

SUNDAY OCTOBER 18, 2020

SUBJECT—DOCTRINE OF ATONEMENT
贖罪的教義

GOLDEN TEXT: MATTHEW 5 : 8

“Blessed are the pure in heart: for they shall see God.”
“內心純潔的人有福了，因為他們必得見上帝。”

RESPONSIVE READING: **II Peter 3 : 9-14, 17, 18**

9. The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.
耶和華對他的應許並不懈怠，因為有些人算是懈怠。但對我們來說卻是苦難，不願任何人滅亡，而要所有人都悔改。
10. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.
但是耶和華的日子將像夜間的賊一樣來。在天上，天將大聲喧pass消逝，元素將在熱烈的作用下融化，大地也將在其中燒毀。
11. *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,
然後看到所有這些東西都將被解散，在所有神聖的交談和敬虔中應該怎樣對待人們，
12. Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?
尋找並匆匆到上帝的日子降臨，在那一天，火上的天堂將被溶解，元素將被熾熱的熱量融化？

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.

13. Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
然而，我們根據他的諾言，尋找新的天堂和新的地球，其中居住著公義。
14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.
因此，親愛的，看到你們正在尋找這樣的東西，要努力地尋找你們，使他在平安中被發現，沒有斑點，也沒有責備。
17. Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.
因此，親愛的，看到你們以前已經知道這些事情，要當心，以免也被邪惡的錯誤帶走，脫離了自己的堅定。
18. But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ.
但要在我們的主耶穌和救主耶穌基督的恩典和知識上成長。

LESSON SERMON

The Bible

1. **Leviticus 6 : 1-7**

¹ And the LORD spake unto Moses, saying,
耶和華對摩西說：

² If a soul sin, and commit a trespass against the LORD, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour;
如果一個人犯了罪，對主犯了罪，對他鄰舍說謊，就是他所交付的東西要保留下來，或與團契相交，或者在被暴力奪走的東西中，或者欺騙了他的鄰居；

³ Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

或者發現丟失的東西，對它撒謊，虛假宣誓；人所行的所有這些，其中所犯的罪是：

4 Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

然後，由於他犯了罪並且有罪，所以他應該恢復他用暴力奪走的東西，他欺騙地獲得的東西，或者交付給他保存的東西，或者發現的失物。 ，

5 Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day of his trespass offering.

或他虛假宣誓的一切；他甚至還應將本金恢復本金，並在第五部分中再加五分之多，並在其作價之日交給與它相對應的他。

6 And he shall bring his trespass offering unto the LORD, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest:

他必將自己的過犯獻祭獻給耶和華，這是一具無瑕疵的公羊從羊群中出來，據你估計，這是要獻給祭司的。

7 And the priest shall make an atonement for him before the LORD: and it shall be forgiven him for any thing of all that he hath done in trespassing therein.

祭司必在耶和華面前為他贖罪。他在其中侵入所發生的一切事，都應被赦免。

2. **John 8 : 1-12, 31-34, 37, 59**

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.

一大清早，他又進了殿，眾民都來到他那裡。他坐下來教他們。

- 3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,
文士和法利賽人把通奸的婦人帶到他那裡。當他們把她安置在中間時，
- 4 They say unto him, Master, this woman was taken in adultery, in the very act.
他們對他說，師父，這女人是在通姦中被帶走的。
- 5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?
現在摩西在律法中命令我們，應將這種情況扔掉：但是您說什麼呢？
- 6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not*.
他們說，誘使他說，他們可能不得不指責他。但是耶穌彎下腰，用手指在地上寫字，好像他沒有聽見。
- 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.
因此，當他們繼續問他時，他抬起身來，對他們說：在你們中間沒有罪的主，首先讓他向她投石。
- 8 And again he stooped down, and wrote on the ground.
然後他彎下腰，在地上寫字。
- 9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.
聽了這話的人，因自己的良心而被定罪，從大者到最後一口一口氣出去了。耶穌獨自一人呆著，那個女人站在中間。
- 10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?
耶穌舉起自己，只看見那個女人時，只對她說：女人，那些你的控告者在哪裡？沒有人譴責你嗎？

- 11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.
她說，主啊，沒有人。耶穌對她說，我也不譴責你。去吧，不要再犯罪了。
- 12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.
耶穌再對他們說：我是世上的光；跟隨我的人必不在黑暗中行走，而要有生命的光。
- 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;
耶穌對那些相信他的猶太人說：如果你們繼續我的話，你們是我的門徒嗎？
- 32 And ye shall know the truth, and the truth shall make you free.
你們將知道真理，真理將使您自由。
- 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，從不與任何人捆綁。你怎麼說，你們將被釋放？
- 34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
耶穌對他們說，我實實在在地告訴你，犯了罪的人就是罪的僕人。
- 37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.
我知道你們是亞伯拉罕的後裔。你們卻要殺了我，因為我的話在你裡面沒有位置。
- 59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.
然後把它們拿起來扔在石頭上，向他投擲。但是耶穌躲了起來，走出聖殿，穿過其中，然後就過去了。

3. John 18 : 19, 20

19 The high priest then asked Jesus of his disciples, and of his doctrine.
然後，大祭司向耶穌詢問了他的門徒和教義。

20 Jesus answered him, I spake openly to the world; I ever taught in the
synagogue, and in the temple, whither the Jews always resort; and in secret
have I said nothing.
耶穌回答他，我向世人公開說話。我曾經在猶太教堂和聖殿裡教過猶太人
為何總是訴諸於此。我什麼也沒說。

4. John 19 : 1, 17, 18 (to 1st ,)

1 Then Pilate therefore took Jesus, and scourged *him*.
彼拉多就抓住了耶穌，鞭打了他。

17 And he bearing his cross went forth into a place called *the place* of a skull,
which is called in the Hebrew Golgotha:
他背著十字架走到一個地方，叫做頭骨的地方，在希伯來語的高爾各答書
中叫做：

18 Where they crucified him,
他們釘死他的地方

5. Luke 24 : 1-3, 15, 44-47

1 Now upon the first *day* of the week, very early in the morning, they came
unto the sepulchre, bringing the spices which they had prepared, and
certain *others* with them.
現在，在一周的第一天，清晨，他們來到墳墓，將準備好的香料和某些其
他香料一起帶入墳墓。

2 And they found the stone rolled away from the sepulchre.
他們發現石頭從墳墓上滾了下來。

3 And they entered in, and found not the body of the Lord Jesus.
他們進入，沒有發現主耶穌的身體。

- 15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.
結果，當他們在一起交流並進行推理時，耶穌本人便走近了，與他們同行。
- 44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.
耶穌對他們說：這是我與你們同在的時候，我對你們所說的話，所有事情都必須實現，這是摩西律法，先知，詩篇所寫的，我。
- 45 Then opened he their understanding, that they might understand the scriptures,
然後打開他們的理解，使他們可能了解經文，
- 46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:
眾人對他們說：經上這樣寫，就使基督蒙受痛苦，第三日從死裡復活。
- 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.
從耶路撒冷開始，應當以他的名向所有國家宣講悔改和赦免。
- 6. Romans 5 : 8-11**
- 8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
但是上帝讚美他對我們的愛，因為當我們還不是罪人時，基督為我們而死。
- 9 Much more then, being now justified by his blood, we shall be saved from wrath through him.
然後，更多的是，現在因他的血為義，我們將免於因他而發怒。
- 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

因為如果當我們成為敵人時，我們因他兒子的死而與上帝和好了，更和解了，我們將因他的生命而得救。

- ¹¹ And not only *so*, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
不僅如此，我們還通過我們的主耶穌基督在上帝里喜樂，我們現在已經藉著他接受了贖罪。

Science and Health

1. 18 : 1-5, 13-15

Atonement is the exemplification of man's unity with God, whereby man reflects divine Truth, Life, and Love. Jesus of Nazareth taught and demonstrated man's oneness with the Father, and for this we owe him endless homage.
贖罪是人類與上帝合一的典範，人類可以反映出上帝的真理，生命和愛。拿撒勒人耶穌教導並展示了人與天父的合一，為此我們要向他表示無盡的敬意。

The atonement of Christ reconciles man to God, not God to man; for the divine Principle of Christ is God, and how can God propitiate Himself?
基督的贖罪使人與神和解，而不是神與人和解。因為基督的神聖原則是上帝，上帝如何為自己悔呢？

2. 19 : 6-11

Jesus aided in reconciling man to God by giving man a truer sense of Love, the divine Principle of Jesus' teachings, and this truer sense of Love redeems man from the law of matter, sin, and death by the law of Spirit, — the law of divine Love.

耶穌通過給人一種更真實的愛感，耶穌教導的神聖原理，幫助人與上帝和解，而這種更真實的愛感通過聖靈的法則將人從物質，罪惡和死亡的定律中拯救出來，神聖之愛的律法。

3. 22 : 23-31

Final deliverance from error, whereby we rejoice in immortality, boundless freedom, and sinless sense, is not reached through paths of flowers nor by pinning one's faith without works to another's vicarious effort. Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, does not understand God.

最終的從錯誤中解脫出來，即我們在不朽，無限的自由和無罪的感官中感到高興，這不是通過鮮花的道路，也不能通過將一個人的信仰不做任何事奉獻給另一個人的努力而達到的。誰以為憤怒是義的，或因人類的苦難而減輕了神性，誰也不了解上帝。

Justice requires reformation of the sinner. Mercy cancels the debt only when justice approves.

正義要求改革罪人。慈悲只有在司法批准後才取消債務。

4. 23 : 1-11

Wisdom and Love may require many sacrifices of self to save us from sin. One sacrifice, however great, is insufficient to pay the debt of sin. The atonement requires constant self-immolation on the sinner's part. That God's wrath should be vented upon His beloved Son, is divinely unnatural. Such a theory is man-made. The atonement is a hard problem in theology, but its scientific explanation is, that suffering is an error of sinful sense which Truth destroys, and that eventually both sin and suffering will fall at the feet of everlasting Love.

智慧和愛心可能需要犧牲自我以拯救我們脫離罪惡。一項犧牲，無論多麼偉大，都不足以償還罪惡的債務。贖罪要求罪人不斷自焚。上帝的怒氣要發給他所愛的兒子，這是不自然的。這樣的理論是人為的。贖罪是神學上的一個難題，但它的科學解釋是，苦難是一種有罪感的錯誤，真相已將其摧毀，並且罪惡和苦難最終都將落在永恆的愛的腳下。

5. 19 : 17-28

Every pang of repentance and suffering, every effort for reform, every good thought and deed, will help us to understand Jesus' atonement for sin and aid its efficacy; but if the sinner continues to pray and repent, sin and be sorry, he has little part in the atonement, — in the *at-one-ment* with God, — for he lacks the

practical repentance, which reforms the heart and enables man to do the will of wisdom. Those who cannot demonstrate, at least in part, the divine Principle of the teachings and practice of our Master have no part in God. If living in disobedience to Him, we ought to feel no security, although God is good.

每一個悔改和痛苦的痛苦，每一次的改革努力，每一個好的思想和行為，都將幫助我們理解耶穌對罪的贖罪並幫助其效力。但是，如果罪人繼續祈禱和悔改，犯罪並為之感到遺憾，那麼他在贖罪中幾乎沒有任何作用，與上帝合而為一，因為他缺乏切實的悔改，悔改使人的心靈得到了改造。履行智慧的意志。那些至少不能部分證明我們主人的教and和實踐的神聖原則的人與上帝無關。如果生活在悖逆他的生活中，儘管上帝是善良的，但我們不應感到安全。

6. 25 : 22-31

Though demonstrating his control over sin and disease, the great Teacher by no means relieved others from giving the requisite proofs of their own piety. He worked for their guidance, that they might demonstrate this power as he did and understand its divine Principle. Implicit faith in the Teacher and all the emotional love we can bestow on him, will never alone make us imitators of him. We must go and do likewise, else we are not improving the great blessings which our Master worked and suffered to bestow upon us.

這位偉大的老師雖然表明了自己對罪惡和疾病的控制，但絲毫不免除其他人提供自己虔誠的必要證據。他努力為他們提供指導，使他們可以像他一樣展示這種力量並理解其神聖原則。對教師的內隱信念以及我們可以賦予他的所有情感上的愛，絕不會讓我們模仿他。我們必須同樣去做，否則我們就沒有改善師父努力工作並蒙受賜予我們的偉大祝福。

7. 30 : 19-32

As the individual ideal of Truth, Christ Jesus came to rebuke rabbinical error and all sin, sickness, and death, — to point out the way of Truth and Life. This ideal was demonstrated throughout the whole earthly career of Jesus, showing the difference between the offspring of Soul and of material sense, of Truth and of error.

作為真理的個人理想，基督耶穌來斥責猶太教的錯誤以及一切罪惡，疾病和死亡，以指出真理和生命的道路。耶穌在整個地上的事業中都表現出了這一理想，表明了靈魂後代與物質意識，真理與錯誤之間的區別。

If we have triumphed sufficiently over the errors of material sense to allow Soul to hold the control, we shall loathe sin and rebuke it under every mask. Only in this

way can we bless our enemies, though they may not so construe our words. We cannot choose for ourselves, but must work out our salvation in the way Jesus taught.

如果我們在物質感覺的錯誤上取得了足夠的勝利，以使靈魂能夠控制住我們，我們將厭惡罪惡，並在每一個掩飾下責備它。只有這樣，我們才能祝福我們的敵人，儘管他們可能不那麼理解我們的話。我們不能為自己選擇，而必須按照耶穌教導的方式努力進行救贖。

8. 34 : 5-17

If Christ, Truth, has come to us in demonstration, no other commemoration is requisite, for demonstration is Immanuel, or *God with us*; and if a friend be with us, why need we memorials of that friend?

如果真理的基督來到我們面前進行示威，那麼就不需要其他紀念活動了，因為示威是以馬內利，還是上帝與我們同在；如果有朋友與我們在一起，為什麼我們需要該朋友的紀念館？

If all who ever partook of the sacrament had really commemorated the sufferings of Jesus and drunk of his cup, they would have revolutionized the world. If all who seek his commemoration through material symbols will take up the cross, heal the sick, cast out evils, and preach Christ, or Truth, to the poor, — the receptive thought, — they will bring in the millennium.

如果所有曾經參加聖餐的人都真正地紀念了耶穌的苦難並喝了他的酒杯，那麼他們將徹底改變這個世界。如果所有通過實物符號尋求紀念的人都願意接受十字架，醫治病人，驅除邪惡，並向窮人宣講基督或真理，這是他們的接受思想，他們將迎來千年。

9. 35 : 19 only, 25-29

Our baptism is a purification from all error. ... Our Eucharist is spiritual communion with the one God. Our bread, "which cometh down from heaven," is Truth. Our cup is the cross. Our wine the inspiration of Love, the draught our Master drank and commended to his followers.

我們的洗禮是對一切錯誤的淨化。.....我們的聖體聖事是與獨一上帝的屬靈交流。我們的麵包“從天上降下來”就是真理。我們的杯子是十字架。我們的酒靈感來自愛，是我們主人喝的草稿，並被他的追隨者稱讚。

10. 324 : 4-6

The purification of sense and self is a proof of progress. "Blessed are the pure in heart: for they shall see God."

理性和自我的淨化是進步的證明。“內心純潔的人有福了，因為他們必得見上帝。”

11. 28 : 1-8

The Pharisees claimed to know and to teach the divine will, but they only hindered the success of Jesus' mission. Even many of his students stood in his way. If the Master had not taken a student and taught the unseen verities of God, he would not have been crucified. The determination to hold Spirit in the grasp of matter is the persecutor of Truth and Love.

法利賽人聲稱知道並教導神的旨意，但他們只阻礙了耶穌傳教的成功。甚至他的許多學生都擋在了他的路上。如果師父沒有帶學生去教上帝看不見的真理，他就不會被釘在十字架上。使聖靈掌握在物質中的決心是真理與愛的迫害者。

12. 24 : 27-2

The efficacy of the crucifixion lay in the practical affection and goodness it demonstrated for mankind. The truth had been lived among men; but until they saw that it enabled their Master to triumph over the grave, his own disciples could not admit such an event to be possible. After the resurrection, even the unbelieving Thomas was forced to acknowledge how complete was the great proof of Truth and Love.

釘在十字架上的功效在於它對人類的實際情感和好處。真理已經在人們中間生活了；但是，直到他們看到這使他們的主人能夠在墳墓上取得勝利，他自己的門徒們才承認這種事件是不可能的。復活後，甚至是不相信自己的托馬斯也被迫承認真理和愛的偉大證明多麼完整。

13. 21 : 1-14

If Truth is overcoming error in your daily walk and conversation, you can finally say, "I have fought a good fight ... I have kept the faith," because you are a better man. This is having our part in the at-one-ment with Truth and Love. Christians do not continue to labor and pray, expecting because of another's goodness, suffering, and triumph, that they shall reach his harmony and reward.

如果真理克服了您日常行走和交談中的錯誤，那麼您最終可以說：“我打了一場好仗……我保持了信念”，因為您是個更好的人。這是我們與真理和愛合而為一的一部分。基督徒不會繼續勞苦祈禱，因為別人的良善，痛苦和勝利而期望他們能達到他的和諧與獎賞。

If the disciple is advancing spiritually, he is striving to enter in. He constantly turns away from material sense, and looks towards the imperishable things of Spirit. If honest, he will be in earnest from the start, and gain a little each day in the right direction, till at last he finishes his course with joy.

如果門徒在精神上前進，他就是在努力進入。他不斷地擺脫物質感，而轉向聖靈的不朽事物。如果誠實，他將從一開始就認真，每天在正確的方向上有所收穫，直到最後他高興地完成自己的課程。

THE DAILY DUTIES

日常職責

by Mary Baker Eddy

瑪麗·貝克·埃迪

Daily Prayer

每日祈禱

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!

每天，每個教會成員都有責任祈禱：“你的王國來了；”要在我裡面建立神聖真理，生命和愛的統治，並排除一切罪惡。願你的話語豐富全人類的情感，並統治們！

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.

仇恨或僅僅出於個人依戀都不應推動母教會成員的動機或行為。在科學中，神的愛獨自統治著人；一位基督徒科學家在斥責罪惡，真正的友愛，慈善和寬恕方面反映了愛的甜蜜便利。這個教會的成員應該每天觀察並祈禱，使他們脫離一切邪惡，從預言，審判，譴責，勸告，影響或錯誤地受到影響。

Church Manual, Article VIII, Sect. 1

Alertness to Duty

警覺性義務

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.

這個教會的每一個成員都有責任每天捍衛自己免受侵略性的精神暗示，而不是忘記或忽視他對上帝，對他的領袖和對人類的義務。通過他的作品，他將被審判，定罪或定罪。

Church Manual, Article VIII, Sect. 6

Take Notice
記筆記

from *Miscellany*, by Mary Baker Eddy, page 237

To Christian Scientists: — See *Science and Health*,
page 442, line 30, and give daily attention thereto.

**“Christian Scientists, be a law to yourselves that mental malpractice
cannot harm you either when asleep or when awake.”**

“基督教科學家，請成為自己的法律，以免心理弊病睡著或醒著都不會傷害你。”

(S&H, p. 442)