

SUNDAY NOVEMBER 11, 2018

SUBJECT—ADAM AND FALLEN MAN

亞當和墮落的人

GOLDEN TEXT: ISAIAH 2 : 22

*“Cease ye from man, whose breath is in his nostrils:
for wherein is he to be accounted of?”*

你們要停止呼吸在他鼻孔裡的人：

因為他在哪裡被計算？

RESPONSIVE READING: **Galatians 3 : 1, 3, 13, 19, 27**

Isaiah 9 : 2

I Corinthians 15 : 22

1. Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

誰使你迷惑，你們不應該聽從真理，在耶穌基督顯然出現之前，在你們中間釘在十字架上呢？

3. Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

你這麼傻嗎？從聖靈開始，你們現在被肉體完美了嗎？

13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree.

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基督救了我們脫離律法的咒詛，為我們成了咒詛。因為經上記著說，每一個掛在樹上的人都受咒詛。

19. Wherefore then *serveth* the law?

為什麼要服從法律呢？

27. For as many of you as have been baptized into Christ have put on Christ.

因為你們中的許多人已經受洗歸入了基督。

2. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

在黑暗中行走的人看見了大光：住在死亡陰影之地的人，在他們身上的光照耀著。

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

因為在亞當所有人都死了，即使如此，在基督裡也必須活著。

LESSON SERMON

The Bible

1. Genesis 1 : 27 (God)

²⁷ ...God created man in his *own* image, in the image of God created he him; male and female created he them.

.....上帝按照自己的形象創造了人，按照上帝的形象創造了他；男性和女性創造了他們。

2. Genesis 2 : 5 (and there)-7 (to ;)

⁵ ...and *there* was not a man to till the ground.

.....而且沒有一個人可以直到地面。

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⁶ But there went up a mist from the earth, and watered the whole face of the ground.

但是從地上冒起了薄霧，澆灌了整個地面。

⁷ And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life;

主上帝形成塵土的人，將生命的氣息吹進他的鼻孔；

3. Genesis 3 : 22 (to 1st :), 23

²² And the LORD God said, Behold, the man is become as one of us, to know good and evil:

耶和華上帝說，看哪，這人已經成為我們中的一員，要知道善惡。

²³ Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

因此，主上帝差遣他從伊甸園出來，直到從那裡被帶走。

4. Genesis 6 : 12

¹² And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

上帝看著地上，看見它是腐敗的；因為所有的肉體都毀壞了他在地上的道路。

5. Romans 5 : 19-21

¹⁹ For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

因為一個人的悖逆使許多人成為罪人，所以藉著一個人的順服，許多人就會成為義人。

²⁰ Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

此外，法律進入，罪行可能比比皆是。但是，在罪惡豐富的地方，恩典做得更多：

²¹ That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

因為罪已經統治到了死亡，即使如此，恩典也可以藉著我們的主耶穌基督藉著公義統治永生。

6. Romans 6 : 1, 2 (to .), 5, 12, 13 (to 1st), 14

¹ What shall we say then? Shall we continue in sin, that grace may abound?

那我們該說什麼呢？難道我們繼續犯罪，恩典可能比比皆是嗎？

² God forbid.

上帝保佑。

⁵ For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection:

因為如果我們以他的死亡的形像一起種植，我們也將與他的復活相似：

¹² Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

所以，不要讓罪在你的凡人身上作王，使你們在淫欲中服從它。

¹³ Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God.

要不要將你們的肢體作為不正當的工具歸罪於罪，而要將自己獻給上帝，

¹⁴ For sin shall not have dominion over you: for ye are not under the law. but under grace.

因為罪不能勝過你們。因為你們不是在律法之下，而是在恩典之下。

7. I John 3 : 2, 6, 7 (let) (to :), 8

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.

親愛的，我們現在是上帝的兒子。它們還沒有出現我們將要成為的樣子；但我們知道，當他出現時，我們將像他一樣；因為我們會看到他。

⁶ Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him. neither known him.

凡住在他裡面的，都不犯罪，凡犯罪的，都不認識他，也不認識他。

⁷ ...let no man deceive you:

.....不要讓任何人欺騙你：

⁸ He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

犯罪的人是魔鬼；從一開始就為魔鬼犯罪。為了這個目的，上帝的兒子顯現出來，他可以毀滅魔鬼的作為。

8. John 8 : 1, 2, 12 (saying), 31-34, 38, 42 (If), 44, 47, 51

¹ Jesus went unto the mount of Olives.

耶穌去了橄欖山。

² And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

他一大早就來到聖殿，所有的人都來到他那裡；他坐下來教他們。

¹² ...saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

.....說，我是世界之光：跟從我的人不會行在黑暗中，而是要有生命之光。

³¹ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

然後耶穌對那些相信他的猶太人說，如果你們繼續遵守我的話，那麼你們真的是我的門徒；

³² And ye shall know the truth, and the truth shall make you free.

你們要明白真理，真理必使你們自由。

³³ They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

他們回答說，我們是亞伯拉罕的後裔，從不受任何人的束縛：你怎麼說，你將被釋放？

³⁴ Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

耶穌回答說，我實實在在告訴你們，凡犯罪的，都是罪的僕人。

³⁸ I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

我說的是我與父親見過的事。你們行那與你們父親見過的事。

⁴² ...If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

.....如果上帝是你的父親，你們就會愛我：因為我前進而來自上帝；既不是我自己，也是他送我的。

⁴⁴ Ye are of *your* father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

你們的父親是你們的魔鬼。你們父親的私慾也是如此。他從一開始就是一個兇手，居住的不是真理，因為他沒有真相。當他說謊時，他說出了自己的謊言：因為他是個騙子，是他的父親。

⁴⁷ He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

屬於上帝的人聽見上帝的話：你們不要聽見他們，因為你們不屬於上帝。

⁵¹ Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

我實實在在地告訴你們，如果一個人遵守我的話，他將永遠不會看到死亡。

9. Galatians 1 : 6, 10, 15, 16

⁶ I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

我很驚訝你們很快就離開了他，召喚你們進入基督的恩典，接受另一個福音：

¹⁰ For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men. I should not be the servant of Christ.

我現在說服男人還是上帝呢？還是我想取悅男人？因為如果我對人很高興，我就不應該成為基督的僕人。

¹⁵ But when it pleased God, who separated me from my mother's womb, and called me by his grace,

但當上帝將我與母親的子宮分開並以他的恩典召喚我時，

¹⁶ To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

要在我裡面顯明他的兒子，我可以在異教徒中傳講他；我立刻不認同血肉之軀：

10. I Corinthians 15 : 45, 48, 49

⁴⁵ And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

所以寫的是，第一個人亞當是一個活著的靈魂；最後一個亞當成了一個快速的精神。

⁴⁸ As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

就像土人一樣，他們也是如此樸實的；天上也是如此，他們也是天上的。

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

當我們承受了樸實的形象時，我們也將承受天上的形象。

11. II Corinthians 4 : 1, 2, 4

¹ Therefore seeing we have this ministry, as we have received mercy, we faint not:

因此，看到我們有這個事工，因為我們已經得到了憐憫，所以我們不會昏倒；

² But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

但是已經放棄了不誠實的隱藏事物。不是狡猾地行事。也不是欺騙性地處理上帝的話；但是通過在上帝看來讚美每一個人良心的真理表現出來。

⁴ In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

這世界的神使那些不相信的人的心蒙蔽了眼睛，免得基督光榮福音的亮光，就是上帝的形像，要照耀他們。

12. **II Corinthians 3 : 18**

¹⁸ But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

但是，我們所有人，只要在玻璃杯中看到主的榮耀，就會變成同樣的形象，從榮耀到榮耀，就像主的靈一樣。

Science and Health

1. 200 : 16-19

The great truth in the Science of being, that the real man was, is, and ever shall be perfect, is incontrovertible; for if man is the image, reflection, of God, he is neither inverted nor subverted, but upright and Godlike.

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存在的科學中的偉大真理，即真正的人是，現在，將來是完美的，是無可爭議的；因為如果人是上帝的形象，反思，他既不是顛倒也不是顛覆，而是正直和上帝。

2. 305 : 13-15

The verity that God's image is not a creator, though he reflects the creation of Mind, God, constitutes the underlying reality of reflection.

上帝的形像不是創造者的真理。雖然他反映了上帝的創造，但上帝構成了反思的潛在現實。

3. 301 : 5-13

Few persons comprehend what Christian Science means by the word *reflection*. To himself, mortal and material man seems to be substance, but his sense of substance involves error and therefore is material, temporal.

很少有人理解基督教科學用反思這個詞的含義。對於他自己來說，凡人和物質人似乎都是物質，但他的實質感涉及錯誤，因此是物質的，時間的。

On the other hand, the immortal, spiritual man is really substantial, and reflects the eternal substance, or Spirit, which mortals hope for. He reflects the divine, which constitutes the only real and eternal entity.

另一方面，不朽的，屬靈的人是真實的，並且反映了凡人所希望的永恆的實質或精神。他反映了神聖，它構成唯一真實和永恆的實體。

4. 345 : 21-25

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.

任何能夠認識到上帝的思想與貧窮的人性之間的不協調的人，都應該能夠辨別出基督科學在他的形象所造的上帝的人與亞當的罪惡種族之間的區別。

5. 338 : 12 (The word)-15, 21-25

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The word *Adam* is from the Hebrew *adamah*, signifying the *red color of the ground, dust, nothingness*. Divide the name Adam into two syllables, and it reads, *a dam*, or obstruction. ... Here *a dam* is not a mere play upon words; it stands for obstruction, error, even the supposed separation of man from God, and the obstacle which the serpent, sin, would impose between man and his creator.

亞當這個詞來自希伯來語 *adamah*，意思是地面的紅色，灰塵，虛無。將亞當的名字分為兩個音節，它是一個大壩或障礙物。.....這裡的大壩不僅僅是言語；它代表阻礙，錯誤，甚至是人類與上帝的分離，以及蛇，罪，將在人與他的創造者之間施加的障礙。

6. 502 : 9-17

Spiritually followed, the book of Genesis is the history of the untrue image of God, named a sinful mortal. This deflection of being, rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis. Even thus the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity.

在精神上遵循，創世紀的書是上帝不真實形象的歷史，被稱為罪惡的凡人。正確觀察的這種偏離，正如創世紀第一章所給出的那樣，可以表明上帝的正確反映和人的屬靈現實。

即便如此，當科學上基督徒對宇宙的看法出現時，人類思想的粗糙形式具有更高的象徵和意義，以永恆的榮耀照亮時間。

7. 522 : 12-17, 21-24

This second record unmistakably gives the history of error in its externalized forms, called life and intelligence in matter. It records pantheism, opposed to the supremacy of divine Spirit; but this state of things is declared to be temporary and this man to be mortal, — dust returning to dust.

這第二條記錄明確無誤地給出了其外化形式的錯誤歷史，稱為物質中的生命和智慧。它記錄泛神論，反對神聖精神的至高無上；但這種狀態被宣佈為暫時的，這個人是致命的 - 塵埃回歸塵埃。

God's glowing denunciations of man when not found in His image, the likeness of Spirit, convince reason and coincide with revelation in declaring this material creation false.

上帝在他的形像中沒有發現人類的熾熱譴責，就是聖靈的形象，說服理性，並且在宣告這種物質創造是錯誤的時候與啟示相吻合。

8. 523 : 3-6

Because of its false basis, the mist of obscurity evolved by error deepens the false claim, and finally declares that God knows error and that error can improve His creation.

由於其錯誤的基礎，由錯誤演變而來的默默無聞的迷霧加深了虛假的主張，並最終宣稱上帝知道錯誤，而錯誤可以改善他的創造。

9. 539 : 1-15

This false sense of existence is fratricidal. In the words of Jesus, it (evil, devil) is "a murderer from the beginning." Error begins by reckoning life as separate from Spirit, thus sapping the foundations of immortality, as if life and immortality were something which matter can both give and take away.

這種虛假的存在感是自相殘殺的。用耶穌的話來說，它（邪惡，魔鬼）從一開始就是“兇手”。錯誤開始於將生命與精神分開，從而扼殺了生命永生的基礎，好像生命和不朽是物質可以給予和帶走的東西。

What can be the standard of good, of Spirit, of Life, or of Truth, if they produce their opposites, such as evil, matter, error, and death? God could never impart an element of evil, and man possesses nothing which he has not derived from God. How then has man a basis for wrong-doing? Whence does he obtain the propensity or power to do evil? Has Spirit resigned to matter the government of the universe?

如果他們產生他們的對立面，如邪惡，物質，錯誤和死亡，什麼可以成為善良，精神，生命或真理的標準？上帝永遠不會傳授邪惡的元素，而人類沒有任何他從上帝那裡得不

到的東西。那麼人如何成為做錯事的基礎呢？他從哪裡獲得做惡的傾向或力量？精神是否已經辭職，對宇宙政府很重要？

10. 357 : 9-16

If mankind would relinquish the belief that God makes sickness, sin, and death, or makes man capable of suffering on account of this malevolent triad, the foundations of error would be sapped and error's destruction ensured; but if we theoretically endow mortals with the creativeness and authority of Deity, how dare we attempt to destroy what He hath made, or even to deny that God made man evil and made evil good?

如果人類放棄上帝製造疾病，罪惡和死亡的信念，或者使人成為人類由於這個惡意的黑社會能夠遭受痛苦，錯誤的基礎將被破壞，錯誤的破壞得到保障；但是，如果我們理論上賦予凡人神性的創造力和權威，我們怎麼敢試圖摧毀他所造的，甚至否認上帝使人變得邪惡並使惡變為善呢？

11. 343 : 14-20

Jesus strips all disguise from error, when his teachings are fully understood. By parable and argument he explains the impossibility of good producing evil; and he also scientifically demonstrates this great fact, proving by what are wrongly called miracles, that sin, sickness, and death are beliefs — illusive errors — which he could and did destroy.

當他的教義被充分理解時，耶穌將所有的偽裝都從錯誤中剝離出來。通過比喻和論證，他解釋了善於生產邪惡的不可能性；他還科學地證明了這個偉大的事實，證明了錯誤地被稱為奇蹟，罪惡，疾病和死亡是信仰 - 虛幻的錯誤 - 他能夠並且確實毀滅了。

12. 282 : 28-3

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

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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.

無論是什麼表明人類的墮落，或與上帝的對立或上帝的缺席，都是亞當夢，既不是心靈也不是人，因為它不是天父的生命。反轉規則從錯誤中推斷出相反的真理；但真理是消除錯誤的亮光。當凡人開始理解聖靈時，他們放棄了除了上帝之外還有任何真實存在的信念。

13. 91 : 9-15

It is difficult for the sinner to accept divine Science, because Science exposes his nothingness; but the sooner error is reduced to its native nothingness, the sooner man's great reality will appear and his genuine being will be understood. The destruction of error is by no means the destruction of Truth or Life, but is the acknowledgment of them.

罪人很難接受神聖的科學，因為科學暴露了他的虛無；但是錯誤越早被歸結為原始的虛無，人類的偉大現實就會越快出現，他的真實存在就會被理解。對錯誤的破壞決不是對真理或生命的破壞，而是對它們的承認。

14. 302 : 14 (let)-18

...let us remember that harmonious and immortal man has existed forever, and is always beyond and above the mortal illusion of any life, substance, and intelligence as existent in matter.

.....讓我們記住，和諧而不朽的人永遠存在，並且永遠超越了物質中存在的任何生命，物質和智慧的凡人幻覺。

15. 545 : 27-1

Truth has but one reply to all error, — to sin, sickness, and death: "Dust [nothingness] thou art, and unto dust [nothingness] shalt thou return."

真理只有一個回答所有的錯誤， - 罪惡，疾病和死亡：“塵埃[虛無]，你的塵埃[虛無]你會回來。”

"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.

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.

“正如在亞當[錯誤]中所有人都死了一樣，即使如此，在基督裡[真理]也將全部活著。”人的死亡是一個神話，因為人是不朽的。

16. 471 : 17-18

Man is, and forever has been, God's reflection.

人是，而且永遠是，上帝的反思。

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！

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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。

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。

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BIBLE LESSON FOR SUNDAY, NOVEMBER 11, 2018

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SUBJECT: ADAM AND FALLEN MAN

Church

Manual, Article VIII, Sect. 6

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