

先贤安息日学课

PIONEER SABBATH-SCHOOL LESSONS

但以理书的预言

THE PROPHECIES OF DANIEL

第 7 课

1904 年 2 月 13 日

圣所及其洁净的原型

1. 尽可能详细概述上周课程中所学习有关预表中的圣所的洁净仪式。
2. 每年在地上的圣所中进行的礼节是一个什么的完整预表？来 8：4，5。注 1。
3. 重述来 9：25，26。在预表中每年举行一次的礼节在原型中要举行多少次？
4. 在预表中每年举行的礼节中执行的最后一个庄严仪式是什么？
5. 在那个庄严的赎罪日，任何人的冷漠会带来什么后果？利 23：28，29。
6. 那么，在剪除发生之前必须做出什么决定？
7. 那么，每年赎罪日举行的仪式预表着什么庄严的事件？
8. 重述徒 17：31。是否已指定此类事件的时间？有什么保证说审判将会发生？
9. 重述来 9：24。预表中的圣所中的两层圣所代表什么？那么天上的圣所有几个房间或几层圣所？
10. 祭司在一年中的哪个时间段在第一层或圣所中服务？在第二层或至圣所中服务多长时间？
11. 在预表的服务中，有多少族长与大祭司一起服务？代上 24：4。

LESSON 7

February 13, 1904

The Sanctuary and Its Cleansing—in Antitype

1. Outline as fully as you can the ceremony of the cleansing of the typical sanctuary, as studied in last week's lesson.
2. Of what was each year's round of service in that earthly sanctuary a complete type? Heb. 8:4, 5. Note 1.
3. Repeat Heb. 9:25, 26. How often will those services which in the type were performed once every year be performed in the antitype?
4. What was the last solemn act performed in each year's round of service in the type?
5. What consequence followed indifference on the part of any person on that solemn day of atonement? Lev. 23:28, 29.
6. Then what decision must have been reached before that cutting off could take place?
7. What solemn event, then, was typified each year by the ceremony which was performed on the day of atonement?
8. Repeat Acts 17:31. Has the time for such an event been appointed? What assurance has been given that the judgment will take place?
9. Repeat Heb. 9:24. Of what were the two holy places in the typical sanctuary, figures? Then how many apartments or holy places are there in the heavenly sanctuary?
10. What portion of the year did the priests minister in the first or holy place? How long in the second or most holy?
11. How many chief men ministered in connection with the high priest in the typical service? 1 Chron. 24:4.

12. 研究启 4: 1-4。约翰在哪里看到一扇门开了？对坐在宝座上的一位作了什么描述？只有谁能符合这个描述？宝座周围有什么？谁坐在这二十四位座位上？他们穿的是什么？这“白衣”是什么？启 19: 8。那么，这二十四位长老必须属于哪一类人？注 2。那么，谁将作为人类的代表参与审判工作？注 3。

13. 在原型中，什么对应了在预表的服务中，在赎罪日没有刻苦己心的人被剪除的事实？见启 3: 15。

14. 重述徒 3: 19。在原型中，什么对应了每年一次从预表的圣所中除去罪孽的事实？重述徒 3: 19。

15. 当我们的祭司结束祂的祭司工作时，祂最后的庄严仪式是什么？——祂将把信徒的罪带出圣所。

16. 当基督从天上圣所的至圣所带出得胜者的罪时，祂将把这些罪放在谁身上？注 4。

注：

1. 每年在地上圣所举行的礼节是我们救主整个祭司职分的完整预表。

2. 显然，坐在宝座上的“二十四位长老”和与他们有关的人都是从这个地球上被救赎的人。他们就是“在祂复活之后、出了坟墓”的那群人。太 27: 50-53。他们就是耶稣升天时带上天的那群俘虏（以弗所书 4:8[钦定本]，旁注）。

3. 一个光荣的想法是，当“上帝将借着祂所设立的人审判世界”时，所有审判都交给“人子耶稣基督”，祂作为一个人，承受了人类所有的弱点和诱惑，因此适合成为慈悲忠信的大祭司。不仅如此，与“人子耶稣基督”相关的还有许多被祂的血救赎的人。噢，你的罪和我的罪“预先公开”接受人间天上审判台的审查，而髑髅地之人子的宝血有效地将它们从上帝的纪念册中涂抹，这比让它们“后来公开”并在它们被整个宇宙注视的时候与我们相遇要好得多。

4. 当我们的祭司亲自将我们的罪带出圣所时，那些罪就会被归到替罪羊的原型，即罪的始作俑者的头上。

12. Study Rev. 4:1-4. Where did John see a door opened? What description is given of One who sat upon a throne? Who alone can answer to this description? What was seen round about the throne? Who were sitting upon these four and twenty seats? With what were they clothed? What is this “white raiment”? Rev. 19:8. To what company, then, must these four and twenty elders belong? Note 2. Who, then, will take part in the work of the judgment, as representatives of humanity? Note 3.

13. What in the antitype answers to the cutting off of those who, in the typical service, did not afflict their souls on the day of atonement? See Rev. 3:15.

14. Repeat Acts 3:19. What in the antitype answers to the removal of sins once every year from the typical sanctuary? Repeat Acts 3:19.

15. What will be the last solemn act of our Great High Priest, as He closes His priestly work?—He will bear the sins of believers out of the sanctuary.

16. When Christ bears the sins of the overcomers from the most holy place of the heavenly sanctuary, upon whom will He place them? Note 4.

Notes.

1. Each year's round of services in the earthly sanctuary was a complete type of the entire priesthood of our Saviour.

2. It is evident that these “four and twenty elders” seated upon thrones, and those associated with them, are persons who have been redeemed from this earth. It is that company who “came out of their graves after His resurrection.” Matt. 27:50-53. It is that multitude of captives (Eph. 4:8, margin) that Jesus led up to heaven with Him when He ascended.

3. It is a glorious thought that, when “God shall judge the world, by that Man whom He hath ordained,” the One to whom all judgment has been committed will be “the Man Christ Jesus,” One who has suffered, as a man, all the weaknesses and temptations of humanity, and therefore is fitted to be a merciful and faithful High Priest. Not only so, but associated with that “Man Christ Jesus” is a multitude of those who have been redeemed by His blood. Oh, how much better that your sins and mine be “opened beforehand” to the scrutiny of that human-heavenly tribunal, while the precious blood of the Man of Calvary is efficacious in blotting them from the books of God's remembrance, than to have them “follow

after” and meet us at a time when they will be opened to the gaze of the whole universe.

4. When our High Priest, in His own person, bears our sins from the sanctuary, those sins will then be rolled back upon the head of the antitypical scapegoat, the originator of sin.



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