

Weekly Lesson Citations

DEAR FRIENDS: We plan to use this spot on our web page to bring you a different set of citations each week-- expanding on specific citations from the "Weekly Lesson." A paraphrase can so often open thought to new insights of familiar statements. In this way we hope to share with you some of the wonderful work that has been done in Christian Science over the past fifty years and in to the present by authors you may or may not have yet met.

Our selection this week is from-- TALKS BY JOHN W. DOORLY ON THE SCIENCE OF THE BIBLE--- VOLUME NINE-- - for a short biographical sketch of Mr. Doorly please click [here](#).

November 19, 2001

**Daniel's Vision of "A Certain Man":
Science as Christianity**

And so we come to Chapter 10, which is still the tone of Science as Christianity, of Love and Mind. Our caption for this tone, you remember, reads like this: Science as Christianity fulfills the divine plan and reveals true womanhood and manhood, Gabriel and Michael. In this wonderful chapter we see how Gabriel and Michael saved the situation.

"In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long: and he understood the thing, and had understanding of the vision. In those days I Daniel was mourning three full weeks"-his thought was resurrected. "I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled" (Dan. 10: 1-3)-until his thought was fully resurrected.

Now the writer gives a sevenfold sequence. "And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel;"-Mrs. Eddy's definition of "Hiddekel" reads, "Divine Science understood and acknowledged" (S. & H. 588: 7-8)-"then I lifted up mine eyes, and looked, and behold a certain man clothed in linen"-the sense of being "clothed" always indicates Mind "whose loins were girded with fine gold of Uphas"-the "gold of human character," a sense of the purity of Spirit "his body was also like the beryl"-the true sense of "body" indicates Soul, and it was like the "beryl," it had the definiteness and changelessness of Soul; "and his face as the appearance of lightning"-the interpretation of Principle "and his eyes as lamps of fire"-the light of the days of creation, which climax at the point of Life you remember that the lamps in Revelation symbolize the days of creation; "and his arms and his feet like in colour to polished.~ brass"-the hardness of brass represents the stability, the standard, of true manhood, or Truth "and the voice of his words like the voice of a multitude" (Dan. 10: 4-6)-the climax and fulfillment of Love. So there is a distinct sevenfold sequence in the writer's description of the "certain man."

"And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves"-we always see the vision "alone." We can travel along the great high road up to the "city"-the understanding of God and man-with the other fellow, and once in a while, as the light of the city breaks on our thought, we can put out our hand and say to him, "Isn't this wonderful!" But if we want that light to be clearer and clearer, we must find it through our own efforts, because being is individual.

The individuality, the indivisibility, of being is that "I and my Father are one ;" and the unity of being is not between ideas, but is in the fact that every idea is one with God, that each one of us is one with God. So although we can travel along the great highway of Science together and we can help each other with Christian encouragement, each one of us has to see the light for himself-nobody can do that for us. Daniel continues: "Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength" (Dan. 10: 7, 8)-he saw that the mortal was hopeless.

"Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground"-we begin with belief, we are merely conscious that something is happening. Then we advance to faith: "And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands"-as we gain a certain amount of faith, we are lifted up a little. "And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling" (Dan. 10: 9-11). When we finally gain understanding, we are able to "stand upright." So Daniel was in a "deep sleep" with his "face toward the ground"- he began with belief only; then he was lifted up onto his knees and the palms of his hands-he gained faith; and then he was told to "understand. . and stand upright"-he attained understanding. That is a perfect sequence of belief, faith, and understanding. Mrs. Eddy writes: "Until belief becomes faith, and faith becomes spiritual understanding, human thought has little relation to the actual or divine" (S. & H. 297: 28-31).

INTERVAL

No Christian Scientist who thinks is ever alone, because he learns that he is with the substance of things only when he's conscious of ideas. Mrs. Eddy says, "The Christian Scientist is alone with his own being and with the reality of things" (Mess. '01, 20: 8-9). That's some company-to be alone with your own being and with the reality of things-and frankly, as I go on, I find that my happiest time is when I can sit for hours and think with God, so that my thought is just flooded with ideas. That isn't being alone in the sense of being lonely at all it simply means being "all one" with being, and in that state of consciousness I can think of man as idea. Sometimes I'm doing it to help people, and I think of those people not as corporealities in Manchester or Liverpool or New York, but as omnipresent ideas. Your true body is everywhere. The body of $2 + 2 = 4$ is everywhere. How much more true is it that the real body of man is everywhere! It isn't corporeality, it's idea. So don't treat somebody "over there." All you do is to treat error. You don't treat man, because man is God's image and likeness. You demonstrate the fact about man as idea, ever present, ever available, ever demonstrable, and when you do that you will always be "alone," because being is individual, but you will be alone with the reality of things.

Daniel's Strength Is Renewed: Science as Christianity

The writer continues: "Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words." It's our own thinking that brings Science to us. "But the prince of the kingdom of Persia withstood me one and twenty days :-that was the sense of the seven days debased, not resurrected :-"but, lo, Michael, one of the chief princes, came to help me;"-Michael symbolizes the male sense of true manhood;-and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days. And when he had spoken such words unto me, I set my face toward the ground, and I became dumb. And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord ? for as for me, straightway there remained no strength in me, neither is there breath left in me" (Dan. 10: 12-17).

"Then there came again and touched me one like the appearance of a man, and he strengthened me" (Dan. 10: 18). That isn't a symbol of something outside yourself. The basis of Christian Science is perfect God and perfect man, man as God's idea, individual consciousness, perfect as the Father Himself is perfect. As constantly you lift up the right idea of God and of man in your thought, that same experience comes to you-"one like the similitude of the sons of men touched my lips"-and it strengthens you. Then this thing that calls itself man, this corporeality that is born of sex, that lives in matter and dies in matter, begins to disappear. You take it and you put it behind you, and you build up in your thought the man of God's creating, the man who is idea, because God is Mind the man who is substantial and ordered idea, because God is Spirit the man who is incorporeal and sinless and identified with God, because God is Soul the man who is basic and foundational and forever demonstrated, because God is Principle the man who is eternal and forever immortal, because God is Life the man who exists at the point of manhood and Christhood and health and consciousness, because God is Truth and the man who is eternally exalted above mortality, the man who is ascended always, who is fulfilled and perfect, because God is Love. As you realize that that man constitutes your manhood from everlasting to everlasting, and that you were never born in matter, that you don't live in matter and that you won't die in matter, you will be re-created, regenerated, resurrected. The mortal will say less; it will be forced by the presence of the Christ to be silent. There will be less pain, less mortality, less fear, less disease, less of everything in the way of mortality.

And so "if any man be in Christ, he is a new creature: old things are passed away;"-the material corporeality:- "behold, all things are become new." The only thing that is new for you day by day, the only thing that is forever renewed from everlasting to everlasting is the divine idea, the truth about you and me and the truth about man as God's highest idea.

"Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not." John the beloved disciple wrote, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be:"---.mortal sense doesn't see it yet :-"but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." From everlasting to everlasting man is God's idea, perfect.