

God

Love with Abandon

For God so loved the world, He gave.

God So Loved, He Gave: Entering the Movement of Divine Generosity.

By Kelly M Kavic (Zondervan. Kindle Edition)

Preface

LET ME TELL YOU A STORY... While it may be a familiar story, how well do we know it? Many people believe that this story is the most important story in the world. The characters and main events of the narrative are commonly known, but do we really understand it? This is the story about God. This is the story about everything that exists. This is the story about humanity. It is this grand narrative that I want to tell you about, even if you have heard it a thousand times. For what we discover in this story inevitably surprises, baffles, and sometimes even offends both those who are near and those who are far away. But I believe that if this story is understood, and if we have the courage to believe it, everything looks different. God looks different. You and I look different. Everything about this world looks different. And yet, the point of the story is not merely to change our thinking, but to liberate our lives.

- Here is how it starts.... From all eternity God not only has existed, but he has lived in perfect fullness, joy, and delight.
- At some point the eternal God then did the unfathomable — he created everything out of nothing, out of nothing. For he alone existed until he spoke with creative force and brought that which was not into being. Whether one thinks of sand or stars, trees or people, God created all that is not God. All that has come into existence owes its ultimate reality to him.
- As Creator, God is the King and owner of all things. God himself is the artist of this diverse, beautiful, and dynamic world, so this world should reflect the brilliance and contentment of its Creator.
- However, unlike lifeless statues made by a sculptor, living and free people were created by God. Out of God's own freedom he made creatures in his image; he created us to walk with him, to commune with him as we enjoy his presence and blessing.
- But we have rejected his love and his lordship, which has resulted in death and disaster. We have turned from the One to whom we belong. As a result of our sin and rebellion the great song of creation turned into a deafening moan.

- This rejection of God's kingship caused a rupture in the entire cosmos, for, if you could hear it, even the rocks and the trees began to cry out against this fissure between the Creator and his creation. What could be done?
- God could have decided simply to crush his creation as a frustrated potter crushes a newly formed jar that is disappointing, deciding to start over from scratch. But God took another way.

Enter Jesus Christ, the Son of God, born as a babe in a manger, in Bethlehem

Question - How often do we, in our minds, divorce the image of The Christ as a beautiful babe from the image of The Christ on the Cross, broken and abused? For indeed He is ever and always, both in Bethlehem at the first, and on Calvary at the last, The Christ, the savior of the world.

Oh, The Wonder of God

Oh, The Wonder of God that He should so generously give us His Son, and give so completely, to redeem us unto Himself.

Behold the Lamb of God [John 1:29](#) (MKJV)

How might John the Baptist have said this. Was it quietly, with great reverence. Was it loud and proud, maybe even defiantly. When John the Baptist saw Jesus Christ for the first time, maybe he even wept for the glorious truth that was revealed to him by God.

But John the Baptist's prophetic proclamation of Jesus was more than just "Behold the Lamb of God", it was

Behold the Lamb of God who takes away the sin of the world!

Oh, what a glorious truth that is here expounded so succinctly for us. Do you see it, do you hear it, has it touched your hearts? Oh, what a joy it is indeed to actually "Behold the Lamb of God who takes away the sin of the world!"

[Joh 3:16](#) in the AMP bible reads "For God the creator of Heaven and Earth, The Lord God Almighty did "so greatly love *and* dearly prized the world that He gave up His only begotten and unique Son, so that whoever believes in, trusts in, clings to, relies on Him Jesus Christ as the Son of God, as savoir, shall not perish or come to destruction, or be eternally lost but the believer will have eternal / everlasting life

Behold the Lamb of God who takes away the sin of the world!

Jesus Christ, the babe born in stables at Bethlehem, was born to be the needed sacrificial Lamb of God who takes away the sin of the world. And that by paying the blood debt required to cleanse us of our sins against God. Our debt paid with His own blood.

But not only that, to further prove that He was (a) in fact the perfect sacrifice as the Son of God, and (b) as a witness everlasting to the power and ability of the God Almighty. On the third day after his crucifixion and burial Almighty God raised Him up and even now he, Jesus the risen saviour of the world, is sitting enthroned as the King of Kings and the Lord of Lords at the Fathers right hand.

It is the birth, death and resurrection of Jesus Christ that gives us the needed victory over sin

Scripture tells us that “If you confess with your mouth that Jesus is Lord and believe in your heart that God raised Him from the dead, you will be saved.” [Rom 10:9](#) (NLT)

My Friends “Behold the Lamb of God, this baby Jesus. who came into this world, destined to take away the sin of the world!”

Behold the sacrificial death of the Lamb of God for you and me,
this glorious act of divine generosity

Behold the glorious, victorious, resurrection that totally, and completely provides and makes available for us a victory over sin and death

Behold the Lamb of God

And at the end of his gospel the Apostle John writes these words

[Joh 20:31](#) But these (this Gospel) is written so that you might believe that Jesus is the Christ, the Son of God, and that believing you might have life in His name.

Behold the Lamb of God who takes away the sin of the world!

For God so loved – and loved with abandon

Now what I want to emphasize today is that while at this time of year we generally gather for the sole purpose of celebrating the birth of Jesus Christ. There is in actual fact so much more going on. And that the length and breadth and depth of that total activity is found not just in understanding what has been done for us but rather and more pointedly in Him who is accomplishing it.

Now what I mean is this, too often we read scripture from our point of view as opposed to reading God’s word from God’s point of view, let me explain.

Recently I was reading an article by an author of a biography on a Swiss Reformed theologian, Karl Barth, who is often regarded as the greatest Protestant theologian of the twentieth century. And in it the author writes;

Nearly 100 years ago, a book was published in Switzerland. That was Karl Barth’s *Epistle to the Romans*. His commentary on Romans catapulted Barth onto the scene and sent shockwaves

through the church.... Barth saw in Romans a complete refuting of the human-centred religion of his day.

Describing “the characteristic features of our relation to God,” he wrote:

Our relation to God is ungodly. We suppose that we know what we are saying when we say “God.” We assign to him the highest place **in our world**: and in so doing we place him fundamentally on one line with ourselves and with things..... We press ourselves into proximity with him: and so, all unthinking, we make him nigh unto ourselves. We allow ourselves an ordinary communication with him, **we permit ourselves to reckon with him as though this were not extraordinary behaviour on our part**. We dare to deck ourselves out as his companions, patrons, advisers, and commissioners. ... Barth discovered in Romans “that the theme of the Bible.... **Certainly, could not be man’s religion and religious morality, nor his own (man’s) sacred divinity**. The Godness of God—that was the bedrock we came up against.....God’s absolute unique existence, power and initiative, above all in his relationship to men” Barth’s *Romans* is, in some ways, one long commentary on the commandment, “You shall have no other gods before me.”

As Barth puts it simply, “Men are men, and God is God.” One way this works itself out is in how Barth interprets **passages that we instinctively imagine are about us**.

Take, for instance, Paul’s statement, “Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ” (Rom. 5:1). The temptation is to think Paul is speaking of peace as a feeling, as relief from the guilt of sin, or as an easing of the sense of alienation from God, or as a sense of God’s nearness. But to think of peace in these ways is to think about ourselves, about what’s happening to us inwardly. Barth doesn’t deny that something happens to us and that this might elicit feelings of peace. But he’s much more interested in what this peace represents objectively, that is, “Peace is the proper ordering of the relation between man as man and God as God”:

Peace with God is the peace concluded between man and God. It is effected by a God-given transformation ... through which the proper relation between the Creator and the creature is re-established, and by means of which also the only true and proper love towards God is brought into being.

Thus, even the way we read Scripture can become a monument to idolatry, a vehicle for thinking about **(Firstly)** ourselves, and then **(Secondly)** about God, **and then only** as He helps us with our religiosity.” (Mark Galli is editor in chief of Christianity Today. Adapted from his newly released Karl Barth: A Biography for Evangelicals (Eerdmans, 2017))

Earlier we read – “From all eternity God not only has existed, but he has lived in perfect fullness, joy, and delight.” And then we read;

- A.** “At some point the eternal God then did the unfathomable — he created everything out of nothing.”

- B.** "living and free people were created by God. Out of God's own freedom he made creatures in his image; he created us to walk with him, to commune with him as we enjoy his presence and blessing."

And then with the birth of Jesus Christ, God goes one step further, defying all human logic and comprehension, **He gives totally of Himself, generously without limit.** And that in order to provide away His fallen creation to be reconciled back unto Himself

For God so loved the world that He – He loves with abandon

Answers.yahoo.com

Question - Please, define "love with abandon".... I just don't understand it?

Best Answer: When "abandon" is used as a noun, as it is in the phrase "love with abandon," it means to do something with total lack of inhibition or restraint. **So, to love with abandon is to love completely and wholly without limiting yourself at all.**

Can you imagine it. Not since the beginning in the Garden of Eden has God so purposed to deal so intimately with his creation, with man, with us. And that because of no other reason, as unfathomable as it is, that **HE chose to do so.** And at that decision one third of the Trinity divests himself of all His divinity in order to be born as a babe in a manger, such a meager beginning to a human life. Such an act of divine generosity.

Scripture tells us that, Jesus Christ

Php 2:6 Who, being in very nature God, did not consider equality with God something to be used to his own advantage;

Php 2:7 rather, he made himself nothing by taking the very nature of a servant, being made in human likeness.

Christ came as the visible, physical manifestation of the Father's love that was inclusive of us even while we yet hated Him. Yes hated, it was hatred that put Christ, broken and abused upon the cross. But it was love that kept Him there, the love of the Father.

Now in closing the question to be asked of ourselves is this.

Do you celebrate Christmas and Christ's birth because He has come as our Saviour or because He is the embodiment of Our Heavenly Father's love? The vision of God's great generosity.

Or let me ask it a different way.

Do you celebrate Christmas as recipients or respondents? As ones who have received salvation i.e. are saved from eternal damnation, or as ones who have been caught up in an enveloping love relationship with our Heavenly father, responding to his loving overture as expressed in the giving of His son, and all that that entails. His birth, death, resurrection and second coming.

Let me see if I can help you with your answer

In the fable of the chicken and the pig, the two were discussing the farmer of the farm where they both lived. The farmer was very good to them and they both wanted to do something good for him. One day the chicken approached the pig and said, "I have a great idea for something we can do for the farmer! Would you like to help?" The pig, quite intrigued by this, said, "of course! What is it that you propose?" The chicken knew how much the farmer enjoyed a good healthy breakfast. He also knew how little time the farmer had to make a good breakfast. "I think the farmer would be very happy if we made him breakfast." The pig thought about this. While not as close to the farmer, he too knew of the farmer's love for a good breakfast. "I'd be happy to help you make breakfast for the farmer! As they plan their menu, the chicken suggests they serve ham and eggs. The pig swiftly objects saying, "No thanks. I'd be totally committed, giving my all, but you would be merely involved."

Recipients are those of us who are merely involved, maybe you have gotten saved but don't want to get too "carried away". Or maybe you just like coming to church and will give Jesus a try when you need him, or maybe you are one of the many shades of grey in-between.

Respondents however are those who having been vitally touch by the love of God, have been saved, and are committed to walking deeper and deeper in loving relationship with our Heavenly father.

Which are you, why do you celebrate Christmas????