

Wednesday, April 23, 2014
Seventeenth Church of Christ, Scientist, Chicago

TOPIC: What spiritual lessons do we learn from nature?

HYMNS: 317 45 75

THE BIBLE

Ps. 42:7,8

7Deep calleth unto deep at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

8Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life.

Gen. 7:1-3, 5, 7, 10, 12, 17-20, 24

1And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

3Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

5And Noah did according unto all that the Lord commanded him.

7¶And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

10And it came to pass after seven days, that the waters of the flood were upon the earth.

12And the rain was upon the earth forty days and forty nights.

17the waters increased, and bare up the ark,

18 ... and the ark went upon the face of the waters.

19And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 ... and the mountains were covered.

24And the waters prevailed upon the earth an hundred and fifty days.

Gen. 8:1-12, 15-19

1And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;

2The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5And the waters decreased continually

6¶And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

12And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

15¶And God spake unto Noah, saying,

16Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

Gen. 9:1, 8,9, 11-14 1st neither, 16 2nd and

1And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

8¶And God spake unto Noah, and to his sons with him, saying,

9And I, behold, I establish my covenant with you, and with your seed after you;

11neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

16and every living creature of all flesh that is upon the earth.

Mark 4:36-41 when

36when they had sent away the multitude, they took (Jesus) even as he was in the ship. And there were also with him other little ships.

37And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

Ps. 65:5-7 O, 9-11

5O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea:

6Which by his strength setteth fast the mountains; being girded with power:

7Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

9Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

10Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

11Thou crownest the year with thy goodness;

SCIENCE AND HEALTH WITH KEY TO THE SCRIPTURES

By Mary Baker Eddy

SH 240:1-9

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.

SH 119:25-120:1

In viewing the sunrise, one finds that it contradicts the evidence before the senses to believe that the earth is in motion and the sun at rest. As astronomy reverses the human perception of the movement of the solar system, so Christian Science reverses the seeming relation of Soul and body and makes body tributary to Mind. Thus it is with man, who is but the humble servant of the restful Mind, though it seems otherwise to finite sense.

SH 326:8-11

All nature teaches God's love to man, but man cannot love God supremely and set his whole affections on spiritual things, while loving the material or trusting in it more than in the spiritual.

SH 118:20-25

In all mortal forms of thought, dust is dignified as the natural status of men and things, and modes of material motion are honored with the name of laws. This continues until the leaven of Spirit changes the whole of mortal thought, as yeast changes the chemical properties of meal.

SH 119:17-24

In one sense God is identical with nature, but this nature is spiritual and is not expressed in matter. The law whose lightning palsies or prostrates in death the child at prayer, is not the divine ideal of omnipresent Love. 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 119:1-16

When we endow matter with vague spiritual power, — that is, when we do so in our theories, for of course we cannot really endow matter with what it does not and cannot possess, — we disown the Almighty, for such theories lead to one of two things. They either presuppose the self-evolution and self-government of matter, or else they assume that matter is the product of Spirit. To seize the first horn of this dilemma and consider matter as a power in and of itself, is to leave the creator out of His own universe; while to grasp the other horn of the dilemma and regard God as the creator of matter, is not only to make Him responsible for all disasters, physical and moral, but to announce Him as their source, thereby making Him guilty of maintaining perpetual misrule in the form and under the name of natural law.

SH 220:1-7

We hear it said: "I exercise daily in the open air. I take cold baths, in order to overcome a predisposition to take cold; and yet I have continual colds, catarrh, and cough." Such admissions ought to open people's eyes to the inefficacy of material hygiene, and induce sufferers to look in other directions for cause and cure.

SH 179:15-20

You can even educate a healthy horse so far in physiology that he will take cold without his blanket, whereas the wild animal, left to his instincts, sniffs the wind with delight. The epizootic is a humanly evolved ailment, which a wild horse might never have.

SH 220:8-17

Instinct is better than misguided reason, as even nature declares. The violet lifts her blue eye to greet the early spring. The leaves clap their hands as nature's untired worshippers. The snowbird sings and soars amid the blasts; he has no catarrh from wet feet, and procures a summer residence with more ease than a nabob. The atmosphere of the earth, kinder than the atmosphere of mortal mind, leaves catarrh to the latter. Colds, coughs, and contagion are engendered solely by human theories.

SH 276:29-277:2, 13-18

Nature and revelation inform us that like produces like. Divine Science does not gather grapes from thorns nor figs from thistles. Intelligence never produces non-intelligence; but matter is ever non-intelligent and therefore cannot spring from intelligence. Natural history presents vegetables and animals as preserving their original species, — like reproducing like. A mineral is not produced by a vegetable nor the man by the brute. In reproduction, the order of genus and species is preserved throughout the entire round of nature. This points to the spiritual truth and Science of being.

SH 118:26-32

The definitions of material law, as given by natural science, represent a kingdom necessarily divided against itself, because these definitions portray law as physical, not spiritual. Therefore they contradict the divine decrees and violate the law of Love, in which nature and God are one and the natural order of heaven comes down to earth.