

2024年11月4日– 11月10日

亞當與墜落之人

金句:

詩篇 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。

回應式誦讀：

以賽亞書 43:1, 6, 7, 10, 21

詩篇 100:1–5; 67:5

以賽亞書 43:1 雅各啊，創造你的 耶和華，以色列啊，造成你的那位，現在卻如此說：不要害怕。因為我救贖了你，我曾提你的名召你；你是屬我的。

6 我要對北方說「交出來」；對南方說「不要拘留」。將我的眾子從遠方帶來，將我的眾女從地極領回；

7 就是凡稱我名下的人。因他是我為自己的榮耀所創造、所作成的；他是我所造作的。

10 耶和華說：你們是我的見證，我所揀選的僕人；好叫你們可以知道，且信服我，又明白我乃是他；在我以前沒有 神造成，在我以後也必沒有。

21 這百姓是我為自己所造的；他們要傳揚我的美德。

詩篇 100:1 普天下當向 耶和華歡呼。

2 你們當樂意事奉 耶和華，當來向他歌唱。

3 你們當曉得 耶和華是 神。我們是他造的，不是我們自造的；我們是他的民，也是他草場的羊。

4 當稱謝進入他的門；當讚美進入他的院。當感謝他，稱頌他的名。

5 因為 耶和華本為善；他的慈愛乃是永久；他的誠實存到世世代代。

67:5 神啊，願眾民稱讚你；願眾民都稱讚你。

(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) 創世記 1:1, 3, 4 (至 ,), 26, 27, 31 (至第一個。)

1 起初， 神創造天地。
 3 神說：「要有光」，就有了光。
 4 神看光是好的，
 26 神說：「我們要照著我們的形像、按著我們的樣式造人；又使他們管理海裏的魚、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。

(2) 羅馬書 8:16

16 靈與我們的心靈同證我們是 神的兒女；

科學與健康附聖經之鑰匙
 瑪麗·貝格·愛迪著

(1) 339:8-9

惟獨 神，即惟獨 靈創造一切，並稱之為美善。

(2) 356:24-25, 30

神是否自祂自己，自 靈，創造物質的人呢？邪惡出自美善嗎？
 是否後者繼於其前者呢？是的。

(3) 306:30

神的人，靈性所創，並非物質與必朽的。

(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

肉體因素不真實

經文告知我們，人照 神的形像與樣式造成。物質並非那樣式。靈的樣式不能與靈那麼相異。人是靈性和完美的；並因為他是靈性和完美的，在基督科學上他必須被如此理解。人是 愛的意念，是 愛的形像；他不是身體形態上的。他是 神的合成意念，包括所有正確的意念；人是一切反影神形像與樣式的統稱；就如在‘科學’上所認知人是靈性存在該有意識的身份，在‘科學’上人是 神的反影，即 心靈的反影，因此是永恆的；並沒有與 神分離的心靈；無一素質不出自 神；人並不擁有其自身的生命、智慧及創造力量，而是靈性上反影一切屬於其創造者的。

2

聖經

(3) 創世記 2:1, 6-8, 21, 22

1 就這樣，諸天與大地，並其中的一切都造齊了。
6 但有霧氣從地上騰，滋潤遍地。
7 耶和華神用地上的塵土造人，將生氣吹在他鼻孔裏，他就成了有魂的活人，名叫亞當。
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裏。
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。

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.

科學與健康

(5) 519:7-16

《創世記》第二章一節：就這樣，諸天與大地，並其中的一切都造齊了。

無限，不可量度

在普世的靈性存在上 神的意念是完全的，並被永遠地表達，因‘科學’顯露愛的無限及父與母的親子關係。 神的創造與其一起的神性力量及神性臨在，顯示著其靈性本源，人類能力對此辨別與領會是緩慢的。必朽者永不能認知無限，直至其脫去舊人並達至靈性的形像與樣式。

(6) 523:14

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。一個被稱艾洛辛派，因為在那裏 至尊靈性存在被稱 艾洛辛。另一個文本被稱耶和華派，因為在那裏 神常被稱為耶和華，——或 主神，就如我們通用版本所譯的。

(7) 521:21-29

《創世記》第二章六節：但有霧氣從地上騰，滋潤遍地。

謬誤的故事

神性創造的那‘科學’與真理，在經深思熟慮過的章節中被提出，而現在那相反的謬誤，創造的物質觀點，接著將被闡明。《創世記》的第二章涵蓋對 神與宇宙在該物質觀點上的一個聲言，該聲言是與先前記載過的科學真理正相反的。

(8) 522:3

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。

(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

人類的本源與啟蒙來自落在亞當身上的沉睡嗎？沉睡是黑暗，但 神的創造性命令是，“要有光”。

(10) 249:5 (只一句)

讓 神創造的“男與女”顯現。

3

聖經

(4) 創世記 3:1-6, 13, 17

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。

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。」

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裏得吃的。

(5) 耶利米書 17:7, 8

7 倚靠 耶和華、以 耶和華為可靠的，那人有福了。

8 他必像樹栽於水旁，在河邊紮她的根，必不見炎熱來到，葉子倒必青翠，在乾旱之年毫無掛慮，而且結果不止。

(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) 哥林多後書 11:3 我.....怕

3 我.....怕你們的心或偏於邪，失去那在 基督裏所存純一的心，就像蛇用詭詐誘騙了夏娃一樣。

(7) 以賽亞書 2:22

22 你們休要倚靠世人，他鼻孔裏不過有氣息；他在一切事上可算甚麼呢？

科學與健康

(11) 529:21-27

神話之蛇

何來一條說話的，說謊的蛇去引誘神性之 愛的孩子呢？在那隱喻中的蛇僅代表邪惡。在動物界我們並無代表那所描述的種類，——一條說話的蛇，——而且我們應欣喜，無論邪惡是以任何形像來代表都自我矛盾，並且沒有 真理和美善的本源及支持。

(12) 216:18

那必朽者的重大錯誤是以為人，即 神的形像和樣式，兼為物質與 靈的，兼為善與惡的。

(13) 285:7

人類的贗品

那麼，受苦、犯罪和死亡的物質上之人是甚麼呢？其並非人，並非那 神的形像與樣式，而是人的贗品，顛倒的樣式，那相異的其被稱為罪惡、疾病、和死亡的。那無真實性的聲稱說必朽者是 神的真形像，這藉 靈與物質相對立的本性，藉 心靈與身體相對立的本性便得以闡明，因為一方是有智力而另一方是無智力的。

(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 心靈最高而非最低素質所生的。相應人在 真理與 愛的珍寶其增加程度，人理解靈性存在的程度也相應擴展。必朽者必被吸引嚮往 神，他們的關愛及目標在靈性上增長，——他們必須接近那存在的更廣釋義，並取得對無限的一些恰當意識——好使罪惡和必朽的能被脫去。

這靈性存在的科學意識，為 靈放棄物質，並非示意人融入 神的吸收而喪失其身份，相反是授予人擴大了的獨特性，思想和行動更寬闊的領域，更廣博的愛，更高及更恆久的平安。

4

聖經

(8) 馬太福音 1:18–23

18 耶穌 基督降生的事乃是這樣：他母親馬利亞已經許配了約瑟，還沒有迎娶，馬利亞就從聖靈懷了孕。

19 她丈夫約瑟是個義人，不願意使她作眾人的鑑戒，想要暗暗的把她休了。

20 正思念這些事的時候，不料，有 主的天使向他夢中顯現，說：「大衛的子孫約瑟，你不要怕把你妻子馬利亞娶過來；因她所懷的孕是從 聖靈來的。

21 她將要生一個兒子，你要給他起名叫「耶穌」；因他要將自己的百姓從他們的罪惡裏救出來。」

22 這一切的事既已有了，是要應驗 主藉先知所說的話，說：

23 「看哪，必有處女懷孕生子，人要稱他的名為以馬內利」，以馬內利翻出來就是「 神與我們同在」。

(9) 路加福音 2:40

40 孩子漸漸長大，靈性強健，充滿智慧；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) 以弗所書 4:7, 13

7 我們各人蒙恩，都是照 基督所量給各人的恩賜。

13 直等到我們眾人在信仰上同歸於一，認識神的 兒子，得以成為完全人，滿有 基督長成的身量，

(11) 羅馬書 8:1

1 所以，如今那些在 基督耶穌裏不隨從肉體、只隨從 靈行事的就不定罪了。

科學與健康

(15) 534:12 那

靈與肉

那處女母親之子對亞當，即謬誤開展了療癒；並且使徒保羅解釋了耶穌所提出那神性力量的意念，與那和 靈相對立的神話式物質智力被稱為能量的之間的爭戰。

(16) 360:13

今日你選擇

親愛的讀者，哪一個心靈畫像或外在化意念對你會是真實的呢，——物質的還是靈性的呢？你不能兩者兼有。你展現出自己的理想。此理想要麼是短暫的，要麼是永恆的。你模仿的模樣要麼是 靈，要麼是物質。如果你試圖有兩個模樣的話，那麼實際上你就是全無。如同一個鐘的鐘擺，你會被拋來拋去，敲打物質的骨架上，並搖盪於真實與非真實之間。

(17) 259:6

在神性科學上，人是 神的真形像。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。

(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 原則與意念

遍及公元前後的所有時代，基督，作為靈性意念，—— 神的反影，——對凡準備好接納基督、真理的，都被賦予了某程度的力量與恩賜。

5

聖經

(12) 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。

(13) 路加福音 13:11–17

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。

14 管會堂的因為耶穌在安息日治病，就氣忿忿的回答，對百姓說：「有六日應當作工；那六日之內可以來求醫，在安息日卻不可。」

15 主回答他說：「你這偽善的人，難道你們各人在安息日不解開槽上的牛、驢，牽去飲嗎？」

16 況且這女人本是亞伯拉罕的後裔，被撒但捆綁了這十八年，不當在安息日解開她的綁嗎？」

17 那時，耶穌說了這些話，他的敵人都慚愧了；百姓因他所行一切榮耀的事，就都歡喜了。

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 ^{Paradise regained} 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.

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.

科學與健康

(19) 482:19–23

耶穌是完美之人最高的人類概念。他與基督，彌賽亞不可分離，——基督，彌賽亞是肉身之外神的神性意念。這使耶穌能夠顯示其對物質控制。

(20) 476:32–5

對耶穌而言，在‘科學’上見到的是完美之人，而對必朽者而言，見到的是犯罪的必朽之人。在這完美之人上，救主見到神自己的樣式，並且這對人的正確觀點療癒了病者。因而耶穌教導，神的國是完整的、普世的，而且人是純潔與聖潔的。

(21) 171:4

通過識別物質的靈性反面，亦即經由基督，^{重獲樂園}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。

6

聖經

(14) 詩篇 4:6 耶和華

6 耶和華啊，求你仰起臉來，光照我們。

(15) 詩篇 17:6 (至；), 15

6 神啊，我曾求告你，因為你必聽允我；
15 至於我，我必在義中見你的面；我醒了的時候，得見你的形像就心滿意足了。

(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

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) 哥林多前書 15:22, 48, 49

22 在亞當裏眾人都死了；照樣，在基督裏眾人也都要復活。
48 那屬土的怎樣，凡屬土的也就怎樣；屬天的怎樣，凡屬天的也就怎樣。
49 我們既有屬土的形狀，將來也必有屬天的形狀。

(17) 約翰一書 3:2, 3

2 親愛的弟兄啊，我們現在是神的眾子，將來如何，還未顯明；但我們知道，到他顯現的時候，我們必要像他、因為必得見他的真體。
3 凡在裏頭有這盼望的人，就潔淨自己，像他潔淨一樣。

科學與健康

(22) 90:24–25

對人本身是神自己樣式的承認，釋放人去掌握無限的意念。

(23) 476:17–22

必朽性最終被不朽性所吞滅。罪惡、疾病和死亡必會消失並讓位於那屬於不朽之人的事實。
必朽的啊，對此認識，並懇切地尋求人的靈性地位吧，其是在所有物質本身之外。

(24) 407:24

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。

(25) 497:5

我們承認並崇敬唯一至高無上與無限的神。我們承認祂的兒子，一基督；聖靈或神性安慰者；並且人是神的形像與樣式。

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