

August 8, 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 – A VERBATIM REPORT ON THE BOOK OF MARK by John Morgan.

**MARK
LOVE as SOUL
(Ch. 9:30-50)**

Love's ideal has its form and identity in serving the compound idea of Love. In another phrase, the summary could be, Service versus self. We have here the form of the birth of Love's ideal, and it is shown that this ideal has its place and identity and true selfhood by serving the compound selfhood of Love. Soul is always that which sinks material and personal selfhood into a deeper sense of identity, and in that deeper sense we find an identity of interests with all other ideas of God; so Love as Soul resolves competitiveness and antagonism.

Vv.30-32. "...For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not that saying, and were afraid to ask him.

This is a wonderful follow-on from Love as Mind, which exalts the conception of man as the ideal image in Love, and from Love as Spirit which shows that the relationship of Love and Love's ideal is pure spiritual reflection which never had a foreign element; no third party entered that relationship to produce a false heritage. Now in Love as Soul it is inevitable that a material and corporeal selfhood has to be let go, and Jesus saw plainly that unless he voluntarily relinquished the Jesus, his life work would not be properly done.

Love's universal plan of salvation calls for a wholly unselfed purpose in all of us. So his prophecy there provoked this reaction.

Vv. 33,34. "And he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest" Isn't that interesting? When the Master tells us that the Son of man has to go, for only through self-abnegation do we find the Christ that provokes the egotism of mortal selfhood. Not me, we say; it's all right in theory, or for the other chap, but I don't want to subdue my personal selfhood.

Vv. 35-37. "And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all, And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, but him that sent me."

In Love's ideal all interests are united in the one compound identity, and that resolves competition, antagonism, jockeying for position, and "elbowing the concepts of his own creating." Love's bounty gives to each one of us a full, rich, free, satisfying place and part in the whole, and a unique individual identity.

Mess. '00. 8:14-22 "...In this struggle remember that sensitiveness is sometimes selfishness, and that mental idleness or apathy is always egotism and animality. Usefulness is doing rightly by yourself and others. We lose a percentage due to our activity when doing the work that belongs to another. When a man begins to quarrel with himself he stops quarrelling with others. We must exterminate self before we can successfully war with mankind."

Self Translated

Love as Soul shows us how to exterminate self, not by going at it with a battle-axe but by translating it. The battle-axe technique leads us into an awful lot of trouble because we always have a great error in front of us, which is so real. Let's learn to translate things. It seems to me that this concept called self, which we usually put entirely into the category of the undesirable, really has three categories which

correspond to the physical, the moral and the spiritual degrees of the Second Translation, through which we resolve everything.

In the first, we get things like self-conceit, self-aggrandizement, self-hate, self-will, self-justification, self-righteousness, self-love, and so on; we know enough about that self family to wish to be detached from them. One and all, they are a state of self-deception. But there is an improved stage, the second degree, through which we face the error and start to resolve it. There we have self-denial, self-immolation, self-abnegation, self-sacrifice, – all pure tones of Soul, where the divine begins to overrule the mortal. Thirdly we arrive at the spiritual, where our selfhood is the divine identity conferred by Love, and so we get characteristics such as self-knowledge, self-restraint, self-respect self-complete, self-reliance, self-confidence, self-assured, which are by no means concerned with the mortal personal self but are the fruits of the Spirit. So as we graduate through these concepts of self and translate one into another, that quells this egotism of who shall be greatest.

Misc. 104:2 “How shall we reach our true selves? Through Love.” We don’t reach our true selves by hating this one or by kicking it around or reviling it, but through a sweeter awareness of how wonderful Love’s identity really is. I always like Max Kappeler’s remark that we treat ourselves like a bit of dirt, but if we have a dog or a cat we talk to it in sweetie-pie language that we’d never use for ourselves.

Regarding this sense of service versus self, –in service of the compound idea of Love we find our true being, –Mrs. Eddy says a lovely thing in one of her messages to a branch church: “Christian Science has a place in its court, in which, like beds in hospitals, one man’s head lies at another’s feet” (My. 188:23). Isn’t that a nice sense of Love as Soul? One man’s head lies at another’s feet means that each individual’s demonstration crowns another’s, and initiates somebody else’s. It is the tone of mutual blessing, mutual interests, mutual gain.

Vv. 38-40. “And John answered him, saying,” – John and the others had just been rebuked, and so, just like us when we’ve been rebuked, he changed the subject and tried to justify himself. “Master, we saw one casting out devils in thy name, and he followeth not us: and we

forbad him, because he followeth not us. But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.” You remember that earlier James and John had been nicknamed the sons of thunder, because they were good at thundering about someone else’s shortcomings; it might have been well-meant, but it was immature, and smacked of self-righteousness. We never come across the name again.

Now Jesus is showing here that as we learn how to resolve self and translate it, we find a wider identity of interests with all mankind; but we cannot do that if self-righteousness or self-importance have a large place in our outlook.

Vv.41, 42. “For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.”

There are a great many things in the world today that claim to give mankind spiritual refreshment in Christ’s name, and a lot of hot air is expended in praising or damning them. The only distinction between any of these various persuasions is the degree of real spirituality in them, –their nearness to the One. That form of spiritual teaching is nearest right, which is most complete; all human philosophies are, at best, only partial truths. Love as Soul is service and not self-righteousness; and in any case the final answer always is, “What is that to thee? Follow thou me.”

S. and H. 560: 11-15 “The great miracle, to human sense, is divine Love, and the grand necessity of existence is to gain the true idea of what constitutes the kingdom of heaven in man.” A tremendous statement! It’s a necessity, not merely a precept, for unless we strive to gain that true idea, we don’t find even our-selves. So Jesus goes on, and gives an illustration.

Vv. 43-48. “And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: ...And if thy foot offend thee, cut it off, ...And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and ”the fire is not quenched.”

The controlling hand, the ambitious foot and the roving eye –these are what trouble us and break up Love’s compound identity. The hand, the foot and the eye are the doing members; the others are passive, except the tongue. The doing members are what lead us into trouble, for as Love as Soul tells us, it is not doing but being that gives us salvation. Doing, where there is person involved almost always leads us into trouble, but being is heaven. The controlling hand is the old regulator story; it rejects Love’s rule by manipulating other people’s lives. The ambitious foot tramples on the other chap in order to gain personal advantage, and sticks itself in the door regardless of whether it is wanted or not. And the roving eye always sees everything that does not concern it, and in any case cannot see man right. An error in doing can only be obliterated by translating that doing into being. We have to learn to sit on our hands, to plant our feet in the footsteps of Truth, and to behold from the standpoint of divine Love. Soul converts all our spears into pruning hooks, all our doings into beings, and then we no longer have a sense of man divided into so many corporeal personalities, but gain the wonderful, coherent, compound identity of Love. The bit about hell fire and where their worm dieth not is a sense that an error in doing punishes itself until it is given up, as we all know.

Vv. 49,50. “For everyone shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.” The allusion to everyone being salted with fire refers to our Levitical regulations which provided that salt was to be offered with all sacrifices. Salt was used in connection with the making of covenants (Levit. 2:13), as a symbol of the constant relation between God and Israel; so here it is called for as a symbol of the constant relation between man and man. This test of the salt is like a divine fire, exalting what is true and purging what is worthless. Jesus is pointing out that any kind of sin destroys itself; it is purged out by the fires of the Holy Ghost, which is the meaning of self-sacrifice. “Salt is good,” –the cauterizing of self-interest can only give us a truer sense of our common identity with all Love’s ideas. But, he says, if the salt, - if your oneness with your Source, –has lost its savour, you’ve also lost the sense of oneness with your neighbor. Salt and saltness always symbolize the oneness between God and man and between man and man. If our sense of identity of interests

is perished; we have to do something about it. It is in the -ness of the saltness that we find unity. There's never a unity with persons, but in the mutual quality we express. Therefore to thine own (divine) self be true, and thou canst not then be false to any man.

So Love as Soul presents man's compound selfhood in Love. As we love and appreciate the fact that there is one Love, one salvation, forever at work through multiform channels, we gain a great sense of love and appreciation for everyone who is doing their best along some line designed to bless mankind. The master becomes the servant of all. (My. 164:20-5.)

Love as Soul concludes there. It shows the necessity for wedding all interests in the one identity.

Your Donations Make It Possible

Maintaining a site as complex as www.mbeinstitute.org can be a daunting and costly task, but with the assistance of visitors like yourself, we will be able to continue to provide the quality articles and information you've come to depend on. We sincerely appreciate your kindness and generosity. Please mail or click for secure online transfer of your tax-deductible donation today.

Name: _____

Address: _____

Phone: _____ *(your receipt will be mailed to this address)*

Email: _____

Mail to: The Mary Baker Eddy Institute
3350 North Key Drive, #B313
North Fort Myers, FL 33903



Secure Online Transfer: [**Paypal**](#)