

Hymns 117, 275, 346

The Bible

1. Isa. 29:17–24

17 *Is it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?*

18 ¶ *And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.*

19 *The meek also shall increase their joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.*

20 *For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:*

21 *That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.*

22 *Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.*

23 *But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel.*

24 *They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.*

2. Isa. 42:1–3, 5–8, 16, 18–21

1 *Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.*

2 *He shall not cry, nor lift up, nor cause his voice to be heard in the street.*

3 *A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.*

5 ¶ *Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:*

6 *I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;*

7 *To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.*

8 *I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images.*

16 *And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.*

- 18 Hear, ye deaf; and look, ye blind, that ye may see.
19 Who is blind, but my servant? or deaf, as my messenger *that* I sent? who is blind as *he that is* perfect, and blind as the LORD'S servant?
20 Seeing many things, but thou observest not; opening the ears, but he heareth not.
21 The LORD is well pleased for his righteousness' sake; he will magnify the law, and make *it* honourable.

3. John 9:1–37, 39–41

- 1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.
2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?
3 *Jesus* answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.
4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.
5 As long as I am in the world, I am the light of the world.
6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,
7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.
8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?
9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.
10 Therefore said they unto him, How were thine eyes opened?
11 He answered and said, A man that is called *Jesus* made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.
12 Then said they unto him, Where is he? He said, I know not.
13 ¶ They brought to the Pharisees him that aforetime was blind.
14 And it was the sabbath day when *Jesus* made the clay, and opened his eyes.
15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.
16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.
17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.
18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.
19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?
20 His parents answered them and said, We know that this is our son, and that he was born blind:
21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.
22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was *Christ*, he should be put out of the synagogue.
23 Therefore said his parents, He is of age; ask him.
24 Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.
25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?
 27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again?
 will ye also be his disciples?
 28 Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.
 29 We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.
 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from
 whence he is, and *yet* he hath opened mine eyes.
 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his
 will, him he heareth.
 32 Since the world began was it not heard that any man opened the eyes of one that was born blind.
 33 If this man were not of God, he could do nothing.
 34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they
 cast him out.
 35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou
 believe on the Son of God?
 36 He answered and said, Who is he, Lord, that I might believe on him?
 37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.
 39 ¶ And Jesus said, For judgment I am come into this world, that they which see not might see; and that
 they which see might be made blind.
 40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind
 also?
 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your
 sin remaineth.

Science and Health with Key to the Scriptures by Mary Baker Eddy

1. SH 38:10–12 (to .), 18, 26

Jesus said: “These signs shall follow them that be-
 lieve; . . . they shall lay hands on the sick, and they
 12 shall recover.”

18 At another time Jesus prayed, not
 for the twelve only, but for as many as should believe
 “through their word.”

To those buried in the
 27 belief of sin and self, living only for pleasure or the grati-
 fication of the senses, he said in substance: Having eyes
 ye see not, and having ears ye hear not; lest ye should un-
 30 derstand and be converted, and I might heal you. He
 taught that the material senses shut out Truth and its
 healing power.

2. SH 350:6–23

6 To understand all our Master’s sayings as recorded
in the New Testament, sayings infinitely important,
his followers must grow into that stature of
9 manhood in Christ Jesus which enables them
to interpret his spiritual meaning. Then they know
how Truth casts out error and heals the sick. His
12 words were the offspring of his deeds, both of which
must be understood. Unless the works are com-
prehended which his words explained, the words are
15 blind.

Both words
and works

The Master often refused to explain his words, because
it was difficult in a material age to apprehend spiritual
18 Truth. He said: “This people’s heart is waxed gross,
and their ears are dull of hearing, and their eyes they
have closed; lest at any time they should see with their
21 eyes, and hear with their ears, and should understand
with their heart, and should be converted, and I should
heal them.”

3. SH 586:3–6

3 **EYES.** Spiritual discernment, — not material but
mental.

Jesus said, thinking of the outward vision, “Having
6 eyes, see ye not?” (Mark viii. 18.)

4. SH xi:9

9 The physical healing of Christian Science results
now, as in Jesus’ time, from the operation of divine
Principle, before which sin and disease lose their real-
12 ity in human consciousness and disappear as naturally
and as necessarily as darkness gives place to light and
sin to reformation. Now, as then, these mighty works
15 are not supernatural, but supremely natural. They are
the sign of Immanuel, or “God with us,” — a divine
influence ever present in human consciousness and re-
18 peating itself, coming now as was promised aforetime,

To preach deliverance to the captives [of sense],
And recovering of sight to the blind,
21 To set at liberty them that are bruised.

5. SH 13:29–5

The
30 world of error is ignorant of the world of Truth, — blind

to the reality of man's existence, — for the world of sensation is not cognizant of life in Soul, not in body.

1 If we are sensibly with the body and regard omnipotence as a corporeal, material person, whose ear we
3 would gain, we are not “absent from the body” and “present with the Lord” in the demonstration of Spirit.

Bodily
presence

6. SH 183:26–29

Truth casts out all evils and materialistic methods
27 with the actual spiritual law, — the law which gives sight to the blind, hearing to the deaf, voice to the dumb, feet to the lame.

Belief
and
understanding

7. SH 193:32–2; 194:6–16

It has been demonstrated to me that Life is God
1 and that the might of omnipotent Spirit shares not its strength with matter or with human will.

6 A change in human belief changes all the physical symptoms, and determines a case for better or for worse. When one's false belief is corrected,
9 Truth sends a report of health over the body.

Change of
belief

Destruction of the auditory nerve and paralysis of the optic nerve are not necessary to ensure deafness and blindness; for if mortal mind says, “I am deaf and blind,” it will be so without an injured nerve. Every theory opposed to this fact (as I learned in metaphysics) would
15 presuppose man, who is immortal in spiritual understanding, a mortal in material belief.

8. SH 204:30–13 2nd The; 205:15

30 The error, which says that Soul is in body, Mind is in matter, and good is in evil, must unsay it and cease from such
1 utterances; else God will continue to be hidden from humanity, and mortals will sin without knowing that they
3 are sinning, will lean on matter instead of Spirit, stumble with lameness, drop with drunkenness, consume with disease, — all because of their blindness, their false sense
6 concerning God and man.

When will the error of believing that there is life in matter, and that sin, sickness, and death are creations of
9 God, be unmasked? When will it be understood that matter has neither intelligence, life, nor sensation, and that the opposite belief is the prolific

Creation
perfect

12 source of all suffering? God created all through Mind,
and made all perfect and eternal.

15 Befogged in error (the error of believing that matter
can be intelligent for good or evil), we can catch clear
glimpses of God only as the mists disperse,
18 or as they melt into such thinness that we per-
ceive the divine image in some word or deed
which indicates the true idea, — the supremacy and real-
21 ity of good, the nothingness and unreality of evil.

Perceiving
the divine
image

9. SH 443:14–2

If patients fail to experience the healing power of
15 Christian Science, and think they can be benefited by
certain ordinary physical methods of medical
treatment, then the Mind-physician should
18 give up such cases, and leave invalids free to resort to
whatever other systems they fancy will afford relief.
Thus such invalids may learn the value of the apostolic
21 precept: “Reprove, rebuke, exhort with all longsuffering
and doctrine.” If the sick find these material expedients
1 unsatisfactory, and they receive no help from them, these
very failures may open their blind eyes.

Failure’s
lessons

10. SH 486:23–24 (to 1st .), 24 Their

Sight, hearing, all the spiritual senses of man, are
24 eternal.

24 Their reality and immor-
tality are in Spirit and understanding, not in
matter, — hence their permanence. If this
27 were not so, man would be speedily annihilated. If the
five corporeal senses were the medium through which
to understand God, then palsy, blindness, and deafness
30 would place man in a terrible situation, where he would
be like those “having no hope, and without God in the
world;” but as a matter of fact, these calamities often
1 drive mortals to seek and to find a higher sense of happi-
ness and existence.

Permanent
sensibility

11. SH 342:18–28

18 Shall it be denied that a system
which works according to the Scriptures has
Scriptural authority?

21 Christian Science awakens the sinner, reclaims the
infidel, and raises from the couch of pain the helpless

Christianity
scientific

invalid. It speaks to the dumb the words of
24 Truth, and they answer with rejoicing. It
causes the deaf to hear, the lame to walk, and the blind
to see. Who would be the first to disown the Christli-
27 ness of good works, when our Master says, “By their
fruits ye shall know them”?

Argument of
good works

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