

THE DOCTRINE
OF ATONEMENT
AND
THE SHORTER
ROAD

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THE DOCTRINE OF ATONEMENT AND THE SHORTER ROAD

**A MESSAGE FROM
THE TRANSCENDENTAL WORLD
TO ALL WHO BEAR
THE NAME OF CHRISTIAN**

**PUBLISHED BY
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PREFACE

OF the three discourses comprising this book, the first and the last were produced by means of inspiration and intuition, with my wife acting as the medium; the second discourse was, however, memorized by the medium during nocturnal sleep release, and later recalled in the waking state. Further information on these forms of communication between the transcendental world and our own is given in the Prefaces to "Greetings to Denmark" and "Toward the Light" as well as in the passage concerning mediums, on pages 244 and 245, and in the Postscript to the latter work.

In the first of these discourses *Paul* fulfils the task he was given of clarifying the question of the origin of the Doctrine of Atonement and of how it relates to the essence of Christianity. In the second discourse, which treats the subject of the Shorter Road, and which has more the character of a speech, *Christ* calls upon all who bear his name, and especially upon the *chosen ones*, those who have undertaken to assist in the forthcoming reformation. Many of them fought against him in Judea, and have now been incarnated anew in order to be confronted once more with the pure teaching of Christ. It is his hope that they will not turn against him, as they did before, but will follow the urgent voice of their conscience with deep and sincere intent. For with his speech in "Toward the Light" and the speech that is presented here, that which has been promised us – *The Second Coming of Christ* – has come to pass, but in a manner not expected by mankind; for, in the words of the Danish poet Ingemann: "If it is but *good*, that for which you secretly pray, it will surely be granted, but in a different way". The ways of God are unsearchable!

The last discourse, which also deals with the Shorter Road, and which stems from the spirit that in one of his earthly lives was *Ignatius Loyola*, concludes the spiritual mission that the spirits of Light have carried out for the benefit of humanity.

May this work bear manifold fruit!

July, 1920
The Publisher.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand."

Matthew 7:26.

Can the Doctrine of Jesus' Death of Atonement be Defended if it is Seen as the Jewish Sin Offering that is Described in the Bible? How did this Doctrine Come into Being?

PRECEPTS for offering sacrifices are given by Jehovah in the Pentateuch. These precepts are given as commandments and therefore become laws. Jehovah bids the people of Israel bring the "unblemished" beasts for the sin offering to the door of his tent, that they may be sacrificed before the tabernacle. The blood must be sprinkled upon the altar, and the offering "shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung." (Leviticus 16:27). But those who follow the ancient custom, those "that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp . . . that man shall be cut off from among his people;" for if they continue to sacrifice in this manner, they "offer their sacrifices unto devils, after whom they have gone a whoring." (Leviticus 17:3,4,7).

In explanation of this, it is stated in Leviticus 17:11¹: "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

And in verse 14 it is further stated: ". . . therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh is the blood thereof: whosoever eateth it shall be cut off."

Thus: if the blood of the unblemished offering is sprinkled upon the altar of Jehovah, it then atones or cleanses the guilt of sin of those who make the offering; but if the blood is shed in the open field, then they have "gone a whoring" after evil spirits, and Jehovah condemns them to be "cut off" from among the people.

¹) Leviticus 17:11-12 is a later addition to the preceding verses. It was inserted by a scholar and scribe in order to explain further why the blood must be struck or sprinkled upon the altar.

Can the interpretation of Jesus' death on the cross as an offering of atonement be made to conform with the precepts of the Mosaic Law?

Since the sacrificial beasts had to be selected from among those "without blemish", it must first be ascertained whether Jesus in every respect was a perfect and sin-free human being who can be compared with these unblemished animals, whose blood atoned for human sin.

The portrait that is painted in the New Testament of Jesus as a person should form the basis for a just comparison. But Jesus, as we meet him here, is neither perfect nor free of sin. He is human like any other human being, even though he by far transcends his contemporaries in love, compassion, humility and patience.

What must therefore be proved is that the nature of Jesus was not entirely without blemish:

In Matthew 8:21-22, for example, it is written: "And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead." Would a perfect human being answer in this way? Should not a perfect man know that the loss of one's father is cause for grief? Should he not be aware of the deep hurt he inflicts by such a reply to a request for leave to bid the last farewell to the earthly body of one's father? But the answer given by Jesus also implies this: those who do not follow me are spiritually dead, and therefore they are of no interest to me; if you wish to follow me, you must do as I do, turn from those *who are not with us*, who disagree with us. And although Jesus knew that the teaching he preached was far superior to Judaism, his reply was both *unkind* and *filled with pride*.

Matthew 12:47-50 reads: "Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." Jesus says, in other words: "I care *only* about those who do my Father's will, all others are of no consequence to me, even though they be my relatives." What mother and what brother would not feel wounded, would not feel distressed at hearing such words from a son and brother whom they surely loved deeply and sincerely themselves? Would not a perfect human being much sooner have sought to draw his own kin closer to him, even though they could not understand him or his relationship to the Heavenly Father? Would not a perfect human be-

ing have grieved constantly over his inability to lead his closest relatives in the path that he himself walked?

In *Mark 11* it is told that one day when Jesus was hungry he looked for figs upon a fig tree, but found only leaves, "for the time of figs was not yet." Jesus curses the tree - and it withers! Would a perfect human being curse a tree that in accordance with the laws of nature bears fruit at certain times, and thus is not to blame that it cannot refresh the seeker out of season? A purely human vexation at not finding anything that could satisfy his hunger lies behind Jesus' curse. In truth a poor reason for a curse - if it is to be taken literally!¹

There are several other passages in the Gospels in which Jesus does not emerge without blemish. A perfect human being thus cannot become violent, embittered and irascible, or use disparaging words about his fellow humans, as Jesus often did in anger. For example: "Ye hypocrites" (Matt. 15:7; 22:18; 23:13,14 etc.), "whited sepulchres" (Matt. 23:27), "Ye generation of vipers" (Matt. 23:33), "for he is a liar, and the father of it." (John 8:44).

The personality of Jesus as described in the Gospels shows clearly that he was not a *perfect, a sin-free* human being. And even though allowance must be made for the fact the Gospels were not written down until long after Jesus' death, and therefore must be, and in fact are, inaccurate on many points, it must also be remembered that death reconciles and conceals so much. Faults are diminished and forgotten in the light of all the good and splendid things that were said or done by the deceased. And thus has it also happened with the posthumous reputation of Jesus. The few who had joined course with him grieved deeply and fervently over the loss of their leader and mentor. They sought to remember the good, the splendid and the kind, while the purely human, the unkind and the imperfect receded more and more from their memory. But in spite of this it is not an unblemished figure that emerges before us in the accounts of the Gospels; for however humble, loving, helpful and patient Jesus was in his earthly life, he was still truly a human being, *a son of man*, and thus could not possibly be free of sin in the world of sin and death in which he lived.

¹) This incident is not described exactly as it happened, and for this reason appears more disparaging of Jesus' conduct than it really was. When Jesus found no fruit he uttered an exclamation more or less equivalent to "To blazes with you!" And the tree of course did not wither.

The explanation of faith given in verses 20-25 of the same chapter with reference to this strange curse in fact condemns Jesus himself, instead of excusing and explaining his conduct. Had Jesus had "faith" he should have prayed to God to bring forth fruit upon the tree instead of cursing it and making it wither. However, neither of these things can be done; a curse will not cause any tree to wither, nor a prayer cause fruit to appear on a barren tree.

The comparison of Jesus with the unblemished offering is thus untenable, it does not hold, for in no way can it be reconciled with the accounts in the Gospels.

Next, it must be investigated whether Jesus' death on the cross can rightfully be compared with the Jewish sin offering.

If the blood of the unblemished offering is sprinkled upon the altar of Jehovah, it atones or cleanses the people's guilt of sin, but if the blood is shed in the open field, within or outside the camp, then they "go a whoring" after the evil spirits.

If Jehovah had sent Jesus to the Earth so that he could atone for the sins of humanity, and if the Mosaic Law should be fulfilled, then Jesus would have had to be sacrificed before the tabernacle, and his blood sprinkled upon the altar. But Jesus suffered death outside the city (i.e., the camp) in the "open field", his blood was not sprinkled upon the altar and could therefore not reconcile (i.e., atone for) sin. According to the law, Jehovah would have to *reject* such an offering, according to the law it could only be regarded **as an offering to the evil spirits** (i.e., devils).

Thus: nor can we here find a firm foundation on which the Doctrine of Atonement can rest!

But neither was this doctrine conceived and born during the lifetime of Jesus! None of his contemporaries saw in him the *perfect* being who had been chosen by Jehovah as the propitiatory sacrifice for the sins of mankind. To the priests and the scribes he was an apostate, a rebel, who had tried to gain control over the people by proclaiming a teaching that opposed the strict orthodox Jewish faith. The pronouncement of Jesus regarding the equivocal nature of Jehovah (see "Toward the Light" p. 36) led them to believe that he had been sent by "The Father of Lies" (i.e., Satan). And since the masses throughout history have nearly always let themselves be enslaved by the authorities who attend to the religious cult, without any true and deep understanding of the religious precepts, dogmas and ceremonies, it should cause no one to wonder that the masses were reluctant to follow Jesus, when their religious leaders condemned both him and his teachings. And so they continued to walk the familiar paths trodden by their forefathers under the leadership of the priesthood. And when it was rumoured that the Council in Jerusalem demanded the life of Jesus because he called himself the "Son of God", a storm of anger and bitterness arose against him. *No one* spoke in his favour, *no one* sought to defend him. As a breaker of law he was condemned to die on the cross; the Council

condemned him, the priests condemned him, the people condemned him. And as a criminal he was led outside the city to suffer his penalty. Only the few friends he had won, the apostles and some disciples grieved over him and suffered with him. As an outcast – despised, mocked and scorned – *he died for the sake of his words.*

Jesus' death on the cross was thus the death of a lawbreaker. And never did the thought enter the mind of a single one of his followers that the moment his body died *he had atoned for the sins of mankind by his blood!*

How did the Doctrine of Atonement then arise?

When Paul, who had not known Jesus and who had persecuted the disciples, was converted into a fervent preacher of his teachings, he continually pondered the problem of *the Messiah and the mission of Jesus on Earth*. After their first meeting with Paul, the apostles had no faith in his conversion. They did not always recognize their beloved Master or his teachings in Paul's proclamations, and they removed themselves from him. And Paul, who was not especially fond of Peter, would in his pride not consult the "high and mighty" apostles; for this reason he was left to his own speculations and he sought, through what he had already heard and what he now learnt from among the people, to form an impression of the character of Jesus. The few talks he had with the apostles of Jesus over the years were of no real benefit to him, since these conversations dealt mostly with the disputes that had arisen between the apostles and the followers of Paul over the conflicting teachings about Jesus and the different interpretations of his words and actions. The image Paul thus formed of Jesus was in many respects contrary to the facts. And although Paul had a tendency to stutter, in particular when he became agitated, as an orator he was far superior to the apostles, and far better than they was he able through well formulated speeches, and later through his letters, to influence the people and impress upon them *his* interpretations. And during his many attempts to gain a clear understanding of the words and actions of Jesus and to reconcile them with the prophecies about the Messiah, the thought gradually matured in him *that Jehovah had sent Jesus to the Earth so that through his death he could atone for the sins of mankind and in this way become an intermediary, an intercessor, between Jehovah and human beings.* But Paul, who was a learned man and well versed in Jewish sacrificial acts, saw clearly that the death of Jesus outside the city could not be made to conform with the precepts for atonement offering in the Mosaic Law. But he was not able to relinquish this thought, and in the end he considered that justification for his assumption could be found in the resurrection of Jesus and in his

conduct on taking leave of the apostles after the Last Supper.¹

On the last occasion that they were gathered together before the judgment of Jesus, he had given his companions his bread and his wine; what meaning could there have been in this act other than a symbolic reference to his imminent death, a death that he had been allotted in order to redeem the sins of all the world? *With his body and his blood he should make atonement in a new manner.* Jehovah must certainly have given him the task of revoking the covenant that he had made through Moses with the children of Israel in the remote past, and on his behalf of entering into a new covenant that should become the redemption not only of the people of Israel, **but of all the world.**

But how should he explain that the apostles drank the wine that Jesus handed them, *for the law forbade them to eat the blood!* And they ate the bread that he gave them, but the law demanded *that the flesh of the sin offering should be burnt outside the camp!*

And Paul pondered further upon his problem; for he *would* understand Jehovah's purpose in sending Jesus. He scrutinized the ancient books of Moses and the words of the prophets concerning the Messiah, and from the Scriptures he gradually formed a system of thought that should defend the interpretation of the death of Jesus as a death of atonement.

When Jehovah commanded Moses to build and furnish a tabernacle for him, when he gave laws for the various offerings and ceremonies, all this was merely a *faint reflection* of that which was true, of that which existed in Heaven with Jehovah. And the covenant which he had entered into with the people of Israel through Moses, should only last for a certain time, until he sent One that was greater than Moses, greater than all the angels, and who for time eternal could bring an unblemished sacrifice into the true sanctuary, namely Heaven, which was the ideal for the earthly imitations. In the fulness of time Jehovah sent his son, so that he should be sacrificed once and for all time, in place of the yearly offering, *so that he should offer himself as an unblemished sacrifice for the sin of all the world.* As a *high priest* he had entered the sanctuary to make his offer-

¹) At the Last Supper, Jesus poured the wine not only into the chalice but also into his own cup and the cups of the apostles. Jesus and his companions were wayfarers, and thus nearly always had a cup with them, fastened to the belt with a strap. Whenever they took a meal they unstrapped their cups and filled them with water from the well of the house, or with wine, if this could be had. They placed their cups before them upon the table where they ate. Although there was normally only a communal cup in use at Jewish meals, Jesus' contemporaries were strongly influenced by Roman and Greek customs, so that in many homes there was more than a single cup on the table at meal-times, and sometimes even Phoenician glasses. At the leave-taking with the apostles, after the meal had proceeded in accordance with Jewish ritual, Jesus took his *own* cup of wine (not the chalice), tasted it, and offered it to the apostles. (See also "Toward the Light" p. 60).

ing – as a high priest? – But Jesus was of the tribe of Judah, and not of the tribe of Levi that carried the priestly lineage! Again, Paul had to substantiate his supposition. And he found it in the meeting of Abraham with King Melchizedec *who was the priest of the highest God, "the possessor of Heaven and Earth."* (Genesis 14:18-19). Melchizedec had been the high priest of Jehovah before Aaron and the Levites, and Jesus had now been chosen by the Most High to become high priest "after the order of Melchizedec" (Psalms 110) and would therefore be raised above the Levitic priesthood: *for "his priesthood shall endure, because he is for all eternity."*

But in order for Jesus to bring himself as an offering, he had to lower himself and be incarnated in the flesh, in other words become human, and his embodiment (i.e., the flesh) became the veil before the Holy of Holies (i.e., Heaven). By his death he transcended that veil and thereby made open the path to the true tabernacle, so that all might follow him. The death of Jesus is the destruction of the flesh, which in turn is the parting of the veil. And having brought himself as an offering once and for all time, he would at his resurrection be seated at the right of the throne of Jehovah, *where he would serve for all eternity as priest of the true tabernacle that was built by Jehovah and not by any human being.*

As the chosen one, the anointed one, Jesus must have known of his mission, and he must have sought to reveal this symbolically to the apostles at his leave-taking with them: 1) *when he gave them to drink of his wine* (representing his blood), "for the life of the flesh is in the blood"; Jesus' soul was in the blood (in other words, the wine), and by partaking of the wine it merged with the apostles' souls (in other words, with their blood), whereby they were cleansed and sanctified; ("their hearts were cleansed by the sprinkling of the blood of Jesus Christ") – and 2) *when he gave them of his bread* (representing the body, or the flesh), whose imminent destruction was symbolized by the parting of the veil before the Holy of Holies. But by partaking of the bread (representing Jesus' body), the apostles became spiritually sanctified and worthy to enter the sanctum by the way that he opened for them through the destruction of his flesh (in other words, by the parting¹ of the veil). And in his thoughts Paul

¹) This manner of thinking can be found in the so-called Epistle to the Hebrews, as Paul himself expounded the death of Jesus and defended this interpretation in an address that he gave at a meeting of the apostles in Jerusalem, where he and Barnabas should explain their views on the law of circumcision and the laws of sacrifice.

The Epistle to the Hebrews consists of fragments of this address, which was given in Aramaic. It was written down by some of those present, and various versions both in Aramaic and Greek circulated later in the many congregations, mostly in those of Paul, but also in the Judeo-Christian congregations.

conceived the words: "As Jesus gave his apostles of his bread and his wine, so he gave his body and his blood to his followers as *spiritual* food and drink; yea, he gave himself as a sacrifice for sin, a sign of a new covenant between the Lord and us."¹ (See footnote on page 76 of "Toward the Light"). And in this context Paul believed that he could defend the partaking of the wine (that is, the blood), and the bread (that is, the flesh or the body) if this were regarded as *symbolic*, as a spiritual declaration that the apostles, and with them all who believed in Jesus as the Messiah, were sanctified once and for all time by the sacrifice of the body and the blood of Jesus.

In order to see clearly the great inconsistencies between the ancient Jewish sacrificial customs under the Mosaic Law, the crucifixion of Jesus, and Paul's interpretation of Jesus as the high priest who offers himself as a sacrifice, the following three statements should be compared with one another:

The Jewish Sin Offering

The sacrificial beasts should be chosen from among the "unblemished". (To which must correspond a sin-free human being). The beasts should be led to the door of the tent and sacrificed before the tabernacle of the Lord, and the blood should be struck or sprinkled upon the altar. The high priest was of the tribe of Levi, the tribe of the priests. The high priest should perform the act of sin offering. The blood of the beasts should not be eaten, for the life of the flesh was in the blood. The flesh and bone of the sin offering should be taken outside the camp and burnt there.

The Crucifixion of Jesus

The Gospels show that Jesus was not free of sin; for which reason he cannot be likened to the "unblemished" beasts, whose blood should make atonement for sin. As a rebel against Jehovah he was led outside the city (that is, the camp), and was crucified in an "open field". His blood was not sprinkled upon the altar and thus could not make atonement for sin. He was crucified by Roman soldiers. His body was not burnt, but was entombed. Jesus was of the tribe of Judah and not of Levi. His crucifixion was not a conscious act of sin offering on the part of the Jewish people.

¹) Paul gave this, his own explanation of the mission and death of Jesus, to his disciples. The words were distorted somewhat in the course of time, and in their modified form were included in the Gospels as if Jesus had himself pronounced them at the Last Supper. That these words originate with Paul, however, and not with Jesus is clearly shown in 1 Corinthians 11:23, where Paul says: "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread:". If Jesus had used

Paul's Interpretation

The incarnation of Jesus as a human being is likened to the veil before the Holy of Holies. Jesus was chosen by God to be high priest after the order of Melchizedec. As high priest he entered the sanctuary and sacrificed himself once and for all time as an offering without blemish. The bodily death of Jesus is compared with the parting of the veil that opens the way to Heaven for all *who by faith* follow in his footsteps. At the leave-taking with the apostles he gave a symbolic representation of this when he offered them his wine (i.e., his blood) and his bread (i.e., his body), at the partaking of which the apostles became sanctified, and thereby worthy of following him.

The interpretation Paul undertakes is therefore a complete spiritual re-interpretation of the facts. *As a spirit without blemish* – not as a human being free of sin – Jesus sacrifices himself for eternal redemption. *It was in truth difficult for the Jews to accept this interpretation*, even though it was supported by quotations from, and references to, the ancient Scriptures. (See The Epistle to the Hebrews).

Everyone can see that Paul's interpretation completely disregards the ancient precepts for sacrifice; in accordance with this, the death of Jesus must therefore necessarily become "a new covenant" between the Lord and the people. As another Moses, Paul thus instituted a covenant between Jehovah and humanity, a covenant not only for the people of Israel – *but for all the world*.

But as Jehovah had now sent his son to the Earth as a human being, so that through death of his own free will – in a spiritual sense – he could atone for the sins of mankind, why did Jesus *himself* not speak clearly about his mission? Jehovah had earlier in the history of the Jewish people, for example through Moses, given very clear and minutely detailed laws for the arrangement of his tabernacle, for the many different sacrificial acts and for many other things, and it should therefore have been easy for him through Jesus – the son who was greater than Moses, indeed, greater than all the angels – to give the people accurate information about the reason for his mission. And especially in a case that was of such fundamental importance for all mankind would it appear to be of the utmost importance to Jehovah that human beings be given to understand: *that the death of*

these words at the leave-taking, Paul would have said: "For I have received the words from the Lord's apostles, who, as you know, were present at the supper." But he expressly says "*for I received from the Lord*". Paul never tried to conceal his belief that these thoughts stemmed directly from the Lord (Galatians 1:11-12) and that he therefore did not "build upon another man's foundation" (Romans 15:20). (In "Toward the Light" it is shown who did in fact inspire Paul's thoughts, and who thereby became the true originator of the doctrine of Jesus' death of atonement).

Jesus on the cross was an offering of atonement that for all eternity should replace the ancient sacrifices. And if Jehovah had not been able to provide clear and sufficient knowledge of this mission through Jesus, why did he not select one of the apostles to do this? Would not the apostles, who had known Jesus, had heard his words and followed him, would not they be the obvious ones to explain the mission of Jesus? Why did Jehovah choose someone who had no direct knowledge of Jesus and of his teaching? Why should it not be revealed to humanity until by pure chance someone thought of solving this dark mystery?

If this is considered more closely, the question will soon arise: was not Paul the self-appointed interpreter of the death of Jesus? And was not also *he* who gave the ancient laws for offerings in the name of Jehovah equally self-appointed? In other words: that for which these two men were the spokesmen did not originate from the highest Divinity, *from Him who possesses Heaven and Earth.*

To enable us to approach this question we must first make a study of who Jehovah was, and next examine whether this Jehovah was, and is, identical to the true, the one, the living God.

The answer to this question must be found in the Old Testament.

Jehovah was the god of the Jews; unlike the neighbouring pagan tribes, the people of Israel had only one god. In religious respects the Jewish people should therefore have been on a higher level than the peoples who worshipped many gods; but the deity that confronts us in the Jewish tradition is merely *human* in his conduct and in his feelings. He appears before us as a human prince, or a human king. His laws are manifestations of human thought, the ceremonies he demands spring from human ideas of the exalted. He is angered, he is kind, he grants generous gifts (i.e., spoils of war), he chooses his own people, he bids his people wage war on neighbouring tribes and destroy them, he delivers their enemies into the hands of his own people, and so forth. And when his people turn to other gods, when they fail to pay him due homage, then in his rage and fury he regrets the good that he has done; he hardens the hearts of the people and wreaks deadly vengeance on the recalcitrant and disobedient.

This Jehovah clearly demonstrates the spiritual level of the Jewish people at the time when these views and conceptions of the divinity arose. Their conception of God did not reach beyond the purely human. Their god was merely *an image of mankind*, and we meet this human-like being everywhere in the ancient Scriptures. But a higher Being can be fleetingly discerned behind Jehovah. In many passages can be glimpsed a more perfect Divinity that stands out in decided contrast to Jehovah.

Let us consider some examples that can elucidate the difference and contrast between these divinities. He who says: *"Thou shalt not kill"* is not identical to him who says: *"I will deliver thine enemy into thine hand"*. He who says: *"To what purpose is the multitude of your sacrifices unto me? . . . I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats . . . yea, when ye make many prayers, I will not hear: your hands are full of blood"*, he is not the same as he who craves *blood sacrifice*, *"sweet savours"* and *ceremonies*. He of whom it is said: *" . . . and God repented of the evil, that he had said that he would do unto them; and he did it not"* is not identical to Him of whom it is said: *"But you, our God, are good and true, slow to anger, and governing all with mercy . . . and to know your might is the root of immortality."* He of whom it is said: *" . . . but in my wrath I smote thee, but in my favour have I had mercy on thee"* is not identical to Him of whom it is said: *" . . . wisdom and might are His: . . . He revealeth the deep and secret things: He knoweth what is in the darkness, and the light dwelleth with Him."*

From the ancient Scriptures thus emerge various different divinities under the name of "Jehovah" or "God". But the accounts that bear witness to a divinity transcending the nature of human beings reveal *the true, the exalted God.*

Can the fickle, wrathful Jehovah, who demands ceremonial worship and blood sacrifice, have sent Jesus so that by *his* sacrifice he might supersede the ancient rites of sin offering? There is a possibility that it could be him, but then it must be examined whether this act makes Jehovah *greater*, whether it elevates him above that which is human, and thereby *brings him into harmony with the higher divinity, the hidden God*, who can be discerned behind him.

The foregoing considerations have shown that the concept of the death of atonement of Jesus is untenable when compared with the act of sin offering under Mosaic Law, and that according to the law, Jehovah would be bound to reject such a sacrifice. It must therefore be Paul's interpretation, which rewrites the death of Jesus to express a spiritual point of view – and thus *apparently* elevates the act of sacrifice to a higher plane – that must form the basis for further investigation. But in order for full justice to be done it is necessary to draw a parallel from earthly, human life, otherwise it cannot be seen whether Jehovah has become greater, *whether he is superior to human beings in his action.*

A father has many children; among these is a son – but only one –

who in his nature is a perfect expression of a loving, self-sacrificing, obedient and diligent son; all the other children are more or less ill-behaved: irresponsible, disobedient, indolent, unruly, always quarrelsome, for ever dissident. Their father has attempted in many ways to guide his children, to make peace between them, to teach them diligence and obedience. But *nothing* has availed, they *will* not hear and thus do not follow his guidance. The father then summons the loving and obedient son and says: "Behold, you alone of all my children are as a child should be, and therefore you are my dearest son; but your brothers and sisters are ill-behaved and they do not heed my counsel and my admonitions. Nothing can improve them. But now I shall give *you* all the beatings that your brothers and sisters should have, and which they so richly deserve. I shall temper justice with mercy and chastise you, and the humility with which you take the place of your brothers and sisters and receive their punishment will certainly improve them; *for they will rejoice in escaping punishment, they will love you and seek to follow in your footsteps*; and through the punishment that I inflict upon you, who are without guilt in their transgressions, I shall find satisfaction for my wrath against them."

Would such a paternal action reform the other children? Would any son of man, be he the best, the most loving of sons, submit to his father's wish and **in their stead suffer the punishment of his brothers and sisters**? And what would other people – fathers and mothers – say when they heard of this father who sought to reform his children in this way?

But should this father persist and bid his loving and dutiful son to forfeit his life for the transgressions of the other children, and if the son in his love for his father and for his sisters and brothers had of his own free will submitted to this, and given his life in order to atone for the sins of his brothers and sisters – what would the reaction then be? What would other fathers and mothers say or do? Would not such an action awaken their indignation and abhorrence for *so unnatural a father*? Would they not forthwith make him powerless *by divesting him of his parental authority*? No human beings would tolerate such a father within their community, *not a single one would hold him in esteem, nor give him thanks*.

Thus, no civilized human beings would condone such an action if it took place within their midst!

But such is the act attributed to Jehovah. And even though the interpretation by Paul must be understood from a spiritual point of view, the crucifixion of Jesus remains *a reality* that cannot be

explained away. Whether it should be regarded from an earthly or from a spiritual point of view, **the crucifixion has taken place**. If Paul's interpretation is to form the basis for an understanding of the mission of Jesus, then Jesus' manner of death must have been *pre-ordained* by Jehovah and *sanctioned* by Jesus before he entered the flesh, that is, before he became human. What no earthly father and son would embark upon, **human beings attribute to their divinity as a matter of course!**

Thus: if Jehovah did send Jesus so that he could offer himself as a sacrifice of atonement on behalf of mankind, then Jehovah has through this action become *inferior* to the Jehovah of the Mosaic Law. For at the time when the Mosaic Laws came into being, he demanded only *offerings of beasts* to forgive the sins and transgressions of human beings; but when he sent Jesus, he demanded **a human life!** Truly, a divinity who acts in this way is far inferior to a human being, *and is in no manner worthy of the veneration, trust or love of human beings*.

Jehovah could therefore not have sent Jesus to institute this "new covenant".

But if it were not Jehovah, who was it then? For it is inconceivable that he could be the exalted Divinity who now and then reveals Himself in the ancient Scriptures, even though He is overshadowed by the human-like Jehovah. There can be no doubt whatsoever that a Being who is far *superior* to Jehovah would be incapable of committing an act that even places Jehovah *below* the human level. And it is easy to see that it is not this "hidden" Divinity who sent Jesus **as an offering of atonement**, for He says: "To what purpose is the multitude of your sacrifices unto me? . . . I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats . . . yea, when ye make many prayers, I will not hear: *your hands are full of blood!*" And He says: "*Thou shalt not kill!*" This Divinity, who is a far better expression of the true, the living God, and who by far transcends Jehovah – a figment of the human imagination – would never act against His own Being that is truth, purity and justice. He does not first say to the people: ". . . *your appointed feasts my soul hateth: . . .*", **and then send his beloved son as a propitiatory sacrifice for their sins!** He does not first say to the people: "*Thou shalt not kill!*", and then *send them His beloved son with the bidding that he should deliver himself to be killed!*

But since the Scriptures indicate that Moses speaks *in the name of a human-like god*, must he not seem to posterity to be a *self-appointed*

institutor of covenants and laws? For could any spiritually mature human being truly and in trust look up to, love and worship a divinity whose nature is no more than human, and whose thoughts and actions are far inferior to those of many a human being? Should one not conclude from the existing accounts of this Jehovah that he is no more than an expression of the highest concept of a divine being that was held by the Jewish people of that time? And Moses, who evokes this imaginary god for the children of Israel, must therefore have acted upon his own absolute authority – *for he does not speak in the name of the true, the living God!*

And Paul – who speaks as the emissary of a divinity who by his action *in sending his beloved son to human beings to be an atonement offering for their sins* has shown himself to be inferior to Jehovah, inferior to a human being – is he not a *self-appointed* interpreter of the mission and death of Jesus, and is he not likewise a *self-appointed* founder of a “new covenant”? Like Moses, he acts on his own authority – **for he does not speak in the name of the true God!**

On the other hand one cannot doubt that a deity must have sent Jesus to mankind; for the words of his teaching handed down to posterity through the Gospels bear witness to the fact that he had a mission to perform. But even though his teachings, as found in the Gospels, are imperfect on many points and have in many places been distorted and marred by the fabricated attempts of later times to make them conform to the interpretations of Paul, or to form a basis for the assertion of the divinity of Jesus, *Jesus’ own words* are nevertheless in much greater harmony with the Divinity that also he discerns behind the figure of Jehovah. But Jesus’ words impart greater knowledge of, and they better express, the “hidden” God; for he teaches human beings that in Him they have *a loving, an understanding Father*, teaches them that prayer to Him must not be mere empty words but must spring from the heart; he teaches them that the first and the last commandment is: **love for God, love for your neighbour**; he shows mankind that they **who do their Father’s will are one with Him**. His teaching is far simpler, much finer than the ancient Jewish faith; for he does not in the name of his God and Father demand ceremonies and sacrifices¹ to please the Lord, or so that those offering sacrifice may in that way obtain forgiveness for their sins.

¹) In “Toward the Light” it is stated on page 36 that Jesus dissociated himself from the Jewish offerings. But although these were against his innermost nature he always took part in the Feast of the Passover, which was held to commemorate the liberation from Egypt, and thus also celebrated the first sacrifices under the aegis of Moses. (The blood of the lambs was struck on the door-posts as a sign to the angel of the Lord).

But when we have seen that the teaching of Jesus was far superior to that which before his time had formed mankind’s most exalted concept of the Originator and the Lord of Heaven and Earth, we should be able to conclude that in all probability Jesus must have been an emissary and spokesman for **the hidden, the still unknown God**. But if we have reached this far in our understanding of the mission of Jesus, we should also be able to understand fully *that this loving God and Father did not send His son to Earth so that in human form he could present himself as a sin offering for all the world!* Indeed, all should be able to understand that a divine Being, perfect in every way, that is raised high, infinitely high above all that is human, so high that no human thought can comprehend His profound love and boundless compassion, indeed, so high that no human words can express the sublimity and purity of His Being, could not act against Himself, against His own laws, and that in truth He did not send Jesus as a sin offering – *neither in one way nor in any other!*

But what was then the purpose of Jesus’ mission?

Jesus was sent to Earth to teach human beings *to love the true God with all their heart, soul and mind, and to love their neighbour as they love themselves*; he was sent to Earth to teach mankind *to live in mutual peace and toleration*; he was sent to Earth *to liberate the Jewish people from the leaden bondage of Mosaic Law*; and he was sent to Earth in order as a human being, and if this were possible, *to conceive compassion in his loving heart for the spirit of Darkness called Satan by human beings, and by virtue of his compassion to pray for his deliverance from the power of sin and Darkness*.

It was the mission of Jesus, it was his ministry as the Messiah, to teach human beings the Fatherly nature of God, and through his prayer of compassion and love to break the power of Darkness over the fallen brother, to soften his spiteful and defiant heart and to bring him back to the Fatherly Home, and in this way remove the hindrance that for countless ages had obstructed the road *which leads to an understanding of God as the loving, mild and compassionate Father, whose exalted nature, purity and perfection cannot be expressed in human words nor formed by human thought*.

Jesus was not able to pray¹ for the Prince and Servant of Darkness, and nor did he, for this reason fully succeed in completing his task. His fallen brother fought against him. *And human beings did not understand him!* In their blind hatred of *him* who spoke against the old traditions, and in their callow folly *of refusing to learn the*

¹) The mission of Jesus among the people is explained in detail in “Toward the Light”.

new, they scorned, mocked and condemned *him* who sought to bring them nearer to their God and Father, who sought to teach them *to become purer, more loving and less belligerent*. And as a breaker of law he was condemned to die upon the cross! *The Council condemned him, the priests condemned him – the people condemned him!*

Human beings themselves delivered him unto death!

Human beings themselves delivered him unto death! And when one is guilty of a wicked and unjust act, one normally seeks by every possible means to embellish it so as to make it look better! But no matter how much it is adorned and disguised, the act itself becomes neither more glorious nor more exalted. A better way by far is to face the truth, to acknowledge the errors and evil deeds and to seek through grief and repentance to make amends, so that the act is not repeated.

Human beings wronged Jesus, and after his death, when they began to understand what precious teaching he had given them, they washed their hands of the evil deed **and placed the guilt with God, their Father, in whose name Jesus had spoken!** And where the contemporaries of Jesus ceased,¹ the succeeding generations continued to disguise and adorn the evil deed with more and more embellishments. And all this adornment, all this seemingly beautiful ornamentation, has in the course of time led to *endless disputes, strife and acts of violence!*

In the centuries that followed the crucifixion of Jesus, the leaders, the theologians and authorities of the Christian congregations, built what they themselves believed to be a great and glorious House of

¹) After the meeting of the apostles in Jerusalem at which Paul gave a detailed account of his conception of Jesus, a conception that conflicted sharply with that of the apostles, his teachings about Jesus gained wider and wider acceptance. The apostles were uneducated people, and even though they understood some Greek, they could express themselves only in Aramaic, and they were not as eloquent as Paul. For this reason they were not able to lead the teachings of Jesus in the right direction; and the teaching of Paul therefore prevailed and spread far and wide. Not all the letters bearing the name of Paul that are included in the New Testament can be attributed to him. Some were written by his disciples. These letters generally consist of fragments of the speeches of Paul, interspersed with the disciples' own words and a few words of the apostles. The letters that bear the names of the apostles have no further connection with them, except for a few of their words that are intermingled with fragments of Paul's speeches; the writers of these letters were disciples of the apostles or of Paul. The apostles themselves did not write.

If we examine the New Testament separately it becomes apparent that the three Synoptic Gospels bear the stamp of the spirit of Jesus and the apostles, interspersed here and there with a few words by Paul, whereas the letters are predominantly marked by the spirit of Paul, interspersed with a few words by the apostles. The so-called Gospel of John stands entirely apart from the others. (Concerning its origin see "Toward the Light" p. 234).

the Church. But they forgot to take into consideration *the spiritual development* to which every human being is subject. More and more voices are raised against this House, more and more hands seek to remove the concealing adornments, or to dislodge the stones of which it is built.

The House is leaning! Further embellishment or buttressing is impossible; *for the House is built upon the sand – and the sand is shifting!*

What can be done to arrest its fall?

Nothing! The House is doomed, sooner or later it will fall!

Would it not then be far better, far more worthy, if the leaders of the Christian congregations – **the clergy and the scholars** – joined together *in united action*, convened the members of their congregations and informed them of the imminent fall of the House of the Church? To err is human, and he who acknowledges his error can attain forgiveness, but he who seeks to conceal the error when it is discovered, **he must bear the heavy burden of responsibility!**

The true God of human beings, the Father of their spirit, has sent His earthly children a Message, through His emissaries He has shown them that the House of their Church is doomed to fall; He has called upon the authorities of the Church, He has called upon all His children! Indeed, He has not only called, He has also built them a new, a greater and a much more splendid Tabernacle, in which He has taken His abode. The doors of His Tabernacle stand open, and He bids all welcome in His dwelling.

But the road thereto remains hidden to the *blind*, it is concealed from those *who have not yet forgiven the brother who fell at the dawn of time*, and who is now returned to our Father's Home, where he awaits the forgiveness of mankind.

When the leaders and authorities of the Christian congregations have let the tears of compassion melt the ice in their hearts, when they have fully and wholly forgiven him – *then the veil will fall from their eyes, then they will become seeing*. And those who have become seeing will make haste to lead their congregations away from the tottering House and into the House of God.

But if the congregations themselves begin to depart, begin to abandon the teaching of the Church, then the leaders will in the end remain there alone. For he who has found the way to our Father's own Tabernacle will never return, lest he be crushed under the falling House, and he will rejoice in having found a Sanctuary, a place of rest. *For the rain will descend, the floods will come, and the winds will blow and beat upon that House, and it will fall, and great will be*

the fall of it! – For the House is built upon the sand, and the sand is shifting!

“I, who once lived among human beings as *Saul of Tarsus*, have lately returned home from a new earthly life among you. Upon my return our Father bade me to remove the cornerstone from under the House that you, the human beings, have built upon my *presumptuous* interpretation of the death of Jesus of Nazareth.

“Still weak after the life recently ended, I asked our Father for help in carrying out this task, and some of my brothers accompanied me to the human being who acts as an intermediary between us and you. With the help of my brothers – for they have strengthened and clarified my thoughts – I have now fulfilled the task which our Father bade me to do.

“May you become seeing and follow my words! But one thing you should know: that which I did in the past, I did because I loved Jesus of Nazareth from the depth of my heart. I would make him greater than he was. *Pray forgive me; for I acted out of love.*

“But you who love our brother as I do, heed my words and hasten to make good both mine and your own transgressions that our Father’s Message may bear rich fruit. *Our Father will thank you, our brother will thank you, and I, who once was Saul of Tarsus, will thank you with all my heart, all my mind and all my soul!*”

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock . . .”

Matthew 7:24.

OUR FATHER has sent me, Christ, your elder brother unto you, and I speak in His name!

I speak unto all of you who bear the name of Christians, unto all who believe *that I am the Father and the Father is I*. Mankind! All who love and worship me, you know not what sorrow and anguish you cause me each day. You know it not; for knew you this, then would my sorrow, my anguish resound in your hearts. I will not complain to you of the burden you have given me to bear; for our Father hath helped me to bear it. Yea, truly *He hath borne it for me*, else had I fallen under its weight!

And what manner of burden it is! You have made me, *your elder brother, your God!* How came you to do this? Bear you not all in your hearts an image of your God, the Father of your spirit? I ask of you, perceive you not that *I am in no manner like unto that image?* Or have Darkness and our eldest brother’s lies blinded and confounded you so much that you were content to have me for your God, me, who am but your brother? Truly, must Darkness have blinded you! For what am I beside our Father, beside Him who was, is and ever shall be? A mighty power, a Being, whom you can never comprehend, while Darkness is close about you. What am I beside Him, the Almighty? *As a drop beside the mightiest ocean of the Earth* is my might and power beside His. *As a grain of sand beside the highest mountain on Earth* are my knowledge and my powers beside His. *As a mote, yea, as a wretched speck of dust against the whole Universe* is my love against the love which He bears for you! For you are His children, *His beloved children!* And what is a brother’s love beside a father’s? Truly, He loves you beyond measure and without bound! For you are born of Him, *made of His own divine Being.*

And Him have you put in the shadow, for you have put *me* between Him and yourselves! You have forgotten Him and banished Him to a remote place in your hearts, for you have given *me* all the love that you have, and which is rightly His only. You love me as your God, and wherefore do you this? For you believe *that I have suffered for your sins*, for you believe *that I have borne your sins*

upon the Tree of the Cross! For you believe that I have made atonement for your sins! For this you love me, you misguided people! Verily, I have mourned over you, for such love belongs in no wise unto me!

But our Father hath grieved still more; for in your blind adoration of me you have forgotten Him. And if you did remember Him, then it were only to speak of His mercy toward you; to remember the mercy He showed unto you in suffering His "only begotten" son to die in torment for the sake of your sins!

But how little you know our Father! For *mercy* is not the same as *love*; to those you love you give no proof of mercy, but proof of love. Truly, I ask of you: *love you not your children?* The children you begat in pleasure and bore in pain? Give you them not each day proof of your love? Seek you not with patience and tenderness to guide their first steps upon the thorny ways of life? And if they sin against you, are you not ready always to forgive, when you behold their sorrow and repentance? Yea, are you loving in mind and in heart, then will you often forgive sins and transgressions *before they are repented, before forgiveness be asked for them!* Truly, I ask of you: Do you grant mercy unto your children, when they meet you with trust and gladness? Do you extend mercy unto your children, when they come to you with sorrow and repentance? Think you that your children *would love you with greater strength* – if you gave them proofs of your mercy?

Have not your children the fullest demand upon your deepest and most fervent love? Sought you their counsel when you sowed the seed for their bodies? Truly, you did not! Verily, I say unto you: *they have the fullest demand upon you, and upon your love!* And you perceive this, you know this; for meet they with grief and suffering, then grieve you with them, then suffer you with them, and say unto yourselves: "Am not I the cause of this, for my child was given life through me? Had not my child been spared such grief and suffering, had I not suffered this child to see the light of day?" – *And you love these children of sorrow with still greater strength, with still greater love!* And bear they their burdens in patience and with calmness, then say you unto yourselves: "Gave life my children much sorrow and hours of darkness, it afforded them also many joys and hours of light; the memory thereof will bring them peace and give them strength to bear that which is dark and heavy. The tribulations of life ripen their souls, for the sorrow and the suffering call forth the noblest feelings and the most beautiful thoughts; *yea, they separate out the charred dross and leave behind the gold!* Truly, my child lived not in vain!"

And even as your children have demands upon your love, *so doth each of you have the greatest, the fullest demand upon the love of your Heavenly Father.* He sought not your counsel when He gave you the gift of life, when He sent you unto that world of sin and death in which you live. He did this of love for His fallen children, He did this so as to redeem the fallen, He did this *of love for you*, for He knew that it was easier for you to strive forth through the sorrows, sufferings and tribulations of the many lives on Earth. He did this, for He knew that it was easier for you to ripen slowly and slowly overcome the evil and the wicked, rather than be stood before Darkness as full-grown beings. Truly, He did this, for He knew that pleasure and joy would you know also, and learn to rejoice in the beautiful and the pure. *Truly, you are the lawful children of our Heavenly Father, and you all have demand upon His love, the love that He giveth you in the fullest measure! You are children of Him, and He suffereth with you, He grieveth with you – but He rejoiceth with you also. And nothing delighteth Him more than to behold and to feel your requited love! But few only among you give Him the love that is rightly His; for you have forgotten your Father for me, who am but your brother. You have placed me between you and Him!*

Human beings! Beloved ones, seek you to understand your Father! Seek to find your way unto His love, the love which passeth all understanding, seek you in the trusting thoughts of prayer to meet with His all-embracing Thought, suffer your will to meet with His Will; *for whosoever doeth the will of our Father is one with Him now and for all eternity!* Seek you Him! Guided by His Thought and sustained by His Will would you joyful and free go forth through the many succeeding lives on Earth; for whosoever is watched over by our Father's eye, whosoever is embraced by His love, by His joy, will shun the ways of sin and Darkness; and whosoever is at peace with his neighbour, at peace with himself, *beareth the peace of Heaven in his heart.* And whosoever longeth for the distant Fatherly Home knoweth not the fear and dread of the shadow of death. In peace and in stillness will it come to you as the nightly sleep after the troubles of the day; and have you during life on Earth each day rendered your account unto your Father, have you loved your neighbour, have your thoughts been pure, free from anger, hatred and envy, have you striven to do only that which is good, you *will have no reckoning to do*, when you awaken to life in our world. Then will you soon be settled in the dwellings that are yours for your time of rest and learning, until such time when new earthly lives draw you once more unto the battle against Darkness and sin, to the advance toward life and the Light.

You who are so dearly beloved, seek you to find your way unto our Father, seek to understand His longing for you!

Yea, truly, I say unto you: *You are the lawful children of our Father; for He bore each of you to spiritual life, He gave you the light of thought and the power of will, He bore you from His own Self!* But you have yet another father – **our eldest brother**, who was **a child of pain and sorrow** to our Heavenly Father; for he is the creator of your earthly bodies, your bodies of the flesh, which you love when they are sound and comely, the bodies which you curse when they are crippled or malformed, when they are beset with suffering and treacherous disease. This father of your flesh, has hitherto denied you! Always has he sought to disclaim his fatherhood of you, sought to hide himself from you; **for you were the children of his sin**. But when sorrow and repentance awoke in his heart, then he knew what sorrows and sufferings he prepared for you, then he knew that his debt was great!

Mankind! Behold, I ask of you: have you not often in secret given life unto your children, so that they were made *fruit of your sin*? Have you not concealed this? Have you not sought to deny all knowledge of these children? You gave them life without seeking their counsel, cast them out in desolation, in Darkness and misery, yea, verily, you denied them your love – *for you disowned them* – yea, many of you **have cursed them!** But remained there not a gnawing pain in your minds? For you knew, though you would not acknowledge it, that you were the cause of their misery, the cause that so often their childhood and youth was of great affliction and lack of love, the cause of the contempt of which these children of sin partook – **the only inheritance you gave them!**

But when it happened that you heard of these, your children, that evil had overcome them, when you heard they were guilty of violence, murder, theft and robbery of the goods of others, did you not become heavy with fear, that you bore the iniquity thereof? Did you not say unto yourselves: I could have spared them this; *for by my hidden sin are they become sinners!* Felt you not sorrow and repentance then for your deeds? Had you not a great desire to come unto these your children, that you might pray them with all your heart to forgive you? Would you not feel the deepest despair, if they turned away from you, if they denied you forgiveness? Verily, I say unto you, you would feel the most bitter pain, a pain like unto no other. You would be bowed down unto the ground, yea, it would be as though the earth opened and swallowed you up, as though mountains fell upon you and crushed you; *for you would carry the torments of Hell in your hearts!*

Behold, I say unto you: could others not understand your eldest brother's despair, sorrow, and repentance, *then truly should you be able to do this*, you who yourselves have languished after the forgiveness of them who were the children of your sin! You surely can have compassion for him and suffer with him, truly, you who yourselves seek forgiveness, *you will understand him and forgive him*.

But I say unto you: it were much better and more noble that you, who have never known such sorrows and repentance, that you were able to understand his sufferings, that you were able from the compassion of your pure minds to forgive him, who was the fatherly beginning of your earthly bodies. I say unto you: your compassion will awaken your love for him, who hath erred and sinned, and **your love will call forth an answer in his heart**.

Truly I say unto you, unto all who bear the name of Christians, *bear it with honour!* Show you by your works that you be worthy to bear it! Forgive – and you will yourselves be forgiven; for even as you forgive those who trespass against you, so will your Heavenly Father forgive you also. And forget not that your forgiveness will *take away* the curses that our eldest brother hath sent upon you, and it will *bind* an everlasting bond of love between you and him. Nor forget that it will make your Heavenly Father rejoice, for then He seeth that you have found the way, **the Shorter Road**, which leadeth unto Him, leadeth to the Home, to the gladness, the joy, beauty and delight, which He hath there prepared you all.

But have you found *the Shorter Road*, then will you become seeing; for the veil of Darkness which covered your eyes and bound your thoughts will fall, and you will understand! Understand how far you have been led astray. Yea, truly, then will you understand: *that I am not the Father, and that the Father is not I, understand that I am not your God!* Then will you wonder that you ever believed this; then will you understand that I am in truth your elder brother, that the love I have for you is a brother's love and not that of a father. Then will you lighten my burden, then will my torch – **my torch of love** – which shineth for you, light up with still greater strength and disperse the Darkness which is about you, then will it truly be the guiding star which you in trust may follow – *and then will you no more follow byways upon your journeying toward the distant Fatherly Home*.

Of my deep, of my rich love for our eldest brother and for you who are Christians have I spoken; hearken to my words and do thereafter! To all of you have I spoken; but my words first concern you who are the *leaders* and *authorities* of the congregations; for

you shall remember that you are the shepherds of the flock, remember **that where the shepherd walketh, the flock will follow!** For many centuries have you, and they who went before you, led those committed to your trust and keeping across *endless, barren lands. Stones have you offered for bread! Bitter gall and wormwood were in the drink you offered unto the thirsty!* Quarrels and words of hatred prevailed among you. One showed toward the east, others toward the west; continual strife and no accord! Thousands upon thousands of words and phrases you pronounced to give proof that you herded the flock along the right and only path. *But you divided your flock and gathered it not!* You beguiled them with fair words and lofty speech; you promised the Glory of Paradise to the faithful, *to the holy;* you beckoned with the palms of victory, with the crown of life, *with the remission of sin in the blood of the Lamb!*

What gained you for them by your falsehoods? An awakening in confusion, in dread and in horror at the naked truth: **that no atonement was made for their sins!** That many of the transgressions, many of the sins for which atonement could have been made in life on Earth were, at the embrace of death, carried into the world, into the life that is after death. Yea, truly, only suffering, only grief was gained thereby; *for that which was not reconciled in the lately ended life on Earth, for that atonement must be made in the one to come!*

Behold, I ask of you: what would you answer if a child came unto you and pointed to the thick hedge of hawthorn which fenced the garden wherein it played, asking: what lieth beyond this? Would you advisedly teach this innocent child – *a child that hath faith in you* – a false account of the splendour and glory there is beyond the hedge? Would you tell the child that there was the most glorious garden and the most savoury fruit, would you tell of the palace of gold and precious stones, of a life in splendour and joy? Would you do this? Would you not fear that the child in joy and longing would itself look behind the hedge? And when the child saw but a wilderness grown with thistles and strewn with stones, would you not in shame turn away from its reproachful look? *And the faith of the child would be gone, it would be lost for ever!*

But it is this which you have done! Truly, such were your actions. You taught your congregations the finest stories to conceal the bitter truth **that you knew naught!** Yea, many curses were uttered against you, for many of those who were led astray by your teaching have cursed you. Yea, hear my words – *cursed you – you, who were the shepherds of the flock!* For where the shepherd walketh, the flock will follow! *But your paths are strewn with stones, thorns and thistles beset your footsteps, gall and wormwood give you the thirsty to*

drink, and their thirst becometh greater still! Your iniquity is great! For you shall give account unto our Father, give account of the erring ways you followed and in which you led His beloved children; *for you have led them away from Him, and you led them not unto Him.* And say not: *you knew no better way!* For among you there are many of our Father's messengers, *among you there are many who were with me in our Father's Home,¹ yea, among you there are many who have promised to lead the misguided children of our Father onto the right paths and roads.*

Remember you not your promise? Heard you not the calling voice of our Father when He sent unto you His message? Knew you not in your hearts that you stood before the truth? **Wherefore spoke you not? Wherefore answered you no word?** How long shall He continue in His calling? Have you no faith in Him who sent you? Fear you to lose your esteem, fear you the flock will not follow? Truly, I say unto you: *woe unto the fearful hearts and to the slothful hands and to the sinner that walketh two ways. Yea, that walketh two ways at once!*

Truly, I ask of you: what do you fear? Fear you the evil words? Fear you to be hurt by the stones which are cast upon you? Do you not know that a child's arm reacheth but short? Guide the child and rebuke it, *for a child's hurling of stones and evil words should not hinder that you speak for truth and justice.* Know you not that they who walk in the ways of our Father, and they who do His will *are at one with Him!* What fear you then? Verily, I say unto you: *woe unto the faint heart! Because it hath no faith, neither shall it be protected!*

Yea, hear my words, you unto whom I speak! When this my message is brought unto you, then shall you not say: *this doth not concern me, it concerneth my brother,* for his esteem is greater than mine, the measure of his works is greater than mine, he will not be struck by the stones nor will he be hurt by the evil words! For do you say thus, **then will your iniquity be greater still!**

And what will you who are fearful answer our Father, when upon your return He asketh you: "What hast thou accomplished? Hast thou kept the promise thou gavest me when I sent thee unto the Earth? *Didst thou not understand that I called?*" – How will you answer? Must you not shamefully say unto Him who sent you: "I understood Thy calling; but I dared not step forth; for my holy vow

¹) The original Danish says literally: "... many of you are from the *circle* to which I belong..." Because of its unacceptable modern connotations, the word *circle* has not been used here. However, it should be pointed out that the paraphrase refers to the sojourn and spiritual communion of the Youngest in God's Kingdom as well as in the sixth sphere during their work for humanity. – Translators' note.

bound me, the vow I took at my consecration to Thy service upon the Earth; yea, my vow to teach in the same spirit as those before me taught, and as my brethren teach, it bound me, and I was not able to break it." But then shall your Father answer: "You foolish one, are the thoughts and works of men worth more to thee than *My thoughts and My works*? Are the vows that are formed from human words worth more than the vows which rest upon the rock of the truth? Truly, thou wert an unfaithful servant unto Me, go back and *make straight what thou hast neglected!*"

Yea, you foolish ones who act in this manner; the vow, the oath which resteth not *firm upon the steadfast rock of the truth is without worth, even though you have taken the vow and the oath in the name of our Father.*¹ Yea, truly, such a vow is without value; **for you have profaned the name of our Father!**

Yea, hear my words, you who are my beloved brothers, my helpers, and of my generation, *break not the promise that you gave our Father*, when He sent you unto the Earth, unto this your earthly life! For if you break this promise, then will your shame and your sorrows be far deeper for *you*, far heavier to bear than the sorrow and anguish that by the breaking of your *earthly vows* you would bring upon your *priestly brethren*, who would think you betrayed and forsook them. If you keep not that promise that you gave before you were given human life, then will your conscience gnaw and torment you, and you will carry *the torments of hell* in your hearts.

Yea, woe unto the fearful hearts and to the slothful hands and unto the sinner that walketh in two ways, yea, that walketh in two ways at once! Verily I say unto you: **woe, woe unto the faint heart, because it hath no faith, neither shall it be protected!** *I cry these words unto you, pray hear me!* Yea, hear me, you who are my dearly beloved brothers. Suffer me not to shed tears of shame and anguish for you. Suffer me not to behold our Father's sorrowful countenance when He heareth that you answer not unto His call! *Pray to our Father that He give you strength and power, pray to Him that He give you peace and clarity of mind.* And when you perceive that my words are true, then call together your priestly brethren, and speak first unto them concerning this Message, which our Father hath sent unto mankind; *give you the blind their sight, and give the deaf their hearing!* But speak lovingly, as among brothers, and suffer no words of quarrelling and hatred to sound between you and divide you still more from one another. Suffer not strife and dispute

¹) Martin Luther broke his monastic vow when he understood that it did not rest upon the word of God, but upon the works of man!

to rule the word between you, that you be not diminished in the sight of your congregations. And when you are of one accord, summon each of you about him the congregation whose head you are, yea, *gather them in the calm temples of peace that are hallowed to our Father*, and speak unto them all **in His name**. Speak of the message He hath sent unto mankind, speak of His infinite love, the love that is beyond measure and without bound! Speak unto them of the truths you were given. But I say unto you: *speak gently, speak kindly!* Say unto them that it is human to err, but to acknowledge error is beyond that which is human, *yea, beyond all that is human it is to make straight the false thoughts and the false doctrines!*

But speak gently, speak kindly; for in your congregations there are many humble and like babes. And many will feel the ground shake beneath them when you say: "*Jesus of Nazareth hath not borne your sins upon the Tree of the Cross!* Jesus of Nazareth hath made no atonement for your sins; *we ourselves must make atonement for the evil we have done!*" But when you have spoken thus, then make you haste to add: "One who is greater than Jesus, One whose love is far greater than his hath called upon you and opened unto you His embrace – He waiteth for you, He longeth to embrace you all! Yea, your Heavenly Father hath called, *your Heavenly Father awaiteth you!*"

And speak you this unto them also: "Your elder brother, Jesus of Nazareth, shall never deny you; never will his love for you be diminished, nay, truly, never will it become less! Far greater will it become, still richer and much deeper; for turn you unto your Father, *then take you the burden of the divine from off the shoulders of Jesus, and in his thankfulness will he love you still more.* For ever will he guide and lead you, for ever will he speak for you, for time eternal will he be your help and *carry the thoughts of your prayer unto our Father!*"

Yea, speak gently, speak kindly, for in your congregations there are many humble and like babes, and they will grieve and sigh when they are told *that they themselves must make atonement for the evil that they have done.* But speak gently unto these children and say: "Have you trespassed against your neighbour, then ask forgiveness of him, and have you been unkind, then be kind; have you spoken evil and harsh words of the errors and imperfections of your neighbour, speak well and kindly of him. Have you been untruthful and have you deceived, be you then truthful and worthy of trust; were you not heedful of your conscience, be you then heedful!" Yea, truly, you should say unto them all: "*Walk you in the ways of the Light and strive toward the greater and brighter Light!*" And you should speak

further: "Suffer your thoughts to be pure, cleanse them of anger and hatred, cleanse them of all that else would soil and defile them. Give each day account unto your God and unto your neighbour! For be such your actions, then can you, with peace in your heart, when after the death of your mortal body you awaken to life in the beyond, stand before your conscience, your judge, and speak in this manner: **my account is rendered, my reckoning is done!** Then would you understand that you need not have suffered your sins and transgressions to be cleansed by the blood of the Lamb. Then would you understand that you need not have cleaved unto the Tree of the Cross". Yea, speak gently, speak kindly, and they will understand you; **for wheresoever the shepherd walk, there the flock will follow!**

Nor must you forget to speak unto the wretched, who have taken the life of their neighbour: "You have cut off yourselves from forgiveness *in this life on Earth*; atonement can but be made for your sin when you meet the one you wronged in life hereafter, or in a new life on Earth." And teach them who are veiled in Darkness to pray of their Heavenly Father that He may speak on their behalf with the one they have thus wronged. For His love and His compassion will bring them to understand one another, will help them find peace with one another.

Truly, I say unto you who are the shepherds of the congregations: speak kindly, speak gently! For never can your words be *overmuch kind or gentle*; under your guidance will those that were led astray depart from the stony and barren plains; under your guidance will they with gladness walk the shaded paths; with delight will they turn aside the drink of gall and wormwood, with joy will they imbibe the pure and clear water from the spring of the Fatherly Home, *the only water which can quench their burning thirst!*

Yea, hear me, all of you who are my dearly beloved brothers, suffer me not to shed tears of shame and anguish for you, suffer me not to behold the sorrowful countenance of our Father; for hear you not my cries, hear you not my words, then must I stand before Him and say: "*Father, I have spoken in vain, I have cried aloud in vain, my brethren would not hear me – and they continue to lead their flocks upon stony and thornful paths, in a desolate wilderness without end!*"

Yea, hear me, you who are my *so dearly beloved brothers*; for if you will not hear me, then will many depart from your congregations; for you shall remember: that are there still many humble and like babes among those under your leadership, so are there also some of those that were with you and with me in our Father's Kingdom,¹

¹) See footnote on p. 29.

yea, among them there are *thousands of our Father's messengers*; and if you follow not the call, then will many of these follow it! And then will *they* take authority unto themselves, then will *they* lead their younger brothers and sisters along the shaded path, and *they* will give them to drink of the cup that is filled with the clear water from the spring of our Father's Home; but if it come thus to pass, then will your congregations one by one depart from you; yea, truly, *the flock will depart from the shepherd*; for the tender grass and the clear water will draw them, and are they once come into our Father's own meadow and pasture, then will they never return to you – *and then will you be alone without a flock, then will you have authority over none!*

Our Father hath sent unto you a Message, a Message which is not for you alone, but for all the world; *but you, who bear the name of Christians*, you should be the first to receive it, and if you are the first to understand it, the first to forgive our eldest brother – then will you show **that you bear the name with honour!**

Our Father hath built unto you a House, He hath built unto you a Temple, and He Himself hath made His dwelling therein. All of you can gather within its mighty chambers, beneath the lofty arches. Yea, truly, our Father hath built unto you a House, He hath built unto you a Temple, and its mighty portals stand open to each one of you; whenever you will, you may enter into it! **He awaiteth you Himself within!** The voice of our Father hath called, His embrace is open unto you all! He longeth to receive you, *longeth to call forth a mighty answer to His love in your hearts*. Seek your Father! Suffer His love to be yours, and suffer it to abide within you for all eternity; **for then will righteous peace and accord prevail between you and Him!**

Our Father hath built unto you a House, hath built unto you a Temple, enter all of you therein without fear, without doubt, enter you all therein with love and in trust; for our Father's House is built upon the firm and steadfast rock of the truth! And though the rain may descend, though the floods may come, and the winds may blow and beat upon that House, it will stand for all eternity, for it is founded upon the steadfast rock of the truth!

Our Father, Thou who sent me as Thy messenger unto human beings, Thy children, bestow Thy blessing upon my words, that they may bear the richest and goodliest fruits of love! Be with all of us now and for all eternity! Amen.

Let us search and try our ways, and turn again to the Lord – for God, his way is perfect – Teach me thy way, O Lord; I will walk in thy truth.'

AS far back in time as the history of humanity can be traced have human beings constantly sought to find forms of expression for the awe in which they stood of the unseen Being who must be the creator and keeper of the life they saw around them. Countless are the myths and legends from the earliest times, countless are the fantastic ideas and imaginings conceived in the various ages of mankind of the unseen, the beyond and the occult. But these many and diverse myths, legends, theories, doctrines and dogmas nearly all contain glimpses of the eternal truths,² though tinged and tainted by the lies of Darkness, tricked out with all kinds of human inventions, or veiled by the fantasies spun by human beings themselves. Never have human beings felt wholly satisfied, constantly have the more spiritually mature sought to plumb deeper depths, sought to find firmer ground, a surer foothold; ever have they sought to give their conception of the divine more beauteous form, greater clarity and richer expression. But even the human being who in great desire to comprehend the incomprehensible, who in craving to make visible the invisible, who in zeal to reproduce the divine image reflected within the thought has come upon the most sublime comparisons, the simplest expressions and the finest words has nonetheless failed to mirror the unseen Being's purity, highness and fulness of divinity; for no human thought, no human expression can even approach the representation thereof. *Only through complete devotion of thought, through pure, all-pervading love can the Divinity be comprehended.*

Men have in the course of time created many ways by which they journey onward in their search. Each loved *his own road*, however arduous it was to follow, each held that *his own road* led most quickly to the goal; *for the fool's road is the right one in his eyes!* But for all the strife and all the quarrelling no man's road is any shorter than the others; *for every path is crooked, every road meanders*, and all are full of stones, all are grown with thorns and thistles; *and had God not sustained those who, full of confidence, followed these roads, had God not helped them over the many hindran-*

¹) In accordance with the speaker's wish this text has been composed from the following scriptural passages: Lamentations 3:40, Psalms 18:30, and Psalms 86:11.

²) These glimpses of the truth stem from God's emissaries, the incarnated Youngest.

ces, then they had not been able to reach their journey's end.

But upon this toilsome journey toward a higher understanding of the Divinity, toward a clearer, purer and more complete understanding of the unknown, has humanity now reached *a point* where all roads converge, where they may join together and continue *on a common road*, which leads straight, without bends and windings, without stones, thorns or thistles directly to God and to the Fatherly Home.

This straight and much shorter way is **the Shorter Road** that God himself and His emissaries, the Youngest, have striven through millions of years to make ready for all humanity.

A mighty work is ended! Shaded, straight and splendid lies the way at the feet of every human being; it is simple to follow, easy to walk; *for God's love has made it so!* The stumbling block that for ages threatened to close it has been taken away; that evil spirit, Satan, the Elder, who for aeons guarded its entrance has in grief and repentance returned to his Father's Home. His Father's love, the patient and compassionate efforts of his brothers and sisters, his own longing for purity and peace, his yearning for Paradise lost have in the end overcome him. *The way is open – the Shorter Road that was built of love for mankind, of love for the fallen son and brother.* The goal that for aeons has been so distant and seemed so unattainable to those who strove for it **has now been reached!** *God's plentiful love has brought humanity closer to the Fatherly Home.*

You human beings who have hitherto walked along your crooked paths and winding roads would scarcely have the courage to walk the way of our Father! Fearfully you ask: what favours does it offer, and can we trust *we shall not go astray if we follow it?* – **Judge for yourselves and choose thereafter!**

The road of our Father is built upon these truths: *that at the dawn of time, God's fallen children created the visible human body; that God is the Father of the invisible human spirit; that each earthly life brings the human spirit one step forward toward the Light and toward the Fatherly Home; that human beings are accompanied by unseen guardians who are at all times ready to render their help and guidance, a help human beings perceive as an inner voice, which is the conscience; that human beings in prayer to their God and Father can achieve direct communion with Him, with His Thought and with His Will, and thereby receive all the help they need to harden their will in the struggle against Darkness and sin; that each human being must atone for his or her evil and wicked thoughts and actions; that Christ, Jesus of Nazareth, has pledged himself to be the guide and leader of every human being until all its earthly lives have ended!*

Acknowledgement of these truths is the road to God.

Through the love for and trust in God, through neighbourly love, through purity, mutual peace and toleration, through truthfulness and the endeavour of the will to overcome Darkness, sin and evil does the road lead to the Fatherly Home! Anyone among you, **any child** can comprehend these truths. **Judge for yourselves and choose thereafter.**

But the first step that will bring human beings onto this road is the understanding *that each individual from a compassionate heart must forgive that being, the Elder, who carries the responsibility for the creation of the earthly body.* The first step is difficult, but once it has been taken and your forgiveness is deep and sincere, the road will lie revealed before you, and it will be simple to follow, easy to walk.

You human beings who find it so difficult to forgive him who has sinned against you, think of the sins which you have committed against God, think of the spiritual sufferings it would bring upon you if you knew that your Heavenly Father *would not forgive you!* Seek through these thoughts to find pity in your hearts for your eldest brother who has sinned so much against you and who *in uncertainty and with longing awaits your answer!*

We, your spiritual leaders who together with Christ, our elder brother, for years have walked among you on Earth unseen in order to remove the last hindrance from the road that leads to our Father, and through this last, concluding work to win back our eldest brother and deliver him unto our Father's care and keeping, we have all with ineffable joy awaited the moment when we could say to you: *"Behold! By the help of our Father – through His love for you – we have cleared a road that leads directly to the Home which stands prepared for you in His Kingdom!"* Deprive us not of our joy, fail us not in the trust we have placed in your spiritual maturity, in the trust we have placed in your understanding, by declining to follow the road we have opened for you.

But if you will not seek to understand us, if you will not follow our directions, remember that *we have done our utmost* to enlighten you on the hidden truths, and even if part of that which has been given in "Toward the Light" cannot be comprehended by the present generations, remember that the generations following you will be able to comprehend it, and comprehend it with ease. And never forget that if you decline to walk upon our road; **then you crucify yourselves!** For the curses that our eldest brother has called down upon you will not be dissolved or erased; for ever will they weigh upon you, for ever will they blind you and cause you endless suffer-

ing, sorrows and deep misery. And when your earthly lives have ended, our Father will ask you why you chose to continue your journey along crooked paths and winding roads, rather than follow His, *the straight and perfect road!* But then can you no longer answer Him: **It was because we did not know it!** The only answer that you can give your Father will be this: "We had not love enough, not compassion enough, to grieve with the grieving, to suffer with the suffering; our love was not great enough to overcome our anger, our hatred and our revulsion; we fear still the Prince of Darkness, we rely not upon his repentance nor believe that his plea for forgiveness is uttered with sincerity!" Then our Father will answer you: "*You have not cherished that seedling of love that I planted in your hearts, you have not tended it and nurtured it; frail and stunted it wilts in hiding, concealed by the Darkness that is in your minds; go back and seek in new lives on Earth to make the seed of love to grow, to unfold itself in all its beauty, and when with love and care you have brought forth the fine coloured and fragrant blossoms that sleep in their narrow buds, then can you overcome yourselves, then will you be able to forgive your eldest brother, and then will you journey onward in the radiance of my love, journey forward toward the clearer, purer and the brighter Light!*"

You human beings, seek to coax forth the blossom of love that lies hidden within each of you: *with love shall you answer your Father's call, in love shall you tread the Shorter Road that leads to the Fatherly Home, and in love shall you journey upon the way, the quicker to reach your goal; for our God and Father is all love!*

This our work for you, mankind, is now accomplished, our thornful journeying among you is now ended; *for we have brought you the gifts our Father bade us bring you.*

When, at His direction, we established contact some years ago with the person who became the intermediary between us and you, He let one of His Servants bring a message to this our earthly helper. Some of the words God's Servant spoke were these: "**Three Golden Fruits will fall into your lap, share these fruits with your fellow human beings, but keep the seeds yourself!**"

With our Father's help and under His guidance we have brought you the promised gift: *Three Golden Fruits*¹, and our intermediary

¹) "Greetings to Denmark" published in 1915, "Toward the Light" published in 1920, and the present work.

has made them accessible to you; each one who so desires may share these gifts; but the riches that lie in possessing the seeds belong by right to our earthly helper; for the seeds are the spiritual enrichment attained through our work together, and the seeds are the certainty *that through our joint endeavour the goal was reached, toward which we have all striven through millions of years!*

You human beings, seek to value the gifts which thus are given you, and which were given *through the exertion of great psychic powers*. Many truths can in the future yet be given you, many gifts can yet be brought you, but nothing of what is to come will gainsay the truths already said, and that which in the future will be brought, you will receive in the customary manner; but never will *this method* be used again, never will a single person's ability for psychic communication¹ in the future be employed in so intensive a manner, since such concentrated capability was given to our intermediary with that sole purpose in view: **to render the previously hidden truths accessible to human understanding.**

I, who have thus spoken to you, mankind, I am one of *those* Youngest who like so many of my brothers and sisters, have attempted in various lives on Earth to remember *the prayer for our eldest brother*, and as one of those for whom this task miscarried in a life on Earth, it was most fitting that I took part in this last attempt, which has led us to *the goal of our desiring.*

From one of my lives on Earth you know me by the name of

Ignatius Loyola.

¹) Even though we have no more to bring mankind in this manner, the connection long since established between us and our earthly intermediary will be maintained until earthly death releases her from all further duty. We can thus in the future continue to support and guide her in relation to the attacks directed against these works that we, through her, have presented to humanity.