

**February 06, 2006 – Subject: Soul.**

Dear Friends: Mary Baker Eddy gave her students 26 subjects for weekly Bible Lessons, to be covered twice yearly. Flowing through the year in her order of the subjects, we hereby present fresh views of each one by outstanding Christian Scientists. In this way, we hope to partake with you of new unfoldments of her infinite revelation.

Our selection this week is from: a Verbatim Report of a TALK ON THE GOSPEL OF LUKE by John Morgan.

**SOUL as PRINCIPLE**

(Ch. 6:20-49)

Identity as the practice of scientific relationship.

Here in the tone of Soul as Principle Luke gives the scientific metaphysics of the divine identity. It is all teaching, and practically all of it is concerned with relationship; so he shows that identity in Christianity is a matter of scientific relationship, and he makes it plain that one's relationship to Principle must have its counterpart in a right relationship with one's neighbour. Just as Matthew's Sermon on the Mount falls perfectly into four quarters, so Luke's teaching also comes to us in four sections. These four parts are as follows:

The Word: our individual relation to Principle through being based on divine values.

The Christ: our collective relation to our neighbour; divine morality

Christianity: the universal relation of all ideas with each other.

Science: Christian relationship is a scientific requirement.

**(Soul as Principle:) THE WORD**

(Vv. 20-26)

The tone here is that of the individual. It makes us ask, with what am I identified? What are the basic values of my being?

Vv. 20-23. Note, "Blessed be ye..." In Matthew, as you remember, it is "Blessed are the poor in spirit..." and so on; but Luke's Christianity

points that inexorable finger at us and says, What are you doing about it? Luke gives here only four beatitudes, and having given the four in a positive way, a verse or two down he shows the reverse; it is a contrast in values.

V. 24. The first blessing had been upon “ye poor,” and now it is “woe unto you that are rich.”

Of course, it doesn't simply mean poor or rich in money, but What are your basic values? In the first case he had been saying, it's a good thing if you feel poor in spiritual values, because that will drive you to go and identify yourself with them. And here in verse 24 he is saying, Woe unto you who have been building up a false sense of identity on material values and human characteristics. We all know how we nurture and accumulate a whole lot of personal characteristics, and acquire a false set of values; there is so much in mortal life that doesn't really matter, and yet we set such store by it. Are we rich or poor in the things that really constitute scientific being?

V. 25. Well, it is the same story with all these four beatitudes. He is showing positively that spiritual values are foundational and basic, whereas material values are temporal and illusory, and to be identified with them is a waste of time.

V. 26. That's a stinger! Well, as someone just said to me, Christianity often gives you a four penny one! What would it signify if all men spoke well of you? Merely that you would conform to the general standards of mortality; you would be judged solely by material values, and who wants that? He says, Woe unto you if Christianity doesn't sweep away the mortal concept for you. Jesus didn't have many friends, nor did he seek them; neither is real Christianity ever popular. (S. and H. 330:2-7; and '01, 26:14-19.)

### **(Soul as Principle:) THE CHRIST**

(Vv. 27-38)

Now the next tone is that of the Christ and it begins to bring in the collective. As you know the Word is your duty to God, your love

toward God and the Christ is your duty to man, your love for man; they are complementary.

V. 27. “Which hear” - that’s the thing! - “He that hath ears to hear let him hear.” That word, “love” is the higher word in the Greek, – agapao; it is the word used in the text when Jesus is talking about loving God. So “Love your enemies” does not mean like them, personally, but love them as Love loves them.

Vv. 28-30. Now doing those things on a humanly moral basis just doesn’t get you anywhere. You don’t help the other person by giving him your coat, and it doesn’t help yourself; it is figurative and illustrates the changed human attitude when one adopts the Christ identity. It is showing a divine morality. A friend of ours told us of a little incident, which explains this. Another individual had been rather stupid and inconsiderate towards her, and her reaction was, “How childish!” And, then she thought, “Well” if it is childish, that person needs mothering; What a perfect answer! And so she went along and did some mothering. That’s how it has to be; it isn’t giving somebody a coat because he is in rags but helping to heal the poverty of his sense of the Christ. Go and be a mother; go and reflect Life and Truth and Love to each one you meet in this compound identity.

### **The Golden Rule**

V. 31. Christian history has called that precept the Golden Rule.

Mrs. Eddy has defined the Golden Rule as “a divine rule for human conduct” (Misc. 301:26, 27) - a perfect statement of Soul as Principle. Think of the implications of it: it’s a divine rule for human conduct. Soul as Principle shows that identity is a matter of scientific relationship, based on Principle and reflected universally; and therefore that divine rule of our oneness with Principle now becomes a divine rule for human conduct because it has to be reflected right where we are. If we are not reflecting this right where we are, it means that we haven’t the slightest sense of divine identity. We can’t kid ourselves in Christianity. If we love God we also love man; and if we don’t love man then we just don’t love God, and that’s straight The difficulty which the human mind has in accepting this

fact is that we have too personal a sense of God and of men, but as we learn to love what God is, we can easily love man as God-quality. So our scientific relationship with Principle must be expressed and proved in demonstrating some measure of fatherhood and brotherhood and motherhood with what we call our fellow man. Do ponder that phrase, “a divine rule for human conduct.”

Vv. 32-34. Jesus is pretty blunt about this issue of human relations; it is truly Christian to uncover hypocrisy.

Vv. 35, 36. “Be ye...merciful, as your Father.” Give it again in Love, as the Father has given It to you. This collective relationship is clearly the Christ tone.

V. 37. Judgment is an office of the Christ.

We spend much more time judging than we should, and it is so futile because one can only view other people’s problems from outside. To us it may be an easy thing to overcome, but to the other person it may be hell, and we perhaps can’t appreciate the background and the mentality that lies behind the things we see only on the surface. But it is not a question of judging persons, anyway. Judge righteous judgment according to the Son of God, and know that man has to measure up to the Son of God. The mistake, which the other fellow has fallen into and for which we condemn him, is the same temptation, which comes to you and me but in a different form; it is the one evil diversifying itself, and if we are wise we will judge the serpent and not judge man.

V. 38. The tone of “in proportion as...” – identification with God means identification with man. Identification with Principle means and demands identification with its universal idea. In Christianity one’s proof that one is finding one’s divine identity is to surrender one’s self-interest, because the one divine interest must be expressed as universal human interests, common to all men. We can’t grow alone; we are all tied together.

“The cement of a higher humanity will unite all interests in the one divinity” (S. and H. 571:19-21).

## **(Soul as Principle:) CHRISTIANITY**

(Vv. 39-45)

This is the third quarter of this teaching on relationship, and here we see how Christianity involves the individual and the collective and the universal.

Vv. 39, 40. We're neither greater nor lesser, but we're the master, all the time. The futility of comparing one's growth with another's, instead of sinking one's divided interests in the one higher humanity!

V. 41. Perhaps we're all a bit blind about that.

V. 42. Mrs. Eddy says "blessed is that man who seeth his brother's need and supplieth it" (S. and H. 518:17). We see it often enough, but do we go and supply it? Are we woman enough to give that condition a mental treatment so that our own consciousness is being healed? If so we are seeking our own and finding our own in another's good. That is the sub-tone of Christianity here, isn't it? The universal interrelation in the one compound identity "What thou seest, that thou beest," (Hea. 8:15) and that is casting out the beam.

Vv. 43, 44. Love for God is proved fruitful by love for man.

V. 45. I feel that when we really learn that there is only one man, and that that man is the one compound idea of infinite Spirit; that he is the compound idea of Spirit, Life, Truth, Love, - that he is the very reflection of Life, Truth and Love - then that attitude is going to liberate and it is going to enable us to heal quickly. But it seems to me that the chief reason why we don't heal quickly and as well as we should is that all the time we have in consciousness the idea that someone needs healing, there is a man who has made a mistake, or a body that has gone wrong, - and all the time it becomes reduced to a corporeal person, or a sinner. Until we get away from that and deal with the one liar, how can we heal?

I believe that when Jesus saw people he didn't see people, he just saw a man that is absolutely different from what we think of as man; he couldn't possibly have seen a lot of comic little mortals like you and me with all our ridiculous beliefs. He saw man because he saw

God, and if we really see God, the kind of man we'll have will, naturally, be Godlike. The more I ponder these Gospels the more I feel that what Jesus was doing was streets and streets ahead of what we're beginning to see, although, thank God, we're on the right road; but there's such a way to go and we must keep pressing forward.

So this Christianity section in the tone of Soul as Principle shows how our love of God and our love for man combine: our love for God is now demonstrated as our love for man. Conversely, it shows how our love for man is evidence of our love for God. I am convinced that most of mortals' troubles reflect their failure to grasp these things in their spiritual import. Relationship is so little understood and so little practiced, It has nothing to do with the relations of persons one to another, but obtains in the quality of divinity, being given expression so naturally that our God and our man are one in substance. If we are conscientiously practicing our scientific relation with our Principle, that is going to compel us to practice scientific relationship in what we call human experience, and then our body of man is healthy. The body of mentality, the body of consciousness is healthy because it has no deficiencies, but is the very activity of the qualities of God. I'm sure that is going to enable us to heal as Jesus healed; we shall be concerned with man, as God knows it, and not with men. (S. and H. 390:7-9.)

**(Soul as Principle:) SCIENCE**

(Vv. 46-49)

V. 46. The imperative nature of scientific being doesn't spare us the rod.

Vv. 47,48. "and digged deep" – that is just Luke's message. He is two-fisted about this issue of digging deep: no superficial sense of Christian Science will pass. It may satisfy you for a time but it doesn't hold back the floods; you've got to dig deep to lay the foundation on a rock. I think Jesus is showing that we cannot afford to be satisfied with a mere surface relationship. Many a time we hit it off nicely with people, and are lulled into thinking it's real harmony; but it never is so unless we are based on a common Principle. "The stream beat vehemently on that house and could not shake it." that sort of stability

is womanhood –the quality of that which is basic, undisturbed, and based on the rock.

Vv. 49. The sort of house that falls is the structure of a relationship based on personalities, and it has to fall because it is not built on a scientific footing. So we get here the fourth tone: Christian relationship is a scientific requirement.

S. and H. 483:32-5 “Christianity will never be based on a divine Principle and so found to be unerring, until it’s absolute Science is reached. When this is accomplished, neither pride, prejudice, bigotry, nor envy” – those things are personal sense, segregation, self-interest – “can wash away its foundation, for it is built upon the rock, Christ.” That’s a perfect explanation of our statement; Christian relationship is a scientific requirement.

Really, every human relationship we have is based upon the relation of the idea to its Principle. If we enjoy a happy relationship with somebody, – which is just lovely and is as it should be, – it is not because it is a happy accord between two persons, but because of the fact that Christian relationship has a scientific basis. I think we have to be so watchful that where we love somebody, or there’s a very lovely human bond, that we should dig deep in thinking about it and realize that we love that individual because of the way God is manifest through them and not for any human reason. If one can say of one’s friends and one’s loved ones, Thank you for being such a beautiful transparency for Truth, that is building upon the rock. In everybody there’s something grand to be grateful for; but do we often trouble to look for it by digging deep?

Now let us summarize this tone of Soul as Principle, which is showing us identity as a matter of scientific relationship. Because it is a compound identity, we get these four beautiful sections dealing with love or duty; the Word part of it outlines our love for God, and the Christ part of it outlines our love for man. But Christianity, as always, combines the Word and the Christ, and shows how our love for God must be proved in our love for man. We can’t see that too clearly. Do we love man? – not men but man? If we love man, we shall really be loving God in a way that we never began to do before, and it is going to loosen and liberate all that tightness and self-interest

which withholds that spiritual power and blessedness we could express between each other. Your love for God proved in your love for man obliterates the mortal concept. Only one thing can obliterate the mortal concept and that is to love man as God loves him.

And then the final sub-tone, Science, says to us, this is the demand of the divine Principle, Love. It must be scientifically achieved through deep digging and conscientious practice. In that way we shall prove that the one divinity does operate as the cement of a higher humanity.

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