

2022年1月3日– 1月9日

# 圣餐

**金句:**

**诗篇 16:5 (:) )**

耶和華是我的產業，是我杯中的分；

**回应式诵读：**

**诗篇 117:1, 2 (至第一个。)； 51:1, 2, 7； 16:6-11**

1 列國啊，你们都當讚美 耶和華；眾民哪，你们都當稱贊他。

2 因為他向我們大施憐愛慈悲； 耶和華的真理存到永遠。

1 神啊，求你按你的慈愛憐恤我；按你諸般的慈悲塗抹我的過犯。

2 求你将我的罪孽洗除淨盡，并洁除我的罪。

7 求你用牛膝草洁净我，我就乾淨；求你洗滌我，我就比雪更白。

6 用繩量给我的地界，坐落在佳美之处；我的產業實在美好。

7 我必稱頌那指教我的 耶和華；我的肺腑在夜間也警戒我。

8 我将 耶和華常摆在我面前，因他在我右边，我便不致搖動。

9 因此，我的心欢喜，我榮耀快乐；我的肉身也要在盼望中居住。

10 因为你必不将我的元魂撒在地獄，也不叫你的 聖者見朽坏。

11 你必将生命的道路指示我。在你面前有满足的喜乐；在你右手中有永远的福乐。

1

**Bible**

**(1) Psalms 116:12, 13**

12 What shall I render unto the Lord for all his benefits toward me?  
13 I will take the cup of salvation, and call upon the name of the Lord.

**(2) Matthew 9:35-38 Jesus**

35 Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.  
36 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.  
37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;  
38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

**(3) Matthew 10:1, 7, 8, 38**

1 And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.  
7 And as ye go, preach, saying, The kingdom of heaven is at hand.  
8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.  
38 And he that taketh not his cross, and followeth after me is not worthy of me.

**Science and Health with Key to the Scriptures  
by Mary Baker Eddy**

**(1) 135:26**

Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the name of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light.

1

**圣经**

**(1) 诗篇 116:12, 13**

12 我拿甚麽报答 耶和华向我所赐的一切厚恩?  
13 我要举起救恩的杯, 称扬 耶和华的名。

**(2) 马太福音 9:35-38**

35 耶稣走遍各城各乡, 在会堂里教训人, 宣讲天国的福音, 又医治百姓中间各样的病症。  
36 只是他看见许多的人, 就怜悯他们, 因为他们困乏分散, 如同羊没有牧人一般。  
37 於是耶稣对他的门徒说:「要收的庄稼, 固然是多, 但工的人少;  
38 所以, 你们当求庄稼的 主打发工人出去收他的庄稼。」

**(3) 马太福音 10:1, 7, 8, 38**

1 耶稣叫了十二个门徒来, 就给他们权柄, 能赶逐污灵, 并医治各样的病症。  
7 你们随走, 当随传说:『天国近了。』  
8 医治病人, 叫长大痲疯的洁净, 叫死人复活, 把鬼魔赶出去; 你们白白的得来, 也要白白的舍去。  
38 不背着他的十字架跟从我的, 也不配作我的门徒。

**科学与健康附圣经之钥匙  
玛丽·贝格·爱迪著**

**(1) 135:26**

耶稣所教导的基督信仰并不是一种教条, 也不是一个礼仪系统, 亦不是由一个仪式化 耶和华而来的一份特殊赠品; 而是神性之 爱赶出谬误及治疗病者的显示, 不单是以 基督或 真理的名, 而是在于 真理的显示, 正如在神性之光的循环内的必然状况。

**(2) 271:11-16**

Studios disciples

In Latin the word rendered *disciple* signifies student; and the word indicates that the power of healing was not a supernatural gift to those learners, but the result of their cultivated spiritual understanding of the divine Science, which their Master demonstrated by healing the sick and sinning.

**(3) 138:17-22, 27-2**

New era in Jesus

Jesus established in the Christian era the precedent for all Christianity, theology, and healing. Christians are under as direct orders now, as they were then, to be Christlike, to possess the Christ-spirit, to follow the Christ-example, and to heal the sick as well as the sinning.

Healthful theology

Our Master said to every follower: "Go ye into all the world, and preach the gospel to every creature! . . . Heal the sick! . . . Love thy neighbor as thyself!" It was this theology of Jesus which healed the sick and the sinning. It is his theology in this book and the spiritual meaning of this theology, which heals the sick and causes the wicked to "forsake his way, and the unrighteous man his thoughts."

**(4) 67:1**

The cup our Father hath given, shall we not drink it and learn the lessons He teaches?

**2**

**Bible**

**(4) Matthew 20:17-23, 26 whosoever, 28**

17 And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them,  
18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,  
19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.  
20 Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him.

**(2) 271:11-16**

勤奋的门徒

在拉丁文中disciple意为学生；而这词指出疗愈的力量并非是给那些学习者超自然的赠品，而是他们师主疗愈病者及犯罪者所显示的，他们在神性科学上培育灵性理解的结果。

**(3) 138:17-22, 27-2**

在耶稣的新纪元

耶稣在基督的纪元为所有基督信仰、神学及治疗创立了先例。基督徒如今是直接受命的，正如他们当时那样，是基督般的，拥有基督之灵、效法基督的榜样，并疗愈病者及犯罪者。

有益健康的神学

我们的师主对所有追随者说：“你们往普世上去，传福音给凡受造的听！……医治病人！……爱邻如己！”正是耶稣的神学疗愈了病者和犯罪的。正是在此书中他的神学及该神学的灵性意义治疗病者并促使邪恶的“离弃自己的道路，不义的人当除掉自己的意念”。

**(4) 67:1**

我们的父已给予的那杯，难道我们不应该把它喝下并学习祂所教导的训诫吗？

**2**

**圣经**

**(4) 马太福音 20:17-23, 26 你们中间谁, 28**

17 耶稣上耶路撒冷去，在路上把十二个门徒带到一边，对他们说：  
18「看哪，我们上耶路撒冷去；人子要被卖给祭司长和文士。他们要定他死罪，  
19 又交给外邦人，将他戏弄，鞭打，钉在十字架上。第三天他要复活。」  
20 那时，西庇太儿子的母亲，同她两个儿子上前来，敬拜耶稣，求他一件事。  
21 耶稣对她说：「妳要甚麽呢？」她对耶稣说：「愿你赐两个儿子在你国里，一个坐在你右边，一个坐在你左边。」

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.  
22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able.  
23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father.  
26 whosoever will be great among you, let him be your minister;  
28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

### **Science and Health**

#### **(5) 317:6-8**

Whosoever lives most the life of Jesus in this age and declares best the power of Christian Science, will drink of his Master's cup.

#### **(6) 242:1-3**

Through repentance, spiritual baptism, and regeneration, mortals put off their material beliefs and false individuality.

#### **(7) 581:23-26 (to )**

**Baptism.** Purification by Spirit; submergence in Spirit. We are "willing rather to be absent from the body, and to be present with the Lord." (II Corinthians v. 8.)

#### **(8) 37:16-17, 20-25**

When will Jesus' professed followers learn to emulate him in *all* his ways and to imitate his mighty works? May the Christians of to-day take up the more practical import of that career! It is possible, — yea, it is the duty and privilege of every child, man, and woman, — to follow in some degree the example of the Master by the demonstration of Truth and Life, of health and holiness.

22 耶稣却回答说：「你们不知道所求的是甚麽。我将要喝杯，你们能喝麽？我所受的浸，你们能受麽？」他们说：「你们能。」  
23 耶稣对他们说：「我所喝的杯，你们必要喝；我所受的你们必要受；只是坐在我的左右，不是我可以赐的，乃是天父为谁预备的，就赐给谁。」  
26 你们中间谁愿为大，就必作伺候你们的；  
28 正如 人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。」

### **科学与健康**

#### **(5) 317:6-8**

凡当今活得最接近耶稣平生，并最佳地宣告基督科学力量的人，会饮他师主的杯。

#### **(6) 242:1-3**

经悔改、灵性的洗礼及新生，必朽者脱去其物质信念及虚弱的独特性。

#### **(7) 581:23-26 (至 )**

受浸：由 灵洁净；沉浸于 灵之中。  
我们“更愿意离开身体与 主同住”。（哥林多后书5：8）

#### **(8) 37:16-17, 20-25**

声称耶稣的追随者，什么时候才学会在他一切的行事上模仿他，并效法他的大能呢？  
愿当今的基督徒接受那伟业更切实的意义！藉 真理和 生命的，藉健康和圣洁的显示在某些程度上遵循师主的榜样——是可能的，——这正是每个孩子、男人和女人的责任和特权。

### 3

## Bible

### (5) Matthew 26:1, 2, 18, 26-32

1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,  
2 Ye know that after two days is the feast of the passover, and the Son of man is betrayed to be crucified.  
18 And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.  
26 And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.  
27 And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;  
28 For this is my blood of the new testament, which is shed for many for the remission of sins.  
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.  
30 And when they had sung an hymn, they went out into the mount of Olives.  
31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.  
32 But after I am risen again, I will go before you into Galilee.

### (6) I Corinthians 10:16

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

## Science and Health

### (9) 32:3, 20

Sacred sacrament

In ancient Rome a soldier was required to swear allegiance to his general. The Latin word for this oath was *sacramentum*, and our English word sacrament is derived from it. Among the Jews it was an ancient custom for the master of a feast to pass each guest a cup of wine. But the Eucharist does not commemorate a

### 3

## 圣经

### (5) 马太福音 26:1, 2, 18, 26-32

1 耶稣说完了这一切的话，就对他的门徒说：  
2「你们知道，过两天是逾越节，人子将要被卖给人钉在十字架上。」  
18 耶稣说：「你们进城去，到某人那里，对他说：『夫我来的时候快到了；我与门徒要在你家里守逾越节。』」  
26 他们吃的时候，耶稣拿起饼来，祝福，就擘开，递给门徒，说：「你们拿着吃；这是我的身体。」  
27 他又拿起杯来，感谢了，就将杯递给他们，说：「你们来喝这个；  
28 因为这是我立新约的血，为多人流出来，使罪得赦。  
29 但我告诉你们：『从今以后，我不再喝这葡萄所出的，直到我在我父的国里同你们喝新的那日子。』」  
30 他们唱了诗，就出来往橄榄山去。  
31 那时，耶稣对他们说：「今夜，你们都因我而厌弃。因经上記着说：『我要击打牧人，羊就分散了。』  
32 但我复活以后，要在你们以先往加利利去。」

### (6) 哥林多前书 10:16

16 我们所祝福的福杯，岂不是同领基督的血吗？我们所擘开的饼，岂不是同领基督的身体吗？

## 科学与健康

### (9) 32:3, 20

神圣的圣礼

在古代罗马士兵需要向他的将军宣誓效忠。这宣誓的拉丁文是*sacramentum*，我们英文*sacrament*是由之而来。犹太人中有个古老的习俗，就是盛宴的主人给每一位客人递上一杯酒。但圣餐并非纪念一个罗马士兵的誓言，或在欢宴场合及犹太仪式中所用的酒，也非我们主之杯。这杯展示出

Roman soldier's oath, nor was the wine, used on convivial occasions and in Jewish rites, the cup of our Lord. The cup shows forth his bitter experience, — the cup which he prayed might pass from him, though he bowed in holy submission to the divine decree.

Spiritual refreshment

The true sense is spiritually lost, if the sacrament is confined to the use of bread and wine. The disciples had eaten, yet Jesus prayed and gave them bread. This would have been foolish in a literal sense; but in its spiritual signification, it was natural and beautiful. Jesus prayed; he withdrew from the material senses to refresh his heart with brighter, with spiritual views.

**(10) 33:3–17**

Heavenly supplies

His followers, sorrowful and silent, anticipating the hour of their Master's betrayal, partook of the heavenly manna, which of old had fed in the wilderness the persecuted followers of Truth. Their bread indeed came down from heaven. It was the great truth of spiritual being, healing the sick and casting out error. Their Master had explained it all before, and now this bread was feeding and sustaining them. They had borne this bread from house to house, *breaking* (explaining) it to others, and now it comforted themselves.

For this truth of spiritual being, their Master was about to suffer violence and drain to the dregs his cup of sorrow. He must leave them. With the great glory of an everlasting victory overshadowing him, he gave thanks and said, "Drink ye all of it."

**(11) 31:17–22 (to .)**

Obedying his precious precepts, — following his demonstration so far as we apprehend it, — we drink of his cup, partake of his bread, are baptized with his purity; and at last we shall rest, sit down with him, in a full understanding of the divine Principle which triumphs over death.

他苦楚的经历，——他祈求可免了那杯，然而他对圣灵顺从其俯首于神性的命令。

灵性的更新

假如圣礼局限于用饼和酒，那么灵性上的真正意义就失去了。门徒已经吃过了，然而耶稣祷告后并把饼递给他们。在字面上这会是无意义的；但在其灵性意义上，是自然而身的。耶稣祷告了；他从物质意识退出，以更光明的，以灵性上的观点来更新他的心。

**(10) 33:3–17**

天上的供给

他的追随者，悲哀而沉默，预料他们师主被背叛的时刻，同享天上的吗哪，这吗哪过去在旷野曾牧养被迫害的真理追随者。他们的饼确实从天而降。这是灵性存在的伟大真理，疗愈病者及赶出谬误。他们的师主以前曾解释一切，而现在在这饼牧养着及支持着他们。他们携带这饼挨家挨户擘开(解释)给其他人，而现在这饼却慰藉他们自己。为此灵性存在的真理，他们的师主正要遭受残暴并喝尽悲哀之杯的残渣。他必须离开他们。永久胜利的伟大光荣庇荫着他，他祝谢并说，“你们都喝这个。”

**(11) 31:17–22 (至。)**

遵从他的珍贵训诫，——就我们理解的程度追随着他的显示，——我们饮他杯的，同享他的饼，以他的纯洁受洗；在对性原则战胜死亡的充份理解上，我们最后将可歇息，与他同坐下来。

## 4

### Bible

#### (7) Matthew 26:36, 38-42 My, 45

36 Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.  
38 My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.  
39 And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.  
40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?  
41 Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.  
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.  
45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

#### (8) John 18:11 the cup

11 the cup which my Father hath given me, shall I not drink it?

### Science and Health

#### (12) 586:23

**Gethsemane.** Patient woe; the human yielding to the divine; love meeting no response, but still remaining love.

#### (13) 30:5-10

Jesus the way-shower

Born of a woman, Jesus' advent in the flesh partook partly of Mary's earthly condition, although he was endowed with the Christ, the divine Spirit, without measure. This accounts for his struggles in Gethsemane and on Calvary, and this enabled him to be the mediator, or *way-shower*, between God and men.

## 4

### 圣经

#### (7) 马太福音 26:36, 38-42 我心里, 45

36 耶稣同门徒来到一个地方，名叫客西马尼，就对门徒说：「你们坐在这里，等我到那边去祷告。」  
38「我心里甚是忧伤，几乎要死；你们在这里等候，和我一同警醒。」  
39 他就稍往前走，脸伏在地，祷告说：「我父啊，倘若可行，求你叫这杯离开我；然而，不要照我的意思，只要照你的意思。」  
40 他来到门徒那里，见他们睡着了，就对彼得说：「怎么样？你们不能同我警醒一时吗？」  
41 总要警醒祷告，免得入了迷惑；你们心灵固然愿意，肉却软弱了。」  
42 他第二次又去祷告说：「我父啊，这杯若不能离开我要我喝，就愿你的旨意成全。」  
45 于是他来到他门徒那里，对他们说：「现在你们仍然睡觉吧。看哪，时候近了，人子被卖在罪人手里了。」

#### (8) 约翰福音 18:11 我父

11 我父所给我的那杯，我岂可不喝呢？」

### 科学与健康

#### (12) 586:23

客西马尼：耐心的悲痛；人类对神性顺服；虽然爱得不到任何回应，但爱仍持续。

#### (13) 30:5-10

耶稣指路者

生于一个妇人，耶稣肉身的降临，参与了玛利亚世上的状况，然而他被不可度量地赋予基督，赋予神性之灵。这就释了他在客西马尼和髑髅地的挣扎，并且这使他能够成为神与人之间的中保，亦即指路者。

**(14) 33:27-2**

Incisive questions

Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle?

**(15) 34:5**

If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God with us*; and if a friend be with us, why need we memorials of that friend?

**(16) 276:19**

Perfection requisite

When we learn in Science how to be perfect even as our Father in heaven is perfect, thought is turned into new and healthy channels, — towards the contemplation of things immortal and away from materiality to the Principle of the universe, including harmonious man.

**5**

**Bible**

**(9) Matthew 27:1, 27, 29, 30, 35 (to :)**

1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:  
27 Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.  
29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!  
30 And they spit upon him, and took the reed, and smote him on the head.  
35 And they crucified him, and parted his garments, casting lots:

**(14) 33:27-2**

,尖锐的问题

基督徒, 你们在饮他杯里的吗? 你们是否已经分到新约之血, 分到随同对 神有新的及更高理解的迫害呢? 假如没有, 你能说已经在耶稣的杯中纪念他了吗? 凡是以吃饼和喝酒来纪念耶稣的人, 是否都真正地愿意去喝他杯的, 背起他的十字架并为 基督的原则而离弃一切呢?

**(15) 34:5**

如果 基督, 真理已在显示上到我们, 其他任何纪念都是不必要的, 因为显示的是 以马内利, 即神与我们同在; 而且如果一个朋友与我们在一起, 我们为什么还需要对那位朋友作纪念呢?

**(16) 276:19**

完全之所需

当我们在‘科学’上认知到如何得以完全, 如同我们天上的父是完全的, 我们的思想便转到新的及健康的渠道上, ——朝向不朽事物注视, 转离物质上的, 而往宇宙的也包括和诸之人的 原则上。

**5**

**圣经**

**(9) 马太福音 27:1, 27, 29, 30, 35 (至 :)**

1 到了早晨, 众祭司长和民间的长大家商议要治死耶稣;  
27 巡抚的兵就把耶稣带进议事厅, 叫全营的兵都聚集在他那里。  
29 那时, 他们用荆棘编作冠冕, 戴在他头上, 拿一根苇子放在他右手里;就跪在他面前, 戏弄他, 说:「恭喜, 犹太人的王啊。」  
30 他们又吐唾沫在他脸上, 拿苇子打他的头。  
35 於是他们将他钉在十字架上, 又掷签分了他的衣服;

**(10) Luke 24:46 Thus**

46 Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

**Science and Health**

**(17) 24:27-28**

The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind.

**(18) 43:21-23**

Jesus rose higher in demonstration because of the cup of bitterness he drank. Human law had condemned him, but he was demonstrating divine Science.

**(19) 45:32**

Jesus' students, not sufficiently advanced fully to understand their Master's triumph, did not perform many wonderful works, until they saw him after his crucifixion and learned that he had not died. This convinced them of the truthfulness of all that he had taught.

**(20) 325:2**

Abiding in Life

He who has the true idea of good loses all sense of evil, and by reason of this is being ushered into the undying realities of Spirit. Such a one abideth in Life, — life obtained not of the body incapable of supporting life, but of Truth, unfolding its own immortal idea. Jesus gave the true idea of being, which results in infinite blessings to mortals.

**6**

**Bible**

**(11) John 21:2-7 (to 1st.), 9, 12 (to 1st.), 15**

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a-fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing.

**(10) 路加福音 24:46 照**

46 照经上所写的，基督当如此受害，第三天要从死里复活；

**科学与健康**

**(17) 24:27-28**

钉死在十字架上的功效是对人类显示了实际的关爱和慈善。

**(18) 43:21-23**

因耶稣所饮的苦楚之杯，使他的显示提升得更高。人类的法律曾谴责他，但他显示着神性科学。

**(19) 45:32**

耶稣的学生还没有充分进步去完全理解他们师主的胜利，并且没有表现出很多大作为，直至他们在耶稣被钉死在十字架之后见到他而知道了他并没有死。这使他们信服了耶稣所教导一切的真实性。

**(20) 325:2**

居于 生命

有着美善真正意念的人不再有邪恶的一切意识，并由此原因正被引进 灵不朽的真实性。如此之人居于 生命之内，——生命并非从不能够支持生命的身体而获得的，而是从真理获得，真理开展自己的不朽意念。耶稣赠予灵性存在的真意念，为必朽者带来无限恩赐。

**6**

**圣经**

**(11) 约翰福音 21:2-7 (至。1), 9, 12 (至。1), 15**

2 有西门·彼得和称为低土马的多马，并加利利的迦拿人拿但业，还有西庇太的两个儿子，又有两个门徒，都在一处。

3 西门·彼得对他们说：「我打鱼去。」他们说：「我们也同去。」他们就出去，立刻上了船；那一夜并没有打着甚麽。

4 天将亮的时候，耶稣站在岸上，门徒却不知道是耶稣。

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.  
5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No.  
6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.  
7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord.  
9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.  
12 Jesus saith unto them, Come and dine.  
15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

**(12) I Corinthians 10:31**

31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

**(13) Acts 4:33**

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

**(14) Acts 5:12 (to :)**

12 And by the hands of the apostles were many signs and wonders wrought among the people;

***Science and Health***

**(21) 35:10-14, 19**

This spiritual meeting with our Lord in the dawn of a new light is the morning meal which Christian Scientists commemorate. They bow before Christ, Truth, to receive more of his reappearing and silently to commune with the divine Principle, Love.

5 耶稣就对他们说：「小子，你们有吃的没有？」他们回答说：「没有。」  
6 耶稣对他们说：「你们把网撒在船的右边，就必得着。」们便撒下网去，竟拉不上来了，因为鱼甚多。  
7 耶稣所爱的那门徒就对彼得说：「是主。」  
9 他们一上了岸，就看见那里有炭火，上面有鱼，又有饼。  
12 耶稣对他们说：「你们来吃。」  
15 他们吃完了，耶稣对西门彼得说：「约拿的儿子西门，你爱我比这些更深吗？」彼得说：「主啊，是的，你知道我爱你。」耶稣对他说：「你喂养我的绵羊羔。」

**(12) 哥林多前书 10:31**

31 所以，你们或吃或喝，无论作甚麽，都要为荣耀 神而行。

**(13) 使徒行传 4:33**

33 使徒大有能力，见证 主耶稣复活；众人也都蒙大恩。

**(14) 使徒行传 5:12 (至：)**

12 主藉使徒的手在民间行了许多神迹奇事；

**科学与健康**

**(21) 35:10-14, 19**

基督科学教徒所纪念的是，与我们师主在新光黎明早餐的灵性聚会。他们在 基督，在 真理前俯首，来接受其更多再现，并静默地与神性 原则，与 爱交流。

Spiritual Eucharist

Our baptism is a purification from all error. Our church is built on the divine Principle, Love. We can unite with this church only as we are newborn of Spirit, as we reach the Life which is Truth and the Truth which is Life by bringing forth the fruits of Love, — casting out error and healing the sick. Our Eucharist is spiritual communion with the one God. Our bread, “which cometh down from heaven,” is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers.

**(22) 34:10**

Millennial glory

If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor, — the receptive thought, — they will bring in the millennium.

灵性的圣餐

我们的洗礼是从所有谬误纯化。我们的教会是建立在神性原则之上，建立在爱之上。我们能与这教会融合，只有当我们是灵的新生，藉结出爱的果子，——即赶出谬误和疗愈病者，达至生命就是真理及真理就是生命。手的圣餐是与唯一的神灵性交融。我们的饼，“从天上降下来”，是真理。我们的杯是那十字架。我们的酒是爱的启发，是我们师主所喝并是对他追随者所嘱咐的。

**(22) 34:10**

千禧年的荣耀

假使所有曾经参与过圣餐的人，真实地纪念耶稣的苦难也喝他杯的，他们就已改革了世界。如果所有以物质象征来寻求对他纪念的人，会背起十字架、疗愈病者、赶出邪恶，并对贫乏的人——那善于接纳的思想，传扬基督，即真理——他们就会把千禧年带来。

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