Salvation



Understanding Jesus' Original Gospel and His Role as a Savior

Eva Peck

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Introduction

Committed Christians ponder the question of *What Is Salvation?* to a considerable degree. They understand Jesus Christ as being their Savior, and deeply desire to see as many as possible of their family members, friends, and even strangers to "become saved" as they perceive themselves to be.

What many may not realize is that the Bible presents at least two main concepts or threads of what salvation is, or how exactly Jesus is our Savior. We'll examine what was Jesus' original gospel message – the good news about the Kingdom of God – and what it is that actually saves us.

Some of what is in this book may come as a surprise, but I would like to show that the teachings are substantiated by the Bible.

I also wish to point out that the New Testament wasn't finalized until the 4th century in the time of the Emperor Constantine, by which time the church was nationalized and many of Jesus' original teachings had been lost. Orthodox doctrines were established by councils over decades in response to the numerous groups with differing ideas that had sprung up. Often there were bitter disputes even among those present at the council meetings. The scriptures we have today therefore reflect this historical development. We have another small book on the subject of how the Bible is our guide for life despite its imperfections.

Readers are encouraged to consider the information presented in this book with open minds and hearts, and decide for themselves whether it resonates with them.

If what you read has been helpful to you, consider submitting a review.

God so Loved the World

The gospel of John tells us that "God so loved the world that he gave his one and only Son, that whoever believes in him *shall not perish but have eternal life*. For God did not send his Son into the world to condemn the world, but to save the world through him." (John 3:16-17, NIV Bible).

The same John, Jesus' especially beloved disciple, is also quoted as saying: "Whoever does not love does not know God, because *God is love*. … And so we know and rely on the love God has for us. God is love. *Whoever lives in love lives in God, and God in him.*" (1 John 4:8, 16)

We learn further that this loving God "wants all men to be saved and to come to a knowledge of the truth." (1 Timothy 2:4)

All humans are God's dear children regardless of their conduct or whether or not they are converted. God's love and care extends to each and every one because they

are His creatures and He has a wonderful plan for them, which we shall see unfold as we go on.

The fact that humans are sinners and that some have wandered away from Him and become strangers makes them no less His beloved children, whom He is anxious to redeem (Matt. 5:45; Luke 6:35; 11:13). The Father's mercy is for all, and if some of His children do not choose to accept it, He respects their free will at all times, but His love for them never ceases.

Salvation through Jesus

At the beginning of human history, our ancestors had the potential for salvation symbolized by partaking of the tree of life. This would have given them eternal life or immortality. Because of their disobedience, referred to as “the Fall”, they lost this potential for immortality and in that sense “died” (Genesis 2:8-9; 3:22-23).

Jesus of Nazareth, who became the Christ (anointed by God for a mission) was sent to bring to humanity the good news (gospel) that this situation could be reversed. Indeed, through his teaching about the Kingdom of God he brought life and immortality to light (2 Timothy 1:10).

According to a more recent revelation referenced at the end of this book, Jesus was born like all other humans from two human parents. However, he also became the son of God in a special sense. This was the result of having in his soul the Divine

Love from the Father, imparted by the Holy Spirit (an aspect of the creative Spirit of God).

The Divine Love transforms the soul from merely being made in divine image to becoming of divine substance. Jesus was experiencing this transformation and also taught that the Divine Love was again available (after being forfeited by the first parents) and was the way to the Kingdom of God and immortality.

Jesus' life exemplified the Divine Love in action. He died on the cross, but this didn't pay for humanity's sins or appease an angry God. (As shown, the Father is not a God of wrath, but of love.) Belief in Jesus or his death for us does not, and indeed cannot, save us or provide forgiveness for our sins. Rather it is his life and teachings about the availability of the Divine Love and the resultant heart/soul transformation that are the way, the truth and the life (John 14:6). This is also what Old Testament

prophets foresaw and referred to as a *new heart* or *new spirit* (Jer. 24:7; Ezek. 11:19; 18:31; 36:26).

The next chapter shows how the Bible indeed contains two intertwined messages of salvation.

Two Gospels in the Bible

Jesus was born as the prophesied Messiah or anointed one. While the Jews expected a Messiah's coming based on ancient prophecies, they were hoping for a conqueror who would free Judea from Roman domination and set up an earthly kingdom. While Jesus came as a king, his kingdom was not of this world. Rather, it was the kingdom of God – a Celestial Kingdom of Divine Love. (John 18:33-37; Luke 17:21).

The anointing that Jesus received involved teaching about and having in his heart and soul the presence of the Divine Love imparted by the Holy Spirit (Rom. 5:5). This was a gift from God, forfeited by the first parents, but restored to humanity with Jesus' coming. He was the first to receive it, but taught about its availability to all who would ask for it with sincere and

heartfelt prayer as discussed later. Thus Jesus was the first of many brethren to become a true, redeemed child of God (Romans 8:29), whose soul became transformed by the Divine Love from divine image to divine substance.

The message of the Divine Love that Jesus brought became lost in the copying and rewriting of the present biblical texts, but traces of it can be seen throughout, in the same way that traces of other early Christian teachings are apparent.

Indeed, the New Testament gospels contain several intertwining messages. This is the result of historical events being perceived and recorded by various individuals, as well as follow-up reinterpretations and editing by later writers and editors whose thinking and prejudices found their way into the texts as well. This chapter addresses two of the threads – namely the *message of Jesus* versus a later *message about Jesus*.

Jesus' Teaching

Key thoughts of the *message that Jesus brought* deal with the nature of God as a God of love, who wants to share his nature and immortality with humanity. To accomplish this, he made available His Divine Love free for the asking.

God is love (1 John 4:8, 16). This love (Greek *agape*) transcends the natural human love, which at its best can include unconditional acceptance and lofty deeds.

God's love was displayed by sending Jesus (1 John 4:9) and through him the message that the Divine Love and nature is available to humans as a gift for the asking. This was also the message that God's kingdom was near (Matt. 4:17). Through acquiring the Divine Love, by which the individual will would align with divine will, the way to God's kingdom (the Celestial Spheres) was open (Matt. 7:21).

Jesus, as the Messiah (Christ or anointed) was the first to experience the new birth that he taught about. He manifested the Divine Love and set an example of a life motivated by this love (Matt. 11:29). While his countrymen expected him to establish an earthly kingdom and overthrow the Romans, Jesus taught that his kingdom was not visible in the ordinary sense. Yet, the kingdom was *among them* – through his person, and could be *within them* – by receiving the Divine Love in their souls as he had (Luke 17:21 – the Greek word can have both meanings).

Those who in their soul desire the gift of the Divine Love and sincerely pray for it will receive it and have their soul transformed from divine image into divine substance. This is the new birth – being born again of imperishable seed or being born of God (John 1:13; 3:3, 5; Titus 3:5; 1 Peter 1:23; 1 John 4:7).

Jesus practiced and taught love for one another (1 John 3:11). The apostle John, who among the disciples was spiritually the closest to Jesus, later showed how if we truly love one another and walk as Jesus did, God lives in us and we in Him, and His love is made complete in us (1 John 2:5-6; 4:12, 16). The Divine Love transforming our souls gives us the knowledge of our unity with the Father (John 17:20-26).

The Holy Spirit is a spirit of power, love and self-control (Acts 1:8; 2 Tim. 1:7). Jesus and his disciples manifested the gift of the Divine Love by the power to heal (e.g., Matt. 4:23; 12:15; 14:14).

Jesus also used parables to help people understand the preciousness of this powerful, yet invisible gift, comparing it to a treasure or a pearl of great value worth all that one has (Matt. 13:44-46). He also showed its power to transform through the parables of the mustard seed and yeast in a batch of dough (Matt. 13:31-32). He taught

that the Father is more willing to grant this gift to His children than earthly parents enjoy giving good gifts to their offspring (Luke 11:13).

The gift of the Divine Love is referred to in the New Testament as

Gift of grace (2 Cor. 9:15)

Salvation by grace (not because of good deeds), through the washing of rebirth / new birth and renewal by the Holy Spirit (Tit. 3:5)

Participation in the divine nature (2 Pet. 1:4)

God's glory (in the form of divine nature); it unites those who possess it and through their lives makes God known to those who don't (John 17:20-26)

Experiencing the fullness of God (Eph. 3:19)

Power that works in us (Eph. 3:20)

Power of God for salvation and righteousness of God by faith (Rom. 1:16-17)

God's light shining in our hearts to give us the knowledge of the glory of God (2 Cor. 4:6)

Source of life and immortality (2 Tim. 1:10)

Love poured into our hearts by the Holy Spirit (Rom. 5:5)

Love that surpasses all other gifts as well as knowledge (1 Cor. 13:1-3; Eph. 3:18-19)

Being rooted and established in love (Eph. 3:17)

Gift of the Holy Spirit, the spirit of grace (Luke 11:13; Acts 10:45, Heb. 10:29)

Streams of living waters — the Holy Spirit (John 7:38-39; 20:22) Note: In the Old Testament, God is metaphorically called the spring of living water (Jer. 2:13, 17:13)

Living water permanently quenching [spiritual] thirst and becoming a spring welling up to eternal life (John 4:10-14).

Spirit in our inner being (heart or soul) (Eph. 3:16; 2 Tim. 1:14), motivating us to do what is right (Rom. 7:22)

Spirit of love and other God-like qualities that transcend the law (Gal. 5:22-23)

Spirit in our hearts as a deposit for our glorious future in God's kingdom (2 Cor. 1:22)

Spirit which makes us children of the Father and at one with Him, as well as heirs of divine glory (Rom. 8:9, 14-17)

Anointing (1 John 2:20-27; 2 Cor. 1:21)

Christ (the anointing that came with Jesus) dwelling in our hearts through faith (Eph. 3:17)

Christ in us, the hope of glory (Col. 1:27)

Being in Christ and becoming a new creation (2 Cor. 5:17; Gal. 6:15)

Conversion through having the door of faith opened by God (Acts 14:27; 15:3)

Being transformed and made new by the renewing of the mind (Rom 12:2; Eph. 4:23)

Putting on the new self to be like God in righteousness and holiness (Eph. 4:24)

Walking in the Spirit (Gal. 5:16, 25)

Loving one another as a result of God-given Love, through which we know God and are born of God (1 John 4:7-8)

In addition to the above, many biblical references to the *Holy Spirit can be seen as synonymous with Divine Love* in that the Spirit, as the Divine Love, is a means of conversion, new life, new heart, becoming a new creation / creature, salvation, and resurrection to immortality.

Another "Gospel"

In addition to the *message about the Divine Love that Jesus preached*, the gospel books and other New Testament writings also contain a second "gospel" – *about Jesus* and emphasizing *his death by crucifixion which is said to have paid the penalty for our sins*. In contrast to Jesus' own message, this one was introduced by others who subsequently tried to make sense of and explain the "impermissible" death of the Messiah. Jesus as the Messiah was expected to overthrow the Romans, not be killed by them – despite the fact that Jesus stressed that his kingdom was not of this world (John 18:36). His unexpected

death then became interpreted as a part of God's plan in providing a sacrifice for sin and a vicarious atonement.

In keeping with the interpretation of Jesus' death, authors and editors of New Testament books reframed the narratives of his life to conform to these ideas. Words were placed in Jesus' mouth and Hebrew Scriptures misquoted or quoted out of context to substantiate the concept of Jesus as a "sacrificial lamb".

The conflict between the two messages or "gospels" is that on the one hand, God's love and salvation is a gift from a loving and merciful Father, while on the other hand, the gift first had to be paid for as a ransom to satisfy a wrathful God. These ideas are also incompatible in that Jesus (as God) would have had to pay for his own gift with his life or pay for the Father's gift – in which case it would have been a gift from Jesus, not the Father. Yet Jesus teaches that the gift of salvation is given by

God (John 4:10). In addition, God owns everything and can bestow gifts and absolve debts (Luke 15:21-24) – without requiring a sacrifice.

While Jesus travelled from town to town preaching, his message always dealt with present matters, not with his future death as a payment for sin. Rather the kingdom of God and the new birth were available in the present (John 3:1-8; Luke 4:21). Therefore the often quoted verse of John 3:16 stating that "God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life" would read better as "God so loved the world that he gave us *his Divine Love* (made known and manifested through his Son's life and teachings)*, that whoever receives it* shall not perish but have eternal life."

In summary, there is no efficacy in Jesus' blood to save or pay for human sins and reconcile people to the Father. Those

who believe in Jesus Christ's death as a means of their salvation may be neglecting the vital requirement for salvation—the new birth. This and this only saves humans from their sins and fits them for the kingdom of God, which is also the kingdom of Jesus, for he is the Prince of that kingdom, and the master and ruler thereof.

The next chapter further elaborates on the two messages.

Elaboration on the Two Gospels

Christians in general believe that Jesus' shed blood and death on the cross save humans from their sins and satisfy the penalty of death which was brought about on all humanity through our first parents' disobedience. This doctrine, including the idea that Jesus was fully God and fully human, and therefore his death could pay the death penalty incurred by the entire sinning humanity, was established at the Roman Church's Council of Nicaea in 325 AD.

These ideas were not believed unanimously by all, but were accepted as orthodox only after a period of bitter controversies between those who held these views and those who did not. It was only at that time that many of the books that now constitute the Bible were sanctioned by the church leaders as canonical. Even centuries

later, when groups separated from Roman Catholicism in the Eastern Orthodox schism of the eleventh century, and the Protestant movement in the sixteenth century, the doctrine of Jesus' substitutionary death or vicarious atonement as the divine plan of salvation has been retained by most denominations that resulted from the splits.

While most of us in the Christian tradition have taken this teaching for granted and accepted it by faith, some have felt uneasy or had questions about it. Let's take a closer look at this belief and consider if this plan of salvation indeed makes sense.

According to it, Jesus is the saviour of those who believe and personally accept that he paid the penalty for their sins. By shedding his blood, he washed away their sins, imputed his righteousness to them, and reconciled them with the Father. He is also believed to have saved them from God's wrath. Jesus' vicarious atonement

made believers, upon accepting him as their saviour, redeemed and accepted children of God fit for enjoying heaven and the presence of the Father. The corollary of this belief is that those who have not accepted Jesus as their personal saviour will be sent to hell to be eternally damned and punished.

This plan of salvation, accepted by the majority of Christians, has actually hindered believers to reach what they fervently long for. Believing that they are saved and made righteous by accepting Jesus' death as a sacrifice for their sins, they remain in a state of false security and fail to grow in love and character. They stagnate in their soul development, not attempting to develop qualities which are necessary for a relationship with God. So indeed, not everyone who says "Lord, Lord" will enter the Kingdom of Heaven (Matt. 7:21-23).

In reality, Jesus taught a different message of salvation. When he started teaching and preaching, he was filled with the Divine Love of God, which had been unavailable to humanity since the Fall of the first parents. When the first human couple were created by being given a soul, they were not given the Divine Love. However, the way was open for them to seek it through earnest prayer. So they had the potential for immortality, which they could freely choose to seek.

Upon their disobedience, however, this potential was taken away and, in that sense, they died. In a way, they became disinherited children of God (though still loved children by creation) with no mediator between them and the Father. Jesus brought the good news that the Father had changed His will and the Divine Love and immortality were again available to humans, as well as to those in the spirit world. So while in the first man, Adam, all humans died (forfeited immortality), in

Jesus, all are made alive – in regaining access to immortality (1 Cor. 15:22).

Jesus became the mediator of the new covenant and new heart proclaimed by Jeremiah and Ezekiel (Jer. 31:31-34; Ezek. 11:19; 18:31: 36:26). He taught a message of life, divine nature and immortality by announcing that the Divine Love was again available, as well as showing the way.

Humans can become the recipients of this Love by earnestly seeking it through prayer. They will then participate in soul transformation by the Divine Love imparting divine nature and changing the soul from only a divine image to divine substance. This then results in the new birth. When humans who during their earthly lives pursued the Divine Love path pass upon death into the spirit world, they will be fit to reside in the mansions of the Kingdom of God or Celestial Heavens.

So to recap, Jesus is the saviour not by paying a supposed debt to God by his blood and death, but rather by bringing to light and showing the way to eternal life and immortality. He was the first to receive the Divine Love and become, at the soul level, divine himself – though not God. Thus he became the first fruit of the resurrection (Acts 26:23; 1 Cor. 15:20-23).

Everyone on earth and the spirit world can choose to follow Jesus' example – the only way to unison and at-onement with the Father and access to the heavenly mansions of God's Kingdom. Seeking soul transformation through the Divine Love so that the human soul becomes like God's Soul and a partaker of the divine qualities of Love and life is an individual pursuit, because salvation is individual. Each person is responsible for their own growth.

In other words, the plan of salvation – the only way a person can be saved from

their sins is through the new birth as Jesus pointed out to Nicodemus (John 3:3-8). This is the result of the flowing into the human soul of the Divine Love. As the soul becomes filled with the Love of the Father, everything that tends to sin and error will be absorbed by the Love and disappear. The Love spreads like leaven through dough and the person becomes like the Father in divine nature and fit to inhabit God's Kingdom (Matt. 13:33; 2 Pet. 1:4).

So according to the plan of salvation that Jesus taught, one's soul is not transformed by Jesus' shed blood and death, but rather by imitating his earthly life and following his teachings. Jesus brought the message of the availability of the Divine Love through which the soul is transformed from divine image into Divine Substance, and this results in the New Birth and salvation.

Two Ways of Redemption

Despite the Fall of man and the resulting loss of the opportunity for immortality, in His love and mercy God has provided two ways for the redemption of humanity and for all to ultimately reach a sinless and happy state of existence without suffering.

The first way is for the soul to be purified either in this life or after death in the spirit world, through obedience to commandments, self-discipline, and overcoming sin, until it reaches the state of perfection possessed by the first parents before their Fall. This is the way taught by Moses and the prophets under the Old Covenant, as well as teachers such as the Buddha, Mohammed and others.

The second way is through soul transformation by the Divine Love imparted by the Holy Spirit in response to earnest prayer. The Love of God not merely

purifies the soul, but also transforms it into the essence of the Creator. As a result, the soul becomes aware of, and in possession of, immortality. This is the salvation that Jesus taught when he came to earth and became the Messiah and the mediator of the New Covenant (Hebr. 12:24).

Jesus said to the high-ranking Pharisee, Nicodemus, who came to see him at night for fear of his peers: "No one can see the kingdom of God *unless he is born again.*" (John 3:3). This is the crux of true salvation – gaining immortal life in the Celestial Kingdom of God.

The following biblical terms (based on the NIV version) are interchangeable and mean the same thing – the Celestial Kingdom which is the abode of the saved: kingdom of God (the most common expression used 65 times in the gospels, book of Acts, and some of Paul's letters); kingdom of heaven (used 31 times only in the gospel of Matthew); and my [Jesus']

Father's kingdom (used once in Matthew 26:29).

"Being born again", which has also been translated as "born from above" has the following equivalents, all referring to the new birth (1 Pet 1:23): born of God (John 1:13); and born of the spirit (John 3:6-8).

So those who wish to enter the Celestial Kingdom (be saved) must first undergo the new birth. What does that mean?

Salvation and redemption means becoming at one with God or at-onement. This cannot be achieved through faith in Jesus' sacrifice on the cross or even just human overcoming of sin. (Jesus' sacrifice can do nothing as far as transformation of individual souls.)

The only way a person can achieve unity with God is through the Holy Spirit imparting the Love of God to them and transforming their soul from the image of God into divine substance. The soul is the

essence of the human being. When it receives the Divine Love and nature through faith and prayer, transformation from humanity to divinity occurs. This is a process which starts when the Divine Love first enters the soul and continues indefinitely.

By sincere prayer, an individual may seek and receive the Divine Love, which makes the person a part of divinity – though not a god or equal with the Father. However, as they receive the substance of God in their soul, they move beyond the mere image of the Creator. As a result, they are becoming immortal and no longer subject to death.

Without the Divine Love, humans are neither divine nor have God living in them. They are only created in the image of God, not possessing the substance of God. This too applies only at the soul level, not the body level, for God does not possess a body in human shape.

So the new birth and salvation means that the soul, made in the image of God, is by the Divine Love transformed into the substance of God. The Bible also refers to the result of this process as becoming a new creature / creation; being born of God; and rebirth and renewal by the Holy Spirit (John 1:13; 2 Cor. 5:17; Gal. 6:15; 1 Pet. 1:23; Titus 3:5; 1 John 3:9 and 4:7).

Through the new birth, brought about by the Divine Love flowing into one's soul and replacing all that tends to sin and error, humans become at one with the Father. As the Divine Love takes over the soul, it changes it to the quality of the Great Soul of the Father. Thus the human becomes divine and immortal with their soul not only in the image of God, but also of divine substance. This, upon passing into the spirit world, enables them to enter the Celestial Kingdom of God and become a divine angel.

At-onement with God

At-onement with God comes through the inflowing of the Divine Love into the soul and transforming it from divine image into divine substance. Through this process, divine nature is imparted (2 Pet. 1:4), the new birth occurs (John 1:13; 1 Pet. 1:3, 23), and one becomes conscious of their immortality, having experienced the true resurrection that Jesus spoke about (John 11:25). One also becomes a child of God not just by creation, but by sharing the same soul substance (Rom. 8:9, 14, 17) which makes them an immortal divine angel and a new creature (2 Cor 5:17; Gal. 6:15).

Who Is Chosen

The opportunity for At-onement with the Father, which is God's plan for salvation that Jesus taught when on earth, is available to all humanity. God is eager to bestow upon every person His Divine Love.

But He will only make such bestowal if the individual follows the prescribed plan of praying for Divine Love. There is no other way for man to become at one with God than by partaking of His divine nature and attributes. And this can only occur through sincere aspirations of a person's soul for the Father's Love.

Unfortunately, however, not all will choose to accept this wonderful offer and gift. The Bible states that "Many are called (invited) but few are chosen" (Matt. 22:14). This is not because the Father decides and chooses who shall be saved, but because man fails to choose the path to heavenly bliss and immortality that is ever open to them. That is the reason why most humans will only reach the state of purification in the sixth sphere in the Kingdom of the Perfect Man and few will enter the Celestial Kingdom where only those who possess the Divine Love reside.

Who Can See God

As individuals keep longing for and praying for the Divine Love, their soul comes to possess in ever-increasing amounts the qualities that the Father possesses. This then expands the soul and increases soul perceptions and understanding of the truth.

One cannot see God or His form, or truly comprehend His nature through the physical senses. Even a spirit with a high development of their mind and intellect cannot see God because they lack a significant soul development. *God can only be seen through soul perceptions* which come as a result of the soul being transformed by the Divine Love imparted by the Holy Spirit. (It has to be noted that the words “see” and “form” are only relative to human comprehension and would apply in a different way in spirit and soul dimensions.)

Earnest sincere prayer to the Father will bring about this soul development. With such prayer will come faith, and with faith will come the substance of the belief and the realization of our oneness with God.

One of the beatitudes in Jesus' sermon states that the pure in heart shall see God (Matt. 5:8). This can be understood in the sense that we become pure in heart as our souls are purified by God's Love and His qualities become a part of us. Then we can "see" God, or, rather, perceive His attributes in our souls. This is also the result of the faith that comes from the opening of the perceptions of the soul.

Just because humans without the Divine Love in their souls cannot see God, it does not mean that He does not see them. He knows and takes account of all their thoughts (Ps. 94:11; 139:2; 1 Cor. 3:20).

At-Onement in This Life

It is possible to achieve at-onement with God in this life if one keeps praying for and receives enough Divine Love in their soul. All the aspects of at-onement mentioned in the first paragraph are in the Bible spoken of as a possible reality applying to this life.

Jesus realized his at-onement with God while on earth. With it came the consciousness of immortality and the possession of divine nature. If we follow his teachings, we can achieve the same while still in the physical body. It depends only on us how fast we progress towards a complete transformation of soul. We don't need to wait until we come to the spirit world to make rapid progress, as wonderful progress can be made here and now.

The next chapter provides several prayers that can be adapted to pray for God's Divine Love.

Prayers for Divine Love

The following are example prayers for the receipt of the Divine Love. None of them have to be prayed verbatim, but they can give ideas how to approach the Father who is always happy when His children ask for His Holy Spirit which imparts the Divine Love (Luke 11:13).

It is important to be consistent and continue to pray for the Divine Love, as soul transformation doesn't happen all at once, but is a process.

"Prayer Perfect"

The prayer below contains the basic truths given to humankind by Celestial Spirits.

Our Father, who are in heaven, we recognize that You are all holy and loving and merciful, and that we are Your children, and not the subservient, sinful and depraved creatures that our false

teachers would have us believe. That we are the greatest of Your creation, and the most wonderful of all Your handiworks, and the objects of Your great soul's love and tenderest care.

That Your will is that we become at one with You, and partake of Your great Love which You have bestowed upon us through Your mercy and desire that we become, in truth, Your children, through love, and not through the sacrifice and death of any of Your creatures.

We pray that You will open up our souls to the inflowing of Your Love, and that then may come Your Holy Spirit to bring into our souls Your Love in great abundance, until our souls shall be transformed into the very essence of Yourself; and that there may come to us faith — 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.

Let us have such faith as will cause us to know that You are our Father, and the bestower of every good and perfect gift, and that only we, ourselves, can prevent Your love changing us from the mortal to the immortal.

Let us never cease to realize that Your Love is waiting for each and all of us, and that when we come to You, in faith and earnest aspiration, Your Love will never be withheld from us.

Keep us in the shadow of Your Love every hour and moment of our lives, and help us to overcome all temptations of the flesh, and the influence of the powers of the evil ones, which so constantly surround us and endeavour to turn our thoughts away from You to the pleasures and allurements of this world.

We thank You for Your love and the privilege of receiving it, and we believe that You are our Father — the loving Father who

smiles upon us in our weakness, and is always ready to help us and take us to Your arms of love.

We pray this with all the earnestness and longings of our souls, and trusting in Your Love, give You all the glory and honour and love that our finite souls can give. Amen.

Prayers from the Bible

Here are four personally inspiring Bible passages which are prayers of thanksgiving attributed to the apostle Paul (though the exact authorship is not important). They are quoted from the New International Version of the Bible and are easy to read. I have bolded the parts that particularly speak to me, and have also inserted notes in brackets that parallel information in this book.

Ephesians 1:16-19:

16 I have not stopped giving thanks for you, remembering you in my prayers. **17** I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that **you may know him better. 18 I pray also that the eyes of your heart may be enlightened** *[prayer for increased soul perceptions]* in order that you may know the hope to which he has called you, **the riches of his glorious inheritance** *[Celestial Kingdom]* in the saints, **19** and **his incomparably great power** *[Divine Love that transforms our souls from divine image to divine substance and mortal to immortal]* for us who believe. That power is like the working of his mighty strength, …

Ephesians 3:16-21

16 I pray that out of his glorious riches he may strengthen you with

power through his Spirit in your inner being, *[soul growth and soul perceptions through Divine Love]* **17** so that Christ *[Divine Love]* may dwell in your hearts through faith. *[Divine Love in the soul]* And I pray that you, being **rooted and established in love**, **18** may have power, together with all the saints, **to grasp how wide and long and high and deep is the love of Christ**, **19 and to know this love that surpasses knowledge – that you may be filled to the measure of all the fullness of God.** *[all aspects of Divine Love]* **20** Now to him who **is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us** *[how awesome!]*, **21** to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.

Philippians 1:9-11

9 And this is my prayer: **that your love may abound more and more in knowledge and depth of insight**, *[prayer for growth in Divine Love and soul perceptions]* **10** so that you may be able to discern what is best and may be pure and blameless until the day of Christ, **11** filled with the fruit of righteousness that comes through Jesus Christ – to the glory and praise of God. *[righteousness through Divine Love transforming the soul.]*

Colossians 1:3-6, 9-14

3 We always thank God, the Father of our Lord Jesus Christ, when we pray for you, **4** because we have heard of your **faith in Christ Jesus and of the love you have for all the saints – 5 the faith and love that spring from the hope that is stored up for you in heaven** *[again, Divine Love?]* and that

you have already heard about in the word of truth, the gospel **6** that has come to you. All over the world this gospel is bearing fruit and growing, just as it has been doing among you since the day you heard it and understood **God's grace in all its truth**. *[Divine Love is a gift of grace]*

9 For this reason, since the day we heard about you, we have not stopped praying for you and asking God to **fill you with the knowledge of his will through all spiritual wisdom and understanding**. *[again, soul perceptions]* **10** And we pray this in order that you may **live a life worthy of the Lord and may please him in every way**: bearing fruit in every good work, growing in the knowledge of God, **11** being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully **12 giving thanks to the Father, who has qualified you to share in the inheritance of the saints**

in the kingdom of light. *[Celestial Kingdom reached through Divine Love]* **13** For he has rescued us from the dominion of darkness and brought us into the **kingdom of the Son he loves**, *[Celestial Kingdom of which Jesus is the Master]* **14** in whom we have redemption, the forgiveness of sins. *[through praying for and receiving the Divine Love].*

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http://universal-spirituality.net/

http://new-birth.net/padgetts-messages/the-gift-of-the-divine-love/

http://new-birth.net/topical-subjects/the-soul-transformation-process-achieving-the-new-birth-on-earth/

http://new-birth.net/life-after-death/the-spirit-heavens-and-kingdom-of-god/

http://new-birth.net/padgetts-messages/true-gospel-revealed-anew-by-jesus-volume-1/matthew-the-salvation-that-jesus-taught-vol-1-pg57/

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Eva Peck has an international and Christian background and is an ordained minister in the Foundation Church of Divine Truth. Having lived and worked in Australia, the United States, Europe, Asia, and the Middle East, including teaching English as a foreign language, she has experienced a range of cultures, customs, and environments. She now draws on those experiences in her writing.

Eva has a Bachelor's degree in Biological Sciences, post-graduate Diplomas in Education and Biblical Studies, and a Master's degree in Theology. Since her retirement from teaching, she has been devoting her time to spiritual pursuits. She has written and published a number of books on spiritual themes, as well as building and maintaining several websites.

Eva lives in Brisbane, Australia.

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Eva Peck has an international and Christian background and is an ordained minister in the Foundation Church of Divine Truth. She has written and published a number of books on spiritual themes, as well as building and maintaining several websites. Eva lives in Brisbane, Australia.



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