the judgment.
5. What view in John's vision shows that this was the very message assigned the church after 1844? Rev. 10:11 and 11:1, together.
6. What is the standard of measurement in the temple and service of God? Rev. 11:19, second clause; Eccl. 12:13, 14; John 12:48; Rev. 14:12. Note 1.
7. What was to be left out in measuring? What would the nations do? What period of time is mentioned? Is it previously referred to in prophecy? Rev. 11:2. Note 2.
8. Was God to be left without witness in those days? Verse 3.
9. Who are these witnesses? Verse 4. Note 3.
10. What power have the witnesses to maintain their testimony? Verses 5, 6. Note 4.
11. What experience came to these witnesses as the long prophetic period drew to a close? Verse 7.
12. Where is this said to take place? Verse 8.

13. 我们在这个预言的应验中看到了什么？法国大革命中不信之人对圣经的攻击。注 5。

14. 其他人的态度如何？第 9 节。

15. 不信之人为何憎恨上帝的话语，并因压制它而高兴？第 10 节。比较王上 22: 8。

16. 两位见证人永远被压制了吗？第 11 节。注 6。

17. 不信之人努力推翻两位见证人之后发生了什么事？第 11 节（后半部分）、12、13 节。注 7。

18. 在历史上，教皇和不信之人为了压制上帝的话语，先后作出了种种努力，这给了我们什么教训？太 24: 33-35；赛 40: 8-10；启 12: 11。

注：

1. 那些想在天上圣殿敬拜的人必须达到的测量标准是圣殿本身的标准——永恒的公义和真理。这归结于基督，祂是真理，福音的奥秘是使教会成员“满有基督长成的身量”。祂的身量是上帝完美律法的身量，这律法在祂心中。诗 147: 14；40: 7、8。天堂本身就是用这个标准来测量的，因此那些要进入天堂的人也必须达到这个标准，不是无人协助和孤身一人，而是藏在基督里。

2. 外邦人（列国，修订版）不能进入地上圣殿的内院。列国属于这个世界，而不是来世，而这项测量工作就是针对来世的。并不是所有地上的势力都能帮助一个人达到标准。罗 8: 7、8。地上力量的引入践踏了上帝的真理，这里引出了四十二个月或但 7: 25 中提到的 1260 天（实际年数）的教皇统治。这个历史时期始于 538 年，结束于 1798 年。

3. 这个数字借用自撒迦利亚书第 4 章，其中第 6 节 [钦定本] 将橄榄树和灯台解释为“耶和華的话语”。另见诗 119: 105；约 5: 39。在整个黑暗时期，圣经——旧约和新约都为上帝作见证。因此，敌人试图焚烧圣经，不让众人读到它。在这些黑暗的日子里，上帝得见男男女女都愿意冒着生命危险坚守圣经。

13. What was seen in fulfilment of this prophecy?— The infidel attack upon the Bible in the French Revolution. Note 5.

14. What was the attitude of other peoples? Verse 9.

15. Why did infidelity hate the Word of God and rejoice at silencing it? Verse 10. Compare 1 Kings 22:8.

16. Were the two witnesses permanently silenced? Verse 11. Note 6.

17. What followed this infidel effort to overthrow the two witnesses? Verses 11 (last part), 12, 13. Note 7.

18. What lesson is there for us in these historical efforts, first of papal and then of infidel powers, to suppress the Word of God? Matt. 24:33-35; Isa. 40: 8-10; Rev. 12:11.

Notes.

1. The standard of measurement that must be met by those who would worship in the heavenly temple is the standard of the temple itself—eternal righteousness and truth. It is summed up in Christ, who is the truth, and the mystery of the Gospel is to bring the members of the church "unto the measure of the stature of the fulness of Christ." His measure is the measure of the perfect law of God, which is in his heart. Ps. 40:7, 8. Heaven itself is measured by this standard, hence those who are to enter there must also meet it, not unaided and alone, but hid in Christ.

2. The Gentiles (nations, R. V.) could not enter the inner court of the earthly temple. The nations are of this world, not of the world to come, with which this measuring work is dealing. Not all the powers of earth can help a man to meet the standard. Rom. 8:7, 8. The introduction of earthly powers, treading down the truth of God, here leads to reference to that forty-two months or 1,260 days (literal years) of papal rule, spoken of in Dan. 7:25. This historic period began in 538 and ended 1798.

3. The figure is borrowed from Zechariah 4, where, in verse 6, the olive trees and the candlesticks are explained to be "the Word of the Lord." Also Ps. 119:105; John 5:39. Through all the Dark Ages, the Scriptures, the Old and the New Testaments, testified for God. Because of this the enemy sought to burn the Word and keep it from the people. And all through these dark days God found men and women ready to hold forth the Word at the peril of life itself.

4. 并非所有反对圣经的人都能将圣经从世界上抹去。上帝维护了自己的圣言。当祂发出审判和警告时，没有人能将圣经拒之门外。见启 22: 18、19。面对圣经真理，人们面对的不是一本可以轻易接受或拒绝的普通书。

5. 在教皇霸权的日子，圣经被隐藏在朦胧之中，就像穿着麻衣一样。但那些日子被减少了，光芒从圣经中闪耀出来。“按照先知的预言，到了接近一七九八年的时候，将有从撒但而来并与其性质相同的权势兴起与《圣经》作战。在那地，上帝两个见证人的声音因此寂静下来，那里要出现法老的无神主义[“耶和华是谁，使我听祂的话？”]和所多玛的淫乱行为。”——《善恶之争》，第 268 页。1793 年，革命的法国正式拒绝上帝和圣经，这应验了这一预言。圣经被焚烧，所有神圣的制度都沦为笑柄。他们再次将主钉在十字架上，试图抹去祂的真理。

6. 1793 年颁布禁止圣经的法令后，可怕的场面令议会感到恐惧，仅仅三年半后，议会就撤销了这项法令。

7. 革命的血腥场面所教的教训使人们震惊。从那时起，现时代就开始了圣经的传播。不久，圣经协会和新教传教运动兴起，将圣经翻译成世界上所有主流语言，并在众人面前高举和荣耀圣经。这场如同地震般的冲击摧毁了法国，法国是分裂的罗马的十个王国之一（法兰克王国）。第 13 节的旁注“名字”或人的头衔暗示了法国大革命中废除的贵族头衔。

4. Not all the opposition to the Scripture could put it out of the world. God maintained His own Word. When He speaks judgments and warnings, none can turn aside the word. See Rev. 22:18, 19. In facing Bible truth men are not dealing with a common book, to be lightly accepted or rejected.

5. In the days of papal supremacy the Bible was kept in obscurity, as in sackcloth. But those days were shortened, and the light was shining out from the Word. "According to the words of the prophet, then, a little before the year 1798, some power of Satanic origin and character would rise to make war upon the Bible. And in the land where the testimony of God's two witnesses should thus be silenced, there would be manifest the atheism of the Pharaoh ["Who is Jehovah, that I should obey His voice?"], and the licentiousness of Sodom."—Great Controversy, p. 268. It was fulfilled in the formal repudiation of God and the Bible by revolutionary France in 1793. Bibles were burned and every sacred institution turned to mockery. Afresh they crucified the Lord in seeking to blot out His truth.

6. Frightened by the fearful scenes that followed the decree suppressing the Bible in 1793, the assembly revoked the decree just three and a half years later.

7. The lesson taught by the bloody scenes of revolution startled men. From that time dates the Modern era of Bible circulation. Soon came the Bible societies and the Protestant missionary movement, putting the Bible into all the leading languages of earth, and exalting and glorifying it before the eyes of all. The shock, as of an earthquake, shattered France, one of the ten kingdoms (the Franks) of divided Rome. The marginal reading in verse 13, "names," or titles of men, suggests the titles of nobility that were abolished in the French Revolution.

