

# LESSON 4: Love in the Place of Fear

Your forebears feared God because he was mighty and mysterious. You shall adore him because he is magnificent in love, plenteous in mercy, and glorious in truth. The power of God engenders fear in the heart of man, but the nobility and righteousness of his personality beget, reverence, love, and willing worship. A dutiful and affectionate son does not fear or dread even a mighty and noble father. I have come into the world to put love in the place of fear, joy in the place of sorrow, confidence in the place of dread, loving service and appreciative worship in the place of slavish bondage and meaningless ceremonies. But it is still true of those who sit in darkness that “the fear of the Lord is the beginning of wisdom.” But when the light has more fully come, the sons of God are led to praise the Infinite for what he is rather than to fear him for what he does. UB 149:6.5 Ps 111:10.

## HATE IS THE SHADOW OF FEAR

That Sabbath was a great day in the earth life of Jesus, yes, in the life of a universe. To all local universe intents and purposes the little Jewish city of Capernaum was the real capital of Nebadon. The handful of Jews in the Capernaum synagogue were not the beings to hear that momentous closing statement of Jesus' sermon: 'Hate is the shadow of fear; revenge the mask of cowardice.' Neither could his hearers forget his blessed words, declaring, 'Man is the son of God, not a child of the devil' 145:3.4

## FATHERLY VS. BROTHERLY LOVE

From the Sermon on the Mount to the discourse of the Last Supper, Jesus taught his followers to manifest fatherly love rather than brotherly love. Brotherly love would love your neighbor as you love yourself, and that would be adequate fulfillment of the 'golden rule.' But fatherly affection would require that you should love your fellow mortals as Jesus loves you.

Jesus loves mankind with a dual affection. He lived on earth as a twofold personality—human and divine. As the Son of God he loves man with a fatherly love—he is man's Creator, his universe Father. As the Son of Man, Jesus loves mortals as a brother—he was truly a man among men. 140:5.1

## Wrong Ideas of Jesus and His Religion

Jesus did not attack the teachings of the Hebrew prophets or the Greek moralists. The Master recognized the many good things which these great teachers stood for, but he had come down to earth to teach something additional 'the voluntary conformity of man's will to God's will.' Jesus did not want simply to produce a religious man, a mortal wholly occupied with religious feelings and actuated

only by spiritual impulses. Could you have had but one look at him, you would have known that Jesus was a real man of great experience in the things of this world.

The teachings of Jesus in this respect have been grossly perverted and much misrepresented all down through the centuries of the Christian era; you have also held perverted ideas about the Master's meekness and humility. What he aimed at in his life appears to have been a superb self-respect. He only advised man to humble himself that he might become truly exalted; what he really aimed at was true humility toward God. He placed great value upon sincerity—a pure heart.

Fidelity was a cardinal virtue in his estimate of character, while courage was the very heart of his teachings. 'Fear not' was his watchword, and patient endurance his ideal of strength of character. The teachings of Jesus constitute a religion of valor, courage, and heroism. And this is just why he chose as his personal representatives twelve commonplace men, the majority of whom were rugged, virile, and manly fishermen." 140:8.20

## PROBLEMS OF SPIRITUAL GROWTH

Man cannot cause growth, but he can supply favorable conditions. Growth is always unconscious, be it physical, intellectual, or spiritual. Love thus grows; it cannot be created, manufactured, or purchased; it must grow. Evolution is a cosmic technique of growth. Social growth cannot be secured by legislation, and moral growth is not had by improved administration. Man may manufacture a machine, but its real value must be derived from human culture and personal appreciation. Man's sole contribution to growth is the mobilization of the total powers of his personality—living faith.

Religious living is devoted living, and devoted living is creative living, original and spontaneous. New religious insights arise out of conflicts which initiate the choosing of new and better reaction habits in the place of older and inferior reaction patterns. New meanings only emerge amid conflict; and conflict persists only in the face of refusal to espouse the higher values connoted in superior meanings.

Religious perplexities are inevitable; there can be no growth without psychic conflict and spiritual agitation. The organization of a philosophic standard of living entails considerable commotion in the philosophic realms of the mind. Loyalties are not exercised in behalf of the great, the good, the true, and the noble without a struggle. Effort is attendant upon clarification of spiritual vision and enhancement of cosmic insight. And the human intellect protests against being weaned from subsisting upon the nonspiritual energies of temporal existence. The slothful animal mind rebels at the effort required to wrestle with cosmic problem solving.

But the great problem of religious living consists in the task of unifying the soul powers of the personality by the dominance of LOVE. Health, mental efficiency, and happiness arise from the unification of physical systems, mind systems, and spirit systems. Of health and sanity man understands much, but of happiness he has truly realized very little. The highest happiness is indissolubly linked with spiritual progress. Spiritual growth yields lasting joy, peace which passes all understanding." 100:3.7

# WARNING AGAINST RELIGION ABOUT JESUS

Jesus endeavored to make clear to his apostles the difference between his teachings and his life among them and the teachings which might subsequently spring up about him. Said Jesus: 'My kingdom and the gospel related thereto shall be the burden of your message. Be not sidetracked into preaching about me and about my teachings. Proclaim the gospel of the kingdom and portray my revelation of the Father in heaven but do not be misled into the bypaths of creating legends and building up a cult having to do with beliefs and teachings about my beliefs and teachings.' But again they did not understand why he thus spoke, and no man dared to ask why he so taught them. 138:6.3

## The Humanity of Jesus

It is forever and gloriously true: 'We have a high ruler who can be touched with the feeling of our infirmities. We have a Sovereign who was in all points tested and tempted like as we are, yet without sin.' And since he himself has suffered, being tested and tried, he is abundantly able to understand and minister to those who are confused and distressed. 128:1.5

He lived his mortal life just as all others of the human family may live theirs, 'who in the days of the flesh so frequently offered up prayers and supplications, even with strong feelings and tears, to Him who is able to save from all evil, and his prayers were effective because he believed.' Wherefore it behooved him in every respect to be made like his brethren that he might become a merciful and understanding sovereign ruler over them. 128:1.7

Between these two celestial visitations, one in his thirteenth year and the other at his baptism, there occurred nothing supernatural or superhuman in the life of this incarnated Creator Son.

Notwithstanding this, the babe of Bethlehem, the lad, youth, and man of Nazareth, was in reality the incarnated Creator of a universe; but he never once used aught of this power, nor did he utilize the guidance of celestial personalities, aside from that of his guardian seraphim, in the living of his human life up to the day of his baptism by John. And we who thus testify know whereof we speak. 128:1.9

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