

SUNDAY MAY 12, 2019

SUBJECT—ADAM AND FALLEN MAN
亞當和墮落的人

GOLDEN TEXT: PSALM 34 : 22

*“The LORD redeemeth the soul of his servants:
and none of them that trust in him shall be desolate.”*

主救贖他僕人的靈魂：
那些信靠他的人都不會荒涼。

RESPONSIVE READING: **Psalm 103 : 1-5**
Psalm 19 : 14

1. Bless the LORD, O my soul: and all that is within me, *bless* his holy name.
我的靈魂啊，求主賜福我，我內心的一切，都要賜福他的聖名。
 2. Bless the LORD, O my soul, and forget not all his benefits:
我的靈魂啊，求主賜福，不要忘記他所有的益處：
 3. Who forgiveth all thine iniquities; who healeth all thy diseases;
誰原諒你所有的罪孽;誰治癒了你所有的疾病;
 4. Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;
誰救贖了你的生命;以慈愛和慈悲憐憫你的人;
 5. Who satisfieth thy mouth with good *things*; so that thy youth is renewed like the eagle's.
誰用美好的事物滿足你的口;這樣你的青春就會像老鷹一樣得到更新。
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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.

14. Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.
在你的眼中，耶和華啊，我的力量，和我的救贖主，都可以接受我口中的言語，以及我內心的冥想。

LESSON SERMON

The Bible

1. **Isaiah 52 : 9, 10**

- ⁹ Break forth into joy, sing together, ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.
你們在耶路撒冷廢棄的地方，一同歡樂，一同歌唱。因為耶和華安慰他的百姓，就救贖了耶路撒冷。
- ¹⁰ The LORD hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.
耶和華在萬國的眼中露出他的聖臂。地球的所有末端都要看到我們神的救恩。

2. **Genesis 1 : 27 (God), 28 (to :)**

- 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。
- ²⁸ And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it:
神賜福給他們，神對他們說，你們要生養眾多，補充大地，制服它。

3. **Genesis 2 : 6-8 (to ;), 16, 17, 21, 22**

- 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; and man became a living soul.
耶和華神造了地上塵土的人，將生命的氣息吹進他的鼻孔裡；而男人則成了活靈魂。
- 8 And the LORD God planted a garden eastward in Eden;
主上帝在伊甸園向東種植了一個花園；
- 16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
耶和華上帝吩咐那人，說，園中的每一棵樹都可以自由地吃。
- 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.
但在善惡之樹的樹上，你不可吃它：因為在你最大的那一天，你必定會死。
- 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;
主上帝沉睡在亞當身上，他睡著了。他取了一根肋骨，取而代之的是肉；
- 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.
主上帝從人身上取下的肋骨，使他成為一個女人，並把她帶到那個男人身上。

4. Genesis 3 : 1-6, 9, 12, 13

- 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?
現在，蛇比主耶和華所造的野獸更加卑微。他對那女人說，是的，上帝說，你不可吃花園裡的每一棵樹嗎？
- 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:
那女人對蛇說，我們可以吃園中樹上的果子。
- 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.
但是，在花園中間樹上的果實，上帝說，你們不可吃它，也不可觸摸它，免得你們死亡。
- 4 And the serpent said unto the woman, Ye shall not surely die:
蛇對女人說，你們一定不會死的。
- 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.

因為上帝知道，在你吃它的那一天，你的眼睛就會被打開，你們就會像神一樣，知道善惡。

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.
當那女人看見那棵樹有益於食物，眼睛很舒服，還有一棵樹要成為一個聰明的樹時，就摘下了它的果實，吃了之後，還給了她的丈夫。和她在一起他確實吃了

9 And the LORD God called unto Adam, and said unto him, Where *art* thou?
主上帝呼召亞當，對他說，你在哪裡？

12 And the man said, The woman whom thou gavest *to be* with me, she gave me of the tree, and I did eat.
那人說，你所賜給我的女人，她把我的樹給了我，我就吃了。

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, The serpent beguiled me, and I did eat.
主上帝對女人說，你做了什麼？那女人說，蛇欺騙了我，我吃了。

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

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

6. 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和他一起吃飯。他走進法利賽人的家，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，這城裡有一個女人，當她知道耶穌在法利賽人的家中坐在肉上時，帶了一個雪花石膏盒，

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，開始用眼淚洗腳，用頭髮擦拭，親吻他的腳，用膏藥塗抹他們。

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.
吩咐他的法利賽人看見了，就在他內心說話，說，這個人，如果他是先知，就會知道這是什麼樣的女人，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，我有點可以對你說。他說，師父，說。
- 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。
- 42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?
當他們無需支付時，他坦率地原諒了他們兩個。那麼告訴我，他們中哪一個最愛他？
- 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，我想他是他最原諒的人。他對他說，你是正確地審判的。
- 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.
他轉向那個女人，對西門說，你看見這個女人嗎？我進了你的房子，你給我的腳沒有水；但是她用淚水洗了我的腳，並用頭髮擦了擦。
- 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來並沒有停止親吻我的腳。
- 46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.
我的頭上有油，你沒有塗抹：但是這個女人用膏藥膏我的腳。
- 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；因為她非常喜歡：但是對於小小的人來說，同樣的愛也是如此。
- 48 And he said unto her, Thy sins are forgiven.
他對她說，你的罪被赦免了。
- 49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?
和他一起坐在肉裡的人開始在他們自己裡面說，這也是赦免罪的人是誰？
- 50 And he said to the woman, Thy faith hath saved thee; go in peace.
-

他對女人說，你的信心拯救了你;安靜地走吧。

7. I Peter 1 : 18 (ye know)-21

¹⁸ ...ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;
.....你們知道你們沒有贖回可朽壞的東西，如銀子和金子，從你們父親傳統的徒然談話中得救;

¹⁹ But with the precious blood of Christ, as of a lamb without blemish and without spot:
但藉著基督的寶血，如同沒有瑕疵和沒有斑點的羔羊。

²⁰ Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,
在世界建立之前，誰確實是預定的，但是在最後的時間裡，你們已經明白了，

²¹ Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.
他是誰相信上帝，使他從死裡復活，並將他的榮耀歸給他;你的信仰和希望可能在上帝里面。 ，

8. I Corinthians 15 : 22

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。

Science and Health

1. 591 : 5-7

MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind.
人。無限精神的複合思想;上帝的屬靈形象和樣式;心靈的完整代表。

2. 258 : 9-24

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Man is more than a material form with a mind inside, which must escape from its environments in order to be immortal. Man reflects infinity, and this reflection is the true idea of God.

人不僅僅是一種內心深處的物質形式，必須逃離其環境才能永生。人反映無限，這種反思是上帝的真實想法。

God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis. Mind manifests all that exists in the infinitude of Truth. We know no more of man as the true divine image and likeness, than we know of God.

上帝在人類中表達了永遠發展自己的無限觀念，從無邊無際的基礎上拓寬和越來越高。心靈表現出真理無限的一切。我們不再認識人類作為真正的神聖形象和形象，而不是我們對上帝的認識。

The infinite Principle is reflected by the infinite idea and spiritual individuality, but the material so-called senses have no cognizance of either Principle or its idea. The human capacities are enlarged and perfected in proportion as humanity gains the true conception of man and God.

無限的原則被無限的思想和精神的個性所反映，但所謂的感官材料並沒有認識到原則或其思想。隨著人類獲得人與上帝的真實概念，人的能力得到了擴大和完善。

3. 502 : 9-14 (to .)

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.

在精神上遵循，創世紀的書是上帝不真實形象的歷史，被命名為一個罪惡的凡人。正確觀察的這種偏離，可以表明上帝的正確反映和人類的精神現實，如創世紀第一章所述。

4. 92 : 11-20

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. The portrayal is still graphically accurate, for the common conception of mortal man — a burlesque of God's man — is an outgrowth of human knowledge or sensuality, a mere offshoot of material sense.

在舊的聖經圖片中，我們看到一條蛇繞著知識樹盤繞，並對亞當和夏娃說話。這代表了蛇的行為，向我們的第一個父母稱讚善惡的知識，從物質或邪惡中獲得的知識，而不是

從精神中獲得的知識。這種描寫仍然是圖形上準確的，因為凡人的共同概念 - 上帝的男人的滑稽 - 是人類知識或性感的產物，僅僅是物質意義的分支。

5. 481 : 12-23

The forbidden fruit of knowledge, against which wisdom warns man, is the testimony of error, declaring existence to be at the mercy of death, and good and evil to be capable of commingling. This is the significance of the Scripture concerning this “tree of the knowledge of good and evil,” — this growth of material belief, of which it is said: “In the day that thou eatest thereof thou shalt surely die.” Human hypotheses first assume the reality of sickness, sin, and death, and then assume the necessity of these evils because of their admitted actuality. These human verdicts are the procurers of all discord.

知識的禁果，智慧警告人，是錯誤的證據，宣告存在受死亡的擺佈，善惡能夠混合。這是聖經關於這個“善惡之樹”的重要意義 - 這種物質信仰的增長，據說：“在你最重要的那一天，你肯定會死。”人類的假設首先假設疾病，罪惡和死亡的現實，然後假設這些邪惡的必要性，因為他們承認的現實。這些人類判決是所有不和諧的採購者。

6. 306 : 30-6

God’s man, spiritually created, is not material and mortal.

上帝的人，在屬靈上被創造，不是物質和凡人。

The parent of all human discord was the Adam-dream, the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter. This pantheistic error, or so-called *serpent*, insists still upon the opposite of Truth, saying, “Ye shall be as gods;” that is, I will make error as real and eternal as Truth.

所有人類不和諧的父母都是亞當夢，深沉的睡眠，其中產生了生命和智慧從物質進入並傳入物質的妄想。這種泛神論的錯誤，或所謂的蛇，仍堅持與真理相反，說：“你將成為眾神;”也就是說，我將使錯誤像真理一樣真實和永恆。

7. 533 : 26-7

Truth, cross-questioning man as to his knowledge of error, finds woman the first to confess her fault. She says, “The serpent beguiled me, and I did eat;” as much as to say in meek penitence, “Neither man nor God shall father my fault.” She has already learned that corporeal sense is the serpent. Hence she is first to abandon the belief in the material origin of man and to discern

spiritual creation. This hereafter enabled woman to be the mother of Jesus and to behold at the sepulchre the risen Saviour, who was soon to manifest the deathless man of God's creating. This enabled woman to be first to interpret the Scriptures in their true sense, which reveals the spiritual origin of man.

關於他對錯誤的認識，真相，交叉詢問的人，發現女人是第一個承認自己錯誤的人。她說，“蛇欺騙了我，我確實吃了；”在溫順的懺悔中說道，“無論是男人還是上帝都不會說出我的錯。”她已經了解到肉體感是蛇。因此，她首先放棄對人的物質起源的信仰，並辨別精神創造。以後這使得婦女成為耶穌的母親，並在墳墓中看見復活的救主，他很快就要表現出上帝創造的不死的人。這使得女性首先能夠真實地理解聖經，揭示了人類的精神起源。

8. 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 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。當凡人開始明白聖靈時，他們放棄了相信除了上帝之外還有任何真實存在的信念。

9. 151 : 23-30

The divine Mind that made man maintains His own image and likeness. The human mind is opposed to God and must be put off, as St. Paul declares. All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal. The straight and narrow way is to see and acknowledge this fact, yield to this power, and follow the leadings of truth.

神聖的心靈使人保持自己的形象和形象。正如聖保羅所宣稱的那樣，人類的思想與上帝相對立，必須被推遲。所有真正存在的都是神聖的心靈及其思想，在這個心靈中，整個存在被認為是和諧而永恆的。直接和狹隘的方式是看到並承認這一事實，屈服於這種力量，並遵循真理的引導。

10. 259 : 6 (In)-21

In divine Science, man is the true image of God. The divine nature was best expressed in Christ Jesus, who threw upon mortals the truer reflection of God and lifted their lives higher than their poor thought-models would allow, — thoughts which presented man as fallen, sick, sinning, and dying. The Christlike understanding of scientific being and divine healing includes a perfect Principle and idea, — perfect God and perfect man, — as the basis of thought and demonstration.

在神聖的科學中，人是上帝的真實形象。神聖的本性最能體現在基督耶穌身上，基督耶穌將凡人更真實地反映在上帝身上，並將他們的生命提升到高於他們可憐的思想模式所

允許的範圍， - 使人類陷入墮落，生病，犯罪和死亡的思想。對科學存在和神聖治癒的基督化理解包括一個完美的原則和理念， - 完美的上帝和完美的人， - 作為思想和示範的基礎。

If man was once perfect but has now lost his perfection, then mortals have never beheld in man the reflex image of God. The *lost* image is no image. The true likeness cannot be lost in divine reflection. Understanding this, Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect."

如果人曾經完美但現在已經失去了完美，那麼凡人從來沒有在人身上看到上帝的反射形象。丟失的圖像不是圖像。真正的相似之處不能在神聖的反思中消失。耶穌明白這一點，他說：“你們要完全，正如你們在天上的父是完全的。”

11. 269 : 3-8

From first to last the supposed coexistence of Mind and matter and the mingling of good and evil have resulted from the philosophy of the serpent. Jesus' demonstrations sift the chaff from the wheat, and unfold the unity and the reality of good, the unreality, the nothingness, of evil. 從頭到尾，心靈與物質的共存以及善與惡的混合源於蛇的哲學。耶穌的示威活動從小麥中篩選出糠，展現出善良的統一和現實，即的不真實，虛無。

12. 171 : 4-8 (to 4th ,)

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,

通過對物質性的精神對立的辨別，甚至是通過基督，真理的道路，人類將以神聖的科學的鑰匙重新開啟人類信仰已經關閉的天堂之門，並且會發現自己是墮落的，正直的，純潔的，自由的，

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。

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