

Dissolving Barriers

The Healing Work of Christian Science --John L. Morgan

The Third Law

Then the third warp thread, or law, I would like to call regeneration of the self. If we want healing, we have to come towards it. If you want to repair broken bits of china, you first have to clean the pieces to be brought together, — isn't that like the second law we considered? Then you apply the adhesive to both sides and bring them together.

So if we want the blessing of health and wholeness to come to us, something is called for on our part. Perhaps we are holding on to something that we ought to be changing in our moral character. Perhaps we are too full of ourselves or we are not full enough of our divine worth. Very often what is called for is a regeneration of the self at a deep level, so that we are no longer holding on to hurts and unworthiness and a burning sense of the injustice of life. Instead of those negative attitudes, healing requires from us grace and forgiveness and patience and humility and affection and a temperate attitude to others. We need to feed consciousness with a true estimate of our real self as God-idea. We are not any old self, we are God's own expression of Himself. We are God's own child, the Bible teaches. "Beloved, now are we the sons of God" (I John 3:2). So we ought then to have an uplifted sense of our real worth, a spiritual sense of self-worth, which also then gives us a reverence for the worth of others. This changed attitude starts to heal a lot of these difficult relationships which so often result in head-on confrontations. In Psalm 119 it says, "Great peace have they which love thy law: and nothing shall offend them" (v.165). How we hold on offences, don't we? We rehearse them and recount them. How offended we have been! How can we expect the grace of God the healing power to come flooding in if we are holding on with both hands to some offence which is nothing in eternity?

This lovely divine self! The classic example in the Bible of this particular theme of the reformation of the self, and the discovery of the divine self, is found in the great story of Jacob. It is essentially at the heart of the Old Testament — Jacob and his twelve sons, who become the twelve tribes, the children of Israel. They are the Old Testament equivalent of Jesus and his twelve disciples in the New Testament. These twelve regenerated individuals become the first apostles, the first Christians. Both the children of Israel and the apostles depict the same way forward that is required of you and me.

The story says that Rebekah, Isaac's wife, conceived. The twins in her womb "struggled together within her; and she said, If it be so why am I thus? ...And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people, and the elder shall serve the younger. ...the first came out red, ...and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob" (Gen 25:22).

Although the promise was that "the elder shall serve the younger," Jacob thought he needed to resort to deception in order get the birthright and the blessing from his father, Isaac. Esau was furious with his brother for having deceived him and he vowed vengeance on Jacob, so Jacob was naturally afraid. They parted company and lived in different parts of the land. But sooner or later we are all made to come to terms with these things in ourselves and so it says that at Peniel (Gen 32:24-30)

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Jacob was alone struggling with a man until the breaking of the day. He was not struggling with a man really; he was having to come to grips with his own duplicity and his own false sense of selfhood. It would not let him go until the day broke and light dawned. During the course of the struggle, just as with you and me, Jacob found that he was first struggling against his wrong sense of himself and then was coming to identify with his divine self. That divine self was so overwhelmingly true that it won the day. The angel-adversary said to him, "Thy name shall be called no more Jacob," which means supplanter, "but Israel," which means prince with God. Well, which would you rather be? At the end of his struggle, when he had been renamed and the old Jacob-self had gone out and the new Israel-self had taken over, he said "I have seen God face to face, and my life is preserved." Immediately thereafter, in the very next chapter in Genesis, he goes forth and meets his brother Esau, of whom he has had every reason to be afraid. He sends gifts to Esau and when they meet, they embrace and he says to Esau, "I have seen thy face, as though I had seen the face of God, and thou wast pleased with me" (Gen 33:10). There was then total reconciliation and no longer conflict or distrust between them. When this Israel character had come into the picture it transformed both of these twin brothers.

What a marvellous promise, what a working model that is for human society! Whether we are thinking of our own problems or of the strife we see all over the world, if we can touch this Israel-self which is God's view of this man and that man and the other man, all seen from the heavenly viewpoint — then we have a reconciled human relationship. This apparent twinning of opposites is resolved. This does not amalgamate our individuality but it just enables us all to find our proper worth and our proper place in the divine plan, and coincidentally the proper worth and proper place of our brother man. Our real self in God, our spiritual identity, is changeless, complete, satisfied, tranquil, intact, untouched by the world. The outer cannot give us anything that is not already incorporated in the gift of the grace of God, and therefore the outer cannot rob us of anything, because our selfhood, like the Israel-self, is something permanent and holy.

In the healing work one often finds that certain kinds of tumours are nothing but a great build-up of morbidity. Somebody might feel deprived of love or deprived of recognition all through life, and feed their thought on this sense of being deprived. I saw a woman once with an enormous tumour, which was really so big that you would think she was just about to be delivered of a child. Her sister persuaded her to come along and have a talk saying, 'Well, you might as well die under him as under the doctors,' which was cheerful! She came and had a talk and she told me this long tale of how life had robbed her of her happiness, her sense of contentment; everything worthwhile had all been taken from her bit by bit. Feeding her thought on that grief had just built up and built up it had literally become a 'child' in her womb, a lump of grief, of discontent. So when we talked together I asked her, "How did you know that contentment and joy and satisfaction were yours if you had never actually experienced them in human life?" 'Oh,' she said, 'I suppose they must have been in me anyway really' those things.' Then she asked, 'Do you mean I didn't really need to go through all those periods of loss and sadness in order to discover that my God-being is complete and satisfied and content?' I said 'Well, I don't know if you needed to or not, but the fact is that what you really are is built into you from the beginning.' 'Oh,' she 'How wonderful,' and in a little while she said, 'I know I am healed' She went home and I heard from her in a day or two that the tumor had dissolved back into water or whatever it was made of, and just passed out of the system. To paraphrase the twenty-third Psalm, her soul was restored.

The Third Law (cont.)

These things can happen because our true selfhood, or soul, is not ours; it is because God is Soul. God being the Soul of man means that we are, in reality, the embodying of contentment, of satisfaction, of tranquility and poise. Just like the television screen that has violence thrown upon it, and yet it never registers or becomes part of the screen itself; it is all gone in a wink. So our selfhood in Soul remains untouched by what the world throws at it. The rule of Soul is that our divine selfhood is undisturbed, self-complete. It is a selfhood that springs from the very selfhood God. Now that is a spiritual law, and we can all invoke it.

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