

2023年5月1日- 5月7日

## 亞當與墜落之人

金句:

列王紀上 18:21 你們 (至；)

.....你們心持兩意要到幾時呢？若 耶和華是 神，就當順從 耶和華；

回應式誦讀：

羅馬書 6:16–18, 20–23

哥林多前書 15:22

猶大書 1:21, 24, 25

16 豈不曉得你們獻上自己作僕人，順從誰，就作誰的僕人嗎？或作罪的僕人，以至於死；或作順命的僕人，以至成義。

17 感謝 神。因為你們從前雖然作罪的僕人，現今卻從心裡順服了所傳給你們道理的模範。

18 你們既從罪裡得了釋放，就作了義的僕人。

**20 因為你們作罪之僕人的時候，就不被義約束了。**

21 你們現今所看為羞恥的事，當日有甚麼果子呢？那些事的結局就是死。

**22 但現今，你們既從罪裡得了釋放，作了 神的僕人，就有成聖的果子，那結局就是永生。**

23 因為罪的工價乃是死；惟有 神的恩賜，藉著我們的 主耶穌 基督，乃是永生。

**22 在亞當裡眾人都死了；照樣，在 基督裡眾人也都要復活。**

21 保守自己常在 神的愛中，仰望我們 主耶穌 基督的憐憫，直到永生。

**24 那能保守你們不跌倒、叫你們無瑕無疵、歡歡喜喜站在他榮耀之前的，**

25 願榮耀，威嚴，能力，權柄，歸與獨一全智的 神我們的 救主，從今時直到永永遠遠。  
阿們。

(1) Romans 15:4 whatsoever

4 whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

(2) Job 16:19 behold

19 behold, my witness is in heaven, and my record is on high.

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

1 In the beginning God created the heaven and the earth.  
 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.

(4) Psalms 49:1, 4 (to :)

1 Hear this, all ye people; give ear, all ye inhabitants of the world:  
 4 I will incline mine ear to a parable:

(5) Genesis 2:6 there, 7

6 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.

(6) Isaiah 2:22

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

(1) 羅馬書 15:4

4 從前所寫的聖經都是為叫我們學習所寫的，叫我們因聖經所生的忍耐和安慰可以得著盼望。

(2) 約伯記 16:19 看哪

19 看哪，在天有我的見證，在上有我的記錄。

(3) 創世記 1:1, 26, 27, 31 (至第一個。)

1 起初，神創造天地。  
 26 神說：「我們要照著我們的形像、按著我們的樣式造人；又使他們管理海裡的魚、空中的鳥、地上的牲畜，和全地，並地上所爬的一切爬物。」  
 27 神就照著自己的形像創造人，乃是照著神的形像創造男女。  
 31 神看著一切所造的都見甚好。

(4) 詩篇 49:1, 4 (至，)

1 眾民哪，你們都當聽這話。世上一切的居民，  
 4 我要側耳聽比喻，

(5) 創世記 2:6 有, 7 (至第三個，)

6 有霧氣從地上騰，滋潤遍地。  
 7 耶和華神用地上的塵土造人，將生氣吹在他鼻孔裡，他就成了有魂的活人，

(6) 以賽亞書 2:22

22 你們休要倚靠世人，他鼻孔裡不過有氣息；他在一切事上可算甚麼呢？

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

科學與健康附聖經之鑰匙  
瑪麗·貝格·愛迪著

(1) 547:23–25, 31–32

The Scriptures are very sacred. Our aim must be to have them understood spiritually, for only by this understanding can truth be gained.

It is this spiritual perception of Scripture, which lifts humanity out of disease and death and inspires faith.

(2) 523:14–17

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.

(3) 568:9–11 In

In Genesis, first the true method of creation is set forth and then the false.

(4) 522:3–14, 21

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.

This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter.

Erroneous representation

God's glowing denunciations of man when not found in His image, the likeness of Spirit, convince reason and coincide with revelation in declaring this material creation false.

(1) 547:23–25, 31–32

經文是非常神聖的。我們的目標是必要在靈性上理解它們，因為只有通過此理解才能獲得真理。

正是對經文該靈性上的認知，提升人類脫離病患和死亡並啟發信仰。

(2) 523:14–17

獨特不同的文本

在此也許值得注意的是，據那些最佳學者所稱，在《創世記》的早前部份，有兩個獨特不同文本的清晰證明。

(3) 568:9–11 在

在《創世記》，首先陳述受造的該真方法，繼而陳述那受造的那虛假方法。

(4) 522:3–14, 21

兩個記載

第一個記載的‘科學’，證明第二個記載的虛假。如果一個是真，另一個就是假，因為它們是對立的。第一個記載將一切大能與管治歸於神，並且自 神的完美與力量恩賜人。第二個記載記錄人是易變及必朽的，——就如脫離了神，並運轉於其自身的軌道上。存在，與神性分離，在‘科學’上解釋是不可能的。

該第二個記載無疑給出謬誤在其外在形式的歷史，稱為物質上的生命與智力。

謬誤的代表

神強烈譴責的是認為人所代表的不是祂的形象，即不是 靈的樣式，此譴責宣稱物質創造是假的，其申明原因並與啟示一致。

(5) 548:2

Scriptural perception

Christian Science separates error from truth, and breathes through the sacred pages the spiritual sense of life, substance, and intelligence. In this Science, we discover man in the image and likeness of God. We see that man has never lost his spiritual estate and his eternal harmony.

(6) 515:21 Man

Man is the family name for all ideas, — the sons and daughters of God. All that God imparts moves in accord with Him, reflecting goodness and power.

2

Bible

(7) Ecclesiastes 7:29

29 Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

(8) Genesis 2:8, 16, 17

8 And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.

16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

(9) James 1:8, 16, 17

8 A double-minded man is unstable in all his ways.

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Science and Health

(7) 526:19–22

The “tree of knowledge” stands for the erroneous doctrine that the knowledge of evil is as real, hence as God-bestowed, as the knowledge of good.

(5) 548:2

經文上的理解

基督科學將真理與謬誤分開，並且將生命、實質與智力的靈性意識注入神聖的篇章裡。在此‘科學’上，我們發現人是 神的形像與樣式。我們認知到人從沒有失去其靈性的狀況與其永恆的和諧。

(6) 515:21 人

人是所有意念的統稱，——就是 神的兒與女。 神所授予的一切都與祂一致，反影著美善與力量。

2

圣经

(7) 傳道書 7:29

29 看哪，我所找到的只有一件，就是 神造人原是正直；但他們尋出許多巧計。

(8) 創世記 2:8, 16, 17

8 耶和華神在東方的伊甸立了一個園子，把所造的人安置在那裡。

16 耶和華神吩咐他說：「園中各樣樹上的果子，你可以隨意吃，

17 只是分別善惡樹上的果子，你不可吃；因為在你吃的日子，你必定死。」

(9) 雅各書 1:8, 16, 17

8 心懷二意的人，在他一切所行的路上都沒有定見。

16 我親愛的弟兄們，不要看錯了。

17 各樣美善的恩賜和各樣全備的賞賜都是從上頭來的，從眾光之父那裡降下來的；在他並沒有改變，也沒有轉動的影兒。

科學與健康

(7) 526:19–22

那“分別善惡的樹”代表謬誤的教義，即指邪惡的知識一如真實，一如善的知識，由之為 神所賦予。

(8) 590:4

**Knowledge.** Evidence obtained from the five corporeal senses; mortality; beliefs and opinions; human theories, doctrines, hypotheses; that which is not divine and is the origin of sin, sickness, and death; the opposite of spiritual Truth and understanding.

(9) 537:9–13

A knowledge of evil was never the essence of divinity or manhood. In the first chapter of Genesis, evil has no local habitation nor name. Creation is there represented as spiritual, entire, and good.

(10) 481:12

The forbidden fruit of knowledge, against which wisdom warns man, is the testimony of error, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This is the significance of the Scripture concerning this “tree of the knowledge of good and evil,” — this growth of material belief, of which it is said: “In the day that thou eatest thereof thou shalt surely die.” Human hypotheses first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord.

(11) 279:26

A logical and scientific conclusion is reached only through the knowledge that there are not two bases of being, matter and mind, but one alone, — Mind.

(12) 231:16

God is not the author of mortal discords. Therefore we accept the conclusion that discords have only a fabulous existence, are mortal beliefs which divine Truth and Love destroy.

(8) 590:4

知識：自五個肉體官感所得的證明；必朽性；信念與見解；人的理論，教義，假設；其不是神性的，而是罪惡、疾病與死亡的始源；靈性真理及靈性理解的相反。

(9) 537:9–13

邪惡的知識永不是神性或人性的本質。在《創世記》第一章，邪惡無居所也無名字。在那裡受造的是代表靈性的，完整的和美善的。

(10) 481:12

智慧對人警告有關知識的禁果，知識的禁果是謬誤的見證，其聲稱生存受死亡的支配，並且美善與邪惡能夠混合。這是經文對有關此“分別善惡樹”的意義，——這物質信念的增長，據其所言：“在你吃的日子，你必定死。”人類臆測首先假定疾病、罪惡和死亡的真實性，並因為已承認它們的實在，然後就假定有這些邪惡的必要。這些人類的判斷是所有不和諧的惡媒。

(11) 279:26

沒有物質和心靈這兩存在的基礎，而只有獨一的，——就是 心靈，只有通過這認識，方可達至一個邏輯而又科學的結論。

(12) 231:16

神並非必朽不和諧的創作者。因此我們接受此結論，不和諧僅有個虛幻的存在，其是被神性 真理和 愛毀除的必朽信念。

(10) Genesis 2:18, 21, 22

18 And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

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.

(11) Genesis 3:1-6

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.

(12) Luke 21:8 Take (to 1st :)

8 Take heed that ye be not deceived:

(13) Psalms 119:31 O Lord, 37

31 O Lord, put me not to shame.

37 Turn away mine eyes from beholding vanity; and quicken thou me in thy way.

(10) 創世記 2:18, 21, 22

18 耶和華神說：「那人獨居不好，我要為他造一個合適的配偶幫助他。」

21 耶和華神使亞當沉睡，他就睡了；於是取下他的一條肋骨，又把肉合起來。

22 耶和華神就用那人身上所取的肋骨造成一個女人，領她到那人跟前。

(11) 創世記 3:1-6

1 耶和華神所造的，唯有蛇比田野一切的活物更狡猾。蛇對女人說：「神豈是真說不許你們吃園中所有樹上的果子嗎？」

2 女人對蛇說：「園中樹上的果子，我們可以吃，

3 唯有園當中那棵樹上的果子，神曾說：『你們不可吃，也不可摸，免得你們死。』」

4 蛇對女人說：「你們不一定死；

5 因為神知道，你們吃的日子眼睛就開了，你們便如眾神一樣，能知道善惡。」

6 於是女人見那棵樹的果子好作食物，也悅人的眼目，且是可喜愛的，能使人有智慧，就摘下果子來吃了，又給同她一起的丈夫，她丈夫也吃了。

(12) 路加福音 21:8 你們要 (至第一個。)

8 你們要謹慎，不要受迷惑。

(13) 詩篇 119:31 耶和華, 37

31 耶和華啊，求你不要叫我羞愧。

37 求你叫我轉眼不看虛假，又叫我在你的道中生活。

(13) 299:18–20

Knowledge gained from material sense is figuratively represented in Scripture as a tree, bearing the fruits of sin, sickness, and death.

(14) 165:1, 12–13

Physiology is one of the apples from “the tree of knowledge.” Evil declared that eating this fruit would open man’s eyes and make him as a god. Instead of so doing, it closed the eyes of mortals to man’s God-given dominion over the earth. Obedience to the so-called physical laws of health has not checked sickness.

(15) 182:9–12

We cannot obey both physiology and Spirit, for one absolutely destroys the other, and one or the other must be supreme in the affections. It is impossible to work from two standpoints.

(16) 196:31–7

*Pangs caused by the press*

The press unwittingly sends forth many sorrows and diseases among the human family. It does this by giving names to diseases and by printing long descriptions which mirror images of disease distinctly in thought. A new name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it. A minutely described disease costs many a man his earthly days of comfort. What a price for human knowledge!

(17) 174:32

We should prevent the images of disease from taking form in thought, and we should efface the outlines of disease already formulated in the minds of mortals.

(18) 176:13

When the mechanism of the human mind gives place to the divine Mind, selfishness and sin, disease and death, will lose their foothold.

(13) 299:18–20

由物質意識上所獲的知識，在經文中被借喻代表為一棵樹，結著罪惡、疾病和死亡的果子。

(14) 165:1, 12–13

生理學是“分別善惡的樹”上的其中一個蘋果。邪惡宣稱吃了此果便會打開人的眼睛，並使他如一個神。這樣做反而，使必朽者對 神所賦予人在地上的權柄閉上了眼睛。服從所稱的健康物理法則，並沒有克制疾病。

(15) 182:9–12

我們不能對生理學和 靈兩者都遵從，因為一方會完全摧毀另一方，而兩者之一必然被摯愛為至高無上。自兩個立足點上行事是不可能的。

(16) 196:31–7

*由報刊導致的痛苦*

報刊不經意地發送很多哀傷和病患到人類家庭中。這是通過給病患命名及刊登長篇的描述，其顯然在思想上反影出病患形像。給疾病新的名字影響人，就如同給一件新穎服裝一個巴黎的名字影響人那樣。每個人趕著去得到它。被詳細描述的病患虛耗很多人其世上安逸的日子。人類知識的代價是多麼大啊！

(17) 174:32

我們應防止在思想上取得病患的形像，並且我們應抹去已在必朽者心靈上形成的病患輪廓。

(18) 176:13

當人類心靈的運作讓位於神性 心靈時，自私與罪惡、病患與死亡就會失去它們的立足點。

(14) Genesis 3:9, 11–13 Hast, 16 (to 2nd ;), 17

9 And the Lord God called unto Adam, and said unto him, Where art thou?  
 11 Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?  
 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I 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.  
 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children;  
 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;

(15) Proverbs 10:22

22 The blessing of the Lord, it maketh rich, and he addeth no sorrow with it.

## Science and Health

(19) 533:26–2

False womanhood

Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, "The serpent beguiled me, and I did eat;" as much as to say in meek penitence, "Neither man nor God shall father my fault." She has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern spiritual creation.

(20) 545:7–10

Mental tillage

The condemnation of mortals to till the ground means this, — that mortals should so improve material belief by thought tending spiritually upward as to destroy materiality.

(14) 創世記 3:9, 11–13 莫非, 16 (至第一個。), 17

9 耶和華神呼喚亞當，對他說：「你在哪裡？」  
 11 .....莫非你吃了我吩咐你不可吃的那樹上的果子嗎？」  
 12 那人說：「你所賜給我、與我同居的女人，她把那樹上的果子給我，我就吃了。」  
 13 耶和華神對女人說：「你所作的是甚麼事呢？」女人說：「那蛇誘騙我，我就吃了。」  
 16 又對女人說：我必多多加增你懷胎的苦楚；你分娩兒女必多受苦楚。  
 17 又對亞當說：你既聽從你妻子的話，吃了我所吩咐你說『你不可吃』的那樹上的果子，地必為你的緣故受咒詛；你必終身勞苦才能從地裡得吃的。

(15) 箴言 10:22

22 耶和華所賜的福使人富足，並不加上憂慮。

## 科學與健康

(19) 533:26–2

虛假女性

真理細問人，其對謬誤的認識，發覺是女人首先承認其過錯。她說：“那蛇誘騙我，我就吃了；”一如謙卑懺悔下說：“既非人也非 神該是我過錯之源。”她已認知到，肉體意識就是那蛇。由之她是最先放棄人物質本源的信念並辨識靈性的創造。

(20) 545:7–10

精神上耕種

使必朽者去耕地的責罰這意思是，——必朽者應通過思想傾向於在靈性上如此向上提高，來毀除物質性的。



(21) 557:16

When the mist of mortal mind evaporates, the curse will be removed which says to woman, "In sorrow thou shalt bring forth children." Divine Science rolls back the clouds of error with the light of Truth, and lifts the curtain on man as never born and as never dying, but as coexistent with his creator.

(22) 338:27

Jehovah declared the ground was accursed; and from this ground, or matter, sprang Adam, notwithstanding God had blessed the earth "for man's sake." From this it follows that Adam was not the ideal man for whom the earth was blessed. The ideal man was revealed in due time, and was known as Christ Jesus.

5

Bible

(16) Romans 8:1, 2

1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.  
2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

(17) Luke 13:11-13

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.

(18) Ephesians 1:3

3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:

(21) 557:16

當必朽心靈的霧氣蒸發了，對女人說的詛咒，“你分娩兒女必多受苦楚”將會被除去。神性科學以真理之光捲走謬誤之雲，並揭露人從無生也從無死，且是與其創造者共存的。

(22) 338:27

耶和華宣告，地被詛咒；而從此地，或物質，冒出亞當，儘管神“因人的緣故”已祝福了大地。由此確定亞當便不是那為了他而大地被恩賜的理想之人。那理想之人在適當的時候被揭示了，而且得以認知是基督耶穌。

5

聖經

(16) 羅馬書 8:1, 2

1 所以，如今那些在基督耶穌裡不隨從肉體、只隨從靈行事的就不定罪了。  
2 因為賜生命之靈的律，在基督耶穌裡釋放了我，使我脫離罪和死的律了。

(17) 路加福音 13:11-13

11 恰巧有一個女人被疾病的靈附了十八年，腰彎得一點直不起來。  
12 耶穌看見她，便叫過她來，對她說：「女人，妳脫離這病了。」  
13 於是他用兩隻手按著她；她立刻直起腰來，就歸榮耀與神。

(18) 以弗所書 1:3

3 願頌讚歸與我們主耶穌基督的父神。他在基督裡曾賜給我們天上一切屬靈的福氣：

(23) 259:6 The

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.

(24) 162:16–22

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.

(25) 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.

(26) 145:8–13, 16–17

The struggle and victory

The struggle for the recovery of invalids goes on, not between material methods, but between mortal minds and immortal Mind. The victory will be on the patient's side only as immortal Mind through Christ, Truth, subdues the human belief in disease.

Scientific healing has this advantage over other methods, — that in it Truth controls error.

(23) 259:6 神性本性

神性本性被最佳地表達在 基督耶穌上，他向必朽者投出 神更真的反影，並將他們的生活提升高於他們貧乏思想模式所容許的，——那思想模式表現人是墜落的、生病的、犯罪的和死亡的。在科學上靈性存在及神性療癒該基督般的理解，包括完美的 原則與意念——也就是完美的 神和完美的人——來作為思想和顯示的基礎。

(24) 162:16–22

筆者在實行中體現‘科學’的法則，曾使多個重症和最嚴重類型的慢性病人恢復健康。分泌物轉變、結構有更新、短的肢體伸長、僵硬的關節變得柔順，而且腐爛骨骼恢復至健康的狀態。

(25) 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，其探索“骨節與骨髓”，並恢復人的和諧。

(26) 145:8–13, 16–17

鬥爭與勝利

病者在康復上的鬥爭持續，並不在物質方法之間，而是在必朽心靈與不朽 心靈之間。只有當不朽 心靈通過 基督，即 真理制服人類對病患的信念，勝利就會在病人這邊。

科學的治療有勝過其它方法的優勢，——在科學的治療上 真理控制謬誤。

(27) 407:22 In

Immortal memory

In Science, all being is eternal, spiritual, perfect, harmonious in every action. 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.

6

Bible

(19) I Corinthians 15:22 as

22 as in Adam all die, even so in Christ shall all be made alive.

(20) Psalms 37:37

37 Mark the perfect man, and behold the upright: for the end of that man is peace.

(21) Galatians 5:1, 25

1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.  
25 If we live in the Spirit, let us also walk in the Spirit.

(22) II Corinthians 6:17 and I will, 18

17 and I will receive you,  
18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Science and Health

(28) 200:16

The great truth in the Science of being, that the real man was, is, and ever shall be perfect, is incontrovertible; for if man is the image, reflection, of God, he is neither inverted nor subverted, but upright and Godlike.

(27) 407:22 在‘科學’上

不朽記憶

在‘科學’上，在一切運作中所有靈性存在皆是永恆的、靈性的、和諧的。讓那完美模樣存在於你的意念上，而非其墮落的相反面。這思想上的靈性化讓光照入，並將神性 心靈，將生命而非死亡，帶進你的意識中。

6

聖經

(19) 哥林多前書 15:22

22 在亞當裡眾人都死了；照樣，在 基督裡眾人也都要復活。

(20) 詩篇 37:37

37 你要細察那完全人，觀看那正直人；因那人的結局乃是平安。

(21) 加拉太書 5:1, 25

1 基督釋放了我們，叫我們得以自由。所以要在這自由裡站立得穩，不要再被奴僕的軛挾制。  
25 我們若是靠 靈得生，就當靠 靈行事。

(22) 哥林多後書 6:17 我就, 18

17 我就收納你們。  
18 我要作你們的 父；你們要作我的兒女。這是 主全能者說的。」

科學與健康

(28) 200:16

在靈性存在之‘科學’上那偉大真理是，真實的人曾經是，現在是，且永遠總是完全的，是無可爭議的；因為如果人是 神的形像，是 神的反影，他就既不是倒轉的也不是顛倒的，而是正直的和似 神的。

(29) 494:25

Which of these two theories concerning man are you ready to accept? One is the mortal testimony, changing, dying, unreal. The other is the eternal and real evidence, bearing Truth's signet, its lap piled high with immortal fruits.

(30) 171:4

Paradise regained

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.

(31) 249:1-5, 10 Any

Let us accept Science, relinquish all theories based on sense-testimony, give up imperfect models and illusive ideals; and so let us have one God, one Mind, and that one perfect, producing His own models of excellence. Let the "male and female" of God's creating appear. Any other theory of Life, or God, is delusive and mythological.

(32) 304:14

The perfect man — governed by God, his perfect Principle — is sinless and eternal.

(29) 494:25

這兩個關於人的理論，你準備接受哪一個呢？一個是必朽的見證，變更的，垂死的，非真實的。另一個是永恆的及真實的證據，具有真理的印記，膝上疊滿了不朽的果子。

(30) 171:4

重獲樂園

通過識別物質的靈性反面，亦即經由基督，真理之道，人將會用神性科學的鑰匙重開被人類信念關閉了的樂園之門，並會發覺自己是沒有墜落的、是正直、潔淨和自由的，不需要為他的生命或天氣可能發生的事查考曆書，不需要去研讀大腦學來認識他是怎樣的一個人。

(31) 249:1-5, 10 任何

讓我們接受‘科學’，放棄一切基於官感見證上的理論，摒棄不完美的模樣和虛幻的理想；也就讓我們存有一神，一靈，那一完美，產生出祂自己卓越的模樣。讓神創造的“男與女”顯現。任何對生命，即對神的其它理論，都是欺騙和神話化的。

(32) 304:14

完全之人——由神，由他完全的原則治理——是無罪且永恆的。

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