

## CHRIST JESUS AND CHRISTIAN SCIENCE: GOD'S "TWO WITNESSES"

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It was the prophet Zephaniah who foresaw that in the days when the world would be shaken to its foundations God would "turn to the people a pure language" that they might "all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:9). The events of the day of Pentecost, recorded in the second chapter of Acts, prefigured the coming of this universal language. Its living actuality speaks today as the "language" of Christian Science.

The book of Zephaniah is one of the prophetic writings which bring the Old Testament to a close and open the door to the New. But the prophets of the first millennium B.C. were largely responsible for the whole of the Old Testament. It is not surprising to find, therefore, that the line of spiritual light which begins in the first chapter of Genesis, and travels through four thousand years of Bible history to the end of the Old Testament, is all gathered and focused in the consummate spiritual message of the recorded prophecies.

It was probably Ezekiel, while he was in Babylon at the time of Judah's captivity, who inspired the priestly and prophetic writers to proclaim the order of all spiritual evolution known as *the seven days of creation*. This statement of the days of creation was eventually accorded its rightful place at the beginning of the book of Genesis. Christian Science reveals the symbols of the "seven days" as foundational to the entire *Science* of the Bible. Mrs. Eddy refers to them as "the order of Christian Science" (S. & H. 508:28), and writes elsewhere of their mathematical exactness (*see* Mis. 57:27-29).

In addition to handling Israel's immediate problems, the prophets looked into the future and foretold the two advents of the Messiah. They foresaw the coming of the world's Saviour which would appear historically through the twin missions of Christ Jesus and Christian Science. These are God's "two witnesses" referred to in Revelation 11. Mrs. Eddy writes that "the manhood and womanhood of God" are revealed "through Christ Jesus and Christian Science, His two witnesses" (My. 346:30-2).

We read in "Science and Health" 561:22 that the woman in the Apocalypse who brings forth the man child "symbolizes generic man." In the spirit of this metaphor the prophets were aware of the Son of God forming in the womb of generic consciousness. At the point in history represented by the New Testament, this womb of consciousness opened and its waters brought forth abundantly Christ Jesus' demonstration of Life. The first aspect of the Messiah presented, necessarily, the idea of spiritual individuality. Later in the story, the same divine matrix was to bring forth Christian Science, which would be the collective and universal counterpart of all that Jesus achieved.

Looking at the picture humanly, the Son of God, this twofold Messiah, the spiritual selfhood of mankind, had its origin in the consciousness of Israel's prophets in the first millennium B.C. Divinely, its origin is the eternal Mind which is God. In the words of "Science and Health," the prophets were "in rapport with this Mind." This enabled them "to know the past, the present, and the future." They communed with the divine Mind, and so foresaw and foretold events which concerned "the universal welfare." They reached "the range of fetterless Mind" (*see S. & H. 84*). Reading the human mind from the standpoint of the divine Mind, their human sense of mind yielded to Mind.

The era of the prophets marked the beginnings – the first stage, as it were, in Christian history – of the development of the Christ-idea which was to ultimate in Christian Science. Like the breaking of the light in the first day of creation, the prophets flooded Israel's consciousness with *the idea of world salvation*.

The second stage appeared as the career of Jesus. Historically, four hundred years elapsed between the time the Old Testament closed and the New Testament began. Yet, spiritually, in the Mind which is God, the unfoldment is continuous. No dark interval of legalism, whether Judaic or otherwise, interposes itself anywhere in God's line of light.

The prophets were receptive to the influx of an idea. Jesus stood for the tangible substance, the actuality, the reality, of this idea. The prophets were enlightened. Jesus understood. He was the light itself appearing in the form of *understanding* – the scientific understanding of God and man. Mrs. Eddy says of him that he was always leading his followers "into the divine order, under the sway of his own perfect understanding" (Ret. 91:19–20). In this respect, and according to the scale of reference on which this survey is based, Jesus was to the pro-

phets who preceded him as the firmament of the second day of creation is to the light of the first day.<sup>1</sup> Like the firmament mediating in the midst of the waters, his spiritual understanding, in the words of Paul, broke down the “middle wall of partition” between men, giving them access unto God “through the Spirit” (Eph. 2:14, 22). Mrs. Eddy says that he was “endowed with . . . the divine Spirit, without measure,” and that this “enabled him to be the mediator, or *way-shower*, between God and men” (S. & H. 30:6–10). She writes of how, as the prelude to his birth, “the Holy Ghost, or divine Spirit, overshadowed the pure sense of the Virgin-mother with the full recognition that being is Spirit” (S. & H. 29:24–26).

The crux of Jesus’ life-work was the proof that being is Spirit, not matter; that it is not even a mixture of Spirit and matter, but Spirit alone, pure, and without an opposite. Spirit never passes through or into matter in order to be individualized. Jesus’ Christ-identity was Spirit individualized (*see* S. & H. 335:2–6). It came from heaven, the firmament, and went back to heaven, the firmament. The order of the heavenly firmament was reflected in every event of his career. “No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven” (John 3:13), he said, as he described what it means to be Spirit’s reflection.

The third stage of the development began with the day of Pentecost. It is covered in the Bible by the book of Acts and the Epistles. Jesus had prayed that his disciples and the world might all be one in Christ, and thereby one in God. The disciples were the representation of the whole world spiritually reborn as a result of Jesus’ mission. It was necessary, therefore, that they should be united in *one body* – that they should come forth together from that state of heavenly understanding in which Jesus had instructed them, and to which he himself had risen.

On the day of Pentecost they were “all with one accord in one place.” Their state of thought was typified by the waters under the firmament, in the third day of creation, which were “gathered together unto one place” in order that the dry land, or earth, might appear. Earth, in this sense, is the whole world’s spiritual identity. Paul, in his Epistles, calls it

<sup>1</sup> NOTE: The correlation between the order of the days of creation and the particular stages of development outlined in this essay in no way conflicts with the correlation between the seven days and the thousand-year periods which span the Bible as a whole. It is simply that the same spiritual order can be viewed from any number of points of view according to the scale of reference.

"the body of Christ." The symbol of it, which had its advent on the day of Pentecost, was the universal Christian Church. This typified humanity reborn, born not of flesh but of Spirit – a state of mutual understanding and spiritual solidarity "coming down from God out of heaven." On this day the multitude understood the language of the disciples as its own mother tongue. Heaven and earth were one. Earth was found in the embrace of heaven, and heaven was found reflected in earth. Earth was not "here" and heaven "there." The two were one in spiritual identity, as subject and object are one.

In the language of Christian Science, the true idea of body is found through the term Soul. Earth, the generic body of mankind, finds its spiritual identity in Soul. Soul is always "outside the body." "Soul is sinless, not to be found in the body" (S. & H. 288:22-23). The sun in relation to the earth is "a metaphorical representation of Soul outside the body" (S. & H. 510:16-17).

The spiritual reality of the Christian Church was never *in* the human symbol of the apostolic church founded by Peter and Paul. It was never *in* the monolithic counterfeit organization centred in Rome, which developed during the ensuing centuries, subdividing itself first into a Western and an Eastern body, and later into a multitude of denominational, fragmentary bodies, all misunderstanding one another's doctrine, all disagreeing with each other's point of view. "Is Christ divided?" Paul asks in I Corinthians. If Christ, the "head," is one and indivisible, then certainly Christianity, the "body," must be found one and indivisible, also.

Just as, historically, four centuries of temple worship intervened between the Old and New Testaments – that is, between the first and second stages of the particular development we are considering – so some eighteen centuries elapsed between the third stage, typified by the apostolic church, and the fourth stage, the coming of Christian Science. Yet in the sight of God no such interval of ecclesiastical stagnation drives itself like a wedge into the line of light, in belief cutting the light off from its source and plunging the world into darkness. To God there is spiritual continuity.

When, in 1866, Mary Baker Eddy discovered the universal Science of Jesus' original teaching and named her discovery Christian Science, she showed that, divinely speaking, this very happening bridged the interval between the outpouring of the Holy Ghost on the day of Pentecost and the time of her own revelation. Both occasions, she

showed, were the influx of “divine Science” (see S. & H. 43:7–10). Christian Science, the divine Science of Christianity, is the revelation of the spiritual selfhood of mankind. Through Christian Science humanity as a whole is destined to understand the Principle of Jesus’ life-work, and to become conscious that, like Jesus himself, all men come forth from God.

Mrs. Eddy tells how, for the purpose of human comprehension and human salvation, she reduced her original divine metaphysics – that is, her original divine Science – “to a system, to a form comprehensible by and adapted to the thought of the age in which we live” (S. & H. 146:31–1). Specifically, this *system of ideas* is Christian Science – a structure of absolute understanding, which applies itself to the problem of dualism, and solves it. Like the woman with the leaven in Jesus’ parable, Mrs. Eddy hid and enshrined the system in the Christian Science textbook, “Science and Health with Key to the Scriptures.”

The symbol of this interwoven system of ideas is the stellar cosmos of the fourth day of creation – the revolving harmony of a universe of “lights” which “give light upon the earth.” Principle’s system of celestial government must be found to determine and control all human affairs. It operates as a system of spiritual healing whereby the entire human body, typified by the earth, is brought under God’s control.

In her lifetime Mrs. Eddy did two principal things. She wrote a book and formed a church. The book is “Science and Health with Key to the Scriptures,” the church is “The Church of Christ, Scientist.” The history of the book bears witness to continuous divine revelation, the history of the church to the founding of this revelation in human consciousness for the purpose of solving the human problem. Throughout her mission, divine revelation, represented by “Science and Health,” determined human demonstration, represented by the church organization. The heavenly lights gave light upon the earth.

Church is always a symbol of body. The Christian Science Church is the logical historical conclusion of the world-wide Christian Church. To Mrs. Eddy the Church of Christ, Scientist, was a symbol of the organic body of mankind being progressively liberated from the confines of mortality, even as was the case with the individual body of Jesus. Under the impact of continuous revelation Jesus’ apparently mortal body reached the point of translation. The same is true of Mrs. Eddy’s church. For those with eyes to discern her spiritual intent it is evident that, under the impact of the revelation of “Science and Health,” the organic church body yielded in her thought to the “body of Christ,”

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the "body of Principle" – to the integral system of God's ideas which is "Science and Health" (see S. & H. 559:19–26).

The revelation reached its climax during the years 1907-1910 when the answer to the question, "What is God?" was given its final rendering and individual Christian Scientists were bidden to be a law unto themselves. The system of spiritual understanding implicit in the order of synonymous terms for God on page 465 of "Science and Health" enables Christian Scientists to be spiritually and scientifically self-governed. For Christian Scientists are like the children of Israel. The "Moses" phase of their experience yields to the "Joshua" phase. Methods of compulsive maternal discipline take them as far as the borders of the Promised Land, but not into the land itself. Only under Joshua do they inherit the land. Joshua (meaning Jesus, Saviour) stands for individual self-government – the understanding of God made subjectively one's own. Typified by Mrs. Eddy's provisions for self-government on the part of her branch churches, Christian Scientists take possession of their inheritance when they are governed by Principle alone. In this "land" of Christian Science "fetters fall and the rights of man are fully known and acknowledged" (S. & H. 226:31–2).

Pre-eminently, Mrs. Eddy's service to the world was to name and explain God's nature as Principle. This is the term she placed fourth in the divine order of the synonymous terms. This is the term which most fully interprets the meaning of the fourth day of creation.

In addition to Mrs. Eddy herself, there have been many outstanding figures in the history of the Christian Science movement, some of whom have emphasized particular aspects of Christian Science. There have been Christian Scientists, for example, who have accentuated the fact that Principle is understood through the diversity of identity which makes up its idea; others who have emphasized the aspect that the idea is found in the oneness and indivisibility of its Principle. Some have felt that the absolute truth of God's allness was the only factor requisite in working out the problem of being; others have stressed the need for the conscientious handling of animal magnetism. The spiritual idea of God must be seen to embody every one of these fundamental points of view in order to be itself.

A Christian Scientist of particular importance in the evolution of Christian Science was John W. Doorly. His mission, one sees in retrospect, was to wed together the aspects of diversification and oneness as the way to understand God's allness scientifically and so make

nothing of animal magnetism. In fact, when his teaching is properly understood, it is seen to stress not one particular aspect of Christian Science, but rather its divine wholeness; for what he brought to light was the complete idea of Science and system contained in the final edition of "Science and Health".

The reason John Doorly was able to present the idea of Christian Science not just from a particular point of view, but in terms of the subject's wholeness, was that, throughout his career, the focus of his attention had always been the order of the synonymous, capitalized terms which answer the question, "What is God?" Because these synonyms are diverse, individual views of the same absolute God, they provide the student with a system of spiritual understanding wherein differentiation and integration, analysis and synthesis, operate simultaneously. The resulting vision is that of a harmonious body of living relationships which constitutes the idea of God. Hence John Doorly's emphasis was on what Mrs. Eddy calls "the divine infinite calculus" (S. & H. 520:14-15). The calculus of Christian Science is none other than the absolute Science of the city foursquare of Revelation 21, the New Jerusalem, the city of universal peace. St. John says that the city is "like unto a stone most precious."

The word "calculus" is from a root meaning "a stone used in reckoning." The divine infinite calculus, as expounded by John Doorly, is, in the words of Jesus, "the stone which the builders rejected," but which, nevertheless, is destined to become the precious headstone of the corner.

Not only does the revelation of the calculus bridge the interval between the time of Mrs. Eddy's passing and the present day, but, more important still, it bridges the interval between the time of Jesus' ascension and the present day. For the divine infinite calculus is the universal Science of all that is signified by the descent of the Holy Ghost on the day of Pentecost – the revelation which enabled men of all nations and all walks of life to understand one another's speech. The language of the calculus of God's ideas is, in fact, Zephaniah's "pure language," the world's spiritual mother tongue, which he implied would be given to the world at the time of its great tribulations.

John Doorly's discovery of the Science and system of ideas hidden within the pages of the final edition of "Science and Health" enables Christian Scientists to be *individual* and self-governed in accordance with Mrs. Eddy's demands. That his students, through an ever deeper penetration into the Bible and "Science and Health," should become

more and more spiritually trustworthy, more and more self-reliant, less and less inclined to rely on him or on anyone else personally, was the driving impulse of his mission. And this above all else is what Mrs. Eddy herself longed to see as the outcome of the foundations she laid.

"Science and Health" declares that the understanding of Christian Science is "not intellectual, is not the result of scholarly attainments," but is "the reality of all things brought to light" (S. & H. 505:26-28). The idea of order, diversification, category, system, which John Doorly found within the pages of "Science and Health," is not the mere human "letter" of Christian Science; rather does it denote the very Science, the understanding, of Spirit itself, wherein "letter" and "spirit" are one.

A living scientific individualism under Principle is the spiritual signification of the fifth day of creation as it stems from the fourth. The main tone of the fifth day is indestructible, individual, indivisible life. One of the foremost qualities of Life, the fifth synonymous term for God, is individuality. Mrs. Eddy writes, "Man . . . cannot lose his individuality, for he reflects eternal Life" (S. & H. 259:1-3). Again, in "Miscellaneous Writings," where she says that what she discovered was "Life in and of Spirit," she states that "Christian Science . . . the infinite calculus . . . absolutely refutes the amalgamation, transmigration, absorption, or annihilation of individuality" (Mis. 24:17, 22:10-14).

The meaning of "individuality" is the same in essence as "indivisibility." Unless, therefore, individuality understands itself to be the reflection of, and to be integrated within, one collective and universal being, it cannot be the kind of individuality created by divine Principle. Belief in a segregated individualism is no more the solution to the problem of life, as solved by Jesus, than is an organized collectivism. The two are the alternate ends of the same "organization and time [which] have nothing to do with Life" (S. & H. 249:19-20).

Today, as the result of John Doorly's mission, a sixth tone begins to sound on the ascending spiritual scale - that of scientific *collectivity*. Mrs. Eddy writes that "the divine Science of man is woven into one web of consistency without seam or rent" (S. & H. 242:25-26). That which has never been rent apart has no need of being seamed together. Spiritually understanding each other's identity, reflecting and embodying the points of view of others as being essential to their own integrity, individuals come forth collectively from the same divine source. They combine in scientific unity to form Truth's compound idea.

In the sixth day of creation, man, in his manhood and womanhood, is



“every whit whole.” The relationship of the individual to his apparently outside world determines that individual’s health, or wholeness. But his outside world is not really an outside world at all. In Science it is the kingdom of God’s harmonious relationships reflected spiritually within him. The world-body in which we all live, and which lives by reflection in us, is none other than the world of Mind, Spirit, Soul, Principle, Life, Truth, Love.

The spiritually collective leads little by little to the spiritually *universal*. The sixth day of creation accentuates the term Truth; the seventh day accentuates Love. In the seventh day of Love, the idea of Truth, the compound brotherhood of man, is found at rest in its absolute Principle, and the problem of fragmentation, warfare, and all conflict is solved. Tensions, frictions, inflammations of every kind, dissolve in the “universal solvent of Love” (S. & H. 242:17), and the result is world healing. Understanding God, men understand each other. Understanding each other, they understand God. In accordance with Jesus’ command, they “love one another.” They find themselves and each other in divine Principle, not in personal sense.

To find the idea of God in its spiritual continuity and in its spiritual perspective is to find it “in its divine Principle” (S. & H. 565:27–28) safe from the devouring, fragmentizing dragon. Each new step of the way is in accord with the Principle which is Love only in so far as it derives from, and is anchored in, each preceding step. The mission of Jesus was anchored securely in the mission of the prophets. The mission of the apostles stemmed safely from that of Jesus. The mission of Mary Baker Eddy was anchored in that of the apostles, starting with the day of Pentecost. The mission of John Doorly never moved from its anchorage in the mission of Mrs. Eddy. The missions of individuals today, working collectively with no personal leader at their helm, unfold the system of divine ideas which John Doorly showed was the absolute Science of Mary Baker Eddy’s CHRISTIAN SCIENCE.