CHARLES FILLMORE - SUNDAY, JANUARY 8, 1928.

SPIRITUAL AUTHORITY OVER ERROR

Mark 1:21-34.

I will draw your attention again to the central idea in our lesson this morning, of Jesus healing the sick; or, as we translate everything into mental activities, we would say that it is an authority of man over error states of consciousness.

It is surprising the number of cases of healing reported in

Jesus' ministry. I think, roughly speaking, there were forty-two miracles performed by Jesus; thirty-six of these were healing the sick. You can see how important this subject of healing was in Jesus Christ's life. It is rather surprising that the ministry of Jesus in this day do not give more attention to this very important subject. There are members, doubtless, in their congregations who need healing, physical healing, mental healing, healing of some kind. Some of the progressive churches are taking up this subject of healing

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and it is becoming more or less popular. So we are teaching this morning an up-to-date lesson; a lesson in which you should, every one of you, be interested, because I can hear some of you coughing and you have not, evidently, demonstrated perfect health, and you are not a Christian until you have demonstrated perfect health. You may be on the way to Christianity. You may have an inkling of it, but you are not a perfect Christian, neither am I, until I demonstrate perfection.

"Be ye perfect," said Jesus, "as your Father in heaven is perfect." That means perfection in mind and body. That is a good lesson for all of us, and if we can get the real foundation, the spiritual activity into our consciousness as Jesus had in his, we will be able to heal all kinds of diseases.

Every healing that Jesus did was one of the legion of sick thoughts that have taken up their places in man's consciousness, in the conscious-

ness of the race.

People think that we ought, in our study of healing and the claims that we make for the spiritual man, that we ought, in one lesson, to explain the whole thing to cover the whole ground that Jesus covered in three years' ministry. He was the great Physician and, as I say, He gave a great deal of attention to healing because that is the evidence in the human mind that there has been a great deal of error

committed. We need the healing, not necessarily of our physical disabilities, yet you could not heal yourself of physical disabilties without healing the cause. Where is the cause? It is in the mind. We must get back to the mind. We must resolve every appearance that we have---if you are coughing, some of you, don't pay any attention to the cough. It won't do you any good to swallow a tablet. You must get at the cause. A tickling in your throat. What causes that?

Something is trying to get out and you are suppressing it and trying to keep it back. Just let go and let it get out. You are resisting some great expression, some tremendous good might come to you if you would just give up and say: "God, express through me."

I read, not long ago, of a minister's wife who had an attack of 'flu and she was given up. She was very, very low. She had prayed and all the people had prayed and no result had come to her. She said

after she recovered that all at once it came to her that she was not exercising that activity of her mind, she was not exercising her soul power, and she said: "Lord, what do I do?" And she said it just came into her mind, "Ask God for more pep," and she said she just began to pray, "God, give me pep ! O God, give me pep!" and the moment she started that current going she began to get better and she got well. That is what she needed---pep. That is what we all need. How do we

get it? by getting down and begging God? No, you must realize that that prayer for pep is more love, more power over the negative conditions in mind and body. Let us awaken to the fact that God gave man dominion, dominion over what? Over all the thoughts of his mind and over all the activities of his body. If you want to walk over the floor, you have got to think about getting up and exercising dominion over the muscles of your body, that is exercising dominion. Let these thoughts go right

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down into the members of your body. What would be the result? You would start a force, you would start a power that would be very much deeper and stronger in every way than that power that you just use negatively. You don't think about it; in other words, you don't accumulate in your mind the spiritual force necessary to do the miraculous work, apparently, that Jesus did. He didn't do any miracles that we would call miracles; that he could call right out of the air

the loaves and the fishes. No, He knew a law that we don't understand yet, but we may understand it if we follow Him.

So, in the works that He did here at Capernaum; as we analyze the situation we get deep down into the real meaning of these places and get at the foundation principles. If there is the necessity of healing, we find that there is a science. He was at Capernaum; and that word, Capernaum, has a mental meaning. Following it back to its original,

the word Capernaum means comfort, consolation, sympathy. There is the key to the whole situation---sympathy. He was doing some sympathetic work in His own consciousness. At the same time He was broadcasting thought to His own race. You know that we are dual in our mental activities. You are working with your own thought, down in your own inner consciousness, but at the same time you are radiating the force of your thought and that radiation is going out either as good or ill.

Every thought that we think is contagious to some other mind, and if that mind is in sympathy with you it will catch your thought. That is the basis of the tuning in of one soul with another, is sympathy, and it is upon this thought of sympathy that Jesus was working in this lesson, and he found that sympathy had weak spots and that we have to be wise in the contact that we make, not only through the sympathy center in ourselves but in our sympathy with others. It is all right

to sympathize with people in joy, in health; that is constructive, that is upbuilding. But supposing that you find one who is suffering, it may be, from some very discordant state of mind, and you enter into sympathy there. What is the result? You take on that same condition and, at the same time, you help to increase the discord in the one that you are thinking for and with.

Now, metaphysicians find that this is one of the most dangerous

points in their work---the tendency to sympathize with people who are suffering, who need help. But they don't need more sympathetic suffering help, do they? You say: "No, but my! I couldn't sit and see another suffer and not do something for them." Yes, but what do you do? "Well, I am going to do something, to try to help them." But do you really help people by suffering with them, taking on their state of mind? No, that is dangerous work.

Jesus visited at Capernaum, you remember, and pronounced woe upon it. He said: "You, Capernaum, who have been raised as high as the heaven will be thrown down as low as hades; for if the works which were done in you were done here, it would be broadcast to the world." In other words, if the same forces and the same power that had been exercised in this sympathetic realm had been constructive in its character, it would have lifted up the Sodom and Gomorrah states of

mind that are closely connected with the sympathetic region. And the evidence is that we can locate all of these cities and all of these places and all of these various people right in ourselves, and Capernaum is in the bowels. It is connected with the solar plexus, the sympathetic center in consciousness. And if you know that, how strong and positive and full of pep and power you should be when your sympathies are aroused and nearly all of our troubles below the dia-

phragm come from false sympathy, from error conditions and through our sympathy letting them run on and on and sympathizing with them. People are being rushed off to hospitals every day and operated upon for appendicitis, but if they knew this power and dominion of man over the sympathetic nature they would not allow that to be done. It would not be necessary at all.

What is the remedy over sympathy? Over this Capernaum state of

mind that so strongly calls for consolation and comfort and help? Is it that we shall give up to it? enter into it? or that we shall have dominion over it?

So Jesus came into Capernaum and he cast out these demons with his word of authority; the power of His word. And that is exactly the key to the whole situation, that we must not give up to sympathy. We must not give up to the crying of the body for help, but meet it

with the Truth--the Truth that has been called <u>authority</u>. Where do you go for authority? Why did Jesus speak with such power that He cast these demons right out, and they recognized Him and talked back to Him? He had developed soul power. He had gone beneath the surface into the inner realms of His own consciousness, and He knew what was going on. Can we follow Him in this? Certainly. Every day people are exercising this dominion and power over the feelings. Sympathy brings you into a

consciousness of all the feeling in your own body. All your feelings are governed by this sympathetic relation, and if your sympathies are aroused and cultivated to a certain point, you will begin to take on the conditions of other people. Now, here is where many metaphysicians fall short. They get into this sympathetic relation with their patients and before they know it they take on the condition, and if they are strong enough of course they can get rid of it; but there is

no necessity for this at all, if you take into yourself the working power of the Lord Jesus Christ. He said: "In my name." He demonstrated over sympathetic conditions. He didn't give himself up to sympathy, and yet he did have a tenderness, a kindness, a freeing presence that was wonderful, wonderful; and there is right where His danger lay. He was accused by the people in Nazareth of not doing the works there that he had done in Capernaum, and He said: "I presume

you would say unto me: 'Physician, heal thyself.'" What did He mean? He was healthy, wasn't He? Yes, but he realized that He had that human sympathy and that that was really a weakness in Him. Then, it must be good. Certainly, it is; human sympathy, if you look it up, it is one of the grandest of all the feelings because it comes from the heart, the love center, the solar plexus center, the judgment and wisdom center in man are very closely related. You know, Jesus

called his two disciples, John and James, the sons of thunder, because tremendous vibrations go up from this sympathetic center, and it is here that we have to be on our guard and not enter into the exaltation and the lifting up of sympathy. You say: "But I must sympathise with so-and-so. I must exercise loving kindness." But you are so apt to get it on the negative side, and if you get that expression on the negative side you are cultivating, you are helping the one to worse

conditions; you are hindering the one that you are trying to lift up.

This minister's wife undoubtedly had been praying and all the friends had been praying, with that thought in their minds of that terrible condition that she was in from the 'flu. What was the remedy? She had to take the authoritative attitude, dominion and authority. Where did these come from, that is the question that the followers of Jesus asked. Where did Jesus get this authority? He got it from the

one Spirit, the one inner man. The man in every one of us has dominion and power over these conditions, but we slump down and give up to them because of our Capernaum, our desire for---oh, I have got to have sympathy, comfort. I want a little hot water, or I want something. That has got to be done right away. Stop all that; brace up; get a little pep, and think about your power and dominion and the Christ mind will begin to come into you and you will feel something that you

never did before, when you brace right up and don't let the family or your friends bow you down with their sympathy.

Now, when I get a little off---and I am not fully exempt from these negative states yet---I go off by myself. I say: "Leave me alone. God and I will attend to this thing. Don't bother me." I want to be like a dog. When a dog is sick it crawls under the barn and gets well. A man is of a good deal that same character when he

knows himself. What is that self? The Self of the I Am, that God-given dominion and power over all things. "All things are yours." And we must, as a race, awake this inner man and then we shall, like Jesus Christ, be able to cast out even these demons. These demons are the result of foolishness and ignorance, they are the result of cultivating and playing up jealousy and envy and all of that--those make states of consciousness in man. The demons---the only demons

we have---are those that we create in ourselves. There are no outside demons; they are all in our minds. And when we speak thus: "In the name and through the power of Jesus Christ," these demons are dissolved. They have no power in them. They are simply the creations of what we call the carnal mind, and they dissolve and just disappear from our consciousness. Sometimes it may be that the diseases leave all at once. We call that instantaneous healing, and maybe it is

gradual. Paul said: "I die daily." What did he die to? The old man. And right alongside that is the man of the Spirit.

Now, this morning, as we take our lesson home to ourselves, we must enter into that same spirit of authority, spirit of dominion, the spirit of ministry which Jesus Christ developed. He encourages all in this regeneration of our mind. We may be dissatisfied. We may inherit this kingdom of God with Him, the Lord Jesus Christ.

In the conclusion of our lesson, let us all be still just a moment and ask for this inner Spirit to manifest to us. And how do you want it to manifest? Why, with greater power. When Jesus found Peter's mother-in-law sick with that fever, what did He do? He took her by the hand and lifted her up, and she ministered. And here, again, we have the symbol of the exercise of power. The hand represents power, and when you read in this Bible that Jesus laid his hands

it means that he exercized that spiritual power which belonged to Him. As you put out your hand, you are manifesting, you are exhibiting, a certain mental desire. A mental desire to do what? To make contact of a thing. The hand represents the contact of the mind, and when you shake hands it shows the good will which we want to be universal. And so when you read of Jesus taking the hand of one, He took the hand of the little maid and said: "Little maid, be lifted up!" and she was

healed right there that day. It means that the power of Spirit went into that hand; and we can send out this power without the contact of the hand. It is the consciousness in the hand---this power to heal.

Let us all enter into that consciousness that we have this: this power of the Christ mind. Jesus said to do in His name, to study His methods, His character, His activities, that we may enter into that same Spirit and through the spiritual. We are going to be still just

a moment and ask that we may have in ourselves, every one of us, this spiritual power and dominion of Jesus Christ, for "Lo, I am with you always." We will just quietly say: "The power and dominion of the Christ manifest through Jesus Christ is now active in me."

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