

Tape #3 Behold the Lamb

In the New Testament, in the gospel, the first word out of Jesus' mouth is the word metanoya. Metanoya is the Greek word, it's the first word Jesus says when he begins his teachings, metanoya. Metanoya we translate as convert or repent, but technically speaking in Greek the word means change of mind. Metanoya means change of mind. It is the first word out of Jesus' mouth and it represents Jesus' understanding on how the world is to be saved. It is quite a different understanding and other people have brought to earth, that other people have talked about. But Jesus' understanding on how the world is to be saved is metanoya. Conversion, repentance, or technically change of mind. Jesus is the lamb of God. Just in that symbol we know that we are talking about something altogether different. We are talking about something in a reality that is not normal in any thinking of any society. And Jesus comes along and he says that the way that the world is to be changed is by metanoya. He means to change the world and he says this is the way.

Jesus is God. God knows how to do what God wants to do. Jesus comes along and says the world will be saved through metanoya. It's practical, although the vast majority of people that live today reject it as a way of changing the world, as the way of anything improving. So let me see if I can explain what Jesus is talking about in the gospels.

Let's say, well it had to be maybe a million years ago, may a little less than that, maybe a little more. But someplace way, way back someone that was one of our ancestors figured out that if he closed his fist and that if he struck another being like himself that would hurt that other beings, and that is he did that, that other being if he threatened to do that again would give him what he wanted. So he did. He closed the fist, and someplace way back beyond recorded history one human being struck another human being, hurt him in other words. And in order to prevent the human being from hitting again, the second human being said what do you want? I'll do it. It was only a short period of time before the second human being figured out well if he can do this, I can do this and so he strikes back at some point. Who knows how many years pass, thousands or tens of thousands, but someplace before history was recorded someone figured out, well I hit him, he hits me but look, if I pick up one of these rocks and I were to throw it at him he can't even get near me and the rock will hurt him far worse than my fist. So he picks up the rock, throws it him, hurts him and get what he wants out of him. Of course, in time, the other party figures out the same thing. He picks up a rock. Thousands of years more passed and someone figures out, if I pick up this branch, this limb, I can reach out and I can hit and they can't get near me.

The whole process of the technology of hurting people has begun. Technology is only an extension of the senses. The microscope is an extension of the eye, the bulldozer is an extension of the hands. That's all technology is. So someone reaches down and picks up a branch and they strike another person and get what they want, and eventually the other side figures out the same thing. And so it goes. One side sharpens the branch and makes it a spear. Now they can get distance. They can't even get near. And sure enough the other side figures out the same thing. One side then figures out well if they put the spear on some muscle from an animal they can snap it and they've got a bow and arrow. The other side figures out the same thing. The balance of terror, the balance of fear is going on here. And of course, eventually one side figures out how to

use the guns, and it's only a matter of time before the other side figures out how to use the gun. And of course today we have the button, just press the button, and the other side has the button.

But look, whether we're talking about the fist or the rock or a club or the spear or the bow and arrow or the gun or the button, the hand does not move itself. The hand is moved from in here. The difference between the closed fist of hostility and the open hand of hospitality is not in the five fingers, it's in here, the mind. Without the will to kill up here, a machine gun is no more lethal than a broomstick, but with the will to kill a broomstick can be lethal, up here. Jesus comes to root out evil in the human situation, to root it out, to get rid of it, to conquer it. Not to placate it, not to use it, not to encourage it, not to make believe it's not real – to get rid of it. And he says, metanoya, change your mind. Change what's up here and everything else changes. Therefore, Jesus has a theory of saving the world. His theory is this, abstractly speaking: that a person's mind style produces a person's lifestyle, and when two or more people have the same mind style and life style, then you have the community style. You see, what's being said there is: as you think, so you do. As you think, so you do. A person does not do, and is not morally responsible for anything he or she does that they haven't thought of first. Therefore Jesus says the great spiritual battle is not in the external world it's in the internal world.

This is where the battle goes on, at the root of human consciousness. For example, in the sermon in the mount Jesus says, "You've heard it said of old that you shall not kill, but I say do not get angry with the brother or sister. You've heard it said of old you shall not commit adultery, but I say the one who lusts after a woman has already committed adultery." You see, what he is saying is the decision to sin is made up here. This is only the external execution of it. But the decision is made up here, and therefore the battle is up here. The word heart, H E A R T in the New Testament does not mean the physical organ, of course, no more than lamb of God means lamb. Heart in the New Testament, heart in scripture as a matter of fact is the word that's used to symbolize or communicate the root or the basis of the foundation of the human psyche with all that that means – the human mind. With the emotions and so forth. What Jesus is saying in the sermon on the mount when he says that the person who is angry has already killed and the person who lusts has already committed adultery, what he is saying is that the presupposition of actual life is a person becomes what they desire. A person becomes what they desire. As I fill myself up with desires I become something and this is how I act in history. That these desires will cause me to be what I am, therefore the great spiritual battle, once again, is in the heart, in the mind, in the psyche. And if we don't want to fight it there, there is no sense fighting it anyplace else. So while war has done tremendous amounts of violence to the world, has caused tremendous amounts of hurt in the world, it is just about universally agreed that however much and how terrible the damage of war is in this world, it does not match the damage that has been done by the tongue. The human being up here choosing to hurt, not having the instruments that he or she would otherwise want to hurt, but knowing how to hurt with the tongue – the slander, to lie, to gossip, to put people down, to enhance ones self. But the tongue doesn't move itself. The tongue, like the fist, like the nuclear weapon is moved from in here first. The machine gun doesn't get up one day by itself and go out and kill somebody. The tongue doesn't just say, oh did you hear about Mary Smith? It starts in here. This is what moves it.

So Jesus comes along and he says very, very clearly, this is what has to be – metanoya – change your mind. And of course what mind does he want us to change to. That's very, very clear. St.

Paul puts it in its clearest form, “we are to put on the mind of Christ”. “We are to put on the mind of Christ.” You see, there is no way that you or I can be the body of Christ unless we are conducting ourselves, working at, laboring at, putting on the mind of Christ. Because it’s the mind that moves the hand, that moves the face, that moves the mouth, that moves the legs, that moves everything. As Christians we are supposed to follow Jesus. We talked about yesterday, we are supposed to imitate Christ, imitate the lamb of God. We are supposed to be extensions of Jesus as the suffering servant in the process of redeeming the world, but none of that can happen by magic. None of that can happen just because we want it to happen. It happens because we chose to put on the mind of Christ, to think as Christ thought, to desire as Christ desired, to judge as Christ judges, and then we will speak as Christ speaks, we will do as Christ would do. So in St. Theresa of Avella in her famous quote, which is approximately in this world Christ has no hands but my hands, no voice but my voice, no ears but my ears, no face but my face, no feet but my feet. The idea being that we in our time and place, you and I and our families and the convent and the rectory and the bus and the grocery store, wherever we may be, we are to be Christ in that situation. Literally we are to be the body of Christ there, that’s what we’re called to. To be the body of Christ in the particular situation where we are. But there is no way we will be the body of Christ in any situation if we don’t choose to put on the mind of Christ. Suppose, for example, someone were to look at old time war movies and so forth and they were to look at a John Wayne movie when he was a macho guy and a fighter and always had a fast word for someone, pushing people around, knocking them out, killing them, that sort of business there. Now I don’t know what kind of a person he was, but that’s how he came out in the movies. Now, if someone wanted to be the extension of the spirit of John Wayne, what they would do is they would watch the movies and then try to think like John Wayne would think as they walk through their life. They would be living in the spirit of John Wayne. They would put on the mind of John Wayne. They would begin to talk like John Wayne. And so also God.

God gives us in the gospels the story of Jesus, how he thought, how he acted, what he said, how he responded. We read the story like we see a movie, and then if we wish to follow, if we wish to live in that spirit, then we put on the mind of Christ. And in the particular situation we’re in, we ask ourselves what would Jesus do here and we do it. And that’s all in the mind. And so for example, if we’re in a situation where people are say burning witches and we’re there, we ask ourselves as we remember the story of Jesus, would Jesus burn witches? The answer is no, and therefore we can’t burn witches. And we’re in a situation where people are talking badly about another person. You know what people say about gossip, you know the wisdom about gossip that if it’s not true you should never say it, and if it is true doubly you should never say it. And so we are in a situation where a group of people are talking about another person, really putting them down, maybe under the auspices of virtue. You know, I shouldn’t say this but, you know. And we ask ourselves, in the mind, what would Jesus do here? If Jesus wouldn’t gossip, we wouldn’t gossip. And someone does something to us, they cut us off in traffic. We hear that they say something about us badly, they talk about us badly. They take advantage of us some way on the job, who knows what it is, and we ask ourselves up here with the mind of Christ, what would Jesus do here? If Jesus would not retaliate with revenge, an eye for an eye, then we don’t do it. If Jesus would forgive, then we would do it. If Jesus would return good for evil, then we must do it. But so much of the history of Christianity has been the futile effort of saying that we are part of the body of Christ without the struggle and freedom to put on the mind of Christ. And hence, we have Christians burning witches, we have Christian gossipers, we have Christians killing people,

we have Christians attacking and revenging themselves all over the place and forgiving no one, Christians carrying on hurt all over the place because there has not been a nurturing in effort from the cradle on forward to put on the mind of Christ. The reality of the matter is today, the situation in terms of children is almost hopeless. They are parked in front of the television and there is nothing on the television ever that's the mind of Christ. Decent cultural stuff, yes. All kinds of other stuff, yes. But not the mind of Christ. And so this is the situation that we're in. Jesus says that his theory of revolution, his way of changing the world is first we must change the mind and then everything else will follow. This is the process that's called conversion. There is another process that the vast majority of people in history have said there is another process by which the world will be changed, and most live today and yesterday, and that's the process that's called coercion.

Coercion is the process of changing things by the use of hurt, ultimately by the use of fear. I get done or a group gets done, or a nation gets done what it wants to get done by threatening people with hurt and carrying it out if necessary. And people therefore do what I say or do what the group says or do what the nation says because they fear to do otherwise. The problem with the process of coercion as a method of changing human life is this, coercion only changes things in terms of externals, in terms of external behavior. If I hold a gun at your head and say, say you love me, and you say I love you. That's not love talking, that's fear talking. The problem with coercion is it can change external behavior for as long as you can keep the power to hurt people. But once the power is removed by whatever process, the mind is still the same. It is still a mind that will do the evil. What Jesus is saying is this, change the mind and the behavior will follow. Simply to change the behavior changes nothing. It just makes the person a more fearful person and tells him or her what I have to get is I have to get the power of fear, the power to hurt, the power of violence. The process of conversion is always a process whereby I freely choose to follow a truth because I see it as the truth. You cannot coerce conversion. You cannot hold someone with a gun at their head and say, believe in Jesus. It's impossible. Oh, they'll say, I believe in Jesus, but they don't believe in Jesus. They believe in protecting themselves from being killed by you. The process of conversion is always a process of freely choosing to follow a truth because you believe it. Fifty odd years ago, more now, there was a situation in India where British soldiers and spies and so forth were sent to watch Gandhi, spy on Gandhi, and so forth because the British wished to colonize in their and have it as a source of cheap labor and cheap minerals and everything else. And Gandhi was working at, non-violently, removing the British from India and anyway one of the spies that was sent to watch Gandhi came up to Gandhi one day and he said, they sent me here to watch you. I've been watching you and he said, what I see is I see that you are living something that is closer to the gospel than anything that I've seen in England. And Gandhi did say, all his life he said that he would be a Christian if being a Christian meant struggling with your whole heart and soul to live the sermon in the mount. But no one would accept him as a Christian on that basis. So he did struggle to live the teaching of Jesus, that was the basis of what he was doing. Gandhi conversion came from reading Tolstoy's book, The Kingdom of God is Within You. Which is Tolstoy's great non-????????? Treatise on the non-violent Jesus, Jesus lamb of God, Jesus' suffering sermon. The Gandhi that everyone knows is the Gandhi who had Jesus explicitly said Jesus was his model of the perfect man.

(Side 2)

So the spy, the soldier who was sent there by the British to spy on Gandhi, he says I've been watching you all these months and you are living the gospel infinitely better than anyone I've seen living in England, I'll follow you. Tell me to put down my gun and I'll follow you. And Gandhi, who was non-violent said, I will never tell you to put down your gun. Never will I tell you to put down your gun. You must carry that gun until it becomes so heavy that you can't carry it anymore. In other words, deep within your own mind you've got to come to the understanding that to be carrying a weapon to kill people is something that is utterly inconsistent with what you believe. And you've got to come to that so deeply that truth, that you yourself voluntarily put it down. Change of mind, conversion, that is altogether different than the process of coercion, where people come along and say – hold a gun at you and say drop your guns. Those are two different worlds. Those are two different understandings of reality. Those are two different dynamics of life. How many of us run our lives personally, in our families, by the process of coercion. How many in the church are committed to converting people to a truth by their words and by example, and how many are committed to coercing people into a truth. They have to obey it or else they'll be hurt. To step into the realm of coercion is to step out of the realm of the lamb of God.

The lamb of God invites us to a free decision to love as Christ loved. It invites us to put on the mind of Christ. The gentle, patient, non-violent, meek mind that will suffer and still return good for evil. It invites us to that, but it does not and it cannot ever and the symbol doesn't even allow it to coerce us through the use of fear and hurt. Jesus does not use fear and hurt to bring people to him. The disciples follow him because they believe he is the way, the truth and the light. We use the word discipline and our word discipline means hey, if they don't do what tell them, we'll give them a smack or we'll get rid of them in the jaw or whatever the case may be. Our word discipline means coercion. But the word discipline comes from disciple and who is the disciple? The disciple is one who follows a master, not because they are forced to by fear and threat of hurt, a disciple is one who follows a master because he or she sees that that person has the truth and they want to follow and freely follow. The disciple is the one, in his or her mind, sees that there is the truth and there is where I want to be.

Now, there is a world that we all live in and we all know that the way that the world looks, strangely enough and sadly enough the way that most Christians look at Jesus' teachings, his teaching of non-violent love of friends and enemies, his teaching that is embodied in the lamb of God and the sermon on the mount, they are all the same. The way the world looks, and perhaps most Christians look at Jesus' teachings is, they are unrealistic, they are impractical, they are naïve. And we have to look very carefully at what is happening when people say that. What is being said when I say that the teachings of the Son of God are impractical. What is being said when I say, that the teachings of the Messiah, the Christ, the Savior of the world are unrealistic. Am I saying I don't believe he is the Messiah, the Christ, the Son of the Living God, the second person in the blessed trinity. Who knows better how to conquer evil and death than God? How can the teachings of God be impractical? And yet that is precisely what people say. They continually say, you can't follow Jesus' lamb of God, you can't follow the sermon on the mount with its indefinite forgiveness, its love of enemies, its refusal to use violence, its total emphasis on conversion rather than coercion. You can't follow that because there is real evil out there. It's a jungle of evil out there and you begin to follow that and you'll be slaughtered. Didn't Jesus know there was real evil out there? Didn't God before he became human know there was real

evil out there? And didn't Jesus know at least as well as we do how terrible that evil was? And yet Jesus chose the way of the lamb of God. He chose the way of conversion, calling people to his life by example and by word, word and deed. He did not choose the way of overcoming evil by causing people to fear, by hurting others. He did not choose the way of coercion and he knew there was evil out there. Did Jesus come to earth, did God come to earth, did Jesus teach the sermon on the mount, did he become the lamb of God in order to fail? In order to give us a plan that could not conquer evil. That's madness. That can't possibly be. Jesus came to earth knowing full well the enormity and the terribleness and the horror of evil, and he came as God and he told us there is one way to conquer it. And he showed us that way, which is a way of love of both friends and enemies, he way of kindness and gentleness, the way of returning good for evil, a way summed up basically in saying put on my mind and live out of that. Imitate me, imitate the lamb of God. This is the only way to conquer evil. Now, when we choose to put on the mind of Christ and when two of us choose it, individually, then we come together, then we have a community of people who've agreed to put on the mind of Christ and to help and to support each other in understanding that mind, in nurturing that mind and living out of that mind. We have an assembly of people there, just two is an assembly, or more, a community of people.

The Greek word for assembly is ecclesia. Our translation for it is church. The church is supposed to be that community of people, each one who freely chooses to put on the mind of Christ, to follow Jesus, to accept Jesus as the way, the truth and the life and follow his way of overcoming evil and living life and to support each other in doing that. No one is born a Christian. There is no such thing as being born a Christian. Everyone becomes a Christian after they are born at some time. When infant baptism was allowed, it was allowed in the beginning because the children were being baptized into families explicitly to committed to raising a child day in and day out in the cradle in terms of putting on the mind of Christ, not the mind of the Roman Empire. The same also is true with adult baptism, which went on for years before the person was baptized after he or she became an acadacumen, because the understanding was it took that period to undo the crazy mind of the Roman Empire, the mind of conquering and greed, the mind of self-interest. That little two by four world, and to put on the mind of Christ, the mind of the Lamb of God, the mind of love of both friends and enemies, gentleness, kindness. And then people are baptized.

Now, where are we today? Largely today we are in a situation where people are using fear and hurt and calling it Christian. Where they are using fear and hurt, and indeed they are using violence and homicide and calling it Christian. We are a situation today where the assembly of Christians, the ecclesia, the church, you and I are making excuses for people using hurt and violence and fear and calling it Christian. This is not Christian if Christian means putting on the mind of Christ and following Jesus. Jesus does not impose himself on anybody, nor does his impose his teachings on anybody. He invites people to choose him and his way. If they don't that is their business, but he invites, he does not force. Maybe a better way of getting at this, and the seriousness of the problem is this, Jesus tells us, the first word out of his mouth is metanoya, change your mind. Change it to what? Put on the mind of Christ, because unless you put on the mind of Christ you cannot be the body of Christ where you are. So the question is, what is the content of the mind of Christ? What is the content of the mind of Christ? And the answer is simple. The content of the mind of Christ is one thing and one thing only. The center of Christ's mind, the circumference of Christ's mind and everything between the center and the

circumference of Christ's mind is one thing and one thing only, God is father. God is love. That is the consciousness that fills the mind of Christ. There is nothing in the mind of Christ. Everything in the mind of Christ comes from that fundamental notion, God is Abba. The teaching that God is father is utterly new with Jesus Christ. There are occasional references to God as Father in the Old Testament, but the great Jewish theologian of the 20th century, Martin Buber point blankly says, that no one in the history of Judaism ever taught God is father as Jesus taught God is father. His understanding infinitely surpasses anything before him. Remember, Jews of Jesus time would not even speak the name of God, yawway. As many Jews won't say yawway today. The Hebrew word they use was Aternai, but God was so distant, so remote, God was one their side but God was fearsome. And Jesus comes along and says, God is father, God is love. And then he goes infinitely beyond that and he says God is father of all. All, not just Israel. His whole mind and his consciousness is Abba, father. He lived out of that. So much did he live out of that and so much was it part of him that he actually says the father and I are one. He who sees me, or she who sees me see the father. To see, what do we see in a person? We see their movements, their gestures, their face, their walking, their talking. But the movements, the gestures, the face, the walking and talking are extension of what's in here, and what's in here is God is love, God is father. He who sees me sees the father. The father and I are one. It is one of the things in the gospel that we are absolutely certain is the work of Jesus, that he called God father. Love.

You 400 years ago or so there was a great French philosopher by the name of Renee Decot. He searched and he searched for truth. What could he be sure of? And with a great mind he was able to show how this and that and the other thing has no certainty in it. He couldn't even be sure that you're there. I mean, it could be a dream, it could be an illusion. What could he be certain of? So in a process of eliminating everything he was uncertain of, he came to one thing that he was certain of. And that one thing was summed up in a famous Latin sentence, *Deus est, ergo sum*, I think, therefore I am. He was certain he was because he was thinking. What he may be thinking may be an illusion, but he was thinking so he knew he was and from that he built a whole philosophy. I think, therefore I am. I exist because I think. I know that, I am certain of that.

A thousand years before Decot, in the fifth century in Christian liturgy, Christian baptismal liturgy there is the statement, *Deus est, ergo sum*, I am loved, therefore I am. What the Christian community saw was that I would not exist unless I was drawn out by God who loved me in order to exist. And that's what I was being committed to in baptism, the proclamation of God is father, God is love by word and by deed. God is father has enormous implications. As I mentioned in an earlier lecture, in 1988 the Catholic chaplain in the Hiroshima, Nagasaki atomic bombing museum a priest by the name of George Debelco was here and he was talking on August 9th, the day of the Nagasaki bombing, to some people here at Nark. George said during the second World War, and he was a chaplain during those years. He said, when people were saying the Rosary or people were saying the Our Father they were saying our father, but they meant the father of the Americans. They didn't mean the father of the Japanese or father of the Germans. As they were praying before they went into battle to Our Father, they were praying the Father would take care of them not the other side. They had totally reversed the idea. Jesus says God is Father of all and the military chaplain was praying with the boys to pray for the Father of just us and to hell with anyone else, literally. And he said it never entered his mind that there was something wrong here. That God was being used against other people, the God who is father.

But you see, when we say that the mind of Christ is filled with one things only, God is Father, God is love. That just doesn't mean that God loves me or God loves you. That means the Father loves everybody. Everybody, even people that you don't love or I don't love. For example, the enemy of the state is not the enemy of God. The enemy of the state for a Christian is a child of God who is supposed to be loved by Christians as God loves him or her. If we have the mind of Christ on, which is the mind that God is Father, if we have the mind of the Lamb of God on, than when the politicians say hate this one, or we're against this one, or when the next door neighbor says we're against this one, or when my husband or wife or children – we're against nobody. For the mind of Christ is that we are to love each and every one as Christ loves each and every one, as the Father loves each and every one. We live in a time when there is massive disrespect for human life. From abortion to war, everyone is destroying life all over the place. A large percentage of it is being done by Christians, and they are just not destroying it by abortion and war and capital punishment, they are destroying it by the way they live, by the way they live off the poor, by the way they oppress the poor. First world countries have little children 8, 9, 10 years old working in Indonesia to make trinkets and toys for their own children. Working 6 days a week 12 hours a day, massive disrespect for life. Disrespect for life fundamentally in terms of, as long as I'm okay who cares what happens to anyone else. One person dying every nine seconds from starvation in a world where there's plenty or a few are hoarding. ???????? disrespect for life. In other words life other than my life or the life of myself and my family and friends and those, life has no value really. Well, that's just the opposite of what Jesus teaches when he teaches that God is Father. Because in the teaching that God is Father is the teaching that a person is valuable for one reason and one reason only, and that is that a person is valuable because that person is valuable to God. And because that person is valuable to God that person is of infinite value. Whether that person be in utero, whether that person be a Croatian, whether that person be a Bosnian or Muslim, a Serbian, it makes no difference. People have value because they are of value to God. Not because they are of value to the economy or of value to me. The mind of Christ gives of that. The mind that says God is Father of all and loves all. There is no one that God doesn't love, in utero or post utero. No one. Everyone is created out of love. I am loved, therefore I am. And therefore is we have the mind of the father, then our attitude is precisely the same regardless of the person, what they have done to us or may do to us. Whether we agree or disagree with them. Whether they are Catholic or Protestant or Muslim or Jew or whatever the case may be, God loves them so we love them. In other words, God is love, God is Father, is radical conversion. It is a radical change of mind from the way people normally talk, think and act. The gods that people normally have are parochial gods. Little two by four gods set up to protect their world and to justify all they have to do in order to protect their world including killing people, God on their side. But the God of Jesus is the God who is with all and loves all, the God who is father. And therefore, there is an ethic, a right and wrong way to live when one puts on the mind of Christ. We live out of the consciousness that God is Father of the person next to us, the person on the right, the person on the left, everyone we meet on the street, everyone we read about in the paper regardless of how our emotions are in relationship to them, regardless of what they've done to us, God is Abba, God is love, and because God loves them infinitely, if we are living out of that consciousness we are to respond to them in the same way. And so, the Lamb of God is not, is not about suffering. That have to be very clear. Jesus is not about suffering and he does not save the world through suffering. When Saint Teresa Lazier, after she was canonized and they wrote the offers for her mats for her day and they put in there in the Vatican, and Teresa loved suffering. Her three sisters in the carnal in Lazier, they put on a

campaign to get that out of there, because Teresa didn't love suffering. Teresa loved love. She loved God who was love. She worked out of the mind of God is papa, God is Father, God is love. And she knew that in a world where there is evil in order to love you may have to suffer. She was quite conscious of that and quite willing to accept it, but that's different than desiring suffering. That's desiring love and working out of the consciousness that God is love and the difficulty of loving those people that it's hard to love and that don't even love you. Love ye one as all as the Father does.

Yes, there is suffering in that, but it's a suffering, the same suffering of Jesus on the cross praying for those who are destroying him. Refusing to kill them, refusing to hurt them, refusing to retaliate, but responding to them with love, why? Because even those people who were killing him, God was their Father and he was called to love them as the Father loves them. As so he does. The Lamb of God, the mind of the Lamb of God is the mind of God is Father and there is not more radical consciousness available to humanity than that God is love. Living out of the consciousness that God is love, day in and day out, moment in and moment out, with all that that means is the Christian revolution, is what the Lamb of God teaches. It is our security.