

SUNDAY JANUARY 3, 2021

SUBJECT—GOD
上帝

GOLDEN TEXT: NUMBERS 6 : 24-26

*“The LORD bless thee, and keep thee:
The LORD make his face shine upon thee, and be gracious unto thee:
The LORD lift up his countenance upon thee, and give thee peace.”*

*“主保佑你，並保持你：
主使他的臉照耀你，並親切地到你：
主抬起他的面容后，你，並給你和平。*

RESPONSIVE READING: **Isaiah 2 : 2-5**
Philippians 4 : 7

2. And it shall come to pass in the last days, *that* the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.
到了末日，主的山必建立在山頂上，高高在山之上。萬國都要順其自然。
3. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.
許多人會說：“來吧，讓我們上主的山，到雅各神的殿中。他必教導我們他的道，我們也將按照他的路行。因為律法和耶和華的聖言必從錫安出來。

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4. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.
他將在列國中審判,並斥責許多人。他們將把劍打成犁,將長矛打成修剪的鉤子:民族不得舉劍對抗民族,也不再學習戰爭。
 5. O house of Jacob, come ye, and let us walk in the light of the LORD.
雅各的家, 來吧, 讓我們在主的光下行走。
 7. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.
經過一切諒解的上帝的平安, 必藉著基督耶穌保持你的心靈。

LESSON SERMON

The Bible

1. Psalm 29 : 11

- ¹¹ The LORD will give strength unto his people; the LORD will bless his people with peace.
主會給予他的人民力量;主會用和平祝福他的人民。

2. Leviticus 25 : 1

- ¹ And the LORD spake unto Moses in mount Sinai, saying,
主在西乃山對摩西說 :

3. Leviticus 26 : 3, 4, 6 (to :), 8, 12, 13

- ³ If ye walk in my statutes, and keep my commandments, and do them;
如果你們遵守我的律例, 遵守我的誠命, 就遵行。
- ⁴ Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.
然後我將在適當的時候給你下雨, 土地將使她增加, 田地的樹木將結出果實。

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- 6 And I will give peace in the land, and ye shall lie down, and none shall make *you* afraid:
我要在這片土地上賜予和平，你們要躺下，沒有人會讓你害怕：
- 8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.
你們五個人要追趕一百，一百人要放一萬。你的仇敵必被刀擊倒在你面前。
- 12 And I will walk among you, and will be your God, and ye shall be my people.
我將走在你們中間，將是你的神，你們將是我的人民。
- 13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bondmen; and I have broken the bands of your yoke, and made you go upright.
我是主，你的上帝，把你從埃及的土地上帶出來，你們不應該成為他們的債券人；我打破了你的束縛，讓你直立。
4. **II Chronicles 20 : 1, 3 (to 2nd), 4 (to :), 6, 9, 12, 14 (to 1st), 14 (came), 15 (to 5th), 17, 18, 20-22, 30**
- 1 It came to pass after this also, *that* the children of Moab, and the children of Ammon, and with them *other* beside the Ammonites, came against Jehoshaphat to battle.
之後，莫布的孩子們和艾蒙的孩子們，以及艾蒙派人旁邊的其他人，都來對抗耶和沙法特。
- 3 And Jehoshaphat feared, and set himself to seek the LORD,
約沙法懼怕並立志尋求主，
- 4 And Judah gathered themselves together, to ask *help* of the LORD:
猶大聚集在一起，求主的幫助：
- 6 And said, O LORD God of our fathers, *art* not thou God in heaven? and rulest *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, so that none is able to withstand thee?
說，我們列祖的主上帝啊，你不是天上的上帝。？不要統治異教徒的所有王國。？在您的手中沒有力量和力量，因此沒有人能夠承受您。？

- 9 If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.
如果當邪惡如劍，審判，瘟疫或飢荒降臨在我們身上時，我們站在這所房子前，在你的面前（因為你的名字在這所房子中），並在我們的痛苦中向你哭泣，那麼您將聽到和幫助。
- 12 O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but our eyes *are* upon thee.
我們的上帝啊，你不審判他們嗎？因為我們沒有能力對抗這個不利於我們的偉大工作。都不知道我們該怎麼做：但是我們的目光注視著你。
- 14 Then upon Jahaziel the son of Zechariah, ... came the Spirit of the LORD in the midst of the congregation;
撒迦利亞的兒子亞哈謝爾.....在會眾中降臨了主的靈;
- 15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat,
耶穌說，你們所有猶大人，和耶路撒冷的居民，你們要約肯，約瑟法王列王，
- 17 Ye shall not *need* to fight in this *battle*: set yourselves, stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the Lord *will be* with you.
你們不需要在這場戰鬥中戰鬥:猶大和耶路撒冷啊,你們自己站起來,與你們一起看主的救恩。不要懼怕,也不要沮喪。明天就與他們對抗:因為主必與你同在。
- 18 And Jehoshaphat bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.
約沙法低著頭向地面鞠躬。所有猶大人和耶路撒冷的居民都落在主面前，敬拜主。
- 20 And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.
他們一大早就站起身來，走進特科亞的荒野：當他們走到前去時，耶和華沙法特站起身來說："聽我說，奧猶大，你們是耶路撒冷的居民;相信主你的神，你們應被建立;相信他的先知，所以你們會繁榮。

21 And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy *endureth* for ever.

當他與百姓商議後，便任命歌唱者歸主，這應當讚美聖潔之美，因為他們在軍隊前出來說，要讚美主。因為他的慈悲永遠長存。

22 And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten.

當他們開始歌頌讚美時，主就對亞摩，摩押和西爾山的子孫作伏擊，這是針對猶大的。他們被迷住了。

30 So the realm of Jehoshaphat was quiet: for his God gave him rest round about.

約沙法的境界很安靜，因為他的神使他安息了。

5. II Chronicles 7 : 14

14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

如果我以我的名字呼召的人民謙卑自己，祈禱，尋找我的臉，擺脫他們邪惡的方式，然後我會從天上聽到，寬恕他們的罪過，並醫治他們的土地。

6. Isaiah 32 : 17, 18

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

公義的工作必平安。以及公義的安靜和保證的效果永遠。

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

我的人民將住在一個和平的住所，肯定的住所和安靜的安息處。

7. Isaiah 57 : 15, 19-21

15 For thus saith the high and lofty One that inhabiteth eternity, whose name *is* Holy; I dwell in the high and holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

因此，高貴的永恆人，其名是聖；我和他生活在高高的聖地，他也有一種悔悟和謙卑的精神，去復活謙卑的精神，去復活悔悟的心靈。

19 I create the fruit of the lips; Peace, peace to *him that is far off*, and to *him that is near*, saith the LORD; and I will heal him.
我創造嘴唇的果實；主說，願平安，使遠方的人與近方的人平安。我會醫治他。

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.
但是惡人就像動蕩的大海，當它無法休息時，其水域會割掉泥潭和泥土。

21 *There is no peace*, saith my God, to the wicked.
我的上帝說，惡人沒有平安。

8. Isaiah 59 : 1, 2

1 Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:
看哪，主的手沒有縮短，無法保存。他的耳朵既沉重，也聽不到：

2 But your iniquities have separated between you and your God, and your sins have hid *his* face from you, that he will not hear.
但是你的罪孽已經分離了，你的罪把他的臉藏在了你們面前，他不會聽到。

9. Haggai 1 : 5, 6, 9 (Why)

5 Now therefore thus saith the LORD of hosts; Consider your ways.
因此，萬軍之主這樣說：考慮你的方式。

6 Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages *to put it* into a bag with holes.
你們播下了很多，卻種了很少。你們吃，但你們還不夠。你們喝了，但你們卻沒有喝飽；你們穿衣服，但沒有溫暖。掙工資的人掙工資，把它裝在有孔的袋子裡。

9 Why? saith the LORD of hosts. Because of mine house that *is* waste, and ye run every man unto his own house.

為什麼？萬軍之主說。因為我的房子是浪費的，你們要把每個人跑到自己的房子裡。

10. Haggai 2 : 6-9

6 For thus saith the LORD of hosts; Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;
萬軍之主如此說。然而，曾經有一段時間，我將動搖天堂，大地，海洋和乾燥的土地。

7 And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.
萬軍之主說，我要動搖萬國，萬國的願望就會到來。

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.
萬軍之主說，銀是我的，金是我的。

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts.
萬軍之主說，這所房屋的榮耀將大於前者的榮耀；萬軍之主說，我要在這個地方賜予和平。

Science and Health

1. 465 : 8-1

Question. — What is God?

Answer. — God is incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love.

問題。-神是什麼？

回答。-上帝是無形的，神聖的，至高無上的，無限的思想，精神，靈魂，原則，生命，真理，愛。

Question. — Are these terms synonymous?

Answer. — They are. They refer to one absolute God. They are also intended to express the nature, essence, and wholeness of Deity. The attributes of God are justice, mercy, wisdom, goodness, and so on.

問題。 — 這些術語是同義詞嗎？

回答。 - 他們是。他們指的是一位絕對的上帝。它們也旨在表達神的本質，本質和整體性。上帝的屬性是正義，憐憫，智慧，善良等等。

Question. — Is there more than one God or Principle?

Answer. — There is not. Principle and its idea is one, and this one is God, omnipotent, omniscient, and omnipresent Being, and His reflection is man and the universe.

問題。 — 有不只一個上帝或原則嗎？

回答。 - 那沒有。原理及其思想是唯一的，而這一思想是上帝，是萬能的，無所不知的和無所不在的存在，他的反思是人與宇宙。

2. 516 : 9-12

God fashions all things, after His own likeness. Life is reflected in existence, Truth in truthfulness, God in goodness, which impart their own peace and permanence.

上帝按照自己的喜好塑造萬物。生命體現在存在，真理體現在真理中，上帝體現在善良中，賦予他們自己的和平與持久。

3. 328 : 4-13

Mortals suppose that they can live without goodness, when God is good and the only real Life. What is the result? Understanding little about the divine Principle which saves and heals, mortals get rid of sin, sickness, and death only in belief. These errors are not thus really destroyed, and must therefore cling to mortals until, here or hereafter, they gain the true understanding of God in the Science which destroys human delusions about Him and reveals the grand realities of His allness.

凡人認為，當上帝是善良的，唯一真實的生活時，他們就可以沒有仁慈地生活。結果是什麼？對於救贖和醫治的神聖原則知之甚少，凡人僅憑信念擺脫了罪惡，疾病和死亡。因此，這些錯誤並沒有真正消除，因此必須緊貼凡人，直到現在，此刻或以後，它們才在科學中真正理解了上帝，從而摧毀了人類對他的妄想，並揭示了他一切的宏大現實。

4. 329 : 26 (If)-31

If men understood their real spiritual source to be all blessedness, they would struggle for recourse to the spiritual and be at peace; but the deeper the error into which mortal mind is plunged, the more intense the opposition to spirituality, till error yields to Truth.

如果人們知道他們真正的精神來源是所有的福氣,他們將為求助於精神而奮鬥並和平。但是凡人陷入的錯誤越深,對靈性的反對就越強烈,直到錯誤歸結為真理。

5. 324 : 7-18

Unless the harmony and immortality of man are becoming more apparent, we are not gaining the true idea of God; and the body will reflect what governs it, whether it be Truth or error, understanding or belief, Spirit or matter. Therefore "acquaint now thyself with Him, and be at peace." Be watchful, sober, and vigilant. The way is straight and narrow, which leads to the understanding that God is the only Life. It is a warfare with the flesh, in which we must conquer sin, sickness, and death, either here or hereafter, — certainly before we can reach the goal of Spirit, or life in God.

除非人類的和諧與永生變得更加明顯,否則我們就不會獲得上帝的真實觀念。身體將反映支配它的事物,無論它是真理還是錯誤,理解或信念,精神還是物質。因此,“現在就與他認識,並保持安寧”。注意,保持清醒和警惕。道路是狹窄的,這導致人們認識到上帝是唯一的生命。這是一場與肉體的戰爭,在這裡或以後,我們必須在其中戰勝罪惡,疾病和死亡,這一定要在我們達到聖靈的目標或在上帝里面生活之前。

6. 265 : 5-15, 23-5

Mortals must gravitate Godward, their affections and aims grow spiritual, — they must near the broader interpretations of being, and gain some proper sense of the infinite, — in order that sin and mortality may be put off.

凡人必須吸引上帝,他們的情感和目標必須在精神上得到發展,他們必須接近對存在的更廣泛的解釋,並獲得對無限的某種正確認識,以使罪惡和死亡得以推遲。

This scientific sense of being, forsaking matter for Spirit, by no means suggests man's absorption into Deity and the loss of his identity, but confers upon man enlarged individuality, a wider sphere of thought and action, a more expansive love, a higher and more permanent peace.

這種科學的存在感,對於精神而言,拋棄了物質,絕不暗示人類對神靈的吸收和喪失其身份,而是賦予人類更大的個性,更廣泛的思想和行動領域,更廣闊的愛,更高和更永久的和平。

Who that has felt the loss of human peace has not gained stronger desires for spiritual joy? The aspiration after heavenly good comes even before we discover what belongs to wisdom and Love. The loss of earthly hopes and pleasures brightens the ascending path of many a heart. The pains of sense quickly inform us that the pleasures of sense are mortal and that joy is spiritual. 誰感到喪失了人類的和平，卻沒有更強烈地渴望屬靈的喜悅？在我們發現屬於智慧和愛的東西之前，就渴望天國的美好。塵世的希望和享樂的喪失照亮了許多人內心的上升之路。感官的痛苦很快告訴我們，感官的樂趣是永恆的，而快樂是精神的。

The pains of sense are salutary, if they wrench away false pleasurable beliefs and transplant the affections from sense to Soul, where the creations of God are good, "rejoicing the heart." Such is the sword of Science, with which Truth decapitates error, materiality giving place to man's higher individuality and destiny.

理智的痛苦是有益的，如果他們扳掉虛假的愉悅信仰，把感情從理智移植到靈魂，在那裡上帝的創造是好的，"歡欣鼓舞的心"。這就是科學的利劍，真理用它斬首錯誤，物質性讓位給人類更高的個性和命運。

7. 540 : 5-16

In Isaiah we read: "I make peace, and create evil. I the Lord do all these things;" but the prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness. The muddy river-bed must be stirred in order to purify the stream. In moral chemicalization, when the symptoms of evil, illusion, are aggravated, we may think in our ignorance that the Lord hath wrought an evil; but we ought to know that God's law uncovers so-called sin and its effects, only that Truth may annihilate all sense of evil and all power to sin.

在以賽亞，我們讀到：「我和平，創造邪惡。我主做所有這些事情；"但先知提到神的法則，在將邪惡浮出水面並還原到其公分母，無名時，激起了對邪惡的信仰。為了淨化溪流，必須攪拌泥濘的河床。在道德化學化中，當邪惡、幻覺的癥狀加重時，我們可能認為主在無知中製造了邪惡；但我們應該知道，神的法則揭示了所謂的罪及其影響，只有真理可以消滅一切邪惡感和一切罪的力量。

8. 225 : 25-31

The despotic tendencies, inherent in mortal mind and always germinating in new forms of tyranny, must be rooted out through the action of the divine Mind.

凡人心中固有的專制傾向，並總是以新的暴政形式發芽，必須通過神聖思想的行動來根除。

Men and women of all climes and races are still in bondage to material sense, ignorant how to obtain their freedom.

所有氣候和種族的男人和女人仍然束縛於物質意義上，不知道如何獲得自由。

9. 226 : 5-17

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgment of the rights of man as a Son of God, demanding that the fetters of sin, sick-ness, and death be stricken from the human mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science.

當這個新十字軍的先驅之聲敲響了普遍自由的基調時，上帝代表非洲奴隸的聲音仍在我們的土地上迴盪，要求人們更充分地承認人類作為上帝之子的權利，要求從人的思想中擺脫罪惡、疾病和死亡的束縛，而不是通過人類戰爭，不是通過刺刀和神聖的血液，而是通過基督的生命來贏得其自由。

God has built a higher platform of human rights, and He has built it on diviner claims. These claims are not made through code or creed, but in demonstration of "on earth peace, good-will toward men."

上帝已經建立了一個更高的人權平臺，他是建立在神權主張之上的。這些主張不是通過法典或信條提出的，而是為了"在地球上實現和平，對人的好運"。

10. 232 : 7-10 (to ;)

Security for the claims of harmonious and eternal being is found only in divine Science. 只有在神聖的科學中才能找到對和諧與永恆存在的主張的保障。

Scripture informs us that "with God all things are possible," — all good is possible to Spirit; 聖經告訴我們，“凡事都有上帝的可能”，聖靈有一切可能。

11. 96 : 12-20

This material world is even now becoming the arena for conflicting forces. On one side there will be discord and dismay; on the other side there will be Science and peace. The breaking up of material beliefs may seem to be famine and pestilence, want and woe, sin, sickness, and death, which assume new phases until their nothingness appears. These disturbances will continue until the end of error, when all discord will be swallowed up in spiritual Truth.

這個物質世界甚至現在正在成為衝突力量的舞台。一方面會有不和諧和沮喪。另一方面，將有科學與和平。物質信仰的分裂似乎是飢荒和瘟疫，苦難與禍患，罪惡，疾病和死亡，它們呈現出新的階段，直到它們虛無。這些干擾將一直持續到錯誤結束，屆時所有不和諧都將被精神真理吞沒。

12. 323 : 6-12

Through the wholesome chastisements of Love, we are helped onward in the march towards righteousness, peace, and purity, which are the landmarks of Science. Beholding the infinite tasks of truth, we pause, — wait on God. Then we push onward, until boundless thought walks enraptured, and conception unconfined is winged to reach the divine glory.

通過對愛的有益懲罰，我們朝著正義、和平和純潔的前進方向前進，這是科學的里程碑。看看真理的無限任務，我們停下來，等待上帝。然後，我們向前推，直到無邊無邊的思想被征服，概念未被束縛，上翅膀，以達到神聖的榮耀。

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)