

Rolf Elving

AN INTRODUCTION TO
THE THIRD TESTAMENT
MARTINUS

THE CONTINUATION OF THE BIBLE

Dialog

AN INTRODUCTION TO
THE THIRD TESTAMENT
THE CONTINUATION OF THE BIBLE

Rolf Elving

AN INTRODUCTION TO

THE THIRD TESTAMENT

THE CONTINUATION OF THE BIBLE

CONTENT

| | |
|-----------------------|-----------|
| FOREWORD | 11 |
|-----------------------|-----------|

CHAPTER 1 • PROPHECIES IN THE BIBLE

ABOUT A THIRD TESTAMENT

| | |
|---|-----------|
| <i>The Old, the New and the Third Testament</i> | <i>14</i> |
| <i>False prophets</i> | <i>14</i> |
| <i>The continuation of Christ's mission</i> | <i>15</i> |
| <i>I have much more to say to you</i> | <i>15</i> |
| <i>Jesus' primary mission.....</i> | <i>16</i> |
| <i>The purpose of the Third Testament</i> | <i>17</i> |
| <i>The Eternal</i> | <i>19</i> |
| <i>Martinus' initiation.....</i> | <i>20</i> |

CHAPTER 2 • REINCARNATION

| | |
|---|-----------|
| <i>Without reincarnation, no kingdom of God</i> | <i>25</i> |
| <i>Reincarnation.....</i> | <i>27</i> |
| <i>Two worlds</i> | <i>28</i> |
| <i>The parables of Christ</i> | <i>30</i> |
| <i>The first epoch of Christianity.....</i> | <i>31</i> |
| <i>Eternal punishment.....</i> | <i>32</i> |
| <i>The unintellectual epoch of Christianity</i> | <i>33</i> |

CHAPTER 3 • THE ETERNAL GODHEAD

| | |
|---|-----------|
| <i>An imaginary antithesis of reality</i> | <i>36</i> |
| <i>The body and soul of the Godhead</i> | <i>37</i> |
| <i>God and the sons of God.....</i> | <i>39</i> |

Publisher

Dialog Rolf Elving
Ärlegatan 7c
414 57 Göteborg

© Dialog Rolf Elving
info@tredjetestamentet.se

This book is free to print and publish in non-commercial ways if unchanged.

© The cosmic symbols of Martinus as well as the quotations from The Third Testament are copyright protected by Martinus Institut, Copenhagen, Denmark.

| | |
|--|----|
| <i>The Fall</i> | 40 |
| <i>Being separated from and united with God</i> | 42 |
| <i>Interaction with the spiritual world</i> | 43 |
| <i>Contact with the spiritual world</i> | 44 |
| <i>Christ and the eternal spiral cycle</i> | 45 |
| <i>Cosmic Consciousness</i> | 46 |
| <i>The spirit of God was hovering over the waters</i> | 47 |
| Cosmic symbols | 48 |
| <i>Father, Son and Holy Spirit</i> | 48 |
| Symbol explanation – | |
| The trinity..... | 50 |
| <i>The divine something – X1</i> | 50 |
| <i>The creative ability of living beings – X2</i> | 51 |
| <i>The created – X3</i> | 52 |
| <i>Summary</i> | 52 |
| Symbol explanation – | |
| The eternal Godhead and the eternal sons of God | 54 |
| <i>The red colour – the plant kingdom</i> | 56 |
| <i>The orange colour – the animal kingdom</i> | 57 |
| <i>The true human kingdom and the spiritual worlds</i> ...59 | |
| <i>Indigo – the kingdom of bliss</i> | 61 |
| <i>The spiral cycle</i> | 62 |
| <i>The Bible and the “face of God”</i> | 63 |
| <i>The Creator cannot be named</i> | 64 |

CHAPTER 4 • THE WORLD SITUATION SEEN IN THE COSMIC PERSPECTIVE

| | |
|--|----|
| <i>The prophecies</i> | 47 |
| <i>Mankind in conflict with itself</i> | 47 |
| <i>The Day of Judgement</i> | 48 |

| | |
|---|----|
| <i>Loving one’s neighbour offers better protection than weapons</i> | 70 |
| <i>The road away from the war</i> | 70 |
| <i>The ability to love out of suffering</i> | 71 |
| Symbol explanation – The unfinished human kingdom | 72 |

CHAPTER 5 • THE REALISATION OF THE KINGDOM OF GOD

| | |
|---|----|
| <i>The cosmic view of life</i> | 75 |
| <i>How the kingdom of God becomes a reality</i> | 77 |
| <i>The spiritual unification of mankind</i> | 87 |
| <i>The limitations of material science</i> | 88 |
| <i>The peoples and nations of the earth are dependent on each other</i> | 89 |
| <i>Science is thought control</i> | 89 |
| <i>After the darkness comes the light</i> | 90 |
| <i>Reality as Love</i> | 91 |
| <i>The Science of Love</i> | 92 |
| Symbol explanation – The perfect human kingdom of the future | 65 |

APPENDIX A – The cover symbols of the Third Testament

| | |
|--------------------------|----|
| Symbol explanation | 98 |
|--------------------------|----|

APPENDIX B – Who is Martinus?

| | |
|--|-----|
| | 107 |
| The literature of The Third Testament..... | 112 |
| Articles..... | 114 |
| Information on The Third Testament..... | 117 |

THANKS!

The publication of this book carries with it thoughts of gratitude to my friend and teacher, Martinus, for the wisdom and inspiration with which he has enriched my life. May the light from this wisdom reach over the whole world!

I would also like to express equally warm thanks to all the friends who in various ways supported me in the writing of this book.

Rolf Elving

FOREWORD

An extraordinary event has taken place in our time. To the Old and New Testaments of the Bible there has been added a third! With this Third Testament the message of love that is inherent in Christianity has become rooted in everyday reality – a connection that up until now has been missing. The answers to the eternal questions – the solution to the mystery of life, immortality and the existence of God – are explained here logically and scientifically. The ways of God are now no longer unfathomable!

The Third Testament transforms love, that is to say “loving one’s neighbour as oneself”, into scientific fact by demonstrating that this attitude towards life is in harmony with a cosmic worldview. In this way, the message of love in all world religions becomes firmly established as fact.

The Third Testament proves that there is wisdom in doing good! Selfishness is a symptom of ignorance, “one knows not what one does.” The good person is not foolish; he is wise! In the light of the Third Testament’s cosmic worldview, Christ’s loving behaviour becomes an expression of crystal clear logic and science.

That Christ’s mission was not quite complete but needed to be continued is evident from his proclamations about the future. He said to his disciples: *“I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all*

truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come." (John 16:12-14)

Is the Third Testament really the fulfilment of this prophecy? According to Martinus, the author of the Third Testament, the answer is yes, and this is a statement that can be verified. The argumentation is to be found in the writings that make up the Third Testament.

The main, seven-volume, work of the Third Testament is called in the original Danish, Livets Bog, which is also its international title, this title translating into English as The Book of Life. The title points to reality as the source of all wisdom. The all-encompassing reality of existence is the true book of books, the Bible of Bibles. It is therefore in reference to this "book" that all theories, ideas and statements must be judged.

Martinus writes, "Livets Bog should thus give the student an insight into how this correspondence or this direct speech of life exists as the absolutely one and only fundamental religion in existence, in that it can only exist with absolutely everyone as teachers, everyone as pupils and everything as its doctrines. As all living beings thus exist as members of this religion already at birth, it has no admission ceremonies. And as the range of its scope from eternity to eternity comprises nothing less than the universe itself, we find ourselves faced with the one and only existing religion, in which there is literally to be found only 'one flock and one shepherd'" (Livets Bog 1, 15)

The Third Testament is a spiritual science. In this introduction, however, priority has been given to the answers, together with a summary of the ideas, rather than the argumentation and logical foundation on which they are based.

CHAPTER 1

PROPHECIES IN THE BIBLE ABOUT A THIRD TESTAMENT

The Old, the New and the Third Testament

On November 24, 1981, a work was published by Borgens in Copenhagen with the challenging title, *The Third Testament*. To the two testaments of the Bible – the Old and the New – has been added a third. The author considers it to be a continuation of the Bible and that the Third Testament is the fulfilment of Jesus' prophecy: *“But the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.”* (John 14:26)

(According to the Third Testament, spirit is the same as consciousness, and consciousness the same as thoughts and knowledge. The Holy Spirit is thoughts and knowledge that express the truth about God and life).

False prophets

Who can possibly feel both called and chosen to write a continuation of the Bible? There are two alternatives: either the work is written by a false prophet or by a true one. (See Mat. 24:11) If it is written by a false prophet

then it is nothing less than blasphemy. If it is written by a true one, well, Jesus' prophecy has been fulfilled! If the Third Testament is a continuation of the Bible, it must be in complete harmony with Jesus' doctrine of love. It must, moreover, answer questions that have never previously been fully explained.

The continuation of Christ's mission

The prophets of the Old Testament predicted the coming of the Messiah. The dispute between the scribes and Christ was about whether he was the Messiah or not. Regarding the continuation of Christ's mission, The New Testament states that, *“All this I have spoken while still with you. But the Counsellor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you.”* (John 14:25-26)

“.. And I will ask the Father, and he will give you another Counsellor to be with you forever – the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him.” (John 14:16-17)

As is evident from these quotations, Jesus was aware that his mission had a continuation.

I have much more to say to you

Jesus apparently could not convey all he knew to the age in which he lived. The scribes neither wanted nor were able to understand him. The disciples, for whom there was no higher wish than to understand everything that he was telling them, were also, despite their good intentions,

unable to understand. This becomes evident from the following passages, among others: *“I have much more to say to you, more than you can now bear.”* (John 16:12) *“Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about my Father.”* (John 16:25)

It is worth noting that these words were directed to his disciples. It was not possible for Jesus to make his message comprehensible, even to his personally chosen disciples. Not even this genius of a teacher could bridge the gap in experience that existed at that time. Only time and evolution could change those conditions.

In his night-time conversation with Nicodemus, a member of the High Council, Jesus exclaims, *“You are Israel’s teacher and do you not understand these things?”* *“I have spoken to you of earthly things and you do not believe; how then will you believe if I speak of heavenly things?”* (John 3:10)

Jesus’ primary mission

When Jesus taught, he spoke in parables, but these were difficult for even the chosen disciples to understand. With regard to the purely practical side of his teaching, the conditions were better. Here he could freely demonstrate the power of love, above all through the example he gave of forgiving his executioners. Nailed to the cross, he prayed, *“Father, forgive them, for they do not know what they are doing”* (Luke 23:34), and in this way he proved that he lived as he taught.

On the cross he demonstrated the stage of morality

that human beings have to reach in order to become fully evolved human beings “in God’s image” (Gen.1:26). Only when everything can be forgiven has love finally won over evil. It is clear that mankind still has a long way to go before it is capable of living in this way. Two thousand years after the birth of Christ, the real meaning of the crucifixion is still not understood, much less lived by. A striking reminder of this is the fact that when the Pope, the highest representative of the Roman Catholic Church today, visits his flock, he has to travel in a bullet-proof glass cage.

Jesus’ primary mission was to provide us with a practical example of perfect love; the intellectual explanation of the mystery of life was to belong to a later era.

The purpose of the Third Testament

One needs a personal, realistic experience of immortality, an initiation into “the Eternal”, in order to be able to write a continuation of The Old and New Testaments. The Bible describes these kind of experiences as the Holy Spirit. The Holy Spirit lifts the consciousness out of the material and transient world into the causal world of eternity. In this state, the initiate finds him or herself in the Holy of Holies. In the meeting with the Eternal One, all the mystery surrounding the real nature of life and God is dispelled. The Third Testament analyses the path to “the kingdom of heaven”. The time has come when the truth about life can now be revealed to the intellect, instead of being merely represented in “imagery”, as it was before.

The Bible's postulate of an omnipresent, omnipotent and omniscient God with boundless love, the statement that everything seen with the eyes of God is "*exceedingly good*", the law that you should "*love God above all and love your neighbour as yourself*", the understanding of "evil" and "good", the requirement to forgive everyone and everything "*seventy times seven*" times a day (Mat.18:22) – all hitherto unattainable human challenges – require a world view that is able to form a synthesis of time and eternity in order for it to be grounded in reality. The Third Testament therefore analyses the eternal wisdom for the mature seeker of truth who needs facts, logic and evidence.

The Old, New and Third Testaments treat eternal life on different levels, each adapted to its own epoch. Any work that starts where the earlier two leave off must naturally treat the subject from a new and higher point of view.

It is a well-recognised fact that interest in the established religions is in sharp decline. The triumphal progress of material science over the world has led to a situation where anything that has even the faintest hint of religion is regarded as blind faith and superstition. In the Third Testament, the eternal wisdom is explained in a new form in keeping with the times. It does not stand in opposition to reason, but rather is consistent with today's, as well as the future's, requirements of scientific correctness. The only thing that can justify a Third Testament is if it were to bring the Bible to completion and provide answers to human beings' hitherto unanswered questions concerning the meaning of life.

It is obvious that the solution to the mystery of life is not to be found within the world of our physical senses. The answer to the question, "Who am I?" resides solely within ourselves. The solution to the mystery of life requires intuitive or spiritual talents; it requires an experience of immortality. Only from the point of view of eternity is it possible to bring order into the diversity of temporal details. In this light, it is also revealed that the love that Christ manifested is in contact with reality. Through an understanding of the synthesis of time and eternity, God becomes visible in everything and everyone and we no longer speak with Him "*like a poor reflection in a mirror*" but "*face to face.*" (1 Cor.13:12)

The Eternal

It is understandable that the Bible, to the scientifically minded person, has become a closed book. Today science deals mostly with the temporal and transient, with all that is subject to the eternal law of change, i.e. with the law-bound reactions of energies. In contrast to modern knowledge, the theme of the Bible is the story of the Eternal, of the creator of everything, the one God, and of the abiding presence and necessity of love. The Bible contains accounts of the moral laws that the Eternal One communicates, through the mouths of His prophets, to His people.

Despite all the knowledge that is being taught at today's educational establishments, this is not where we find the answer to the mystery of life. Regardless of whether one is a doctor or professor, regardless of what

degree one has attained, no one has yet found the answer through these means. There is, in fact, no academic institution that can offer “a pure heart” as a graduation certificate.

If the prophets are witnesses to truth, their prophecies must be fulfilled and the Kingdom of God must become reality. Every reasonable doubt about Christ’s practical example being in agreement with reality must be removed if the wisdom contained in Christ’s Sermon on the Mount is to be put into practice. If it is not, the doctrine of love remains an unrealisable dream.

It is this, not entirely easy, problem that the Third Testament must solve. Man has placed God before the court of reason. Up till now, He has been convicted without a competent counsel for the defence. Now, however, the time has come when His personal spokesman or counsellor is entering into the debate.

Martinus’ initiation

Martinus describes the spiritual process that made him conscious of immortality, which was what enabled him to write the Third Testament, in the following way: “*The ‘spirit of God’ that ‘moved upon the face of the waters’, the ‘fire’ that ‘burned in the thorn bush’ before Moses, the ‘fire’ that made Elijah ascend into heaven, the ‘fire’ that ‘transfigured’ Jesus on the mountain, the ‘fire’ that appeared above the heads of the disciples and subsequently turned Saul into Paul on the road to Damascus, the ‘fire’ that throughout all times has been the ‘alpha’ and ‘omega’ in every form of the highest creation, manifestation or*

revelation, was blazing here before my own eyes, vibrating in my own breast, in my own heart, enveloping my entire being... It was as if I rested at the bosom of the almighty Godhead. I dwelled at the source of universal love; I saw divine perfection; I saw that I was one with the Way, the Truth and the Life, and that I was one with the great Father.” (On the Birth of my Mission, Chap. 17)

“For a more detailed account of revelation, the Holy Spirit or initiation I must refer the reader to my work, Livets Bog. Here I will merely mention that such a sublime event is always a personal experience, intended solely for the being in whom it takes place, and it can of course never be directly experienced as fact by any other being than the one that it overshadows.

... The spiritual visions I have had would thus mean nothing in themselves if they had not left behind effects that were visible and accessible to my faculties of perception.

... What is fundamental for the readers is thus not the spiritual experiences I have had, but the effects they have created, since these can to some extent be investigated by every human being who is impartial, liberated and who has an appropriate standard of morality. These effects constitute the sum total of my manifestation, that is, the creation of a true, mathematical analysis of the world, an absolutely unshakeable spiritual science and the initial stages of the emergence of a new mentality or culture resting on it, in which a true understanding of life, with its finely drawn laws of love and culminating world logic and highest answer that “Everything is very good”, far from being utopianism, is transformed into real life, into tangible

facts accessible to every human being that is sufficiently developed or mature in reasoning and feeling.” (Martinus: On the Birth of my Mission, Chap. 19-20)

The passage that follows was written by Martinus in his twilight years, when he had completed his collected works and the only thing remaining to be done was to present them to the public with their correct title: The Third Testament.

“What is ‘the Counsellor, the Holy Spirit’? – It is certainly not a person or a new Christ who will come to mediate between the Godhead and human beings... It is a science of the universe and consequently of God. It must be a record of the solution to the mystery of the universe. It is thus a ‘book’ that people can read just as they can read the Bible.

This ‘Counsellor, the Holy Spirit, whom the Father will send in my name’ that Christ predicted is thus a ‘book of life’ or a ‘book of knowledge’ that will be made manifest to mankind.

But a real book of truth that deals with the Godhead and the universe can be nothing other than the continuation of the cosmic world culture that Christ initiated almost two thousand years ago and that we know under the term ‘Christianity’. It has to be a book that can create intellectual, not dogmatic, schools and colleges of Christianity. It must be a book that reveals the finished, perfected Christian world culture in a physical as well as a spiritual manifestation. It must be a book that shines a light through the culmination of both darkness and light and the vital function in the universe that is a result of this: the

immortality of living beings.

It must be a book that presents infinity and eternity and the resultant living, vital functions in the form of time and space, which on analysis can be reduced to ‘omniscience’ and ‘omnipotence’, and which when in perfect co-operation constitute ‘universal love’ and are thereby the same as that which is eternally alive in living beings. This brings us to the ‘fixed point’ of the universe and its source, the ‘Father of Life’, the absolutely one and only all-pervading, radiant and eternal Godhead.

Such a book cannot avoid containing the ‘much more’ that Christ could have told mankind but that God wanted to give future generations at a later date. Such a book cannot avoid being ‘the Counsellor, the Holy Spirit’. Owing to the fact that it fundamentally substantiates Christianity and is thereby related to the two testaments of the Bible, it can quite justifiably be called ‘The Third Testament’.

This Third Testament is consequently a book of wisdom or a book of knowledge. It reveals to us the eternal radiance of universal love. It points towards the ‘image of God’, and all living physical beings are, through reincarnation or rebirth, in the process of being made in this image. In the Third Testament all unfinished beings, that is to say ‘physical beings’, animals as well as humans, are seen to be on the same path, a path that leads inevitably to cosmic consciousness and thereby to the experience of the golden radiance of the universe, the golden light, to what is eternally alive in living beings and, as a consequence, to an experience of ‘Christ consciousness’ and being ‘one with God’. Christ was the model for the creation of God’s

consciousness in man. Did not Christ say, 'All authority in heaven and on earth has been given to me'? (Mat. 28:18) How could he be 'in the image of God' without this capacity? And how could any other being be created in this likeness without that necessarily leading to the same capacity?

"The Counsellor, the Holy Spirit' is thus, in the form of the Third Testament, a continuation of the teachings of Christ. It is a continuation of the message of the eternal light from 'the star of Bethlehem'. In this everlasting light the solution to the greatest principles of life are revealed to the world, thereby revealing Christianity as the unshakeable, vital foundation of happiness and bliss as well as the basis of the existence of the universe."

(Martinus: Intellectualised Christianity)

CHAPTER 2

REINCARNATION

Without reincarnation, no kingdom of God

Nicodemus, who came to Jesus in the night, did not want to be seen. The High Council, of which he was a member, was striving to rid themselves of this challenger to their religious authority. But despite everything, Nicodemus could not deny that he was impressed by Jesus' wisdom and the power and authority with which he spoke.

He said, "*Rabbi, we know you are a teacher who has come from God. For no one could perform the miraculous signs you are doing if God were not with him.*" In reply Jesus declared, "*I tell you the truth, unless a man is born again, he cannot see the kingdom of God.*"

"*How can a man be born when he is old?*" Nicodemus asked. "*Surely he cannot enter a second time into his mother's womb to be born*"

Jesus answered, "*I tell you the truth, unless a man is born of water and the Spirit, he cannot enter the kingdom of God. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying, 'You must be born again.' The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or*

where it is going. So it is with everyone born of the Spirit.”
(John 3:2-8)

What is the meaning behind Christ's words that we must be born “of water and the Spirit” in order to enter the kingdom of God? According to the Third Testament, to be born of water means to be reborn in a new physical organism, as water symbolises physical matter.

To be born of Spirit means to grow mentally through experience. Experience is added to experience and in the process, both feeling and intelligence develop. Ultimately, the wisdom which allows us to see the kingdom of God arises. But that an old man can once again enter his mother's womb and be reborn was quite beyond Nicodemus.

The Third Testament maintains that we return in one organism after another. Consciousness grows out of its different organisms just as children grow out of their clothes. The visible effects of the gradual development of consciousness can be seen in evolution, in the plant kingdom's transition to the animal kingdom and in the animal kingdom's further development towards the current terrestrial human stage.

In pace with evolution, the organisms are adapted so that they fit the mentality. It is because of this continuous development that man no longer has an ape's organism. In order to enter into the kingdom of God, it was, according to Jesus, necessary to be born many times in order for consciousness thereby to develop and mature. (Livets Bog 3, 732-742 and Livets Bog 6, 1965-1970)

Reincarnation

Christ saw Elijah and John the Baptist as the same person, as is shown by the following words: *“And if you are willing to accept it, he is the Elijah who was to come. He who has ears, let him hear.”* (Mat.11:14-15)

Christ's pronouncement about the law of fate – that we reap what we sow – cannot be true if we have only one physical life on earth.

The requirement for being able to create a good destiny is that it is regulated by law. Why should doing good deeds be of any importance if evil deeds as well as good ones should lead to a happy destiny? If the innocent are punished and the guilty rewarded, then justice does not exist.

If we reap what we sow, our present life cannot be the first and last. What has the embryo in the mother's womb done that it should be aborted? What have children and young people done that causes them to be slain as a result of the adult world's inability to be at peace? Children do not start wars, they are not responsible for the arms race and they do not develop weapons of mass destruction. Why then should they be killed?

The pronouncements of the prophets and wise men are not based upon us having only one life on earth. That is why Jesus answered Nicodemus, *“I tell you the truth, unless a man is born of water and the Spirit, he cannot enter the kingdom of God.”* (John 3:5)

The law of sowing and reaping requires many lives and an eternal existence in order to tally with reality.

Two worlds

We live alternately in two worlds – a physical and a spiritual. This is because the contrasts of “good” and “evil” need two sharply differentiated “stages” on which to play out their respective repertoires. It is quite clear that the physical world is the stage for the culmination of evil.

The experience of good on the other hand culminates in the spiritual world, where thoughts hostile to life cannot be unleashed. Thoughts are made up of ray-formed electrical impulses, and were it not for the fact that they are “insulated” in love, any experience of life in the spiritual world would be impossible. No one gains admission to the spiritual world unless they have on their “*wedding clothes*”. (Mat.22:1-14) If this were not the case, the spiritual world would be a world of suffering just like the physical world. All thoughts must be unconditionally life-bestowing so that everyone is able to live and express themselves freely.

The physical organism is the soul’s spiritual “overcoat.” It prevents killing thought energies from coming into direct contact with the electrical spiritual matter. Evil thoughts are insulated in flesh and blood and they are confined there as long as they are a danger to the surroundings. Only when we have learned to control the negative thought impulses, and are solely inspired by positive life-bestowing thoughts, is the spirit liberated from the bonds of physical matter. In the spiritual world we cannot evolve in our thinking. Because of the lack of necessary resistance to thought impulses, mistakes here would lead to electrical short-circuits. There is no

outer world independent of our thought. So everything in the spiritual world is exactly as we think, neither better nor worse. Life in the physical world is thus a school where one learns the art of living and thinking, and this ultimately leads to spirit being the master of matter.

We ourselves create our destiny through our actions returning in the form of a “harvest”. Our present fate is the result of actions stretching far back in time to previous lives. Our survival instinct and our talent for killing, indeed, absolutely all evil thoughts towards our neighbour, are based on traits developed during our passage through the animal kingdom. In the animal kingdom proper, these abilities are essential virtues. For man, however, they have become punishable vices. We are not yet liberated from the conditions of the animal kingdom.

In our present life we sow, through our actions, the seeds that become the destiny that we will reap in the future. Naturally, the discovery of the connection between sowing and reaping has been made more difficult by the fact that the effects of our actions stretch over many lives. In order to see this connection, one must be initiated into “eternity”. Only from this perspective can one gain an overview of all the laws of love and life and the consequent connections.

Between visits in the different “classes” of the physical world, we reside in the spiritual world on “summer vacation.” But as long as we are not fully educated and in God’s likeness, we are only visiting these worlds as a guest. We return to school again and again until the king-

dom of God has become a reality. That is the goal. Our deepest longing – the experience of a happy destiny – can be satisfied only when our consciousness is in harmony with the divine laws of love. (Livets Bog 6, 2268)

The parables of Christ

Christ emphasised, as did Moses with the Ten Commandments, that the essential thing is our relationship to God and to our fellow human beings. The message of the Third Testament does not deviate on any point from the teachings of Christ or from what was formulated in the Old Testament as the fulfilment of all laws: *“Love the LORD your God with all your heart and with all your soul and with all your strength.”* (Deut. 6:5) and *“love your neighbour as yourself”.* (Lev. 19:18)

The parables of Christ are used in this introduction because they have been spoken by a moral genius, by a man who was conscious of immortality. They attune the mind to love, thereby bringing it into harmony with eternity. They have been explained by Martinus now in order to make it easier to understand not only the parables themselves but also the ideas contained in the Third Testament.

Martinus did not, however, acquire his cosmic knowledge by studying the Bible. There is a stage in evolution at which one does not need to read in order to arrive at the highest wisdom of life. Christ had reached this stage – as had Martinus. If this were not the case, it would have been impossible for him to have written a continuation of Christ’s mission.

The fact that the ancient words and parables of the Bible have, through the Third Testament, been placed in their true context shows that an evolutionary stage does indeed exist where eternity, and therefore God, can be experienced as a fact.

As there have only been a few wholly or partially initiated beings on earth, it is not surprising that they have had an enormous influence. Their words and deeds have been preserved down through the ages and have become “holy books”. Because the prophecies of the Bible are being fulfilled, we can see that the sages are working together. They renew the eternal wisdom and give credence to the continuation by predicting the future.

The first epoch of Christianity

With only one life on earth at one’s disposal, the ideal of love becomes unattainable. No human can become perfect in this perspective except Christ. All others are born and die as sinners.

For the believer, it is clear that life does not cease with death, consequently the question of how life presents itself after death is naturally of the greatest import. As God is considered to be the cause of all good and the devil of all evil, daily life is framed as a struggle between these two powers. The goal after death is to come to God and paradise.

If salvation, an eternal life in paradise, were completely dependent upon one’s own good actions and we had only one life at our disposal, no one born of a woman would be able to attain salvation. As already stated, every-

one, except Christ, is born and dies a sinner. Everyone would end up in the eternal fire. Therefore one has assumed that the crucifixion of the innocent and perfect Christ took place so that God thereby would forgive and free the “sinners” from the consequences of their actions. The role of Christ, it was assumed, was not primarily to be an example and model, but rather to act as mediator between God and man. Simply by believing in Christ’s innocent suffering, all “sinners” are saved. The magic formula, “*Your sins are forgiven you,*” permanently opened the door to eternal blessedness. In this way, the sting of sin was removed and peace of mind regained. Through the holy sacrament, the believer has received the forgiveness of sins, won peace of mind and been strengthened in the belief of a coming life in eternal bliss – all thanks to Christ’s innocent death on the cross! (Livets Bog 2, 570 and Livets Bog 3, 745-746)

Eternal punishment

To have one’s sins forgiven and in this way be helped to gain peace of mind has great advantages, but there are also disadvantages. Salvation becomes easily attainable, but the flaw in the theory is that it is inconsistent with logical thinking. It does not paint God in a good light. He knew in advance, all-knowing as He is, that a vast number of those who He had created would believe in neither Him nor in Jesus. Still He created them. Why? For a punishment in hell lasting all eternity? What can such a horrific punishment possibly teach the accused? The punishment would never come to an end!

As the one responsible for the mistakes made by the sinners, God could have chosen to create them differently if He had wanted to.

He knows in advance what the outcome will be and yet He creates a great crowd of sinners whose fate it is to burn in all eternity. He must find pleasure in that.

But a God who enjoys watching those He has created suffer can be neither loving nor fair, as an eternal punishment for a temporal phenomenon is not reasonable. As a hostage in payment for releasing the sinners, God demands that His own innocent son suffer the cruel death of crucifixion, in order to temper justice with mercy and acquit the guilty! Naturally, the sound, critical reasoning faculty grinds to a halt here. This image of God cannot be an inspiration to people who are humane and think logically.

The unintellectual epoch of Christianity

It is obviously impossible to prevent problems and contradictions of this kind from arising as long as all the facts surrounding the concept of eternal life have not been explained and understood. Most theological problems to do with explaining eternal life and the message of love are based on the supposition that one has only one life on earth.

From a many-life perspective, which includes an understanding of the law of fate as well as evolution and reincarnation, the picture of Christ’s crucifixion becomes different. Through his attitude of forgiving his executioners, Christ demonstrated the moral level that all

people will themselves attain through evolution and reincarnation. His behaviour on the cross demonstrates that he knew how our fate is created: it is exclusively through our actions towards our neighbour. His executioners, on the other hand, knew not what they did – they did not know that they were, in fact, crucifying themselves. The cause of evil lies within us. Here is where it will be overcome, not, as many think, by hating, persecuting and killing the supposed enemy outside themselves. Christ did not take suffering upon himself for the sake of our sins. Every person is responsible for his or her own actions. The crucifixion did not happen because a vengeful and bloodthirsty God demanded the death of an innocent person in order to thereby temper justice with mercy and acquit the guilty. No one can reap other than what they have themselves sown.

Christ knew this better than anyone else. He also knew that this insight would have to be demonstrated clearly enough that the example would never be forgotten for the whole future history of mankind. Forgiving one's executioners, as Christ did, is the only logical consequence of a view of life in which fate is created by our own actions. To not forgive, or to actually avenge oneself, is really to not know what one does. Everyone is thus evolving towards the stage that Christ represented. With this model, it turns out that there is in reality no "sin" – only ignorance.

Even unpleasant or evil things are absolutely necessary. As we survive all experiences, evil as well as good, no experiences go to waste. Everything is made use

of in the great cosmic creative process. In the eternal plan everything and everyone is necessary, the evil just as much as the good. Everything alive evolves and transforms, grows and matures. Everything is woven together. Everything consists of stages on one and the same path, stages that are necessary steps in the eternal process of creation.

CHAPTER 3

THE ETERNAL GODHEAD

An imaginary antithesis of reality

The idea of reincarnation requires that life takes place in two worlds. The transition from the spiritual to the physical world is known as reincarnation, which means “*back into the flesh.*” There is no corresponding term for the transition from the physical to the spiritual. In fact, according to the Third Testament, death does not exist; there is no end to the experience of life. Death, Martinus writes, is “*an imaginary antithesis of reality.*” The word should therefore be taken out of use, as it describes something that does not exist. Using the word leads our thoughts towards a dark and unreal view of life. Instead, we can call these processes Birth no.1 and Birth no.2.

In a few generations, the concept of death and the negative feelings associated with it will fade and disappear, to become merely a concept that belongs in a museum where it will remind us of the superstitions of a bygone age.

Over countless lifetimes in the physical world, our consciousness develops. In the spiritual world between incarnations, however, we are on holiday. Here there is no

development of the consciousness. On this plane we are given free reign to enjoy the fruits of the spiritual development we have attained during the many lives in the physical worlds. As spiritual matter automatically obeys every impulse from the eternal, spiritual creative structure, creation in the spiritual world does not involve any development of the consciousness. Here we are filled with energy and inspiration and this prepares us for new experiences on the long path of evolution.

Development, however, does not take place merely for our own sake. The experience of life requires interaction, and for this it needs a world with which it can interact. This interplay has a purpose also for those other than ourselves. Just as we are affected by the world around us, we also affect it. On a purely practical level, the alternating stays that all living beings have in the spiritual world and the physical world must take place in “something” – in an ordered context. The greatest context of all is the universe in its entirety. The process of reincarnation or, in short, the experience of life, takes place in the consciousness and organism of God.

The body and soul of the Godhead

On the deepest level, there is only one living being in existence – one I, one body and one soul. Through the life functions of the various living beings, through their moving out of and into, to and from, the physical and spiritual worlds, God maintains and renews His consciousness and His organism. All beings are participating in the process that maintains God’s perfect

consciousness. Everything takes place in God, *“for in him we live and move and have our being.”* (Acts 17:28) This means that all living beings can be seen as cells in the consciousness and organism of the Godhead.

The transitions and alternations between the spiritual and the physical world are governed by a cyclic function that obeys certain laws. This planned process results in God’s spiritual and physical “experiencing cells” being continuously renewed and replaced. When the “cells of consciousness” that permanently belong in the spiritual world have exhausted the possibilities of life experience there, they move again into God’s physical organism where they receive what they need in order to continue developing in life.

A never-ceasing stream of “newly qualified” beings, cosmically initiated into the physical world, are constantly on their way, ready to replace the perfect “cells of consciousness” that are departing. In this way the consciousness of God is kept eternally perfect. The cycle is synchronised so that there is never any lack of “sons of God” in any phase of the evolutionary scale, neither in the phase from darkness to light nor in the phase from light to darkness.

The sum of the life functions of all individuals or sons of God results in the fact that the Godhead has eternally an all-powerful, all-knowing and all-loving consciousness and an all-encompassing organism. This is a requirement if a world order is to be guaranteed where *“not a sparrow will fall to the ground apart from the will of your Father. And even the very hairs of your head are all*

numbered.” (Mat.10:29-30 and Livets Bog 6, 2386) God and son of God are mutually and equally dependent upon each other for their existence.

God and the sons of God

A few words about terminology. As the Third Testament is the continuation and completion of the two testaments of the Bible, it should come as no surprise that it contains words and phrases such as “God” and “sons of God”. A continuation of the Bible without God is a difficult, indeed, impossible thought. With all respect to the contributions made by the prophets, God is the main protagonist in the Bible; the prophets are nothing other than mere messengers.

God is a synonym for the universe as a whole. Everything in existence is identical to God.

A “son of God” is every separate individual – regardless of gender and whether it appears as a plant, an animal or a human being – and is eternally and indissolubly united with God.

A son of God is also defined in the Third Testament as a life unit. Examples of this are a cell, an organ, we ourselves, as well as all the life forms belonging to the plant and animal kingdoms. Also macrocosmic phenomena are life units, like the planet we live on, the solar system and the galaxy. No functions in the universe whatsoever can take place without being connected to life and so to a life unit. The cyclic function makes it possible for God always to possess a perfect consciousness and an organism that spans the whole universe. For the sons of

God there are longer as well as shorter periods of time when they lack cosmic consciousness and periods when they lack a physical organism. Apart from the interim between incarnations, the physical organism is also unnecessary during the long, sustained period when cosmic consciousness is fully developed and the experience of life takes place “permanently” in the spiritual world.

The creation of perfect consciousness, God’s consciousness, therefore comes about through the development we undergo in the physical world, whereas the full experience of this very highest state of consciousness takes place in the spiritual world. The evolutionary progression through both the physical and spiritual worlds is a journey through God’s organism and consciousness and makes up one complete cosmic cycle. As every cycle is a link in an infinite chain of cycles, this is described in the Third Testament as “*the eternal spiral cycle.*”

Only when a span of evolution of this dimension can be observed as a whole, do the words, “behold, all is very good,” harmonise with reality. Only then does the God of love become a scientific fact. As you can see, attaining divine consciousness takes an immensely long time. The path leads through countless rebirths in the different kingdoms of the physical world: the plant kingdom, the animal kingdom, and on to the current evolutionary stage of human beings on earth, and from there on towards the kingdom of Peace, or the kingdom of God.

When the kingdom of God has become a reality, the sons of God are reunited with their Father and rebirth in

the physical world ceases. After that, real life can begin, in the form of consciously being together with God. (See *The Eternal World Picture*, Vol 3, figure no. 18)

The Fall

When we live in the spiritual worlds, we are, according to the Bible, “angels” and can do no evil. Evil came into the world, according to ancient belief, because one angel allowed himself to be tempted, broke the law of love and fell. The Devil is thus a fallen angel.

According to the Third Testament, all incarnated beings are “fallen angels”. We live here because our consciousness is not yet entirely based on love. As we do not live in harmony with the laws of life, our consciousness is encapsulated in physical matter, which brings about a separation from God. This is necessary when the harmony between God’s consciousness and the consciousness of the son of God is broken. Evil has been separated from goodness. But this change from a life in harmony with goodness to a life in harmony with its opposite is not a “Fall” or an indication of a mistake in the world order.

Without the existence of darkness or so-called evil, there would be no light, no love, indeed, no experience at all! One of the most significant ideas of the Third Testament is that evil is not evil. Only when we understand the necessity of so-called evil can we fully comprehend the love of God. Darkness is not something invented by the Devil; it is a symptom of ignorance. God can regain His rightful place only through a complete

vindication of darkness. As we survive everything, we are also enriched by everything.

Being separated from and united with God

The eternal rhythm of life experience is thus a constantly recurring process of union with and separation from God's consciousness. The separation involves moving away from the spiritual worlds, and it is in this process that the physical organism is formed. What in material science is known as evolution is described in the Third Testament as the consciousness's "involution into matter", and the culmination of this experience results in us being "one with matter". The separation results in the consciousness becoming individualised. By concentrating on matter instead of on what is living and spiritual, contact with life and the spirit beyond oneself is gradually reduced to a complete minimum. The only thing that holds any attraction is the satisfying of one's own needs.

But being exclusively interested in one's own needs is the same as egoism, the opposite of altruism. This process of involution, this egoism, is therefore necessary in order to maintain the living being eternally as a sovereign and unique individual – as a son of God.

Union with God implies the opposite. The spiritual dimension of experience is stimulated and grows, and this results in the consciousness gradually "evolving out of matter". Evolution leads to the reawakening of the consciousness and its liberation from matter. We become spiritual in nature and gradually at one with God's consciousness. Our consciousness is reunited with the

whole and with the life of our neighbour, our neighbour's life becoming identical to our own. This organic union with the neighbour was the power behind, and the source of, the love that Christ manifested. He did not try to avoid crucifixion; he knew that what was needed was a demonstration of the love that understands and forgives everything and everyone.

Interaction with the spiritual world

When we are asleep, our conscious experience of life is on the plane of thought. The physical organs of perception are resting so that the impulses from the physical surroundings are shut out. The organism's vital functions, the heartbeat, breathing, digestion etc., are regulated by thought functions that have become automatic; they work without the active participation of the consciousness. Through the beneficial effect of sleep on the physical organism, we awake thoroughly rested, strengthened and ready for a new day.

If, for example, a person sleeps an average of eight hours a night for the whole of his or her life, then that person spends a third of their life in the spiritual world! After death, we exist exclusively in the spiritual world, but this world is not as foreign as many people think. Whether we believe in a spiritual world or not, every one of us trains for roughly a third of his or her life in the art of communication with beings on the spiritual plane of existence. (See Martinus book: "The Mystery of Prayer")

Contact with the spiritual world

Trying at all costs to preserve one's experience of life and avoid death is a primal drive. In the animal kingdom, where one animal's food is another animal's death, experiencing the fear of being killed is unavoidable. The cry of anguish that the animal utters when it falls prey to a stronger animal does not change the attacker's attitude towards its victim; the cry is uttered automatically when the animal's life is under threat. The very act of giving in to the superior force is a cry for help. The help that it calls for, however, does not exist on the physical, but on the spiritual plane.

Out of the animal's inarticulate cry at the moment of its death, develops the function that at a later stage in evolution we call prayer.

Prayer is an appeal directed towards the spiritual world. In its final stage, prayer will have developed into a fully conscious contact with the spiritual world. So in principle, there is no difference between the animal's cry of anguish and the Lord's prayer. In both cases, it has to do with communication with the spiritual world. The only difference lies in the spiritual age of the one who is praying. The animal's cry of anguish is uttered by a new spiritual organ in its embryonic stage. In its fully developed form, it will create a direct connection to the spiritual world. Prayer then becomes an open channel to God's perfect and all-powerful consciousness. The contact with the spiritual world is never broken.

Christ and the eternal spiral cycle

According to the Third Testament, Christ was conscious of the cosmic spiral cycle, that is, the law-bound interplay between spirit and matter. This is demonstrated by the parable of the prodigal son. The prodigal son leaves his father's house, in other words the form of life in the spiritual world that is in harmony with the law of life: "*love your neighbour as yourself*" (Lev.19:18 and Mat.22:39) and he takes the path leading to the physical world, where the rule of life is "every man for himself".

The inheritance the son took with him on the journey was his spiritual creative ability. The permanent sojourn in the spiritual worlds had resulted in perfect thinking becoming an automatic function. This was his "start-up capital", the condition for emigration. Automatic functions form a bridge that connects the spiritual and physical world – it is through automatic functioning that the physical organism is created. (Livets Bog 2, 407)

In the parable the son then meets with an unfortunate fate, and through suffering and humiliation, a change in temperament gradually comes about; humility starts to play a role. (Luke 15:17) He returns to his father who comes out to meet him with open arms and subsequently arranges a great feast in his honour.

For thousands of years the religions have guided mankind away from the killing principle. The father goes out to meet his lost son. Humanism, which the prophets emphasised as the guiding star or highest ideal, leads away from suffering and sorrow. So the path leads once more towards the spiritual world.

In the materialistic and godless attitude to life where nothing other than physical matter exists, the prodigal son is as far away from eternal life as he can possibly be. Here the dead rule over the living. At this stage of development, the panorama of eternal life, which formed the basis of life in the spiritual world, has been limited to comprise only the short lifespan of a mortal physical organism. So it is no wonder that the father rejoiced over the return of the lost son. *“For this son of mine was dead and is alive again; he was lost and is found.”* (Luke 15:24)

The brother who stayed at home became upset and was envious of the joy and feasting for the son who had returned, but it is now his turn to make the journey to a foreign land in order to fully understand his father’s greatness. The story expresses in symbolic form the most important elements in the great cosmic cycle: the path away from the spiritual world, the involution into matter, the evolution out of matter and the recreation of the spiritual sensory organs. (Livets Bog 3, 864-882 and 971)

Cosmic Consciousness

The automatic functioning of thought is formed during our long stay in the spiritual worlds and builds up in the following cyclic spiral our physical organism. The same thing happens with the organism of the universe, that is, God. Cosmic consciousness is “recycled” according to the same principle that lies behind matter in the physical cycle. Energy or matter, whether in the physical or the spiritual sense, cannot just disappear.

“Automatised cosmic consciousness” is thus the power

that maintains and renews the physical universe, that is to say, the earth, the solar system, the galaxies in macrocosmos and the organs, cells and even smaller units of life in microcosmos. There is no limit to how large or small an organism can be.

We create our physical organism ourselves. That we are not conscious of this at present is because the thoughts that are the conditions of us having an organism are of such ancient origin that, without contact with the dimension of eternity, we cannot see the connection.

The spirit of God was hovering over the waters

It is written in the Bible that *“the Spirit of God was hovering over the waters”*. (Gen.1:2) Everyone knows that it is the wind that sets the waves of the sea in motion. The wind is a perfect symbol for the invisible consciousness – the wind can be seen indirectly through its effects. The meaning of *“the Spirit of God was hovering over the waters”*, is that there is a governing consciousness behind everything that happens in the material world.

What the Third Testament analyses is precisely this consciousness behind physical reality. It documents the laws governing life and the eternal experience of life – just as material science describes the laws of the physical world and of matter and space. Through the Third Testament we can see that the law-bound transformation of consciousness is based on the same principle as the transformation of physical matter. Through the meeting with the physical world, which is the result of the cosmic consciousness of previous periods transformed into an

automatic function, the cosmic consciousness of the new cycle is created once again. “*The Spirit of God hovering over the waters*” means that the universe is governed by this cosmic consciousness.

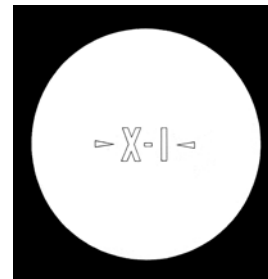
COSMIC SYMBOLS

In order to make it easier to study the eternal world picture, Martinus has created a system of cosmic symbols that gives visible form to the invisible causal world that determines the eternal existence of life and the universe. Symbols illustrate the divine laws of love. For example, the law of fate states that all the energy emitted by any living being whatsoever always returns to its source. The symbols tell us how life is maintained as a cohesive whole according to laws.

Father, Son and Holy Spirit

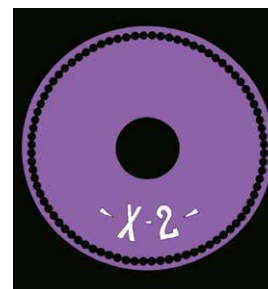
According to Christianity, God is by nature a trinity – Father, Son and Holy Spirit. The symbol of the trinity is an equilateral triangle. The Third Testament also uses the trinity and the equilateral triangle as symbols of the nature of God. Furthermore, they are used as symbols of the immortal nature of every single individual. God and the son of God are identical in as much as they are both eternal, if they were not, the son would not be able to get to know the Father completely and become one with Him. The trinity symbolises the immortal nature of God and all living beings and the highest expression of this nature: eternity and infinity. As this unlimited and eternal

nature cannot be given a name, it cannot be described using words or images either; it can only be symbolised. God by nature comprises three eternal principles or causes.



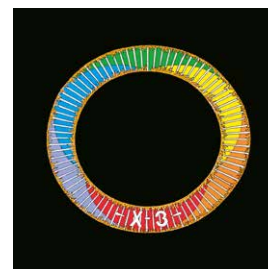
© Martinus Institut

Symbol: *The divine something* – X1



© Martinus Institut

Symbol: *The living being's creative ability* – X2



© Martinus Institut

Symbol: *The created* – X3

Symbol explanation

THE TRINITY

The trinity is a principle with three aspects, none of which can be separated from the others without all three ceasing to exist. They have existed in all eternity since everything in existence has its source in the mutual interaction of these three principles. As they are expressions of infinity, they cannot be given a name. They each constitute an unnameable “something that is” and in that way they express the very essence of what is God.

The divine something – X1

The first aspect of God’s triune nature is the creative principle, the divine something or X1. The personal experience of this reality takes place through the process called in the Third Testament “the great birth”.

Martinus’ cosmic initiation is an example of a conscious contact with “the divine something”, the prophets in the Bible, Christ and his disciples being other examples. All human religions derive their wisdom from this source. The divine creative principle is our eternal, unchangeable, innermost core, the fixed point around which all creation and change take place. It is the eternal I and creative principle common to all living beings. As the creative principle is the source of everything that has ever been, of everything that is and of everything that ever will be, it is both infinite and eternal. It cannot therefore be given a name. Nevertheless, we assert that the

Creator exists. The more loudly we deny Him, the more clearly we prove the very existence of the Creator. The Creator is the source of the denial. The Creator constitutes a “something that is” and nothing more can be said about this principle. It constitutes the divine element or that which is living and experiencing in everything that exists.

The creative ability of living beings — X2

The ability to create is just as much an eternal reality as the Creator. If it had not always existed, it would not be able to come about. All experiences are results of the creative ability. As the chain of cause and effect that is the result of this eternal principle is without beginning and without end, this aspect of eternity and infinity cannot be defined in any other way than as constituting a “something that is”. Like the I or the eternal creative principle, the creative ability also constitutes “a nameless something that is”.

Through the creative ability, the divine I is seemingly divided up into an infinite number of “copies”, or living beings.

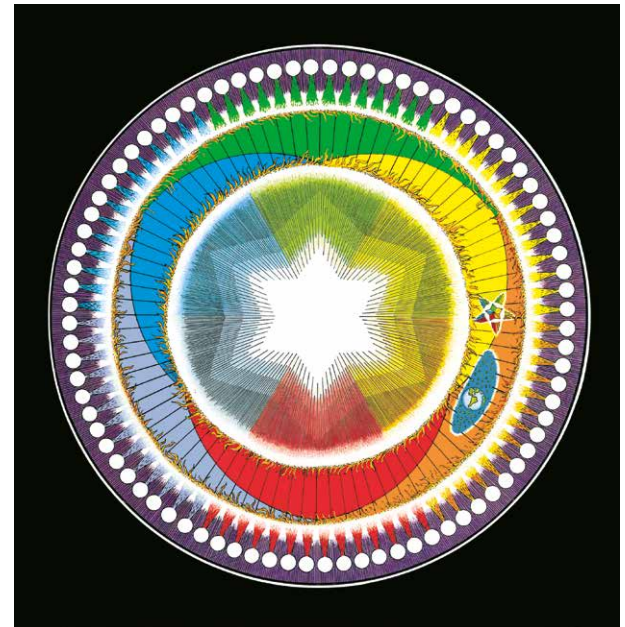
If we place the violet disc over the white circle, we can see that the all-embracing, eternal I appears partly through a white circle in the middle and partly through the many small circles on the periphery. The “One” appears as the “many”. The Godhead’s indivisible and infinite I is duplicated, “copied” and appears in this way as the principle of “the many”, as life units and individuals, as plants, animals and human beings or, to use a cosmic expression, as eternal sons of God.

The created – X3

The result of the two previously mentioned eternal principles is God's eternal consciousness and organism. This principle cannot be named either, as it comprises an eternally flowing river of temporal details without beginning or end. All created details are characterised as having a beginning and an end, they have dimensions in time and space, and as such, represent the absolute opposite of the Creator, which is unchanging and completely devoid of attributes. Here we stand before the contrasts of stillness and movement. The created is movement, the distinctive feature of life, whereas the Creator is the source of movement, it is what experiences and governs all movement.

Summary

These three eternal principles make up an indivisible unity, a trinity. They cause the universe to appear as an eternal living being, the eternal Godhead. The eternal Godhead and the eternal sons of God have exactly the same analysis; when analysed from the perspective of eternity they are identical. Once we have got to know ourselves, we therefore also know God. All of us without exception become all-knowing, all-powerful and all-loving, otherwise God could not maintain His perfection.



Symbol: The eternal Godhead and the eternal sons of God

Symbol explanation:**THE ETERNAL GODHEAD AND THE
ETERNAL SONS OF GOD**

The description of the principle of the trinity showed the eternal nature of God and the sons of God. In this symbol, we see the three aspects of the trinity unified into a whole.

The symbol shows the universe as an eternally existing, organic, living unity. The universe appears here as one all-encompassing, highest, living being, as the eternal Godhead, and it shows the eternal, organic connection between God and the son of God. In this all-powerful, all-knowing and all-loving highest being we all “live, move and have our being”.

Throughout the universe the creative principle, X1, radiates God’s all-penetrating and ever-present power, indicated by the white disc. This creator exists and is felt as an absolutely fixed point in all living beings. It constitutes the centre and the I that is common to all sons of God. All life is united in this divine I. Christ spoke of this eternal principle as, “*Our Father, in heaven*”. (Mat.6:9)

The eternal creative ability, symbolised by the violet disc, shows us God’s infinite being divided up into, in the case of this symbol a limited number of, smaller entities or “sons of God” that are just as eternal as their source. In the symbol we can see that the white light of the I, which is common to all, shines through the central circle of the violet disc as well as through the many small circles in its

periphery. Christ called this relationship between God and son of God, a father and son relationship. God is the father common to all beings. The eternal creative ability, X2, thus constitutes the principle of the son, that is to say “the many” in contrast to the one. As already mentioned, the divine creative ability is symbolised by the violet colour and constitutes the very highest form of energy that exists. All created forms have their origin in this power, and for this reason it has been named the “mother energy”.

The effects of the creative ability, X2, symbolised here by the six coloured areas, express God’s consciousness and organism, that is to say everything that belongs to the “created” world, or everything that has a beginning and an end. What is created, X3, is synonymous with the concept of “the Holy Spirit”. Consciousness consists of six eternal basic functions that form the foundation of six planes or kingdoms of existence. The living beings’ evolution and transformation through these six kingdoms is the same as the experience of one cosmic spiral cycle. Within this evolutionary panorama, darkness and light, that is to say evil and goodness, have alternated between the point of being at their peak and of being latent. This divine, eternal cycle guarantees at all times an absolutely perfect “household management” in the divine plan of creation, not only with respect to the physical matter of the universe, which is eternally being built up and broken down in order once more to make up new created forms, but also with regard to the experiences, in other words the content of the consciousness – the spirit

– which is the cause of the eternal transformation of the physical substances.

In this cyclic process, or divine plan, that is illustrated here with the help of the symbol, every experience is made use of to the fullest extent. They all without exception prove to be a joy and a blessing to living beings. When we can see this for ourselves in our daily lives, we become once again united with God. We can then see, as God does, that “everything is very good”. We will now go through the six kingdoms in this cycle and gain a glimpse of the system that causes the divine plan of creation to be absolutely perfect.

The red colour – the plant kingdom

In Martinus’ words, “as long as flowers exist, the memory of a higher world cannot be wiped out”. The plant kingdom, symbolised by the red colour, is borne by the dying cosmic consciousness resulting from the plant beings’ passage through the divine worlds of the preceding cosmic evolutionary spiral, this cosmic consciousness being transformed now into automatic functioning. According to the Third Testament everything in the physical world is governed by thought. Here mental functions that work automatically without being controlled day-consciously by the will are defined as instinct.

In the plant kingdom the consciousness thus returns to the physical world after the beings have lived through the culmination of love and wisdom in the highest spheres. From the physical point of view, the ability to experience is now at its most elementary stage of develop-

ment, the stage at which the beings can sense only vaguely. The plant kingdom is the embryonic stage of the soul or the consciousness.

The orange colour – the animal kingdom

The next kingdom in the physical world, which is a direct continuation and further development of the plant kingdom, is the animal kingdom. Carnivorous plants are the transitional forms between plants and animals, their digestive system or stomach being in the process of evolving. With this extra source of energy, the plant can gradually free itself from being dependent on its root system and can begin a more mobile and less earth-bound life!

Now that life is not bound to one spot, organs of orientation such as sight and hearing are needed in order to adapt to the surrounding world. Also the plant’s sexual structure undergoes change and development. In the plant kingdom the sexually two-poled beings are changed into specialised male and female beings. Animals are plants that have developed and transformed through the process of evolution. The symbol shows that the orange field in its first phase meets and merges into the red field. This shows us that the animal kingdom is an evolutionary continuation of the plant kingdom.

In the animal kingdom the consciousness has been transferred from the spiritual to the physical worlds to such an extent that the experience of life becomes day-conscious. Animals have a real experience of the difference between the contrasts of pleasure and pain.

As the organisms, that is to say the tools for experiencing in the animal kingdom, constitute food for other animals, existence here is a life-and-death struggle, a question of attack and defence. The driving force behind evolution is power and survival. Only the strong can protect their own lives and the lives of their offspring in the struggle for existence.

We can see that the earth is placed in the middle of the orange field as the orange colour tones into yellow. This shows the position of mankind in the cycle or the eternal plan. Man is an intellectualised animal. What we see in a concrete, organic form in the animal kingdom is also to be found in the mentality of terrestrial human beings. Lies and misleading words are just an intellectualised form of animal camouflage. In the animal kingdom the organisms are clearly adapted for attack and defence. Man's organism is more neutral in this respect, although it is often easy to see what lies behind his thoughts. Nevertheless no animal can compare with the terrestrial human being when it comes to creating effective systems for attack and defence.

Just as there is a transitional stage between the plant kingdom and the animal kingdom, there is a transitional stage between the animal kingdom and the true human kingdom. The meeting of the orange and yellow colours shows that two diametrically opposite mental states – love and hate – are here in direct confrontation with one another. The animal kingdom is the zone of suffering. Out of the experience of suffering there arises a longing for a form of existence that is free from suffering. For

thousands of years mankind has been guided by means of the humane world religions away from the animal kingdom. The great goal of evolution is to reach the perfect human kingdom where the killing instincts of the animal are transformed into “Christ consciousness”. In about three thousand years all of mankind will have arrived at the star, which is a symbol of the perfect human kingdom where all animal mentality has been overcome. The Christmas gospel's promise of peace on earth and goodwill to all men will then have become a fact.

The true human kingdom and the spiritual worlds

The true human kingdom is symbolised by the yellow colour. The beginning of this epoch marks the conclusion of life incarnated in the physical world. At this stage in evolution all the peoples of the earth will have been for a long time united into one global, world state. Here the present-day imperfect monetary system will be a mere memory. Here no one will live at anyone else's expense. Everyone will feel inspired to help and serve their neighbour, rather than to be served by their neighbour, as is the case today. At this stage in evolution the sons of God will be transformed into truly spiritual beings; one will no longer be born of woman. What Christ demonstrated beside the tomb on the third day after his crucifixion will here be a daily occurrence. Spiritual beings will make themselves instantly visible on the physical plane of existence through the controlled use of thought, in other words through materialisation. When they no longer wish to appear physically, they will

dissolve their organisms through dematerialisation. At this stage of evolution one “*will neither marry nor be given in marriage*” (Mat.22:30) since everyone will love everyone else. Who should one choose to marry under such circumstances?

In the physical world the ability to think and feel empathy develops. This is where the experience of the opposite of love reaches its culmination. When the consciousness has fully evolved and we have been fully formed in God’s image, we no longer incarnate in the physical world until the next cosmic cycle. With the birth of cosmic consciousness, we become permanent inhabitants in God’s all-powerful, all-wise and all-loving consciousness.

The permanent inhabitants of the spiritual worlds comprise an organic whole and together make up God’s primary consciousness. These worlds are populated by perfect and infallible Christ beings. They are the instruments that God uses to govern the evolutionary process in the physical worlds. They guarantee that no incarnate being experiences anything other than what is necessary and in contact with the laws of love, that is to say, they see to it that everyone reaps what they have sown.

All the permanent inhabitants of God’s primary consciousness are to be found in the latter half of the true human kingdom (the yellow colour), the kingdom of wisdom (green) and the divine world (blue). The kingdoms of the spiritual world are not separated in the same way that the different kingdoms of the physical world are. Here one is free to move at will between the different spheres.

Indigo – the kingdom of bliss

With the sixth and last kingdom of the eternal cycle we come to the kingdom of bliss. This kingdom differs from the others in that it lies on the very boundary to a new cosmic cycle, and it is from here that the transition between two cosmic evolutionary spirals is made. Here is the bridge between the spiritual and physical world. It is also from here that the transition from the spiritual to the physical world between two incarnations takes place. The embryo in the womb experiences life primarily through its body of memory and is still, mentally, mainly in the kingdom of bliss. Because of the dominance of the body of memory on this evolutionary step, the son of God experiences here a completely living copy of the most recent physical, terrestrial lives. Through this recapitulation the mentality of the son of God, that is to say its aptitudes and abilities, are brought up to the level of development that he or she had reached in their last life. This process of repetition is in fact only fully complete at the age of 30.

It is characteristic of the kind of experience in the kingdom of bliss that it is entirely a function of memory and consequently makes up a totally private inner world; there is no interaction with other living beings. From a physical point of view, mineral matter therefore appears to be dead. This is because the living beings do not make direct use of it in their experiencing as a tool for communicating with other living beings. As experiences occur through the memory, the son of God finds himself in absolute solitude – just like the Godhead in the infinite universe. In this respect the being in the kingdom of bliss

resembles God, who also does not have others to communicate with. To God, nothing exists “outside”. In the kingdom of bliss, the entire cosmic history of consciousness has been stored in an enormous database, that is to say, in the son of God’s memory. All experiences – even those that in a far distant past were experienced as suffering – are completely happy and pleasureable. Everything has been processed and digested and the memories have now become radiant “gold copies”! Everything is experienced from the Godhead’s perspective. In the kingdom of bliss God bestows upon His eternal son a copy of his own perfect life. The son of God is now a godhead in His own universe.

The spiral cycle

The journey of the eternal “sons of God” through the physical and spiritual worlds results in God’s consciousness and organism being always perfect. Through the plant kingdom’s dim world of vague presentiment, on through the animal kingdom’s gory world of struggle and suffering, and on to our current step in evolution where devil consciousness reaches its culmination, the immortal soul continues its journey undaunted towards its future goal, the kingdom that still does not exist on earth, the true human kingdom where peace reigns, after which it continues as a permanent co-worker in God’s perfect consciousness, then to withdraw completely from all outer togetherness with God into the solitary memories of the kingdom of bliss where it recapitulates its cosmic journey and then, with darkness and cold

approaching, it prepares itself for yet another journey through God’s organism and consciousness – and so on in all eternity.

The Bible and the “face of God”

After this journey through God’s consciousness and organism we return to the Bible to see if there are any points in common. In the Bible the Godhead is described as the Creator. The Creator of “heaven and earth”, the Creator of everything in existence, which corresponds to the first principle of the trinity, X1.

The “face of God” is described in the New Testament as he “who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honour and might forever. Amen.” (1 Tim.6:16)

The “face of God” or God’s nature is described as light – He lives in a light. It is thought-provoking that “fire” is mentioned so often in connection with divine experiences. Fire and light naturally belong together.

In the Bible, we can read about the fire that Moses saw in “the burning bush”, (Exod.3:2) the fire that took Elijah to heaven, the fire in which Jesus was “transfigured on the mountain”, (Mat.17:1-13) the fire which appeared above the heads of the apostles and that later transformed Saul into Paul on the road to Damascus. In the Third Testament, we can read about the “golden baptism of fire”. Also in the Old Testament God is described as eternal and omnipotent: “*God also said to Moses, ‘I am the LORD. I appeared to Abraham, to Isaac and to Jacob as God Almighty’...*” (Exod.6:2-3)

“Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there. If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast.” (Psalm 139:7-10)

As evidenced by these quotations, God is by nature eternal, infinite and omnipotent. We come into contact with this nature or these exalted qualities when we get to know the mystery of our own life. In solving the mystery of life, we find God. When the initiate becomes one with God, she or he shares in these qualities. Becoming in the image of God really means that we become all-powerful and all-knowing, otherwise we are not “one with God.” After the prophets had been in direct contact with God’s eternal nature, they no longer spoke for themselves, that is to say, in their own interest. They now spoke solely in the name of God, in the interest of the unified whole. It is the Eternal, the Almighty itself, which dwells within them which they therefore bear witness to.

The Creator cannot be named

To the being that is born spiritually, eternity and infinity exist as the most solid reality of all. It is not possible to describe it in any other way than by stating that it is “a something that is”! God’s answer to Moses’ question regarding His name is in complete harmony with this: *“I am who I am.”* (Exod.3:14) God is. God’s highest nature is nameless. God is eternal and infinite.

Eternal life is not something we get, from neither the wise nor from God! Eternal life is not something allotted to us as a reward for what we do or do not do. Eternal life is something we are. It is a quality that we have and have had in all eternity, and which we also have in common with God Himself. If God is everything that exists, then of course we must also be a part of God. Eternity is the Lord and Creator of time! Eternity and infinity is the dwelling place in which everything that is created rests. The universe rests in God.

We see that descriptions of the supreme nature and attributes of God have been formulated and have followed us since the dawn of civilisation; they can be found already in the Old Testament.

CHAPTER 4

THE WORLD SITUATION SEEN IN THE COSMIC PERSPECTIVE

The prophecies

It is a characteristic of both the Bible and the sages that they make predictions about the future. The prophets work together, predicting, leading and supporting evolution. They are in harmony with God's plan. The Old Testament predicted the coming of the Messiah. Christ's birth, life and deeds were the fulfilment of these prophecies. (Isaiah 7:14) Christ predicted the coming of "*the counsellor, the spirit of truth*". The Third Testament is the fulfilment of this prophecy. Likewise, it has been predicted that the kingdom of God will become a reality on earth.

Predictions are based on the knowledge that those who are initiated have about the eternal laws of love, laws that guide everything that takes place outwardly as well as inwardly. Our present times have been described by those who are initiated as "*the last days*" or the "the Day of Judgement". What is meant by the Day of Judgement is the final struggle and destruction of the killing, animal

temperament in the human being's consciousness. According to the laws of evolution, the animal mentality is doomed to be destroyed.

The sages have seen that a struggle between evil and good is taking place in the souls of human beings, and that this conflict will reach its culmination "*at the end of time*". They are also in agreement about the fact that one cannot remove the instinct of self-preservation and self-interest just by talking them away; they have to be acted out until they die of their own accord, hence the predictions about the "Day of Judgement".

Mankind in conflict with itself

The animal kingdom is found in our soul as an innate tendency. In order to survive in the animal kingdom, attack, defence and the right of the strongest is the rule. Kill or be killed! It is not abnormal or evil for animals to kill; they kill in order to eat and survive.

Compared to human beings, animals are beginners in the art of killing. In human beings the ability to kill reaches its culmination. It has reached such dizzy heights that it is possible to totally obliterate all life on this, otherwise so beautiful, planet just by pressing a few buttons. As well as killing animals, humans kill those of their own species – indeed, even their own offspring! In us, the theme running through life in the animal kingdom – attack and defence, and overcoming the enemy with strength, power and cunning – is represented in abundance. In us, the animal mentality has become intellectualised. Better methods of killing than those at the disposal of human

beings simply do not exist.

Mankind is at a dramatic transitional stage between the animal kingdom and the true human kingdom, it is in the final phase of the animal kingdom. It is quite clear that the predictions made by the prophets several thousand years ago are being fulfilled in our time. Can one imagine a greater contrast to the gentle and forgiving nature of love than an atom bomb that has the capacity to destroy everything? Can one imagine anything more diabolical than a neutron bomb that obliterates life but spares dead objects? One uses this method in order to appropriate the fruits of other people's efforts and hard work, and to destroy the people who created these things of value. Is it not said that on the Day of Judgement the devil will rage with enormous power? "Devil consciousness" is therefore a perfectly apt term to describe the consciousness that lies behind the human beings' refined ability to destroy. To describe man's capacity to kill as animalistic is far too weak a term. The destructive forces that human beings have command of are many times greater than that. The culmination of the transgression of the laws of love rightly deserves to be called "devil consciousness". The ability to kill has developed far beyond the limits of what is logical. Even in the short term, killing does not protect the attackers. In the long-term, that is to say over several lives, killing our neighbour actually means, according to the law of fate, committing suicide! So what then is the purpose of weapons? Farther from Christ's exhortation to "*put the sword back in its sheath*" one cannot come.

The Day of Judgement

The sages have been acquainted with the future as well as the laws governing the evolution of consciousness. The Day of Judgement signifies a day when our actions are judged and the consequences, which according to law will ensue, come into effect. In biblical terms it is about the consequences of transgressing the laws of love. The Day of Judgement is a symbolic expression and of course comprises more than a period of twelve hours. The sages were perfectly aware that fine words are not enough when it comes to such a difficult problem as the development and transformation of the mentality. In this century the "antichrist", that is to say, the killing principle in the human consciousness, has reached its very highest point. (First letter of John 2:18) The opposite of the love exemplified by Christ and the principle of forgiveness has reached its culmination. The Day of Judgement can be recognised as a fact.

The humane religions have guided mankind away from the law of the animal kingdom, the law that might is right, and have given mankind the commandment: "Thou shalt not kill", (Exod.20:13) a commandment that points towards a quite different form of life than that of the animal kingdom. Neither does the exhortation to "*put your sword back in its place*" stem from the world of the animal kingdom. In essence, the ten commandments (Exod.20:3-17) are just variations of the sixth: "*Thou shalt not kill*". Killing appears in a whole range of nuances,

stretching from venomous words to murder, and as long as we do not observe the sixth commandment we are in the animal kingdom. What will it take to make mankind give up using violence and power in the struggle for existence? Humane precepts have existed for as long as the humane world religions, yet they have not prevented the killing talent from growing to the dizzy heights it has reached today.

Loving one's neighbour offers better protection than weapons

Only through one's own actual experiences and the experience that one gains as a result of them can the change in temperament come about that will lead to a better world. No one will ever succeed in defeating the enemy using weapons!

Owing to the fact that one is reborn, killing the enemy is no solution and the weapons that once prematurely ended the enemy's life will soon be turned on the one who carried out the original killing. Only through forgiveness and friendship can the enemy can be "defeated".

The road away from war

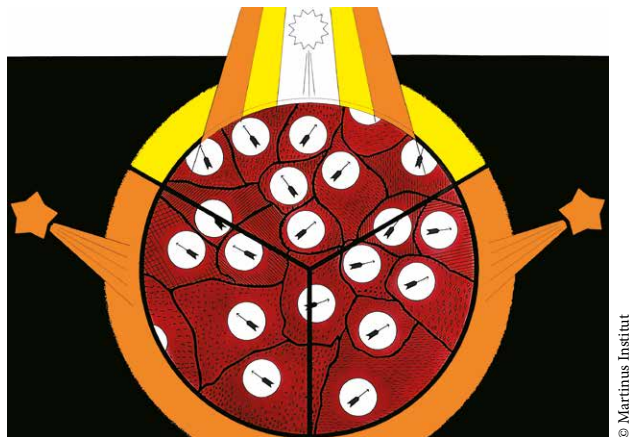
War will not cease until we have discovered its true cause. Fate is a mirror; we reap what we sow. The cause of war lies within us; it resides in our heart and is planned in our brain. In order to eliminate the cause of war, we must turn our gaze within, and if we do so our search will not be in vain. Our fate is the result of our own actions. Are you in some way dissatisfied? – If you are, all you need to do is

sow what you would like to reap. Arm yourself with patience and success will be yours. Don't give up! No law is more reliable than the law of fate. The universe is a cosmos in which law and order reign.

The ability to love is born out of suffering

There is fortunately a limit to the extent to which evil can develop. The law of fate guarantees that no tree can go on growing right up into the sky. Believing that the enemy can be defeated outside of oneself is like fighting one's shadow. Only when we can no longer bear to inflict even the slightest suffering on our neighbour, will we be totally free of evil. The personal experiences of suffering form the basis of all humaneness; it is from them that love derives its nourishment and strength. War abolishes itself. The ability to do "evil" withers and eventually dies because everyone reaps the unavoidable consequences of evil, namely suffering. Out of suffering grows the love that was exemplified by Christ, true love of one's neighbour.

Symbol explanation



© Martinus Institut

Symbol: The unfinished human kingdom

THE UNFINISHED HUMAN KINGDOM

The above symbol depicts the kingdom inhabited by unfinished, terrestrial human beings as it exists at present. The circle symbolises mankind in its entirety and its psyche. The fact that the lower part of the circle is orange and the upper third yellow tells us that mankind's psyche is a mixture. It is at a transitional stage between the animal psyche and that of the true human being.

At the top of the symbol, we see a twelve-pointed, white star surrounded by two vertical yellow and orange rays. This figure symbolises what is described in the Third Testament as "the principle of world redemption". This

spiritual parent principle guarantees that mankind is constantly receiving the divine guidance that it needs in its evolution from animal to true human being. This guidance is naturally adapted to suit the differing developmental stages of the mentality.

The closer it is to the animal kingdom the more brutal and primitive are the ideals, and the closer it is to the true human kingdom the more humane and loving they are. The Old, New and Third Testaments are all aspects of this principle, as are the other great humane world religions. The orange-coloured rays symbolise the primitive and killing religions, the yellow rays, the humane world religions. The white ray symbolises spiritual science. Spiritual science gives documentary evidence that the message of love is in harmony with reality. This message can be verified not only by studying the cosmic analyses of the Third Testament but also through life itself.

The red area inside the circle is divided up into several areas of various sizes, each containing a white circle in which there is a black arrow. The red areas with their white circles represent the nations and their governments. Just like the separate individuals, the nations are also at different stages of development as they transform from animal to human being. The developmental stage that a particular nation is at is naturally of great importance when it comes to its relations with the other nations.

In the symbol the orange part of the circle shows that most nations are still adopting the power ideal of the animal kingdom. But the principle of power inevitably leads to conflict and war. There have never existed in the

history of our earth more dangerous “predators” than the nations that are equipped with modern weapons of mass destruction.

As, according to the law of sowing and reaping, the power of the sword always sooner or later leads to misfortune and suffering for those wielding the sword, these experiences of suffering are the most important factor in the demise of this power ideal so typical of animals. The upper part of the circle is framed in yellow, which tells us that the psyche of some nations has, to a certain extent, begun to vibrate in harmony with the highest principle of goodness – Christ consciousness. The experiences of suffering have served their purpose. This change in temperament coincides with a powerful increase in the efforts to do away with all the killing and warring so characteristic of animals. With this, the creation of real peace between all the peoples on earth becomes, in the truest sense of the word, a matter of the heart.

In this sphere there is a powerful increase in openness to the analysis of love. This is where “the good soil” of receptiveness to the science of love is to be found, and this receptiveness will, without fail, go on and on growing.

CHAPTER 5

THE REALISATION OF THE KINGDOM OF GOD

The cosmic view of life

As long as eternal life cannot be logically connected with our everyday experiences, the message of love will continue to exist only in the world of utopias. Without any real knowledge of the Eternal, without an understanding that one’s present physical life on earth is just a brief moment in an endless chain of lives, one can never really understand the meaning of this present earthly life. If we do not understand the law of fate – that we reap what we sow – we will not understand the role we play in the shaping of our fate, in other words, that we create our own future through our actions today.

The Third Testament demonstrates that death does not exist. Death is Birth no. 2, a transition from the physical to the spiritual world, Birth no.1 being the transition from the spiritual to the physical world. Death is just an imaginary opposite of reality.

The Third Testament explains why we live in two worlds. In the physical world so-called evil reaches its

culmination and it is here that the Godhead renews its cosmic consciousness. Only in the physical world can we learn to think and act perfectly. Here it hurts to think wrongly or to transgress the laws of love.

This is the reason why we will not be finished with the physical world until we have become perfect! Only when all humans have become perfect can the world around us become perfect. The kingdom of God must have become a reality in physical matter before we can go on to live in God's consciousness. The many sojourns in the spiritual worlds between the countless physical lives on earth can be likened to holidays or breaks during which we are recharged with energy and inspiration before continuing the journey through the physical realms.

When we find out about immortality we become initiated into the infinite nature of God. We see that the whole of existence, from the infinity of microcosmos to the equally infinite expanses of macrocosmos, is woven together into an all-embracing whole, the eternal Godhead. The highest characteristic of the Godhead is eternity and infinity. The Infinite's all-permeating presence and love shines through all creation.

The Third Testament demonstrates that the days and nights of eternal life form a spiral cycle without beginning or end, any one cycle containing an experience of both the culmination of evil and good. After one complete cycle, or cosmic 24 hour period, comes a new 24 hour period, and following on after that a new variation of the eternal theme of life. All life takes part in the law-bound transformation and evolution of the

cosmic spiral cycle.

The Third Testament shows that the divine laws of love guarantee that there is always complete control over what takes place in God's creation. From the point of view of the divine plan, no one can either bring about or suffer injustice. Everything is a link in a perfect plan through which the eternal Godhead makes all living beings perfect in his image. Everything is really, in God's eyes, "very good"!

No being experiences more or less suffering or more or less happiness than any other being. We all have to be initiated into darkness in order to experience the light. Every single one of us has to experience all the stages of imperfection. But every one of us without exception will become perfect, will be one with God and will find our way home to the kingdom of God!

How the kingdom of God becomes a reality

The Third Testament analyses the road leading to the kingdom of God becoming a reality. Chapter 4 of the first volume of Livets Bog is entitled, "The creation of an international world-state", and in this chapter Martinus summarises in twelve points this road to the light, or to mankind's liberation from the dark zones of war and suffering. **These twelve points are reproduced here, each with a commentary. According to the Third Testament, the mental transformation of mankind in the direction of humaneness is in no way an expression of naive wishful thinking; it is an inevitable consequence of life's eternal laws of love.**

1. The victory of all forms of selflessness over selfishness. (The victory of common interests over private interests).

All living beings are immortal and united with the limitless I of the Godhead. Whatever we do, we do to God, and whatever we do to God, we do to ourselves. Selflessness is in harmony with the supreme nature of our I. Our I, just like the Godhead's I, is eternal and limitless. Selflessness is therefore the mental state in which we are in the most supreme harmony with ourselves and God. We are one!

2. The creation of an international, democratic, world government.

From a practical point of view an international body is needed in order to make selflessness and common interests a reality on a global scale. The "body" of the people of the world is in need of a "head", or in other words, a world government. An international, democratic, world government is the natural next step in evolution from the sense of solidarity that caused human beings to unite to form nations. The sense of community will be lifted not only onto a global level, but a cosmic one.

The sense of global solidarity has already taken solid form: the United Nations being the future world government in embryo.

Already the world has become international as a result of technological progress, which has linked the nations in a purely practical way. For nations, internationalism is the same thing as selflessness, and

nationalism is the same thing as selfishness. Without selflessness as a unifying force between the nations and peoples of the earth, there would be no peace or harmony. Here the same conditions apply as in point 1 – the victory of selflessness! If this were not the case, chaos, war and suffering would rule.

3. The disarmament of all countries in favour of the establishment of an international, impartial world police force.

As we have already stated, mankind will become humane as a consequence of the eternal laws of life. As we all have to reap what we sow, the suffering we cause our neighbour will be the fate we will receive in the future. If we do good, we will create a bright future. The fate of nations is governed by the same laws that apply to individuals. Nations will also have to learn to "*put the sword in its sheath*". All the peoples of the world must be protected from violence and atrocities. The citizens of any nation do not normally need to arm themselves to the teeth in order to feel physically safe. In developed countries there is a police authority, whose job it is to protect the individual against atrocities. Here the individual voluntarily transfers the right to use physical force of arms to a democratically controlled judicial authority. It is clear that the risk of physical violence is reduced when access to "swords" is reduced or eliminated. With the carrying out of a national disarmament in favour of the establishment of an international, impartial world police force, mankind will free up enormous economic resources.

These resources, used in the service of good, will make peace more long-lasting and reliable than any national army has ever been capable of doing. The only worthy possessor of power is justice. In order to guarantee world peace there must be an international impartial world police force. As mankind becomes more conscious of the cosmic view of life as shown in the Third Testament, this step towards making the kingdom of God a reality will be considerably hastened.

4. The development of an international, open – not secret – supreme judicial system, that, because it is made up of the most outstanding representatives of science in both spiritual and material fields, is in a position to discriminate between “abnormal actions” and “crimes”, and that is familiar with the course of evolution and the eternal laws of existence and can therefore guarantee absolute justice for everything and everyone.

In the animal kingdom might equals right. In the true human kingdom the opposite holds true – right equals might.

The single greatest task of any judicial system is to make right equal might. If global peace is to be assured, it is necessary that this judicial authority's powers of jurisdiction cover the whole globe. The International Court of Justice in the Hague is this judicial system in embryo.

In order that the judicial system can carry out its important duties, it has to be competent to the highest

degree in both the spiritual as well as the material fields of knowledge. In the spiritual field this means that the Christ consciousness will prevail in all of life's diverse situations. As everyone on this level will wish to do only good, there is no need to keep one's thoughts and intentions a secret; everything will take place openly.

5. The abolition of private individual's ownership of valuable materials in favour of them being taken over by the world state.

As the evolution of mankind will result in the Christ consciousness being born in all people on earth, there is no need for this fifth point to sound as intimidatingly communistic as it no doubt does to many people. As is well known, Christ said, *“Give and it will be given to you”*. What is the consequence of such a way of life? Does not a culture of giving, such as Christ recommended, lead to a situation where private property becomes meaningless? When selflessness becomes of overriding importance in our mentality, the whole world will be bestowed upon everyone as a gift of love! No wealth based on private interests and the principle of egoism can ever compare to the wealth that arises on the basis of love. With the method of love and selflessness one does not become wealthy merely in the material sense, but most importantly, one is surrounded exclusively by loving people!

6. The replacement of money with a system whereby the work that an individual personally carries out is the only thing of any value, and the receipt for this work is

the only means of payment that individual has.

The method of assessing the value of work in human society on earth is still to a large extent subject to the law of the animal kingdom. The fixing of prices based on “market forces” that are so popular nowadays is nothing other than the application of the right of the strong. If the demand for a product is great, the price is pushed up, if the demand is weak, the price is lowered.

When it is a seller’s market, prices are increased, when it is a buyer’s market, prices are forced down. This fluctuation of prices reflects the balance of strength that exists between buyer and seller, with the stronger party dictating the conditions. We are thus in the jungle sphere of the animal kingdom. There is no place for this method in the kingdom of love.

The true source of all wealth is the human ability to create, and the combined wealth of the world society is a result of this ability; it is a result of work. The perfect, divine principle of trade and exchange states that one exchanges equal value for equal value. Using this principle means that the transaction is equally enriching for both parties, for the buyer as well as the seller. Money will disappear as a means of payment and will be replaced by time spent working and a receipt for work done.

In step with a deeper understanding of the law of fate and its effect over several lives on earth, the interest in profit, getting something for nothing, will fall out of fashion and disappear. The necessities of life will be cheap and of the highest quality, owing to the fact that love and consideration for one’s neighbour are much better

motivating factors for the wellbeing of the whole than personal gain. The eternal laws inevitably transform the animal into a human being, and in so doing, selfishness ceases and is replaced by its opposite.

7. The establishment of a fund to cover the costs of childhood, old age and illness. This fund will be common to the whole world state and be based on deductions from the receipts of work done.

The aim of all production in the world state will be to satisfy the various needs of mankind in the best way imaginable, just as it will be to develop as much as possible the creative talents of the individual. Work will be freed from the yoke of bondage. No one will pay more than exactly what it costs to maintain their own life, and no one will live at another’s expense. Everyone will be free. Everyone will work with their hobby. Where people’s interest and enthusiasm lies is where they have the greatest possibility of developing their creative talents. To be able to devote oneself whole-heartedly to tasks that one is fully interested in is of course enormously healthy for body and mind.

During that part of our physical incarnation when we are active, we pay into the world society to cover the costs of the periods of childhood, old age and illness, in other words those situations in life where, due to natural causes, our ability to contribute is reduced. Work receipts will have replaced money, and because they are based on scientific calculations of the economic situation of the entire global society they can put a correct value on every item of work done with respect to the amount of time

taken and the person's needs.

8. The use of machines to reduce the material working hours, in favour of days for study and spiritual research.

The curse, "*By the sweat of your brow you will eat your food*", will be removed. Robots and machines will free human beings from heavy toil. Once the machines have fully acted out their roles as "profit machines", they will play a role that is even more important and that brings far more happiness to people. Being instruments in the service of goodness, they will create the time – free time – that is necessary for the development of human beings' creative ability in spiritual, scientific, artistic and practical fields. The ownership of mankind's forces of production by private interests will eventually lead to the collapse of the global economic system. In full accordance with the eternal laws of love, selfishness always leads to unhappiness, suffering and chaos.

9. The abolition of all policies based on violence and bloodletting

The task of the world society is to sow goodness, not evil.

10. The abolition of torture, flogging and capital punishment in favour of well thought-out measures involving internment and reform.

It goes without saying that in the light of a cosmic view of life such brutal phenomena will have no place in the future. Why kill someone who cannot die? Violence, torture and corporal punishment are not particularly

suitable as methods of stimulating intellectual and human development and were certainly never intended for such purposes by those advocating such methods. In the future people will understand that one should not punish someone because he or she, from a spiritual point of view, is younger.

11. Development of vegetarian foods, good hygiene and care of the body, healthy and light living conditions.

On our long road leading away from the material world and into the spiritual world, we are gradually, through countless incarnations, letting go of the habit of sustaining our lives by using the killing principle. As animals are more involved in physical matter and experience pain and suffering in more detail than plants, it is in greater harmony with the laws of love to procure one's food not from the animal but the plant kingdom. Plants do not suffer by being killed and eaten.

12. Development of spiritual freedom, tolerance, humanity and love to all living beings, to humans and animals, to plants and minerals.

In the Third Testament perfect love is described as universal love or all-love. This limitless, intellectualised feeling of sympathy is identical to the love that the God-head radiates throughout the universe. It is easy to see how this sympathy embraces plants, since they are both useful and beautiful, but the mineral kingdom is also a life form that the universe cannot exist without. It too radiates an enchanting beauty.

The Third Testament concludes these twelve points with the following words:

“To be in harmony with these energies or these twelve points is thus the same as to be in harmony with the divine world plan, to be a stimulating factor in the creation of world peace on earth, and this is the quickest way for every terrestrial human being to reach the “great birth” or the attainment of a transfigured existence.

To go against these points or energies means, on the other hand, to be in disharmony with the world’s energies, to be against the essence of the world religions.

It means that one is hindering the liberation of terrestrial mankind from the dark zones of war and suffering, and in so doing, one is making oneself an undermining factor in one’s own absolute happiness.” (Livets Bog 1, 118)

The first part of the Third Testament, The Book of Life I, was published in 1932. Chapter four, from which the previous quotation was taken, was therefore written in the 1920’s, between the First and Second World Wars. At that time radio was a technological sensation, in contrast to today when information forms the very basis of society and the process of globalisation is so far advanced that soon the direction in which things are tending to develop will be apparent to all. Here are the final words in this chapter:

“The great events that are taking place in this century

all over the world are thus signs of the transformation of the foggy state in which terrestrial mankind exists into one of sunlight; they represent the death struggle of the animal kingdom in the body of the society of terrestrial human beings; they are the initial signs of the resurrection of the cosmic human kingdom on earth. It is quite natural that these huge events have not and will not been able to take place totally without bloodshed, as long as they are still identical to a battle being fought in an area where hate, revenge and self-defence are fighting against slavery, hoarding and greed. A battlefield that gives expression to a reaction between such energies cannot but be littered with corpses. But over these corpses the world will rise up in a new transfigured form, and the earth will vibrate with reason and love in a harmony of intuition and bliss.” (Livets Bog 1, 119)

The spiritual unification of mankind

Material science has given human beings mastery over matter. But this superiority will not be of any real use or bring much joy unless it is united with an equally scientific insight into the nature of life and the human psyche. It is not possible to unite mankind materially, without it also having to be united spiritually. The process of unification is already so far advanced that the nations and peoples of the earth have, from a material and economic point of view, become dependent on each. Without mutual love, this continually growing situation of mutual dependence between the nations of the world will lead to wars, crises and conflict, and not to peace, happiness and wellbeing.

Mankind must be united also spiritually if it is to become “*one flock and one shepherd*”. (John 10:16) In order to bring this about a cosmic view of life is needed. As long as one’s understanding of life has not moved beyond such views as “when one is dead, one is dead” or “we live only once”, the spiritual course of mankind can never be led into paths where the commandment to “*love thy neighbour as thy self*” becomes a living reality. For that to happen a cosmic view of life is needed.

The limitations of material science

When an unhappy parent is grieving over the death of a child, what answers or what kind of consolation can material science offer? What comfort is there in knowing what the child weighed or measured, or in knowing that it was made up of a certain number of parts or organs that worked together in various ingenious chemical ways?

The material sciences are unable to answer the eternal questions: “Where do we come from?” and “Where are we heading?” This fact in no way belittles the significance of material science in the purely material field, but it is a double-edged sword. If it is used in the service of good, material poverty can easily be eliminated in the world, if it is used with full force in the service of evil – well, then “the Day of Judgement” sets in. But in the field of material knowledge, there is nothing that can give moral guidance, nothing that can guarantee that the steadily increasing amount of knowledge that mankind is gaining is used in the service of good. What an enormous need there is for the science of love!

The peoples and nations of the earth are dependent on each other

The uniting of mankind into a global kingdom of peace is happening very rapidly. This development cannot be stopped. It is a consequence of the eternal laws of life, which is why it has been possible to predict the final goal. The driving force behind the process of material unification is the rapid development and dissemination of material science. Technology has enabled us to overcome distances and the forces of Nature. There are no longer any practical obstacles preventing us from communicating across all boundaries. The possibility of producing goods in enormous quantities with minimal costs and expenditure of human labour, but which are able to yield enormous profits, proves to be the irresistible carrot inspiring enterprise to expand its operations to cover the globe.

Mutual interdependence has gone so far that if parts of the system collapse, there are negative repercussions throughout the whole system. But the global crises provide clear proof that the unification of the nations of the world is already a fact. The more material development integrates the population of the earth into an international economic system, the more religions, cultures and political ideas will come into contact with each other. How will all the various cultures and value systems merge with one another? What will make them all strive for a common goal?

Science is thought control

Well, here we can learn from material science. Science is actually nothing other than the controlling of thought with the aim of discriminating between true and false. The search for truth has therefore resulted in what we know as “science”. Once a thought has been established as “scientific”, a stability in the thinking normally ensues. The answer is always the same, regardless of who does the calculation. Two plus two is four every time, regardless of whether the person doing the calculations is a Jew, a Christian, a Moslem, a Hindu, a Buddhist, a believer or a non-believer.

Making the thought process scientific means that once we have learned how to formulate a problem and the means of working it out, everyone will always arrive at the same answer. Similarly, in order to create stability of thought in the spiritual field, an analysis and a science of the connection between love and reality is also needed. Material science bears witness to the fact that mankind is taking great strides in its search for truth, but it still cannot “save” mankind from all evil. By itself it cannot unify all human beings into “one flock and one shepherd”. But it is without doubt, like the fresh sea breeze that one senses when one approaches the ocean, the unmistakable sign of mankind’s spiritual awakening.

After the darkness comes the light

The kingdom of God that Christ predicted cannot be created using dictatorship and external power; it grows

organically from within. It is an inevitable stage in our eternal evolution that we will all experience! The road of life is the same for everyone. The eternal laws help everyone equally.

Prophets and sages are pioneers, older brothers in evolution. They represent, with the whole of their being, the future made manifest in the present. They point towards the goal. They are the future in the same way that parents are in relation to their children, with the difference that in the case of the prophets it is just a question of a longer time perspective. But what would be the use of the example given by the sages if it were not the case that everyone reaches the goal? As we know, Christ said, “*My kingdom is not of this world*” and the message is unambiguous: it will become a reality. All the peoples of the earth will be united into one global world state. After the suffering of “the Day of Judgement”, after the transgressing of the laws of love has reached its culmination, what other longing can arise in the soul of man than a burning longing for the opposite? To the initiated, it is inevitable that after the darkness comes the light.

Reality as Love

Love cannot become science if reality is not love. Is there anything that indicates that these concepts can be united? Yes, as well as what has already been said, Nature bears witness to itself when we study it. In order to see love in Nature, we need to be able to stand back and look at the processes of creation as a whole. We gain an organic access to this larger view when we become initiated into

the Eternal, but we can already at this point learn to discriminate between finished and unfinished results. Everything in Nature that has been brought to completion is a joy and a blessing to its surroundings, to the living beings. Our physical organism is a result of Nature's creative process. With our organism we can see, hear, smell, taste, feel and think. Is not all this an enormous advantage to us? Is not our organism a wonderful gift from Nature? Is it not logical? Are not all the functions, that together result in this ingenious tool for experiencing that we call an organism, an expression of love? Has not this beautiful planet that we inhabit today been transformed from a glowing sea of fire to a Noah's ark, that is, a place where a multitude of life forms, plants as well as animals, can live? What can one say about such an achievement? There are most definitely signs of wisdom and love in this transformation. It is precisely the study of the creative processes of Nature that qualifies people to hold titles such as professor, doctor etc. And as studying Nature makes the student wise, it cannot be logical to draw the conclusion that the source of this wisdom is itself not wise. Everything that we need for our physical existence can be found in Nature: food, light, air, water and much more. When a loving father or mother procures the essentials of life for his or her children, we naturally look upon it as an expression of love. But Nature does the same thing for her children, for all living beings.

The Science of Love

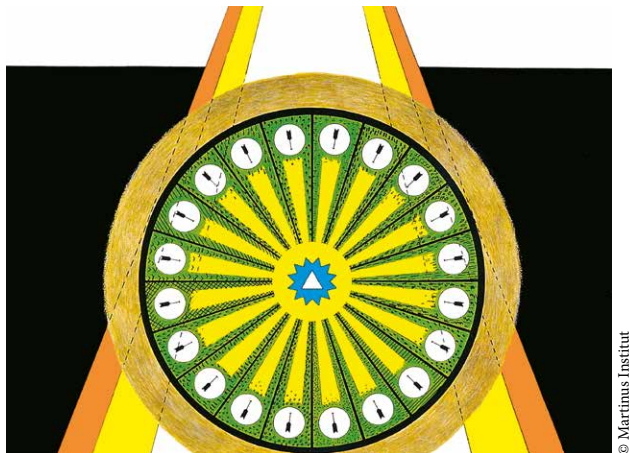
We have seen that the prophecies are being fulfilled, and we have seen that the kingdom of God is steadily becoming a reality. The aim of every vibration or movement in the physical world is to create consciousness in living beings. All living beings are becoming perfect. Not one of them can be excluded from being together with God, they are all being taught and are in the process of developing, and in time all mentality will come together into harmony. We are learning to do God's will and our lives are becoming perfect. Mankind is being united into one flock and one shepherd. Christ demonstrated with his life and deeds that it is possible to reach this goal, and every one of us will eventually reach it.

An international world state where peace and happiness reign is about to be born on earth in our time, remarkable as it may sound to us today! The loving structure of

reality guarantees this perfect end result.

Symbol explanation

THE PERFECT HUMAN KINGDOM OF THE FUTURE



© Martinus Institut

Symbol: The perfect human kingdom of the future

The above symbol shows us how things will be in the future as a result of mankind's continuing mental development on earth. Its design follows the same idea as the symbol of the imperfect human kingdom. In it we can recognise the principle of world redemption, symbolised by the vertical white, yellow and orange areas. The final thing that world redemption offers in the way of help – the creating of a science of love – forms the basis of the large yellow-green circle. This circle shows that the psyche of

mankind has been brought, both practically and theoretically, into harmony with the laws of love.

Inside the large green circle, a yellow sun is shining, and in its rays, we see once again the individual nations with their governments, symbolised by the small circles with the black arrows. Here all the arrows are pointing towards the centre of the circle. The yellow sun against the green background symbolises perfect Christ consciousness. Love is a mental state in which feeling has been intellectualised, where it has become completely logical and clear in its purpose in all situations, and intelligence has been made humane, so that it can under no circumstances do “evil”. This harmonising of feeling and intelligence in the human being's psyche provides the perfect conditions for the intuitive faculty to break through. With this spiritual faculty we can “see God” and experience immortality and the solution to the mystery of life.

In the centre of the circle, against a blue background, which symbolises the energy of intuition, we see the triune principle. This shows that we are in the presence of a fully-evolved Christ consciousness that can with justification state: “*I and the Father are one.*” (John 10:30) The Third Testament's science of love was created out of a consciousness from this moral level. The symbol shows terrestrial mankind united not only into one nation, or one state, but – more important than all, as it forms the prerequisite for everything else – united with the eternal Godhead.

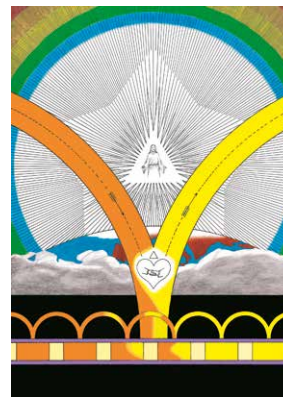
The outer ring of the circle is single-coloured, in contrast to the two colours, orange and yellow, of the

previous symbol. This shows that this symbol represents a mental stage of development where all animal consciousness has been transformed and removed. We are no longer in the animal kingdom but in the kingdom of God as promised by the Bible and Christ. God's plan with creation, which was formulated in the Bible thousands of years ago, has now become a reality – the prophecies have been fulfilled. The visions of the sages have been realised. Terrestrial mankind has become *“one with God.”* God informs us of the purpose of his creation as early as in Genesis, where he says, *“Let us make man in our image, in our likeness”* (Gen.1:26) Have not the prophets foretold that all the peoples of the earth would be united into one kingdom and would become *“one flock and one shepherd”*? Who is this shepherd if not the one, eternal, all-embracing, all-powerful, all-knowing and all-loving Godhead? And is there any other flock that is in need of being united in mutual love than all the various peoples of the earth?

A more detailed explanation of the symbol can be found in *The Third Testament, The Eternal World Picture, Vol 2.*

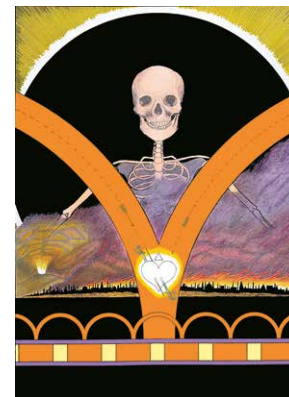
APPENDIX A

THE COVER SYMBOLS OF THE THIRD TESTAMENT



© Martinus Institut

The fully-evolved human being in God's image after his likeness – the symbol that appears on the front cover of the main work.



© Martinus Institut

Through the darkness of initiation (Hell or Armageddon) – the symbol that appears on the back cover of the main work.

SYMBOL EXPLANATION

The symbols on the previous page are those found on the front and back covers of The Third Testament. They illustrate the fundamentally different moral ideas of the Old and New Testaments as well the purpose of the Third Testament, which is to provide evidence of Christ's teachings about love.

Christ pointed out the difference between the Old and the New Testaments in the following way: *"You have heard that it was said, 'Eye for eye, and tooth for tooth.' (The symbol on the right) But I tell you, Do not resist an evil person. If someone strikes you on the right cheek, turn to him the other also".* (Mat. 5:38-39) (The symbol on the left)

When you go so far as to love those that hate and persecute you, you are perfect, you have become a "mental sun". Love will then shine and spread its warmth unconditionally on the good as well as on the evil. Christ's life and deeds are proof that God's plan is being fulfilled. All living beings in the physical world will become "finished human beings in God's image", which is also the name of the symbol on the left. The Bible is right. Over untold lives in the physical world God is transforming human beings so that they are in his image. God is also right when, after completing his creation, he states that "all is very good". (Gen. 1:31)

In the Third Testament this, in truth, divine point of view is explained and analysed. The solution to the mystery of life is now accessible to mankind in the form of spiritual science. Only now in the third century of Christianity is the soil ready for a fresh sowing of "Holy Spirit". Christ predicted that this time would come when he said, *"...and I will ask the Father, and he will give you another Counsellor to be with you for ever – the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him."* (John 14:16-17)

In spite of the increasing materialism of our age Christianity's world redeeming mission of peace is not coming to a conclusion. Quite the opposite. Over the coming centuries and millenia, inspired by the Third Testament, it will be brought into harmony with its originator. Christianity is actually not a human invention. Universal love, which it represents, is an eternal reality, a radiation from God's perfect consciousness.

This is the reason why Christ said: *"Heaven and earth will pass away, but my words will never pass away."* (Mat.24:35) What remains above and beyond all the transitoriness of what is created are the eternal laws. They guarantee that God's consciousness is eternally renewed and that it is to the highest degree all-powerful, all-wise and all-loving.

The New Testament ushered in the epoch of universal love in the history of mankind. In the epoch of the Third

Testament true Christianity will be realised in a practical way. Great changes will take place. The final psychic remnants of the animal instinct of self-preservation will be overcome. When this process is complete, the inhabitants of the earth will belong to a perfect human kingdom; Christ's own kingdom will then be of this world. The main features of this radical transformation process have already been summarised in twelve points. In the epoch of universal love mankind is at one with God.

Just as war, revenge and punishment are methods that belong to the moral epoch of the Old Testament, so too does marriage belong to the epoch of Moses, as described in the following words: *"a man will leave his father and mother and be united to his wife, and they will become one flesh."* (Gen.2:24) Marital love and universal love are just as incompatible as oil and water. Universal love is completely free of any sense of possession, with its resultant jealousy towards rivals of the same sex. Universal love has in fact a far greater purpose than the loving feelings associated with procreation, where these feelings are directed exclusively to offspring and spouse. Universal love shines like the sun on the evil as well as the good, on women as well as men; it embraces all living beings, plants, animals and human beings, and in reality makes us *"one with the Father"*, that is to say, it unites us with God. Universal love is a prerequisite for the union or "marriage" with God.

Christ and the New Testament therefore ushered in the epoch of universal love. Over the course of time much has

taken place in the name of Christianity that really belongs to the moral epoch of the law of Moses and the Old Testament, for example, defending oneself by using the sword, and also marrying. In the epoch of the Third Testament fundamental changes will take place in the human psyche.

The ability to believe blindly in authorities, for example, will die out completely, which is why it will become necessary to substantiate religious ideas with analyses and proofs for them to be able to be an inspiration. It is nothing less than a personal experience of eternal truth that is called for in the spiritual field. The solution to the mystery of life and the existence of God will be a real, personal experience. There will no longer be any need for intermediaries in the form of priests, even though there will of course be a need for teaching for a long time. This will take the form of helping each person to help themselves, becoming free from authorities, and helping them to observe and understand the laws of life with their own senses. Completely neutral demonstrations of the causes, both pleasant and unpleasant, behind the experiences of everyday life will be given. Such guidance is of course completely voluntary. The ability to *"love one's neighbour as oneself"* cannot be promoted under threat of punishment; it arises exclusively as a result of evolution and maturity.

In the two previous epochs of the Bible, moral guidance was to a large extent about laws, prohibition, punishment

and rewards. What was at stake was a place either in heaven or in hell after death. Threats of eternal punishment and hell are methods intended for individuals that are not yet able to receive intellectual guidance. At the childhood stages of evolution what is needed in order to create a degree of security is a kind of dictatorship or parental authority. But the future requires completely different methods.

Together these two symbols show the fundamental law behind the experience of life, namely the principle of contrast. This law stipulates that the experience of life alternates between a culmination of darkness – evil – and of light – good. As we are all immortal, no one is hurt in the absolute sense, no matter what unpleasant experiences we may be subjected to. All experiences are necessary, in fact unavoidable, even the so-called evil ones.

Over the course of many terrestrial lives we learn to differentiate between evil and good. We acquire this divine ability through being initiated into darkness, which is the culmination of the transgression of the law of love. The outcome of all these transgressions eventually becomes wisdom, which is nothing less than knowledge of the effects of so-called “evil”. (The symbol on the right)

In both symbols the two large circular arcs meet in the middle. They symbolise the law of fate – that we reap what we sow. This law guarantees that complete justice and love always prevail in everything that takes place. It guarantees

that everyone is being taught and is evolving. Everything that issues from within us in the form of thoughts and actions comes with absolute certainty back to us in the form of effects, either in this present terrestrial life or in future ones. We ourselves create our fate through our actions towards our neighbour.

At the bottom of each symbol can be seen a number of rectangular, orange and yellow areas that are contained within two violet lines. The smaller, light yellow areas symbolise the spiritual worlds, which is where all living beings find themselves between physical incarnations. But as long as we are not perfect, in God’s image, we will be reborn into the various classes in the school of the physical world. This is symbolised by the larger orange and yellow areas.

The two violet lines symbolise a reality that is found outside time and space, namely the eternity bodies of all living beings. Here all experiences, abilities and aptitudes are preserved and stored. This is the storehouse where “*moth and rust do not destroy*”. (Mat. 6:20) In this fate element, which we ourselves programme with our hearts and minds, our contact with the physical world is regulated according to the principle, “birds of a feather flock together” or “like attracts like”. Through its resonance-function, the fate element determines with absolute certainty that dogs give birth to puppies and that human beings give birth to human children. It makes sure that we all end up reaping what we have sown.

The journey from the spiritual worlds is, as we know, called reincarnation or Birth no.1, while death or our journey back to the spiritual worlds is called Birth no.2.

The many physical, terrestrial lives are, as we can see from the black area of the symbol with Christ, connected to the orange circular arcs, which, from the middle of the symbol onwards, change from orange to yellow. The change in the colour of the fate arcs shows that the experiences of suffering that we reap over many terrestrial lives develop and refine our feelings. As our feelings become humane we are eventually no longer able to bear to do anything evil. We would rather suffer ourselves than cause others suffering.

As can be seen from the symbol the fate arcs are connected with the incarnations in physical matter. This shows that it is in the physical, terrestrial lives, and not in the spiritual worlds, that we reap the effects of the imperfect actions that we have sown.

In the spiritual worlds between the physical incarnations, we have a holiday. Here we rest and enjoy life in those zones of existence where love reigns. Here we are filled with energy and inspiration. We prepare ourselves for the ongoing evolution towards God's great objective, which is to make everyone perfect in His own image.

Christ consciousness thus grows organically through the

uninterrupted gaining of experience over many lives. In one life after another, we eat of the tree of good and evil. We reap what we sow and acquire the ability to discriminate between good and evil, as God does. The clouds of heaven upon which Christ will appear at the end of time, when the powers of darkness are rampaging in all their fury, do not refer to the clouds that we know in the outer, physical world. The fundamental second coming of Christ takes place within ourselves. Our own private, anguished and anxious thoughts are the clouds that the warmth from the bountiful, life-giving sun will break through. Only then can life on this beautiful earth be transformed from an intellectual jungle, with the Day of Judgement as its consequence, into a kingdom of peace and wisdom.

The fate arcs therefore show the meeting of the killing animal mentality with the forgiving, understanding human way of thinking that Christ demonstrated on the cross when he forgave his executioners. To turn the other cheek when we have been hit on the right one, means to reply with an understanding attitude when we come across unreasonableness and intolerance. There is an understanding that the source of all evil is to be found within ourselves. The art of forgiving leads to the experience of being "one with the Father". It causes us to become conscious of our immortality, making us one with "the way, the truth and the life". (John 14:6) The figure of Christ is placed in an equilateral triangle – the symbol of the trinity – which symbolises the immortal

nature of both the Godhead and the son of God. The experience of immortality causes God and the son of God to melt together and become one, which is the reason why Christ could say, "I and the Father are one". (John 10:30)

He was thus conscious of His, and all living creatures, eternal oneness with God.

Both symbols are explained by Martinus in The Eternal World Picture, Vol 2

APPENDIX B

WHO IS MARTINUS?

Who is Martinus, the author of the Third Testament? Martinus was born in Denmark, as was Hans Christian Andersen, of whom it has been said that he had the ability to make reality into a fairy tale. Martinus, one could say, made the "fairy tale" into reality. He revealed the eternal truths hidden behind the narratives of the Bible, and in so doing he transformed the message of love contained within all world religions into spiritual science.

Martinus was born on 11 August 1890 in the small market town of Sindal in the north of Jutland, Denmark. He was born out of wedlock and according to the religious opinion of the time was therefore considered an "illegitimate" child. In relation to his childhood and upbringing Martinus says that he cannot remember one single day in his life in which he did not pray to God. In his youth whenever he was in doubt about what would be the right thing to do in a certain situation, he always asked himself the question: "What would Christ have done in this situation?" and he would immediately receive an answer telling him what was the right thing to do. From his early childhood Martinus was by nature

deeply religious, but his views on religion were not always in agreement with the current interpretations. For example, during his confirmation classes he was told by the priest that God had laid a curse on illegitimate children. Martinus, however, found it impossible to believe that God could be angry with him.

As he had been born outside of wedlock he was looked after by his aunt and uncle. They were kind people who took care of him in their later years after having already brought up children of their own. They were poor, uneducated people, but warm of heart. Martinus' own mother died in 1901 when he was 11 years old.

What follows is a quotation from an as yet unpublished manuscript by Martinus, in which he describes his childhood and adolescence and his experience of cosmic initiation.

"I received no higher education, I hold no scientific or university qualifications and have no knowledge of the great philosophers and writers on religion. As a child, I was taught in a simple village school with only two classes and one teacher. In the summer we attended school for six hours a week and in winter a little longer. Besides reading, writing and arithmetic, our education consisted solely of Bible history, some psalms, geography and a little Danish history.

As I very much enjoyed Bible history, I was quite happy to go to school. I had a great desire to study and become a teacher myself, but this was not God's will. ... My foster parents had only the bare necessities of life and were unable to support me through further education. From the age of

fourteen to thirty my physical existence was much the same as for thousands of other young people without means, education or skills. I had various jobs as a farm hand, dairy worker, night watchman and clerk.

In my thirty-first year I experienced a spiritual process that led me to a cosmic mission. One evening in March 1921 I was sitting in complete darkness in my room at Nørrebros Runddel in Copenhagen focusing my attention on God. It was while I was concentrating on God in this total darkness that I experienced, in an awake day-conscious cosmic vision, my divine calling, which was totally incomprehensible to me at that time. This calling was through intuition to explain and manifest as cosmic science the "much more" that Jesus could have told his disciples, but which neither they nor the official authorities of the time were evolved enough to understand.

What follows will illustrate how it can come about that a person born and raised in an unintellectual rural environment, without studies, degrees, research or spiritual guidance, suddenly acquires the ability to create a cosmic science that can be summed up as the eternal world picture, and which has as its foundation universal love, the immortality of living beings and their appearance as master of their own fate.

The vision of Christ that I experienced was not a dream or a hallucination, but a fully awake, day-conscious, cosmic experience, and it contained a distinct declaration of a mission that I was to carry out. It is true that I could not immediately grasp how I, a person with no education, was going to manage a spiritual or cosmic task of such an

elevated and holy nature. But this inability to understand spiritual matters was not to last long.

The very next morning, I felt I once again had to meditate. After having made myself comfortable in my wicker-chair, which I now found to be charged with a powerful form of spiritual energy, I tied a towel over my eyes and found myself thus in complete darkness, but in an absolutely awake, day-conscious state. At once it was as if I saw into a semi-darkened sky over which a dark shadow was moving, leaving the sky brighter. This shadow passed over the sky several times, each time the sky becoming brighter until it was a blinding ocean of light, the colour of purest gold, brighter than any other light in existence. It took the form of thousands of vibrating, vertical golden threads that totally filled the space. I found myself alone in the midst of this divine, living expanse of golden light, but without having any visible appearance myself whatsoever. I had no organism, just as all created things around me, my room, my furniture, indeed, the entire material world, had completely disappeared or were beyond the reach of my senses. Despite the fact that the dazzling golden light, with its vibrating radiant threads of gold, had absorbed into itself everything that is otherwise accessible to the senses or the experience of life, I could nevertheless through this intense golden light experience in a day-conscious way that I had a living existence beyond the physical world, beyond everything that would normally appear to be created phenomena. I was outside time and space. I was one with infinity and eternity. I was in the element of my immortal I, the immortal I that together with the immortal I's of all

living beings in existence is one with the I or eternal origin of the universe. I was one with what had been sought and worshipped, both consciously and unconsciously, by all the world's cultures, religions, races and peoples since time immemorial – the eternal, almighty, all-wise and all-loving Godhead.”



Martinus 1921



Martinus 44 years old

THE LITERATURE OF THE THIRD TESTAMENT

“**Livets Bog**”, which is the internationally used Danish title, is the main work and consists of seven volumes. Here the immortal and eternal structure of life is described and analysed as well as the indissoluble connection of all life with the whole of the universe, the Godhead.



The first volume of Livets Bog, was published in 1932 and the seventh and last volume in 1962. The whole of the Third Testament consists of approximately 4,000 pages.

The Eternal World Picture I-III contains symbols with their explanations. These make the study of the cosmic analyses easier as they clarify the ideas and principles of the eternal world picture.

The Eternal World Picture IV was published posthumously and, in contrast to the first three parts, was not completed, and therefore approved, by Martinus himself.

Other articles: As well as these fundamental writings on spiritual science, Martinus has, in a great number of articles, pointed out what is the essence of the Bible and how it is in harmony with the Third Testament's world picture. In these articles he sheds light on important events and issues in the life and teachings of Jesus. The ever relevant message of love in Jesus' understanding of how we relate to our neighbour stands out in dazzling clarity. The great festivals of Christianity – Christmas, Easter and Pentecost are explained here as well as the symbols, parables and words from the Old Testament.

Here follows a list of published articles, which reflects the role of the Bible in Martinus' writings. In addition to these articles are many more that have been published in the magazine, Kosmos.

ARTICLES

On the Birth of My Mission
The Gospel of Christmas
The Culture of Giving
Christmas Candles
Easter
What is Truth?
Pilate, Christ and Barrabas
The Way, the Truth and the Life
Judge Not!
Why Should One Forgive One's Neighbour?
Reflections on Easter
On the Altar of Love
Two Kinds of Love
A Glimpse from World Redemption
The Garden of Gethsemane
The Primary and Secondary Redemption
Pentecostal Radiance on Life
Pages from God's Picture Book
The Principle of Reincarnation
The Self and Eternity
Immortality
The Immortality of Living Creatures
Through the Empty Space of the Universe

The Galaxies of the Universe
Cosmic Consciousness
Cosmic Glimpses
The Psychic Temple
The Great Birth
Mental Sovereignty
High Intellectuality
The Path to Initiation
The Mystery of Prayer
Meditation
The Sixth Commandment
The Word
Out of Darkness
"In the Image of the Animal" and "In the Image of Man"
The Creation of Consciousness
The World Situation and "The Image of God"
God's Creation of Man
Demonic Consciousness and Christ Consciousness
Primitive and Intellectual Prayer to God
The Longest Surviving Idol
In the Shadow of Blind Faith
Between Two World Epochs
The Fate of Mankind
How to Counteract One's Unhappy Fate
The Origin of Terrestrial Mankind's Fate
World Religion and World Politics
The Creation of World Peace
Mankind One with God
The Necessity of Spiritual Science
Beyond the Fear of Death

The Ideal Food
Unnatural Fatigue
Mental Prisons
Mankind's World View
Funerals
Logic

INFORMATION ON THE THIRD TESTAMENT

Can be found at: www.third-testament.info

Adress all questions in relation to this book to:
info@tredjetestamentet.se

Look here for courses, study groups, introductions, permanent exhibitions, book sales etc.
Introductory courses based on this book can be arranged with the author as course leader.

This book can be purchased in swedish from:
info@tredjetestamentet.se

The Martinus Institute in Denmark owns the copyright to The Third Testament and publishes the magazine, Kosmos:

Martinus Institut
Mariendalsvej 96
DK-2000 Fredriksberg
Denmark
Phone: +45-38346280

Books in all languages can be ordered from their international bookshop on the internet:
<http://shop.martinus.dk/>

An extraordinary event has happened in our time

The Old and New Testaments of the Bible have been expanded with a third Testament! With this Third Testament, Christianity's message of love becomes firmly backed up with scientific fact – an important aspect that has been missing until now.

In this introduction, Rolf Elving presents the Third Testament's cosmic view of life and world picture. In addition, he demonstrates the connections between the Old, New and Third Testaments

ROLF ELVING (1947-)

*was a personal friend and pupil of Martinus,
the author of The Third Testament.*

*Elving was responsible for the programme of education
at the Martinus Institute in Copenhagen from 1983-1986
and was a member of the Institute's council from 1979-1986.*

He is active as a lecturer and study group leader.