

March 5, 2007 – Subject: Man

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: THE GOSPEL OF LUKE – A VERBATIM REPORT OF JOHN L. MORGAN’S COLYN BAY SUMMER SCHOOL – 1955.

PRINCIPLE AS SOUL (1:26-80)

The divine demonstration brings through conception unconfined the promise of the Saviour.

In Principle as Spirit we saw the promise of the forerunner; now in Principle as Soul we see the promise of the actual Messiah. The man of God’s creating is beginning to take form.

Vv. 26,27. In the sixth month! You see it is this Gabriel, the mighty man of God, coming irresistibly. Today in human experience it is the age of man, it really is. Today we have enormous branches of human knowledge devoted to the study of man. There was an article recently in The Listener which described how in some of the huge technical Universities in America recently there’s been a swing away from the specialization in electrical engineering or law or something like that and a swing back to the humanities. Instead of plunging their students straight into their technical studies, where they become specialists along a narrow line, they are forcing everybody to do a preliminary year, or in some cases two years, in a study of the humanities, – Greek philosophy, social science, economics, geography, comparative religion, – all those widening, broadening studies which give one a true perspective of man before studying one’s specialized line. It is the age of man because it is the age of Christianity.

V. 28. That’s what happens in Principle as Soul in Christianity: this irresistible divine conception of the Saviour comes “in unto” you. It becomes something that is you; it makes you what you really are; it becomes subjective.

“Blessed art thou among women” – “Woman must give it birth.”
Why did Gabriel earlier go to Zacharias instead of to Elisabeth

Is it not Luke showing that this message of fatherhood and motherhood has to come to the men and to the women, because it is Life and Love, and one is no more important than the other? In Mary’s experience Joseph had to give his consent: Joseph also needed virgin conception to allow this wonderful birth to take place. But the angel came first to the man Zacharias, and he jibbed at it. Man says, “Well, I don’t see how it can happen, “ because that is the male element of mortal mentality; and then the angel comes to Mary because woman must give it birth.

Vv.29-32.. “...the Son of the Highest” corresponds to “from the very first,” the leading tone of Christianity. “ and the Lord God shall give unto him the throne of his father David:” he shall have demonstration, he shall wield the sceptre.

V. 33. The house of Jacob is the twelve tribes; the twelve of demonstration. (S. and H. 29:32) “Jesus was the offspring of Mary’s self-conscious communion with God.” There is the tone of Principle as Soul in Christianity, where one is wedded through spiritual sense to Principle. In Principle as Mind, Principle tells you that there is a scientific basis to all metaphysics; Principle as Spirit tells you that something is going to be born: that will spiritualize your experience right out of mortality; and in Principle as Soul this divine message comes to you a step further. It is now your self-conscious communion with Principle, and as your very self-communes with Principle you know that your savior is conceived, and that it is going to be born and nothing can stop it. So you get that sense of Soul, – the certainty of that promise, the joy of that promise, the vigor of it, the unalterable fact of it. You are beginning to see that what is being born to you is the rule of Soul. “....he shall reign over the house of Jacob.” (S. and H. 565:13-18.)

V. 34. It was because she knew not a man that she could be the mother. Mortals know a man and a woman; we know people, but do we know man? A man is quantity, whereas man is quality. That’s the man to be found here between Life and Love, but a man can be just a mortal.

S. and H. 29:20-24. “The illumination of Mary’s spiritual sense put to silence material law and its order of generation, and brought forth her child by the revelation of Truth, demonstrating God as the Father of men.” The illumination of Mary’s spiritual sense put to silence material law by giving her the rule of Soul.

How often do we do that? We want the answer to some problem which we can’t figure out, and we believe we can’t arrive at the solution because we haven’t fulfilled certain human requirements; the mortal in us is unprepared, and we argue that we know not a man.

There is some activity of the human mind in which we have not been schooled and therefore we can’t bring forth. Well, it is that very reason that enables you to know man. If you don’t know how to do it humanly, you are forced to do it divinely. The human concept never was the father of man, Mrs. Eddy says. Again our text continues (S. and H. 29:24-29), “The Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit. The Christ dwelt forever an idea in the bosom of God, the divine Principle of the man Jesus, and woman perceived this spiritual idea, though at first faintly developed.” Mary’s spiritual sense gave her the willingness to accept the fatherhood of God.

V. 35. The Holy Ghost: again, it is that infinite development of eternal Life, Truth and Love. It is interesting that in Luke Jesus never calls himself the Son of God; invariably he refers to himself as the Son of man, because Christianity is the story of man. It is working out in life-practice the rule of Life and Love. But even if you call yourself the Son of man, what you really are is the Son of God. So Gabriel declares his prenatal nature. “He shall be called the Son of God.”

V.36. “...who was called barren” – isn’t that a nice touch? It’s only a label. When the serpent tells you that you are barren spiritually, that you are not being a Christian Scientist, and are not really living it, that you look all right on the surface but are not really fruitful deep down, it is only calling you barren. And if you know not a man but you know man, that barrenness is healed, because you will be proving man’s liberation from finite conceptions. (Misc. 282:4,5.)

V. 37. Don’t you get a sense in these chapters on Principle of the

possibilities and potentialities of what will happen as we go forth from Principle? It is a generic birth going on everywhere in every age. (S. and H. 482:19-25.)

V.38. What a wonderful sense of unhesitating acceptance: "Behold the handmaid.." - behold the slave girl it is what that word means. Man " is but the humble servant of the restful Mind" (S, and H. 119:32). Do you often stop in your human journey and say, "Father use me, Principle use me"? Or do we rather say "I wonder how I can demonstrate Principle today"? Christianity presents us with the question, "Do I want God to be God in God's way, or do I want God to be God in my way?".

With Elizabeth it had been a case of, "boundless thought walks in rapture," while Mary illustrates "conception unconfined... winged to reach the divine glory." (S and H. 323:9-12)

Walking enraptured signifies that some of the limits are off, while "winged" indicates that material modes are dropped completely.

V. 39. She went right up to her mountain, right into the hill-country. She lifted that wonderful idea of conception unconfined up to its Principle; and related it to its Principle. Now we read of the salutation.

Vv. 40-45. "...blessed is she that believed:" – blessed is she that accepted, I love that salutation. Many a time when you have been thinking about some fact in Science some small sense of it dawns to you which you are not quite sure about. So you talk about it to a friend who has motherhood, and that friend sees wonderful things in your idea which you had not recognized; then you get that wonderful salutation, that wonderful exchange and so you get your confirmation – it's the Mothers' Meeting in its true sense, because we all individually reflect motherhood to the one idea. Elisabeth got her confirmation that her child was worth something when Mary came into her house. If you are being Elisabeth, that is, if you are doing your human best to love the spiritual, if you are being that sort of mother to yourself but are still not quite sure of the wonder and the magnitude of the idea that is being born to you in Christian Science, sooner or later Mary comes into your consciousness and salutes you and lifts your motherhood higher. Then you sing your song of salutation because

you know that the infant idea of man really lives for you, and it is wonderful to you. I think that's so true in human experience: we have our little human baby which is subjective to us, and which we believe nobody can understand and so we don't tell them about it, – and then suddenly we see that it is objective as well. We read that everybody has the same idea and we are amazed. Don't you find this recognition of the universal birth in reading and in listening to the radio Today? People are saying wonderful things about man. So your Elisabeth is blessed by your Mary. Everytime we hear from any quarter an acknowledgement of the Christ as Science, then the babe leaps in our womb. Isn't that what Mrs. Eddy means when she says that "the earth will help the woman; this spiritual idea will be understood"? (S. and H. 570:22, 23.)

That is the story of scientific Christianity; the earth – will help the woman. Why? Because it isn't your birth or my birth or the birth of a bunch of people called Christian Scientists, or the birth of the pure system of Christian Science, but it is through the woman that man is being born.

So all through this week let the birth be natural and safe. If even a human child requires nine months for its development how much more should we be patient and gentle over the conception of our divine identity! The subject is so vast that we tend to get discouraged if we rush at it, whereas careful, conscientious mothering of what we learn will give us the satisfaction of work well done, and every stage of the birth will be properly fulfilled.

TALK TWO – MONDAY, AUGUST 31st. 1953

Let us recapitulate the tones we saw yesterday. Luke starts out with his own personal introduction, which carries the message from the divine One. The whole tone of those Principle sections in the first three chapters is how salvation is just coming, irresistibly coming. And we saw how scientific Christianity brings to birth that man who is our salvation. Luke is writing for all men; he writes for "Theophilus," who means either God-loving or beloved of God, showing the reversibility in Christianity of proof and statement. So Principle as Mind shows how the divine demonstrating puts all the categories of metaphysics on a scientific basis. Then in Principle as Spirit Gabriel

appears to Zacharias. Gabriel is the mighty man of God, and he comes and makes Zacharias recognize that the development of this salvation demands acceptance and spiritualization of thought. Then in Principle as Soul Gabriel visits Mary, but this time doesn't need to announce his name. Mary knows, and she accepts it.

And then we had Mary visiting Elisabeth, where, we saw it was really the true Mothers' Meeting; and where mothers meet, we suddenly recognize that what is being born is a generic birth – not my baby or your baby, but baby, it's man, it's generic. I've never been to a Mothers' Meeting, but I should imagine that what they talk about is their individual sense of the one generic experience, because motherhood is a universal quality. So in Principle as Soul the mothers meet and they see that it is a generic birth which is taking place, and it leads to rejoicing.

Scientific Obstetrics

Let us go back for a moment to verse 42. Elisabeth is saying really, "Thank God: for your motherhood. Thank God for the fact that you were ready to accept and conceive and make place for this great idea of the Saviour." That leads us to think for a minute or two of what we call in Christian Science scientific obstetrics, which as you know Mrs. Eddy outlines on page 463 of Science and Health.

What is being born? Is it something that wasn't there until the moment your thought was impregnated by God and suddenly you realized that you were filled with something wonderful, something which you could then bring forth? Or is it that this birth has been going on and on and on throughout time and eternity, but you and I have only suddenly become aware of it? Now obstetrics is simply making room, – physically, mentally, morally, spiritually, – making room in every way for that, idea which is being born eternally and irresistibly. That child is there because it is God-fathered before you appeared on this mortal plane. It, is just you, it is your true self, it is man. So we start on S. and H. 463:5.

"Teacher and student should also be familiar with the obstetrics taught by this Science." Isn't that exactly how Luke starts? He says, "Now look, I'm going to tell you about scientific Christianity from the

very first, from the beginning.” And scientific Christianity is really scientific birth, because scientific Christianity with its fruitfulness and its demonstration is only another word for the birth of what is right and normal and true and wholesome. All that is unfolding to us in Christianity is the birth of man as spiritual nature. Now how does that birth come about if in fact we are that fully-formed man, born of the Spirit? That man doesn’t have to develop, he is already infinitely developed; but in order to prove that fact we have to slough off and dissolve all the limitations of mortal conceptions. Mortal conception is that rigid form of thought which holds man down to having been divorced from Mind, so that he is born of matter, lives in matter, is dependent upon matter, is afraid of matter, and so forth. Therefore the whole process of birth in Christianity is to understand conception unconfined, limitless, free, and beautiful.

There is an illustration, which I like of the two approaches. Imagine two artists, one of whom is a modeler and the other a sculptor. Now a modeler starts with a lump of clay in front of him, and he squeezes it and prods it and manipulates it until eventually that shapeless mass takes the form which he wishes to impose upon it, and the result is his pot or his statue. Whereas the sculptor starts with a great mass of something very solid and from that mass he brings forth his ideal, not by manipulating it but by hacking away what does not belong to the image in his thought. Now that image was potentially there in the rock, as man is always there as an image in Mind from everlasting to everlasting, and we do not arrive at that image by moulding and modelling and prodding our human mentalities. Becoming better Christian Scientists and tilling the ground of mortal belief doesn’t necessarily achieve the spiritual. But what does do it is to start with the acknowledgement that the divine ideal and image is, and that that divine ideal is me and all men because it is man. And in order to apprehend that and bring it to view, to give it birth, what we have to do is to enlarge our conception, to sweep away the veil of sense-conception, to take a wider, lovelier, less personal view of man and the universe. That is what chips away those bits of stone and rubbish which otherwise obscure that ideal and delay its birth.

So Mrs. Eddy says, “Teacher and student should... be familiar with the obstetrics taught by this Science. To attend properly the birth of

the new child, or divine idea, you should so detach mortal thought from its material conceptions, that the birth will be natural and safe.” That is the pith, the keynote, of the whole story. Detaching mortal thought from its material conceptions one can accept the divine idea. Sometimes in listening to a talk, or following a line of study on one’s own, some little personal consideration creeps in about the way it is put, or about how it affects me, and so on, and those little pin-pricks of personal conceptions restrict our ability to accept the great idea.

We are wise if we lift up the whole occasion to the level of metaphysics, where there is nothing going on but Principle unfolding itself as its idea, and the idea accepting its Principle. So do let’s watch during the birth of our divine identity on any occasion like this that we keep our eye on the major issue and on the impersonal things, and then we will be attending properly the birth of the new child by detaching mortal thought from its material conceptions.

Then the birth will be natural and safe. That birth will be natural because we shall allow the divine nature of Spirit to fill us, to flood us, to wash out our personal conceptions and to dissolve the rigidity of our conventional way of thinking. There is nothing more natural than to be born of the Spirit. The nature of Spirit is what renders the birth both natural and safe. The safety of the birth follows from the fact that it is natural. Where thought accepts the naturalness of the new idea, there are no mental reservations and therefore there is no proneness to accidents and disorders. People who are always insuring themselves against accidents have no real faith in the naturalness of Providence and hence no real sense of safety, and similarly always to be thinking of possible dangers to the birth of the child betrays a lack of trust in the divine order of birth. Conception unconfined foresees only good and admits only the divine factors.

“Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth.” It gathers new energy; it gathers, like a snowball, a gathering impetus, a gathering greatness; it is no longer merely individual, but becomes collective and universal. The Elisabeth in you gathers new energy when she meets the Mary in you. Your unconfined conception can now grasp that the birth is not a personal thing but has worldwide implications. It is the birth of

man, and everybody is enjoying this conception simultaneously. It makes one see what is going on in an unselfed way, a more universal way. It makes one far more ready to glory in what someone else is giving birth to, to appreciate the impersonal nature of Christ's Christianity. Through this enlargement, the idea cannot possibly injure its useful surroundings in the travail of spiritual birth. Injury to the useful surroundings, in a physical or a mental birth, is simply that the structure of thought, through some argument of mortal belief, is not willing to make room. So let us know that man is the accepting of the divine birth; if you like, he is the divine birth. And therefore he has infinite room for it; infinite love for it and willingness to accept it; infinite expansion in the chambers of consciousness. Then let that idea develop and develop at whatever cost to personal sense; we will make room for it.

"A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive." What removes anything that is offensive or likely to damage development is the truth that a spiritual idea is a spiritual idea. Therefore it dwells in a spiritual universe, it is surrounded by a spiritual atmosphere, it has nothing but Spirit within and nothing but Spirit without; its every constituent is spiritual; it cannot be known materially, and this truth removes properly whatever is offensive. "The new idea," – new to us, that is, – "the new idea, conceived and born of Truth and Love, is clad in white garments" – unspotted from the world; its nature is to reflect. "Its beginning will be meek," – well, it has to be, for it is born through our humility and willingness to dissolve this chap. So its beginning has to be meek; "its growth sturdy," – growth is the ordered unfoldment of Spirit; "and its maturity undecaying" – because "manhood is its eternal noon."

"When this new birth takes place, the Christian Science infant is born of the Spirit, born of God, and can cause the mother no more suffering. It is born of the Spirit because this birth is taking place right in the middle of Christianity, where from the standpoint of Spirit one accepts the creative side of Christianity; Principle is demonstrating itself within the realm of the parent Mind; it is demonstrating itself as ideas which have divine identity, ideas which are incorporeal, ideas which are complete and blessed in

themselves. We accept that creative side, and at that moment of acceptance we are able to give it birth outwards by reflecting that divine nature as fatherhood, sonship, and motherhood. So you and I stand at the point of Spirit in Christianity and that is how, in our individual experience, the Christian Science infant is born of the Spirit. We accept the fatherhood of God, and we reflect the motherhood of God. If we are reflecting the motherhood of God, that motherhood couldn't suffer if it tried.

“By this we know that Truth is here and has fulfilled its perfect work.” That is the Truth that isn't visible to the material world, but is eternally there between Life and Love. When our child is “born,” it is simply that we now recognize our world to be full of Christianity, and the universal Christ-mission fulfilling itself everywhere. So Luke is really starting with scientific obstetrics; he starts with this wonderful story of birth, with the bigness of birth and the irresistible nature, of it. Let's just make room for it. Now back to verse 43.

Vv. 43, 44. Elisabeth recognized the generic nature of this birth, and knew that what somebody else is giving birth to matters very much to everyone else.

V. 45. “...blessed is she that believed:” blessed is she that accepted. It is interesting that in Matthew's Gospel Gabriel appears to Joseph, whereas in Luke Gabriel appears to Mary. Naturally, this is because Matthew is the creative sense, it is the Word Gospel, and so Joseph had to have a purer sense of fatherhood than the world had acknowledged at that time; Gabriel appeared to Joseph to tell him that masculinity had to yield to the fatherhood of God. But in Luke, which is the Gospel of woman, Gabriel appears to Mary to tell her that femininity must yield to the motherhood of God. It is the same story but with the accent on the other hand.

Vv. 46,47. Here we have Mary's magnificat, in which she lifts up the occasion into Principle. In Mr. Doorly's talk on Luke he lays it out in a sevenfold way. When Mary says, “My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour” that's a lovely sense of gratitude. You remember that although Zacharias was swinging his censer it was empty to him, it was a mere form of gratitude and so he couldn't voice it. But Mary gives gratitude through deeply-felt

spiritual sense, and this magnificent corresponds to Mary swinging her censer, – it is the incense of gratitude.

Vv. 48, 49. All the time in her hymn she is saying, “Thank God for God, thank God for the fact that Principle is, thank God for the fact that Principle has a Christ, and thank God for the fact that Principle demonstrates itself.” I think we ought to do so much of that, so much of thanking God for God. It is a wonderful habit or attitude to get into. It is simply culturing the attitude of allowing Principle to be Principle.

Vv. 50-5.2. “He hath put down the mighty from their seats” – a lovely sense of the pride of life humbled and reduced; “and exalted them of low degree” – as you lay down the mortal concept, you lift up the divine.

Vv. 53-56. The three months were the definiteness of her spiritual sense. In the Glossary you get the definition of, “Bride” which, of course, is Mary at this point. She had wedded herself to a higher ideal; she had wedded herself to man, and not to a man; so we read, “Purity and innocence, conceiving man in the idea of God;” actually conceiving: it links bride with divine motherhood. Mrs. Eddy goes on, “a sense of Soul,” – my soul doth magnify the Lord, – it is a sense of Soul which identifies one with the parenthood of God, – “which has spiritual bliss and enjoys but cannot suffer.” That is the sort of motherhood in which birth can cause the mother no more suffering, when our motherhood is being the bride of God.

Vv. 57-60. The Commentary I’ve been reading wonders how Elisabeth could have known, and thinks that perhaps Zacharias wrote it down on a tablet for her! Old theology just can’t allow that Spirit speaks direct to human consciousness; it must have a mechanical medium. All the same, it is fair to add that many of these Commentaries were written fifty years ago, and theological thought has changed in that time.

Vv. 61-63. The human sense of relationship gathers round and it wants to identify the birth of your Christ-child with your human personality. Perhaps if we are not so wise, we try to do the same when we think we have brought forth a wonderful idea, forgetting for

a moment that it is God's motherhood that brings forth an idea. Elisabeth was wise enough to see that this child was much too big and much too wonderful to be a human conception, and therefore she was going to detach mortal thought from its material conceptions. She wasn't going to have it linked to Zacharias or to herself or to anything in human history, so she gave it a name unconnected with that human family. I like the fact that although the family gathered round, the parents stood firm about it; sometimes that human family brings quite a bit of pressure to bear upon us, and we need the courage of our convictions to be true to our spiritual sense and to be individual. Of course there are ways of taking one's stand: one can sometimes do it very sweetly and sometimes it is not so easy. But sooner or later we have to assert our freedom and detach mortal thought from its material conceptions.

Elisabeth and Zacharias saw that this divine salvation has to come in God's way and that one can't outline humanly the steps to be taken. Many a time when our John the Baptist is being born to us, and perhaps we have in our mind's eye some human problem that needs to be dealt with, we tend to tell God what He has got to do about it. Elisabeth and Zacharias saw that it couldn't be done like that, that it has to be the divine way. So Zacharias wrote "His name is John," – he gave him his divine identity.

V. 64. "Immediately" is a common word in Luke, because in Christianity the spontaneity of demonstration follows from acknowledging Principle. Here in Principle as Soul, when Zacharias identified the divine appearing correctly he could speak and voice Truth. That is wonderful, because he had been dumb for nine months, and he had been dumb because he didn't praise God. He had been, there in the temple swinging his censer, but he hadn't really praised God; it had been mere lip-service. When after nine months thinking about it and the John was born of his own loins, he suddenly gained a sense of real gratitude to God for God, for God's sake, and so immediately his dumbness finished and he could voice what he was meant to voice.

V.65. It becomes widespread.

Vv. 66, 67. Now Zacharias really starts talking, – he is making up for lost time!

V. 68. Of course it's not just that he is making up for his long silence: he is really making atonement for his refusal to acknowledge the divine conception. I think that's a very helpful thing, because we sometimes refuse to acknowledge the divine conception and afterwards kick ourselves for having missed a golden opportunity. But it always comes again. You can't put a stick in the machinery of God's government and just jam it, any more than you could jam mathematics through willful mistakes. You neglect an opportunity and you lose in the scale of being for a time, but that opportunity is bound to come again because of the perpetual unfoldment of the divine nature.

In his hymn here Zacharias is defining the mission of John. At this point in Principle as Soul, he defines John's mission and his place in that universal salvation. Luke could see very clearly that before the Jesus can be born, we have to have a pretty good sense of the John. Luke makes great play with the mission of John. All the Evangelists do, but Luke particularly emphasizes it because Christianity demands purity of motive, of desire, and of action; John paves the way by showing how to be a good Christian in one's human relationships. Until we fulfill the moral demands of the second degree on a spiritual, unselfed basis, we can't honestly fulfill the Christ demands of the third degree; it would simply be grafting holiness upon unholiness, and we would build our house on sand.

V. 69. The horn of salvation: Mrs. Eddy speaks of gaining a better understanding of Soul and salvation. (S. and H. 210:16.) That is identifying the birth aright; if we identify the birth aright that is taking place in us, it will be our salvation. "The house of his servant David;" David is brought in a great deal of course because David was that familiar symbol in Hebrew thought for that which wedded the two halves of the nation, corresponding to manhood and womanhood. David would appear to have set about that wedding in ways which did not conform to the best human standards, but the point was his motive; his great motive was to become at one with God, and he reflected that by his great longing to be at one with the human one he loved.

v. 70. Christ's Christianity is the chain of scientific being reappearing in all ages.

Vv. 71-75. There was Zacharias giving thanks to Principle" giving gratitude back to its source. Now he starts to bless the child.

V. 76. Again, it is all from Principle. What a wonderful sense of the mission of John, – to "go before the face, of the Lord to prepare his ways." Without that John the Baptist preparation of heart, leading to a love of the spiritual, a love for God and a love for man, one is at a grave disadvantage in attempting to study Christian Science as a divine Science. Unless it first Christianizes us, it cannot make us Scientists, and Luke makes that point very strongly.

V. 77. "To give knowledge of salvation" – Mrs. Eddy says that in Wycliffe's translation of the Bible that phrase "knowledge of salvation" was rendered "science and health." (See '02. 16:1-7.) "by the remission of their sins" – as you know, in Christianity there is no remission of sin until it is renounced. The annihilation of sin is the purpose of Christianity.

V. 78. Note again" from on high'."

V. 79. What Zacarias saw there was worth nine months' silence. He gained a beautiful vision of what his John really was; a lovely sense of gratitude to God for God and also a clear sense of the necessity for each to work out his own salvation.

V. 80. Until he was ready to accomplish his mission he remained in that desert state of thought which is Mind, Spirit and Soul.

PRINCIPLE as PRINCIPLE (Ch. 2:1-20)

The demands of Principle obeyed result in the divine man

In this section Luke tells us of Joseph and Mary going up to Bethlehem in compliance with the decree of Caesar Augustus "that all the world should be taxed." While in Bethlehem, Jesus is born in the stable. There is a wonderful sense here of the demands which Principle makes upon its idea. We all have to go up to Bethlehem, the place of our birth, to be taxed: we have to go back in consciousness to Principle in order to conform to the divine

requirements, and as we do so, the divine man we really are is born. If we want our saviour to be born, we have to acknowledge that Principle has a right to “tax” us, and must be obeyed.

In thinking of salvation, what is it that we need to be saved from? It is simply the belief that man is a person, and that he has broken away from his Principle and revolves in an orbit of his own. (S. and H. 522:7-11). Therefore when we go back and acknowledge the unity of Principle and idea, the breach is healed and the saviour is born.

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