

# FOR LOVERS ONLY - RECKLESS LOVE II

<sup>28</sup> *“The older brother became angry and refused to go in. So his father went out and pleaded with him.”*

Luke 15:28

<sup>2</sup> *They will put you out of the synagogue; in fact, the time is coming when anyone who kills you will think they are offering a service to God.*

John 16:2

<sup>15</sup> *The Spirit you received does not make you slaves, so that you live in fear again; rather, the Spirit you received brought about your adoption to sonship. And by him we cry, “Abba, Father.”*

Romans 8:15

<sup>6</sup> *Because you are his sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father.”*

Galatians 4:6

I. The pearl of the parables (Luke 15:11-31)

- A. Jesus’s picture of the furious love of God utterly offends the religious spirit. (The son who stayed home claiming to know his father.)
- B. The bitter hatred, anger, and envious spiritedness that crucified our Lord was the result of the reactions of a religious spirit.

- C. There is coming, in the body of Christ, a season of utter division between the so called “prodigals” and the “true prodigals.” (The religious stay at home brothers,)
- D. The dividing line is not going to be moral, it’s going to be a reaction to Jesus’s God picture--Abba the God of reckless love.

## II. Abba - The God picture of Jesus in one word.

- A. Abba is an Aramaic name reflecting an intimate relationship of absolute affection, confidence, and trust. More profound than any previous name.
- B. The name was used by Christ - God incarnate tethered to the Father in a way that no one ever could or ever would be able to undo.
- C. The name was also used by Paul (previously Saul of Tarsus) who, as a hater in full hate, sought to root out and slaughter anything to do with Jesus and his kingdom. Christ struck him down on the road to Damascus: a religious man who is transformed by meeting God as Abba, Father.

## III. Six examples of reckless love.

- A. Abba, the merciful (Matthew 5:43-47)
- B. Abba, the generous (Matthew 20:1-16)
- C. Abba, the servant (Luke 12:37; Luke 22:27)

[Luk 12:37 NIV] <sup>37</sup> *It will be good for those servants whose master finds them watching when he comes. Truly I tell you, he will dress himself to serve, will have them recline at the table and will come and wait on them.*

[Luk 22:27 NIV] <sup>27</sup> *For who is greater, the one who is at the table or the one who serves? Is it not the one who is at the table? But I am among you as one who serves.*

- \* The image of a master putting on the servant's clothes and serving is a shocking one!
- \* A slave was always a social inferior, powerless and without social status compared to the master!

D. Abba, the loudest singer (Zephaniah 3:17)

<sup>17</sup> *The LORD your God is with you, the Mighty Warrior who saves. He will take great delight in you; in his love he will no longer rebuke you, but will rejoice over you with singing.*”

- \* A poem of personal love. That Almighty God should derive delight from his own creation is significant in itself. But that the Holy One should experience ecstasy over the sinner is incomprehensible.
- \* God and his people mutually rejoice in their love for one another.

E. Abba, the “self-conflicted” God! (Hosea 11:8,9)

<sup>8</sup> *“How can I give you up, Ephraim? How can I hand you over, Israel? How can I treat you like Admah? How can I make you like Zeboyim? My heart is changed within me; all my compassion is aroused. <sup>9</sup> I will not carry out my fierce anger, nor will I devastate Ephraim again. For I am God, and not a man-- the Holy One among you. I will not come against their cities.*

- \* God transcends his own deserved justice and redeems.

F. Abba, the companion of the lowly (Isaiah 57:15)

*<sup>15</sup> For this is what the high and exalted One says-- he who lives forever, whose name is holy: "I live in a high and holy place, but also with the one who is contrite and lowly in spirit, to revive the spirit of the lowly and to revive the heart of the contrite.*

\* This is God's paradox. The place of glory and power belongs not to the proud, ambitious and strong of humankind, but to the contrite, meek and lowly of spirit.