

2023年8月7日– 8月13日

灵魂

金句:

以赛亚书 42:1 (至第二个；)

看哪，我的仆人—我所扶持的；是我所拣选—心里所喜悦的；

回应式诵读：

以赛亚书 42:5–10, 11 山崖, 12

5 创造诸天，铺出穹苍、将地和地所出的一并铺开、赐气息给地上的众人，又赐灵性给行在其上之人的 神耶和华，他如此说：

6 我— 耶和华凭公义召你，必扶持你的手，保守你，使你作众民的约，作外邦人的光；

7 开瞎子的眼，领被囚的出监，领坐黑暗的出监牢。

8 我是 耶和华；这是我的名；我必不将我的荣耀归给假神，也不将我的称赞归给雕刻的像。

9 看哪，先前的事已经成就，现在我将新事说明；这些事未发以先，我就说给你们听。

10 航海的和海中所有的，海岛和其上的居民，你们都当向 耶和华唱新歌，从地极赞美他。

11山崖的居民当歌唱，在山顶上呐喊。

12 他们当将荣耀归给 耶和华，在海岛中传扬他的颂赞。

(1) Job 36:22

22 Behold, God exalteth by his power: who teacheth like him?

(2) Job 23:13 what, 14

13 what his soul desireth, even that he doeth.

14 For he performeth the thing that is appointed for me: and many such things are with him.

(3) Psalms 54:4

4 Behold, God is mine helper: the Lord is with them that uphold my soul.

(4) Psalms 23:1-3 (to :)

1 The Lord is my shepherd; I shall not want.

2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

3 He restoreth my soul:

(5) Psalms 35:9

9 And my soul shall be joyful in the Lord: it shall rejoice in his salvation.

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

(1) 70:15

What is Soul? Does life or soul exist in the thing formed?

(2) 71:5

The identity, or idea, of all reality continues forever; but Spirit, or the divine Principle of all, is not *in* Spirit's formations. Soul is synonymous with Spirit, God, the creative, governing, infinite Principle outside of finite form, which forms only reflect.

(1) 约伯记 36:22

22 看哪， 神用能力高举；教训人的有谁像他呢？

(2) 约伯记 23:13 他心里, 14

13 他心里所愿的，就行出来。

14 他向我所定的，就必作成；这类的事他还有许多。

(3) 诗篇 54:4

4 看哪， 神是帮助我的；扶持我命的人，主与他们同在。

(4) 诗篇 23:1-3 (至，)

1 耶和华是我的牧者，我必不致缺乏。

2 他使我躺卧在青草地上，领我在可安歇的水边。

3 他使我的元魂苏醒，

(5) 诗篇 35:9

9 我的心必靠 耶和华快乐，靠他的救恩高兴。

科学与健康附圣经之钥匙
玛丽·贝格·爱迪著

(1) 70:15

什么是 灵魂？生命或灵魂存在于受造之物吗？

(2) 71:5

所有真实的身份，或意念，都永远继续；但灵，或一切的神性 原则，不是在于 灵所形成的之内。 灵魂是与 灵， 神，与有创造力的，与治理着的无限 原则同义，其在有限形式以外，是各形式仅反映的。

(3) 359:14

The evidence of the existence of Spirit, Soul, is palpable only to spiritual sense, and is not apparent to the material senses, which cognize only that which is the opposite of Spirit.

(4) 390:4

Ultimate harmony

We cannot deny that Life is self-sustained, and we should never deny the everlasting harmony of Soul, simply because, to the mortal senses, there is seeming discord. It is our ignorance of God, the divine Principle, which produces apparent discord, and the right understanding of Him restores harmony. Truth will at length compel us all to exchange the pleasures and pains of sense for the joys of Soul.

(5) 577:32-8 (to :)

In the following Psalm one word shows, though faintly, the light which Christian Science throws on the Scriptures by substituting for the corporeal sense, the incorporeal or spiritual sense of Deity: —

PSALM XXIII

[DIVINE LOVE] is my shepherd; I shall not want.
[LOVE] maketh me to lie down in green pastures:
[LOVE] leadeth me beside the still waters.
[LOVE] restoreth my soul [spiritual sense]:

2

Bible

(6) Psalms 69:16, 18 (to :)

16 Hear me, O Lord; for thy lovingkindness is good: turn unto me according to the multitude of thy tender mercies.
18 Draw nigh unto my soul, and redeem it:

(7) Genesis 32:24-30

24 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.
25 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.
26 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me.

(3) 359:14

灵， 灵魂存在的证据，只对灵性意识是明显的，而对物质意识并不显著，物质意识只认知那与 灵对立的。

(4) 390:4

终极的和谐

我们不能否定 生命是自我维持的，我们也不应因为对必朽官感而言似乎有不谐和，而去否定 灵魂的永久和谐。正是我们对 神，对神性 原则的无知，才产生表面上的不谐和，而对祂正确理解和谐则恢复。 真理最终会驱使我们大家将官感的享乐与痛苦转换为 灵魂的欣喜。

(5) 577:32-8 (至 :)

在以下《诗篇》中的一字尽管是模糊也展示了，基督科学以 神是非肉体意识即以灵性意识代替肉体意识，把光投在《圣经》上：

诗篇二十三章

〔神性之 爱〕是我的牧者；我必不致缺乏。
〔 爱〕使我躺卧在青草地上：〔 爱〕领我在可安歇的水边。
〔 爱〕使我的灵魂〔灵性意识〕苏醒：

2

圣经

(6) 诗篇 69:16, 18 (至第一个。)

16 耶和華啊，求你听允我，因为你的慈爱本为美好；求你按你诸般的慈悲回转眷顾我。
18 求你亲近我，救赎我。

(7) 创世记 32:24-30

24 只剩下雅各一人。有一个人来和他摔跤，直到黎明。
25 那人见自己胜不过他，就将他的大腿窝摸了一把，雅各的大腿窝正在摔跤的时候就脱了节。
26 那人说：「天黎明了，容我去吧。」雅各说：「你不给我祝福，我就不容你去。」

27 And he said unto him, What is thy name?
And he said, Jacob.
28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed.
29 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.
30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

Science and Health

(6) 308:14-9 (to 2nd .)

The Soul-inspired patriarchs heard the voice of Truth, and talked with God as consciously as man talks with man.

Wrestling of Jacob

Jacob was *alone*, wrestling with error, — struggling with a mortal sense of life, substance, and intelligence as existent in matter with its false pleasures and pains, — when an angel, a message from Truth and Love, appeared to him and smote the sinew, or strength, of his error, till he saw its unreality; and Truth, being thereby understood, gave him spiritual strength in this Peniel of divine Science. Then said the spiritual evangel: “Let me go, for the day breaketh;” that is, the light of Truth and Love dawns upon thee. But the patriarch, perceiving his error and his need of help, did not loosen his hold upon this glorious light until his nature was transformed. When Jacob was asked, “What is thy name?” he straightway answered; and then his name was changed to Israel, for “as a prince” had he prevailed and had “power with God and with men.” Then Jacob questioned his deliverer, “Tell me, I pray thee, *thy* name;” but this appellation was withheld, for the messenger was not a corporeal being, but a nameless, incorporeal impartation of divine Love to man, which, to use the word of the Psalmist, *restored* his Soul, — gave him the spiritual sense of being and rebuked his material sense.

The result of Jacob’s struggle thus appeared. He had conquered material error with the understanding of Spirit and of spiritual power. This changed the man.

27 那人说：「你名叫什么？」他说：「我名叫雅各。」
28 那人说：「你的名不要再叫雅各，要叫以色列；因为你如同首领，与神与人较力，都得了胜。」
29 雅各问他说：「请将你的名告诉我。」那人说：「何必问我的名？」于是在那里给雅各祝福。
30 雅各便给那地方起名叫毗努伊勒，意思说：「我面对面见了 神，我的性命仍得保全。」

科学与健康

(6) 308:14-9 (至第二个。)

受 灵魂启示的先祖听见 真理的声音，并与神谈话如同人与人一般有意识地谈话。

雅各的摔跤

雅各独自，与谬误摔跤，——其是与认为生命、实质及智力存在于物质之中，其虚假的享乐和痛苦的必朽意识搏斗，——那时一个天使，一个从 真理与 爱而来的讯息，对他呈现并击打他的筋，或力量，他谬误的力量，直至他见到其非真实性；并因而得以理解 真理，在神性科学这毗努伊勒上给予他灵性力量。然后那灵性的福音说道：“天黎明了，容我去吧”；那就是， 真理和 爱的光使你破晓。但那先祖，感知到他的谬误及他所需的帮助，并没有放松他对这荣耀之光的把持，直至他的本性被转化。雅各被问：“你名叫什么？”他立即回答了；继而他的名字被改为以色列，因为他得胜“如同首领”并有“以 神和以人的力量”。随之雅各询问他的拯救者：“请将你的名告诉我”，但其称谓被保留，因为使者并非一个肉体存在，而是无名的，神性之 爱对人在非肉体性上的传达，那传达，引用诗篇作者的话，使他的 灵魂苏醒，——给了他那存在的灵性意识并斥责他的物质意识。

雅各搏斗的结果因而出现了。他以对 灵及灵性力量的理解征服了物质谬误。这改变了此人。

(7) 125:12-16

As human thought changes from one stage to another of conscious pain and painlessness, sorrow and joy, — from fear to hope and from faith to understanding, — the visible manifestation will at last be man governed by Soul, not by material sense.

3

Bible

(8) Psalms 148:1, 3

1 Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.
3 Praise ye him, sun and moon: praise him, all ye stars of light.

(9) Psalms 104:1, 2

1 Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.
2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:

(10) Psalms 84:11

11 For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

(11) Isaiah 52:7

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Science and Health

(8) 595:1

Sun. The symbol of Soul governing man, — of Truth, Life, and Love.

(7) 125:12-16

当人类的思想从一个意识阶段转变到另一个意识阶段，从痛苦到无痛，从悲哀到喜乐，——即从恐惧到希望，并从信心到理解，——看得见的展示最终会由 灵魂而非由物质意识所治理。

3

圣经

(8) 诗篇 148:1, 3

1 你们要赞美 耶和华。从诸天赞美 耶和华。在高处赞美他。
3 日头月亮，你们要赞美他。放光的星宿，你们都要赞美他。

(9) 诗篇 104:1, 2

1 我的心哪，你要称颂 耶和华。 耶和华—我的 神啊，你为至大。你以尊荣威严为衣服，
2 披上亮光，如披外袍，铺张诸天，如铺幔子，

(10) 诗篇 84:11

11 因为 耶和华— 神是日头，是盾牌； 耶和华要赐下恩典和荣耀；未尝留下一样好处不给那些行动正直的人。

(11) 以赛亚书 52:7

7 那报佳音，传平安，报好信，传救恩的，对锡安说：你的 神作王了。这人的脚登山何等佳美。

科学与健康

(8) 595:1

日： 灵魂治理着人的象征， ——即 真理，生命与 爱的象征。

(9) 240:7-11

Suns and planets teach grand lessons. The stars make night beautiful, and the leaflet turns naturally towards the light. In the order of Science, in which the Principle is above what it reflects, all is one grand concord.

(10) 310:12

The central intelligence

The sun is not affected by the revolution of the earth. So Science reveals Soul as God, untouched by sin and death, — as the central Life and intelligence around which circle harmoniously all things in the systems of Mind.

(11) 119:25-1

The sun and Soul

In viewing the sunrise, one finds that it contradicts the evidence before the senses to believe that the earth is in motion and the sun at rest. As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body and makes body tributary to Mind. Thus it is with man, who is but the humble servant of the restful Mind, though it seems otherwise to finite sense.

(12) 250:12

Man is not God, but like a ray of light which comes from the sun, man, the outcome of God, reflects God.

4

Bible

(12) Matthew 5:9

9 Blessed are the peacemakers: for they shall be called the children of God.

(13) Zechariah 8:16

16 These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

(9) 240:7-11

太阳与星球教授宏大的课程。星宿使得夜晚优美，而叶子自然地转向光辉。

按照‘科学’，原则在其反映之上的，全是一宏大和谐。

(10) 310:12

核心智力

太阳不因地球的旋转而受影响。因为‘科学’揭示灵魂就是神，罪恶和死亡触及不了，——在心灵系统内所有事物都和谐地环绕着核心的生命和智力。

(11) 119:25-1

太阳与灵魂

看日出时，人相信地球在转动，而太阳是静止的，就会发觉在感觉上的与证据相矛盾。如天文学转变人对太阳系活动的观念，基督科学同样转变灵魂和身体的表面关系而使身体从属于心灵。人也如是，其只是静止心灵的谦卑仆人，尽管有限的意识看似不同。

(12) 250:12

人非神，却如自太阳而来的一道光，人，神所生的，反映着神。

4

圣经

(12) 马太福音 5:9

9 使人和睦的人有福了。因为他们必称为神的儿女。

(13) 撒迦利亚书 8:16

16 你们所当行的是这样：各人与邻居说话诚实；在城门口按至理判断，使人和睦。

(14) Psalms 55:16, 18

16 As for me, I will call upon God; and the Lord shall save me.

18 He hath delivered my soul in peace from the battle that was against me: for there were many with me.

(15) I Samuel 25:4, 5, 14–18 one, 23, 24 (to :), 28, 32, 33, 35

4 And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name:

14 one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

15 But the men were very good unto us, and we were not hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields:

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

17 Now therefore know and consider what thou wilt do; for evil is determined against our master, and against all his household: for he is such a son of Belial, that a man cannot speak to him.

18 Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

23 And when Abigail saw David, she hasted, and lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be:

28 I pray thee, forgive the trespass of thine handmaid: for the Lord will certainly make my lord a sure house; because my lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days.

32 And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me:

33 And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand.

(14) 诗篇 55:16, 18

16 至于我，我要求告 神； 耶和華必拯救我。

18 他救贖我命脱离攻击我的人，使我得享平安，因为与我相争的人甚多。

(15) 撒母耳记上 25:4, 5, 14–18 少年人, 23, 24 (至；), 28, 32, 33, 35

4 大卫在旷野听见说拿八剪羊毛，

5 大卫就打发十个少年人，大卫对少年人说：

「你们上迦密去见拿八，提我的名问他安；

14 少年人中有一个告诉拿八的妻亚比该说：

「看哪，如今大卫从旷野打发使者来问我们主人的安；主人却讥诮他们。

15 但是那些人待我们甚好；我们在田野与他们来往的时候，没有受他们的欺负，也未曾失落什么。

16 我们在他们那里牧羊的时候，他们昼夜作我们的墙垣。

17 所以你当筹划，看怎样行才好；不然，祸患定要临到我主人和他全家。他如同彼列之子，无人敢与他说话。」

18 亚比该急忙将二百饼，两皮袋酒，五只收拾好了的羊，五细亚烘好了的穗子，一百葡萄饼，二百无花果饼，都驮在驴上，

23 亚比该见大卫，便急忙下驴，在大卫面前脸伏于地叩拜，

24 俯伏在大卫的脚前，说：「我主，愿这罪归我；

28 求你饶恕婢女的罪过。 耶和華必为我主建立坚固的家，因我主为 耶和華争战；并且在你平生的日子查不出有什么过来。

32 大卫对亚比该说：「 耶和華—以色列的神是应当称颂的，因为他今日使你来迎接我。

33 你和你的见识也当被称颂；因为你今日拦阻我亲手报仇、流人的血。

35 So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

Science and Health

(13) 264:24

Spiritual proofs of existence

Spiritual living and blessedness are the only evidences, by which we can recognize true existence and feel the unspeakable peace which comes from an all-absorbing spiritual love.

(14) 490:4–5, 8

Human will is an animal propensity, not a faculty of Soul.
Will — blind, stubborn, and headlong — cooperates with appetite and passion. From this cooperation arises its evil. From this also comes its powerlessness, since all power belongs to God, good.

(15) 481:24–25 (to 2nd .), 29–32

If Soul sins, it must be mortal. Sin has the elements of self-destruction. It cannot sustain itself.
In Science we learn that it is material sense, not Soul, which sins; and it will be found that it is the sense of sin which is lost, and not a sinful soul.

(16) 302:19

The Science of being reveals man as perfect, even as the Father is perfect, because the Soul, or Mind, of the spiritual man is God, the divine Principle of all being, and because this real man is governed by Soul instead of sense, by the law of Spirit, not by the so-called laws of matter.

(17) 265:5–15

Mortals must gravitate Godward, their affections and aims grow spiritual, — they must near the broader interpretations of being, and gain some proper sense of the infinite, — in order that sin and mortality may be put off.

35 大卫受了亚比该送来的礼物，就对她说：「我听了你的话，准了你的情面，你可以平平安安地回家吧。」

科学与健康

(13) 264:24

存在上的灵性证明

灵性的生活及恩赐是独有的证据，以此我们能认知真正的存在，并感受到自那全然吸纳的，灵性之爱而来的，言语表达不了的平安。

(14) 490:4–5, 8

人类意愿是一种动物倾向，而非 灵魂的能力。
意愿——盲目、顽固和鲁莽——与欲望和激情合作。自该合作带来其邪恶。自该合作其毫无力量也由此而来，因为一切力量是归于 神，善。

(15) 481:24–25 (至第二个。), 29–32

如果 灵魂犯罪，它必定是必朽的。罪恶有自我毁灭的元素。它不能支撑自己。
在‘科学’上我们获知，犯罪的是物质意识，而非 灵魂；并将会发觉所失去的是罪恶意识，而不是犯罪的灵魂。

(16) 302:19

灵性存在的‘科学’展示人是完全的，如同 父是完全的，因为灵性之人的 灵魂， 心灵，就是 神，是所有灵性存在的神性 原则，并因为这真实的人是由 灵魂治理而非由官感治理，由 灵的律法治理而非由所谓的物质法规治理。

(17) 265:5–15

必朽者必被吸引向往 神，他们的关爱及目标在灵性上增长，——他们必须接近那存在的更广释义，并取得对无限的一些恰当意识——好使罪恶和必朽的能被脱去。

This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace.

5
Bible

(16) Isaiah 58:10 if, 11

10 if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon day:

11 And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.

(17) Matthew 14:14–22, 34–36

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

34 And when they were gone over, they came into the land of Gennesaret.

这灵性存在的科学意识，为 灵放弃物质，并非示意人融入 神的吸收而丧失其身份，相反是授予人扩大了的独特性，思想和行动更宽阔的领域，更广博的爱，更高及更恒久的平安。

5
圣经

(16) 以赛亚书 58:10, 11

10 你心若向饥饿的人发怜悯，使困苦的人得满足；你的光就必在幽暗中显现，你的黑暗必变如正午。

11 耶和华也必时常引导你，在乾旱之中使你心满意足，骨头滋润；你必像浇灌的园子，又像水流不绝的泉源。

(17) 马太福音 14:14–22, 34–36

14 耶稣出来，见有许多的人，就向他们动了慈心，治好了他们的病人。

15 天将晚的时候，他们徒进前来，说：「这是野地，时候已经过了；请打发众人离开，他们好往村子里去，自己买吃的。」

16 但耶稣对他们说：「不用他们去；你们给他们吃吧。」

17 门徒对他说：「我们这里只有五个饼，两条鱼。」

18 耶稣说：「拿过来给我。」

19 他便吩咐众人坐在草地上，就拿着这五个饼，两条鱼，望着天祝福，擘开饼，递给他的门徒，门徒又递给众人。

20 他们都吃，并且吃饱了；他们把剩下的零碎收拾起来，装满了十二个篮子。

21 吃的人，除了妇女孩子，约有五千。

22 耶稣随即催他的门徒上船，先渡到那边去，趁此他打发众人。

34 他们过了海，来到革尼撒勒地。

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;
36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

Science and Health

(18) 60:29-31

Soul has infinite resources with which to bless mankind, and happiness would be more readily attained and would be more secure in our keeping, if sought in Soul.

(19) 530:5

Divine providence

In divine Science, man is sustained by God, the divine Principle of being. The earth, at God's command, brings forth food for man's use. Knowing this, Jesus once said, "Take no thought for your life, what ye shall eat, or what ye shall drink," — presuming not on the prerogative of his creator, but recognizing God, the Father and Mother of all, as able to feed and clothe man as He doth the lilies.

(20) 442:22-25

Christ, Truth, gives mortals temporary food and clothing until the material, transformed with the ideal, disappears, and man is clothed and fed spiritually.

(21) 322:3-7

Standpoints changed

When understanding changes the standpoints of life and intelligence from a material to a spiritual basis, we shall gain the reality of Life, the control of Soul over sense, and we shall perceive Christianity, or Truth, in its divine Principle.

(22) 210:11-16

Knowing that Soul and its attributes were forever manifested through man, the Master healed the sick, gave sight to the blind, hearing to the deaf, feet to the lame, thus bringing to light the scientific action of the divine Mind on human minds and bodies and giving a better understanding of Soul and salvation.

35 那里的人一认出是耶稣，就打发人到那地的周围地方去，把所有的病人带到他那里；
36 只求耶稣准他们摸他的衣边；凡摸着的人都全然好了。

科学与健康

(18) 60:29-31

灵魂有无限的资源用以祝福人类，如果在灵魂中寻求，幸福便会更随手可得，并且会在我们的保持中更牢固。

(19) 530:5

神性天意

在神性科学上，人由 神，由灵性存在的神性原则所支持。大地，照 神的吩咐，产出食物供人食用。因对此悉知，耶稣曾说道：“你们不要为生命忧虑自己吃什么，喝什么，”——无需假定他创造者的特权，而是辨识 神，即一切的 父与 母，其能够供人衣食如祂对百合花所作的。

(20) 442:22-25

基督， 真理，给必朽者暂时的衣食，直至物质被理想转化而消失，人在灵性上被赋予衣食。

(21) 322:3-7

立场改变

当理解改变生命和智力的立场，从物质的基础转至灵性的基础上，我们便会得到 生命的真实性，即 灵魂对官感的控制，而且我们会在基督信仰的神性 原则上领悟基督信仰，或 真理。

(22) 210:11-16

因明白 灵魂及其属性通过人被永远展示，师主治愈了病人、使盲人看见、聋子听见、瘸子行走，由此彰显出神性 心灵在人类心灵和身体上科学的效果，并给予对 灵魂和救恩上更深的理解。

(23) 395:6-10

Divine authority

Like the great Exemplar, the healer should speak to disease as one having authority over it, leaving Soul to master the false evidences of the corporeal senses and to assert its claims over mortality and disease.

(24) 396:26-30

Keep distinctly in thought that man is the offspring of God, not of man; that man is spiritual, not material; that Soul is Spirit, outside of matter, never in it, never giving the body life and sensation.

(25) 477:26 (only)

Man is the expression of Soul.

6

Bible

(18) I Thessalonians 5:16, 17, 23

16 Rejoice evermore.
17 Pray without ceasing.
23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

(19) Matthew 6:9-13

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.
10 Thy kingdom come. Thy will be done in earth, as it is in heaven.
11 Give us this day our daily bread.
12 And forgive us our debts, as we forgive our debtors.
13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

(23) 395:6-10

神性权柄

一如那伟大的榜样，医者对病患说话，正如一个对病患有权柄的人说话，交托 灵魂去掌控肉体官感的虚假证据，并确认其征服必朽性及病患的权利。

(24) 396:26-30

要在思想上清晰地保持着，人是 神所生的，而非人所生的；人是灵性的，而非物质的；灵魂就是 灵，于物质以外，永不在其之内，永不给予身体生命与感觉。

(25) 477:26 (只一句)

人是 灵魂的表现。

6

圣经

(18) 帖撒罗尼迦前书 5:16, 17, 23

16 要常常喜乐。
17 不住的祷告。
23 愿那赐平安的 神使你们全然成圣。我又求 神，愿你们的灵与魂与身体得蒙保守，在我们 主耶稣 基督降临的时候，完全无可指摘。

(19) 马太福音 6:9-13

9 所以，你们祷告要这样说：「我们在天上的父：愿人都尊你的名为圣。
10 愿你的国降临。愿你的旨意成在地上，如同成在天上。
11 我们日用的饮食，今日赐给我们。
12 免我们的债，如同我们免了人的债。
13 不领我们陷入试探，但救我们脱离凶恶—因为国度，权柄，荣耀，全是你的，直到永远。阿们。

Science and Health

科学与健康

(26) 14:22

The Lord's Prayer is the prayer of Soul, not of material sense.

(26) 14:22

《主祷文》是 灵魂上的祈祷，而不是物质感官上的祈祷。

(27) 16:20

Only as we rise above all material sensuousness and sin, can we reach the heaven-born aspiration and spiritual consciousness, which is indicated in the Lord's Prayer and which instantaneously heals the sick.

(27) 16:20

只有当我们超越于所有物质感官意识与罪，我们才能够达到天赋的意愿和灵性意识，这是在《主祷文》中所指出的，并且其瞬时疗愈病者。

(28) 273:18 (only)

Man is harmonious when governed by Soul.

(28) 273:18 (只一句)

当人由 灵魂治理就会是和谐的。

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