

SUNDAY MAY 20, 2018

SUBJECT— SOUL AND BODY
靈魂和身體

GOLDEN TEXT: EPHESIANS 5 : 23

“Christ is the saviour of the body”
基督是身體的救主

RESPONSIVE READING: Jeremiah 31 : 7-9, 11, 12, 14

7. Thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel.

耶和華如此說，歡呼雅各的歌聲，在萬國首領中歡呼，發誓說，你們當頌讚，說，耶和華啊，救你的子民，就是以色列的餘剩的。

8. Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

我必從北方帶他們來，從地極收集他們，並帶著瞎子和癱腿的婦人，帶著孩子的。婦人和帶著孩子一同參與的婦人，伴侶必返回那裡。

9. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim *is* my firstborn.

他們要哀哭而來，我要帶著懇求引導他們，我要使他們順著水流直走，不致跌倒，因為我是以色列的父親，以法蓮是我的長子。

11. For the LORD hath redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

因為耶和華救贖雅各，並將他從比他強的人手中救贖出來。

12. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for

wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

所以他們要在錫安的高處唱歌，一同流向耶和華的美善，因為麥子，酒，油，羊群和羊群的幼小。他們的心必作為澆灌的花園；他們不會再悲傷了。

14. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, saith the LORD.

我要用肥胖祭司的靈魂，我的百姓必滿意我的良善，這是耶和華說的。

LESSON SERMON

The Bible

1. Lamentations 3 : 25, 26

²⁵ The LORD *is* good unto them that wait for him, to the soul *that* seeketh him.

主對那等候他的人，對尋求他的人是好事。

²⁶ *It is* good that a man should both hope and quietly wait for the salvation of the LORD.

一個人既希望又安靜地等待主的拯救是一件好事。

2. Isaiah 49 : 8-10, 13, 16, 26 (and all)

⁸ Thus saith the LORD, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

耶和華如此說，在我接受的時候，我聽見了你的話，並且在救恩的日子裡，我幫助了你，我會保護你，賜給你們民眾的立約，建立地球，使我們繼承荒涼的遺產；

⁹ That thou mayest say to the prisoners, Go forth; to them that *are* in darkness, Shew yourselves. They shall feed in the ways, and their pastures *shall be* in all high places.

你可能會對囚犯說，出去吧。對黑暗中的人說：你們自己去吧。他們應該以各種方式餵食，他們的牧場應該在所有的高處。

¹⁰ They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

他們絕不飢餓，也不渴。熱和太陽都不會打他們，因為憐憫他們的必引導他們，就是引水的泉源也必引導他們。

¹³ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

唱歌，天啊；快樂，地球；在山上歌唱，因為耶和華已經安慰了他的百姓，憐恤他的受苦者。

¹⁶ Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

看哪，我已將你雕刻在我手中；你的城牆一直在我面前。

²⁶ ...and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

.....凡有血氣的人都知道我是主，是你的救主，也是你的救贖主，是雅各有能力的一位。

3. Daniel 1 : 1, 2 (to ,), 3-6, 8, 11-15

¹ In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

在猶大王約雅敬的第三年，巴比倫王尼布甲尼撒來到耶路撒冷，圍困了它。

² And the Lord gave Jehoiakim king of Judah into his hand, and the Lord brought him to Babylon.

耶和華將猶大王約雅敬交在他手中，

³ And the king spake unto Ashpenaz the master of his eunuchs, that he should bring *certain* of the children of Israel, and of the king's seed, and of the princes;

王就吩咐太監的主人亞施毗拿，要帶一些以色列人和王的後裔，和首領。

⁴ Children in whom was no blemish, but well favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

在這些孩子中，沒有瑕疵，但是很有智慧，聰明才智，知識狡猾，理解科學，並且有能力站在王宮中，並且他們可以教導學習和舌頭的迦勒底人

⁵ And the king appointed them a daily provision of the king's meat, and of the wine which he drank: so nourishing them three years, that at the end thereof they might stand before the king.

國王任命他們每日供應王的肉和他所喝的酒，如此滋養他們三年，最終他們可以站在王面前。

⁶ Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

這些人中有猶大人，但以理，哈拿尼雅，米沙利，亞撒利雅，

⁸ But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

但是但以理在心裡定意不要用王的一部分肉和他喝的酒玷污自己，因此他要求太監的王子不要污穢自己。

¹¹ Then said Daniel to Melzar, whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

然後說，但以理對梅爾查說，他是太監的王子設立在但以理，哈拿尼雅，米沙利，亞撒利雅，

¹² Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat, and water to drink.

證明你的僕人，我懇求你十天；讓他們給我們脈搏吃，喝水喝。

¹³ Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

那時，我們要在你面前觀看我們的面貌，並且要看見王的一部分肉食的孩子的面容，正如你所看見的，要對待你的僕人。

¹⁴ So he consented to them in this matter, and proved them ten days.

所以他在這件事上同意了他們，並證明他們有十天的時間。

¹⁵ And at the end of ten days their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

在十天結束時，他們的面部看起來比所有吃過國王肉部分的孩子都更加公正和肥胖。

4. Psalm 42 : 5

⁵ Why art thou cast down, O my soul? And *why* art thou disquieted in me? hope thou in God: for I shall yet praise him *for* the help of his countenance.

我的靈魂啊，為什麼你被拋棄？你為什麼對我感到不安？希望你在上帝面前，因為我還要讚美他的面容。

5. Acts 13 : 23 (God)

23 ...God according to *his* promise raised unto Israel a Saviour, Jesus:
.....上帝根據他的應許向耶路撒冷提出救主耶穌：

6. **Matthew 8 : 2, 3, 14-18 (to), 32 (he) (to 1st ,)**

2 And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

看哪，有一個痲瘋病人來拜祂，說，主阿，你若能使我潔淨。

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

耶穌伸出手來，摸他說，我會的。你是乾淨的。馬上他的麻風病得到了清理。

14 And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

當耶穌進入彼得的家時，他看到他妻子的母親躺下並發燒。

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

他摸了摸她的手，發燒就離開了她，她就起來，服事他們

16 When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

等到了，他們就把許多附魔的人帶到他那裡去。他用他的話趕出靈來，醫治一切有病的人。

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.

那先知以賽亞所說的，可以實現，說，他自己已經接受了我們的軟弱，忍受了我們的疾病。

18 Now when Jesus saw great multitudes about him,

現在，當耶穌看到他的眾多人物時，

32 ...he said unto them,

.....他對他們說：

7. **Matthew 11 : 28-30**

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

凡勞苦擔重擔的人，可以到我這裡來，我就使你們得安息。

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

把我的軛抱在你身上，向我學習；因為我心裡溫柔謙卑，你們的靈魂也必得安息。

30 For my yoke *is* easy, and my burden is light.

因為我的軛很容易，我的負擔很輕。

8. Matthew 10 : 28-31

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

不要害怕殺死人的人，但不能殺死人的靈魂；而要害怕能夠在地獄中摧毀靈魂和身體的人。

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

是不是兩隻麻雀賣給一個小販？如果沒有你的父親，他們中的一個不得落在地上。

30 But the very hairs of your head are all numbered.

但是你頭上的頭髮都是數字。

31 Fear ye not therefore, ye are of more value than many sparrows.

因此，不要害怕，你們比許多麻雀更有價值。

9. II Corinthians 4 : 6

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

對於那位吩咐光從黑暗中照耀出來的上帝，我們心中閃閃發光，讓上帝在耶穌基督面前的榮耀得到了認識。

10. II Corinthians 5 : 1, 6-8

¹ For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

因為我們知道，如果我們這座會幕的屬地的房屋解散了，我們就有了一座上帝的建築，一座不是用手製造的房屋，永遠在天上。

⁶ Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

所以我們總是有信心，知道我們雖然在家中身體，卻不在主裡面：

⁷ (For we walk by faith, not by sight:)

(因為我們憑信心行事，而不是看見:)

⁸ We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

我說，我們有信心，寧願離開身體，也不願與主同在。

11. I Thessalonians 5 : 23

²³ And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

和平的上帝完全使你成聖；並且我向上帝祈禱，你的整個靈魂和靈魂和身體都應該保持無可指責的地位，以便我們的主耶穌基督降臨。

Science and Health

1. 595 : 1-2

SUN. The symbol of Soul governing man, — of Truth, Life, and Love.

太陽。靈魂統治者的象徵 - 真理，生命和愛的象徵。

2. 209 : 5-8

Mind, supreme over all its formations and governing them all, is the central sun of its own systems of ideas, the life and light of all its own vast creation; and man is tributary to divine Mind.

心中最高的是它的一切形式和統治它們的一切，是它自己的思想體系的中心陽光，它自己龐大的創造物的生命和光明；人是上帝的支流。

3. 119 : 27-32 (to ,)

As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body and makes body tributary to Mind. Thus it is with man, who is but the humble servant of the restful Mind,

由於天文學顛倒了人類對太陽系運動的看法，所以基督教科學顛倒了靈魂與身體之間的看似關係，使身體支流成為了心靈。因此，人與人是寧靜心靈的謙卑僕人，

4. 208 : 25 (A)-2

A material body only expresses a material and mortal mind. A mortal man possesses this body, and he makes it harmonious or discordant according to the images of thought impressed upon it. You embrace your body in your thought, and you should delineate upon it thoughts of health, not of sickness. You should banish all thoughts of disease and sin and of other beliefs included in matter. Man, being immortal, has a perfect indestructible life.

一個物質身體只表達一種物質和凡人的想法。一個凡人擁有這個身體，他根據印在其上的思想形象使其和諧或不和諧。你在思想中擁抱你的身體，並且你應該對它的健康思想進行描述，而不是疾病。你應該消除疾病和罪惡以及包含在物質中的其他信仰的所有想法。人類不朽，擁有完美的堅不可摧的生命。

5. 196 : 11-17, 20-24, 31-8

"Fear him which is able to destroy both soul and body in hell," said Jesus. A careful study of this text shows that here the word *soul* means a false sense or material consciousness. The command was a warning to beware, not of Rome, Satan, nor of God, but of sin. Sickness, sin, and death are not concomitants of Life or Truth. No law supports them.

“恐懼能夠在地獄中摧毀靈魂和身體的人。”耶穌說。仔細研究這段文字表明，這裡的“靈魂”這個詞意味著一種錯覺或物質意識。這個命令是要警惕的，不是羅馬，撒旦，也不是上帝，而是罪惡。疾病，罪惡和死亡不是生命或真理的伴隨。沒有法律支持他們。

Such books as will rule disease out of mortal mind, — and so efface the images and thoughts of disease, instead of impressing them with forcible descriptions and medical details, — will help to abate sickness and to destroy it.

這樣的書籍可以用凡人的頭腦來治理疾病，並且這樣抹去疾病的圖像和想法，而不是用強有力的描述和醫療細節給他們留下印象 - 將有助於消除疾病並摧毀它。

The press unwittingly sends forth many sorrows and diseases among the human family. It does this by giving names to diseases and by printing long descriptions which mirror images of disease distinctly in thought. A new name for an ailment affects people like a Parisian name for a novel garment. Every one hastens to get it. A minutely described disease costs many a man his earthly days of comfort. What a price for human knowledge! But the price does not exceed the original cost.

新聞界不知不覺地在人類家庭中散發出許多悲傷和疾病。它通過給疾病命名並打印長篇描述來反映這種疾病，這些描述反映了疾病在思想中的明顯特徵。一種新疾病的名字會影響人們喜歡巴黎人的名字來製作一種新穎的服裝。每個人都渴望得到它。一個精心描

述的疾病花費了許多男人的世俗安慰日。人類知識的代價是多少！但價格不會超過原始成本。

6. 197 : 11-15

The less that is said of physical structure and laws, and the more that is thought and said about moral and spiritual law, the higher will be the standard of living and the farther mortals will be removed from imbecility or disease.

關於身體結構和規律的說法越少，關於道德和精神法則的思考和說法就越多，生活水平就越高，而更遠的凡人將被從弱智或疾病中去除。

7. 413 : 7-9

Mind regulates the condition of the stomach, bowels, and food, the temperature of children and of men, and matter does not.

心靈調節胃，腸和食物的狀況，兒童和男人的溫度，而物質則不然。

8. 388 : 12-30

Admit the common hypothesis that food is the nutriment of life, and there follows the necessity for another admission in the opposite direction, — that food has power to destroy Life, God, through a deficiency or an excess, a quality or a quantity. This is a specimen of the ambiguous nature of all material health-theories. They are self-contradictory and self-destructive, constituting a "kingdom divided against itself," which is "brought to desolation." If food was prepared by Jesus for his disciples, it cannot destroy life.

承認食物是生命營養的常見假設，並且隨之而來的是另一個相反方向的承認 - 食物有能力通過缺陷或過量，質量或數量來破壞生命，上帝。這是所有物質健康理論模糊性的標本。它們是自相矛盾和自我毀滅的，構成了一個“自相分裂的王國”，它被“帶到荒涼之中”。如果耶穌為他的門徒準備了食物，它不會破壞生命。

The fact is, food does not affect the absolute Life of man, and this becomes self-evident, when we learn that God is our Life. Because sin and sickness are not qualities of Soul, or Life, we have hope in immortality; but it would be foolish to venture beyond our present understanding, foolish to stop eating until we gain perfection and a clear comprehension of the living Spirit. In that perfect day of understanding, we shall neither eat to live nor live to eat.

事實上，食物並不影響人的絕對生活，當我們知道上帝就是我們的生命時，這就變得不言而喻了。因為罪惡和疾病不是靈魂或生命的品質，我們有不朽的希望；但冒昧超出我們目前的認識是愚蠢的，愚蠢的是要停止進食，直到我們獲得完美和對活靈的清晰理解。在完美的理解日子裡，我們不會吃東西，也不會吃東西。

9. 176 : 7-16, 19-20

The primitive custom of taking no thought about food left the stomach and bowels free to act in obedience to nature, and gave the gospel a chance to be seen in its glorious effects upon the body. A ghastly array of diseases was not paraded before the imagination. There were fewer books on digestion and more "sermons in stones, and good in everything." When the mechanism of the human mind gives place to the divine Mind, selfishness and sin, disease and death, will lose their foothold.

不考慮食物的原始習俗使得胃和腸自由地服從於自然，並且使福音有機會被看到對身體的光榮效果。在想像之前，一系列可怕的疾病並沒有被展示出來。關於消化的書籍越來越少，“石頭佈道，一切都很好”。當人的思想機制賦予上帝的意志時，自私和罪惡，疾病和死亡將失去立足點。

Mortal mind is the worst foe of the body, while divine Mind is its best friend. 死亡的心靈是身體最糟糕的敵人，而神聖的心靈是它最好的朋友。

10. 382 : 24-2

One whom I rescued from seeming spiritual oblivion, in which the senses had engulfed him, wrote to me: "I should have died, but for the glorious Principle you teach, — supporting the power of Mind over the body and showing me the nothingness of the so-called pleasures and pains of sense. The treatises I had read and the medicines I had taken only abandoned me to more hopeless suffering and despair. Adherence to hygiene was useless. Mortal mind needed to be set right. The ailment was not bodily, but mental, and I was cured when I learned my way in Christian Science."

一個我從似乎被感官吞噬了的精神遺忘中拯救出來的人寫信給我：“我應該死了，但是為了你教導的光榮原則，- 支持心靈在身體上的力量，並向我展示所謂的快樂和痛苦的感覺，我讀過的論文和我所服用的藥物，只會讓我更加無望地遭受痛苦和絕望。堅持衛生是無用的，死亡的心靈需要設置正確。，但是精神上，當我學會了我的方式後，我得到了治愈
基督教科學”。

11. 216 : 28-1

When you say, "Man's body is material," I say with Paul: Be "willing rather to be absent from the body, and to be present with the Lord." Give up your material belief of mind in matter, and have but one Mind, even God; for this Mind forms its own likeness.

當你說：“人的身體是物質的時候，”我跟保羅說：“寧願離開身體，願意與主同在。”放棄你對物質的理性信念，以及只有一個心靈，即使是上帝；因為這個心靈形成了自己的形象。

12. 194 : 8-9

When one's false belief is corrected, Truth sends a report of health over the body.

當一個人的錯誤信念得到糾正時，真相就會向身體發送健康報告。

13. 390 : 20-6

Suffer no claim of sin or of sickness to grow upon the thought. Dismiss it with an abiding conviction that it is illegitimate, because you know that God is no more the author of sickness than He is of sin. You have no law of His to support the necessity either of sin or sickness, but you have divine authority for denying that necessity and healing the sick.

在思想上不要承認罪或疾病。用一個堅定的信念來解釋它是非法的，因為你知道上帝不再是疾病的作者，而是他是罪。你沒有祂的律法來支持罪或病的必要性，但你有神的權威否認必要和醫治病人。

"Agree to disagree" with approaching symptoms of chronic or acute disease, whether it is cancer, consumption, or smallpox. Meet the incipient stages of disease with as powerful mental opposition as a legislator would employ to defeat the passage of an inhuman law. Rise in the conscious strength of the spirit of Truth to overthrow the plea of mortal mind, *alias* matter, arrayed against the supremacy of Spirit. Blot out the images of mortal thought and its beliefs in sickness and sin. Then, when thou art delivered to the judgment of Truth, Christ, the judge will say, "Thou art whole!"

“同意不同意”接近慢性或急性疾病的症狀，無論是癌症，食用還是天花。像立法者用來打敗非人道法律的通過那樣，迎接疾病的初期階段，並採取強有力的反對立場。在真理精神的自覺力量中崛起，推翻凡人心靈的別稱，別名問題，反對精神至上。將死亡思想的圖像及其對疾病和罪惡的信仰抹去。然後，當你將真理判斷交給基督時，法官會說：“你是整個人！”

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