

SUNDAY JANUARY 10, 2021

SUBJECT—SACRAMENT
聖禮

GOLDEN TEXT: II CHRONICLES 34 : 27

“Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words, I have even heard thee also, saith the LORD.”

“因為你的心溫柔，你在上帝面前謙卑自己。
主說，當你聽了他的話時，我甚至也聽見了你。”

RESPONSIVE READING: **Deuteronomy 8 : 1-4, 11, 17, 18**

1. All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.
你們要遵守我今天所吩咐的一切誠命，使你們可以生活、繁衍，進入並擁有主向你們列祖起誓的土地。
2. And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.
你要記住主你的神在曠野帶領你這四十年的一切方式，謙卑你，向你證明，知道你內心的一切，你是否願意遵守他的誠命。
3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.
他使你謙卑，使你飽受飢餓之苦，給你餵了甘露，這是你所不知道的，你的父親也不知道。願他使你知道人不僅僅靠麵包為生，而是藉著從主口中說出的每句話都使人活著。

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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4. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.
這四十年來，您的衣服上不生蠟，腳也沒有腫脹。
11. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:
要當心，不要忘記你我的上帝，不遵守我今天所吩咐的誠命，審判和法令：
17. And thou say in thine heart, My power and the might of *mine* hand hath gotten me this wealth.
你心裡說，我的能力和我的能力使我得到了這筆財富。
18. But thou shalt remember the LORD thy God: for *it is* he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.
但是你要記住主你的神：因為是他賦予你獲得財富的能力，以便他可以建立自己的約，向你的列祖宣誓，就像今天一樣。

LESSON SERMON

The Bible

1. Micah 6 : 6-8

6. Wherewith shall I come before the LORD, *and* bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?
我到哪裡去，在上帝面前鞠躬？我該帶著一歲大的小牛來到他面前，帶著被燒傷的祭品嗎？
7. Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my firstborn *for* my transgression, the fruit of my body *for* the sin of my soul?
主會因數千隻公羊或萬條油河而喜悅嗎？我要為我的過犯而生我的長子，為我靈魂的罪孽而賜我身體的果子嗎？

8 He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?
人啊,他向你展示了什麼是好事。主對你的要求是什麼,但要公正行事,愛憐憫,謙卑地與你的上帝同行。?

2. Deuteronomy 5 : 1-4

1 And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep, and do them.
摩西召集全以色列,對他們說,以色列阿,請聽我今天在您耳邊所說的法規和判決,以便你們學習,遵守和遵守。

2 The LORD our God made a covenant with us in Horeb.
主我們的上帝在何烈山與我們立約。

3 The LORD made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.
主不是與我們列祖立約,而是與我們,甚至我們,今天我們所有人都活著。

4 The LORD talked with you face to face in the mount out of the midst of the fire,
主在大火中與你在山上面對面交談,

3. Deuteronomy 6 : 1, 4-8, 18

1 Now these *are* the commandments, the statutes, and the judgments, which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye go to possess it:
現在,這些是主你的上帝所吩咐的誡命,法規和審判,以便你們可以在擁有土地的土地上行這些:

4 Hear, O Israel: The LORD our God *is* one LORD:
以色列啊,請聽:主我們的神是獨一的主。

5 And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.
你要盡心,盡性,盡力愛主你的上帝。

6 And these words, which I command thee this day, shall be in thine heart:

我今天要吩咐你的這些話，必在你心中：

- 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.
當你坐在你的房子裡,當你走在路上,當你躺下,當你起來時,你要勤奮地教他們,並談論他們。
- 8 And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.
你要把他們綁在你手上，作為他們的記號。
- 18 And thou shalt do *that which is* right and good in the sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD swear unto thy fathers,
在主眼裡，你必行正確和善的事。使你安然，使你進去，擁有主向你列祖所指望的好土地，
4. **Deuteronomy 7 : 9**
- 9 Know therefore that the LORD thy God, he *is* God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations;
因此，要知道主你的上帝，他是上帝，是忠實的上帝，與愛他的人立約與憐憫，並將他的誠命守成千代；
5. **Mark 1 : 14 (Jesus)-22, 32-39**
- 14 Jesus came into Galilee, preaching the gospel of the kingdom of God,
耶穌來到加利利傳講神國度的福音，
- 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.
說，時間已盡，上帝的國臨到了：你們要悔改，並相信福音。
- 16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.
現在,當他走過加利利海時,他看到西蒙和他的兄弟安德魯將網撒入海中:因為他們是漁民。

- 17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
耶穌對他們說：你們跟從我，我必使你成為人類的漁民。
- 18 And straightway they forsook their nets, and followed him.
他們就直接丟下網子，跟著他。
- 19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.
當他走得更遠時，他看到詹姆斯是澤貝迪的兒子，而約翰是他的兄弟，他也在船里修補他們的網。
- 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.
他就立刻給他們打電話：他們把他們的父親西庇德與受僱的僕人一起留在船上，跟著他去。
- 21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.
他們進了迦百農。在安息日，他立刻進入會堂，並教導。
- 22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.
他們對他的學說感到驚訝：因為他教導他們是有權威的人，而不是文士。
- 32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.
甚至在太陽下山時，他們把所有患病的人和那些被魔鬼附身的人都帶到了那裡。
- 33 And all the city was gathered together at the door.
整個城市都聚集在門口。
- 34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.
他醫治了許多患潛水員疾病的人，並驅趕了許多魔鬼。並沒有讓魔鬼說話，因為他們認識他。

- 35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.
早晨，他在一天前的很長時間里站起來，出去了，去了一個僻靜的地方，在那裡祈禱。
- 36 And Simon and they that were with him followed after him.
西蒙和與他同在的人跟隨他。
- 37 And when they had found him, they said unto him, All *men* seek for thee.
當他們找到他時，對他說，所有的人都在尋找你。
- 38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.
耶穌對他們說：讓我們進到下一個城鎮去，我也可以在那兒傳道。
- 39 And he preached in their synagogues throughout all Galilee, and cast out devils.
他在整個加利利的猶太會堂中宣講，驅逐魔鬼。

6. Mark 12 : 28-34 (to 1st .)

- 28 And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?
有一位文士來了，聽見他們一起推理，並且感覺到 he 回答得很好，就問他：哪一條是所有的第一誡？
- 29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel; The Lord our God is one Lord:
耶穌回答說：以色列阿，首先要聽的是誡命。主我們的神是獨一的主：
- 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.
你要盡心，盡性，盡力，盡力愛主你的上帝：這是第一誡。
- 31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.
第二個就是這樣，你要像愛自己一樣愛你的鄰居。沒有比這更大的誡命了。

- 32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:
抄寫員對他說，主阿，你已經說了實話。除了他，沒有別的：
- 33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all whole burnt offerings and sacrifices.
用全部的心，用所有的理解，用所有的靈魂，用所有的力量，愛他的鄰居，就像愛他自己一樣，是比所有燃燒的祭品和犧牲。
- 34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God.
耶穌看見他謹慎地回答時，對他說：你離上帝的國不遠。

7. Hebrews 8 : 8 (Behold), 10, 11

- 8 Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:
主說，日子到了，我要與以色列家和猶大家立新約。
- 10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
主說，這是我在那日以後與以色列家所立的約。我將我的律法記入他們的心中，並記在他們心中。
- 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.
他們必不教每個人他的鄰居，也不要教每個人他的兄弟，說：認識主。

8. Hebrews 9 : 13 (*to Ist*), 13 (sanctifieth), 14

- 13 For if the blood of bulls and of goats, ... sanctifieth to the purifying of the flesh:
因為，如果公牛和山羊的血，.....聖化為肉的淨化：
- 14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?
基督的血，藉著永恆的聖靈不加奉獻地獻給上帝，將您的良心從枯燥的工作中清除出來，去侍奉永生的上帝呢？

Science and Health

1. 183 : 21-25

Divine Mind rightly demands man's entire obedience, affection, and strength. No reservation is made for any lesser loyalty. Obedience to Truth gives man power and strength. Submission to error superinduces loss of power.

神聖的思想正確地要求人的全部服從，情感和力量。對於任何較低的忠誠度均不保留。遵守真理賦予人力量和力量。提交錯誤會導致功率損耗。

2. 3 : 14 (to)-16

...to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire.

.....理解上帝是永恆的工作，需要絕對的思想、能量和慾望的尊重。

3. 40 : 25-30

Our heavenly Father, divine Love, demands that all men should follow the example of our Master and his apostles and not merely worship his personality. It is sad that the phrase *divine service* has come so generally to mean public worship instead of daily deeds.

我們的天父，神聖的愛，要求所有的人應該以我們的主人和他的使徒為榜樣，而不僅僅是崇拜他的個性。可悲的是，「神聖服務」這個詞一般是指公眾崇拜，而不是日常行為。

4. 32 : 3-14

In ancient Rome a soldier was required to swear allegiance to his general. The Latin word for this oath was *sacramentum*, and our English word *sacrament* is derived from it. Among the Jews it was an ancient custom for the master of a feast to pass each guest a cup of wine. But the Eucharist does not commemorate a Roman soldier's oath, nor was the wine, used on convivial occasions and in Jewish rites, the cup of our Lord. The cup shows forth his bitter experience, — the cup which he prayed might pass from him, though he bowed in holy submission to the divine decree.

在古羅馬，一名士兵被要求宣誓效忠他的將軍。這個誓言的拉丁詞是聖餐，我們的英語單詞聖餐是源於聖餐的。在猶太人中，有一個古老的習俗，讓一個盛宴的主人遞給每位客人一杯酒。但聖餐不會紀念羅馬士兵的誓言，也沒有在歡樂場合和猶太儀式上使用的酒，我們的主杯。杯子展示了他的苦澀經歷——他祈禱的杯子可能會從他身邊傳遞，儘管他向神聖的命令鞠躬。

5. 33 : 27-17

Christians, are you drinking his cup? Have you shared the blood of the New Covenant, the persecutions which attend a new and higher understanding of God? If not, can you then say that you have commemorated Jesus in his cup? Are all who eat bread and drink wine in memory of Jesus willing truly to drink his cup, take his cross, and leave all for the Christ-principle? Then why ascribe this inspiration to a dead rite, instead of showing, by casting out error and making the body "holy, acceptable unto God," that Truth has come to the understanding? 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? 基督徒，你在喝他的杯子嗎？您是否分享了新約的鮮血，以及迫切需要對上帝有新的認識的迫害？如果不是，那麼您能說您已經在耶穌杯中紀念耶穌了嗎？為了紀念耶穌，所有吃麵包和喝葡萄酒的人都真正地願意喝他的杯子，背著他的十字架，並將一切留給基督原則嗎？那麼，為什麼要把這種靈感歸因於一個死禮，而不是通過拋出錯誤並使身體“聖潔，為上帝所接受”來表明真理已被理解？如果真理的基督來到我們面前示威，那麼就不需要其他紀念活動了，因為示威就是以馬內利，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. 如果所有參加聖餐的人真的紀念耶穌的苦難，喝上他的杯子，他們就會徹底改變世界。如果所有通過物質象徵尋求紀念的人都會拿起十字架，醫治病人，拋棄邪惡，向窮人宣講基督或真理——接受思想——他們將帶來千年。

6. 25 : 26-32

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. The divinity of the Christ was made manifest in the humanity of Jesus.

如果所有參加聖餐的人真的紀念耶穌的苦難，喝上他的杯子，他們就會徹底改變世界。如果所有通過物質象徵尋求紀念的人都會拿起十字架，醫治病人，拋棄邪惡，向窮人宣講基督或真理——接受思想——他們將帶來千年。

7. 54 : 10-13

That he might liberally pour his dear-bought treasures into empty or sin-filled human store-houses, was the inspiration of Jesus' intense human sacrifice.

耶穌將自己親愛的寶藏自由地倒入空虛或充滿罪惡的人類倉庫中，這是耶穌強烈的人類犧牲的靈感。

8. 11 : 22-27

We know that a desire for holiness is requisite in order to gain holiness; but if we desire holiness above all else, we shall sacrifice everything for it. We must be willing to do this, that we may walk securely in the only practical road to holiness.

我們知道，要獲得聖潔就必須有對聖潔的渴望。但是如果我們要聖潔高於一切，我們就要為此犧牲一切。我們必須願意這樣做，以便我們可以安全地走上唯一通往聖潔的實用道路。

9. 15 : 26-32

Self-forgetfulness, purity, and affection are constant prayers. Practice not profession, understanding not belief, gain the ear and right hand of omnipotence and they assuredly call down infinite blessings. Trustworthiness is the foundation of enlightened faith. Without a fitness for holiness, we cannot receive holiness.

自我遺忘、純潔和愛是不斷的祈禱。實踐不是職業，不立於信仰，獲得無所不能的耳朵和右手，他們肯定地叫下無限的祝福。誠信是開明信仰的基礎。沒有聖潔的健身，我們就不能接受聖潔。

10. 261 : 31-5

We should forget our bodies in remembering good and the human race. Good demands of man every hour, in which to work out the problem of being. Consecration to good does not lessen man's dependence on God, but heightens it. Neither does consecration diminish man's obligations to God, but shows the paramount necessity of meeting them.

我們應該忘記我們的身體記住好和人類。好的要求的人每小時，其中解決的問題，是。對好的奉獻不會減少人類對上帝的依賴，而是增加對上帝的依賴。奉獻也沒有減少人類對上帝的義務，但顯示了滿足他們的最高必要性。

11. 167 : 32-3

Substituting good words for a good life, fair seeming for straightforward character, is a poor shift for the weak and worldly, who think the standard of Christian Science too high for them. 用好話代替美好的生活，用公平的表象代替簡單的性格，對於弱者和世俗的人來說是一個不小的轉變，他們認為基督教科學的標準對他們來說太高了。

12. 462 : 9-19

If the student goes away to practise Truth's teachings only in part, dividing his interests between God and mammon and substituting his own views for Truth, he will inevitably reap the error he sows. Whoever would demonstrate the healing of Christian Science must abide strictly by its rules, heed every statement, and advance from the rudiments laid down. There is nothing difficult nor toilsome in this task, when the way is pointed out; but self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life. 如果學生只是部分地去實踐真理的教義，將自己的利益分配給上帝和財富，並將自己的觀點換成真理，他將不可避免地收穫自己所撒的錯誤。誰能證明基督教科學的康復，就必須嚴格遵守基督教科學的規則，聽從每一個陳述，並超越所設定的基礎。只要指出了方法，這項任務就不會困難也不費勁。但是克己，誠意，基督教和堅持不懈才能贏得大獎，就像他們在生活的每個部門中通常所做的那樣。

13. 458 : 25 (The)-11

The Christian Scientist wisely shapes his course, and is honest and consistent in following the leadings of divine Mind. He must prove, through living as well as healing and teaching, that Christ's way is the only one by which mortals are radically saved from sin and sickness. 基督教科學家明智地塑造了他的路線，並誠實和一貫地遵循神的心靈的領袖。他必須通過生活、療癒和教導來證明，基督的方式是唯一使凡人從罪和病中得救的人。

Christianity causes men to turn naturally from matter to Spirit, as the flower turns from darkness to light. Man then appropriates those things which "eye hath not seen nor ear heard." Paul and John had a clear apprehension that, as mortal man achieves no worldly honors except by sacri-fice, so he must gain heavenly riches by forsaking all worldliness. Then he will have nothing in common with the worldling's affections, motives, and aims. Judge not the future

advancement of Christian Science by the steps already taken, lest you yourself be condemned for failing to take the first step.

基督教使人自然而然地從物質變成聖靈，因為花從黑暗變成光明。然後，人類去處理那些「眼睛沒有看到，耳朵也聽不聞」的東西。保羅和約翰清楚地擔心，作為凡人，除了褻瀆之外，沒有獲得任何世俗的榮譽，所以他必須通過拋棄所有世俗來獲得天上的財富。然後，他將沒有什麼共同之處，世界的感情，動機和目標。判斷不是基督教科學的未來進步已經採取的步驟，以免你自己因為未能邁出第一步而受到譴責。

14. 254 : 10-15

When we wait patiently on God and seek Truth righteously, He directs our path. Imperfect mortals grasp the ultimate of spiritual perfection slowly; but to *begin* aright and to continue the strife of demonstrating the great problem of being, is doing much.

當我們耐心等待上帝並正確尋求真理時，他指導了我們的道路。不完美的凡人慢慢地掌握著精神完美的終極；但是要開始並繼續進行證明存在的重大問題的衝突，正在做很多事情。

15. 21 : 9-14

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。他不斷地遠離物質意識，朝著聖靈的不朽事物看。如果說實話，他將從一開始就認真對待，並每天朝著正確的方向獲得一點收益，直到最後他高興地完成了自己的課程。

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)