

2024年5月6日– 5月12日

亞當與墜落之人

金句:

詩篇 17:6 (至；), 15

神啊，我曾求告你，因為你必聽允我；……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。

回應式誦讀：

箴言 6:4, 9, 20–23

詩篇 139:1, 14, 17, 18, 23, 24; 4:6 耶和華

箴言 6:4 不要容你的眼睛睡覺；不要容你的眼皮打盹。

9 懶情人哪，你要睡到幾時呢？你何時睡醒呢？

20 我兒，要謹守你父親的誡命；不可離棄母親的法則，

21 要常繫在你心上，掛在你頂上。

22 你行走，它必引導你；你躺臥，它必保守你；你睡醒，它必與你談。

23 因為誡命是燈，法則是光，訓誨的責備是生命的道，

詩篇 139:1 耶和華啊，你已經鑑察我，認識我。

14 我要稱讚你，因我受造，奇妙可畏；你的作為奇妙，這是我心深知道的。

17 神啊，祢的意念向我何等寶貴。其數何等眾多。

18 我若數點，比海沙更多；我睡醒的時候，仍和你同在。

23 神啊，求祢鑑察我，知道我的心思，試煉我，知道我的意念，

24 看在我裡面有甚麼惡行沒有，引導我走永生的道路。

4:6 …… 耶和華啊，求你仰起臉來，光照我們。

Bible

(1) Genesis 1:1, 3, 26 (to :), 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.
 26 And God said, Let us make man in our image, after our likeness:
 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.

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

(1) 516:9 (only)

God fashions all things, after His own likeness.

(2) 525:22-24

In the Science of Genesis we read that He saw everything which He had made, "and, behold, it was very good."

(3) 516:19

Man, made in His likeness, possesses and reflects God's dominion over all the earth. Man and woman as coexistent and eternal with God forever reflect, in glorified quality, the infinite Father-Mother God.

(4) 521:5

Spiritual narrative

All that is made is the work of God, and all is good. We leave this brief, glorious history of spiritual creation (as stated in the first chapter of Genesis) in the hands of God, not of man, in the keeping of Spirit, not matter, — joyfully acknowledging now and forever God's supremacy, omnipotence, and omnipresence.

聖經

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

1 起初， 神創造天地。
 3 神說：「要有光」，就有了光。
 26 神說：「我們要照著我們的形像、按著我們的樣式造人；
 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。

科學與健康附聖經之鑰匙
 瑪麗·貝格·愛迪著

(1) 516:9 (只一句)

神按祂的樣式塑造萬物。

(2) 525:22-24

在《創世記》的「科學」上，我們讀到，祂看見一切祂所造的，「都見甚好」。

(3) 516:19

人，照祂的樣式造成，擁有並反影 神治理全地的權柄。男女因與 神是共存的及永恆的，在榮耀的素質上，永遠反影無限的 父母 神。

(4) 521:5

靈性上的描述

所造了的一切都是 神的作為，並且一切都是好的。我們將靈性創造的簡短及榮耀歷史(即如記載在啟示錄第一章中的)就是在 神而非在人的照顧下，在 靈而非物質的保護下，——現在及永遠欣喜地認知到， 神的至高無上、全能與全在。

(2) Genesis 2:6-8, 16, 17, 21, 22

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.

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.

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.

(3) Psalms 30:8 (to :), 9 Shall

8 I cried to thee, O Lord;

9 Shall the dust praise thee? shall it declare thy truth?

(4) Isaiah 26:19 Awake (to :)

19 Awake and sing, ye that dwell in dust:

Science and Health

(5) 214:9-10

Adam, represented in the Scriptures as formed from dust, is an object-lesson for the human mind.

(6) 521:23

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. The history of error or matter, if veritable, would set aside the omnipotence of Spirit; but it is the false history in contradistinction to the true.

(2) 創世記 2:6-8, 16, 17, 21, 22

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，將生氣吹在他鼻孔裡，他就成了有魂的活人，

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。」

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。

(3) 詩篇 30:8 (至：), 9 塵土

8 耶和華啊，我曾呼求你；

9 塵土豈能稱讚你，傳說你的真理嗎？

(4) 以賽亞書 26:19 睡 (至第二個。)

19 睡在塵埃的啊，要醒起歌唱。

科學與健康

(5) 214:9-10

亞當，在經文中代表為由塵土所造的，對人類心靈而言是個實際的課例。

(6) 521:23

謬誤的故事

神性創造的那‘科學’與真理，在經過深思熟慮的章節中被提出，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。謬誤或物質的歷史，倘若是確實的話，則會將 靈的全能置在一旁；但其是假的歷史記載與真的相矛盾。

(7) 530:26-4

Scriptural allegory

The history of error is a dream-narrative. The dream has no reality, no intelligence, no mind; therefore the dreamer and dream are one, for neither is true nor real. *First*, this narrative supposes that something springs from nothing, that matter precedes mind. *Second*, it supposes that mind enters matter, and matter becomes living, substantial, and intelligent. The order of this allegory — the belief that everything springs from dust instead of from Deity — has been maintained in all the subsequent forms of belief.

(8) 556:17

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." In sleep, cause and effect are mere illusions. They seem to be something, but are not. Oblivion and dreams, not realities, come with sleep. Even so goes on the Adam-belief, of which mortal and material life is the dream.

(9) 345:21

Anybody, who is able to perceive the incongruity between God's idea and poor humanity, ought to be able to discern the distinction (made by Christian Science) between God's man, made in His image, and the sinning race of Adam.

(10) 294:25

Man's genuine selfhood is recognizable only in what is good and true. Man is neither self-made nor made by mortals. God created man.

(11) 63:5-6, 9

In Science man is the offspring of Spirit. The beautiful, good, and pure constitute his ancestry. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being.

(7) 530:26-4

經文的寓言

謬誤的記載是個夢的敘述。那夢毫無真實性，毫無智力，毫無心靈；故此那做夢者是與夢為一，因其既非真也非實。第一、該描述假設，有是從無而生，物質先於心靈。第二、其假設心靈進入物質，而物質就變成活的、實質的與智能的。該寓言的次序是——那信念認為萬物是出於塵土的而非出自 神——懷著一切後來形成的該信念。

(8) 556:17

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”。沉睡中，因與果都僅僅是幻象。它們似有，卻非有。虛有與夢，非真實，自沉睡而來。儘管亞當的信念持續，那信念上的就是必朽與物質生命的夢。

(9) 345:21

凡能領悟 神的意念與可憐的人類不一致的人，應能辨別出（基督科學所教導）創造為祂形像的 神之人，與亞當那犯罪人類的差異。

(10) 294:25

人的真正本身只在那真與善上可認知。人非自造的也非由必朽者所造。 神創造了人。

(11) 63:5-6, 9

在‘科學’上，人是 靈所生的。美、善和純潔構成他的世系。

靈是他根本的及至終的靈性存在之源； 神是他的 父，並且 生命是他存在的律法。

(5) Genesis 3:1–6, 9, 11 Hast, 17 (to 1st :), 23, 24 (to :)

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.
 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?
 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;
 23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.
 24 So he drove out the man;

Science and Health

(12) 92:11–16

Knowledge of good and evil

In old Scriptural pictures we see a serpent coiled around the tree of knowledge and speaking to Adam and Eve. This represents the serpent in the act of commending to our first parents the knowledge of good and evil, a knowledge gained from matter, or evil, instead of from Spirit.

(5) 創世記 3:1–6, 9, 11 莫非, 17 (至;), 23, 24 (至;)

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。
 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？」
 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；
 23 耶和華神便打發他出伊甸園去，耕種他被取所出之土。
 24 於是把他趕出去了；

科學與健康

(12) 92:11–16

善與惡的知識

在古老的經文畫面中我們看見一條蛇盤繞在知識樹上，並對亞當和夏娃說話。這表現了那條蛇向我們最初的先祖對善與惡知識的鼓推行為，是從物質或邪惡得取的知識，而不是從靈所得的知識。

(13) 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.

(14) 282:28

Truth is not inverted

Whatever indicates the fall of man or the opposite of God or God's absence, is the Adam-dream, which is neither Mind nor man, for it is not begotten of the Father. The rule of inversion infers from error its opposite, Truth; but Truth is the light which dispels error. As mortals begin to understand Spirit, they give up the belief that there is any true existence apart from God.

4

Bible

(6) Romans 13:11 now

11 now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.

(7) I John 5:18 (to :), 20 (to 1st .)

18 We know that whosoever is born of God sinneth not;
20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ.

(8) Matthew 21:11

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

(9) Matthew 17:1-5 Jesus

1 Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,
2 And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

(13) 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。

(14) 282:28

真理不顛倒

凡示意人墜落或有與神對立的或神不在，都是亞當之夢，其既非心靈也非人，因為其不是父所生的。從謬誤其倒置的法規來推斷，便得出其相反的，即真理；而真理就是那消除謬誤的光。當必朽者開始對靈理解時，他們就放棄認為除了神之外還有其它真正存在的那信念。

4

聖經

(6) 羅馬書 13:11 現今就是

11 現今就是該趁早睡醒的時候；因為我們得救，現今比初信的時候更近了。

(7) 約翰一書 5:18 (至第二個，), 20 (至第一個。)

18 我們知道凡從神生的，必不犯罪，
20 我們也知道，神的兒子已經來到，且將智慧賜給我們，使我們認識那位真實的，我們也在那位真實的裡面，就是在他兒子耶穌基督裡面。

(8) 馬太福音 21:11

11 眾人說：「這是加利利拿撒勒的先知耶穌。」

(9) 馬太福音 17:1-5 耶穌

1 耶穌帶著彼得、雅各，和雅各的兄弟約翰，獨獨的帶他們上了高山，
2 就在他們面前變了形像；他臉面明亮如日頭，衣服潔白如光。

3 And, behold, there appeared unto them Moses and Elias talking with him.
4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.
5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.

Science and Health

(15) 29:12-16

The Fatherhood of God

There is a tradition that Publius Lentulus wrote to the authorities at Rome: "The disciples of Jesus believe him the Son of God." Those instructed in Christian Science have reached the glorious perception that God is the only author of man.

(16) 288:27-1

The Christ-element

Science reveals the glorious possibilities of immortal man, forever unlimited by the mortal senses. The Christ-element in the Messiah made him the Way-shower, Truth and Life. The eternal Truth destroys what mortals seem to have learned from error, and man's real existence as a child of God comes to light.

(17) 557:18-27

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. Popular theology takes up the history of man as if he began materially right, but immediately fell into mental sin; whereas revealed religion proclaims the Science of Mind and its formations as being in accordance with the first chapter of the Old Testament, when God, Mind, spake and it was done.

3 忽然，有摩西、以利亞向他們顯現，與耶穌說話。

4 那時，彼得回答，對耶穌說：「主啊，我們在這裡真好。你若願意，我們在這裡搭三座棚：一座為你，一座為摩西，一座為以利亞。」

5 他正說話之間，忽然有一朵光明的雲彩遮蓋他們。且有聲音從雲彩裡出來，說：「這是我的愛子，我所喜悅的；你們要聽他。」

科學與健康

(15) 29:12-16

神的父性

有個傳說，普比利阿斯·賴恩士樂斯致函給羅馬官方：“耶穌的門徒信他是神的兒子。”那些受教於基督科學的人已經達至榮耀感知，那就是神是人的唯一創作者。

(16) 288:27-1

基督元素

‘科學’揭示不朽之人榮耀的可能性，永不受必朽意識所限制。在彌賽亞的基督元素使其成為指路者，成為真理和生命。

永恆真理毀除必朽者似乎自謬誤所學到的那些，並將人是神的孩子該真實的存在也彰顯出來。

(17) 557:18-27

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。通俗神學從人的歷史開始，好像他在物質上開始是好的，但隨即墮進精神上的罪惡；然而受啟示的宗教宣告，心靈的‘科學’及其形成的是與《舊約》第一章相符，當神，心靈說有就有。

(18) 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.

5

Bible

(10) Ephesians 5:14 Awake

14 Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

(11) John 11:1, 3, 4, 11 Our, 17, 32–34, 38 It, 39 (to 1st.), 41, 43, 44

1 Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

11 Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

17 Then when Jesus came, he found that he had lain in the grave four days already.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

38 It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone.

41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

(18) 171:4

重獲樂園

通過辨識物質的靈性反面，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歷書，不需要去研讀大腦學來認識他是怎樣的一個人。

5

聖經

(10) 以弗所書 5:14 「你

14 「你這睡著的人當醒過來，從死裡復活。基督就要光照你了。」

(11) 約翰福音 11:1, 3, 4, 11 「我們, 17, 32–34, 38 那, 39 (至第一個。), 41, 43, 44

1 有一個生病的人，名叫拉撒路，住在伯大尼，就是馬利亞和她姊妹馬大的村莊。

3 她姊妹兩個就打發人去見耶穌，說：「主啊，請看，你所愛的人病了。」

4 耶穌聽見，就說：「這病不至於死，乃是為神的榮耀，叫 神的兒子因此得榮耀。」

11 「我們的朋友拉撒路睡了，我去叫醒他。」

17 耶穌既到了，就知道拉撒路安放在墳墓裡已經四天了。

32 馬利亞到了耶穌那裡，既看見他，就俯伏在他腳前，對他說：「主啊，你若早在這裡，我兄弟必不死。」

33 耶穌看見她哭，看見與她同來的猶太人也哭，就靈裡悲嘆，又甚憂愁，

34 便說：「你們把他安置在哪裡？」他們回答他說：「請主來看。」

38 那墳墓是個洞，有一塊石頭擋著。

39 耶穌說：「你們把石頭挪開。」

41 他們就把石頭從安放死人的地方挪開。耶穌舉目望天說：「父啊，我感謝你，因為你已經聽我。」

43 說了這話，就大聲呼叫說：「拉撒路出來。」

44 那死人就出來了，手腳裹著布，臉上包著手巾。耶穌對他們說：「解開，叫他走。」

(19) 460:14–18

Sickness is neither imaginary nor unreal, — that is, to the frightened, false sense of the patient. Sickness is more than fancy; it is solid conviction. It is therefore to be dealt with through right apprehension of the truth of being.

(20) 75:12

Raising the dead

Jesus said of Lazarus: “Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.” Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again. Had Jesus believed that Lazarus had lived or died in his body, the Master would have stood on the same plane of belief as those who buried the body, and he could not have resuscitated it.

(21) 493:28–2

If Jesus awakened Lazarus from the dream, illusion, of death, this proved that the Christ could improve on a false sense. Who dares to doubt this consummate test of the power and willingness of divine Mind to hold man forever intact in his perfect state, and to govern man’s entire action?

(22) 420:28–32

Awaken the patient

If it becomes necessary to startle mortal mind to break its dream of suffering, vehemently tell your patient that he must awake. Turn his gaze from the false evidence of the senses to the harmonious facts of Soul and immortal being.

(23) 230:1–8

If sickness is real, it belongs to immortality; if true, it is a part of Truth. Would you attempt with drugs, or without, to destroy a quality or condition of Truth? But if sickness and sin are illusions, the awakening from this mortal dream, or illusion, will bring us into health, holiness, and immortality. This awakening is the forever coming of Christ, the advanced appearing of Truth, which casts out error and heals the sick.

(19) 460:14–18

疾病既非虛幻又非不真實，——那是，對那病人受驚的，虛假的官感而言。疾病不只是想像的，它是實在確信。因而要通過對靈性存在之真理的正確理解來處理。

(20) 75:12

使死人復活

耶穌在說到有關於拉撒路：“我們的朋友拉撒路睡了，我去叫他醒他。”耶穌是以拉撒路從沒有死去這理解，而不是以承認他身體死了然後再復生來使拉撒路恢復。倘若耶穌相信了拉撒路在他的身體上活過或死過，師主便與那些埋葬那身體的人站在同一個信念的層面，而且他也不可能使之甦醒。

(21) 493:28–2

耶穌若已將拉撒路從死亡的夢或幻像中喚醒，這便證明了 基督能改良一個錯誤的意識。神性 心靈的力量及意願保持人在其完美狀態下永遠完整，並治理人的整個運作，此等完滿考驗誰去魯莽質疑呢？

(22) 420:28–32

喚醒病人

倘若有必要驚醒必朽心靈來打破其痛苦之夢的話，就要極力告訴你的病人，他必須醒來。將他的注視從官感的虛假證據，轉到靈魂與不朽存在的和諧事實上。

(23) 230:1–8

如果疾病是真實的，它則歸於不朽；如果為真，它就是 真理的一部份。你會嘗試用或是不用藥物，去毀滅 真理的素質或狀況嗎？但如果疾病和罪惡是幻象的話，從這必朽之夢或幻象的覺醒，就會將我們帶進健康、聖潔及不朽中。這覺醒就是 基督永遠的來臨， 真理的先進呈現，其趕出謬誤和治療病者。

Bible

(12) I Corinthians 2:9 as, 10 (to :)

9 as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed them unto us by his Spirit:

(13) Psalms 57:8

8 Awake up, my glory; awake, psaltery and harp: I myself will awake early.

(14) Psalms 37:18, 37 (to :)

18 The Lord knoweth the days of the upright: and their inheritance shall be for ever.

37 Mark the perfect man, and behold the upright:

(15) I Corinthians 15:22, 47, 49

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

47 The first man is of the earth, earthy: the second man is the Lord from heaven.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Science and Health

(24) 265:24-26

The aspiration after heavenly good comes even before we discover what belongs to wisdom and Love.

(25) 4:17-22

Simply asking that we may love God will never make us love Him; but the longing to be better and holier, expressed in daily watchfulness and in striving to assimilate more of the divine character, will mould and fashion us anew, until we awake in His likeness.

Watchfulness requisite

聖經

(12) 哥林多前書 2:9, 10 (至第一個,)

9 如經上所記： 神為愛他的人所預備的是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。

10 只有 神藉著 靈向我們顯明了，

(13) 詩篇 57:8

8 我的榮耀啊，你當醒起。 琴瑟啊，你們當醒起。 我自己要極早醒起。

(14) 詩篇 37:18, 37 (至；)

18 耶和華知道正直人的日子；他們的產業要存到永遠。

37 你要細察那完全人，觀看那正直人；

(15) 哥林多前書 15:22, 47, 49

22 在亞當裡眾人都死了；照樣，在 基督裡眾人也要復活。

47 第一個人是出於地，乃屬土；第二個人是出於天，乃是 主。

49 我們既有屬土的形狀，將來也必有屬天的形狀。

科學與健康

(24) 265:24-26

即使在我們發現甚麼屬於智慧與 愛之前，尋求天上美善的志向已到來。

(25) 4:17-22

僅僅請求我們可以愛 神永遠不會使我們愛祂；但想更好和更聖潔的渴望是要表現在每日警醒和極力吸收更多的神性特性上，這會把我們塑造和造就成新，直到我們以祂的樣式醒來。

警醒是需要的

(26) 545:10–15, 27–1

Mental tillage

Man, created by God, was given dominion over the whole earth. The notion of a material universe is utterly opposed to the theory of man as evolved from Mind. Such fundamental errors send falsity into all human doctrines and conclusions, and do not accord infinity to Deity. Truth has but one reply to all error, — to sin, sickness, and death: “Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return.”

“As in Adam [error] all die, even so in Christ [Truth] shall all be made alive.” The mortality of man is a myth, for man is immortal.

(27) 262:27–28 (to 2nd .)

The foundation of mortal discord is a false sense of man’s origin. To begin rightly is to end rightly.

(28) 12:24

Changes in belief may go on indefinitely, but they are the merchandise of human thought and not the outgrowth of divine Science.

(29) 529:6

Another change will come as to the nature and origin of man, and this revelation will destroy the *dream* of existence, reinstate reality, usher in Science and the glorious fact of creation, that both man and woman proceed from God and are His eternal children, belonging to no lesser parent.

(30) 90:24–25

The admission to one’s self that man is God’s own likeness sets man free to master the infinite idea.

(26) 545:10–15, 27–1

精神上耕種

人，由 神所創造，被賦予執掌對全地的權柄。物質宇宙的概念與人以 心靈演化而來的理論完全對立。如此基本上的謬誤把錯誤傳送到所有的人類教義與結論上，並且不將無限歸予 神。

真理對所有謬誤，——對罪惡、疾病與死亡，只有一個回應：“你本是塵土〔虛無〕，仍要歸於塵土〔虛無〕。”

“在亞當〔謬誤〕裡眾人都死了，照樣，在基督〔真理〕裡眾人也都要復活”。人的必朽性是個神話，因為人是不朽的。

(27) 262:27–28

必朽不和諧的基礎是對人本源上的錯誤意識。要正確地開始就要正確地總結。

(28) 12:24

信念的改變可能會無期限地持續，但它們是人類思想的商品，而非神性科學的結果。

(29) 529:6

關於人的本性與本源，另一個改變將會到來，並且該啟示將會毀滅那存在之夢，恢復真實性，迎進‘科學’上與受造的其榮耀真相，那就是男女兩者出於 神，均是祂的永恆兒女，不屬於次之的父母。

(30) 90:24–25

對人本身就是 神自己樣式的承認，釋放人去掌握無限的意念。

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《聖經》引文來自中文英王欽定本 (www.ckjv.asia) 。

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