

## 10 Vision (Part 2 of 2: Faculty of Seeing) [DKeeler, 1834, 1/11/12]

Wed Svc [Hymns 346, 144, 130]

Wednesday, January 11, 2012

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### SECTION I

#### 1 | **Gen. 1:31 God (to 1st .)**

31 God saw every thing that he had made, and, behold, it was very good.

#### 2 | **Hab. 1:12(to?),13(to 1st:)**

12 ¶Art thou not from everlasting, O Lord my God, mine Holy One?

13 Thou art of purer eyes than to behold evil, and canst not look on iniquity:

#### 3 | **II Cor. 4:18 we**

18 we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

#### 4 | **Matt. 11:2-5**

2 Now when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

#### 5 | **Luke 1:17 he**

17 he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

#### 6 | **John 9: 1 as, 2-3, 5-10, 13,18(to 3rd ,)**

1 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.

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?

13 ¶They brought to the Pharisees him that aforetime was blind.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight,

#### 7 | **Mark 10:46-52 blind (to 2nd ,)**

46 blind Bartimaeus, the son of Timaeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight,

#### 8 | **II Cor. 5:1, 6-8**

1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

#### 9 | **Heb. 11:1, 3**

1 Now faith is the substance of things hoped for, the evidence of things not seen.

3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

#### 10 | **Mark 10:27 Jesus**

27 Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

## SCIENCE AND HEALTH

#### 1 | **SH 245:27(to .)**

27 Impossibilities never occur.

#### 2 | **SH 84:19-23**

To understand that Mind is infinite, not bounded by corporeality, not dependent upon the ear and eye for

21 sound or sight nor upon muscles and bones **The Mind**

for locomotion, is a step towards the Mind- **unbounded**  
 science by which we discern man's nature and existence.

**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 585:5(to 1st.),7-12**

**EARTH.**

To material sense, earth is matter; to spiritual sense,  
 it is a compound idea.

9 **ELIAS.** Prophecy; spiritual evidence opposed to mate-  
 rial sense; Christian Science, with which can be discerned  
 the spiritual fact of whatever the material senses behold;  
 12 the basis of immortality.

**5 | SH 183:26**

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 **Belief and**  
 to the dumb, feet to the lame. If Christian **understanding**  
 30 Science dishonors human belief, it honors spir-  
 itual understanding; and the one Mind only is entitled to  
 honor.

**6 | SH 301:5-29**

Few persons comprehend what Christian Science  
 6 means by the word *reflection*. To himself, mortal and  
 material man seems to be substance, but his sense of  
 substance involves error and therefore is material,  
 9 temporal.

On the other hand, the immortal, spiritual man is really  
 substantial, and reflects the eternal substance, or Spirit,  
 12 which mortals hope for. He reflects the divine, which  
 constitutes the only real and eternal entity. This reflection  
 seems to mortal sense transcendental, because the spiritual  
 15 man's substantiality transcends mortal vision and is re-  
 vealed only through divine Science.

As God is substance and man is the divine image and  
 18 likeness, man should wish for, and in reality has, only  
 the substance of good, the substance of Spirit, **Inverted**  
 not matter. The belief that man has any other **images**  
 21 substance, or mind, is not spiritual and breaks **and ideas**  
 the First Commandment, Thou shalt have one God, one  
 Mind. Mortal man seems to himself to be material sub-  
 24 stance, while man is "image" (idea). Delusion, sin, dis-  
 ease, and death arise from the false testimony of material  
 sense, which, from a supposed standpoint outside the

27 focal distance of infinite Spirit, presents an inverted image  
of Mind and substance with everything turned upside  
down.

**7 | SH 246:32; 247:3-4, 12-18**

Acute and chronic beliefs reproduce their own types.

247:1 The acute belief of physical life comes on at a remote  
period, and is not so disastrous as the chronic belief.

3 I have seen age regain two of the elements it had lost,  
sight and teeth.

12 Custom, education, and fashion  
form the transient standards of mortals. Im-  
mortality, exempt from age or decay, has a glory of its  
15 own, — the radiance of Soul. Immortal men and women  
are models of spiritual sense, drawn by perfect Mind  
and reflecting those higher conceptions of loveliness  
18 which transcend all material sense.

**8 | SH 214:26-215:14**

How transient a sense is mortal sight, when a wound on  
27 the retina may end the power of light and lens! But the  
real sight or sense is not lost. Neither age nor **The senses  
of Soul**  
accident can interfere with the senses of Soul,  
30 and there are no other real senses. It is evident that the  
body as matter has no sensation of its own, and there is no  
oblivion for Soul and its faculties. Spirit's senses are with-  
215:1 out pain, and they are forever at peace. Nothing can hide  
from them the harmony of all things and the might and  
3 permanence of Truth.

If Spirit, Soul, could sin or be lost, then being and im-  
mortality would be lost, together with all the faculties of  
6 Mind; but being cannot be lost while God ex- **Real being  
never lost**  
ists. Soul and matter are at variance from the  
very necessity of their opposite natures. Mortals are  
9 unacquainted with the reality of existence, because matter  
and mortality do not reflect the facts of Spirit.

Spiritual vision is not subordinate to geometric alti-  
12 tudes. Whatever is governed by God, is never for an  
instant deprived of the light and might of intelligence  
and Life.

**9 | SH 488:14-15, 20-31; 489:1-9, 17-18, 24-30**

*Question.* — *Do the five corporeal senses constitute*  
15 *man?*

The corporeal senses can take no  
21 cognizance of spiritual reality and immortality. Nerves  
have no more sensation, apart from what belief be-  
stows upon them, than the fibres of a plant. Mind alone  
24 possesses all faculties, perception, and comprehension.

Therefore mental endowments are not at the mercy of organization and decomposition, — otherwise the very worms could unfashion man. If it were possible for the real senses of man to be injured, Soul could reproduce them in all their perfection; but they cannot be disturbed nor destroyed, since they exist in immortal Mind, not in matter.

489:1 The less mind there is manifested in matter the better.  
When the unthinking lobster loses its claw, the claw grows again. If the Science of Life were understood, it would be found that the senses of Mind are never lost and that matter has no sensation. Then the human limb would be replaced as readily as the lobster's claw, — not with an artificial limb, but with the genuine one. Any hypothesis which supposes life to be in matter is an educated belief.

**Possibilities  
of Life**

How can man, reflecting God, be dependent on material means for knowing, hearing, seeing?

The corporeal senses are the only source of evil or error. Christian Science shows them to be false, because matter has no sensation, and no organic construction can give it hearing and sight nor make it the medium of Mind. Outside the material sense of things, all is harmony. A wrong sense of God, man, and creation is *non-sense*, want of sense.

**Organic  
construction  
valueless**

**10 | SH 486:4-7, 23; 487: 6**

Suppose one accident happens to the eye, another to the ear, and so on, until every corporeal sense is quenched.

6 What is man's remedy? To die, that he may regain these senses?

**Sense versus  
Soul**

Sight, hearing, all the spiritual senses of man, are eternal. They cannot be lost. Their reality and immortality are in Spirit and understanding, not in matter, — hence their permanence. If this

**Permanent  
sensibility**

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 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 drive mortals to seek and to find a higher sense of happiness and existence.

6 There is more Christianity in seeing and hearing spiritually than materially. There is more Science in the perpetual exercise of the Mind-faculties than in their loss. Lost they cannot be, while Mind remains. The apprehension of this gave sight to the blind and hearing to the deaf cen-

12 turies ago, and it will repeat the wonder.

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