

2024年10月7日- 10月13日

罪恶、病患与死亡是真的吗？

金句:

撒母耳记下 7:18 主 (至第一个?)

..... 主耶和華啊，我是誰？

回应式诵读：

出埃及记 3:11, 12 (至第一个。), 14

以赛亚书 45:22

出埃及记 34:14 (至；), 27-29, 35 (to :)

出埃及记 3:11 摩西对 神说：「我是什么人，竟能去见法老，将以色列人从埃及领出来呢？」

12 神说：「我必与你同在。」

14 神对摩西说：「我是自有永有的」；又说：「你要对以色列人这样说：『那自有的打发我到你们这里来』」。

以赛亚书 45:22 地极的人都当仰望我，你们就必得救；因为我是 神，再没有别神。

出埃及记 34:14不可敬拜别神；

27 耶和華对摩西说：「你要将这些话写上；因为我是按这话与你和以色列立约。」

28 摩西在 耶和華那里四十昼夜，也不吃饼也不喝水。 耶和華将这约的话，就是十条诫，写在两块版上。

29 摩西手里拿着两块法版下西奈山的时候，不知道自己的面皮因 耶和華和他说话就发了光。

35 以色列人看见摩西的面皮发光。

1
Bible

(1) Exodus 20:1-3, 5 (to :)

1 And God spake all these words, saying,
2 I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
3 Thou shalt have no other gods before me.
5 Thou shalt not bow down thyself to them, nor serve them:

(2) Exodus 6:2

2 And God spake unto Moses, and said unto him, I am the Lord:

(3) Isaiah 42:8

8 I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

(4) Isaiah 43:21

21 This people have I formed for myself; they shall shew forth my praise.

(5) Revelation 21:7

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

(6) I John 3:1 (to :)

1 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God:

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

(1) 206:30

God does not cause man to sin, to be sick, or to die.

(2) 172:23 (only)

What is man?

1
圣经

(1) 出埃及记 20:1-3, 5 (to :)

1 神晓谕这一切的话说：
2 「我是 耶和華—你的 神，曾将你从埃及地为奴之家领出来。
3 「除了我以外，你不可有别的众神。
5 你不可跪拜那些像，也不可事奉它们。

(2) 出埃及记 6:2

2 神晓谕摩西说：「我是 耶和華。

(3) 以赛亚书 42:8

8 我是 耶和華；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。

(4) 以赛亚书 43:21

21 这百姓是我为自己所造的；他们要传扬我的美德。

(5) 启示录 21:7

7 得胜的，必承受一切为业：我要作他的神，他要作我的儿子。

(6) 约翰一书 3:1 (至；)

1 你看 父赐给我们是何等的爱，使我们得称为 神的众子；

科学与健康附圣经之钥匙
玛丽·贝格·爱迪著

(1) 206:30

神不使人犯罪、生病或死亡。

(2) 172:23 (只一句)

什么是人？

(3) 115:15

MAN: God's spiritual idea, individual, perfect, eternal.

Divine image

(4) 317:18-20

The understanding of his spiritual individuality makes man more real, more formidable in truth, and enables him to conquer sin, disease, and death.

(5) 356:19

God is as incapable of producing sin, sickness, and death as He is of experiencing these errors. How then is it possible for Him to create man subject to this triad of errors, — man who is made in the divine likeness?

Copartnership impossible

(6) 200:4

Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind.

2

Bible

(7) Psalms 37:35-37

35 I have seen the wicked in great power, and spreading himself like a green bay tree.
36 Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.
37 Mark the perfect man, and behold the upright: for the end of that man is peace.

(8) Psalms 1:1-6

1 Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
2 But his delight is in the law of the Lord; and in his law doth he meditate day and night.
3 And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.

(3) 115:15

人： 神的灵性意念，独特的、完美的、永恒的。

神性的形象

(4) 317:18-20

人对其灵性独特性的理解使人更真实，在真理上更具力量，并使他能够战胜罪恶、病患及死亡。

(5) 356:19

神产生不了罪恶、病患和死亡，就如祂体验不了这些谬误。那么祂怎么可能创造人——其是照神性样式而造的，而受制于这谬误的三帮呢？

伙伴关系，不可能

(6) 200:4

摩西引领一个民族以 灵而非以物质敬拜神，并说明了那灵性存在的宏大人类能力是由不朽 心灵所授予的。

2

圣经

(7) 诗篇 37:35-37

35 我见过恶人大有势力，好像一根青翠月桂树。
36 他仍会去世，不料，他没有了；我也寻找他，却寻不着。
37 你要细察那完全人，观看那正直人；因那人的结局乃是平安。

(8) 诗篇 1:1-6

1 不从不敬虔人的计谋、不站罪人的道路、不坐褻慢人座位的，这人便为有福。
2 他唯喜爱 耶和华的律法，昼夜思想他的律法。
3 他要像一棵树栽在溪水旁，按时候结果子，叶子也不枯干。凡他所作的尽都顺利。

4 The ungodly are not so: but are like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.

6 For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

(9) Proverbs 8:1, 36 he (to :)

1 Doth not wisdom cry? and understanding put forth her voice?

36 he that sinneth against me wrongeth his own soul:

Science and Health

(7) 491:9-10, 25

Man linked with Spirit

Man's spiritual individuality is never wrong. Personality is not the individuality of man. A wicked man may have an attractive personality.

(8) 285:7-11

The human counterfeit

What, then, is the material personality which suffers, sins, and dies? It is not man, the image and likeness of God, but man's counterfeit, the inverted likeness, the *unlikeness* called sin, sickness, and death.

(9) 240:19

Progress demanded

If mortals are not progressive, past failures will be repeated until all wrong work is effaced or rectified. If at present satisfied with wrongdoing, we must learn to loathe it. If at present content with idleness, we must become dissatisfied with it. Remember that mankind must sooner or later, either by suffering or by Science, be convinced of the error that is to be overcome.

(10) 242:1-3

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

4 不敬虔的人并不是这样，乃像糠秕被风吹散。

5 因此，当审判的时候不敬虔的人必站立不住；罪人在义人的会中也是如此。

6 因为 耶和華知道义人的道路；不敬虔人的道路却必灭亡。

(9) 箴言 8:1, 36 得罪 (至；)

1 智慧岂不呼叫？聪明岂不发声？

36 得罪我的，却害了自己的性命；

科学与健康

(7) 491:9-10, 25

人与 灵连系

人的灵性独特性是永不错的。

个性不是人的独特性。一个邪恶的人可能有吸引人的个性。

(8) 285:7-11

人类的赝品

那么，受苦、犯罪和死亡的物质上之人是什么呢？其并非人，并非那 神的形像与样式，而是人的赝品，颠倒的样式，那相异的其被称为罪恶、疾病、和死亡的。

(9) 240:19

被要求进步

如果必朽者不进步，过去的失败将会重复，直至所有不当的行事被抹除或改正。倘若当下满足于恶行，我们则须认知而厌弃它。如果当下安逸于闲懒，我们则须对此不满。要谨记，人类迟早必然经受苦或借‘科学’，确认谬误是要克服的。

(10) 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假的独特性。

(11) 480:19–24 Again (to 2nd .)

Evil non-existent

Again, God, or good, never made man capable of sin. It is the opposite of good — that is, evil — which seems to make men capable of wrong-doing. Hence, evil is but an illusion, and it has no real basis. Evil is a false belief. God is not its author.

(12) 354:26 (only)

Sin should become unreal to every one.

3

Bible

(10) Acts 3:22 Moses

22 Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

(11) John 9:1–3, 5–11, 14, 16, 17, 24–38

1 And as Jesus passed by, he saw a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

5 As long as I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,

7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

14 And it was the sabbath day when Jesus made the clay, and opened his eyes.

(11) 480:19–24 再者

邪恶不存在

再者，神，或美善，永不使人有能力犯罪。美善的相反——那就是邪恶，——其似乎使人有能力作恶。由之，邪恶只不过是个幻象，并且它没有真实的基础。邪恶是个错误的信念。神并非其作者。

(12) 354:26 (只一句)

罪恶对每一个人应变得不真实。

3

圣经

(10) 使徒行传 3:22

22 摩西曾对祖宗说：『主—你们的神要从你们弟兄中间给你们兴起一个先知像我，凡他向你们所说的，你们都要听从。』

(11) 约翰福音 9:1–3, 5–11, 14, 16, 17, 24–38

1 耶稣过去的时候，看见一个人生来是瞎眼的。

2 他的门徒问耶稣说：「夫子，这人生来是瞎眼的，是谁犯了罪，是这人呢，还是他父母呢？」

3 耶稣回答说：「也不是这人犯了罪，也不是他父母犯了罪，是要在他身上显出神的作为来。」

5 我在世上的时候，是世上的光。」

6 耶稣说了这话，就吐唾沫在地上，用唾沫和泥抹在瞎子的眼睛上，

7 对他说：「你往西罗亚池子里去洗（西罗亚翻出来就是奉差遣）。」他去一洗，回头就看见了。

8 他的邻居和那素常见他是瞎眼的，就说：「这不是那从前坐着乞讨的人吗？」

9 有人说：「是他。」又有人说：「不是，却是像他。」他却说：「我就是他。」

10 他们对他说：「你的眼睛是怎么开的呢？」

11 他回答说：「有一个人，名叫耶稣，他和泥抹我的眼睛，对我说：『你往西罗亚池子去洗。』我去一洗，就看见了。」

14 耶稣和泥开他眼睛的日子是安息日。

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he do to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses: as for this fellow, we know not from whence he is.

30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

16 法利赛人中有的说：「这个人不是从 神来的，因为他不守安息日。」又有人说：「一个罪人怎能行这样的神迹呢？」他们就起了纷争。

17 他们又对瞎子说：「他既然开了你的眼睛，你说他是怎样的人呢？」他说：「是个先知。」

24 所以法利赛人又叫了那从前瞎眼的人来，对他说：「你该将赞美归给 神，我们知道这人是个罪人。」

25 他说：「他是个罪人不是，我不知道；有一件事我知道，从前我是眼瞎的，如今能看见了。」

26 他们就再问他说：「他向你作什么？是怎么开了你的眼睛呢？」

27 他回答说：「我方才告诉你们，你们不听，为什么又要听呢？莫非你们也要作他的门徒吗？」

28 他们就骂他说：「你是他的门徒；我们是摩西的门徒。」

29 神对摩西说话是我们知道的；只是这个人，我们不知道他从哪里来。」

30 那人回答说：「他开了我的眼睛，你们竟不知道他从哪里来，这真是奇怪。」

31 我们知道 神不听罪人，唯有敬拜 神、遵行他旨意的， 神才听他。

32 从创世以来，未曾听见有人把生来是瞎子的眼睛开了。

33 这人若不是从 神来的，什么也不能作。」

34 他们回答他说：「你全然生在罪孽中，还要教训我们吗？」于是他们把他赶出去了。

35 耶稣听说他们把他赶了出去；后来耶稣遇见他，就对他说：「你信 神的 儿子么？」

36 他回答说：「 主啊，谁是 神的儿子，叫我信他呢？」

37 耶稣对他说：「你已经看见他，现在和你说话的就是他。」

38 他说：「 主啊，我信。」他就敬拜耶稣。

Science and Health

(13) 30:19

Rebukes helpful

As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness, and death, — to point out the way of Truth and Life. This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of material sense, of Truth and of error.

(14) 94:1–3

Jesus taught but one God, one Spirit, who makes man in the image and likeness of Himself, — of Spirit, not of matter.

(15) 265:10

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.

(16) 228:3

No fleshly heredity

The transmission of disease or of certain idiosyncrasies of mortal mind would be impossible if this great fact of being were learned, — namely, that nothing inharmonious can enter being, for Life is God. Heredity is a prolific subject for mortal belief to pin theories upon; but if we learn that nothing is real but the right, we shall have no dangerous inheritances, and fleshly ills will disappear.

(17) 280:25–30

Sensationless body

Rightly understood, instead of possessing a sentient material form, man has a sensationless body; and God, the Soul of man and of all existence, being perpetual in His own individuality, harmony, and immortality, imparts and perpetuates these qualities in man, — through Mind, not matter.

科学与健康

(13) 30:19

斥责有助

作为 真理的独特理想， 基督耶稣来斥责犹太法师教义的谬误及一切罪恶、疾病与死亡，——指出 真理和 生命之道。这理想自始至终显示于耶稣整个世上的成就，展示出 灵魂所生的与物质感官所生的其区别， 真理所生的与谬误所生的其区别。

(14) 94:1–3

耶稣教导只有一 神，一 灵，其照祂自己的——照 灵的，而不是物的形象和样式造人。

(15) 265:10

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。

(16) 228:3

没有肉身的遗传

如果此灵性存在的伟大事实被认知，那么病患或必朽心灵某种怪异的传播便会是不可能的，——换句话说就是，任何不和谐的进入不了灵性存在，因为 生命就是 神。遗传是个多面的话题，为必朽信念附上诸多理论；但如果我们认知只有正确的才是真实的，而别无其它，我们就不会有任何危险的遗传，并且肉身的疾病便会消失。

(17) 280:25–30

无感觉的身体

正确地理解，人有个无感觉的身体，而非拥有一个有知觉的物质形态；而 神，即人的 灵魂及万有存在的 灵魂，因祂自己的独特性、和谐、及不朽是永久的，其将这些素质授予人及延续于人，——是通过 心灵，而非物质。

(18) 390:20, 32

Suffer no claim of sin or of sickness to grow upon the thought. Dismiss it with an abiding conviction that it is illegitimate, because you know that God is no more the author of sickness than He is of sin. You have no law of His to support the necessity either of sin or sickness, but you have divine authority for denying that necessity and healing the sick. Rise in the conscious strength of the spirit of Truth to overthrow the plea of mortal mind, alias matter, arrayed against the supremacy of Spirit. Blot out the images of mortal thought and its beliefs in sickness and sin. Then, when thou art delivered to the judgment of Truth, Christ, the judge will say, "Thou art whole!"

(19) 67:28

Man delivered from sin, disease, and death presents the true likeness or spiritual ideal.

4

Bible

(12) 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.

(13) Luke 7:11-16 he

11 he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

(18) 390:20, 32

不要容许任何罪恶或疾病的断言在意念上增长。以其是不合律法的这一坚定确信来排除它，因为你知道 神并非疾病的创作者，祂更非罪恶的创作者。你没有祂的任何律法去支持罪恶或疾病的必要性，但你有神性权柄否定那必要性及疗愈病者。

在 真理之灵的意识力量上提升，来推翻对抗灵之至高那必朽心灵的，又称为物质的请求。要完全清除必朽思想上的形象及其在疾病与罪恶上的信念。然后，当你被交付到 真理，基督的判决时，那审判官会说：“你已经痊愈了。”

(19) 67:28

将人从罪恶、病患和死亡中拯救，是表现出真正的样式即灵性的理想。

4

圣经

(12) 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。

(13) 路加福音 7:11-16

11 耶稣往一座城去，这城名叫拿因；他许多门徒和许多百姓与他同行。

12 将近城门，见有一个死人被抬出来，这人是他母亲独生的儿子，他母亲又是寡妇；有城里的许多人同着寡妇送殡。

13 主看见那寡妇，就怜悯她，对她说：「不要哭。」

14 耶稣便进前按着杠；抬他的人就站住了。耶稣说：「少年人，我对你说：『起来。』」

15 那死人就坐起，开口说话。耶稣便把他交给他母亲。

16 有恐惧临到众人；他们归荣耀与 神，说：「有大先知在我们中间兴起来了」；又说：「神眷顾了他的百姓。」

Science and Health

(20) 332:9-15 Christ

The Son of God

Christ is the true idea voicing good, the divine message from God to men speaking to the human consciousness. The Christ is incorporeal, spiritual, — yea, the divine image and likeness, dispelling the illusions of the senses; the Way, the Truth, and the Life, healing the sick and casting out evils, destroying sin, disease, and death.

(21) 317:16-18

The individuality of man is no less tangible because it is spiritual and because his life is not at the mercy of matter.

(22) 369:5-7, 16

In proportion as matter loses to human sense all entity as man, in that proportion does man become its master.

The Christ treatment

Jesus never asked if disease were acute or chronic, and he never recommended attention to laws of health, never gave drugs, never prayed to know if God were willing that a man should live. He understood man, whose Life is God, to be immortal, and knew that man has not two lives, one to be destroyed and the other to be made indestructible.

(23) 258:19-21, 25

The infinite Principle is reflected by the infinite idea and spiritual individuality, but the material so-called senses have no cognizance of either Principle or its idea.

Individual permanency

Mortals have a very imperfect sense of the spiritual man and of the infinite range of his thought. To him belongs eternal Life. Never born and never dying, it were impossible for man, under the government of God in eternal Science, to fall from his high estate.

(24) 289:14

Death but an illusion

The fact that the Christ, or Truth, overcame and still overcomes death proves the “king of terrors” to be but a mortal belief, or error, which Truth destroys with the spiritual evidences of Life; and this shows that what appears to the senses to be death is but a mortal illusion, for to the real man and the real universe there is no death-process.

科学与健康

(20) 332:9-15 基督

神之 子

基督是表达着美善的真意念，从 神传到人的神性信息，对着人类意识说话。基督是非肉体的，是灵性的，——确实，基督是驱除官感幻象的神性形象与样式；道路，真理和 生命，疗愈病者并逐出邪恶，毁除罪恶、病患、与死亡。

(21) 317:16-18

人的独特性不是不可触知的，因为人是灵性的，也因为他的生命不受制于物质。

(22) 369:5-7, 16

按人类意识除去认为物质是人所有实质的程度，相应人就成为了物质之主。

基督的治疗

耶稣从不过问病患是急性的还是慢性的，他也从不建议去在意健康法规，从不给予药物，从不以祈求来获知是否 神愿意那人该否存活。他理解，人，其 生命就是 神，为不朽的，而且知道人并非有两个生命，其一会被毁除，而另一会被创造为不可摧毁。

(23) 258:19-21, 25

无限的 原则是由无限的意念和灵性的独特性所反映，而那物质的所谓官感，无论对 原则或对 原则的意念皆无认知。

独特性永久

必朽者对灵性之人及其思想的无限范围，有个非常有缺陷的意识。对灵性之人而言其属永恒生命。人既无出生也无死亡，在永恒‘科学’上人由 神治理，人自其高位掉落，本就不可能。

(24) 289:14

死亡仅为幻象

基督，即 真理战胜过且仍在战胜死亡的事实，证明那“惊吓的王”只不过是个被 真理以 生命的灵性证据所毁除的必朽信念，即谬误；而且这表现出那些对官感 上看似是死去的，只不过是个必朽的幻象，因为对真实的人和真实的宇宙而言，绝没有死亡的过程。

(25) 259:1

God's man discerned

Man is not absorbed in Deity, and man cannot lose his individuality, for he reflects eternal Life; nor is he an isolated, solitary idea, for he represents infinite Mind, the sum of all substance.

5

Bible

(14) Matthew 17:1-5

1 And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

(15) Isaiah 25:1, 7, 8

1 O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

7 And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

8 He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

Science and Health

(26) 281:14

The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things.

(25) 259:1

神的人被辨识

人不是被 神所吸收，而且人不能失去其独特性，因为他反映永恒 生命；他也不是个孤立、单独的意念，因为他代表着无限 心灵，代表着所有实质的全部。

5

圣经

(14) 马太福音 17:1-5

1 过了六天，耶稣带着彼得、雅各，和雅各的兄弟约翰，独独的带他们上了高山，

2 就在他们面前变了形像；他脸面明亮如日头，衣服洁白如光。

3 忽然，有摩西、以利亚向他们显现，同耶稣说话。

4 那时，彼得回答，对耶稣说：「 主啊，我们在这里真好。你若愿意，我们在这里搭三座棚：一座为你，一座为摩西，一座为以利亚。」

5 他正说话之间，忽然有一朵光明的云彩遮盖他们。且有声音从云彩里出来，说：「这是我的爱 子，我所喜悦的；你们要听他。」

(15) 以赛亚书 25:1, 7, 8

1 耶和華啊，你是我的 神；我要尊崇你，我要称赞你的名；因为你曾行过奇妙的事；你古时所定的尽是忠信诚实。

7 他又必在这山除灭遮盖众民之物和遮蔽列国蒙脸的帕子。

8 他必得胜吞灭死亡； 主耶和華必擦去各人脸上的眼泪；又除掉全地上他百姓的责罚。 因为这话是 耶和華所说的。

科学与健康

(26) 281:14

唯一 自我，唯一 心灵或 灵被称为神，是无限的独特性，其提供一切形式及俊美，并且其在个别的灵性之人和事物上反映真实性与神性。

(27) 336:14–15

The spiritual man's consciousness and individuality are reflections of God.

(28) 259:6–11

In divine Science, man is the true image of God. The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow, — thoughts which presented man as fallen, sick, sinning, and dying.

(29) 285:2

Man's individuality is not material. This Science of being obtains not alone hereafter in what men call Paradise, but here and now; it is the great fact of being for time and eternity.

(30) 513:17

Spirit diversifies, classifies, and individualizes all thoughts, which are as eternal as the Mind conceiving them; but the intelligence, existence, and continuity of all individuality remain in God, who is the divinely creative Principle thereof.

(31) 286:31–1

Sin, sickness, and death are comprised in human material belief, and belong not to the divine Mind. They are without a real origin or existence.

(32) 248:29

Let unselfishness, goodness, mercy, justice, health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.

(27) 336:14–15

灵性之人的意识和独特性都是 神的反映。

(28) 259:6–11

在神性科学上，人是 神的真形象。神性本性被最佳地表达在 基督耶稣上，他向必朽者投出 神更真的反映，并将他们的生活提高于他们贫乏思想模式所容许的，——那思想模式表现人是坠落的、生病的、犯罪的和死亡的。

(29) 285:2

人的独特性不是物质的。这灵性存在的‘科学’，并非唯独在去世后人所称的天堂才获得，而是在此时此地；在时间上与永恒上，灵性存在是伟大的事实。

(30) 513:17

灵使所有意念多样化、归类及独特化，其如创造它们的 心灵般永恒；但一切独特性的智力、存在与延续皆留存于 神之内，神就是那神性具创造性的 原则。

(31) 286:31–1

罪恶、疾病、和死亡包含在人类的物质信念中，而非属于神性 心灵。它们没有真的来源或存在。

(32) 248:29

让无私、美善、慈爱、公正、健康、圣洁、爱——即天国——在我们内管治，而罪恶、病患和死亡将会减少，直至它们最终消失。

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