

# **THE NEW BIRTH**

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## Part II – Justification

As mentioned, all humans after this life pass on into the spirit world and become subject to the *law of compensation*. It is the law of cause and effect – all wrong actions and law-breaking bring about penalties that will have to be paid. Jesus and others in the Bible referred to this process on numerous occasions as *judgment*.

**Matthew 12:36** – But I tell you that men will have to give account on the day of judgment for every careless word they have spoken.

In TGRABJ 2/56ff (paraphrased), we find the same in different words. No one can save themselves by their own efforts from the operations of the law of compensation. As so long as they have the idea of depending on their own powers, they will have to pay the penalties. Of course, as these penalties are paid, the person progresses nearer and nearer to a time and condition when the law will cease to operate on them, and they will become comparatively happy. However, such payment may require long years of suffering and unhappiness. For every wrong deed, and for not doing what should have been done, they will have to answer the law.

Other Bible passages refer to our human predicament that brings judgment or penalties of the law of compensation as curse, slavery, bondage, or imprisonment:

**Galatians 3:10-12, 22; 4:3** – All who rely on observing the law are under a curse, for it is written: ‘Cursed is everyone who does not continue to do everything written in the Book of the Law.’ Clearly no one is justified *before God by the law*, because, ‘The righteous will live by faith.’ The law is not based on faith; on the contrary, ‘The man who does these things will live by them.’ ... The Scripture declares that the whole world is a *prisoner of sin*. ... So also, ... *we were in slavery* under the basic principles of the world.

Yet, there is a hope:

Again, in TGRABJ 2/56ff, we are told, that while the penalties of the law of compensation cannot be avoided under ordinary circumstances, there is one exception. This is “the redemption of a man’s soul by the Love of the Father entering into it, and making it at-one with His own, and like His in all the qualities that partake of the Divine essence.”

The chapters in Part II deal with this redemption through the Divine Love of the Father and how it works in this life.

### **The Divine Love Journey as Gestation**

Those on the Divine Love journey are in the process of development which can be compared to gestation – the prenatal development in the womb. Physically, the unborn embryo / fetus is already a child of its parents. In about

nine months, it will be ready to be born into a different sphere, but its development will continue.

On the spiritual level, we are at this stage true children of God and going through a process involving justification, purification and transformation, and indeed re-creation, till our soul development reaches such level that we will be born into the Celestial Kingdom of God.

We learn in TGRABJ-2/56ff (paraphrased) that there is no immediate transformation upon the Divine Love entering the soul of a sinner. The person doesn't straight away become a saint or at once get rid of their evil nature, for such an instantaneous cleansing would not serve the purpose for which the work of the redemptive Love is intended. Some, however, seem to be able to receive more of this Love in a short time than others, and so their redemption is more quickly accomplished.

While most churches teach that the blood of Jesus cleanses from all sin, and that, in the twinkling of an eye, this is not true. Jesus' blood was spilled centuries ago, and having become a part of other elements of the natural world, it cannot save anyone. Jesus himself never taught that his blood could save or that the shedding of his blood was in any sense the means of saving a soul. Sadly, this prevalent, but untrue teaching takes people's attention away from the one vital principle that is necessary to their salvation. This is the New Birth, which means the flowing into a person's soul and becoming a part of it, of the Divine Love of the Father. This does not happen because

the blood of Jesus was a sacrifice, to appease the wrath and requirements of the Father, or because of any vicarious suffering of Jesus. Rather, it is the Father's gift of love, mercy and grace to whomever asks for it.

### **Progressive Sinlessness**

Every soul becomes sinless to the degree that it has received the Divine Love. This substance of God merges with our soul, progressively transforming it into a sinless state (*"incorruptible"*, as 1 Peter 1:23 is sometimes translated; also *"imperishable"* – NIV – as we shall see later). This process will continue until the soul is so replete with the Divine Love that it experiences a complete transformation. From then on, we will be true children of God, fully born and glorified. We will resemble Jesus in his glorified state – though with lesser brightness, for he is the most advanced spirit in the Divine Love and will always have pre-eminence. As we read in John 1:13, we will become *"children born not of natural descent (...), but born of God."*

These next several chapters deal with this redemption process and its stages of development, which are not necessarily linear. This spiritual gestation includes justification; becoming true children of God; receiving immortality; being transformed into a new and loving being; experiencing a change of desires; growing in spiritual virtues and understanding; increasing in faith; and being born of water and the Spirit.

## **Chapter 2 – Two Means to Justification**

There are two ways of life that lead to an eventual life of happiness. In both cases, humans need to get in harmony with God's laws and purify their souls to reach a state of justification. One is achieved via a long arduous way through largely human effort. The other is an easier way via accepting God's gift of Divine Love offered purely by grace, being forgiven and receiving help in having one's soul transformed. Human effort and cooperation are still required, but the path is considerably easier – a light yoke that Jesus offers contrasted by a heavy burden.

### **Two Ways with Two Different Outcomes**

We learn in TGRABJ-1/22 (paraphrased) that the observance of moral precepts and the cleansing of the souls from sin by following these precepts, will not lead to the Celestial Kingdom. This is because the stream can rise no higher than its source, and the source of purified human souls is the condition of the perfect man – that state of man before the fall. Therefore, the result of living by merely moral precepts and the exercise of the natural love in its pure state, is restoration to the state in which man was created – perfect, but without anything of the divine. This restored condition of man will, however, be so perfect and in harmony with God's will and laws, that man

will be very happy. Yet, they will continue to be only the created being, having nothing more than the image of their Maker.

The differing nature of the kingdom of the perfect man from that of the Celestial Heavens illustrates the difference between the missions of the great teachers and reformers who preceded Jesus and the mission that Jesus was selected to perform on earth. The former could not have taught the way to the Celestial Kingdom, for until Jesus' coming, the Divine Love was unavailable after the first parents lost it, and there was no Celestial Kingdom in existence. And morality by itself cannot give to humans that which is absolutely necessary to transform their soul into the state that fits them for an entrance into the Divine Kingdom of the Father.

The Scripture also distinguishes two states of justification. The first is by keeping the law and overcoming human weaknesses by one's own efforts – the natural love path – which is a long arduous process involving the law of compensation. The second is justification by grace and faith in Jesus' message of salvation through the Divine Love. This is a much easier way. Jesus invites those who are willing: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." (Matthew 11:28-30).

**Romans 5:16-19** contrasts the two ways: “Again, the gift of God is not like the result of the one man’s sin: The *judgment followed one sin and brought condemnation*, but the *gift followed many trespasses and brought justification*. For if, by the trespass of the one man [Adam], death [loss of the potentiality of the new birth and immortality] reigned through that one man, how much more will those who receive God’s abundant provision of grace and of the gift of righteousness [through the Divine Love] reign in life through the one man, Jesus Christ [who taught about and exemplified this gift]. Consequently, just as the result of one trespass was condemnation for all men, so also the result of one act of righteousness was *justification that brings life for all men*. For just as through the disobedience of the one man [Adam] the many were *made sinners* [and subject to judgment or law of compensation], so also through the obedience of the one man [Jesus] the many will be *made righteous* [by forgiveness and transformation by the Divine Love].

**Galatians 3:13, 23-24** also tells us: “Christ redeemed us from the curse of the law ... Before this faith came [in Jesus’ teaching of salvation], we were *held prisoners by the law*, locked up until faith should be revealed. So the law was put in charge to lead us to Christ *so that we might be justified by faith*.

**Romans 7:14-23** shows the apostle Paul’s struggles with his human nature but comes to a wonderful

conclusion: “We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. ... For in my inner being [heart/soul] I delight in God’s law; but I see another law at work in the members of my body, waging war against the law of my [soul] and making me a prisoner of the law of sin at work within my members. [struggle between mind and soul or between our carnal nature and spiritual nature.]

Paul further continues:

**Romans 7:24-8:1** – What a wretched man I am! Who will rescue me from this body of death? Thanks be to God—through Jesus Christ our Lord! So then, I myself in my mind am a slave to God’s law, but in the sinful nature a slave to the law of sin. *Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus [his teaching about the Divine Love] the law of the Spirit of life set me free from the law of sin and death.*

**2 Corinthians 5:17-19** puts it yet another way. As we are transformed by the Divine Love into new creatures by grace, we are also reconciled to God. It then becomes our responsibility to teach others the message of

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reconciliation through the Divine Love – the gospel that Jesus brought. “Therefore, if anyone is in Christ, he is a *new creation*; the old has gone, the new has come! All this is from *God, who reconciled us to himself through Christ* [Divine Love] and gave us the *ministry of reconciliation*: that God was reconciling the world to himself in Christ, *not counting men’s sins against them*. And he has committed to us the message of reconciliation.

In conclusion, Paul crescendos: “What, then, shall we say in response to this? If God is for us, who can be against us? .... Who will bring any charge against those whom God has chosen? It is God who justifies [redeems from law of compensation]. ... Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? ... No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, *nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord*. [Divine Love that he announced and lived by and taught how to receive and live by, that guarantees us a place in God’s Kingdom.] (Romans 8:31-39)

## **Justification through Divine Love Available for the Asking**

The Divine Love is an unearned gift of God – a gift of grace – yet available for the asking. After the first parents rebelled against God, this gift (symbolized by the Tree of Life in Genesis 2 and 3) was withdrawn until the coming to the earth of Jesus. All who lived and died during that time came under the penalty of the law of compensation or judgment. Since Jesus' coming, humans can be, by faith in the message of salvation that Jesus brought, freed from the bondage and penalties of sin. Despite their human shortcomings, they become justified, redeemed, no longer under condemnation.

The redeeming Divine Love is promised to all who ask. Our heavenly Father is more than willing to give this precious gift to His earthly children as we read in the gospel of Luke:

**Luke 11:9-13** – So I say to you: Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened. Which of you fathers, if your son asks for a fish, will give him a snake instead? Or if he asks for an egg, will give him a scorpion? If you then, though you are evil, know how to give good gifts to your children, *how much more will your Father in heaven give the Holy Spirit to those who ask him!*

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All we need is faith and earnest soul-longing. In TGRABJ-1/24ff we learn that the only way to God's Kingdom and to justification is "That [humans] shall believe with all the sincerity of their minds and souls that this Great Love of the Father is waiting to be bestowed upon each and all of them, and that when they come to the Father in faith and earnest aspirations, this love will not be withheld from them, and in addition to this belief, pray with all the earnestness and longings of their souls that [God] open up their souls to the inflowing of this Love, and that then may come to them the Holy Spirit to bring this Love into their souls in such abundance that their souls may be transformed into the very Essence of the Father's Love."

It further tells us (paraphrased) that those who thus believe and pray will never be disappointed, and the way to the Kingdom is guaranteed to be theirs. No mediator is needed, nor are the prayers or ceremonies of priests or preachers, for God Himself hears this kind of prayers and responds by sending the Comforter, the Holy Spirit, which conveys the Divine Love into human souls.

The Bible again echoes the same thought. In the book of Hebrews, we read that "anyone who comes to God must believe that He exists and that he rewards those who earnestly seek him." (Hebrews 11:6). And when our souls "*earnestly seek Him*," Romans 5:5 tells us that "hope does not disappoint us, because *God has poured out his love into our hearts by the Holy Spirit*, whom he has given us."

According to Mark Kramer, “poured out”, in other Bible versions translated “shed abroad”, comes from Greek *ekkecutai*, which means that *it has been, and continues to be poured out or shed abroad*. It is an ongoing and continuous process dependent only on our prayers and willingness to receive.

### **Immediate and Ongoing Justification**

Justification through the Divine Love can be seen as both an event and a process. According to John Wesley, true justification happens when Christians abandon their vain attempts to justify themselves before God, to be seen as “just” in God’s eyes through religious and moral practices. It is a time when *God’s justifying grace* is accepted, a time of pardon and forgiveness, of new peace, joy and love. Indeed, we are justified by God’s grace through faith.

With conversion and the Divine Love beginning to work in our hearts and souls, we are no longer under condemnation, or the penalties of the law of compensation in the spirit world – though cause and effect still operate in this world. Being justified and growing in the Divine Love and nature will bring us blessings, but it will not make us immune to suffering and the challenges of earthly life. In fact, trials are stepping stones and provide opportunities for growth during this period of spiritual gestation.

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Justification continues as we are praying for the Divine Love, and our soul is becoming transformed and increasingly more purified and at-one with the Father. The more we develop into God's likeness through soul transformation, the more we'll "walk in the Spirit" – be motivated by the Divine Love in our daily actions. It is a time of ongoing repentance – continually turning away from behaviours rooted in sin or worldly pursuits, and toward actions that express God's love.

### **Law of Liberty**

On more than one occasion, Jesus confronted the Pharisees and the teachers of the law about hypocrisy – outward appearance of righteousness, but inward pride, greed, self-indulgence, and lack of love. They were also corrected for laying heavy burdens on the people that they themselves weren't willing to bear – in the form of legal requirements. Jesus didn't so much correct them for their meticulous law-keeping as for their hypocrisy and for neglecting the more important matters of justice, mercy and faithfulness. Their conduct was a stumbling block to those who sincerely sought God. Ultimately, they would be held accountable for causing others stumble and for hindering their spiritual progress (Matt. 23:2-28; Luke 11:39-46).

By contrast to the heavy legalistic burdens of the Pharisees, Jesus invited the weary to follow a new and easier way: “Come to me, all you who are weary and burdened, and I will give you rest. *Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.*” (Matthew 11:28-30).

Compared to the proud Pharisees, Jesus exemplified a way of humility. He came to serve, not to be served (Matthew 20:28; John 13:13-15). His followers were to obey him and to follow his example. He gave them a new, yet old, command – to love one another. The Old Testament taught love for God and love for neighbour (Leviticus 19:18; Deuteronomy 30:16). But Jesus taught them a new way to love – to love as he loved them, with God’s Divine Love. This way that was not burdensome, because obedience came from within through divine soul transformation (1 John 2:3-11; 5:2-3).

The Law of Love frees us from judgment or the law of compensation – reaping the results of our sinful actions from this life in the spirit life. This truth is found in the book of Romans:

**Romans 8:1-7** – Therefore, *there is now no condemnation for those who are in Christ Jesus [Divine Love], because through Christ Jesus [Divine Love], the law of the Spirit of life [Divine Love] set me free from the law of sin and death [the specific commandments which define sin, and down the line also the law of compensation].* ... And so he condemned sin in sinful man, in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit. [Through the Divine Love that came with Jesus – not Jesus' sacrifice – the law of compensation is superseded. Divine Love in the soul replaces sin and thus fulfils/transcends the requirements of the law.]

The concept of freedom continues in the book of Galatians with a note of caution.

**Galatians 5:13-18** – You, my brothers, were called to be free. *But do not use your freedom to indulge the sinful nature; rather, serve one another in love.* The entire law is summed up in a single command: “Love your neighbor as yourself.” So I say, *live by the Spirit [Divine Love], and you will not gratify the desires of the sinful nature.* For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in

conflict with each other, so that you do not do what you want. *But if you are led by the Spirit, you are not under law [the law is fulfilled and transcended].* (See also Luke 4:18 and 1 Peter 2:16)

So the highest Law of Love, and the path of Divine Love whereby our soul is being transformed, is also a law of liberty. It frees us from carrying heavy burdens of meticulous law keeping, from judgment (law of compensation), and therefore from fear of punishment.

**1 John 4:18** – *There is no fear in love.* But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love.

Truly, perfect love – walking in the Divine Love and being justified by faith in God's grace – drives out the torment of fear and makes us free indeed.