

SUNDAY FEBRUARY 21, 2021

SUBJECT—MIND
心神

GOLDEN TEXT: PROVERBS 9 : 10

“The fear of the LORD is the beginning of wisdom: and the knowledge of the holy is understanding.”
“敬畏主是智慧的開始；知識
聖潔的是理解。”

RESPONSIVE READING: **Proverbs 2 : 3-9**

3. If thou criest after knowledge, *and* liftest up thy voice for understanding;
如果你求知若渴，抬高你的聲音去理解；
4. If thou seekest her as silver, and searchest for her as *for* hid treasures;
你若求她為銀，尋她為寶。
5. Then shalt thou understand the fear of the LORD, and find the knowledge of God.
然後,你要了解對主的敬畏,並找到對上帝的認識。
6. For the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.
因為主賜下智慧：知識和理解從他口中出來。
7. He layeth up sound wisdom for the righteous: *he is* a buckler to them that walk uprightly.
他為義人樹立了智慧:他是直立行走的人的屈曲。

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.

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8. He keepeth the paths of judgment, and preserveth the way of his saints.
他堅持審判的道路，並保留聖徒的道路。
9. Then shalt thou understand righteousness, and judgment, and equity; *yea*, every good path.
你應該理解正義、判斷和公平；是的，每條好路。

LESSON SERMON

The Bible

1. Psalm 119 : 89, 97-104

- 89 For ever, O LORD, thy word is settled in heaven.
永遠，主啊，你的話在天堂安定下來。
- 97 O how love I thy law! it *is* my meditation all the day.
我的律法我多麼愛你！整天都是我的冥想。
- 98 Thou through thy commandments hast made me wiser than mine enemies: for they *are* ever with me.
藉著你的誠命，我比我的仇敵更聰明；因為他們與我同在。
- 99 I have more understanding than all my teachers: for thy testimonies *are* my meditation.
我比所有的老師都有更多的了解：因為您的見證是我的冥想。
- 100 I understand more than the ancients, because I keep thy precepts.
我比古人更懂，因為我守戒。
- 101 I have refrained my feet from every evil way, that I might keep thy word.
我已經忍住了，不用再做任何惡行，我可能會信守你的諾言。

102 I have not departed from thy judgments: for thou hast taught me.
我沒有偏離你的判斷；因為你已經教訓了我。

103 How sweet are thy words unto my taste! *yea, sweeter* than honey to my mouth!
你的話使我感到多麼甜蜜！是的，我的嘴比蜂蜜甜！

104 Through thy precepts I get understanding: therefore I hate every false way.
通過你的戒律，我理解了：因此，我討厭一切錯誤的方式。

2. I Kings 5 : 1 (Hiram)-3, 5-7, 10-12

1 Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.
提爾的希拉姆國王把他的僕人送到所羅門；因為他聽說他們在他父親的房間里給他膏了國王：因為希拉姆曾經是大衛的情人。

2 And Solomon sent to Hiram, saying,
所羅門差遣希蘭姆說：

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.
你最知道，大衛，我的父親不能建立一所房子，以主的名義，他的上帝的戰爭，這是關於他的每一面，直到主把他們放在他的腳底下。

5 And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.
而且，看哪，我的目的是以主的上帝的名義建造一座房子，正如主對大衛說，我的父親說，你的兒子，我要在你的房間里登上你的寶座，他會以我的名字建造一座房子。

6 Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.
因此，現在命令您將雪松樹從黎巴嫩中砍掉。；我的僕人必與你的僕人同在。我要照你所任命的一切，向你的僕人求職。因為你知道我們中間沒有任何人能像西多尼亞人一樣熟練地砍柴。

- 7 And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.
希蘭聽見所羅門的話就大喜了,說:今天的主是應當稱頌的。
- 10 So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.
因此,希拉姆給了所羅門雪松樹和冷杉樹根據他所有的願望。
- 11 And Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.
所羅門就給希蘭家兩萬麥子作食物,給二十公石純油。因此,所羅門年復一年地給了希蘭。
- 12 And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.
耶和華賜給所羅門智慧,正如他應許的那樣。希蘭和所羅門之間有平安。他們兩個一起組成了一個聯盟。

3. I Kings 3 : 16-28

- 16 Then came there two women, *that were* harlots, unto the king, and stood before him.
然後來到那裡,兩個女人,這是哈洛特,國王,並站在他面前。
- 17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.
一個女人說,哦,大人,我和這個女人住在一所房子里;我帶著一個孩子在房子里生了個孩子
- 18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.
之後的第三天,我被送到了,這個女人也被送到了:我們在一起;房子里沒有陌生人,把我們兩個存到房子里。
- 19 And this woman's child died in the night; because she overlaid it.
這個女人的孩子在夜間死亡。因為她覆蓋了它。

- 20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.
午夜時分，她站起身來，把我兒子從我旁邊抱起，而瘦弱的女傭睡覺，放在她的懷裡，把她死去的孩子放在我的懷裡。
- 21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.
當我早上起床給我的孩子吸吮，看哪，它已經死了：但當我已經考慮它在早上，看哪，它不是我的兒子，我確實承擔。
- 22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.
另一個女人說：不。但是活人是我的兒子，死者是你的兒子。這說，不；死者是你的兒子，活人是我的兒子。因此，他們在國王面前說話。
- 23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.
然後國王說，一個說，這是我的兒子活著，你的兒子是死者：另一個說，不；但你的兒子是死人，我兒子是活的
- 24 And the king said, Bring me a sword. And they brought a sword before the king.
國王說：給我拿把劍來。他們帶了一把劍在國王面前。
- 25 And the king said, Divide the living child in two, and give half to the one, and half to the other.
國王說，把活著的孩子一分為二，把一半給一個，一半給另一個。
- 26 Then spake the woman whose the living child *was* unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, *but* divide *it*.
然後，把那個活著的孩子是王子的女人吐，因為她的腸子渴望她的兒子，她說，哦，大人，給她活著的孩子，沒有明智的殺死它。但對方說，讓它既不是我的，也不是薄薄的，但分裂它。

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- 27 Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.
然後國王回答說，給她活著的孩子，沒有明智的殺死它：她是它的母親。
- 28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God *was* in him, to do judgment.
所有以色列都聽說過國王的判斷；他們害怕國王：因為他們看到上帝的智慧在他身上，做判斷。
- 4. Proverbs 3 : 13-19**
- 13 Happy *is* the man *that* findeth wisdom, and the man *that* getteth understanding.
快樂是找到智慧的人，是理解的人。
- 14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.
對於它的商品來說，它比白銀的商品好，其收益比精金好。
- 15 She *is* more precious than rubies: and all the things thou canst desire are not to be compared unto her.
她比紅寶石更珍貴：你所渴望的一切都不能與她相比。
- 16 Length of days *is* in her right hand; *and* in her left hand riches and honour.
天長在她的右手；並以她的左手財富和榮譽。
- 17 Her ways *are* ways of pleasantness, and all her paths *are* peace.
她的方式是愉快的方式，她所有的道路是和平。
- 18 She *is* a tree of life to them that lay hold upon her: and happy *is every one* that retaineth her.
她是他們的生命之樹，緊緊抓住她：快樂是每一個留住她的人。
- 19 The LORD by wisdom hath founded the earth; by understanding hath he established the heavens.
主用智慧建立了地球；通過理解他建立了天堂。
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5. Jeremiah 9 : 23, 24

²³ Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:
因此，主說，不要讓智者在他的智慧榮耀，既不讓偉者榮耀在他的力量，讓富人榮耀在他的財富：

²⁴ But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.
但是，讓他在這榮耀的榮耀，他理解並瞭解我，我是主，在地球上行使愛的善良，判斷和正義：在這些事情中，我喜悅，說主。

Science and Health

1. 591 : 16-20

MIND. The only I, or Us; the only Spirit, Soul, divine Principle, substance, Life, Truth, Love; the one God; not that which is *in* man, but the divine Principle, or God, of whom man is the full and perfect expression; Deity, which outlines but is not outlined.

記住，僅自己，或者我們；唯一的靈，靈魂，神的原則，物質，生命，真理，愛；一個神；不是在人，但神聖的原則，或上帝，其中的人是充分和完美的表達；神，它勾勒出，但沒有勾勒出來。

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.

心靈，至高無上，在它的所有形態和統治他們所有，是它自己的思想系統，生活和光的所有自己的巨大創造的中心太陽；人類是神心的支流。

3. 591 : 5-7

MAN. The compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind.

男人。無限精神的複合思想；神的屬靈形象和形像；心智的完整代表。

4. 257 : 12-15

Mind creates His own likeness in ideas, and the substance of an idea is very far from being the supposed substance of non-intelligent matter. Hence the Father Mind is not the father of matter. 頭腦在思想中創造了自己的一種喜歡，而一個想法的實質遠非非智慧物質的假定物質。因此，父親的心靈不是物質之父。

5. 280 : 1-8

In the infinitude of Mind, matter must be unknown. Symbols and elements of discord and decay are not products of the infinite, perfect, and eternal *All*. From Love and from the light and harmony which are the abode of Spirit, only reflections of good can come. All things beautiful and harmless are ideas of Mind. Mind creates and multiplies them, and the product must be mental.

在心靈的無限中，物質必須是未知的。不和諧和衰變的符號和元素不是無限、完美和永恆的一切的要素。從愛和光與和諧，這是精神的住所，只有美好的反映才能來。所有美麗和無害的東西都是心靈的想法。

6. 283 : 4-12

Mind is the source of all movement, and there is no inertia to retard or check its perpetual and harmonious action. Mind is the same Life, Love, and wisdom "yesterday, and to-day, and forever." Matter and its effects — sin, sickness, and death — are states of mortal mind which act, react, and then come to a stop. They are not facts of Mind. They are not ideas, but illusions. Principle is absolute. It admits of no error, but rests upon understanding.

頭腦是一切運動的源泉，沒有慣性來阻礙或檢查其永恆和諧的行動。心靈是同一個生命、愛和智慧"昨天，今天，永遠。"物質及其影響——罪、病和死亡——是凡人心靈狀態，它們的行為、反應，然後停止。它們不是心靈的事實，它們不是想法，而是幻想。原則是絕對的。它承認沒有錯誤，但取決於理解。

7. 275 : 6-9, 20-24

The starting-point of divine Science is that God, Spirit, is All-in-all, and that there is no other might nor Mind, — that God is Love, and therefore He is divine Principle.

神科學的出發點是神，聖靈，是萬能的，沒有其他的力，也沒有心靈，神是愛，因此他是神聖的原則。

Divine metaphysics, as revealed to spiritual understanding, shows clearly that all is Mind, and that Mind is God, omnipotence, omnipresence, omniscience, — that is, all power, all presence, all Science. Hence all is in reality the manifestation of Mind.

神的形而上學,如對靈性理解的揭示,清楚地表明一切都是心靈,而心靈是上帝,萬能,萬能,萬能,即所有力量,所有存在,所有科學。因此,實際上一切都是心靈的體現。

8. 281 : 14-17

The one Ego, the one Mind or Spirit called God, is infinite individuality, which supplies all form and comeliness and which reflects reality and divinity in individual spiritual man and things. 一個自我,一種被稱為上帝的思想或精神,是無限的個性,它提供了所有形式和舒適性,並反映了個人屬靈的人和事物中的現實和神性。

9. 258 : 11-18

Man reflects infinity, and this reflection is the true idea of God.
人反映了無限,這種反思是上帝的真實觀念。

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.

上帝在人類中表達著無限的想法,永遠發展自己,從無邊無邊的基礎上不斷拓寬和上升。心靈表現了真理的無限存在的一切。我們不知道人是真正的神的形象和像,因為我們知道上帝。

10. 216 : 11-21

The understanding that the Ego is Mind, and that there is but one Mind or intelligence, begins at once to destroy the errors of mortal sense and to supply the truth of immortal sense. This understanding makes the body harmonious; it makes the nerves, bones, brain, etc., servants, instead of masters. If man is governed by the law of divine Mind, his body is in submission to everlasting Life and Truth and Love. The great mistake of mortals is to suppose that man, God's image and likeness, is both matter and Spirit, both good and evil.

對自我是心靈,只有一種思想或智慧的理解,立即開始破壞凡人的錯誤,並提供不朽的真理。這種理解使身體和諧。它使神經,骨骼,大腦等,僕人,而不是主人。如果人受神聖思想支配,那麼他的身體就會屈服於永恆的生命,真理和愛。凡人的最大錯誤是假設人,上帝的形像和形像,既是物質又是精神,是善與惡。

11. 84 : 7-23

When sufficiently advanced in Science to be in harmony with the truth of being, men become seers and prophets involuntarily, controlled not by demons, spirits, or demigods, but by the one Spirit. It is the prerogative of the ever-present, divine Mind, and of thought which is in rapport with this Mind, to know the past, the present, and the future.

當在科學中足夠先進，與真理和諧相處時，人就不由自主地成為預言家和先知，不是由惡魔、靈魂或神靈控制，而是由一種精神控制。它是永遠存在，神聖的心靈和思想的特權，是在這個心靈的融洽，知道過去，現在和未來。

Acquaintance with the Science of being enables us to commune more largely with the divine Mind, to foresee and foretell events which concern the universal welfare, to be divinely inspired, — yea, to reach the range of fetterless Mind.

熟悉被存在的科學使我們能夠更主要地與神的心靈交流，預見和預言與普遍福利有關的事件，得到神的啟發——是的，達到無束縛的心靈的範圍。

To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for sound or sight nor upon muscles and bones for locomotion, is a step towards the Mind-science by which we discern man's nature and existence.

理解心靈是無限的，不受身體性的約束，不依賴於耳朵和眼睛的聲音或視覺，也不依賴於肌肉和骨骼的運動，是朝著心靈科學邁出的一步，通過它我們辨別人的本質和存在。

12. 469 : 13 (The)-24

The exterminator of error is the great truth that God, good, is the *only* Mind, and that the supposititious opposite of infinite Mind — called *devil* or evil — is not Mind, is not Truth, but error, without intelligence or reality. There can be but one Mind, because there is but one God; and if mortals claimed no other Mind and accepted no other, sin would be unknown. We can have but one Mind, if that one is infinite. We bury the sense of infinitude, when we admit that, although God is infinite, evil has a place in this infinity, for evil can have no place, where all space is filled with God.

錯誤的終結者是偉大的真理，上帝，善，是唯一的心靈，無限心靈的假設對立面——稱為魔鬼或邪惡——不是心靈，不是真理，而是錯誤，沒有智慧或現實。只能有一個心靈，因為只有一個神；如果凡人聲稱沒有其他心靈，不接受任何其他，罪將是未知的。如果那一個是無限的，我們只能有一個頭腦。我們埋葬了無窮的感覺，當我們承認，雖然上帝是無限的，邪惡在這個無窮大有一個地方，因為邪惡可以沒有地方，在那裡所有的空間都充滿了上帝。

13. 470 : 21-5

God is the creator of man, and, the divine Principle of man remaining perfect, the divine idea or reflection, man, remains perfect. Man is the expression of God's being. If there ever was a moment when man did not express the divine perfection, then there was a moment when man did not express God, and consequently a time when Deity was unexpressed — that is, without entity. If man has lost perfection, then he has lost his perfect Principle, the divine Mind. If man ever existed without this perfect Principle or Mind, then man's existence was a myth.

上帝是人類的創造者，人的神聖原則是保持完美的，神聖的思想或反思，人，仍然完美。人是上帝的表達。如果曾經有一個時刻，人類沒有表達神聖的完美，那麼有一個時刻，人類不表達上帝，因此，一個時刻，神沒有表達 -即沒有實體。如果人類失去了完美，那麼他失去了他完美的原則，神聖的心靈。如果人類曾經存在過，沒有這種完美的原則或心靈，那麼人類的存在就是一個神話。

The relations of God and man, divine Principle and idea, are indestructible in Science; and Science knows no lapse from nor return to harmony, but holds the divine order or spiritual law, in which God and all that He creates are perfect and eternal, to have remained unchanged in its eternal history.

神與人的關係，神的原則和思想，在科學中是堅不可摧的；科學不知道從和諧或回歸，但持有神聖的秩序或靈性法則，其中神和所有他創造的是完美的和永恆的，在其永恆的歷史中保持不變。

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)