

**I have heard of thee by the hearing of the ear: but now mine eye seeth thee.**

**May 16, 2012**

## **BIBLE**

### **Job 42:5**

I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

### **Job 35:5**

Look unto the heavens, and see; and behold the clouds which are higher than thou.

### **Job 36:24–25, 27–32**

Remember that thou magnify his work, which men behold. Every man may see it; man may behold it afar off.

For he maketh small the drops of water: they pour down rain according to the vapour thereof: Which the clouds do drop and distil upon man abundantly. Also can any understand the spreadings of the clouds, or the noise of his tabernacle? Behold, he spreadeth his light upon it, and covereth the bottom of the sea. For by them judgeth he the people; he giveth meat in abundance. With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

### **Psalms 115:2–8, 11, 13–14**

Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased. Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: They have ears, but they hear not: noses have they, but they smell not: They have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat. They that make them are like unto them; so is every one that trusteth in them.

Ye that fear the Lord, trust in the Lord: he is their help and their shield.

He will bless them that fear the Lord, both small and great. The Lord shall increase you more and more, you and your children.

### **Psalms 34:8**

O taste and see that the Lord is good: blessed is the man that trusteth in him.

### **Isaiah 42:5, 8, 10, 16, 18, 20**

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:

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

Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

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.

Hear, ye deaf; and look, ye blind, that ye may see.

Seeing many things, but thou observest not; opening the ears, but he heareth not.

### **Matthew 5:8**

Blessed are the pure in heart: for they shall see God.

### **Matthew 13:16–17**

...blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

### **Mark 8:18–26**

Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town.

### **John 9:1–3, 6-11, 15–21, 39–41**

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

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, 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. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he:

others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? 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.

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. 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. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. 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. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: 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.

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. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

## **II Corinthians 5:6–7**

Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (For we walk by faith, not by sight:)

## **Isaiah 29:17–18**

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? 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.

## **III John 1:4**

I have no greater joy than to hear that my children walk in truth.

## **Proverbs 23:19**

Hear thou, my son, and be wise, and guide thine heart in the way.

## **John 10:27–30**

My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my

hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.

### **Psalms 143:7–8**

Hear me speedily, O Lord: my spirit faileth: hide not thy face from me, lest I be like unto them that go down into the pit. Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto thee.

### **Mark 4:9–12**

And he said unto them, He that hath ears to hear, let him hear. And when he was alone, they that were about him with the twelve asked of him the parable. And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

### **Mark 7:31–37**

... departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

### **Luke 7:19–22**

And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another? When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another? And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

## **SCIENCE & HEALTH WITH KEY TO THE SCRIPTURES by Mary Baker Eddy**

### **SH 191:24**

The Science of being reveals man and immortality as based on Spirit. Physical sense defines mortal man as based on matter, and from this premise infers the mortality of the body.

### **SH 188:28**

When darkness comes over the earth, the physical senses have no immediate evidence of a sun. The human eye knows not where the orb of day is, nor if it exists. Astronomy gives the desired information regarding the sun. The human or material senses yield to the authority of this science, and they are willing to leave with astronomy the explanation of the sun's influence over the earth. If the eyes see no sun for a week, we still believe that there is solar light and heat. Science (in this instance named natural) raises the human thought above the cruder theories of the human mind, and casts out a fear.

### **SH 261:21–32**

Detach sense from the body, or matter, which is only a form of human belief, and you may learn the meaning of God, or good, and the nature of the immutable and immortal. Breaking away from the mutations of time and sense, you will neither lose the solid objects and ends of life nor your own identity. Fixing your gaze on the realities supernal, you will rise to the spiritual consciousness of being, even as the bird which has burst from the egg and preens its wings for a skyward flight.

We should forget our bodies in remembering good and the human race.

### **SH 262:17**

Job said: "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee." Mortals will echo Job's thought, when the supposed pain and pleasure of matter cease to predominate. They will then drop the false estimate of life and happiness, of joy and sorrow, and attain the bliss of loving unselfishly, working patiently, and conquering all that is unlike God. Starting from a higher standpoint, one rises spontaneously, even as light emits light without effort; for "where your treasure is, there will your heart be also."

### **SH 60:24**

An ill-attuned ear calls discord harmony, not appreciating concord. So physical sense, not discerning the true happiness of being, places it on a false basis. Science will correct the discord, and teach us life's sweeter harmonies.

### **SH 86:13**

Mortals evolve images of thought. These may appear to the ignorant to be apparitions;

but they are mysterious only because it is unusual to see thoughts, though we can always feel their influence. Haunted houses, ghostly voices, unusual noises, and apparitions brought out in dark seances either involve feats by tricksters, or they are images and sounds evolved involuntarily by mortal mind. Seeing is no less a quality of physical sense than feeling. Then why is it more difficult to see a thought than to feel one? Education alone determines the difference. In reality there is none.

### **SH 209:31–10**

Spiritual sense is a conscious, constant capacity to understand God. It shows the superiority of faith by works over faith in words. Its ideas are expressed only in "new tongues;" and these are interpreted by the translation of the spiritual original into the language which human thought can comprehend.

The Principle and proof of Christianity are discerned by spiritual sense. They are set forth in Jesus' demonstrations, which show — by his healing the sick, casting out evils, and destroying death, "the last enemy that shall be destroyed," — his disregard of matter and its so-called laws.

### **SH 298:13**

Spiritual sense, contradicting the material senses, involves intuition, hope, faith, understanding, fruition, reality. Material sense expresses the belief that mind is in matter. This human belief, alternating between a sense of pleasure and pain, hope and fear, life and death, never reaches beyond the boundary of the mortal or the unreal. When the real is attained, which is announced by Science, joy is no longer a trembler, nor is hope a cheat. Spiritual ideas, like numbers and notes, start from Principle, and admit no materialistic beliefs. Spiritual ideas lead up to their divine origin, God, and to the spiritual sense of being.

### **SH 255:11–18**

Mortal man has made a covenant with his eyes to belittle Deity with human conceptions. In league with material sense, mortals take limited views of all things. That God is corporeal or material, no man should affirm.

The human form, or physical finiteness, cannot be made the basis of any true idea of the infinite Godhead. Eye hath not seen Spirit, nor hath ear heard His voice.

### **SH 458:25–3**

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.

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."

### **SH 122:1–23**

The evidence of the physical senses often reverses the real Science of being, and so creates a reign of discord, — assigning seeming power to sin, sickness, and death; but the great facts of Life, rightly understood, defeat this triad of errors, contradict their false witnesses, and reveal the kingdom of heaven, — the actual reign of harmony on earth. The material senses' reversal of the Science of Soul was practically exposed nineteen hundred years ago by the demonstrations of Jesus; yet these so-called senses still make mortal mind tributary to mortal body, and ordain certain sections of matter, such as brain and nerves, as the seats of pain and pleasure, from which matter reports to this so-called mind its status of happiness or misery.

The optical focus is another proof of the illusion of material sense. On the eye's retina, sky and tree-tops apparently join hands, clouds and ocean meet and mingle. The barometer, — that little prophet of storm and sunshine, denying the testimony of the senses, — points to fair weather in the midst of murky clouds and drenching rain. Experience is full of instances of similar illusions, which every thinker can recall for himself.

### **SH 553:29**

You may say that mortals are formed before they think or know aught of their origin, and you may also ask how belief can affect a result which precedes the development of that belief. It can only be replied, that Christian Science reveals what "eye hath not seen," — even the cause of all that exists, — for the universe, inclusive of man, is as eternal as God, who is its divine immortal Principle. There is no such thing as mortality, nor are there properly any mortal beings, because being is immortal, like Deity, — or, rather, being and Deity are inseparable.

### **SH 585:1–4**

EARS. Not organs of the so-called corporeal senses, but spiritual understanding.

Jesus said, referring to spiritual perception, "Having ears, hear ye not?" (Mark viii. 18.)

### **SH 213:16-29**

Sound is a mental impression made on mortal belief. The ear does not really hear. Divine Science reveals sound as communicated through the senses of Soul — through spiritual understanding.

Mozart experienced more than he expressed. The rapture of his grandest symphonies was never heard. He was a musician beyond what the world knew. This was even

more strikingly true of Beethoven, who was so long hopelessly deaf. Mental melodies and strains of sweetest music supersede conscious sound. Music is the rhythm of head and heart. Mortal mind is the harp of many strings, discoursing either discord or harmony according as the hand, which sweeps over it, is human or divine.

### **SH 7:23**

God is not influenced by man. The "divine ear" is not an auditory nerve. It is the all-hearing and all-knowing Mind, to whom each need of man is always known and by whom it will be supplied.

### **SH 350:16**

The Master often refused to explain his words, because it was difficult in a material age to apprehend spiritual 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 eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

### **SH 84:19**

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. This true conception of being destroys the belief of spiritualism at its very inception, for without the concession of material personalities called spirits, spiritualism has no basis upon which to build.

### **SH 330:11**

God is infinite, the only Life, substance, Spirit, or Soul, the only intelligence of the universe, including man. Eye hath neither seen God nor His image and likeness. Neither God nor the perfect man can be discerned by the material senses. The individuality of Spirit, or the infinite, is unknown, and thus a knowledge of it is left either to human conjecture or to the revelation of divine Science.

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