

# **THE NEW BIRTH**

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## **Chapter 3 - Our Status as True Children of God**

The New Birth is the rebirth of the human soul through the Divine Love and it makes us true children of God. From the time that we start receiving the Divine Love, we have a part of God within us. Going back to our stages of birth analogy, in a sense we are a begotten child of God, having a small amount of divine substance in our soul. We then start on a journey of soul transformation into more and more of God's likeness till eventually we become totally at one with our heavenly Father and born into the Celestial Kingdom of God – though as shown later, we will never become God or equal to God.

Our status is now different to those not converted and not on the Divine Love Path. While they too are children of God – beloved and cared for – they do not have anything divine in them. They are God's children by creation – their soul was created by God and in His image, and they have been given life by God – but not divine nature. Perhaps an analogy, though imperfect as all analogies are, would be a person creating a doll. It is made in the image of its creator, but doesn't have their substance in the same way that a biological child does. So the doll is not a true child. If it could become human and receive the life and nature of its creator, it would then be a true child.

## **The Only Way to Become God's True Child**

In TGRABJ/1/296ff, Jesus tells us: "To [John] I explained my real mission and taught him the spiritual truths which I came to teach, and the only way in which mortals could receive that *Love of the Father, which was necessary to make them one with the Father and enable them to partake of the Divinity of the Father.* Hence, only in John's Gospel is written *the one necessary requirement to a full salvation and redemption of mankind ... that men must be born again in order to enter into the Kingdom of Heaven.* This is the only true way by which a man can *become a true child of the Father, and fitted to live in and enjoy the Father's Kingdom to the fullest.* The other disciples had more or less conception of this necessary truth, but not the full comprehension of what it involved. Peter was more possessed of this Love than were the other disciples, except John, and with it *he also understood that I was the true son of my Father.*"

*The Prayer Perfect* on careful reading actually implies this as the italics below show: Our Father, in the Celestial Heaven, we recognize You as all Holy, loving and merciful, and *we as Your children, are not the subservient, sinful or depraved creatures the teachers of old would have us believe. We are the greatest and most wonderful of all Your creations, and the objects of Your great Soul's Love and tenderest care.* [We are children by being creatures / creations – wonderful, greatly loved and cared for, and not sinful or depraved, but creations nonetheless.]

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*Your Will is that we become at-one with You, and partake of the great Love bestowed upon us through Your Mercy and desire that we become, in truth, Your children through love, not through the sacrifice and death of any of Your creatures. [When we partake of God's Love/substance, we become His true children.]*

We pray that You will open up our souls to the inflowing of Your Love, and then will come *the Holy Spirit to bring into our souls Your Divine Love in great abundance, until we are transformed into the very Essence of Yourself. Then will come to us such faith as will cause us to realize that we are truly Your children, and one with You in very Substance, and not in image only.* [As we are transformed through the Love into the Father's Essence, we receive faith (evidence) that we are truly God's children – not just creatures.]

In a message received by David Lampron we read: "You are my disciples, and I love you so dearly. I am aware of your struggles when you have struggles, and I am aware of your happiness when you are greatly fulfilled by the Blessings of our Father. For He knows all of you so intimately and *loves you as the true children He wants all of His children to be*; and He understands that, in order for this to take place, *they must understand how to become His true children.*" ([http://www.fcdt.org/messages/dl\\_demonstratethelove.htm](http://www.fcdt.org/messages/dl_demonstratethelove.htm))

God's true children are his *redeemed children* – redeemed not by Jesus' death and blood, but rather by the

Divine Love imparted through the Holy Spirit. They are also converted and saved. In TGRABJ/4/184, Robert Ingersoll, a nineteenth-century US orator shares: “You will remember that I had declared to you my conversion to Christianity – I mean the true Christianity of Jesus and to the faith in the Divine Love of the Father. ... I search for them [people/spirits he had taught on the earth], and when I find them I tell them of my great mistakes and try to turn their thoughts to *the true way to become redeemed children of God.*”

Again in TGRABJ/2/56 we read: “The one and vital principle which is necessary to their salvation. ... is the *New Birth: which means merely the flowing into a man's soul and becoming a part of it, of the Divine Love of the Father.* It does not come to a man 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.”

The above happens purely by grace and saves / redeems us from the penalties of the law of compensation: “*No man can, of himself, save himself from the penalties of the law of compensation. ... This law of compensation is as fixed as any of God's laws, and cannot be avoided under any condition or circumstances, except one, and that 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.*”

## Our Status as True Children of God

The Bible affirms that upon accepting God's offer of the Divine Love – rather than Jesus' death on the cross as payment for our sins, as it also erroneously asserts – our relationship to God changes. We become “born (or begotten) of God” in the sense of possessing a part of God and His nature. We are then God's children in the intimate sense of the word, being able to call our heavenly Father “*Abba*”, which translated means something like “Daddy”.

**John 1:12-13** – But as many as received him [Jesus Christ and his teachings], to them He gave *the right to become children of God*, to those who believe in His name [and follow his example of walking in God's Love]; *who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*”

**I John 5:1** – *Whoever believes that Jesus is the Christ* [anointed by God for a special task – to bring the message and example of Divine Love, and follows Jesus' example] *is born of God*, and everyone who loves Him who begot also loves him who is begotten of Him.

**1 Peter 1:23** – ... Having been *born again*, not of corruptible seed but incorruptible, through the word of God [the teaching that Jesus brought about the Divine Love] which lives and abides forever.

**1 John 3:1-2** – Behold *what manner of love the Father has bestowed on us, that we should be called children of*

*God!* Therefore the world does not know us, because it did not know Him. Beloved, *now we are children of God.*

*Now* we are children of God. How? By faith in the gospel of Jesus Christ, the Messiah, which includes doing what Jesus taught, namely praying for and receiving the Divine Love. This is both a present and future reality.

**Romans 8:14-17** – ... Those who are led by the Spirit of God [Divine Love] are sons [children] of God. For you did not receive a spirit that makes you a slave again to fear [judgment], but you received the Spirit of sonship. And by him we cry, “Abba, Father.” The Spirit [imparting Divine Love and substance into our souls] himself testifies with our spirit that we are God’s children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory [in the Celestial Kingdom].

**Galatians 4:3-7** – So also, when we were children [immature in soul development], we were in slavery under the basic principles of the world. But when the time had fully come [to reveal the truth about the re-bestowment of the Divine Love], God sent his son [Jesus], born of a woman, born under law, *to redeem those under law, that we might receive the full rights of sons [and daughters].* Because you are sons, God sent the Spirit of his son into our hearts, the Spirit who calls out, “Abba, Father.” So you are no longer a slave [to the law and its penalties], but a

son; and since you are a son, God has made you also an heir [to the Celestial Kingdom of God].

### **Birth, Not Adoption**

The phrase “adoption as sons” is used in verse 5 above in some Bible versions as a translation of the Greek word *uiothesia*. Based on the understanding of Anastasios Kioulachoglou, this is a composite word consisting of *uios* – son – and *thesis* – placing. *Uiothesia* therefore means “placing as sons”. The context starting in Galatians 3 makes this clear. Galatians 3:23-4:4 speaks about children that were under a schoolmaster. Though children entitled to inherit, they were no different than, and had the place of, slaves:

**Galatians 4:1-3** -- “Now I say that the *heir*, as long as he is a child, does not differ at all from a *slave*, though he is master of all, but is under guardians and stewards until the time appointed by the *father*. Even so we, when we were children [Greek: *nepioi*, small children not able to speak – not the same as *uios*, the word translated as “sons” in Galatians], were in bondage [Greek: enslaved] under the elements of the world.”

Verses 4-5 tell us what happened next: “*But when the fullness of the time had come*, [time to re-bestow the Divine Love and potential for immortality] God sent forth His son, born of a woman, born under the law, to *redeem those who were under the law*, that we might receive the *uiothesia* – placing as sons.”



The word “but” that starts verse 4 contrasts the two situations. Before the appointed time of the father had come, we had the place of slaves, being enslaved to the elements of the world. We were under the law which served as schoolmasters, guardians and stewards. We were also slaves to our human weaknesses and as a result subject to the law of compensation. Then the time appointed by the Father came. God sent forth His son, Jesus to bring the truth of the Divine Love, a means to redeem those who were under the law, from having the place of slaves to the place of children.

**Galatians 3:23-26** tells us the same in different words: “*But before faith [Divine Love teaching] came, we were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ, that we might be justified by faith. But after faith has come, we are no longer under a tutor. For you are all sons of God through faith in Christ Jesus.*”

The law books, Genesis to Deuteronomy, with their symbolic stories and ceremonies pointed to Jesus Christ’s coming. Moses spoke about a prophet greater than himself. A new covenant and a new heart were prophesied, and with them a change in people’s relationship to the law – transcending the letter of the law to the spirit of the law and beyond.

There was a time “before faith came” – before the re-bestowing of the Divine Love. Humans were in a sense

slaves to the law because every infraction brought a penalty – the law of compensation was at work – and still is for those following the path of the natural love. When Jesus came – teaching and exemplifying the Divine Love and faith that is the true path to salvation by grace, not by works of the law – those on this path are no longer under the law and no longer have the place of a slave. Instead they now have the place of a true child of God. The law of commandments has been transcended by the higher law of Love.

The fact that the above passage of Galatians (and elsewhere), the word *uiothesia* does not mean that God is our adopted Father can also be attested by other Bible passages. In John 1:12-13, quoted earlier in this section, the word “children” is the Greek word *tekna*, meaning “that which is born”. This word gives prominence to the fact of birth. The children of God of verse 12 were born of God!

Again, in John 3, we find Jesus and Nicodemus (a Jewish teacher) speaking about a second birth.

**John 3:3-8** – “Jesus answered and said to him [Nicodemus], “Most assuredly, I say to you, unless one is *born again* [the Greek says “born from above” - see also NIV margin], he cannot see the kingdom of God.” Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot

enter the kingdom of God. "That which is born of the flesh is flesh, and that which is *born of the Spirit* is spirit. "Do not marvel that I said to you, 'You must be *born again*. [Greek: "born from above"]' "The wind blows where it wishes, and you hear the sound of it, but cannot tell where it comes from and where it goes. So is everyone who is *born of the Spirit*."

Jesus makes clear that two births are available -- the physical birth that all people who have ever lived on this earth have taken part in, and one more that is a prerequisite for entering into the kingdom of God. This is the "birth from above", also often translated as "born again". As this is indeed a second birth and therefore to say that we were born again is valid. The Greek equivalent of "born from above" is another expression to say "born of God who is in above". It is this birth that makes us true children of God and gives us the right to call God our daddy (Abba) Father.

### **Partaking of God's Essence and Becoming at One with Him**

Is the Divine Love truly the essence of our Father? In Peter's second letter we read:

**2 Peter 1:3-11** – His divine power [Divine Love] has given us *everything we need for life and godliness* through our knowledge of him who called us by his own glory and goodness. Through these he has given us his very great and precious promises, so that through them

*you may participate in the divine nature* and escape the corruption in the world caused by evil desires. For this very reason, *make every effort* to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. But if anyone does not have them, he is nearsighted and blind, and has forgotten that *he has been cleansed from his past sins* [been justified]. Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, *you will never fall, and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ* [the Celestial Kingdom].

So we hear Peter say quite literally, that we “may participate in the divine nature” (NIV) or “be partakers of the divine nature” (KJV). We have been cleansed from past sins – the law of compensation has been transcended. But we have a part to play – we are to make every effort to grow in virtues. It is by cooperation with our heavenly Father that we grow and are transformed. And if we do our part, our success and place in the Celestial Kingdom is guaranteed. What a wonderful promise!

We learn further in Romans 8 that once a person has received the Divine Love, it can never be taken away from him:

**Romans 8:37-39** – 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.

Paul isn't just saying that we are loved by God (which we are). He speaks about the gift of the Divine Love in terms of *personal possession*. He also refers to it as a thing of substance, that merges with our soul in such a way that *nothing in the present or future will be able to separate us from the Divine Love*. And to underscore that the Divine Love is not a mere divine sentiment of feeling Love towards His children, but rather the real essence of the Father, Paul gives the Love of God locality: *“that is in Christ Jesus”*.

In NTR, p. 69ff (paraphrased), we find this collaborating information: Even though the privilege of obtaining the Divine Love is in the future withdrawn, this will not apply to those in the Celestial spheres and those who have some of the Divine Love in their souls and are progressing towards the Celestial Heavens. The Father cannot withdraw from a soul His Love and nature once He has bestowed it, for once it is lodged in a soul, it can never

be removed. That soul can seek more and more of the Father's nature for all eternity. The Divine Love creates a special kinship with the Father as a result of the atonement that forms between that soul and the Great Soul of God. This kinship grows ever closer throughout all eternity as more and more of the divine nature is conveyed into the soul.

As mentioned, in partaking of the Divine Love and nature, we are *becoming at one with God*. In his first letter, John puts it this way:

**1 John 4:13** – We know that *we live in him and he in us*, because *he has given us of his Spirit*.

In Paul's first letter to the church in Corinth we read:

**1 Corinthians 6:17** – But he who unites himself with the Lord is *one with him in spirit*.

Before his death Jesus told his disciples, as recorded in the gospel of John:

**John 17:22-23** – I have given them *the glory that you gave me*, that they may *be one as we are one*: I in them and you in me. May they be brought to complete unity to let the world know that you sent me and I have loved them even as you have loved me [mutual love and unity through the Divine Love].

The Divine Love will make us at-one with God and we become true children of God in a close bond with the

Father. This is reiterated in Romans 8:16: "The Spirit Himself bears witness with our spirit that we are children of God." Also, Galatians 4:6: "God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." Our spirit / heart / soul, through its possession of the essence of the Father, bears joint witness with the Spirit that we have become part of God and God's children as a result of having taken on a portion of His Divinity. Such is the way of our loving Father, that He seeks no atonement, but at-onement.

As we seek more of God's Love through prayer, as we grow in the virtues listed in 2 Peter and the fruit of the Spirit listed in Galatians 5, we are becoming more and more transformed into God's likeness as we read in 2 Corinthians 3:18: "And we, who with unveiled faces all reflect (or, contemplate) the Lord's glory, are being *transformed into his likeness with ever-increasing glory*, which comes from the Lord, who is the Spirit."

Back-tracking to Jesus' words in John 17, the God-given glory was not a constituent part of Jesus' soul-makeup at creation or birth, but had to be acquired in the same manner as prescribed for all humans: by soulful longings for the inflowing of the Divine Love. In Revelation 3:21, we read: "To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne." By saying "even as I also overcame," Jesus says two important things: firstly, he had to overcome himself; and

secondly, we too can overcome as he also overcame, and dwell with him in the Celestial Heavens.

Jesus has received the Divine Love in the highest degree. As a result, of all human souls, he is closest to God, and has been appointed Master over the Celestial Heavens. We are following in the footsteps of our saviour and older brother, who will always have pre-eminence in the Love (Colossians 1:18). He is quoted in John 14:6: "I am the way and the truth and the life. No one comes to the Father except through me." Despite his exalted position, he is a most humble of the Celestial spirits and more than happy to assist his brothers and sisters to inhabit the mansions he has prepared for them in the Celestial Kingdom (John 14:2-3).

To sum up, by being partakers of the Divine Love, we are "born of God", partake of God's substance, become at-one with God, and are God's true and redeemed children here and now in a similar way that an unborn child in its mother's womb is the child of its parents. We are being transformed into God's likeness as we grow in grace and virtues and will reach our full birth when our souls are fully changed into Divine substance. This will qualify us to receive a place in the Celestial Kingdom of God.

[ Coming:

**Chapter 4 – Possessors of Life and Immortality]**