

# Isaiah 2 Quotes in MBE writings

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## Isa 40:31

31 But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

## SH 218:27

27 The Scriptures say, “They that wait upon the Lord . . . shall run, and not be weary; and they shall walk, and not faint.” The meaning of that passage is not  
30 perverted by applying it literally to moments of fatigue, for the moral and physical are as one in their results. When we wake to the truth of being, all disease,  
219:1 pain, weakness, weariness, sorrow, sin, death, will be unknown, and the mortal dream will forever cease. My  
3 method of treating fatigue applies to all bodily ailments, since Mind should be, and is, supreme, absolute, and final.

## SH 254:2

Individuals are consistent who, watching  
3 and praying, can “run, and not be weary; . . . walk, and not faint,” who gain good rapidly and hold their position, or attain slowly and  
6 yield not to discouragement. God requires perfection, but not until the battle between Spirit and flesh is fought and the victory won. To stop eating, drinking, or being  
9 clothed materially before the spiritual facts of existence are gained step by step, is not legitimate. When we wait patiently on God and seek Truth righteously, He directs  
12 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  
15 being, is doing much.

Patience and  
final perfection

## Mis 364:5

3 “Wait patiently on the Lord,  
6 and He will renew your strength.” In return for individual sacrifice, what a recompense to have healed, through  
Truth, the sick and sinful, made the public your friend,  
9 and posterity your familiar!

## Isa 42:16

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.

## My. 140:1

140:1 Of this abounding and abiding spiritual understand-

ing the prophet Isaiah said, “And I will bring the blind  
3 by a way that they knew not; I will lead them in  
paths that they have not known: I will make dark-  
ness light before them, and crooked things straight.  
6 These things will I do unto them, and not forsake  
them.”

#### Isa 43:1

1 BUT now thus saith the LORD that created thee, O Jacob, and he that  
formed thee, O Israel, Fear not: for I have redeemed thee, I have called  
*thee* by thy name; thou *art* mine.

#### My. 193:25

In this lofty temple, dedicated  
to God and humanity, may the prophecy of Isaiah be  
27 fulfilled: “Fear not: . . . I have called thee by thy  
name; thou art mine.” Within its sacred walls may  
194:1 song and sermon generate only that which Christianity  
writes in broad facts over great continents — sermons  
3 that fell forests and remove mountains, songs of joy  
and gladness.

#### Isa 45:5

5 ¶ I *am* the LORD, and *there is* none else, *there is* no God beside me: I girded  
thee, though thou hast not known me:

#### Mis 97:18

“I am the Lord, and there is  
none else, there is no God beside me.”

#### Isa 45:7

7 I form the light, and create darkness: I make peace, and create evil: I the  
LORD do all these *things*.

#### SH 540:5

In Isaiah we read: “I make peace, and create evil. I  
6 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 re-  
9 ducing 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  
12 of evil, illusion, are aggravated, we may think in our igno-  
rance that the Lord hath wrought an evil; but we ought  
to know that God’s law uncovers so-called sin and its  
15 effects, only that Truth may annihilate all sense of evil  
and all power to sin.

Cleansing  
upheaval

#### Isa 45:22

22 Look unto me, and be ye saved, all the ends of the earth: for I *am* God, and  
*there is* none else.

My. 282:4

3 While I admire the  
faith and friendship of our chief executive in and for all  
6 nations, my hope must still rest in God, and the Scrip-  
tural injunction, — “Look unto me, and be ye saved, all  
the ends of the earth.”

Isa 48:18

18 O that thou hadst hearkened to my commandments! then had thy peace  
been as a river, and thy righteousness as the waves of the sea:

Mis. 268:7

The Holy  
One saith, “O that thou hadst hearkened to My com-  
9 mandments! then had thy peace been as a river.” He  
is unfit for Truth, and the demonstration of divine power,  
who departs from Mind to matter, and from Truth to  
12 error, in pursuit of better means for healing the sick and  
casting out error.

Isa 52:7

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good  
tidings, that publisheth peace; that bringeth good tidings of good, that  
publisheth salvation; that saith unto Zion, Thy God reigneth!

SH 442:13

Mortal Man, no longer sick  
and in prison, walked forth, his feet “beautiful upon the  
15 mountains,” as of one “that bringeth good tidings.”

Ret. 44:29-4

The history of that hour holds this true record. Add-  
30 ing to its ranks and influence, this spiritually organized  
45:1 Church of Christ, Scientist, in Boston, still goes on. A  
new light broke in upon it, and more beautiful became  
3 the garments of her who “bringeth good tidings, that pub-  
lisheth peace.”

<sup>1</sup>Steps were taken to promote the Church of Christ, Scientist, in April,  
May, and June; formal organization was accomplished and the charter obtained in  
August, 1879.

My 184:26

Isaiah said: “How beautiful upon the mountains  
27 are the feet of him that bringeth good tidings, . . . that  
saith unto Zion, Thy God reigneth!” Surely, the Word  
that is God must at some time find utterance and accept-  
185:1 ance throughout the earth, for he that soweth shall reap.  
To such as have waited patiently for the appearing of  
3 Truth, the day dawns and the harvest bells are ringing.

Isa 53:1

1 WHO hath believed our report? and to whom is the arm of the LORD revealed?

SH 24:11

He to whom “the arm of the Lord” is revealed will  
12 believe our report, and rise into newness of life with re-  
generation. This is having part in the atone-  
ment; this is the understanding, in which  
15 Jesus suffered and triumphed. The time is not distant  
when the ordinary theological views of atonement will  
undergo a great change, — a change as radical as that  
18 which has come over popular opinions in regard to pre-  
destination and future punishment.

Radical changes

Mis 183:20

“Who hath believed our report?” Who understands  
21 these sayings? He to whom the arm of the Lord is re-  
vealed; to whom divine Science unfolds omnipotence,  
that equips man with divine power while it shames human  
24 pride. Asserting a selfhood apart from God, is a denial  
of man’s spiritual sonship; for it claims another father.  
As many as do receive a knowledge of God through  
27 Science, will have power to reflect His power, in proof of  
man’s “dominion over all the earth.” He is bravely  
brave who dares at this date refute the evidence of material  
30 sense with the facts of Science, and will arrive at the true  
status of man because of it. The material senses would  
make man, that the Scriptures declare reflects his Maker,  
184:1 the very opposite of that Maker, by claiming that God is  
Spirit, while man is matter; that God is good, but man is  
3 evil; that Deity is deathless, but man dies. Science and  
sense conflict, from the revolving of worlds to the death  
of a sparrow.

Un 39:9

9 “Who hath believed our report?” Who understands  
these sayings? He to whom the arm of the Lord is re-  
vealed. He loves them from whom divine Science removes  
12 human weakness by divine strength, and who unveil the  
Messiah, whose name is Wonderful.

Isa 53:3

3 He is despised and rejected of men; a man of sorrows, and acquainted with  
grief: and we hid as it were *our* faces from him; he was despised, and we  
esteemed him not.

SH 20:16

“Despised and rejected of men,”  
returning blessing for cursing, he taught mor-  
18 tals the opposite of themselves, even the nature of God;

and when error felt the power of Truth, the scourge and the cross awaited the great Teacher. Yet he swerved not, well knowing that to obey the divine order and trust God, saves retracing and traversing anew the path from sin to holiness.

#### SH 42:9

9 The “man of sorrows” was in no peril from salary or popularity. Though entitled to the homage of the world and endorsed pre-eminently by the approval of God, his brief triumphal entry into Jerusalem was followed by the desertion of all save a few friends, who sadly followed him to the foot of the cross.

Cruel desertion

#### SH 52:13

“Despised and rejected of men,” was Isaiah’s graphic word concerning the coming Prince of Peace. Herod and Pilate laid aside old feuds in order to unite in putting to shame and death the best man that ever trod the globe. To-day, as of old, error and evil again make common cause against the exponents of truth.

#### SH 52:19

The “man of sorrows” best understood the nothingness of material life and intelligence and the mighty actuality of all-inclusive God, good. These were the two cardinal points of Mind-healing, or Christian Science, which armed him with Love. The highest earthly representative of God, speaking of human ability to reflect divine power, prophetically said to his disciples, speaking not for their day only but for all time: “He that believeth on me, the works that I do shall he do also;” and “These signs shall follow them that believe.”

Saviour’s prediction

#### Mis. 84:13

The “man of sorrows” knew that the man of joys, his spiritual self, or Christ, was the Son of God; and that the mortal mind, not the immortal Mind, suffered. The human manifestation of the Son of God was called the Son of man, or Mary’s son.

#### Un 55:4

In his real self he bore no infirmities. Though “a man of sorrows, and acquainted with grief,” as Isaiah says of him, he bore not *his* sins, but *ours*, “in his own body on the tree.” “He was bruised for *our* iniquities; . . . and with his stripes we are healed.”

#### Isa 53:4

4 ¶ Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

SH 49:30-32

These scoffers, who turned  
“aside the right of a man before the face of the Most  
High,” esteemed Jesus as “stricken, smitten of God.”

Isa 53:5

5 But he *was* wounded for our transgressions, *he was* bruised for our  
iniquities: the chastisement of our peace *was* upon him; and with his  
stripes we are healed.

SH 20:14

Jesus bore our infirmities; he knew the error of mortal  
15 belief, and “with his stripes [the rejection of error] we are  
healed.” “Despised and rejected of men,”  
returning blessing for cursing, he taught mor-  
18 tals the opposite of themselves, even the nature of God;  
and when error felt the power of Truth, the scourge and  
the cross awaited the great Teacher. Yet he swerved not,  
21 well knowing that to obey the divine order and trust God,  
saves retracing and traversing anew the path from sin to  
holiness.

Perfect example

Mis. 3:9-16

9 The lessons we learn in divine Science are applica-  
ble to all the needs of man. Jesus taught them for this  
very purpose; and his demonstration hath taught us  
12 that “through his stripes” — his life-experience — and  
divine Science, brought to the understanding through  
Christ, the Spirit-revelator, is man healed and saved.  
15 No opinions of mortals nor human hypotheses enter this  
line of thought or action.

Mis 260:2

By con-  
3 flicts, defeats, and triumphs, Christian Science has been  
reduced to the understanding of mortals, and found able  
to heal them.

Un 55:7

“He was bruised for *our* iniquities; . . . and  
with his stripes we are healed.”

Isa 53:7

7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is  
brought as a lamb to the slaughter, and as a sheep before her shearers is  
dumb, so he openeth not his mouth.

SH 48:19

“He opened not his mouth.” The great dem-  
onstrator of Truth and Love was silent before  
21 envy and hate. Peter would have smitten the enemies of  
his Master, but Jesus forbade him, thus rebuking re-

24      sentment or animal courage. He said: “Put up thy sword.”

SH 50:1

50:1    “He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.”  
3      “Who shall declare his generation?” Who shall decide what truth and love are?

SH 564:18

Jesus “*opened not his mouth.*” Until the majesty of Truth should be demonstrated in divine Science, the spiritual idea was arraigned  
21    before the tribunal of so-called mortal mind, which was unloosed in order that the false claim of mind in matter might uncover its own crime of defying immortal Mind.

Isa 53:8

8    He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

SH 50:3

3      “Who shall declare his generation?” Who shall decide what truth and love are?

Isa 55:1

1    Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

SH 13:3

It is the open fount which cries, “Ho, every one that thirsteth, come ye to the waters.”

Mis. 148:28

Let the invitation to this sweet converse be in the words of the prophet Isaiah: “Ho, every one that thirsteth,  
149:1    come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without  
3      money and without price.”

Ret. 41:4

Many were the desperate cases I instantly healed, “without money and without price,” and in most instances  
6      without even an acknowledgment of the benefit.

'02 15:6-11

6      Healing all manner of diseases without charge, keeping a free institute, rooming and boarding indigent students that I taught “without money and without price,” I struggled on through many years; and while dependent on the  
9      income from the sale of Science and Health, my publisher

paid me not one dollar of royalty on its first edition.

My. v:14 That

That Mary Baker Eddy discovered Christian Science in 1866, and established the Cause on a sound basis by healing the sick and reforming the sinner quickly and completely, and doing this work “without money and without price.”

Isa 55:7

7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

SH 138:30-2

It was this theology of Jesus which healed the sick and the sinning. It is his theology in this book and the spiritual meaning of this theology, which 139:1 heals the sick and causes the wicked to “forsake his way, and the unrighteous man his thoughts.”

SH 239:13

The watchword of Christian Science is Scriptural: “Let the wicked forsake his way, and the unrighteous man his thoughts.”

Isa 55:11

11 So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

My. 13:31-1

It has crystallized into a foundation for our temple, and it will continue to “prosper in the thing whereto [God, Spirit] sent it.”

14:1