

2022年11月28日-12月4日

神，唯一的成因與創造者

金句：

詩篇 9:1

耶和華啊，我要一心讚美你；我要傳揚你一切奇妙的作為。

回應式誦讀：

詩篇 8:1, 3-6, 9; 96:1, 2, 6

- 1 耶和華—我們的 主啊，你的名在全地何其美。你將你的榮耀安於諸天。
- 2 我觀看你指頭所造的諸天，並你所陳設的月亮星宿，**
- 4 便說：人算甚麼，你竟顧念他？世人算甚麼，你竟眷顧他？
- 5 你叫他比天使微小一點，並賜他榮耀尊貴為冠冕。**
- 6 你派他管理你手所造的，使一切都服在他的腳下。
- 9 耶和華—我們的 主啊，你的名在全地何其美。**
- 1 你們要向 耶和華唱新歌啊。全地都要向 耶和華歌唱。
- 2 要向 耶和華歌唱，稱頌他的名。天天傳揚他的救恩。**
- 6 有尊榮和威嚴在他面前；有能力與華美在他聖所。

(1) Isaiah 40:5 the, 21, 25, 26, 28

5 the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

21 Have ye not known? have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold who hath created these things, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.

28 Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding.

(2) Isaiah 55:8, 9

8 For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9 For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

(3) Revelation 4:11

11 Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

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

(1) 331:18

The universal cause

God is individual, incorporeal. He is divine Principle, Love, the universal cause, the only creator, and there is no other self-existence. He is all-inclusive, and is reflected by all that is real and eternal and by nothing else. He fills all space, and it is impossible to conceive of such omnipresence and individuality except as infinite Spirit or Mind. Hence all is Spirit and spiritual.

Chinese translation

(1) 以賽亞書 40:5, 21, 25, 26, 28

5 耶和華的榮耀必然顯現，凡有血氣的必一同看見；因為這是 耶和華親口說的。

21 你們豈不曾知道嗎？你們豈不曾聽見嗎？從起初豈沒有人告訴你們嗎？自從立地的根基，你們豈沒有明白嗎？

25 那 聖者說：你們將誰比我，或與我相等呢？

26 你們向上舉目，看誰創造這些象，按數目領出；他因他的權能，以他的大能大力，一一稱其名；連一個都不忘。

28 你豈不曾知道嗎？你豈不曾聽見永在的神耶和華，那造地極的 創造主並不疲乏，也不困倦嗎？他的智慧無法測度。

(2) 以賽亞書 55:8, 9

8 耶和華說：我的意念非同你們的意念，我的道路非同你們的道路。

9 諸天怎樣高過大地，照樣，我的道路高過你們的道路，我的意念高過你們的意念。

(3) 啟示錄 4:11

11 主啊，你是配得榮耀、尊貴、權柄的；因為你創造了一切，並且它們是照你所喜愛的被創造而有。

科學與健康附聖經之鑰匙
瑪利·貝格·愛迪著

(1) 331:18

一切的成因

神是獨特的，非肉體的。祂是神性 原則，愛，一切的成因，唯一的創造者，並沒有其他自我存在的。祂包羅一切，並由真實及永恆的一切所反映，而非任何其它的。祂充滿所有空間，而且除非理解祂是無限的 靈或 心靈，否則要領悟如此全在和獨特性是不可能的。因而一切都是 靈及靈性的。

(2) 207:20–23

One primal cause

There is but one primal cause. Therefore there can be no effect from any other cause, and there can be no reality in aught which does not proceed from this great and only cause.

(3) 114:10

In Science, Mind is *one*, including noumenon and phenomena, God and His thoughts.

(4) 286:21–26

Spiritual thoughts

God's thoughts are perfect and eternal, are substance and Life. Material and temporal thoughts are human, involving error, and since God, Spirit, is the only cause, they lack a divine cause. The temporal and material are not then creations of Spirit. They are but counterfeits of the spiritual and eternal.

2

Bible

(4) Psalms 104:24 (to :)

24 O Lord, how manifold are thy works! in wisdom hast thou made them all:

(5) Psalms 143:7 (to 1st :), 8

7 Hear me speedily, O Lord:
8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

(2) 207:20–23

唯一的基本主因

祇有唯一的基本主因。由此不可能有從任何其它的因而來的果，並且在虛無之中不可能有任何真實性，虛無並非出自這偉大的及唯一的因。

(3) 114:10

在‘科學’上，心靈是為一，其包含著本體與現象，神與祂的意念。

(4) 286:21–26

靈性意念

神的意念是完全及永恆的，是實質與生命。物質和暫時的意念是人類的，其含有謬誤，而因為神，靈，是唯一的成因，那些意念則缺乏神性成因。暫時的和物質的不是靈的創造。它們只不過是仿靈性與永恆的贗品。

2

聖經

(4) 詩篇 104:24 (至；)

24 耶和華啊，你所造的何其多。都是你用智慧造成的；

(5) 詩篇 143:7 (至第一個；), 8

7 耶和華啊，求你速速聽允我；
8 求你使我清晨得聽你慈愛之言，因我倚靠你；求你使我知道當行的路，因我的心仰望你。

(6) I Samuel 16:1, 4 (to .), 5-7 And he sanctified, 10-12

1 And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

4 And Samuel did that which the Lord spake, and came to Beth-lehem.

5 And he sanctified Jesse and his sons, and called them to the sacrifice.

6 And it came to pass, when they were come, that he looked on Eliab, and said, Surely the Lord's anointed is before him.

7 But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

10 Again, Jesse made seven of his sons to pass before Samuel. And Samuel said unto Jesse, The Lord hath not chosen these.

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

Science and Health

(5) 6:5-6

God is not separate from the wisdom He bestows.

(6) 275:14

All substance, intelligence, wisdom, being, immortality, cause, and effect belong to God. These are His attributes, the eternal manifestations of the infinite divine Principle, Love. No wisdom is wise but His wisdom; no truth is true, no love is lovely, no life is Life but the divine; no good is, but the good God bestows.

(6) 撒母耳記上 16:1, 4 (至第一個,), 5-7 撒母耳就使, 10-12

1 耶和華對撒母耳說：「我既厭棄掃羅作以色列的王，你為他悲傷要到幾時呢？你將膏油盛滿了角，我差遣你往伯·利恆人耶西那裡去；因為我在他眾子之內，預定一個作王的。」

4 撒母耳就照 耶和華的話去行。到了伯·利恆，

5 撒母耳就使耶西和他眾子自潔，請他們來赴祭筵。

6 他們來的時候，撒母耳看見以利押，就心裡說， 耶和華的受膏者必定在他面前。

7 耶和華卻對撒母耳說：「不要看他的外貌和他身材高大，我不揀選他。因為， 耶和華不像人看人：人是看外貌； 耶和華是看內心。」

10 耶西叫他七個兒子都從撒母耳面前經過，撒母耳說：「這都不是 耶和華所揀選的。」

11 撒母耳對耶西說：「你的兒子都在這裡嗎？」他回答說：「還有個小的，現在放羊。」撒母耳對耶西說：你打發人去叫他來；他若不來，我們必不坐席。

12 耶西就打發人去叫了他來。他面色光紅，容貌俊美，甚好看。 耶和華說：「這就是他，你起來膏他。」

科学与健康

(5) 6:5-6

神與祂所賜的智慧不分離。

(6) 275:14

所有實質、智能、智慧、靈性存在、不朽性、因與果都屬於 神。這些都是祂的屬性，是無限神性 原則的， 愛的永恆展現。除了祂的智慧，沒有任何智慧是明智的；除了神性的，沒有任何真理是真的，沒有任何愛是美妙的，沒有任何生命是 生命；除了 神賦予的，沒有任何美善是美好的。

(7) 84:3-7

Scientific foreseeing

The ancient prophets gained their foresight from a spiritual, incorporeal standpoint, not by foreshadowing evil and mistaking fact for fiction, — predicting the future from a groundwork of corporeality and human belief.

(8) 83:29-31

Mortal mind-reading and immortal Mind-reading are distinctly opposite standpoints, from which cause and effect are interpreted.

(9) 214:14

When it is learned that the spiritual sense, and not the material, conveys the impressions of Mind to man, then being will be understood and found to be harmonious.

(10) 455:20-25

The trust of the All-wise

God selects for the highest service one who has grown into such a fitness for it as renders any abuse of the mission an impossibility. The All-wise does not bestow His highest trusts upon the unworthy. When He commissions a messenger, it is one who is spiritually near Himself.

3

Bible

(7) Psalms 5:3, 4

3 My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up.

4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

(7) 84:3-7

科學的預見

古代的先知從靈性上的立場，而非肉身上的立場來得到他們的先見之明，不是以預示邪惡及誤解虛構的為事實，——即不是以肉身和人類的信念為基礎來預測未來。

(8) 83:29-31

必朽心靈認知與不朽 心靈認知明顯是在相對的立場，由此因與果得到了闡釋。

(9) 214:14

當明白到對人傳達 心靈印象的是靈性意識，而非物質意識，那麼靈性存在就會被理解及發覺是和諧的。

(10) 455:20-25

對 全智的信賴

神選擇某人在至高的服事上，其已成長至如此的合適程度，在其使命上的任何濫用是不可能的。那 全智的不賦予祂至高的信賴在那不值得的人之上。當祂指派一個使者，其會是一個靈性上接近祂自己的。

3

聖經

(7) 詩篇 5:3, 4

3 耶和華啊，早晨你必聽我的聲音；早晨我必向你陳明我的祈求，並要昂首。

4 因為你不是喜悅惡事的 神，惡人不能與你同居。

(8) I Samuel 16:15–23

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee.
16 Let our lord now command thy servants, which are before thee, to seek out a man, who is a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.
17 And Saul said unto his servants, Provide me now a man that can play well, and bring him to me.
18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Beth-lehemite, that is cunning in playing, and a mighty valiant man, and a man of war, and prudent in matters, and a comely person, and the Lord is with him.
19 Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which is with the sheep.
20 And Jesse took an ass laden with bread, and a bottle of wine, and a kid, and sent them by David his son unto Saul.
21 And David came to Saul, and stood before him: and he loved him greatly; and he became his armour-bearer.
22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found favour in my sight.
23 And it came to pass, when the evil spirit from God was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him.

Science and Health

(11) 275:10–12

To grasp the reality and order of being in its Science, you must begin by reckoning God as the divine Principle of all that really is.

(12) 206:30–1

God does not cause man to sin, to be sick, or to die.
There are evil beliefs, often called evil spirits; but these evils are not Spirit, for there is no evil in Spirit.

(13) 207:8–10

God is not the creator of an evil mind. Indeed, evil is not Mind. We must learn that evil is the awful deception and unreality of existence.

(8) 撒母耳記上 16:15–23

15 掃羅的臣僕對他說：「你看，現在有惡靈從神那裡來擾亂你。
16 我們的主可以吩咐面前的臣僕，找一個善於彈琴的來，等 神那裡來的惡靈臨到你身上的時候，使他用手彈琴，你就好了。」
17 掃羅對臣僕說：「你們可以為我找一個善於彈琴的，帶到我這裡來。」
18 其中有一個少年人說：「看哪，我曾見伯·利恆人耶西的一個兒子善於彈琴，是大有勇敢的戰士，辦事通達，容貌俊美，耶和華也與他同在。」
19 於是掃羅差遣使者去見耶西，說：「請你打發你放羊的兒子大衛到我這裡來。」
20 耶西就把幾個餅和一皮袋酒，並一隻山羊羔，都馱在驢上，交給他兒子大衛，送與掃羅。
21 大衛到了掃羅那裡，就侍立在掃羅面前。掃羅甚喜愛他，他就作了掃羅拿盔甲的人。
22 掃羅差遣人去見耶西，說：「求你容大衛侍立在我面前，因為他在我眼前蒙了恩。」
23 從 神那裡來的惡靈臨到掃羅身上的時候，大衛就拿琴，用手而彈，掃羅便舒暢爽快，惡靈離了他。

科學與健康

(11) 275:10–12

為了掌握靈性存在在其‘科學’上的真實性與架構，你必須從認定 神就是一切真實的該神性原則來開始。

(12) 206:30–1

神不使人犯罪、生病或死亡。
邪惡的信念，通常被稱為邪惡的靈；但這些邪惡不是 靈，因為在 靈之內絕無邪惡。

(13) 207:8–10

神不是邪惡心靈的創造者。實際上，邪惡不是 心靈。我們必須認識到邪惡是存在上那可怖的騙局，也是存在上那可怖的非真實性。

(14) 276:25

Material beliefs and spiritual understanding never mingle. The latter destroys the former. Discord is the *nothingness* named error. Harmony is the *somethingness* named Truth.

(15) 213:26

Music is the rhythm of head and heart. Mortal mind is the harp of many strings, discoursing either discord or harmony according as the hand, which sweeps over it, is human or divine.

(16) 263:7-10

When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven.

(17) 304:16

Harmony is produced by its Principle, is controlled by it and abides with it. Divine Principle is the Life of man. Man's happiness is not, therefore, at the disposal of physical sense. Truth is not contaminated by error. Harmony in man is as beautiful as in music, and discord is unnatural, unreal.

4
Bible

(9) Psalms 98:1

1 O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

(10) Psalms 18:2

2 The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower.

(14) 276:25

物質信念與靈性理解永不混合。後者消滅前者。不和諧是那名為謬誤的無。和諧是那名為真理的有。

(15) 213:26

音樂是頭腦和內心的韻律。必朽心靈是個多弦的豎琴，其演繹出和諧或是不和諧，這視乎在琴上撥弄的手，其是人類的還是神性的。

(16) 263:7-10

當必朽之人將其對存在的意念和靈性的融匯，並僅以 神行事般行事，他就不再會因其未曾感受天國，而在黑暗中摸索及緊附於世。

(17) 304:16

和諧由其 原則所產生，由其管理並與其同在。神性 原則是人的 生命。因而，人的快樂並非受身體官感的支配。真理不受謬誤污染。和諧在人之中就如和諧在音樂之中一樣美妙，而不和諧是非自然，非真實的。

4
聖經

(9) 詩篇 98:1

1 你們向 耶和華唱新歌吧。因為他行過奇妙的事；他的右手和聖臂使他得勝。

(10) 詩篇 18:2

2 耶和華是我的岩石，我的山寨，我的救主；我的 神，我的力量，我所投靠的；他是我的擋牌，是拯救我的角，是我的高台。

(11) I Samuel 17:4, 10, 11, 32, 45, 49, 50

4 And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

32 And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

45 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

49 And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

Science and Health

(18) 268:6

Belief in a material basis, from which may be deduced all rationality, is slowly yielding to the idea of a metaphysical basis, looking away from matter to Mind as the cause of every effect. Materialistic hypotheses challenge metaphysics to meet in final combat. In this revolutionary period, like the shepherd-boy with his sling, woman goes forth to battle with Goliath.

(19) 357:25

One supremacy

Spiritual man is the image or idea of God, an idea which cannot If what opposes God is real, there must be two powers, and God is not supreme and infinite. Can Deity be almighty, if another mighty and self-creative cause exists and sways mankind? Has the Father "Life in Himself," as the Scriptures say, and, if so, can Life, or God, dwell in evil and create it? Can matter drive Life, Spirit, hence, and so defeat omnipotence?

(11) 撒母耳記上 17:4, 10, 11, 32, 45, 49, 50

4 從非利士營中出來一個討戰的人，名叫歌利亞，是迦特人，身高六肘零一虎口；

10 那非利士人又說：「我今日向以色列的軍隊罵陣；你們叫一個人出來，彼此可以戰鬥。」

11 掃羅和以色列眾人聽見非利士人的這些話，就驚惶，極其害怕。

32 大衛對掃羅說：「人都不必因那非利士人膽怯。你的僕人要去與那非利士人戰鬥。」

45 大衛對非利士人說：「你來攻擊我，是靠著刀槍和盾牌；我來攻擊你，是靠著大軍之耶和華的名，就是你所怒罵帶領以色列軍隊的神。」

49 大衛用手從袋中掏出一塊石子來，用機弦甩去，打中非利士人的額，石子進入額內；他就仆倒，面伏於地。

50 這樣，大衛用機弦甩石，勝了那非利士人，打死他；大衛手中卻沒有刀。

科學與健康

(18) 268:6

在物質基礎上的信念可完全在理性上推斷，也正逐漸對超物理基礎的意念順服，從物質轉望向靈為每個結果的成因。物質的假設挑戰超物理在最終的決鬥迎戰。在這改革的期間，一如那用機弦的牧童，婦人與歌利亞交鋒。

(19) 357:25

唯一至尊

如果與神對立的是真實的話，那必然有兩個力量，而神就不是至尊和無限的。如果另有一個強大的和自我創造的成因存在，並左右著人類，神還會是大能的嗎？是否父“在自己有生命”，如經文所說，而倘若如此，生命，或神能居於邪惡之內也創造邪惡嗎？物質能驅離生命，靈，從而，就此挫敗全能嗎？

(20) 225:8

Truth's ordeal

The powers of this world will fight, and will command their sentinels not to let truth pass the guard until it subscribes to their systems; but Science, heeding not the pointed bayonet, marches on. There is always some tumult, but there is a rallying to truth's standard.

5

Bible

(12) John 7:42

42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

(13) 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.

(14) Matthew 20:30-34

30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

Science and Health

(21) 135:26

Christianity as Jesus taught it was not a creed, nor a system of ceremonies, nor a special gift from a ritualistic Jehovah; but it was the demonstration of divine Love casting out error and healing the sick, not merely in the *name* of Christ, or Truth, but in demonstration of Truth, as must be the case in the cycles of divine light.

(20) 225:8

真理的嚴峻考驗

這世上的力量會鬥爭，並會命令他們的前哨不讓真理通過其守衛，直至其服從它們的體系；但‘科學’，不在意那尖銳的刺刀，繼續前進。常常有些喧擾，但總會重整於真理的徽旗下。

5

聖經

(12) 約翰福音 7:42

42 聖經上豈不是說『基督是大衛的後裔，從大衛本鄉伯利恆出來的』嗎？」

(13) 使徒行傳 10:38 神.....以

38 神.....以 聖靈和能力膏拿撒勒的耶穌，這都是你們知道的。他周流四方，行善事，醫好凡被魔鬼壓制的人；因為 神與他同在。

(14) 馬太福音 20:30-34

30 恰巧有兩個瞎子坐在路旁，聽說是耶穌經過，就喊著說：「主啊，大衛的 子孫，可憐我們吧。」

31 眾人責備他們，因為不許他們作聲；他們卻越發喊著說：「主啊，大衛的 子孫，可憐我們吧。」

32 耶穌就站住，叫他們來，說：「你們要我為你們作甚麼？」

33 他們對耶穌說：「主啊，要我們的眼睛能看見。」

34 耶穌就憐憫他們，把他們的眼睛一摸；他們立刻看見，就跟從了耶穌。

科學與健康

(21) 135:26

耶穌所教導的基督信仰並不是一種教條，也不是一個禮儀系統，亦不是由一個儀式化 耶和華而來的一份特殊贈品；而是神性之 愛趕出謬誤及治療病者的顯示，不單是以 基督或真理的名，而是在於 真理的顯示，正如在神性之光的循環內的必然狀況。

(22) 313:23-26

Jesus the Scientist

Jesus of Nazareth was the most scientific man that ever trod the globe. He plunged beneath the material surface of things, and found the spiritual cause.

(23) 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.

(24) 370:5

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. This is the law of cause and effect, or like producing like.

(25) 230:30

The true healing

So-called mortal mind or the mind of mortals being the remote, predisposing, and the exciting cause of all suffering, the cause of disease must be obliterated through Christ in divine Science, or the so-called physical senses will get the victory.

(26) 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

(15) Psalms 66:1, 4, 5 (to :)

1 Make a joyful noise unto God, all ye lands:
4 All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name.
5 Come and see the works of God:

(22) 313:23-26

耶穌，科學實踐者

拿撒勒人耶穌是曾踏足於地球上最科學之人。他躍進穿過事物的物質表面，並發現靈性原因。

(23) 286:31-1

罪惡、疾病、和死亡包含在人類的物質信念中，而非屬於神性心靈。它們沒有真的來源或存在。

(24) 370:5

身體改善與意念靈性化都在同樣的守則下；而倘若在此守則下健康尚未顯明，這就證明恐懼控制著身體。這是因果的法規，即同生同的。

(25) 230:30

真正療癒

所謂的必朽心靈或必朽者的心靈是在過往一切曾受過痛苦的、誘病的和激發的成因，病患的成因必須通過基督以神性科學來消除，否則那所謂的身體官感會得勝。

(26) 423:8

科學的矯正

那基督科學教徒，科學上理解到一切就是心靈，便從精神成因，靈性存在的真理著手來毀除謬誤。此矯正是個改善的方法，其達至人類系統的各部位。依據經文，其探察“骨節與骨髓”，並恢復人的和諧。

6

聖經

(15) 詩篇 66:1, 4, 5 (至，)

1 全地都當向神歡呼。
4 全地要敬拜你，歌頌你，要歌頌你的名。
5 你們來看神所行的，

(16) Isaiah 61:11

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

Science and Health

(27) 263:20 (only)

There can be but one creator, who has created all.

(28) 507:25–29

Ever-appearing creation

This divine Principle of all expresses Science and art throughout His creation, and the immortality of man and the universe. Creation is ever appearing, and must ever continue to appear from the nature of its inexhaustible source.

(29) 506:10

Exalted thought

Through divine Science, Spirit, God, unites understanding to eternal harmony. The calm and exalted thought or spiritual apprehension is at peace. Thus the dawn of ideas goes on, forming each successive stage of progress.

(16) 以賽亞書 61:11

11 田地怎樣使百穀發芽，園子怎樣使所種的長出；主耶和華必照樣使公義和讚美在列國前發出。

科學與健康

(27) 263:20 (只一句)

只能是有唯一的創造者，其創造了一切。

(28) 507:25–29

創造不斷出現

這神性原則的一切表達著‘科學’與藝術遍及祂的創造，和人的不朽性以及宇宙。創造在不斷出現，並必自其無盡之源的本性上一直持續出現。

(29) 506:10

提升思想

藉神性科學，靈，神，將理解與永恆和諧連結。那平靜的及提升了的思想即靈性領悟處於平安。因而意念的破曉持續，形成著每個接續的進步階段。

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