

2025年3月10日-3月16日

实质

金句:

路加福音 12:32; 17:21 神的

你们这小群，不要惧怕；因为你们的 父乐意把国赐给你们。
…… 神的国就在你们里面。」

回应式诵读：

约翰一书 1:1-4

希伯来书 12:12 你们, 13, 28

约翰一书 1:1 那从起初原有的生命之道，就是我们所听见、亲眼看见、所看过、亲手摸过的；

2（这生命原已经显现出来，我们也看见过，现在又作见证，将原与 父同在、且显现与我们那永远的生命、传给你们；）

3 我们将所看见、所听见的传给你们，使你们与我们相交；我们真是与 父并他 儿子耶稣 基督相交的。

4 我们将这些话写给你们，使你们的喜乐满足。

希伯来书 12:12 ……你们要把下垂的手、发软的腿、挺起来；

13 也要为自己的脚，把道路修直了，恐怕使瘸子走差了路；倒要痊愈。

28 所以我们既在承受那不能动摇的国，就当感恩，照 神所喜悦的，用虔诚、敬畏的心事奉 神；

(1) Ecclesiastes 3:14 (to 2nd :)

14 I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it:

(2) I Corinthians 3:16

16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

(3) John 6:63 (to :)

63 It is the spirit that quickeneth; the flesh profiteth nothing:

(4) Romans 12:2 be

2 be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

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

(1) 468:17–18 Substance, 21–22

Substance is that which is eternal and incapable of discord and decay. Spirit, the synonym of Mind, Soul, or God, is the only real substance.

(2) 269:9–10, 14–20

Human philosophy has made God manlike. Christian Science makes man Godlike. Metaphysics resolves things into thoughts, and exchanges the objects of sense for the ideas of Soul. These ideas are perfectly real and tangible to spiritual consciousness, and they have this advantage over the objects and thoughts of material sense, — they are good and eternal.

(1) 传道书 3:14 (至第一个。)

14 我知道 神一切所作的都必永存；无所增添，无所减少。

(2) 哥林多前书 3:16

16 岂不知你们是 神的殿， 神的 灵住在你们里头吗？

(3) 约翰福音 6:63 (至第一个。)

63 叫人活着的乃是灵，肉体是无益的。

(4) 罗马书 12:2

2 不要效法这个世界，只要心意更新而变化，叫你们察验何为 神的善良、纯全、可喜悦的旨意。

*科学与健康附圣经之钥匙
玛丽·贝格·爱迪著*

(1) 468:17–18 实质, 21–22

实质是永恒的并且不能够是不和谐，也不能够腐朽的。

灵，即 心灵， 灵魂或 神的同义词，是仅有的真实实质。

(2) 269:9–10, 14–20

人类哲学使 神似人。基督科学使人似神。

超物理转化事物为意念，并以 灵魂的意念取代感觉上的事物。

这些意念对灵性意识而言是完全真实及确凿的，并且这些意念比物质意识上的事物和想法优越，——其是美善与永恒的。

(3) 428:8

To divest thought of false trusts and material evidences in order that the spiritual facts of being may appear, — this is the great attainment by means of which we shall sweep away the false and give place to the true. Thus we may establish in truth the temple, or body, “whose builder and maker is God.”

2

Bible

(5) Proverbs 8:1, 20–25, 30

1 Doth not wisdom cry? and understanding put forth her voice?
20 I lead in the way of righteousness, in the midst of the paths of judgment:
21 That I may cause those that love me to inherit substance; and I will fill their treasures.
22 The Lord possessed me in the beginning of his way, before his works of old.
23 I was set up from everlasting, from the beginning, or ever the earth was.
24 When there were no depths, I was brought forth; when there were no fountains abounding with water.
25 Before the mountains were settled, before the hills was I brought forth:
30 Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;

(6) Isaiah 60:1

1 Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.

Science and Health

(4) 247:13–15, 19–21 Being

Immortality, exempt from age or decay, has a glory of its own, — the radiance of Soul. Being possesses its qualities before they are perceived humanly.

(5) 335:13–14

Things spiritual and eternal are substantial.

(3) 428:8

要摆脱错误信赖的意念与物质的证明，以便灵性存在的灵性事实可呈现，——通过这些方法的重大成就，我们将会扫除虚假的，并让位于真正的。由此在真理上我们可建立殿，即身体，“就是 神所经营所建造的。”

2

圣经

(5) 箴言 8:1, 20–25, 30

1 智慧岂不呼叫？聪明岂不发声？
20 我在公义的道上走，在公平的路中行，
21 使爱我的，承受货财；我又要充满他们的府库。
22 在 耶和華道路的起头，他在太初行作之先，就得了我。
23 从恒古，从太初，未有世界以前，我已被立。
24 没有深渊，没有大水的泉源，我已生出。
25 大山未曾奠定，小山未有之先，我已生出。
30 那时，我在他那里，他养育我，日日为他所喜爱，常常在他面前欢喜，

(6) 以赛亚书 60:1

1 兴起，发光；因为你的光已经来到， 耶和華的榮耀显现照耀你。

科学与健康

(4) 247:13–15, 19–21 灵性存在

不朽性，免于老化或衰退，有着其自我的荣耀，—— 灵魂的光辉。
灵性存在在人力范围内被察觉前，已拥有其素质。

(5) 335:13–14

灵性与永恒的是实质的。

(6) 477:20–24 Identity

Reflection of Spirit

Identity is the reflection of Spirit, the reflection in multifarious forms of the living Principle, Love. Soul is the substance, Life, and intelligence of man, which is individualized, but not in matter.

(7) 264:28

When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation, — all the glories of earth and heaven and man.

(8) 258:13–15, 21

God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis. The human capacities are enlarged and perfected in proportion as humanity gains the true conception of man and God.

(9) 266:27–29 (to 1st .)

Beatific presence

Man is the idea of Spirit; he reflects the beatific presence, illumining the universe with light.

(10) 516:21

Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.

3

Bible

(7) Psalms 112:4 (to :), 7

4 Unto the upright there ariseth light in the darkness:
7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.

(8) Daniel 3:1 (to :), 4–6, 8, 9, 12–19 (to :), 21, 24, 25, 27, 28

1 Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits:
4 Then an herald cried aloud, To you it is commanded, O people, nations, and languages,

(6) 477:20–24 身分

灵的反影

身分其是 灵的反影，是在于活的原则，在于活的爱那万千形式之内的反影。灵魂是实质，是生命，也是人的智力，其是独特的，而非在物质之中。

(7) 264:28

当我们认识到基督科学之道，并认知到人的灵性存在，我们将会见到和理解 神的创造，——也就是天、地、人之所有荣耀。

(8) 258:13–15, 21

神表现在于人，这永远发展着的无限意念，自无边际的基础上扩展并提升得越来越高。当人性得到人与 神的真确概念时，便使人类的能力相应增加及完善。

(9) 266:27–29 (至第一个。)

恩赐临在

人是 灵的意念；他反映恩赐临在，以光照亮宇宙。

(10) 516:21

男女因与 神是共存的及永恒的，在荣耀的素质上，永远反映无限的 父母 神。

3

圣经

(7) 诗篇 112:4 (至；), 7

4 正直人在黑暗中，有光向他显现；
7 他必不怕凶恶的信息；他心坚定，倚靠 耶和華。

(8) 但以理书 3:1 (至第三个，), 4–6, 8, 9, 12–19 (至第三个，), 21, 24, 25, 27, 28

1 尼布甲尼撒王造了一个金像，高六十肘，宽六肘，
4 那时传令的大声呼叫说：「各方、各国、各方言的人哪，有令传与你们：

5 That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso falleth not down and worshipping shall the same hour be cast into the midst of a burning fiery furnace.

8 Wherefore at that time certain Chaldeans came near, and accused the Jews.

9 They spake and said to the king Nebuchadnezzar, O king, live for ever.

12 There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up.

13 Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then they brought these men before the king.

14 Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?

15 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

17 If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego:

21 Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace.

24 Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

5 你们一听见角、笛、弦琴、琴、瑟、扬琴，和各样乐器的声音，就当俯伏敬拜尼布甲尼撒王所立的金像。

6 凡不俯伏敬拜的，必立时扔在烧着烈火的炉中。」

8 那时，有几个迦勒底人进前来控告犹太人。

9 他们对尼布甲尼撒王说：「愿王万岁啊。」

12 现在有几个犹太人，就是王所派管理巴比伦省事务的沙得拉、米煞、亚伯·尼歌；王啊，这些人不理你，不事奉你的众神，也不敬拜你所立的金像。」

13 当时，尼布甲尼撒冲冲烈怒，吩咐人把沙得拉、米煞、亚伯·尼歌带过来，他们就把那些人带到王面前。

14 尼布甲尼撒问他们说：「沙得拉、米煞、亚伯·尼歌啊，你们不事奉我的众神，也不敬拜我所立的金像，是真的吗？」

15 你们再听见角、笛、弦琴、琴、瑟、扬琴，和各样乐器的声音，若俯伏敬拜我所造的像，却还可以；若不敬拜，必立时扔在烧着烈火的炉中，有何神能救你们脱离我手呢？」

16 沙得拉、米煞、亚伯·尼歌对王说：「尼布甲尼撒啊，这件事我们必不惧怕回答你；

17 即便如此，我们所事奉的神能将我们从烧着烈火的炉中救出来。王啊，他也必救我们脱离你的手。」

18 即或不然，王啊，你当知道我们决不事奉你的众神，也不敬拜你所立的金像。」

19 当时，尼布甲尼撒烈怒填胸，向沙得拉、米煞、亚伯·尼歌变了脸色，

21 这三人穿着内袍、裤子、帽子，和别的衣服，被捆起来扔在烧着烈火的炉中。

24 尼布甲尼撒王惊奇，急忙起来，对谋士说：「我捆起来扔在火里的不是三个人吗？」他们回答王说：「王啊，是。」

25 王说：「看哪，我见有四个人，并没有捆绑，在火中行走，也没有受伤；那第四个的相貌好像神之子。」

27 And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

Science and Health

(11) 135:20

What cannot God do?

(12) 133:15

Even in captivity among foreign nations, the divine Principle wrought wonders for the people of God in the fiery furnace and in kings' palaces.

(13) 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.

(14) 387:27

Christian history

The history of Christianity furnishes sublime proofs of the supporting influence and protecting power bestowed on man by his heavenly Father, omnipotent Mind, who gives man faith and understanding whereby to defend himself, not only from temptation, but from bodily suffering.

(15) 311:28

Matter, sin, and mortality lose all supposed consciousness or claim to life or existence, as mortals lay off a false sense of life, substance, and intelligence. But the spiritual, eternal man is not touched by these phases of mortality.

27 那些官长、巡抚、军长，和王的谋士一同聚集看这三个人，见火无力伤他们的身体，头发也没有烧焦，衣服也没有变色，并没有火燎的气味。

28 尼布甲尼撒说：「沙得拉、米煞、亚伯·尼歌的神是应当称颂的。他差遣他的天使救护倚靠他的仆人，他们不遵王命，舍去己身，在他们自己的神以外不肯事奉敬拜别神。」

科学与健康

(11) 135:20

神有什么不能做的呢？

(12) 133:15

甚至被俘虏在外邦，神性原则为神的子民在烈火的窑中及在王宫中作奇事。

(13) 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，——神的反影，——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。

(14) 387:27

基督信仰的历史

基督信仰的历史，提供了由天父，由全能心灵赋予人那支持的映照力与保护力量的至高证明，天父，全能心灵给予人信心与理解，藉此不单防护自己受诱惑，也防护其身体上的痛苦。

(15) 311:28

当必朽者抛弃对生命、实质和智力的错误意识，物质、罪恶与必朽性便丧失对生命或存在上所有假设的知觉或声称。但灵性的，永恒的人不被这些必朽的阶段所触及。

(16) 316:20

Christ presents the indestructible man, whom Spirit creates, constitutes, and governs. Christ illustrates that blending with God, his divine Principle, which gives man dominion over all the earth.

(17) 209:1-2

Man, being immortal, has a perfect indestructible life.

(18) 267:1-2, 19-25

Every object in material thought will be destroyed, but the spiritual idea, whose substance is in Mind, is eternal.

Waymarks to eternal Truth

When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all error disappears in celestial Truth.

4

Bible

(9) I John 4:14 we

14 we have seen and do testify that the Father sent the Son to be the Saviour of the world.

(10) Matthew 9:35

35 And 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.

(11) Matthew 15:30, 31

30 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

(16) 316:20

基督展现不可摧毁之人，人是 灵所创造、所构成及治理的。基督例举出与 神，与神性原则融汇，其赋予人管治全地的权柄。

(17) 209:1-2

人，是不朽的，拥有完全的不可摧毁的生命。

(18) 267:1-2, 19-25

在物质思想中的每一物体都会毁灭的，但灵性的意念，其实质是在于 心灵的，是永恒的。

朝向永恒 真理的路标

在神性科学的光下查究，必朽者表现出的多于表面上被觉察到的，因为颠倒的意念和谬误的信念必定是 真理的赝品。意念借自一个高于物质的本源，反过来，谬误充当为朝向一 心灵的路标，在一 心灵所有谬误消失在天上的真理中。

4

圣经

(9) 约翰一书 4:14

14 父差 子作世人的 救主；这是我们所看见且作见证的。

(10) 马太福音 9:35

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。

(11) 马太福音 15:30, 31

30 有极多的人到他那里，带着瘸子、瞎子、哑吧、有残疾的，和许多别的病人，都放在耶稣脚前；他就治好了他们。

31 甚至众人都希奇，因为看见哑吧说话，残疾的痊愈，瘸子行走，瞎子看见；他们就归荣耀给以色列的 神。

(12) Matthew 16:13-18

13 When Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Science and Health

(19) 136:1-2, 9-16

Jesus established his church and maintained his mission on a spiritual foundation of Christ-healing.

The question then as now was, How did Jesus heal the sick? His answer to this question the world rejected. He appealed to his students: "Whom do men say that I, the Son of man, am?" That is: Who or what is it that is thus identified with casting out evils and healing the sick? They replied, "Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets."

(20) 137:8-11, 16-9

Yearning to be understood, the Master repeated, "But whom say ye that I am?" This renewed inquiry meant: Who or what is it that is able to do the work, so mysterious to the popular mind?

A divine response

With his usual impetuosity, Simon replied for his brethren, and his reply set forth a great fact: "Thou art the Christ, the Son of the living God!" That is: The Messiah is what thou hast declared, — Christ, the spirit of God, of Truth, Life, and Love, which heals mentally. This assertion elicited from Jesus the benediction, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;" that is, Love hath shown thee the way of Life!

(12) 马太福音 16:13-18

13 耶稣到了凯撒利亚腓立比的境内，就问他的门徒，说：「人说我一人子是谁？」

14 他们说：「有人说你是施浸的约翰；有人说是以利亚；又有人说是耶利米或是先知里的一个。」

15 耶稣对他们说：「你们却说我是谁？」

16 西门·彼得回答说：「你是基督，是永生神的儿子。」

17 耶稣回答他说：「西门·巴·约拿，你是有福的。因为这不是属血肉的指示你的，乃是我在天上的父指示的。」

18 我还告诉你：『你是彼得，我要把我的教会建造在这磐石上；地狱的门，不能胜过它。」

科学与健康

(19) 136:1-2, 9-16

耶稣建立他的教会并在基督疗愈的灵性基础上坚守他的使命。

从当时到现在的问题都是，耶稣如何治愈病者呢？世人拒绝了他对这问题的回答。他向他的学生呼吁：“人说我一人子是谁？”就是说：谁或什么是以逐出邪恶和治愈病者来被认出的呢？他们回答说：“有人说你是施浸的约翰；有人说是以利亚；又有人说是耶利米或是先知里的一个。”

(20) 137:8-11, 16-9

师主渴望被理解，又重复问：“你们却说我是谁？”这重申的询问意思是：是谁或是什么能够对通俗心灵做如此不可思议的事？

一個神性的回應

西门以他惯有的冲动，为他的兄弟回答，并且他的回答揭示了一个伟大的事实：“你是基督，是永生神的儿子。”那就是：你所宣称的就是弥赛亚，——在精神上疗愈的基督，即神的，真理的，生命和爱的灵。此断言唤起耶稣的祝福，“西门·巴·约拿，你是有福的。因为这不是属血肉的指示你的，乃是我在天上的父指示的；”那就是，爱对你显露了生命之道！

Before this the impetuous disciple had been called only by his common names, Simon Bar-jona, or son of Jona; but now the Master gave him a spiritual name in these words: "And I say also unto thee, That thou art Peter; and upon this rock [the meaning of the Greek word *petros*, or *stone*] I will build my church; and the gates of hell [*hades*, the *under-world*, or the *grave*] shall not prevail against it." In other words, Jesus purposed founding his society, not on the personal Peter as a mortal, but on the God-power which lay behind Peter's confession of the true Messiah.

以前这冲动的门徒只被称其俗名，约拿的儿子西门，或约拿的儿子；但现在师主在这些话中给他起了一个灵性的名字：“我还告诉你，你是彼得；我要把我的教会建造在这磐石上〔希腊文此字*petros*的意思，或磐石〕；地狱的门

〔*hades*，地狱或坟墓〕不能胜过它。”换句话说，耶稣决意建立他的团契，并非在一个必朽者彼得个人的身上，而是在彼得对真正 弥赛亚宣认背后的 神的力量上。

Sublime summary

崇高总结

It was now evident to Peter that divine Life, Truth, and Love, and not a human personality, was the healer of the sick and a rock, a firm foundation in the realm of harmony.

现在对彼得明显的是，神性 生命， 真理和爱才是病人的医者和磐石，和谐领域的坚实基础，而不是人类的个性。

(21) 43:28

The Science Jesus taught and lived must triumph over all material beliefs about life, substance, and intelligence, and the multitudinous errors growing from such beliefs.

(21) 43:28

耶稣教导的及活出的'科学'必战胜一切对有关生命、本质和智力的物质信念，以及从如此信念中所产生的众多谬误。

(22) 269:21-25 (to 2nd .)

The testimony of the material senses is neither absolute nor divine. I therefore plant myself unreservedly on the teachings of Jesus, of his apostles, of the prophets, and on the testimony of the Science of Mind. Other foundations there are none.

(22) 269:21-25 (至第二个。)

Biblical foundations

《圣经》的基础

物质官感的见证既非绝对也非神性。因而我毫无保留地将自己根植在耶稣的、其使徒的、先知们的教导上，及根植在 心灵之'科学'的见证上。别无其它根基。

5

Bible

5

圣经

(13) Luke 8:40

40 And it came to pass, that, when Jesus was returned, the people gladly received him: for they were all waiting for him.

(13) 路加福音 8:40

40 耶稣回来的时候，百姓欢喜接待他；因为他们都等候他。

(14) Luke 9:1, 2

1 Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.
2 And he sent them to preach the kingdom of God, and to heal the sick.

(14) 路加福音 9:1, 2

1 当下，耶稣叫齐了他十二个门徒，给他们能力、权柄，制伏一切的鬼魔，医治各样的病。
2 他又差遣他们去传扬 神国的道，医治病人。

(15) Luke 10:1, 17-20

1 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

(15) 路加福音 10:1, 17-20

1 这些事以后， 主又设立七十个人，差遣他们两个两个的在他前面，往自己想要到的各城各地方去。

17 And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

(16) Hebrews 10:34 ye have

34 ye have in heaven a better and an enduring substance.

(17) Matthew 3:2 the

2 the kingdom of heaven is at hand.

Science and Health

(23) 275:14-15

All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God.

(24) 590:1

Kingdom of Heaven. The reign of harmony in divine Science; the realm of unerring, eternal, and omnipotent Mind; the atmosphere of Spirit, where Soul is supreme.

(25) 271:7-8

Jesus instructed his disciples whereby to heal the sick through Mind instead of matter.

(26) 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.

17 那七十个人又欢欢喜喜的回来，说：「主啊，因你的名，就是鬼魔也服了我们。」

18 耶稣对他们说：「我曾看见撒但从天上坠落，像闪电一样。」

19 看哪，我已经给你们权柄可以践踏蛇和蝎子，又胜过仇敌一切的能力；断没有什么能害你们。」

20 然而，不要因灵服了你们就欢喜；只要因你们的名记录在天上欢喜。」

(16) 希伯来书 10:34 知道

34 知道自己在天上有更美长存的家业。」

(17) 马太福音 3:2 天国

2 天国近了。」

科学与健康

(23) 275:14-15

所有实质、智能、智慧、灵性存在、不朽性、因与果都属于 神。

(24) 590:1

天国：在神性科学上和谐的统治；无误的、永恒的和无所不能 心灵的领域； 灵的氛围，那里 灵魂是至高无上的。

(25) 271:7-8

耶稣指示他的门徒凭藉 心灵而非藉物质去治愈病者。

(26) 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。

(27) 162:9, 16

The effect of this Science is to stir the human mind to a change of base, on which it may yield to the harmony of the divine Mind.

Working out the rules of Science in practice, the author has restored health in cases of both acute and chronic disease in their severest forms. Secretions have been changed, the structure has been renewed, shortened limbs have been elongated, ankylosed joints have been made supple, and carious bones have been restored to healthy conditions. I have restored what is called the lost substance of lungs, and healthy organizations have been established where disease was organic. Christian Science heals organic disease as surely as it heals what is called functional, for it requires only a fuller understanding of the divine Principle of Christian Science to demonstrate the higher rule.

(28) 423:8

Scientific corrective

The Christian Scientist, understanding scientifically that all is Mind, commences with mental causation, the truth of being, to destroy the error. This corrective is an alterative, reaching to every part of the human system. According to Scripture, it searches "the joints and marrow," and it restores the harmony of man.

6

Bible

(18) Psalms 52:1 the

1 the goodness of God endureth continually.

(19) Luke 12:32

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Science and Health

(29) 576:21-23

This kingdom of God "is within you," — is within reach of man's consciousness here, and the spiritual idea reveals it.

(27) 162:9, 16

这‘科学’的效果促使人的心灵有基础上的改变，在此基础上的改变，人的心灵会对神性心灵的和谐顺服。

笔者在实行中体现‘科学’的法则，曾使多个重症和最严重类型的慢性病人恢复健康。分泌物转变、结构有更新、短的肢体伸长、僵硬的关节变得柔顺，而且腐烂骨骼恢复至健康的状态。我曾使所谓失去部份的肺部康复，并且使健康组织在病患器官处建立起来。基督科学治愈器官病患如同治愈所谓功能上的病患一样肯定，因为显示那更高的法则只需要对基督科学上的神性原则有更完全的理解。

(28) 423:8

科学的矫正

那基督科学教徒，科学上理解到一切就是心灵，便从精神成因，灵性存在的真理着手来毁除谬误。此矫正是个改善的方法，其达至人类系统的各部位。依据经文，其探察“骨节与骨髓”，并恢复人的和谐。

6

圣经

(18) 诗篇 52:1 神

1 神的恩惠是常存的。

(19) 路加福音 12:32

32 你们这小群，不要惧怕；因为你们的父乐意把国赐给你们。

科学与健康

(29) 576:21-23

这神的国“就在你们里面”，——就是在此，在人的意识所能达到之处，并且灵性意念显露它。

(30) 124:25-26 (to 1st .)

Spirit is the life, substance, and continuity of all things.

(30) 124:25-26 (至第一个。)

灵就是生命、实质和所有事物的延续性。

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