

*September 19, 2018*

**From the King James Version of the Bible**

Ps. 55:1, 8

Give ear to my prayer, O God; and hide not thyself from my supplication. I would hasten my escape from the windy storm and tempest.

Ps. 93:3, 4

The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea.

Ps. 29:3-4

The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty.

Ps. 30:4

Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness.

Ex. 10:12 (to 3rd ), 13, 14 (to :), 15–19 and

¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, ... And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east wind upon the land all that day, and all *that* night; *and* when it was morning, the east wind brought the locusts. And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: ... and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt. Then Pharaoh called for Moses and Aaron in haste; and he said, I have sinned against the LORD your God, and against you. Now therefore forgive, I pray thee, my sin only this once, and entreat the LORD your God, that he may take away from me this death only. And he went out from Pharaoh, and entreated the LORD. And the LORD turned a mighty strong west wind, which took away the locusts, and cast them into the Red sea; there remained not one locust in all the coasts of Egypt.

And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed

out of the land of Egypt. And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Ex. 14:5, 9 (to 5th ,), 13 (to :), 15, 16, 21–23, 27 (to ;), 28, 29

And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we done this, that we have let Israel go from serving us? But the Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them encamping by the sea, ... And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to-day: ... And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea. And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left. And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left.

Num. 11:4–6 2nd and, 10 (to :), 11, 13, 16 (to ,), 18 say (to :), 19, 20 (to ,), 21–23 (to ?), 31, 32 (to :)

and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: But now our soul *is* dried away: *there is* nothing at all, beside this manna, *before* our eyes. ... Then Moses heard the people weep throughout their families, every man in the door of his tent: ... And Moses said unto the LORD, Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me? ... Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. ... And the LORD said unto Moses, ... say thou unto the people, Sanctify yourselves against to-morrow, and ye shall eat flesh: ... Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; *But* even a whole month, ... And Moses said, The people, among whom I *am*, *are* six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a

whole month. Shall the flocks and the herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them? And the LORD said unto Moses, Is the LORD'S hand waxed short? ... And there went forth a wind from the LORD, and brought quails from the sea, and let *them* fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth. And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails:

Ps. 104:1,3

Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty. Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:

Luke 8:22–25

Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth. But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy. And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

John 14:12 (to 2nd ;)

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do;

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

SH 67:4–14, 18

When the ocean is stirred by a storm, then the clouds lower, the wind shrieks through the tightened shrouds, and the waves lift themselves into mountains. We ask the helmsman: “Do you know your course? Can you steer safely amid the storm?” He answers bravely, but even the dauntless seaman is not sure of his safety; nautical science is not equal to the Science of Mind. Yet, acting up to his highest understanding, firm at the post of duty, the mariner works on and

awaits the issue. Thus should we deport ourselves on the seething ocean of sorrow. The notion that animal natures can possibly give force to character is too absurd for consideration, when we remember that through spiritual ascendancy our Lord and Master healed the sick, raised the dead, and commanded even the winds and waves to obey him. Grace and Truth are potent beyond all other means and methods.

SH 192:11-19

Erring power is a material belief, a blind miscalled force, the offspring of will and not of wisdom, of the mortal mind and not of the immortal. It is the headlong cataract, the devouring flame, the tempest's breath. It is lightning and hurricane, all that is selfish, wicked, dishonest, and impure. Moral and spiritual might belong to Spirit, who holds the "wind in His fists;" and this teaching accords with Science and harmony.

SH 209:5-8, 10

Mind, supreme over all its formations and governing them all, is the central sun of its own systems of ideas, the life and light of all its own vast creation; and man is tributary to divine Mind. The world would collapse without Mind, without the intelligence which holds the winds in its grasp. Neither philosophy nor skepticism can hinder the march of the Science which reveals the supremacy of Mind. The immanent sense of Mind-power enhances the glory of Mind. Nearness, not distance, lends enchantment to this view.

SH 240:1-11

Nature voices natural, spiritual law and divine Love, but human belief misinterprets nature. Arctic regions, sunny tropics, giant hills, winged winds, mighty billows, verdant vales, festive flowers, and glorious heavens, — all point to Mind, the spiritual intelligence they reflect. The floral apostles are hieroglyphs of Deity. Suns and planets teach grand lessons. The stars make night beautiful, and the leaflet turns naturally towards the light. In the order of Science, in which the Principle is above what it reflects, all is one grand concord.

SH 119:17–18, 21

In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter. God is natural good, and is represented only by the idea of goodness; while evil should be regarded as unnatural, because it is opposed to the nature of Spirit, God.

SH 293:21

There is no vapid fury of mortal mind — expressed in earthquake, wind, wave, lightning, fire, bestial ferocity — and this so-called mind is self-destroyed. The manifestations of evil, which

counterfeit divine justice, are called in the Scriptures, "The anger of the Lord." In reality, they show the self-destruction of error or matter and point to matter's opposite, the strength and permanency of Spirit. Christian Science brings to light Truth and its supremacy, universal harmony, the entireness of God, good, and the nothingness of evil.

SH 124:32-2; 125:6

The elements and functions of the physical body and of the physical world will change as mortal mind changes its beliefs. Neither organic inaction nor overaction is beyond God's control; and man will be found normal and natural to changed mortal thought, and therefore more harmonious in his manifestations than he was in the prior states which human belief created and sanctioned.

SH 183:16-18

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony.

SH 134:21-8

The true Logos is demonstrably Christian Science, the natural law of harmony which overcomes discord, — not because this Science is supernatural or preternatural, nor because it is an infraction of divine law, but because it is the immutable law of God, good. Jesus said: "I knew that Thou hearest me always;" and he raised Lazarus from the dead, stilled the tempest, healed the sick, walked on the water. There is divine authority for believing in the superiority of spiritual power over material resistance. A miracle fulfils God's law, but does not violate that law. This fact at present seems more mysterious than the miracle itself. The Psalmist sang: "What ailed thee, O thou sea, that thou fleddest? Thou Jordan, that thou wast driven back? Ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob." The miracle introduces no disorder, but unfolds the primal order, establishing the Science of God's unchangeable law.

SH 183:16-18

The supposed laws which result in weariness and disease are not His laws, for the legitimate and only possible action of Truth is the production of harmony.

SH 570:24

The waters will be pacified, and Christ will command the wave.

Hymn 293

Hymn 136

Hymn 172