

**THE FINGER OF GOD,  
OR, LESSONS IN  
SPIRITUAL HEALING**

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The Finger of God, or, Lessons in Spiritual Healing by Thomas Parker Boyd

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**THOMAS PARKER BOYD**

**THE FINGER OF GOD,  
OR, LESSONS IN  
SPIRITUAL HEALING**



UNIVERSITY OF CALIFORNIA  
THE FINGER OF GOD

or

Lessons in  
Spiritual Healing

by

Thomas Parker Boyd

Author of

"The How and Why of the Emmanuel Movement"

"The Voice Eternal," "The Armor of Light"

"Applied Psychology," "Spiritual Healing"

"The Meaning of Christmas," "Catechism

of Life," "Prospectus of Life in the

University of Hard Knocks,"

Borderland Experiences.

"Temple Talks"



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## FOREWORD.

The lessons in Spiritual Healing by the Finger of God herewith published have been used in substance in class work for years. The methods and principles have been tested in thousands of cases and have produced such results that they have the stamp of that Truth which makes men free from all the ills of life.

The student is asked to believe them not because I have said them, but because he has put them to the test and proved them.

They are sent forth on this larger mission because they contain enough truth to heal the world if that truth is accepted and faithfully applied.

And this truth is the same by which the Great Healer healed all manner of sickness and disease.

No attempt is made to improve either the statement or the method of Jesus the Christ. He summed up all his teaching and practice by saying that he healed by the finger of God, meaning the spirit of God. There can be no other remedy and there can be no other Healer.

The statements herein are condensed as much as possible. The idea has been to give the seed thought and let it grow in the mind of each student.

The Christ is still the Great Teacher. If anything is not clear, ask Him.

THE AUTHOR.



*Lesson One.*

THE FINGER OF GOD  
—OR—  
LESSONS IN SPIRITUAL HEALING  
AN AVAILABLE GOD

"I am the Lord that healeth thee," is the guarantee that all healing, by any means whatsoever is to be credited to God. He alone is life, and all the energies of life expressing themselves in material form must be referred back to Him as their source. In the vegetable world "He giveth their fruit for meat, and their leaves for medicine." There is life and sense and intelligence in all living things, because He is in all living things. God is all, therefore, that really is. He is the I AM, in conscious union with Whom alone all intelligences may say, I AM.

God is the only Absolute Reality, and He is Spirit. All material things are relative reality and are limited and temporal. He is the Omni—the All. All Being, all Life, all Intelligence, all Wisdom, all Goodness, all Love, Health, all Abundance. Because of this unity of life, whatsoever lives and moves and has its being, has it in God, and is inherently partaker of all His Completeness.

Because He is Omnipresent, that is, equally present everywhere, He is Immanent. He is indwelling in every living thing. His immanence guarantees the inherent goodness of every living thing, for everything belonging to His creation was pronounced "very good" by Him, before it became evil.

Life expresses itself by certain definite movements which are called laws, and there is no movement of life apart from law. In the realm of purely spiritual things,

### *The Finger of God*

the laws of expression are invariable. God is only good, and in Him is no evil. God is light, and "in Him is no darkness at all." He is strength, and in Him is no weakness at all. He is health, and in Him is no sickness at all. He is abundance, and in Him is no poverty at all.

In the realm of material things which we call relative reality, the same reign of law prevails. All that occurs is caused by the movement of power in certain definite channels of expression called laws. That which happens does so by law. Everything that has ever really come to pass has done so by power operating in obedience to the law of expression. Anything that has ever happened may therefore happen again when that particular law of expression has been obeyed. Any recorded event which has happened may happen again if the law is obeyed. If it does not happen, then we have not found and obeyed its law of expression, or else it never occurred in the first place.

Any individual expression of life, whether it be vegetable, animal or man, must obey the laws of life expression. The richness and fullness of its experience and expression of life is measured by the number of laws that it can obey. Obedience to the law of inertia gives rest. Obedience to the laws of motion makes possible all life's activities. Obedience to the law of exercise gives a strong, active body. Obedience to the law of education gives a trained mind. Obedience to the law of Christ gives Christian character. Obedience to the "law of life in Christ Jesus makes us free from the law of sin and death." "If ye be willing and obedient, ye shall eat the good of the land," is the absolute guarantee of spiritual and physical welfare in a world governed by divinely ordained laws.

Disobedience to the laws may be active or passive. One may intentionally violate the law, or simply fail to keep

### *An Available God*

it. In any event the failure to obey the law brings about a negative condition which in turn may become active and aggressive as indicated in the scriptural expression "the law of sin and death." Failing to obey the law of light, we have the negative darkness. Failing to obey the law of heat, we have the negative cold. Failing to obey the law of education, we have the negative ignorance. Failing to obey the law of goodness, we have the negative badness. Failing to obey the law of health, we have the negative disease, and these acts of disobedience repeated often enough may become the agents of our undoing.

The good things of life are either infectious or contagious. Health is contagious, goodness is catching. Cheerfulness, optimism, gentleness, mercy, and love, warm and thrill us like sunshine, and under their influence everything of potential goodness in us moves upward toward strength, as a plant moves upward toward the light.

There are two laws of obedience which will lead to the realization of all good. They are the laws of *direction* and *indirection*, or affirmation and denial. The law of denial may be practiced in two ways. First, by actively denying the reality of apparent things. This practice has its warrant in the example of Jesus, Who, when accused of many things, said "Which of you convinceth me of sin?" And they said "Thou hast a devil," to which He answered, "I have not a devil." He announced the general principle of denial in its most far reaching significance in the words "Let a man deny himself," which has little or no reference to those forms of self-denial such as abstinence from the so called "harmless amusements," but it was a denial of himself as an entity apart from the social, national and cosmic life in general, and especially denying that he was separate and apart from the life of Him Whose moral and