

SAMPLE PAGES

GETHSEMANE
To
GALILEE

Bible Talks of The New Testament
by Master Teacher



ENDEAVOR ACADEMY LIBRARY

"And ye shall know the Truth, and the Truth shall make you free"

SAMPLE PAGES

1998 Gethsemane To Galilee - *Bible Talks of The New Testament*
With Master Teacher

Printed, March 2009

International Standard Book Number (ISBN) 978-1-890648-11-4

Published By:

Endeavor Academy

P.O. Box 206

Lake Delton, Wisconsin 53965

U. S. A.

Tel: +1 (608) 254-4431

Fax: +1 (608) 253-2892

www.endeavoracademy.com

Email: publishing@endeavoracademy.com

SAMPLE PAGES

Contents

Foreword	9
I Corinthians 13	11
The Sermon On The Mount	21
Genesis	29
Ask And It Shall Be Given	44
Physical Resurrection	77
The Keys To The Kingdom	98
Know Ye Not Ye Must Be Born Again?	116
The Kingdom of Heaven	148
Gethsemanee To Galilee	159

SAMPLE PAGES

SAMPLE PAGES

CHAPTER ONE

I Corinthians 13

It's an incredible occurrence for me to hear the words of Jesus Christ, first hand scripture of *A Course In Miracles*, read in a denominational setting—that is, a coming together of free Christians, expressing the literal word of our Master Jesus Christ. It's impossible to follow that. What you have done within the framework of the fabric of space/time, historic occurrence, is the taking of the great teacher, awakened man, Jesus Christ of Nazareth, at His word of 2000 years ago, and for the very first time bringing it to a holy place, gathering together in an association of the progression of transforming mind, the secret, incredible, mystical teachings of Christianity.

The simple statement that natural man, as he is constituted in his perceptual mis-evaluations can, through a process of relinquishment of those perceptual observations come to know his true heritage as the Living Son of God. That's what's happening here. And that's incredible. To listen to your willingness to confess your perfection in a land where the establishment of religion is based on the confession of sin is an extraordinary thing. To see a gathering of human beings willing to base their determination to find God on their acknowledgment that they are the single Son of God rather than deep sinners

SAMPLE PAGES

GETHESEMANE TO GALILEE: Master Teacher

who must make irreversible atonement for a guilt that has cast them into hell is an extraordinary thing. It is the fundamental teaching of Jesus Christ of Nazareth.

The connection of The Free Christian Church of Full Purpose to the original, historic church teachings of the disciples or of the apostles may not be completely apparent to you for this reason, and our lovely brother teacher Paul puts it very succinctly when he says that natural man does not know of spiritual man, spiritual man does not know of natural man (I Corinthians 2:14). Our divine brother, the persecutor of Christ, Saul of Tarsus, which you have been, underwent the Damascus experience that made him Paul. You, as modern-day crucifiers of Christ are undergoing your Damascus experience, the transformation of your mind, through the commandment “why do you persecute me” (Acts 9:4) as indicated in the Course to the certainty of the teachings of Jesus Christ. The parallels of Paul in the New Testament will be extraordinary if you are willing to subtract natural man’s assertion of the naturalness of Paul and declare through the Course the spiritualness of Paul as you do with your brother and as your teaching directs you. The naturalness of man means nothing. The divinity of man in your declaration means everything. Does that mean that we pick and choose in scripture? Of course. The idea of pick and choose is the necessity to discern spiritual man from natural man. We would not, as new Christians, have a tendency to give a lot of accord to the publishers or scribes of *A Course In Miracles*, would we? We would not naturally do that. From a divine standpoint, the method by which natural man comes to know God is meaningless. It has no meaning. Our emphasis is not then on the idea that natural man, through his own endeavor, can come to know God, but rather by his full commitment to the certainty that he cannot know, he can become Godly.

Paul went through his transformation process and he ended up apparently formulating a natural church that has lasted for

SAMPLE PAGES

CHAPTER ONE: I Corinthians 13

2000 years, and let's give it the full value that it needs, and look at the spiritual nature of today's Christianity rather than the derogatory natural way. If we do that, we will discern through our awakening minds the broad range of allegory and parable that occur in the scriptures. A beautiful demonstration of that, and I know that for many Christians it's cliché, is Paul's Corinthians 13, wherein he defines love. And I'm going to read it to you from an association with the new scripture of Jesus in *A Course In Miracles*. We note first that in the translation from the Greek in the King James Version that love is translated as *charity*. The closest that the expression that Paul meant when he said *love* in the Greek translated to *charity* or *giving*. Love, then, in truth, is nothing but full giving, or full forgiving. Charity, the acknowledgment of the need to serve and help, when it reaches its ultimate point, is the total giving of yourself. In that sense, in the King James translation, *charity* literally means God or God in action or creating. The closest that the perceptual mind can get to creating is giving. This occurs in Corinthians 13, and I'll read it for you. This is a statement by a consciousness who is struggling to express what he feels in his heart, and he acknowledges that he carries a burden of self deep within him. This is an initiate, who having undergone the process, will say very mystical things like: I know a man who went to third heaven, what he saw there I may not disclose. (II Cor 12:2-4) All of the lovely mystical things that occur that have been taken by exoteric or perceptual Christianity and turned into some sort of doctrinal or denominational observation. We, then, as new Christians, proclaim that the sole purpose of the formulation of the establishment of the church is to bring about the transformation of the mind and we gather together with a declaration that through our mutual forgiveness we may see the face of Christ in each other and therein the glory of God shining on us. This is the Church of Jesus Christ.

Paul speaks for himself, and he speaks particularly for the magic of phenomena that can occur in the Simon Magus, the

SAMPLE PAGES

GETHESEMANE TO GALILEE: Master Teacher

magician, in the awakening process where you discover through the energies the use of wholeness, that you have evolved particular characteristics that transcend normal human purposes, don't they. He directs himself to this with the declaration that unless you are giving wholly of yourself, all of the phenomena that you perform will be totally meaningless. This is I Corinthians 13: Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. (I Cor 13:1) You notice that he includes the tongues of angels as interpreted by man. Notice that he says that it may sound very beautiful, but where in it is the self aggrandizement, where is there in it the determination to hold on to the expression of the limited self in association with these words?

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. (I Cor 13:2) If I am not able to give wholly of myself. Notice that he says: understand all mysteries. The necessity to understand mysteries is the nature of man, not of God. There is no mystery about God. Understanding mysteries is of man. And have all knowledge... All knowledge on earth falls short of truth. And though I have all faith... That's a declaration or a taking credit for my ability to acknowledge God. ...so that I could remove mountains... This is the notation that is both in the Course and in the temptations of God, being given the power to act within human resources rather than acknowledging that you are under no laws but God's. Have I not love, I am nothing... Notice that it doesn't say *I have nothing*, what does it say? **I AM NOTHING**. This is the closest that Paul could come to expressing that unless you are love you are nothing. They distort the translations later on because they want it to fit in, but the King James translation had a tendency to take the literal meaning and leave it even though it didn't make any sense. The sense to *I am nothing* has to be looked at from where we're looking at it, in the indication that natural man, or earth, is literally nothing.

SAMPLE PAGES

CHAPTER ONE: *I Corinthians 13*

And though I bestow all of my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. (I Cor 13:3) This is the same idea as taking credit for service. This is the same idea as acknowledging that there is something outside of you that is poor that by giving of a limited association of self I can serve God. Charity, or the indication of total service, would be that I give myself totally to the poor. Charity, as defined in the human relationship, or the notation of reciprocity, or the sharing of limitation, of scarcity, of death, is not what love is.

Charity suffereth long, and is kind. (I Cor 13:4) This is the idea that as a true servant of God you will be confronted with the necessity to evolve patience. Blessed are those who are ridiculed in my name. (Mat. 5:11) Charity suffereth long and is kind; charity envieth not. (I Cor 13:4) This is the idea that in our love of God we are not in competition with each other. We are not trying to determine who, through their individual process, is closer to this divine truth than any of our other brothers. There is no envy in us, and there is none in God or in love.

Charity vaunteth not itself... (I Cor 13:4) It doesn't take on credentials. It does not identify itself as doctors or long-term teachers of *A Course In Miracles* or ministers. It does not vaunteth itself. Charity or love needs no identification. It is perfectly what it is in the giving of itself. Charity vaunteth not itself, is not puffed up. (I Cor 13:4) They changed *puffed up* to something else, but there is something very lovely about letting the translation be *puffed up*. If you've ever seen the self-importance that human beings with their credentials like to take in regard to the teachings of the scripture of God or the scripture of IBM Corporation, or whatever scripture, you see the credit they take for it. Love is not puffed up. We'll let that stay as it is.

Doth not behave itself unseemingly... (I Cor 13:5) That is, does not go out and flaunt its nature in association with the prostitution of itself in relationship with the passions with which

SAMPLE PAGES

GETHSEMANE TO GALILEE: Master Teacher

it is endowed in purity. ...seeketh not her own...(I Cor 13:5) Does not indulge in special love. Love does not seeketh her own, love knows her own. This is Paul's attempt to get you away from special relationships. You don't seek your own in the sense that love does not conceive, love creates through the charity. ...is not easily provoked...(I Cor 13:5) Well, we all get by with that very easily. ...and thinketh no evil at all.(I Cor 13:5) *Thinketh no evil* means that love does not know of evil. Evil being death, life being love, life does not know of death. Life is not the opposite of death, it is nothing. Love is not the opposite of evil, which is separation or sin, separation is nothing.

Rejoiceth not in iniquity, but rejoiceth in the truth... (I Cor 13:6) This is what Jesus calls in the Course, the subtle attraction of mutual guilt. Rejoicing not in iniquities means that somewhere underneath you're not happy when your brother is brought down. That's a tough one. This is the nature of your new, evolved man to spiritual man who sees only the uprising of natural man – who as Jesus says sees an attack as a call for help. And that's tough.

Beareth all things, believeth all things, hopeth all things, endureth all things. (I Cor 13:7) Wow! *Believeth all things* – love, charity, has no perception. It believes everything. When I say to you: believe everything! What difference does it make if you love? Once more, the requirement of love, what love is: it *beareth all things* – it steps back, it doesn't confront, it doesn't resist evil. ...*believeth all things, hopeth all things*... It's going to happen now. Here comes God, God is coming, the world is over, we're going home. Say AMEN! Wow, it's been a while. I'll bet it's been a 100 years – we're all old stump preachers. Everybody that comes around this group are natural carriers of true messages, we may not have always been true with it, but we've always attempted to be true. That's why what you call the Free Christian Church is so missionary. You guys have a lot of memories in you of doing this. You are communicators of love.