

2024年4月15日- 4月21日

赎罪的道理

金句:

约翰福音 3:17 神

..... 神差他的 儿子降世，不是要定世人的罪；乃是要叫世人因他得救。

回应式诵读：

路加福音 15:4-6, 8-10

西番雅书 3:17

路加福音 15:4 「你们中间什么人有一百只羊，若失去一只，不把这九十九只撇在旷野、去找那失去的羊，直到找着呢？」

5 他找着了，就欢欢喜喜的扛在肩上。

6 他回到家里，就请他的朋友邻居来，对他们说：『你们和我一同欢喜吧；因为我失去的羊，我已经找着了。』

8 「或是什么妇人有十块银子，若失落一块，不点上烛，打扫屋子，细细的找，直到找着呢？」

9 她找着了，就请她的朋友邻居来，说：『你们和我一同欢喜吧；因为我失落的那块钱，我已经找着了』

10 我告诉你们，一个罪人悔改，在 神的天使面前也是这样为他欢喜。」

西番雅书 3:17 耶和华—你的 神在你中间是有大能的；他必施行拯救，必因你欢欣喜乐；他必默然爱你，因你喜乐歌唱。

(1) Psalms 116:5

5 Gracious is the Lord, and righteous; yea, our God is merciful.

(2) Hosea 10:12 it

12 it is time to seek the Lord, till he come and rain righteousness upon you.

(3) Matthew 4:17 Jesus

17 Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

(4) Matthew 9:10-13

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

(5) John 5:17 My, 20

17 My Father worketh hitherto, and I work.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

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

(1) 诗篇 116:5

5 耶和华有恩典，有公义；我们的神以怜悯为怀。

(2) 何西阿书 10:12 现今 时候.....等

12现今正是寻求 耶和华的时候.....等他临到，使公义如雨降在你们身上。

(3) 马太福音 4:17 耶稣

17 耶稣就传起道来，说：「应当悔改；因为天国近了。」

(4) 马太福音 9:10-13

10 耶稣在屋里坐席的时候，见有许多税吏和罪人来，与耶稣和他的门徒一同坐席。

11 法利赛人看见，就对耶稣的门徒说：「你们的夫子为什么和税吏并罪人一同用餐呢？」

12 但耶稣听见，就对他们说：「康健的人用不着医生，有病的人才用得着。」

13 经上说：『我喜爱怜恤，不喜爱祭祀。』那句话的意思，你们且去揣摩；我来，本不是召义人，乃是召罪人去悔改。」

(5) 约翰福音 5:17 「我, 20

17 「我 父作事直到如今，我也作事。」

20 父爱 子，将自己所作的一切事指给他看，还要将比这些更大的事指给他看，叫你们希奇。

科学与健康附圣经之钥匙
玛丽·贝格·爱迪著

(1) 18:1-9, 13-17

Divine oneness

Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals, — to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility.

Human reconciliation

The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself? Christ is Truth, which reaches no higher than itself. The fountain can rise no higher than its source.

(2) 19:6

Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, — the law of divine Love.

(3) 349:8-9

We propose to follow the Master's example.

2

Bible

(6) Mark 6:34

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

(7) Mark 2:1-12

1 And again he entered into Capernaum after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

(1) 18:1-9, 13-17

神性为一

赎罪是人与 神为一的范例，藉此人反映神性真理， 生命和 爱。拿撒勒人耶稣教导并显示人与 父的为一，为此我们欠负他无尽的尊崇。他的使命是个人的，也是共同的。他一生行事正确彻底，不仅对自己公正也对必朽者慈悲，——就是对他们展示自己如何去做，而不是代他们做，或减轻他们任何责任。

人类和好

基督的赎罪使人与 神和好，而非使 神与人和好；因为 基督的神性 原则就是 神，而 神如何能与祂自己和解呢？ 基督是 真理，其达至的是不比其自身更高的。泉水高不过其源头。

(2) 19:6

耶稣由给予人有关爱的更真意识来帮助人与神和好，耶稣所教导的神性 原则，及 爱该更真的意识，以 灵的律法，——即以神性之 爱的律法，将人从物质、罪恶和死亡的法规中赎回。

(3) 349:8-9

我们准备效法师主的榜样。

2

圣经

(6) 马可福音 6:34

34 耶稣出来，见有许多的人，就向他们动了慈心，因为他们如同羊没有牧人一般；于是他开口教训他们许多的事。

(7) 马可福音 2:1-12

1 过了些日子，耶稣又进了迦百农；人听见他在房子里。

2 随即有许多人聚集，甚至连门前都没有空地；耶稣就对他们传道。

3 有人带着一个瘫子来见耶稣，是用四个人抬来的。

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.
5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.
6 But there were certain of the scribes sitting there, and reasoning in their hearts,
7 Why doth this man thus speak blasphemies? who can forgive sins but God only?
8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?
9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?
10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)
11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

(8) II Corinthians 5:7, 17, 18

7 (For we walk by faith, not by sight:)
17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

Science and Health

(4) 210:16

Jesus healed sickness and sin by one and the same metaphysical process.

(5) 315:32-7

Jesus as mediator

Explaining and demonstrating the way of divine Science, he became the way of salvation to all who accepted his word. From him mortals may learn how to escape from evil. The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship.

4 他们因为人多，不得近前，就把耶稣所在的房子，拆了房顶；既拆通了，就把瘫子连所躺卧的褥子都缒下。
5 耶稣见他们的信心，就对瘫子说：「儿子，你的罪饶恕了。」
6 但有几个文士坐在那里，心里议论，说：
7 「这个人为什么说这样僭妄的话呢？除了神以外，谁能饶恕罪呢？」
8 耶稣灵里立刻知道他们心里这样议论，就对他们说：「你们心里为什么这样议论呢？」
9 或对瘫子说『你的罪饶恕了』，或说『起来，拿你的褥子行走』；那一样容易呢？
10 但要叫你们知道，人子在地上有恕罪的权柄，」（他就对瘫子说：）
11 「我对你说：起来，拿你的褥子回家去吧。」
12 那人就起来，立刻拿着褥子，当众人面前出去了；以致众人都惊奇，归荣耀与神，说：「我们从来没有见过这样的事。」

(8) 哥林多后书 5:7, 17, 18

7 (因我们行事为人是凭着信心，不是凭着眼见。)
17 所以，若有人在基督里，他就是新造的人。旧事已过；看哪，一切都变成新的了。
18 一切都是出于神，他借着耶稣基督使我们与他和好，又将劝人与他和好的职分赐给我们。

科学与健康

(4) 210:16

耶稣以唯一及同样的超物理方法治愈疾病和罪恶。

(5) 315:32-7

耶稣为中保

解释和显示着神性科学之道，对所有接纳他教导的人，他便成了拯救之道。必朽者可从他学到怎样逃脱邪恶。真正的人，通过‘科学’与他的创造者链接，必朽者只需转离罪恶及抛下必朽本身的意识便找到基督，找到真正的人和他与神的联系，继而认知神性的亲子关系。

(6) 369:32-8

No healing in sin

To be every whit whole, man must be better spiritually as well as physically. To be immortal, we must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind. The body improves under the same regimen which spiritualizes the thought; and if health is not made manifest under this regimen, this proves that fear is governing the body.

(7) 406:16

The moral man has no fear that he will commit a murder, and he should be as fearless on the question of disease.

(8) 392:4

To cure a bodily ailment, every broken moral law should be taken into account and the error be rebuked. Fear, which is an element of all disease, must be cast out to readjust the balance for God. Casting out evil and fear enables truth to outweigh error. The only course is to take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image.

(9) 391:29-32

Sin to be overcome

Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love, — as all that is pure, and bearing the fruits of Spirit.

(10) 21:1-5

Moral victory

If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a good fight . . . I have kept the faith," because you are a better man. This is having our part in the at-one-ment with Truth and Love.

3

Bible

(9) Micah 7:7 I will, 19

7 I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.
19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

(6) 369:32-8

罪恶无疗愈

如要全然好，人在灵性上以及身体上都必须更好。如要不朽，我们必须放弃对事物的必朽意识，从错误信念的谎言上转到真理上，并从神性心灵收集灵性存在的真相。身体改善与意念灵性化都在同样的守则下；而倘若在此守则下健康尚未显明，这就证明恐惧控制着身体。

(7) 406:16

有德之士毫无会犯谋杀的恐惧，而且对有关病患的，他也应是同样无惧。

(8) 392:4

要医治一个身体上的疾病，每项被违反了的道德法律都应受评定，而且谬误应被斥责。恐惧，其是所有病患的元素，必须将恐惧逐出来重新调整天平上神的一方。逐出邪恶与恐惧，真理便能够胜过谬误。唯一的途径就是对一切反对人的，即反对神之形象其健康、圣洁与和谐的，在对立的立场上作出抗拒。

(9) 391:29-32

罪恶要征服

要在精神上反驳来自身体的各种投诉，并要提升至生命就是爱的真意识，——就是一切纯洁的，并结着灵的果子。

(10) 21:1-5

道德上的胜利

如果真理在你的日常行事与言谈中克服谬误，你终于可以说，“那美好的仗我已经打过了……所信的道我已经守住了，”因为你是个更好的人。这是在与真理和爱为一上有我们的分。

3

圣经

(9) 弥迦书 7:7 我要, 19

7 我要仰望 耶和華，要等候那救我的 神；我的 神必听允我。
19 他必再怜悯我们，将我们的罪孽制伏；你又将他们的一切罪投于深海。

(10) Luke 4:14

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

(11) Luke 7:36 (to 1st.), 37-47, 50

36 And one of the Pharisees desired him that he would eat with him.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

50 And he said to the woman, Thy faith hath saved thee; go in peace.

(10) 路加福音 4:14

14 耶稣满有 灵的能力，回到加利利；他的名声就传遍了四方。

(11) 路加福音 7:36 (至第一个。), 37-47, 50

36 有一个法利赛人请耶稣和他用餐。

37 恰巧那城里有一个女人，是个罪人，知道耶稣在法利赛人家里坐席，就拿着盛香膏的玉盒，

38 站在耶稣背後，挨着他的脚哭，眼泪便洗耶稣的脚，就用自己的头发擦乾，又用嘴连连亲他的脚，把香膏抹上。

39 请耶稣的法利赛人看见这事，他心里说：

「这人若是先知，必知道摸他的是谁，是个怎样的女人；因她是个罪人。」

40 耶稣回答对他说：「西门，我有句话要对你说。」西门说：「夫子，请说。」

41 耶稣说：「一个债主有两个人欠他的债；一个欠五十两银子，一个欠五两银子。」

42 因为他们无可偿还，债主就宽然免了他们两个人的债。现在你告诉我，这两个人那一个更爱他呢？」

43 西门回答说：「我看是那多得饶恕的人。」

耶稣对他说：「你断的没错。」

44 于是耶稣转过来，向着那女人，便对西门说：「你看见这女人吗？我进了你的家，你没有给我水洗脚；但这女人用眼泪洗了我的脚，用她的头发擦乾。

45 你没有与我亲嘴；但这女人从我进来的时候就不住的用嘴亲我的脚。

46 你没有用油抹我的头；但这女人用香膏抹我的脚。

47 所以我告诉你：『她许多的罪都饶恕了；因为她的爱多。但那饶恕少的，他的爱就少。』」

50 耶稣对那女人说：「你的信救了你；平平安安的回去吧。」

Science and Health

(11) 363:8-9 (to .), 25

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately.

Had she repented and reformed, and did his insight detect this unspoken moral uprising? She bathed his feet with her tears before she anointed them with the oil. In the absence of other proofs, was her grief sufficient evidence to warrant the expectation of her repentance, reformation, and growth in wisdom? Certainly there was encouragement in the mere fact that she was showing her affection for a man of undoubted goodness and purity, who has since been rightfully regarded as the best man that ever trod this planet. Her reverence was unfeigned, and it was manifested towards one who was soon, though they knew it not, to lay down his mortal existence in behalf of all sinners, that through his word and works they might be redeemed from sensuality and sin.

(12) 364:16-19, 25-28

Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian Scientists seek Truth as Simon sought the Saviour, through material conservatism and for personal homage?

On the other hand, do they show their regard for Truth, or Christ, by their genuine repentance, by their broken hearts, expressed by meekness and human affection, as did this woman?

(13) 19:17-24

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement, — in the *at-one-ment* with God, — for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom.

科学与健康

(11) 363:8-9 (至第一个。), 25

耶稣藐视那妇人吗？他排斥她的尊崇吗？没有！他慈悲地对待她。

她有否懊悔或改过，而他的洞察力察觉到这没说出来的道德提升吗？她先以眼泪洗他的脚，再抹上油。在并无其它证明时，她的悲痛是否就是足够的证明，来保证其懊悔、改过及在智慧上成长的期望呢？当然保证是在简单的事实上，那就是她对一个无疑是美善与纯洁之人，对从此被正确地视为踏足于这地球上最卓越的人，表达了她的爱。她的敬重是衷心的，其对于一个人显明，尽管他们不知道那人即将为了所有罪人放下他的必朽存在，藉其言与行他们可以从物欲和罪恶中被救赎。

(12) 364:16-19, 25-28

在此提出了一个严肃的问题，一个在这时代的需求之一所指出的问题。是否基督科学教徒寻求真理一如西门寻求救主一样，是通过物质上的守旧性和为着个人的敬意呢？

另一方面，他们是否以其真正的悔改，以其破碎的心，以谦卑及人类关爱所表达的，如该妇人所做的，来对真理，即基督表现尊敬呢？

(13) 19:17-24

每一阵悔改和受苦的剧痛，每一分为了改造的努力，每一个善思和善行，都会帮助我们了解耶稣为罪恶的赎罪，并有助于赎罪的效能；但是如果犯罪者继续祷告和悔改，又犯罪和后悔，他就几乎无份参与赎罪，——也就是几乎无份与神为一，——因为他缺少实际的悔改，其是改造那心并使人能够尊行智慧的意旨。

(14) 366:30–31

If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted.

(15) 367:3

Genuine healing

The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love.

(16) 304:9

This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death. The perfect man — governed by God, his perfect Principle — is sinless and eternal.

4

Bible

(12) Acts 2:14 Peter, 22–24 Jesus, 32, 36–39

14 Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

22 Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

32 This Jesus hath God raised up, whereof we all are witnesses.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

(14) 366:30–31

如果我们想要为病人打开他们的监门，则必须首先学会医好伤心的人。

(15) 367:3

真正的疗愈

对病人亲切的话及基督般的鼓励，对病人的恐惧予以怜爱的耐心及把其恐惧移除，胜过滔滔不绝的理论，胜过模式化套用的言词，及机械式重复的争论，那些都只不过是真正基督科学的诸多拙劣模仿，真正的基督科学燃点着神性之爱。

(16) 304:9

这是基督科学的道理：神性之爱不能被剥夺其展示的，或其事物；喜乐不能变为愁苦，因愁苦不是喜乐之主；善永不能产生恶；物质永不能产生心灵，生命也永不能终结于死亡。完全之人——由神，由他完全的原则治理——是无罪且永恒的。

4

圣经

(12) 使徒行传 2:14, 22–24 神藉着, 32, 36–39

14 彼得和十一个使徒站起，他高声对他们说：「犹太人和一切住在耶路撒冷的人哪，这件事你们当知道，也当侧耳听我的话。」

22 神藉着蒙神悦纳、拿撒勒的耶稣在你们中间施行异能、奇事、神迹，将他证明出来，这也是你们自己知道的。

23 他既按着神的定旨先见被交与人，你们就捉拿他，并藉着恶人的手，把他钉在十字架上，杀了。

24 神却将死的痛苦解释了，叫他复活，因为他原不能被死拘禁。

32 这耶稣，神已经叫他复活了，我们都为这事作见证。

36 「故此，以色列全家当确实的知道，你们钉在十字架上的这位耶稣，神已经立他为主，为基督了。」

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

(13) I John 4:9, 11, 12 If

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

11 Beloved, if God so loved us, we ought also to love one another.

12 If we love one another, God dwelleth in us, and his love is perfected in us.

Science and Health

(17) 24:20-22, 27-28

Does erudite theology regard the crucifixion of Jesus chiefly as providing a ready pardon for all sinners who ask for it and are willing to be forgiven?

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

(18) 23:1-5

Justice and substitution

Wisdom and Love may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part.

(19) 5:3-11, 23-25 Sin

Sorrow and reformation

Sorrow for wrong-doing is but one step towards reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity, — namely, reformation. To this end we are placed under the stress of circumstances. Temptation bids us repeat the offence, and woe comes in return for what is done. So it will ever be, till we learn that there is no discount in the law of justice and that we must pay “the uttermost farthing.”

Cancellation of human sin

Sin is forgiven only as it is destroyed by Christ, — Truth and Life.

37 众人听见这话，觉得扎心，就对彼得和其餘的使徒说：「诸位弟兄们，我们当怎样行？」

38 彼得说：「你们各人要悔改，奉耶稣基督的名受浸，叫你们的罪得赦，就必须领受所赐的圣灵；

39 因为这应许是给你们和你们的儿女，并一切在远方的人，就是凡主—我们神所召来的。」

(13) 约翰一书 4:9, 11, 12 我们若

9 神既差他独生子到世间来，使我们借着 he 得生，神爱我们的心，在此就显明了。

11 亲爱的弟兄啊，神既是这样爱我们，我们也当彼此相爱。

12 我们若彼此相爱，神就住在我们里面，他的爱在我们里面得以完全了。

科学与健康

(17) 24:20-22, 27-28

渊博的神学，是否认为耶稣被钉死在十字架上，主要是给所有要求及愿意被宽恕的犯罪者提供就绪的赦免呢？

钉死在十字架上的功效是对人类显示了实际的关爱和美善。

(18) 23:1-5

公义与代替

智慧和爱可能会要求许多的自我牺牲来救我们脱离罪恶。一次牺牲，无论多大，都不足以还罪的债。赎罪是在犯罪者方面要求不断地自我舍身。

(19) 5:3-11, 23-25 罪恶

懊悔与改造

懊悔过错只不过是走向改造的一步，而且是最容易的一步。智慧所要求巨大的下一步是对我们诚意的测试，——那就是改造。为此目的，我们被置在境况的压力下。诱惑致意我们重复犯罪，因此苦恼随之而来。如此会延续，直到我们了解正义的法律是不折不扣的，而且我们必得还清最后的“一文钱”。

人之罪的取消

罪恶只有被基督消除，——即被真理和生命消除，罪恶才得宽恕。

(20) 497:13

We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

(21) 202:3

The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

5

Bible

(14) Ephesians 2:4 God, 5

4 God, who is rich in mercy, for his great love wherewith he loved us,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

(15) Romans 5:1-5 we, 11 we

1 we have peace with God through our Lord Jesus Christ:
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
4 And patience, experience; and experience, hope:
5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.
11 we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Science and Health

(22) 23:7 The

The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

(20) 497:13

我们承认耶稣的赎罪是神性的、有效验之爱的证据，通过指路者基督耶稣展现神与人的合一；并且我们承认人藉着基督，藉着真理，生命和爱而得救，就如加利利的先知在疗愈病者并克服罪恶与死亡上所显示的。

(21) 202:3

存在于神与人之间那科学上的统一，必要在生活中历练，而神的旨意必处处成就。

5

圣经

(14) 以弗所书 2:4 神, 5

4 神既有丰富的怜悯，因他爱我们的大爱，
5 当我们死在罪恶中的时候，便叫我们与基督一同活过来。（你们得救是本乎恩。）

(15) 罗马书 5:1-5 就, 11 我们既

1 就藉着我们的主耶稣基督得与神相和；
2 我们又靠他，因信得进入现在我们所站的这恩典中，并且欢欢喜喜盼望神的荣耀。
3 不但如此，就是在患难中也是欢欢喜喜的；因为知道患难生忍耐，
4 忍耐生老练，老练生盼望；
5 盼望不至于羞耻，因为所赐给我们的圣灵将神的爱浇灌在我们心里。
11 我们既藉着我们的主耶稣基督得蒙赎罪，也就藉着他以神为乐。

科学与健康

(22) 23:7 赎罪

赎罪是神学上的难题，但其科学的解释是，痛苦是有罪意识的谬误，其会被真理毁灭，并且最终罪和痛苦都俯伏在永恒之爱的脚前。

(23) 45:17

The stone rolled away
Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love.

(24) 520:3-5 The (to !)

The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!

(23) 45:17

石头滚开了
基督把那石头从人的希望和信心之门滚开了，并通过生命在于神的启示及显示，把人的希望和信心提升到有可能与人的灵性意念及他的神性原则为一，与爱为一。

(24) 520:3-5 无限 (至 !)

无限之爱的深、阔、高、大能、威严与荣耀充满所有空间。这就足够了！

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