

2024年11月4日– 11月10日

亚当与坠落之人

金句:

诗篇 37:37

你要细察那完全人，观看那正直人；因那人的结局乃是平安。

回应式诵读：

以赛亚书 43:1, 6, 7, 10, 21

诗篇 100:1–5; 67:5

以赛亚书 43:1 雅各啊，创造你的 耶和华，以色列啊，造成你的那位，现在却如此说：不要害怕。因为我救赎了你，我曾提你的名召你；你是属我的。

6 我要对北方说「交出来」；对南方说「不要拘留」。将我的众子从远方带来，将我的众女从地极领回；

7 就是凡称为我名下的人。因他是我为自己的荣耀所创造、所作成的；他是我所造作的。

10 耶和华说：你们是我的见证，我所拣选的仆人；好叫你们可以知道，且信服我，又明白我乃是他；在我以前没有 神造成，在我以后也必没有。

21 这百姓是我为自己所造的；他们要传扬我的美德。

诗篇 100:1 普天下当向 耶和华欢呼。

2 你们当乐意事奉 耶和华，当来向他歌唱。

3 你们当晓得 耶和华是 神。我们是他造的，不是我们自造的；我们是他的民，也是他草场的羊。

4 当称谢进入他的门；当赞美进入他的院。当感谢他，称颂他的名。

5 因为 耶和华本为善；他的慈爱乃是永久；他的诚实存到世世代代。

67:5 神啊，愿众民称赞你；愿众民都称赞你。

(1) Genesis 1:1, 3, 4 (to :), 26, 27, 31 (to 1st .)

1 In the beginning God created the heaven and the earth.
 3 And God said, Let there be light: and there was light.
 4 And God saw the light, that it was good:
 26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.
 27 So God created man in his own image, in the image of God created he him; male and female created he them.
 31 And God saw every thing that he had made, and, behold, it was very good.

(2) Romans 8:16

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

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

(1) 339:8-9

God, Spirit, alone created all, and called it good.

(2) 356:24-25, 30 (only, to .)

Does God create a material man out of Himself, Spirit? Does evil proceed from good? Does subsequent follow its antecedent? It does.

(3) 306:30

God's man, spiritually created, is not material and mortal.

(1) 创世记 1:1, 3, 4 (至 ,), 26, 27, 31 (至第一个。)

1 起初， 神创造天地。
 3 神说：「要有光」，就有了光。
 4 神看光是好的，
 26 神说：「我们要照着我们的形象、按着我们的样式造人；又使他们管理海里的鱼、空中的鸟、地上的牲畜，和全地，并地上所爬的一切爬物。」
 27 神就照着自己的形象创造人，乃是照着神的形象创造男女。
 31 神看着一切所造的都见甚好。

(2) 罗马书 8:16

16 灵与我们的的心灵同证我们是 神的儿女；

科学与健康附圣经之钥匙
 玛丽·贝格·爱迪著

(1) 339:8-9

惟独 神，即惟独 灵创造一切，并称之为美善。

(2) 356:24-25, 30

神是否自祂自己，自 灵，创造物质的人呢？邪恶出自美善吗？是否后者继于其前者呢？是的。

(3) 306:30

神的人，灵性所创，并非物质与必朽的。

(4) 475:7

Fleshly factors unreal

The Scriptures inform us that man is made in the image and likeness of God. Matter is not that likeness. The likeness of Spirit cannot be so unlike Spirit. Man is spiritual and perfect; and because he is spiritual and perfect, he must be so understood in Christian Science. Man is idea, the image, of Love; he is not physique. He is the compound idea of God, including all right ideas; the generic term for all that reflects God's image and likeness; the conscious identity of being as found in Science, in which man is the reflection of God, or Mind, and therefore is eternal; that which has no separate mind from God; that which has not a single quality underived from Deity; that which possesses no life, intelligence, nor creative power of his own, but reflects spiritually all that belongs to his Maker.

2

Bible

(3) Genesis 2:1, 6-8, 21, 22

1 Thus the heavens and the earth were finished, and all the host of them.
6 But there went up a mist from the earth, and watered the whole face of the ground.
7 And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.
8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.
21 And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;
22 And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

(4) 475:7

肉体因素不真实

经文告知我们，人照 神的形象与样式造成。物质并非那样式。 灵の様式不能与灵那么相异。人是灵性和完美的；并因为他是灵性和完美的，在基督科学上他必须被如此理解。人是 爱的意念，是 爱的形象；他不是身体形态上的。他是 神的合成意念，包括所有正确的意念；人是一切反映神形象与样式的统称；就如在'科学'上所认知人是灵性存在该有意识的身份，在'科学'上人是 神的反映，即 心灵的反映，因此是永恒的；并没有与 神分离的心灵；无一素质不出自 神；人并不拥有其自身的生命、智慧及创造力量，而是灵性上反映一切属于其创造者的。

2

圣经

(3) 创世记 2:1, 6-8, 21, 22

1 就这样，诸天与大地，并其中的一切都造齐了。
6 但有雾气从地上腾，滋润遍地。
7 耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有魂的活人，名叫亚当。
8 耶和华神在东方的伊甸立了一个园子，把所造的人安置在那里。
21 耶和华神使亚当沉睡，他就睡了；于是取下他的一条肋骨，又把肉合起来。
22 耶和华神就用那人身上所取的肋骨造成一个女人，领她到那人跟前。

Science and Health

(5) 519:7-16

Genesis ii. 1. Thus the heavens and the earth were finished, and all the host of them.

Infinity measureless

Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love. Human capacity is slow to discern and to grasp God's creation and the divine power and presence which go with it, demonstrating its spiritual origin. Mortals can never know the infinite, until they throw off the old man and reach the spiritual image and likeness.

(6) 523:14

Distinct documents

It may be worth while here to remark that, according to the best scholars, there are clear evidences of two distinct documents in the early part of the book of Genesis. One is called the Elohist, because the Supreme Being is therein called Elohim. The other document is called the Jehovistic, because Deity therein is always called Jehovah, — or Lord God, as our common version translates it.

(7) 521:21-29

Genesis ii. 6. But there went up a mist from the earth, and watered the whole face of the ground.

The story of error

The Science and truth of the divine creation have been presented in the verses already considered, and now the opposite error, a material view of creation, is to be set forth. The second chapter of Genesis contains a statement of this material view of God and the universe, a statement which is the exact opposite of scientific truth as before recorded.

(8) 522:3

The two records

The Science of the first record proves the falsity of the second. If one is true, the other is false, for they are antagonistic. The first record assigns all might and government to God, and endows man out of God's perfection and power. The second record chronicles man as mutable and mortal, — as having broken away from Deity and as revolving in an orbit of his own. Existence, separate from divinity, Science explains as impossible.

科学与健康

(5) 519:7-16

《创世记》第二章一节：就这样，诸天与大地，并其中的一切都造齐了。

无限，不可量度

在普世的灵性存在上 神的意念是完全的，并被永远地表达，因'科学'显露爱的无限及父与母的亲子关系。 神的创造与其一起的神性力量及神性临在，显示着其灵性本源，人类能力对此辨别与领会是缓慢的。必朽者永不能认知无限，直至其脱去旧人并达至灵性的形象与样式。

(6) 523:14

独特不同的文本

在此也许值得注意的是，据那些最佳学者所称，在《创世记》的早前部分，有两个独特不同文本的清晰证明。一个被称艾洛辛派，因为在那里 至尊灵性存在被称 艾洛辛。另一个文本被称耶和华派，因为在那里 神常被称为耶和華，——或 主神，就如我们通用版本所译的。

(7) 521:21-29

《创世记》第二章六节：但有雾气从地上腾，滋润遍地。

谬误的故事

神性创造的那'科学'与真理，在经深思熟虑过的章节中被提出，而现在那相反的谬误，创造的物质观点，接着将被阐明。《创世记》的第二章涵盖对 神与宇宙在该物质观点上的一个声言，该声言是与先前记载过的科学真理正相反的。

(8) 522:3

两个记载

第一个记载的'科学'，证明第二个记载的虚假。如果一个是真，另一个就是假，因为它们是对立的。第一个记载将一切大能与管治归于神，并且自 神的完美与力量恩赐人。第二个记载记录人是易变及必朽的，——就如脱离了神，并运转于其自身的轨道上。存在，与神性分离，在'科学'上解释是不可能的。

(9) 556:17-20 (to 1st .)

Did the origin and the enlightenment of the race come from the deep sleep which fell upon Adam? Sleep is darkness, but God's creative mandate was, "Let there be light."

(10) 249:5 (only)

Let the "male and female" of God's creating appear.

3

Bible

(4) Genesis 3:1-6, 13, 17

1 Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

(5) Jeremiah 17:7, 8

7 Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

8 For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.

(9) 556:17-20

人类的本源与启蒙来自落在亚当身上的沉睡吗？沉睡是黑暗，但 神的创造性命令是，“要有光”。

(10) 249:5 (只一句)

让 神创造的“男与女”显现。

3

圣经

(4) 创世记 3:1-6, 13, 17

1 耶和华神所造的，唯有蛇比田野一切的活物更狡猾。蛇对女人说：「 神岂是真说不许你们吃园中所有树上的果子吗？」

2 女人对蛇说：「园中树上的果子，我们可以吃，

3 唯有园当中那棵树上的果子， 神曾说：『你们不可吃，也不可摸，免得你们死。』」

4 蛇对女人说：「你们不一定死；

5 因为 神知道，你们吃的日子眼睛就开了，你们便如众神一样，能知道善恶。」

6 于是女人见那棵树的果子好作食物，也悦人的眼目，且是可喜爱的，能使人有智慧，就摘下果子来吃了，又给同她一起的丈夫，她丈夫也吃了。

13 耶和华神对女人说：「你所作的是什么事呢？」女人说：「那蛇诱骗我，我就吃了。」

17 又对亚当说：你既听从你妻子的话，吃了我所吩咐你说『你不可吃』的那树上的果子，地必为你的缘故受咒诅；你必终身劳苦才能从地里得吃的。

(5) 耶利米书 17:7, 8

7 倚靠 耶和华、以 耶和华为可靠的，那人 有福了。

8 他必像树栽于水旁，在河边扎她的根，必不见炎热来到，叶子倒必青翠，在干旱之年毫无挂虑，而且结果不止。

(6) II Corinthians 11:3 I fear

3 I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

(7) Isaiah 2:22

22 Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?

Science and Health

(11) 529:21-27

Mythical serpent

Whence comes a talking, lying serpent to tempt the children of divine Love? The serpent enters into the metaphor only as evil. We have nothing in the animal kingdom which represents the species described, — a talking serpent, — and should rejoice that evil, by whatever figure presented, contradicts itself and has neither origin nor support in Truth and good.

(12) 216:18

The great mistake of mortals is to suppose that man, God's image and likeness, is both matter and Spirit, both good and evil.

(13) 285:7

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. The unreality of the claim that a mortal is the true image of God is illustrated by the opposite natures of Spirit and matter, Mind and body, for one is intelligence while the other is non-intelligence.

(6) 哥林多后书 11:3 我.....怕

3 我.....怕你们的心或偏于邪，失去那在 基督里所存纯一的心，就像蛇用诡诈诱骗了夏娃一样。

(7) 以赛亚书 2:22

22 你们休要倚靠世人，他鼻孔里不过有气息；他在一切事上可算什么呢？

科学与健康

(11) 529:21-27

神话之蛇

何来一条说话的，说谎的蛇去引诱神性之爱的孩子呢？在那隐喻中的蛇仅代表邪恶。在动物界我们并无代表那所描述的种类，——一条说话的蛇，——而且我们应欣喜，无论邪恶是以任何形象来代表都自我矛盾，并且没有真理和美善的本源及支持。

(12) 216:18

那必朽者的重大错误是以为人，即 神的形象和样式，兼为物质与 灵的，兼为善与恶的。

(13) 285:7

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 神的形象与样式，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。那无真实性的声称说必朽者是 神的真形象，这藉 灵与物质相对立的本性，藉 心灵与身体相对立的本性便得以阐明，因为一方是有智力而另一方是无智力的。

(14) 265:3-15

Godward gravitation

Man understands spiritual existence in proportion as his treasures of Truth and Love are enlarged. 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.

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.

4

Bible

(8) Matthew 1:18-23

18 Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

(9) Luke 2:40

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

(14) 265:3-15

向 神的引力

人是 心灵最高而非最低素质所生的。相应人在 真理与 爱的珍宝其增加程度，人理解灵性存在的程度也相应扩展。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。

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。

4

圣经

(8) 马太福音 1:18-23

18 耶稣 基督降生的事乃是这样：他母亲马利亚已经许配了约瑟，还没有迎娶，马利亚就从圣灵怀了孕。

19 她丈夫约瑟是个义人，不愿意使她作众人的鉴戒，想要暗暗的把她休了。

20 正思念这些事的时候，不料，有 主的天使向他梦中显现，说：「大卫的子孙约瑟，你不要怕把你妻子马利亚娶过来；因她所怀的孕是从 圣灵来的。

21 她将要生一个儿子，你要给他起名叫「耶稣」；因他要将自己的百姓从他们的罪恶里救出来。」

22 这一切的事既已有了，是要应验 主藉先知所说的话，说：

23 「看哪，必有处女怀孕生子，人要称他的名为以马内利」，以马内利翻出来就是「 神与我们同在」。

(9) 路加福音 2:40

40 孩子渐渐长大，灵性强健，充满智慧；又有神的恩在他身上。

(10) Ephesians 4:7 unto, 13

7 unto every one of us is given grace according to the measure of the gift of Christ.
13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

(11) Romans 8:1

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Science and Health

(15) 534:12 The

Spirit and flesh
The Son of the Virgin-mother unfolded the remedy for Adam, or error; and the Apostle Paul explains this warfare between the idea of divine power, which Jesus presented, and mythological material intelligence called *energy* and opposed to Spirit.

(16) 360:13

Choose ye to-day
Dear reader, which mind-picture or externalized thought shall be real to you, — the material or the spiritual? Both you cannot have. You are bringing out your own ideal. This ideal is either temporal or eternal. Either Spirit or matter is your model. If you try to have two models, then you practically have none. Like a pendulum in a clock, you will be thrown back and forth, striking the ribs of matter and swinging between the real and the unreal.

(17) 259:6

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. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea, — perfect God and perfect man, — as the basis of thought and demonstration.

(10) 以弗所书 4:7, 13

7 我们各人蒙恩，都是照 基督所量给各人的恩赐。
13 直等到我们众人在信仰上同归于一，认识神的 儿子，得以成为完全人，满有 基督长成的身量，

(11) 罗马书 8:1

1 所以，如今那些在 基督耶稣里不随从肉体、只随从 灵行事的就不定罪了。

科学与健康

(15) 534:12 那

灵与肉
那处女母亲之子对亚当，即谬误开展了疗愈；并且使徒保罗解释了耶稣所提出那神性力量的意念，与那和 灵相对立的神话式物质智力被称为能量的之间的争战。

(16) 360:13

今日你选择
亲爱的读者，哪一个心灵画像或外在化意念对你会是真实的呢，——物质的还是灵性的呢？你不能两者兼有。你展现出自己的理想。此理想要么是短暂的，要么是永恒的。你模仿的模様要么是 灵，要么是物质。如果你试图有两个模样的话，那么实际上你就是全无。如同一个钟的钟摆，你会被抛来抛去，敲打在物质的骨架上，并摇荡于真实与非真实之间。

(17) 259:6

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，并将他们的生活提升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。在科学上灵性存在及神性疗愈该基督般的理解，包括完美的 原则与意念——也就是完美的神和完美的人——来作为思想和显示的基础。

(18) 333:19-23

The divine Principle and idea

Throughout all generations both before and after the Christian era, the Christ, as the spiritual idea, — the reflection of God, — has come with some measure of power and grace to all prepared to receive Christ, Truth.

5

Bible

(12) Acts 10:38 God

38 God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

(13) Luke 13:11-17

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12 And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands on her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

(18) 333:19-23

神性 原则与意念

遍及公元前后的所有时代，基督，作为灵性意念，——神的反映，——对凡准备好接纳基督、真理的，都被赋予了某程度的力量与恩赐。

5

圣经

(12) 使徒行传 10:38 神.....以

38 神.....以 圣灵和能力膏拿撒勒的耶稣，这都是你们知道的。他周流四方，行善事，医好凡被魔鬼压制的人；因为 神与他同在。

(13) 路加福音 13:11-17

11 恰巧有一个女人被疾病的灵附了十八年，腰弯得一点直不起来。

12 耶稣看见她，便叫过她来，对她说：「女人，你脱离这病了。」

13 于是他用两只手按着她；她立刻直起腰来，就归荣耀与 神。

14 管会堂的因为耶稣在安息日治病，就气忿忿的回答，对百姓说：「有六日应当作工；那六日之内可以来求医，在安息日却不可。」

15 主回答他说：「你这伪善的人，难道你们各人在安息日不解开槽上的牛、驴，牵去饮吗？」

16 况且这女人本是亚伯拉罕的后裔，被撒但捆绑了这十八年，不当在安息日解开她的捆绑吗？」

17 那时，耶稣说了这些话，他的敌人都惭愧了；百姓因他所行一切荣耀的事，就都欢喜了。

Science and Health

(19) 482:19-23

Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah, — the divine idea of God outside the flesh. This enabled Jesus to demonstrate his control over matter.

(20) 476:32-5

Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick. Thus Jesus taught that the kingdom of God is intact, universal, and that man is pure and holy.

(21) 171:4

Through discernment of the spiritual opposite of materiality, even the way through Christ, Truth, man will reopen with the key of divine Science the gates of Paradise which human beliefs have closed, and will find himself unfallen, upright, pure, and free, not needing to consult almanacs for the probabilities either of his life or of the weather, not needing to study brainology to learn how much of a man he is.

Paradise regained

6

Bible

(14) Psalms 4:6 Lord

6 Lord, lift thou up the light of thy countenance upon us.

(15) Psalms 17:6 (to :), 15

6 I have called upon thee, for thou wilt hear me, O God:
15 As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

科学与健康

(19) 482:19-23

耶稣是完美之人最高的人类概念。他与基督，弥赛亚不可分离，——基督，弥赛亚是肉身之外神的神性意念。这使耶稣能够显示其对物质控制。

(20) 476:32-5

对耶稣而言，在‘科学’上见到的是完美之人，而对必朽者而言，见到的是犯罪的必朽之人。在这完美之人上，救主见到神自己的样式，并且这对人的正确观点治愈了病者。因而耶稣教导，神的国是完整的、普世的，而且人是纯洁与圣洁的。

(21) 171:4

通过识别物质的灵性反面，亦即经由基督，真理之道，人将会用神性科学的钥匙重开被人类信念关闭了的乐园之门，并会发觉自己是没有坠落的、是正直、洁净和自由的，不需要为他的生命或天气可能发生的事查考历书，不需要去研读大脑学来认识他是怎样一个人。

重获乐园

6

圣经

(14) 诗篇 4:6 耶和华

6 耶和华啊，求你仰起脸来，光照我们。

(15) 诗篇 17:6 (至；), 15

6 神啊，我曾求告你，因为你必听允我；
15 至于我，我必在义中见你的面；我醒来的时候，得见你的形象就心满意足了。

(16) I Corinthians 15:22, 48, 49

22 For as in Adam all die, even so in Christ shall all be made alive.
48 As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.
49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

(17) I John 3:2, 3

2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
3 And every man that hath this hope in him purifieth himself, even as he is pure.

Science and Health

(22) 90:24-25

The admission to one's self that man is God's own likeness sets man free to master the infinite idea.

(23) 476:17-22

Mortality is finally swallowed up in immortality. Sin, sickness, and death must disappear to give place to the facts which belong to immortal man.
Learn this, O mortal, and earnestly seek the spiritual status of man, which is outside of all material selfhood.

(24) 407:24

Immortal memory
Let the perfect model be present in your thoughts instead of its demoralized opposite. This spiritualization of thought lets in the light, and brings the divine Mind, Life not death, into your consciousness.

(25) 497:5

We acknowledge and adore one supreme and infinite God. We acknowledge His Son, one Christ; the Holy Ghost or divine Comforter; and man in God's image and likeness.

(16) 哥林多前书 15:22, 48, 49

22 在亚当里众人都死了；照样，在基督里众人也都要复活。
48 那属土的怎样，凡属土的也就怎样；属天的怎样，凡属天的也就怎样。
49 我们既有属土的形状，将来也必有属天的形状。

(17) 约翰一书 3:2, 3

2 亲爱的弟兄啊，我们现在是神的众子，将来如何，还未显明；但我们知道，到他显现的时候，我们必要像他、因为必得见他的真体。
3 凡在里头有这盼望的人，就洁净自己，像他洁净一样。

科学与健康

(22) 90:24-25

对人本身是神自己样式的承认，释放人去掌握无限的意念。

(23) 476:17-22

必朽性最终被不朽性所吞灭。罪恶、疾病和死亡必会消失并让位于那属于不朽之人的事实。
必朽的啊，对此认识，并恳切地寻求人的灵性地位吧，其是在所有物质本身之外。

(24) 407:24

不朽记忆
让那完美模样存在于你的意念上，而非其堕落的相反面。这思想上的灵性化让光照入，并将神性 心灵，将 生命而非死亡，带进你的意识中。

(25) 497:5

我们承认并崇敬唯一至高无上与无限的神。我们承认祂的儿子，一 基督； 圣灵或神性 安慰者；并且人是 神的形象与样式。

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