

SUNDAY APRIL 29, 2018

SUBJECT—EVERLASTING PUNISHMENT
日益嚴重的懲罰

GOLDEN TEXT: ACTS 2 : 38

*“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.”*
你們應當為耶穌基督的名，為你們的每一個人悔改並受洗
罪必赦免，你們將得到聖靈的恩賜。

RESPONSIVE READING: **Job 22 : 21-23, 26-28**

21. Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

現在認識你，並且平靜下來，因此你的善良將會臨到你。

22. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

我祈求你從他口中得到律法，並且把你的話留在心裡。

23. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

如果你回到全能者那裡，你必須建立起來，你必在遠離你的帳棚的地方除掉罪孽。

26. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

因為那時，你要在全能者中得到喜樂，並且要向上帝舉起你的面。

27. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

你要向他祈禱，他會聽到你的，並且願意支付你的誓言。

28. Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways.

你也要裁定一件事，這件事必定立於你身上，光就照在你的道上。

LESSON SERMON

課程講道

The Bible

1. Numbers 14 : 18 (to 4th ,)

¹⁸ The LORD *is* longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*,
主忍耐並且大大憐憫，赦免罪孽和罪過，絕不消除有罪，

2. II Chronicles 6 : 1 (to ,), 14 (O LORD), 23-25

¹ Then said Solomon,
然後說所羅門，

¹⁴ ...O LORD God of Israel, *there is* no God like thee in the heaven, nor in the earth; which keepest covenant, and *shewest* mercy unto thy servants, that walk before thee with all their hearts:

耶和華以色列的上帝啊，在天上，地上都沒有神像你。這是最親近的約，也是你的僕人所行的慈愛，是全心全意行在你面前的。

²³ Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

你要從天上聽見你的話，審判你的僕人，收回惡人重新用他的頭回到自己的頭上。並通過義人的正義來證明他是正義的

²⁴ And if thy people Israel be put to the worse before the enemy, because they have sinned against thee; and shall return and confess thy name, and pray and make supplication before thee in this house;

如果你的民以色列人在敵人面前惡化了，因為他們犯了罪；並且要在這殿中歸還並承認你的名，在你面前祈禱並

祈求；

²⁵ Then hear thou from the heavens, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

你要從天上聽見你的赦免你百姓以色列的罪，並將他們帶回你所賜給他們和他們列祖的地。

3. Luke 4 : 1 (to 1st ,)

¹ And Jesus being full of the Holy Ghost returned from Jordan, 耶穌充滿從約旦回來的聖靈，

4. Luke 7 : 36-50

³⁶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

其中一個法利賽人希望他與他一起吃飯。他進了法利賽人的家，坐下來吃肉。

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,

看哪，城裡有一個女人，是個罪人，知道耶穌在法利賽人的家中坐著吃肉，帶著一盒石膏，

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.

他站在他身後哭泣著，腳上流著淚，開始用眼淚洗他的腳，然後吻他的腳，用油膏膏他們。

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.

當吩咐他的法利賽人看見了，就說：這個人若是先知，就知道摸他的是誰，是誰，因為她是個罪人。

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

耶穌回答說，西門，我有些話要對你說。他說，師父，說吧。

⁴¹ There was a certain creditor which had two debtors: the one

owed five hundred pence, and the other fifty.

有一個債權人有兩個債務人：一個欠五百便士，另一個欠五十個便士。

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

當他們沒有什麼可支付的時候，他坦率地原諒了他們倆。請告訴我，他們哪一個最愛他？

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

西蒙回答說，我想他是他最赦免的人。他對他說，你有正確的判斷。

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.

他轉向女人，對西門說，你看見這個女人嗎？我進了你的家，你沒有給我腳上的水，但她用眼淚洗了我的腳，用頭髮擦乾。

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

你沒有給我任何吻，但是這個女人從我進來以後，並沒有停止吻我的腳。

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

我的頭上塗了油，卻沒有膏抹，但這女人用油膏膏我的腳。

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.

所以我告訴你，她的罪孽很多，都被寬恕了。因為她愛過很多人，但對於原諒的人來說，同樣的愛幾乎沒有

48 And he said unto her, Thy sins are forgiven.

他告訴她，你的罪赦了。

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

與他坐在肉上的人們開始在自己內部說，那赦罪的人是誰呢？

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

他對那女人說，你的信心救了你。去和平

5. **Luke 17 : 1 (to 1st), 3, 4**

¹ Then said he unto the disciples,
然後對門徒說，

³ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.
要小心自己：如果你的兄弟侵入你，責備他；如果他悔改，原諒他。

⁴ And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.
如果他一天七次攻擊你，並且一天七次再次轉向你，說，我悔改；你應該原諒他。

6. Hebrews 10 : 16, 17, 22-24, 30, 35, 36, 38, 39

¹⁶ This *is* the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them;
這是在那些日子之後與他們所立的盟約，這是耶和華說的，我要將我的律法放在他們的心中，在他們的心中我會寫下他們；

¹⁷ And their sins and iniquities will I remember no more.
我不再記得他們的罪孽和罪孽。

²² Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.
讓我們充滿信心地接近真心，讓我們的心靈從邪惡的良知中散發出來，用純淨的水洗淨我們的身體。

²³ Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)
讓我們堅守我們信仰的專業而不動搖；（因為他是應許的忠實；）

²⁴ And let us consider one another to provoke unto love and to good works:
讓我們相互考慮，挑起愛心和善行：

³⁰ For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.
我們知道說，復仇歸於我，我必報答，這是耶和華說的。再一次，主要審判他的子民。

³⁵ Cast not away therefore your confidence, which hath great recompence of reward.

因此，不要放棄你的信心，這對獎勵有很大的回報。

³⁶ For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

因為你們需要耐心，在你們遵守上帝的旨意後，就可以得到應許。

³⁸ Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

現在公義會因信而活，但如果有人退縮，我的靈魂就不會享受他。

³⁹ But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

但我們不是那些退後到沉淪的人；而是那些相信拯救靈魂的人。

Science and Health

1. 35 : 30 only

The design of Love is to reform the sinner.

愛的設計就是改造罪人。

2. 465 : 14-15

The attributes of God are justice, mercy, wisdom, goodness, and so on.

上帝的屬性是正義，憐憫，智慧，善良等等。

3. 304 : 14-21

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

完美的人 - 由上帝統治，他的完美原則 - 是無罪和永恆的。

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.

和諧是由它的原則產生的，由它控制並遵守它。神的原則是人的生命。因此，人的幸福不是物理意義上的。真理不會被錯誤所污染。人類的和諧與音樂一樣美好，不和諧是不自然的，不真實的。

4. 337 : 7-10

For true happiness, man must harmonize with his Principle, divine Love; the Son must be in accord with the Father, in conformity with Christ.
為了真正的幸福，人必須與他的原則，神聖的愛相協調；子必須與天父一致，與基督一致。

5. 356 : 25 (Does divine)-27

Does divine Love commit a fraud on humanity by making man inclined to sin, and then punishing him for it?

神聖的愛是否因人犯罪而對人類造成欺詐，然後懲罰他呢？

6. 357 : 1-6

In common justice, we must admit that God will not punish man for doing what He created man capable of doing, and knew from the outset that man would do. God is "of purer eyes than to behold evil." We sustain Truth, not by accepting, but by rejecting a lie.

在普通的正義中，我們必須承認上帝不會因為做他創造的人能夠做的事而懲罰人，從一開始就知道人會做。上帝是“純潔的眼睛，而不是看邪惡”。我們支持真理，不是通過接受，而是通過拒絕謊言。

7. 362 : 1-3 (to 1st), 6-7

It is related in the seventh chapter of Luke's Gospel that Jesus was once the honored guest of a certain Pharisee, ...A "strange woman" came in.

在路加福音的第七章中，耶穌曾經是某個法利賽人的嘉賓，.....一個“陌生女人”進來了。

8. 363 : 1-2 (to 1st), 3-23

She bore an alabaster jar containing costly and fragrant oil, ...Breaking the sealed jar, she perfumed Jesus' feet with the oil, wiping them with her long hair, which hung loosely about her shoulders, as was customary with women of her grade.

她戴著一個裝著昂貴芬芳油的雪花石膏瓶，.....打開密封的瓶子，她用油給耶穌的腳吹了一下，用長長的頭髮把它擦乾淨，這根頭髮寬鬆地掛在她的肩膀上，正如她的等級女性的習慣一樣。

Did Jesus spurn the woman? Did he repel her adoration? No! He regarded her compassionately. Nor was this all. Knowing what those around him were saying in their hearts, especially his host, — that they were wondering why, being a prophet, the exalted guest did not at once detect the woman's immoral status and bid her depart, — knowing this, Jesus rebuked them with a short story or parable. He described two debtors, one for a large sum and one for a smaller, who were released from their obligations by their common creditor. "Which of them will love him most?" was the Master's question to Simon the Pharisee; and Simon replied, "He to whom he forgave most."

Jesus approved the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman, "Thy sins are forgiven."

耶穌甩掉了那個女人嗎？他拒絕了她的崇拜嗎？沒有！他慈悲地看待她。這也不是全部。知道他周圍的人，尤其是他的主人在說什麼 - 他們想知道為什麼作為先知，崇高的客人沒有立即發現女人的不道德的地位，並要求她離開 - 知道這一點，耶穌斥責他們有一個簡短的故事或寓言。他描述了兩個債務人，一個是大筆款項，另一個是較小的債務人，他們被共同債權人解除了義務。“他們哪個最愛他？”是師父向法利賽人西門問的問題；西蒙回答說：“他最赦免的人。”耶穌贊同這個答案，所以把這個教訓帶給所有人，隨後向那個女人傳遞了這個非凡的聲明，“你的罪得到了赦免。”

9. 364 : 3-7

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.

她的敬畏毫無瑕疵，它表現出來的是一個雖然不知道的人，但他很快就代表所有罪人放下了他的凡人的存在，通過他的話語和行為他們可以從感性和罪惡中得到贖回。

10. 315 : 16-20

The likeness of God we lose sight of through sin, which beclouds the spiritual sense of Truth; and we realize this likeness only when we subdue sin and prove man's heritage, the liberty of the sons of God.

我們因罪而忽略了上帝的形像，這就是真理的屬靈感；只有當我們制服罪並證明人類的遺產，上帝的兒子的自由時，我們才意識到這種相似性。

11. 260 : 31-7

If we look to the body for pleasure, we find pain; for Life, we find death; for Truth, we find error; for Spirit, we find its opposite, matter. Now reverse this action. Look away from the body into Truth and Love, the Principle of all happiness, harmony, and immortality. Hold thought steadfastly to the enduring, the good, and the true, and you will bring these into your experience proportionably to their occupancy of your thoughts.

如果我們仰望身體尋找快樂，我們會發現疼痛；為了生命，我們找到了死亡；對於真理，我們發現錯誤；對於 Spirit 而言，我們發現它的對立面很重要。現在扭轉這個動作。遠離身體進入真理與愛，所有的幸福，和諧與不朽的原則。堅定不移地堅持持久的，好的和真實的，你會把它們帶入你的體驗中，比例地佔據你的思想。

12. 40 : 8-15

Divine Science adjusts the balance as Jesus adjusted it. Science removes the penalty only by first removing the sin which incurs the penalty. This is my

sense of divine pardon, which I understand to mean God's method of destroying sin. If the saying is true, "While there's life there's hope," its opposite is also true, While there's sin there's doom. Another's suffering cannot lessen our own liability.

當耶穌調整它時，神的科學調整平衡。科學通過首先消除引起懲罰的罪來消除懲罰。這是我的神聖赦免感，我的理解是指上帝摧毀罪的方法。如果這句話是真的，“雖然有生命就有希望”，但它的對立也是如此，雖然有罪是有厄運的。另一方的痛苦不能減輕我們自己的責任。

13. 329 : 21-31

There is no hypocrisy in Science. Principle is imperative. You cannot mock it by human will. Science is a divine demand, not a human. Always right, its divine Principle never repents, but maintains the claim of Truth by quenching error. The pardon of divine mercy is the destruction of error. If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace; but the deeper the error into which mortal mind is plunged, the more intense the opposition to spirituality, till error yields to Truth.

科學沒有虛偽。原則勢在必行。你不能用人的意志來嘲笑它。科學是神聖的需求，而不是人。永遠是對的，它的神聖原則永遠不會悔改，但通過消滅錯誤來維護真理的主張。神的憐憫的赦免是錯誤的毀滅。如果人們明白他們的真正屬靈來源是全民幸福的話，他們就會為追求屬靈而平靜而奮鬥；但是死亡心靈陷入的錯誤越深，對靈性的反對越強烈，直到錯誤屈服於真理。

14. 407 : 6-16

Man's enslavement to the most relentless masters — passion, selfishness, envy, hatred, and revenge — is conquered only by a mighty struggle. Every hour of delay makes the struggle more severe. If man is not victorious over the passions, they crush out happiness, health, and manhood. Here Christian Science is the sovereign panacea, giving strength to the weakness of mortal mind, — strength from the immortal and omnipotent Mind, — and lifting humanity above itself into purer desires, even into spiritual power and goodwill to man.

人對最無情的主人的奴役 - 激情，自私，嫉妒，仇恨和報復 - 只能通過強大的鬥爭才能戰勝。每延遲一小時，鬥爭就會更加嚴峻。如果人類沒有勝過激情，他們會粉碎幸福，健康和成年。在這裡，基督教科學是主權的靈丹妙藥，它為凡人精神的弱點 - 來自不朽和全能心靈的力量 - 提升力量，並將人類超越自我，變為純粹的慾望，甚至成為人的精神力量和善意。

15. 253 : 9-17, 25-31

I hope, dear reader, I am leading you into the understanding of your divine rights, your heaven-bestowed harmony, — that, as you read, you see there is no cause (outside of erring, mortal, material sense which is not power) able to make you sick or sinful; and I hope that you are conquering this false sense. Knowing the falsity of so-called material sense, you can assert your prerogative to overcome the belief in sin, disease, or death.

我希望，親愛的讀者，我帶領你們理解你的神聖權利，你們天堂賜予的和諧， - 當你讀到時，你們看到沒有任何理由（除了錯誤的，凡人的物質意識，這不是權力）能夠使你生病或有罪；我希望你正在征服這種錯誤感。知道所謂物質意義上的錯誤，你可以斷言你的特權來克服對罪，疾病或死亡的信念。

Do not believe in any supposed necessity for sin, disease, or death, knowing (as you ought to know) that God never requires obedience to a so-called material law, for no such law exists. The belief in sin and death is destroyed by the law of God, which is the law of Life instead of death, of harmony instead of discord, of Spirit instead of the flesh.

不要相信任何罪惡，疾病或死亡的必然性，因為知道（你應該知道）上帝從不要求服從所謂的物質法，因為沒有這樣的法律存在。對罪和死亡的信仰被上帝的律法所摧毀，上帝的律法是生命的律法，而不是死亡的法律，而不是和諧而不是和諧，而不是肉體。

16. 22 : 3-10

Vibrating like a pendulum between sin and the hope of forgiveness, — selfishness and sensuality causing constant retrogression, — our moral progress will be slow. Waking to Christ's demand, mortals experience suffering. This causes them, even as drowning men, to make vigorous efforts to save themselves; and through Christ's precious love these efforts are crowned with success.

像罪與寬恕希望之間的鐘擺一樣振動 - 自私和感性引起不斷的倒退 - 我們的道德進步將會緩慢。醒來基督的要求，凡人體驗痛苦。這使他們，即使是溺水的人，也為了自救而作出積極的努力；通過基督寶貴的愛，這些努力都取得了成功。

17. 23 : 10 (eventually)-11

...eventually both sin and suffering will fall at the feet of everlasting Love.

.....最終，罪和痛苦都將落在永恆愛的腳下。

THE DAILY DUTIES

日常常規

by Mary Baker Eddy

由瑪麗貝克艾迪

Daily Prayer

每日禱告

It shall be the duty of every member of this Church to pray each day: "Thy kingdom come;" let the reign of divine Truth, Life, and Love be established in me, and rule out of me all sin; and may Thy Word enrich the affections of all mankind, and govern them!

教會的每一位成員都有責任每天禱告：“你的國降臨了！”讓神聖的真理，生命和愛的統治建立在我身上，並排除我一切的罪惡；並且願你的話語豐富全人類的情感，並治理他們！

Church Manual, Article VIII, Sect. 4

A Rule for Motives and Acts

動機和行為規則

Neither animosity nor mere personal attachment should impel the motives or acts of the members of The Mother Church. In Science, divine Love alone governs man; and a Christian Scientist reflects the sweet amenities of Love, in rebuking sin, in true brotherliness, charitableness, and forgiveness. The members of this Church should daily watch and pray to be delivered from all evil, from prophesying, judging, condemning, counseling, influencing or being influenced erroneously.

無論是敵意還是個人依戀都不應該促成母教會成員的動機或行為。在科學中，神聖的愛獨自支配著人；一位基督教科學家反映了愛情的甜蜜設施，譴責罪惡，以真正的兄弟情誼，慈善和寬恕。這個教會的成員應該每天監視和祈禱從一切罪惡，預言，判斷，譴責，輔導，影響或受到錯誤的影響中被傳遞出來。

Church Manual, Article VIII, Sect. 1

Alertness to Duty

警惕責任

It shall be the duty of every member of this Church to defend himself daily against aggressive mental suggestion, and not be made to forget nor to neglect his duty to God, to his Leader, and to mankind. By his

works he shall be judged, — and justified or condemned.

教會的每一位成員都有責任每天為自己辯護，反對侵略性的精神建議，不要忘記或忽視他對上帝，他的領袖和人類的責任。通過他的作品，他將受到審判，並被判決或判決。

Church Manual, Article VIII, Sect. 6