

SUNDAY DECEMBER 9, 2018

SUBJECT—GOD THE ONLY CAUSE AND CREATOR
上帝唯一的原因和創造者

GOLDEN TEXT: PSALM 100 : 3

*“Know ye that the LORD he is God: it is he that hath made us, and not we ourselves;
we are his people, and the sheep of his pasture.”*
“要知道耶和華他是神，是創造我們的，不是我們自己；
我們是他的人民，是他牧場的羊。”

RESPONSIVE READING: **Isaiah 65 : 18, 19, 23**
Isaiah 66 : 9, 10, 12, 13

18. Be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.
你們要因我創造的事而歡喜快樂，因為我看見耶路撒冷歡喜快樂，使百姓歡喜快樂。

19. I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.
我要在耶路撒冷歡喜快樂，在我百姓中歡喜快樂。哭泣的聲音不再在她裡面聽見，也沒有哭泣的聲音。

23. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.
他們不得徒勞無功，也不得惹麻煩；因為他們是耶和華賜福與他們後裔的後裔。

9. Shall I bring to the birth, and not cause to bring forth? saith the LORD: shall I cause to bring forth, and shut *the womb*? saith thy God.

我要促使出生，而不是帶來出生？耶和華說：我要帶人告近發源地？你的上帝說。

10. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her.
所有愛她的人都要與耶路撒冷一同歡喜快樂，也要為她歡喜。凡為她哀哭的人，都要為她歡喜快樂。

12. For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream.
耶和華如此說，看哪，我要像河流一樣，將和平延伸到她身上，使外邦人的榮耀如流淌。

13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.
作為他母親安慰的人，我也會安慰你；你們要在耶路撒冷得安慰。

LESSON SERMON

The Bible

1. Job 33 : 4

⁴ The Spirit of God hath made me, and the breath of the Almighty hath given me life.
上帝的靈創造了我，全能者的氣息賜給我生命。

2. Isaiah 40 : 1, 2 (to :), 3-5, 10, 11

¹ Comfort ye, comfort ye my people, saith your God.
你們安慰你們，安慰我的百姓，你們的上帝說。

² Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned:

This Bible Lesson was prepared by Plainfield Christian Science Church, Independent. It is composed of Scriptural Quotations from the King James Bible and Correlative Passages from the Christian Science textbook, Science and Health with Key to the Scriptures, by Mary Baker Eddy.

你們要舒服地對耶路撒冷說話，向她呼喊說，她的戰爭已經完成，她的罪孽得到了赦免：

³ The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God.

在曠野裡哭泣的人的聲音，你們要預備主的道路，在沙漠中直接為我們的上帝行道。

⁴ Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

每一個山谷都要高高在上，每一座山峰和山丘都要低矮；彎曲的地方應該是直的，粗糙的地方要平坦。

⁵ And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.

耶和華的榮耀要顯現出來，凡有血氣的都要一同看見。因為耶和華的口說了這話。

¹⁰ Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.

看哪，主上帝會用堅強的手來，他的膀臂必為他統治。看哪，他的賞賜與他同在，他的工作在他面前。

¹¹ He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young.

他要像牧羊人一樣餵養他的羊群。他要用手臂收集羊羔，將它們放在懷中，輕輕帶領那些年輕的羊羔。

3. Luke 1 : 5-8, 11 (there)-16, 18-22, 24 (to 1st), 57-60, 62-64, 67-80

⁵ There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

在希律王希律王的時代，有一位名叫撒迦利亞的祭司，在亞比亞的路上。他的妻子是亞倫的女兒，她的名字是伊麗莎白。

⁶ And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

他們在上帝面前都是公義的，在主的一切誠命和條例中行事無可指責。

⁷ And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

而且他們沒有孩子，因為伊麗莎白是貧瘠的，他們兩人現在多年來都受到了很大的打擊。

⁸ And it came to pass, that while he executed the priest's office before God in the order of his course,

而且，當他按照他的路線順序在上帝面前執行牧師的職位時，

¹¹ ...there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

.....耶和華的使者站在香壇的右邊，向他顯現。

¹² And when Zacharias saw *him*, he was troubled, and fear fell upon him.

當撒迦利亞看見他時，他感到困擾，恐懼降臨在他身上。

¹³ But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

但天使對他說，不要害怕撒迦利亞，因為你的禱告是在聽見的；你的妻子伊麗莎白將為你生一個兒子，你要稱他為約翰。

¹⁴ And thou shalt have joy and gladness; and many shall rejoice at his birth.

你將獲得快樂和喜樂；很多人應該為他的出生感到高興。

¹⁵ For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

因為他在耶和華眼中看為大，不喝酒也不喝烈酒。他甚至可以從他母親的子宮裡充滿聖靈。

¹⁶ And many of the children of Israel shall he turn to the Lord their God.

許多以色列人要轉向耶和華他們的神。

¹⁸ And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

撒迦利亞對天使說，我若知道呢？因為我是一個老人，我的妻子多年來受到了很大的打擊。

¹⁹ And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

天使回答告訴他，我是加百列，站在上帝面前；我被派去和你說話，並告訴你這些喜訊。

²⁰ And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

而且，你要愚蠢，不能說話，直到這些事情要完成的那一天，因為你不相信我的話語，這些話語應該在他們的季節裡實現。

²¹ And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

人們等待撒迦利亞，並驚嘆於他在聖殿裡待了這麼長時間。

²² And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

他出來的時候，就不能對他們說話了。他們發現他在殿裡看見了異象，因為他向他們招手，卻一直說不出話來。

24 And after those days his wife Elisabeth conceived,
在那些日子之後，他的妻子伊麗莎白懷孕了，

57 Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

現在伊麗莎白的全職時間來到了，她應該被送到；她帶來了一個兒子。

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

她的鄰居和她的堂兄聽到主如何憐憫她；他們為她歡喜。

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

它成了第八天，他們來給孩子行割禮；他們以父親的名義稱他為撒迦利亞。

60 And his mother answered and said, Not so; but he shall be called John.

他的母親回答說，不是這樣；但他將被稱為約翰。

62 And they made signs to his father, how he would have him called.

他們向父親示意，他怎麼會叫他。

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

他要求寫一張寫字台，寫道，說，他的名字叫約翰。他們對所有人都感到驚訝。

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

他的嘴立刻張開，舌頭鬆開，他說話，讚美上帝。

⁶⁷ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

他的父親撒迦利亞被聖靈充滿，預言說，

⁶⁸ Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,

以色列的主上帝是有福的；因為他訪問並贖回了他的子民，

⁶⁹ And hath raised up an horn of salvation for us in the house of his servant David;

又在他僕人大衛的家中為我們興起了一個救恩之角；

⁷⁰ As he spake by the mouth of his holy prophets, which have been since the world began:

正如他從世界開始以來的聖先知口中說的那樣：

⁷¹ That we should be saved from our enemies, and from the hand of all that hate us;

我們應該從仇敵和所有恨我們的人手中得救；

⁷² To perform the mercy *promised* to our fathers, and to remember his holy covenant;

要履行向我們列祖所應許的憐憫，並記住他的聖約；

⁷³ The oath which he sware to our father Abraham,

他向我們的父親亞伯拉罕起誓的誓言，

⁷⁴ That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

他願意賜給我們，使我們從敵人手中拯救出來，可以毫無畏懼地為他服務，

⁷⁵ In holiness and righteousness before him, all the days of our life.

在他面前的聖潔和公義，我們生命中的所有日子。

⁷⁶ And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

你，孩子，要被稱為至高者的先知，因為你要在主的面前行去預備他的道路；

77 To give knowledge of salvation unto his people by the remission of their sins,
要通過赦免他們的罪孽來拯救他的子民，

78 Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
藉著我們神的溫柔憐憫；來自高處的日子訪問了我們，

79 To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.
要照亮那些坐在黑暗中和死亡陰影中的人，引導我們的腳走向和平之路。

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.
孩子漸漸長大，在靈裡變得堅強，在沙漠中，直到他向以色列人發動的那一天。

4. **Amos 5 : 4 (to 1st), 8**

4 For thus saith the LORD unto the house of Israel,
因為耶和華如此對以色列家說，

8 *Seek him* that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: The LORD *is* his name:

尋求他使七星和獵戶座成為可能，並將死亡的陰影轉變為早晨，並使黑夜與黑暗相結合：為海水呼喚，將它們扔在地上：耶和華是他的名字：

Science and Health

1. 502 : 29 (There)-5

There is but one creator and one creation. This creation consists of the unfolding of spiritual ideas and their identities, which are embraced in the infinite Mind and forever reflected. These ideas range from the infinitesimal to infinity, and the highest ideas are the sons and daughters of God.

只有一個創作者和一個創作者。這種創造包括精神思想和他們的身份的展開，這些思包含在無限的心靈中並永遠地被反映出來。這些想法從無窮小到無窮無盡，最高的想法是上帝的兒女。

2. 506 : 18-21

Spirit, God, gathers unformed thoughts into their proper channels, and unfolds these thoughts, even as He opens the petals of a holy purpose in order that the purpose may appear.

靈，上帝，將未經形成的思想聚集到他們正確的渠道中，展開這些思想，即使他打開了神聖目的的花瓣，以便達到目的。

3. 518 : 29-6

Nothing is new to Spirit. Nothing can be novel to eternal Mind, the author of all things, who from all eternity knoweth His own ideas. Deity was satisfied with His work. How could He be otherwise, since the spiritual creation was the outgrowth, the emanation, of His infinite self-containment and immortal wisdom?

沒有什麼是新的精神。對所有事物的作者永恆的心靈來說，沒有任何東西是新穎的，他們永遠都知道他自己的想法。神對他的工作很滿意。他怎麼可能不這樣做，因為屬靈的創造是他無限的自我的產生，發散遏制和不朽的智慧？

4. 302 : 31-20

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Even in Christian Science, reproduction by Spirit's individual ideas is but the reflection of the creative power of the divine Principle of those ideas. The reflection, through mental manifestation, of the multitudinous forms of Mind which people the realm of the real is controlled by Mind, the Principle governing the reflection. Multiplication of God's children comes from no power of propagation in matter, it is the reflection of Spirit.

即使在基督教科學中，精神的個人觀念的複製只不過是對這些觀念的神聖原則的創造力的反映。通過心靈表現，反映了許多形式的心靈，人們真實的領域是由心靈控制的，這是反思的原則。上帝的孩子的倍增來自物質中沒有傳播的力量，它是靈的反映。

The minutiae of lesser individualities reflect the one divine individuality and are comprehended in and formed by Spirit, not by material sensation.

Whatever reflects Mind, Life, Truth, and Love, is spiritually conceived and brought forth; but the statement that man is conceived and evolved both spiritually and materially, or by both God and man, contradicts this eternal truth. All the vanity of the ages can never make both these contraries true.

Divine Science lays the axe at the root of the illusion that life, or mind, is formed by or is in the material body, and Science will eventually destroy this illusion through the self-destruction of all error and the beatified understanding of the Science of Life.

較小個性的細節反映了一個神聖的個性，並且被精神所理解和形成，而不是通過物質感受。無論反映心靈，生命，真理和愛，都是在靈性上構思和產生的；但人們在靈性和物質上，或者在上帝和人類之間構思和進化的說法都與這個永恆的真理相矛盾。所有這些時代的虛榮都無法讓這兩種對立都成真。神聖的科學把生命或思想的錯覺的根源放在物質體內，或者在物質體中形成，科學最終將通過所有錯誤的自我毀滅和對科學的美化理解來摧毀這種錯覺生活。

5. 582 : 14-20

BRIDE. Purity and innocence, conceiving man in the idea of God; a sense of Soul, which has spiritual bliss and enjoys but cannot suffer.

新娘。純潔和純真，將人懷在上帝的觀念中；靈魂的感覺，有靈性的幸福，享受但不能受苦。

BRIDEGROOM. Spiritual understanding; the pure consciousness that God, the divine Principle, creates man as His own spiritual idea, and that God is the only creative power.

新郎。精神理解；純潔的意識，上帝，神聖的原則，創造人作為他自己的精神理念，而上帝是唯一的創造力。

6. 263 : 1-20

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Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which Deity would not or could not create. The creations of mortal mind are material. Immortal spiritual man alone represents the truth of creation.

凡人是自我主義者。他們認為自己是獨立工作者，個人作者，甚至是神，不會或不曾創造的東西的特權創始人。凡人心靈的創造是物質的。不朽的靈性人獨自代表著創造的真

When mortal man blends his thoughts of existence with the spiritual and works only as God works, he will no longer grope in the dark and cling to earth because he has not tasted heaven.

Carnal beliefs defraud us. They make man an involuntary hypocrite, — producing evil when he would create good, forming deformity when he would outline grace and beauty, injuring those whom he would bless. He becomes a general mis-creator, who believes he is a semi-god. His "touch turns hope to dust, the dust we all have trod." He might say in Bible language: "The good that I would, I do not: but the evil which I would not, *that I do.*"

當凡人把自己的存在思想與靈性結合起來，只有在上帝的作用下工作時，他才不再在黑暗中摸索，因為他沒有品嚐天國。

肉體的信仰欺騙我們。他們使人成為一個非自願的偽君子 - 當他創造善良時會產生邪惡，當他勾勒出恩典和美麗，傷害那些他會祝福的人時會形成畸形。他成為一個普遍的錯誤創造者，他認為他是一個半神。他的“觸摸變成了塵埃的希望，我們所有人都在踩著灰塵。”他可能會用聖經的語言說：“我會做的好，我不做，但是我不做的惡，我做的。”

There can be but one creator, who has created all.

只有一個創造者，他創造了所有。

7. **61 : 4-9, 11-13, 24-30**

The good in human affections must have ascendancy over the evil and the spiritual over the animal, or happiness will never be won. The attainment of this celestial condition would improve our progeny, diminish crime, and give higher aims to ambition. ... The offspring of heavenly-minded parents inherit more intellect, better balanced minds, and sounder constitutions.

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人類情感的好處必須優先於動物的邪惡和精神，否則永遠不會獲得幸福。達到這種天體條件將改善我們的後代，減少犯罪，並為野心提供更高的目標。……天心的父母的後代繼承了更多的智慧，更平衡的思想和更健全的憲法。

Is not the propagation of the human species a greater responsibility, a more solemn charge, than the culture of your garden or the raising of stock to increase your flocks and herds? Nothing unworthy of perpetuity should be transmitted to children.

人類物種的繁殖不是比你的花園文化或飼養牲畜更加莊嚴的責任，以增加你的羊群和牛群嗎？任何不值得永久的東西都應傳給兒童。

The formation of mortals must greatly improve to advance mankind.
凡人的形成必須大大改善，以推進人類。

8. 236 : 12-20

A mother is the strongest educator, either for or against crime. Her thoughts form the embryo of another mortal mind, and unconsciously mould it, either after a model odious to herself or through divine influence, "according to the pattern showed to thee in the mount." Hence the importance of Christian Science, from which we learn of the one Mind and of the availability of good as the remedy for every woe.

母親是最強大的教育者，無論是支持還是反對犯罪。她的思想形成了另一個凡人心靈的胚胎，並且無意識地塑造了它，無論是在一個模仿自己的模型之後還是通過神聖的影響，“根據在山上向你顯示的模式。”因此，基督教科學的重要性，我們從中學到了一個心靈和善的可用性，作為每個禍患的補救措施。

9. 178 : 8 (Heredity)-17, 22-27

Heredity is not a law. The remote cause or belief of disease is not dangerous because of its priority and the connection of past mortal thoughts with present. The predisposing cause and the exciting cause are mental.

遺傳不是法律。疾病的遠程原因或信仰並不危險，因為它的優先權和過去的凡人思想與現在的聯繫。誘發因素和令人興奮的原因是精神上的。

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Perhaps an adult has a deformity produced prior to his birth by the fright of his mother. When wrested from human belief and based on Science or the divine Mind, to which all things are possible, that chronic case is not difficult to cure.

也許一個成年人在他出生前因母親的恐懼而產生畸形。當從人類的信仰中獲取並以科學或神聖的思想為基礎，一切皆有可能時，這種慢性病例並不難治愈。

In proportion to our understanding of Christian Science, we are freed from the belief of heredity, of mind in matter or animal magnetism; and we disarm sin of its imaginary power in proportion to our spiritual understanding of the status of immortal being.

與我們對基督教科學的理解成比例，我們擺脫了遺傳，物質或動物磁性的信念；我們解除其想像力的罪與我們對不朽存在地位的精神理解成比例。

10. 68 : 27-2

Christian Science presents unfoldment, not accretion; it manifests no material growth from molecule to mind, but an impartation of the divine Mind to man and the universe. Proportionately as human generation ceases, the unbroken links of eternal, harmonious being will be spiritually discerned; and man, not of the earth earthly but coexistent with God, will appear.

基督教科學提出了展開，而不是增長；它表現出從分子到心靈的任何物質增長，而不是神聖思想對人類和宇宙的傳承。在人類生成停止的同時，永恆，和諧的存在的不間斷聯繫將在精神上被辨別出來；和人，不是地上的，而是與上帝共存的，將會出現。

11. 69 : 13-16

Spiritually to understand that there is but one creator, God, unfolds all creation, confirms the Scriptures, brings the sweet assurance of no parting, no pain, and of man deathless and perfect and eternal.

在精神上要明白只有一個創造者，上帝，展現所有的創造，確認聖經，帶來不分離，沒有痛苦和人類無法完美和永恆的甜蜜保證。

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，生命和愛的統治在我身上建立起來，並排除我所有的罪惡；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的甜蜜禮節，譴責罪，真正的兄弟，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。

This Bible Lesson was prepared by Plainfield Christian Science Church, Independent. It is composed of Scriptural Quotations from the King James Bible and Correlative Passages from the Christian Science textbook, Science and Health with Key to the Scriptures, by Mary Baker Eddy.

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