



先贤安息日学课
PIONEER SABBATH-SCHOOL LESSONS

启示录研究大纲

OUTLINE STUDIES IN THE REVELATION

第 6 课

1904 年 5 月 7 日

天堂的场景

1. 在七个教会的异象之后，约翰看到了什么场景？启 4：1、2。注 1。
2. 他如何描述那坐在宝座上的一位？第 3 节。注 2。
3. 宝座周围的彩虹给了我们什么保证？赛 54：9、10。注 3。
4. 先知接下来在宝座周围看到了谁？第 4 节。这些人是谁？启 5：9（最后一部分）、10。注 4。
5. 请进一步描述异象中呈现的宝座的景象。第 4 章：5-9。修订版用“活物”代替了“兽”。
6. 长老们唱了什么赞美之歌？第 10、11 节。
7. 约翰在那宝座上的一位的手中看见了什么？天使发出了什么挑战？所给出的回应是什么？第 5 章：1-3。
8. 这对先知有何影响？所给出的保证是什么？第 4、5 节。
9. 那么谁出现在先知的异象中？救主做了什么？第 6、7 节。注 5。
10. 接着，在天堂里听到了什么赞美之歌？第 8-12 节。
11. 在预言性的预期中，这首赞美之歌达到了什么样的盛大合唱？在异象中，先知被带到了最后的胜利，那时整个宇宙的罪孽都因上帝羔羊的牺牲而被除净。第 13 节。
12. 所有得救的人将从哪里开始学习这首歌？诗 40：1-3。

LESSON 6

May 7, 1904

SCENES IN HEAVEN

1. What scene was presented to John after the vision of the seven churches? Rev 4:1, 2. Note 1.
2. How does he describe the One who sat upon the throne? Verse 3. Note 2.
3. What assurance is given us by the rainbow about the throne? Isa. 54:9, 10. Note 3.
4. Whom did the prophet next see round about the throne? Verse 4. Who are these? Rev. 5:9 (last part), 10. Note 4.
5. Further describe the view of the throne presented in the vision. Chap. 4:5-9. Instead of "beasts" the Revised Version has "living creatures."
6. What song of praise is uttered by the elders? Verses 10, 11.
7. What did John see in the hand of the One upon the throne? What challenge was uttered by the angel? What was the response? Chap. 5:1-3.
8. How did this affect the prophet? What assurance was given? Verses 4, 5.
9. Who then appeared to the prophet's vision? What did the Saviour do? Verses 6, 7. Note 5.
10. What song of praise was then heard in heaven? Verses 8-12.
11. In prophetic anticipation unto what grand chorus did this song of praise swell?—In vision the prophet was carried to the final triumph, when all the universe is cleansed from sin through the sacrifice of the Lamb of God. Verse 13.
12. Where will all the saved have begun to learn the song? Ps. 40:1-3.

注：

1. 这些天堂的景象表明那个地方是多么真实和有形的。神秘主义会把天堂变成一种状态或状况；但天堂是一个真实的地方。有形有体的属灵生物居住在那里并来来往往。曾经生活在地球上的被救赎的肉体之人，如以诺、摩西和以利亚，以及我们的主和救主，他可以看到祂肉身的手中钉痕，在天堂服务和居住。那里有生命树和伊甸园，这些树曾经扎根于地球的土壤中，就像我们看到的那些树一样。不要让今天席卷全球的通神学神秘主义夺走任何人对天堂的盼望。

2. 在整本圣经中，主将自己描述为有朝一日被救赎的罪人以不朽坏的肉身出现在祂面前和身前的一位。上帝是个灵的这一事实绝不暗示着唯灵论的观念，即上帝是无处不在的位格或感化力而没有特殊的地方可以让属灵生物来到祂的身前。这里是天堂宝座的景象，完全符合圣经中所描述的场景：“我看到一个宝座，有圣父和圣子坐在其上。我瞻望耶稣的容颜并赞赏祂可爱的仪态。圣父的本体我不能看见，因为有一层荣光遮盖着祂。我问耶稣祂的父是否像祂一样有形的。祂说父是有形的，但我不能观看，因为祂说，‘如果你只一次看到祂本体的荣耀，你就不再存在了。’”——《早期著作》，第 45 页（应是第 54 页）。

3. “在天上也有仿佛虹的荣光围绕着上帝的宝座；并映照在基督的头顶。先知说：“下雨的日子，云中虹的形状怎样，（宝座）周围光辉的形状也是怎样；这就是耶和華榮耀的形象。”（结 1: 28）蒙启示的约翰说：“我……见有一个宝座安置在天上，又有一位坐在宝座上，……又有虹围着宝座，好像绿宝石。”（启 4: 2-3）当人因犯重罪而招致上帝的刑罚时，救主就指着云彩中的虹，并指着宝座周围和自己头顶上的虹，作为上帝向悔改的罪人发怜悯的记号为之代求。上帝曾亲自将他赐给挪亚有关洪水的保证，和一个最宝贵的、带恩典的应许结合起来……（赛 54: 9、10）。”——《先祖与先知》，第 107 页。

Notes.

1. These visions of heaven show how real and tangible is that place. Mysticism would make heaven but a state or condition; but heaven is a real place. Spiritual beings in bodily form dwell there and go to and fro. Men in redeemed flesh, who once lived on earth, as Enoch and Moses and Elijah, and our Lord and Saviour, in whose hands of flesh may he seen the prints of the nails, serve and dwell in heaven. There is the tree of life and the garden of Eden, trees that once rooted in the very soil of this earth as do those which we see about us. Let none be robbed of the hope of heaven by the theosophical mysticism which is sweeping the world to-day.

2. Throughout the Scriptures the Lord represents Himself as one before whose face and bodily presence the redeemed sinner in immortal flesh may one day come. The fact that God is Spirit in no way suggests the spiritualistic idea of an all-pervading personality or influence with no special place where His bodily presence may be approached by spiritual beings. Here is a view of the throne of heaven wholly in accord with scenes presented in Holy Writ: "I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for, said He, if you should once behold the glory of His person, you would cease to exist."—Early Writings, p. 45 (Should be p. 54).

3. "In heaven the semblance of a rainbow encircles the throne, and overarches the head of Christ. The prophet says, 'As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about [the throne]. This was the appearance of the likeness of the glory of Jehovah.' The Revelator declares, 'Behold, a throne was set in heaven, and One sat on the throne. . . . There was a rainbow round about the throne, in sight like unto an emerald.' When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne and above His own head, as a token of the mercy of God toward the repentant sinner. With the assurances given to Noah concerning the flood, God Himself has linked one of the most precious promises of His grace. . . . Isa. 54:9, 10."—Patriarchs and Prophets, P. 107.

4. 这些长老显然是曾经生活在地球上的被救赎的人。许多已睡的圣徒与基督一同复活（太 27: 52、53），当祂升天时，祂领着一大群俘虏（弗 4: 8，旁注），他们是初熟的果子，是祂战胜坟墓和所有死去的义人即将复活的保证。在所罗门的圣殿中，请注意祭司们以二十四人为一班次供职。代上 24: 3、4。

5. 耶稣借着祂的死和战胜罪恶，展示了祂向人的儿子们揭示上帝救赎之奥秘的能力，作为被救赎教会的领袖，祂有责任向先知显明祂希望祂的仆人理解的未来事件。

4. These elders are plainly redeemed men, who once lived on earth. Many sleeping saints arose with Christ (Matt. 27:52, 53), and as He ascended on high He led a multitude of captives (Eph. 4:8, margin), first-fruits and pledges of His victory over the grave and of the coming resurrection of all the righteous dead. In Solomon's temple note that the priests served in courses of twenty-four. 1 Chron. 24:3, 4.

5. By His death and His victory over sin, Jesus had demonstrated His power to make manifest to the sons of men the mystery of the salvation of God, and as head of the church redeemed, it was His to reveal to the prophet events of the future which He desired His servants to understand.



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