

February 7th, 2005 — 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 John Morgan's book on — THE SERMON ON THE MOUNT. For a brief biography on our featured authors, click [here](#).

The Christ: Soul (*Matthew 5. 21-26*)

The tone here is true identification. Like a burning-glass, Soul gathers the rays of Life, Truth, and Love to a focus, so that the true image is established and the dross burnt up. It is very apposite that the next three sections, — Soul, Spirit, and Mind, — all begin with, "Ye have heard that it was said by them of old time..." and then Jesus goes on to quote something from the Mosaic law which he at once elucidates in its spiritual sense. Soul here recasts what looks like Old Testament religious law into the New Testament of Science. We saw in the last section that Love fulfils the law; and it does so by the elimination of the "sin" of mortal existence through Soul purging out false identity, Spirit bringing the spiritual conception to birth, and Mind manifesting the allness of Mind and the nothingness of matter.

Matthew 5:21-22. "Ye have heard that *it* was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of' the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire".

Some authorities say that the phrase, "without a cause," should be omitted, as it is not in the original. We may often have a reason for anger, but never an excuse. And no evil has an actual cause, anyway. Jesus here equates character assassination with physical killing. False identification is murder, because if we fail to see man through Soul, he is mortal to us.

We should notice carefully these three forms of condemnation: they correspond to the physical, the moral and the spiritual. The sin and the

judgment exactly correspond — this is the balance of Soul. Anger, the first one, is a physical passion and therefore brings us into physical judgment; Raca, or "brainless idiot," is a moral or ethical vilification, and therefore it brings us under the council —the social reprobation on human unworthiness; while the third one, "Thou fool", is, so to speak, a spiritual fault or sin, with that identifying Thou. "The fool" hath said in his heart, There is no God" (Ps 14:1), and thus our false identification would try to put man outside the Mind of Christ. This contempt has to be burned out with the fires of Soul, the burning-point of true, sinless identity.

Divine Identification

To identify man aright is to have him divine; to identify him wrongly is to make him mortal — to kill him. Our mistaken sense punishes us, puts us under the same condemnation. We cannot find divinity or sinlessness for ourselves unless we see it for *man*, there is only one man, and this includes both our neighbour and ourselves. "The only true criticism is the discernment of Love's perfection" (attributed to Mrs Eddy). Someone else once said that criticism is a public admission that you haven't found the Christ.

Soul in the Christ is like a funnel through which all truth comes, "Soul, or God, is the only truth-giver to man"(S & H 72:11), and as we understand this it will enable us to rise above all condemnation and so heal all sin. We can't heal sin while it is real and odious to us, but through Soul-sense we can say, "The more I understand true humanhood, the more I see it to be sinless, — as ignorant of sin as is the perfect Maker" (Un 49:8). What is true humanhood? When the human is understood to be the outcome of the divine and not of the mortal, that is the true humanhood, which Jesus presented. It is the same as the Son of man seen to be the Son of the living God.

Some people, nominally Christian, question whether moral values are absolute; one hears them putting forward the argument that what was considered wrong in the past is acceptable today, that codes of conduct vary from society to society. Such a viewpoint though, regards the moral from the human instead of from the divine, and is not relevant to the real issue. Christian Science maintains that morality is actually the nature of God transposed into the language of human conduct, just as the electric current that powers a small lamp originates ultimately in the

sun. To understand this relieves us of debates and perplexities: we go back in consciousness to what God is, and the divine nature then flows as whatever is ethically appropriate and right in the circumstances. “Christian Science is not a dweller apart in royal solitude; it ... is a law of divine Mind, a persuasive animus, an unerring impetus, an ever-present help” (My 3:13).

Matthew 5:23-24. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

As there is only one man, whatever doesn't measure up — in oneself or in another — must be purged out of one's own consciousness at the altar of Soul before one can honestly find the one sinless identity. The altar is a symbol of Soul: it represents what we humanly call sacrifice, — the giving up of the corporeal sense of self in exchange for the blessings of spiritual reality. On it the fires of Soul “burn up the chaff of error with the fervent heat of Truth and Love, melting and purifying even the gold of human character” (S & H 565:20).

All the way through the Christ sequence the human self is being resolved by the divine. The mortal basis of *my* personality or *my* individuality is yielding in favour of the one generic son of God. In the Christ we learn *who* we are, who man is, and it is focused here in Soul. If we can see the other fellow aright, it's the touchstone for whether we have seen ourselves aright.

Matthew 5. 26. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Again, the tone of Soul comes in two parts. Just as we had to identify all men with the one man, so now we have to be quick to identify all evil as the one evil — nothingness. “Agree quickly” means, Settle quickly with your opponent. Spiritually it indicates, Agree that a lie is a lie; acknowledge that you are not going to be fooled by "the adversary". (S & H 580:28-2) We find it progressively easier to do this, and to do it with authority, as we fulfill the first requirement and detach the sin from the individual. We must cultivate the habit of thinking and seeing

impersonally; all that is good is God manifested, and all that is evil is the one liar masquerading as person or as thing. Personal, material sense delivers us to the judgment of personal, material sense, whereas Soul-sense declares, 'Not guilty,' and liberates everyone.

“Until the fact concerning error — namely, its nothingness — appears, the moral demand will not be met, and the ability to make nothing of error will be wanting” (S & H 92:21). We should thank God that we live in an age when Christian Science has shown us how to handle evil scientifically through the understanding of God, so that we can deal authoritatively with the claims before they arise. But the carnal mind dislikes being analyzed, uncovered and annihilated, and few students will really get down to handling it. Jesus’ admonition is that we face and resolve the adversary quickly.

To summarize this Soul section: all good is defined as God’s and all evil as the one adversary or liar. Under the impulsion of the Christ, God’s law comes to us as the divinely moral law; the moral law is therefore not to be thought of as less real or important than the absolute facts of God. Because in Soul man is sinless, Soul’s claims on man are divine and not human, and man’s ability to meet them in letter and in spirit is Soul itself at work.

For further study see:

Gen.	32:30	33:10
S.&H.	71:1-4	214:14-17
	240:29-32	405:5-21
	447:20-27	481:24-32
Mis.	107:14-31	108:4-15
Ret.	86:7-16	

Weekly Lesson Citations provided by the Mary Baker Eddy Institute
visit our website at www.mbeinstitute.org for more information
or call (239) 656-1951. We welcome your comments!

