

2024年4月15日– 4月21日

贖罪的道理

金句:

約翰福音 3:17 神

..... 神差他的 兒子降世，不是要定世人的罪；乃是要叫世人因他得救。

回應式誦讀：

路加福音 15:4–6, 8–10

西番雅書 3:17

路加福音 15:4 「你們中間甚麼人有一百隻羊，若失去一隻，不把這九十九隻撇在曠野、去找那失去的羊，直到找著呢？」

5 他找著了，就歡歡喜喜的扛在肩上。

6 他回到家裡，就請他的朋友鄰居來，對他們說：『你們和我一同歡喜吧；因為我失去的羊，我已經找著了。』

8 「或是甚麼婦人有十塊銀子，若失落一塊，不點上燭，打掃屋子，細細的找，直到找著呢？」

9 她找著了，就請她的朋友鄰居來，說：『你們和我一同歡喜吧；因為我失落的那塊錢，我已經找著了』

10 我告訴你們，一個罪人悔改，在 神的天使面前也是這樣為他歡喜。」

西番雅書 3:17 耶和華—你的 神在你中間是有大能的；他必施行拯救，必因你歡欣喜樂；他必默然愛你，因你喜樂歌唱。

(1) Psalms 116:5

5 Gracious is the Lord, and righteous; yea, our God is merciful.

(2) Hosea 10:12 it

12 it is time to seek the Lord, till he come and rain righteousness upon you.

(3) Matthew 4:17 Jesus

17 Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

(4) Matthew 9:10-13

10 And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

(5) John 5:17 My, 20

17 My Father worketh hitherto, and I work.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

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

(1) 詩篇 116:5

5 耶和華有恩典，有公義；我們的 神以憐憫為懷。

(2) 何西阿書 10:12 現今 時候.....等

12現今正是尋求 耶和華的時候.....等他臨到，使公義如雨降在你們身上。

(3) 馬太福音 4:17 耶穌

17 耶穌就傳起道來，說：「應當悔改；因為天國近了。」

(4) 馬太福音 9:10-13

10 耶穌在屋裡坐席的時候，見有許多稅吏和罪人來，與耶穌和他的門徒一同坐席。

11 法利賽人看見，就對耶穌的門徒說：「你們的 夫子為甚麼和稅吏並罪人一同用餐呢？」

12 但耶穌聽見，就對他們說：「康健的人用不著醫生，有病的人才用得著。

13 經上說：『我喜愛憐恤，不喜愛祭祀。』

那句話的意思，你們且去揣摩；我來，本不是召義人，乃是召罪人去悔改。」

(5) 約翰福音 5:17 「我, 20

17 「我 父作事直到如今，我也作事。」

20 父愛 子，將自己所作的一切事指給他看，還要將比這些更大的事指給他看，叫你們稀奇。

科學與健康附聖經之鑰匙
瑪麗·貝格·愛迪著

(1) 18:1–9, 13–17

Divine oneness

Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage. His mission was both individual and collective. He did life's work aright not only in justice to himself, but in mercy to mortals, — to show them how to do theirs, but not to do it for them nor to relieve them of a single responsibility.

Human reconciliation

The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself? Christ is Truth, which reaches no higher than itself. The fountain can rise no higher than its source.

(2) 19:6

Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, — the law of divine Love.

(3) 349:8–9

We propose to follow the Master's example.

2

Bible

(6) 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.

(7) Mark 2:1–12

1 And again he entered into Capernaum after some days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

(1) 18:1–9, 13–17

神性為一

贖罪是人與 神為一的範例，藉此人反影神性真理， 生命和 愛。拿撒勒人耶穌教導並顯示人與 父的為一，為此我們欠負他無盡的尊崇。他的使命是個人的，也是共同的。他一生行事正確徹底，不僅對自己公義也對必朽者慈悲，——就是對他們展現自己如何去做，而不是代他們做，或減輕他們任何責任。

人類和好

基督的贖罪使人與 神和好，而非使 神與人和好；因為 基督的神性 原則就是 神，而 神如何能與祂自己和解呢？ 基督是 真理，其達至的是不比其自身更高的。泉水高不過其源頭。

(2) 19:6

耶穌由給予人有關愛的更真意識來幫助人與 神和好，耶穌所教導的神性 原則，及愛該更真的意識，以 靈的律法，——即以神性之 愛的律法，將人從物質、罪惡和死亡的法規中贖回。

(3) 349:8–9

我們準備效法師主的榜樣。

2

聖經

(6) 馬可福音 6:34

34 耶穌出來，見有許多的人，就向他們動了慈心，因為他們如同羊沒有牧人一般；於是他開口教訓他們許多的事。

(7) 馬可福音 2:1–12

1 過了些日子，耶穌又進了迦百農；人聽見他在房子裡。

2 隨即有許多人聚集，甚至連門前都沒有空地；耶穌就對他們傳道。

3 有人帶著一個癱子來見耶穌，是用四個人抬來的。

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.
5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.
6 But there were certain of the scribes sitting there, and reasoning in their hearts,
7 Why doth this man thus speak blasphemies? who can forgive sins but God only?
8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?
9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?
10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)
11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

(8) II Corinthians 5:7, 17, 18

7 (For we walk by faith, not by sight:)
17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

Science and Health

(4) 210:16

Jesus healed sickness and sin by one and the same metaphysical process.

(5) 315:32-7

Jesus as mediator

Explaining and demonstrating the way of divine Science, he became the way of salvation to all who accepted his word. From him mortals may learn how to escape from evil. The real man being linked by Science to his Maker, mortals need only turn from sin and lose sight of mortal selfhood to find Christ, the real man and his relation to God, and to recognize the divine sonship.

4 他們因為人多，不得近前，就把耶穌所在的房子，拆了房頂；既拆通了，就把癱子連所躺臥的褥子都隨下。
5 耶穌看見他們的信心，就對癱子說：「兒子，你的罪饒恕了。」
6 但有幾個文士坐在那裡，心裡議論，說：
7 「這個人為甚麼說這樣僭妄的話呢？除了神以外，誰能饒恕罪呢？」
8 耶穌靈裡立刻知道他們心裡這樣議論，就對他們說：「你們心裡為甚麼這樣議論呢？」
9 或對癱子說『你的罪饒恕了』，或說『起來，拿你的褥子行走』；那一樣容易呢？
10 但要叫你們知道，人子在地上有恕罪的權柄，」（他就對癱子說：）
11 「我對你說：起來，拿你的褥子回家去吧。」
12 那人就起來，立刻拿著褥子，當眾人面前出去了；以致眾人都驚奇，歸榮耀與神，說：「我們從來沒有見過這樣的事。」

(8) 哥林多後書 5:7, 17, 18

7（因我們行事為人是憑著信心，不是憑著眼見。）
17 所以，若有人在基督裡，他就是新造的人。舊事已過；看哪，一切都變成新的了。
18 一切都是出於神，他藉著耶穌基督使我們與他和好，又將勸人與他和好的職分賜給我們。

科學與健康

(4) 210:16

耶穌以唯一及同樣的超物理方法治癒疾病和罪惡。

(5) 315:32-7

耶穌為中保

解釋和顯示神性科學之道，對所有接納他教導的人，他便成了拯救之道。必朽者可從他學到怎樣逃脫邪惡。真正的人，透過'科學'與他的創造者鏈接，必朽者只需轉離罪惡及拋下必朽本身的意識便找到基督，找到真正的人和他與神的聯繫，繼而認知神性的親子關係。

(6) 369:32-8

No healing in sin

To be every whit whole, man must be better spiritually as well as physically. To be immortal, we must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind. 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.

(7) 406:16

The moral man has no fear that he will commit a murder, and he should be as fearless on the question of disease.

(8) 392:4

To cure a bodily ailment, every broken moral law should be taken into account and the error be rebuked. Fear, which is an element of all disease, must be cast out to readjust the balance for God. Casting out evil and fear enables truth to outweigh error. The only course is to take antagonistic grounds against all that is opposed to the health, holiness, and harmony of man, God's image.

(9) 391:29-32

Sin to be overcome

Mentally contradict every complaint from the body, and rise to the true consciousness of Life as Love, — as all that is pure, and bearing the fruits of Spirit.

(10) 21:1-5

Moral victory

If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a good fight . . . I have kept the faith," because you are a better man. This is having our part in the at-one-ment with Truth and Love.

3

Bible

(9) Micah 7:7 I will, 19

7 I will look unto the Lord; I will wait for the God of my salvation: my God will hear me.
19 He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.

(6) 369:32-8

罪惡無療癒

如要全然好，人在靈性上以及身體上都必須更好。如要不朽，我們必須放棄對事物的必朽意識，從錯誤信念的謊言上轉到真理上，並從神性心靈收集靈性存在的真相。身體改善與意念靈性都在同樣的守則下；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。

(7) 406:16

有德之士毫無會犯謀殺的恐懼，而且對有關病患的，他也應是同樣無懼。

(8) 392:4

要醫治一個身體上的疾病，每項被違反了的道德法律都應受評定，而且謬誤應被斥責。恐懼，其是所有病人的元素，必須將恐懼逐出來重新調整天平上神的一方。逐出邪惡與恐懼，真理便能勝過謬誤。唯一的途徑就是對一切反對人的，即反對神之形像其健康、聖潔與和諧的，在對立的立場上作出抗拒。

(9) 391:29-32

罪惡要征服

要在精神上反駁來自身體的各種投訴，並要提升至生命就是愛的真意識，——就是一切純潔的，並結著靈的果子。

(10) 21:1-5

道德上的勝利

如果真理在你的日常行事與言談中克服謬誤，你終於可以說，“那美好的仗我已經打過了……所信的道我已經守住了，”因為你是個更好的人。這是在與真理和愛為一上有我們的份。

3

聖經

(9) 弥迦書 7:7 我要, 19

7 我要仰望 耶和華，要等候那救我的 神；我的 神必聽允我。
19 他必再憐憫我們，將我們的罪孽制伏；你又將他們的一切罪投於深海。

(10) Luke 4:14

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

(11) Luke 7:36 (to 1st.), 37–47, 50

36 And one of the Pharisees desired him that he would eat with him.

37 And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

50 And he said to the woman, Thy faith hath saved thee; go in peace.

(10) 路加福音 4:14

14 耶穌滿有 靈的能力，回到加利利；他的名聲就傳遍了四方。

(11) 路加福音 7:36 (至第一個。), 37–47, 50

36 有一個法利賽人請耶穌和他用餐。

37 恰巧那城裡有一個女人，是個罪人，知道耶穌在法利賽人家裡坐席，就拿著盛香膏的玉盒，

38 站在耶穌背後，挨著他的腳哭，眼淚便洗耶穌的腳，就用自己的頭髮擦乾，又用嘴連連親他的腳，把香膏抹上。

39 請耶穌的法利賽人看見這事，他心裡說：

「這人若是先知，必知道摸他的是誰，是個怎樣的女人；因她是個罪人。」

40 耶穌回答對他說：「西門，我有句話要對你說。」西門說：「夫子，請說。」

41 耶穌說：「一個債主有兩個人欠他的債；一個欠五十兩銀子，一個欠五兩銀子。」

42 因為他們無可償還，債主就寬然免了他們兩個人的債。現在你告訴我，這兩個人那一個更愛他呢？」

43 西門回答說：「我看是那多得饒恕的人。」

耶穌對他說：「你斷的沒錯。」

44 於是耶穌轉過來，向著那女人，便對西門說：「你看見這女人嗎？我進了你的家，你沒有給我水洗腳；但這女人用眼淚洗了我的腳，用她的頭髮擦乾。

45 你沒有與我親嘴；但這女人從我進來的時候就不住的用嘴親我的腳。

46 你沒有用油抹我的頭；但這女人用香膏抹我的腳。

47 所以我告訴你：『她許多的罪都饒恕了；因為她的愛多。但那饒恕少的，他的愛就少。』」

50 耶穌對那女人說：「你的信救了你；平平安安的回去吧。」

Science and Health

(11) 363:8–9 (to .), 25

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately.

Divine insight

Had she repented and reformed, and did his insight detect this unspoken moral uprising? She bathed his feet with her tears before she anointed them with the oil. In the absence of other proofs, was her grief sufficient evidence to warrant the expectation of her repentance, reformation, and growth in wisdom? Certainly there was encouragement in the mere fact that she was showing her affection for a man of undoubted goodness and purity, who has since been rightfully regarded as the best man that ever trod this planet. Her reverence was unfeigned, and it was manifested towards one who was soon, though they knew it not, to lay down his mortal existence in behalf of all sinners, that through his word and works they might be redeemed from sensuality and sin.

(12) 364:16–19, 25–28

Here is suggested a solemn question, a question indicated by one of the needs of this age. Do Christian Scientists seek Truth as Simon sought the Saviour, through material conservatism and for personal homage?

Genuine repentance

On the other hand, do they show their regard for Truth, or Christ, by their genuine repentance, by their broken hearts, expressed by meekness and human affection, as did this woman?

(13) 19:17–24

Efficacious repentance

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he has little part in the atone-ment, — in the *at-one-ment* with God, — for he lacks the practical repentance, which reforms the heart and enables man to do the will of wisdom.

科學與健康

(11) 363:8–9 (至第一個。), 25

耶穌藐視那婦人嗎？他排斥她的尊崇嗎？沒有！他慈悲地對待她。

神性洞悉

她有否懊悔或改過，而他的洞察力察覺到這沒說出來的道德提升嗎？她先以眼淚洗他的腳，再抹上油。在並無其它證明時，她的悲痛是否就是足夠的證明，來保證其懊悔、改過及在智慧上成長的期望呢？當然保證是在簡單的事實上，那就是她對一個無疑是美善與純潔之人，對從此被正確地視為踏足於此星球上最卓越的人，表達了她的愛。她的敬重是衷心的，其對一個人顯明，儘管他們不知道那人即將為了所有罪人放下他的必朽存在，藉其言與行他們可以從物慾和罪惡中被救贖。

(12) 364:16–19, 25–28

在此提出了一個嚴肅的問題，一個在這時代的需求之一所指出的問題。基督科學教徒是否尋求真理一如西門尋求救主一樣，是透過物質上的守舊性和為著個人的敬意呢？

真正的悔改

另一方面，他們是否以其真正的悔改，以其破碎的心，以謙卑及人類關愛所表達的，如該婦人所做的，來對真理，即基督表現尊敬呢？

(13) 19:17–24

有效的悔改

每一陣悔改和受苦的劇痛，每一分為了改造的努力，每一個善思和善行，都會幫助我們了解耶穌為罪惡的贖罪，並有助於贖罪的效能；但是如果犯罪者繼續禱告和悔改，又犯罪和後悔，他就幾乎無份參與贖罪，——也就是幾乎無份與神為一，——因為他缺少實際的悔改，其是改造那心並使人能夠尊行智慧的意旨。

(14) 366:30–31

If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted.

(15) 367:3

Genuine healing

The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love.

(16) 304:9

This is the doctrine of Christian Science: that divine Love cannot be deprived of its manifestation, or object; that joy cannot be turned into sorrow, for sorrow is not the master of joy; that good can never produce evil; that matter can never produce mind nor life result in death. The perfect man — governed by God, his perfect Principle — is sinless and eternal.

4

Bible

(12) Acts 2:14 Peter, 22–24 Jesus, 32, 36–39

14 Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

22 Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

32 This Jesus hath God raised up, whereof we all are witnesses.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

(14) 366:30–31

如果我們想要為病人打開他們的監門，就必須先學會醫好傷心的人。

(15) 367:3

真正的療癒

對病人親切的話及基督般的鼓勵，對病人的恐懼予以憐愛的耐心及把其恐懼移除，勝過滔滔不絕的理論，勝過模式化套用的言詞，及機械式重複的爭論，那些都只不過是對真正基督科學的諸多拙劣模仿，真正的基督科學燃點著神性之 愛。

(16) 304:9

這是基督科學的道理：神性之 愛不能被剝奪其展示的，或其事物；喜樂不能變為愁苦，因愁苦不是喜樂之主；善永不能產生惡；物質永遠不能產生心靈，生命也永不能終結於死亡。完全之人——由 神，由他完全的 原則治理——是無罪且永恆的。

4

聖經

(12) 使徒行傳 2:14, 22–24 神藉著, 32, 36–39

14 彼得和十一個使徒站起，他高聲對他們說：「猶太人和一切住在耶路撒冷的人哪，這件事你們當知道，也當側耳聽我的話。

22 神藉著蒙 神悅納、拿撒勒的耶穌在你們中間施行異能、奇事、神蹟，將他證明出來，這也是你們自己知道的。

23 他既按著 神的定旨先見被交與人，你們就捉拿他，並藉著惡人的手，把他釘在十字架上，殺了。

24 神卻將死的痛苦解釋了，叫他復活，因為他原不能被死拘禁。

32 這耶穌， 神已經叫他復活了，我們都為這事作見證。

36 「故此，以色列全家當確實的知道，你們釘在十字架上的這位耶穌， 神已經立他為主，為 基督了。」

37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

(13) I John 4:9, 11, 12 If

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

11 Beloved, if God so loved us, we ought also to love one another.

12 If we love one another, God dwelleth in us, and his love is perfected in us.

Science and Health

(17) 24:20–22, 27–28

Does erudite theology regard the crucifixion of Jesus chiefly as providing a ready pardon for all sinners who ask for it and are willing to be forgiven?

The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind.

(18) 23:1–5

Justice and substitution

Wisdom and Love may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part.

(19) 5:3–11, 23–25 Sin

Sorrow and reformation

Sorrow for wrong-doing is but one step towards reform and the very easiest step. The next and great step required by wisdom is the test of our sincerity, — namely, reformation. To this end we are placed under the stress of circumstances. Temptation bids us repeat the offence, and woe comes in return for what is done. So it will ever be, till we learn that there is no discount in the law of justice and that we must pay “the uttermost farthing.”

Cancellation of human sin

Sin is forgiven only as it is destroyed by Christ, — Truth and Life.

37 眾人聽見這話，覺得紮心，就對彼得和其餘的使徒說：「諸位弟兄們，我們當怎樣行？」

38 彼得說：「你們各人要悔改，奉耶穌基督的名受浸，叫你們的罪得赦，就必領受所賜的聖靈；

39 因為這應許是給你們和你們的兒女，並一切在遠方的人，就是凡主—我們神所召來的。」

(13) 約翰一書 4:9, 11, 12 我們若

9 神差祂獨生子到世間來，使我們藉著祂得生，神愛我們的心，在此就顯明了。

11 親愛的弟兄啊，神既是這樣愛我們，我們也當彼此相愛。

12 我們若彼此相愛，神就住在我們裡面，祂的愛在我們裡面得以完全了。

科學與健康

(17) 24:20–22, 27–28

淵博的神學，是否認為耶穌被釘死在十字架上，主要是給所有要求及願意被寬恕的犯罪者提供就緒的赦免呢？

釘死在十字架上的功效是對人類顯示了實際的關愛和美善。

(18) 23:1–5

公義與代替

智慧和愛可能會要求許多的自我犧牲來拯救我們脫離罪惡。一次犧牲，無論多大，都不足以還罪的債。贖罪是在犯罪者方面要求不斷地自我捨身。

(19) 5:3–11, 23–25 罪惡

懊悔與改造

懊悔過錯只不過是走向改造的一步，而且是最容易的一步。智慧所要求巨大的下一步是對我們誠意的測試，——那就是改造。為此目的，我們被置在境況的壓力下。誘惑致意我們重複犯罪，因此苦惱隨之而來。如此會延續，直到我們了解正義的法律是不折不扣的，而且我們必得還清最後的“一文錢”。

人之罪的取消

罪惡只有被基督消除，——即被真理和生命消除，罪惡才得寬恕。

(20) 497:13

We acknowledge Jesus' atonement as the evidence of divine, efficacious Love, unfolding man's unity with God through Christ Jesus the Way-shower; and we acknowledge that man is saved through Christ, through Truth, Life, and Love as demonstrated by the Galilean Prophet in healing the sick and overcoming sin and death.

(21) 202:3

The scientific unity which exists between God and man must be wrought out in life-practice, and God's will must be universally done.

5

Bible

(14) Ephesians 2:4 God, 5

4 God, who is rich in mercy, for his great love wherewith he loved us,
5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

(15) Romans 5:1-5 we, 11 we

1 we have peace with God through our Lord Jesus Christ:
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.
3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;
4 And patience, experience; and experience, hope:
5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

11 we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Science and Health

(22) 23:7 The

The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

(20) 497:13

我們承認耶穌的贖罪是神性的、有效驗之愛的證據，通過指路者基督耶穌展現神與人的合一；並且我們承認人藉著基督，藉著真理，生命和愛而得救，就如加利利的先知在療癒病者並克服罪惡與死亡上所顯示的。

(21) 202:3

存在於神與人之間那科學上的統一，必要在生活中歷練，而神的旨意必處處成就。

5

聖經

(14) 以弗所書 2:4 神, 5

4 神既有豐富的憐憫，因他愛我們的大愛，
5 當我們死在罪惡中的時候，便叫我們與基督一同活過來。（你們得救是本乎恩。）

(15) 羅馬書 5:1-5 就, 11 我們既

1 就藉著我們的 主耶穌 基督得與 神相和；
2 我們又靠他，因信得進入現在我們所站的這恩典中，並且歡歡喜喜盼望 神的榮耀。
3 不但如此，就是在患難中也是歡歡喜喜的；因為知道患難生忍耐，
4 忍耐生老練，老練生盼望；
5 盼望不至於羞恥，因為所賜給我們的 聖靈將 神的愛澆灌在我們心裡。

11 我們既藉著我們的 主耶穌 基督得蒙贖罪，也就藉著他以 神為樂。

科學與健康

(22) 23:7 贖罪

贖罪是神學上的難題，但其科學的解釋是，痛苦是有罪意識的謬誤，其會被真理毀滅，並且最終罪和痛苦都俯伏在永恆之愛的腳前。

(23) 45:17

The stone rolled away

Christ hath rolled away the stone from the door of human hope and faith, and through the revelation and demonstration of life in God, hath elevated them to possible at-one-ment with the spiritual idea of man and his divine Principle, Love.

(23) 45:17

石頭滾開了

基督把那石頭從人的盼望和信心之門滾開了，並透過生命在於 神的啟示及顯示，把人的希望和信心提升到有可能與人的靈性意念及他的神性 原則為一，與 愛為一。

(24) 520:3-5 The (to !)

The depth, breadth, height, might, majesty, and glory of infinite Love fill all space. That is enough!

(24) 520:3-5 无限 (至 !)

無限之 愛的深、闊、高、大能、威嚴與榮耀充滿所有空間。這就足夠了！

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