

# Roads of Passion

## #5 - The Road Home

### Luke 15:11-24

**INTRO:** All parents know the day is coming when our kids venture out on their own; whether it's off to college, military service, marriage or whatever, and we are never quite ready for it. And you wonder, Did I spend enough time with them? Did I model a good Christian life for them to follow. Did I do all I could to help prepare them for adult life?

Parenting--to do it well--is hard work. I am not talking about the hard work of taxiing kids to ball games, attending their band concerts, and chaperoning their school dances, or teaching them to drive.

I am talking about the harder work of partnering with the Lord in imparting values, shaping their character, and teaching them to know God. Doing the job well requires a lot of time and effort and intentionality on the part of parents.

When it comes to parenting, some people are like Charlie Shed. He used to give lectures on parenting when he was single, entitled "*How to Raise Your Children for the Lord*". Then he said he got married, had his first child and changed the title of his lecture to "*Some Hints for Successful Parenting*". Then his second child came along, and he changed the lecture title again to "*Some Feeble Advice to Fellow Strugglers*". If you have been a parent, you can relate!

Maybe you've heard the description of how parents respond differently to their first child, second child and third child.

Mom or Dad picks up their 1st baby at the slightest whimper. 2nd child - You pick up the baby only when the crying threatens to wake the older sibling from a nap. 3rd child - You teach your 3-year-old how to rewind the baby's mechanical swing thingy.

Just one more. When the 1st child swallows a coin, you rush the child to the hospital for x-rays. 2nd child - You carefully watch for the coin to pass in their poop. 3rd child - You deduct it from their allowance.

What do you do when you have taught your children how to live right, and raised

them in church, and did everything that you know to do, but that child goes through a period of rebellion?

I've got good news because today is my last sermon in our Roads of Passion series, and it comes from the most famous of Jesus' stories, "***Parable of the Lost or Prodigal Son***". So far, we've looked at the Jerusalem Road, the Road to Emmaus, The Road to Damascus, and the Road to Jericho. But this morning my sermon is called, **The Road Home**.

Notice how our story begins in Luke 15:11 [NIV]: ***'There was a man who had two sons.'*** The man is the subject of that sentence. His sons are the object.

I have preached this story and called it the "Parable of the Prodigal Father," Just so you know, prodigal means "wasteful...reckless...extravagant." You could say this story is about a father who is extravagant, and recklessly wasteful with his love for his sons.

Henri Nouwen says: "The parable might well be called "The Parable of the Lost Sons(plural)." Not only did the younger son, who left home to look for freedom and happiness in a distant country, get lost, but the one who stayed home was lost in his own backyard.

The Bible is full of stories about grace. The Apostle Paul uses the word grace more than 100 times in his letters to help the church understand grace. Jesus, on the other hand, never used the word 'grace'. He didn't give a lengthy and detailed explanation. Instead, he demonstrated what grace looks like and what it does by the parables he told and by the way he treated people.

This story is one of the most important stories in the entire Bible, because it's the story of what our Heavenly Father is like. **The story was addressed to the Pharisees and scribes who had the same spirit as the elder brother.**

In Luke, chapter 15, verse 1 says; ***"Now the tax collectors and sinners were all gathering around to hear Jesus. 2But the Pharisees and the teachers of the law muttered, "This man welcomes sinners and eats with them."***

Luke 15, beginning in verse 11 we have this story: ***Jesus continued: "There was a man who had two sons. 12The younger one said to his father, 'Father, give me***

*my share of the estate.’ So he divided his property between them.*

*13 “Not long after that, the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living. 14After he had spent everything, there was a severe famine in that whole country, and he began to be in need. 15So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs. 16He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.*

*17 “When he came to his senses, he said, ‘How many of my father’s hired servants have food to spare, and here I am starving to death! 18I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. 19I am no longer worthy to be called your son; make me like one of your hired servants.’ 20So he got up and went to his father.*

*“But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him. 21 “The son said to him, ‘Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.’*

*22 “But the father said to his servants, ‘Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. 23Bring the fattened calf and kill it. Let’s have a feast and celebrate. 24For this son of mine was dead and is alive again; he was lost and is found.’ So they began to celebrate.*

*25 “Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing. 26So he called one of the servants and asked him what was going on. 27‘Your brother has come,’ he replied, ‘and your father has killed the fattened calf because he has him back safe and sound.’*

*28 “The older brother became angry and refused to go in. So his father went out and pleaded with him. 29But he answered his father, ‘Look! All these years I’ve been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends. 30But when this son of yours who has squandered your property with prostitutes comes home, you kill the fattened calf for him!’*

*31 “ ‘My son,’ the father said, ‘you are always with me, and everything I have is yours. 32But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.’ ”*

That was the NIV; here's a different version - "**Prodigal Son in the Key of F.**"

Feeling footloose and frisky, a feather-brained fellow forced his father to fork over his farthings. Fast he flew to foreign fields and frittered his family's fortune.

Fleeced by his fellows in folly, facing famine, and feeling faintly fuzzy, he found himself a feed-flinger in a filthy foreign farmyard. Feeling frail and fairly famished, he filled his frame with foraged food from the fodder fragments.

"Fooley," he figured, "my father's flunkies fare far fancier," the frazzled fugitive fumed feverishly, facing the facts. Finally, frustrated from failure and filled with foreboding, he fled.

Faraway, the father focused on the fretful familiar form in the field and flew to him and fondly flung his forearms around the fatigued fugitive. Falling at his father's feet, the fugitive floundered forlornly, "Father, I have flunked and fruitlessly forfeited family favor."

The faithful Father, forbidding and forestalling further flinching, frantically flagged the flunkies to fetch forth the finest fatling, and fix a feast.

Faithfully, the father's first-born was in a fertile field fixing fences while father and fugitive were feeling festive. Frowning and finding fault, he found father and fumed, "He frittered family funds and you fix a feast for the fugitive?"

Frankly, the father felt the frigid first-born's frugality of forgiveness was formidable and frightful. But the father's former faithful fortitude and fearless forbearance to forgive both fugitive and first-born flourished unfurl the flags and finery, let fun and frolic freely flow. Former failure is forgotten; folly is forsaken. **Let's PRAY**

If you want to know how God feels about you, if you want to know how much you are worth in God's eyes, if you've ever wondered if you have any significance in this vast universe, then this story is for you.

In Luke 15 Jesus tells three stories in response to the Pharisees complaining when they saw him hanging out with the riffraff of Israel. The lost sheep, the lost coin

and now the lost son. **This story is told in five scenes.**

## **Scene 1 -Family Farm**

Notice this young man came to the point in his life when he said I will no longer be under the constraint of my father. I will no longer accept his advice. I will do what I want to do. And that is an expression of rebellion.

The Websters Dictionary defines rebellion as: opposition to the one in authority; defiance of or resistance to established leadership.

1 Samuel 15:23 (KJV) ***For rebellion is as the sin of witchcraft...*** This verse refers to when King Saul was ordered to destroy the Amalekites and everything they had: but he spared Agag, the king, and kept the best of the livestock.

Rebellion says I want things my way. I do not want to do things the way my parents taught me. I want to live my own life, and I want to have my own identity and do my own thing. **Just so you know, we are all born with this attitude, it's called our sin nature.**

To ask for your inheritance is like saying, "Dad, I wish you were dead." The father graciously responded to his son's request. No lecture. No prophetic warning of storm clouds of failure stirring on the horizon.

At first glance, you might think that this is just a cool dad, or a dad without many boundaries; but you'd miss the point, because what Jesus was describing here would be scandalous to every person who heard it.

The next words of the story go like this, ***"Not long after that, the younger son got together all that he had, set off for a distant country and there squandered his wealth on wild living."*** – Luke 15:13

Most of us think he left quickly because being in the same town with his conservative old man cramped his style. It says he left ***"not long after that."***

Why? Because he had to liquidate his inheritance. He had to find buyers for his portion of the family farm. As Jesus is telling this story, his listeners were imagining this young man, going from door to door, trying to convince people who

knew his father to buy a piece of the family property. The family's estate was a significant part of their personal identity.

**These were the two decisions that led to this man's ruin. The first was to live independent of his father. The second was to seek fulfillment in sin.**

There are three things that this father did.

- 1. *First, he let him go.*** He recognized the fact that the son was of legal age, the son could now make his own choices. And he recognized the fact that the son was going to express rebellion against him if he stayed, and he simply let him go. The young man's mission statement was It's All About Me and off he goes.

You never let your kids go in the sense of stopping praying for them, of giving them advice, but what about if the time comes when the child will no longer take your advice. When a child comes to that point in their life when they are determined to be on their own, the tighter you hold on, the more they will rebel and insist on going their own way. Let them go. [Mike D. story?]

- 2. *Secondly, he let him make his own mistakes.*** He took everything his father had and blew it. Young people are usually not wise with money. He got all his friends around him, and it was one party after another, and he was the life of the party...until he squandered it all.

There comes a time in your life when you can no longer protect your child from hurt or foolish decisions. There comes a time when you must stand by and let them make their own mistakes because there are some lessons you and I cannot teach our children because they will not let us. There are some things kids only learn in the School of Hard Knocks.

- 3. *He let him reap the consequences of his choices.***

He not only let him make mistakes, but he didn't jump in and rescue him when he had blown it all. This son was important to him and yet when his son squandered everything, the Bible doesn't say anything about the father wiring money to him or rescuing him.

## Scene 2 – The Far-Away Country

He didn't want to be submissive; he wanted to go out and do his own thing. I don't believe he thought *'I'm going to go out and wreck my life and hurt my family.'* All he thought about was, 'I want to do what makes me happy.' When we go into a far country as this boy did, we don't usually think of the repercussions. You don't just run out; you just drift off. Just so you know, the far country can be the next town over, or the next state, or off to college.

As soon as all the negotiations are done and the transactions are completed, the son leaves town and gradually descends into his own personal hell. Luke 15:13 says, "***He squandered his wealth in wild living.***" He wasted it.

### Here is what happens in that Far-Away Country

1. **You leave God out** of your thoughts, out of your plans, out of your worship, out of your money, out of your prayers; and out of your life.
2. **You squander all you have.** After a period of joy, you start wasting away, giving away potential, energy, losing self-respect and giving away the best that God created you to be.
3. **You became enslaved.** After he got there and had squandered his living, he did not have anything. He had spent everything, there was a famine in the country, and he had to get a job. Sin always enslaves us.

So, when the son asks for a job, one of the citizens offers to let him take care of the pigs. It's a job no self-respecting Jewish boy could accept. Pigs were unclean animals according to the Law of Moses. And they had to be fed seven days a week, which meant he couldn't keep the Sabbath.

### Notice what he lost when he became a slave to sin.

He lost fellowship with the Father.

He lost freedom that he was running after.

He came down to the end of himself.

Everything that he'd wanted, everything that he'd given his life for, everything that he hoped to get, is gone.

If God is a God of love, why doesn't He intervene before we hit rock bottom? Why does God allow these things to happen? God tries, but we don't listen and sometimes people end up in a pig pen before they look up.

To everyone's surprise, he accepts the job. In this hole of self-pity, he begins to think honestly about himself. He knows there is no life for him in this foreign land, yet he can't go home to his father, because he's a failure, and a disgrace. He has nothing to offer his father.

Now, if the Prodigal sons story ended there, it would be tragic. Sometimes our Heavenly Father lets us hurt a little now, to keep us from dying later. The Bible says, ***"He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything."*** [vs.16] At this point he's lower than a snake's belly in a wagon rut.

### **Scene 3 – He Finds His Way Home**

Verse 17 says, ***"When he came to his senses."*** King James says, ***'When he came to himself.'*** Amplified say, ***'But when he [finally] came to his senses, he said, 'How many of my father's hired men have more than enough food, while I am dying here of hunger!'***

It meant until that point, he hadn't been himself. He'd been in the insanity of self and sin. He came to himself.

**ILL:** Johnny Cash was once asked by a reporter, "Do you believe in hell?" He answered in the affirmative and was then asked, "How do you know?" He replied, "Because I've been there (referring to his hard life of sin)." His answer may not be theologically correct, but there is a point to be made.

### **There are three things necessary to restoring your relationship with God and Going Home.**

#### **1. Admit the stupidity of staying where you are.**

That is in essence what this young man did. "He came to his senses!" He finally

opened his eyes and said, "This is stupid! Even my father's servants have food to spare." Even life as a slave in my father's house is better than this.

Before anyone can be restored to a joyous relationship with God, they must come to their senses and admit that the life they're living and the direction they're going is foolish!

It amazes me how many people are not willing to come to this conclusion. Life is falling apart all around them; they are figuratively speaking living in a pig pen, and yet they try and convince themselves that everything is ok. They have experienced one failed relationship after another, they have no money, they're depressed and without peace in their life, and yet they will say things like, "My life is not that bad; I just need to get a few things straightened out." And the truth is their life is a mess!"

## **2. Adjust your attitude and return home to the father.**

Listen to what he says when he gets in his right mind: ***18I will set out and go back to my father and say to him: Father, I have sinned against heaven and against you. 19I am no longer worthy to be called your son; make me like one of your hired servants.' 20So he got up and went to his father.***

He doesn't say I'll go back home and disguise myself as a worker and hide out in the barn...or I'll go back to town and work my way back into my father's good graces. **He's going back to his father.**

Some people admit the mess their life is in, but never do anything about it. Some people even say, "I need to get my life right with God" but never do.

Some people simply want God to bless them where they are at, but to have of restored relationship with God you must leave the old life behind.

Notice the attitude this man had in returning to his father; he said, "I have sinned against heaven and against you." He took full personal responsibility.

When you recognize your sin, and know that your sins crucified Christ, and **When you come to the place where you admit, "I am a sinner and I need the father's love and forgiveness," you're on the way home.**

He acknowledged, "I am not worthy to be called your son. . ." In other words, he was acknowledging that he did not deserve anything from his father. This is something we all need to recognize. We don't come to God making excuses or making demands but rather we come asking for grace and mercy.

1. The first step to a restored relationship with God is to: ***Admit the stupidity of staying where you are.***

2. The second step to a restored relationship with God is to: ***Adjust your attitude and return home to the father.***

**3. The third step to a restored relationship with God is to: Accept the truth that God will lovingly welcome you home.**

Luke 15:20b says, ***"But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.***

When he came home, we see one of the most beautiful pictures of what happens when we come to Jesus. He started home and he had his prayer and his confession all written out. He was going to say, 'Father, I've sinned against heaven and I've sinned against you. I'm not worthy of being even one of your hired servants here, but if you'll just let me come work awhile, I'll show you that I really had a change of heart. My attitude is different. I'm going to prove it to you, Dad.' He had it all rehearsed.

The plan has merit, except for one thing: even if his father accepts him on these terms, he'll have to face the scorn and wrath of the villagers. This guy has not only squandered his inheritance, but he's also coming home as a miserable failure.

#### **Scene 4: The Father's Love in Full Force**

***"But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him. 21 "The son said to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son.'***

**22 "But the father said to his servants, 'Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet. 23Bring the fattened calf and kill it. Let's have a feast and celebrate. 24For this son of mine was dead and is alive again; he was lost and is found.' So they began to celebrate.**

The father, because of his experience, knows two things.

1. He knows that the son, because of his maturity level and the character with which he left home, is bound to fail.
2. The second thing the father knows is that the village will not treat him well. Since his departure, all the townspeople have told him openly and repeatedly that he should not have granted the inheritance in the first place, that this son is a scoundrel and deserves nothing short of death.

**The father does five things** that would all be considered outrageous in this first century society that Jesus is telling this story to. The father's actions are all designed to protect and restore this son that he loves; this son who has turned away from him, rejected him, had wished he was dead, and who had squandered his inheritance.

### ***1. The first thing the father does is, he runs.***

Instead of letting his son endure the gauntlet of scorn and shame, the father runs the gauntlet for him. It's an outrageous thing he does, because a nobleman with flowing robes never runs anywhere.

A modern scholar writes this: "It is so very undignified in Eastern eyes for an elderly man to run." – Leslie Weatherhead

But the father does. And Jesus explains why. He says, "***But while he was still a long way off, his father saw him and was filled with compassion for him...***" -

Imagine for just a minute from the son's perspective. He knows there is no way he can get to the father without enduring scorn. He's about to endure the worst moments of his life. He expects to see rocks and jeers and angry faces. But what he sees coming towards him is his father.

To his utter amazement, rather than experiencing the hostility he deserves for what he's done, he finds a visible demonstration of his father's love.

*First, the father runs.*

## **2. The second thing the father does is kiss his son.**

The Greek word used here to describe what the father does is *kataphilew*. Literally it means, "to kiss again and again."

Picture yourself in this scene. You have wronged God, and you know it. You're going to admit all your wrongdoings and repent. You've got your whole speech planned, but He doesn't even let you begin. The minute you approach Him, He embraces you.

His plan was to admit his guilt and ask to become a servant. Look at the actual speech when it comes out here: The son said to him, "**Father, I have sinned against heaven and against you. I am no longer worthy to be your son.**"

What's missing from the speech? - "His request to become a servant."

Why is it missing? - "Because he's overwhelmed by the father's love."

His plan was to earn his way back into his father's favor. He never intended to ask his father to accept him back just as he was.

**3. The third thing the father does is call for a robe to be put on his son.** Who do you think owned the best robe in the family? The father.

The father wants the whole village to know that he has accepted his son. So, he sends his servants to get his own best robe so the son can wear it as he walks the rest of the way home through the village.

**4. The fourth thing the father does is call for a ring and sandals.** "Put a ring on his finger and sandals on his feet." – Luke 15:22

The ring is probably a signet ring. It's the ring the father would use to sign all documents, which means the son is a trusted, empowered member of the family once again. The sandals are a sign that he is a free man, not a servant.

**5. Finally, the father says, "Bring the fatted calf and kill it."** – Luke 15:23

Not the fatted goat or sheep or chicken; but the fatted calf. Why a calf; because a calf had enough meat to feed the whole village. What a beautiful picture this is of the love of God.

### **Rebellion that results in restoration needs celebration.**

Do you see what the father is doing? He's inviting the whole village to share his joy. He doesn't want the son only to be reconciled to him; he wants him to be reconciled to the whole village. He wants everyone to have a relationship with his son. Jesus said that when one person gets saved, all of heaven rejoices.

**Story:** Ernest Hemingway wrote a short story called "The Capital of the World." In this story, Hemingway told the story of a father and his teenage son. The son had sinned against his father and in shame, he ran away from home. The father searched all over Spain for him, but still he could not find the boy. Finally, in the city of Madrid, in a last desperate attempt to find his son, the father placed an ad in the daily newspaper. The ad read:

"PACO MEET AT HOTEL MONTANA NOON TUESDAY ALL IS FORGIVEN. – PAPA."

The father prayed that maybe the boy would see the ad and maybe, just maybe, he would come to the Hotel Montana.

On Tuesday, the father in Ernest Hemingway's story arrived at the Hotel Montana and he could not believe his eyes. A squadron of police officers had been called out to keep order among the 800 boys named "Paco" who had come to meet their father in front of the Hotel Montana. Eight hundred boys named Paco read the ad in the newspaper and hoped it was for them. Eight hundred "Pacos" came to receive the forgiveness they so desperately needed.

Jesus is communicating to every person who ever wanted to take a step towards

God, how significant we are to Him, and how God feels about us.  
He doesn't just wait for us; He runs to us.  
He doesn't let us bear the guilt of living our lives with shame.  
He walks through this life with us no matter how much we have messed up.  
He kisses us. He puts His robe on us; the best robe He has, which is Christ; a robe of His righteousness.

He puts His ring on our finger, His sandals on our feet; we're joint heirs with Jesus, we are seated in heavenly places with him; we have power and authority. And He kills the fatted calf to celebrate us and invite everyone else to celebrate us with Him. He doesn't want us to only be reconciled to him; He wants everyone to have a relationship with us.

***1 John 3:1 says, "See what great love the Father has lavished on us, that we should be called children of God! And that is what we are!"***

*I hate to be anticlimactic, but there is one more important scene.*

## **Scene 5: The Father and Older Son.**

Now, there are two mentions of the older son in the opening of the story. As Jesus begins the story He says, "There was a man who had two sons. The younger said to his father, 'Father, give me my share of the estate.' So, he divided his property between them." – Luke 15:11

So, the older son owns everything that he and his father now live on. It belongs to him because he got a double portion.

The older son hasn't left home, and as this last scene opens, the older son is out working in the field.

As the older son comes in from the fields, he hears music and gets the report from one of the servants that his brother has returned home safely and they're having a party.

He says to his father, ***"Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends."*** – Luke 15:29

This parable also applies to Christians whose relationship with God is not what it should be; and in this case it was addressed to the Pharisees and scribes who had the same spirit as the elder brother.

Just so you know, the Pharisees, scribes, Chief Priests, were all founding members of BIG BROTHERS ANONYMOUS.

Over the years, the group developed their own theme song. You may have heard it, it is called: "**Annoying grace.**"

Here are the first two verses:

*Annoying grace, how shrill the sound...That saved a wretch like thee;  
You ne'er were lost, I'm always found; I'm perfect, can't you see?  
Through many troubles, problems, and snares...You have already come!  
Disgrace you've brought; Dad's gone too far...And welcomed home a bum!*

The older son is more lost than the prodigal son. He, too, is in a far country -- far removed from the father's heart. He does not understand his father and has never learned to share his father's spirit.

There are symptoms of being in church and acting like a Christian, but at the same time losing our first love:

1. The first symptom, visible at first only to the individual, is the **loss of the joy** in your Christian life.
2. Second, you **lose your ability to love others**...ALL others.
3. Third, we **lose a healthy perspective of ourselves**. We become increasingly important in our thinking.

How do we know if we live in the Father's house but don't have the Father's heart? Jesus gives us three signs.

Sign #1: We may be the elder son, if we lift up our righteousness.

Self-righteousness is always full of self-praise. "Look! All these years I've been slaving for you." "And I never disobeyed your orders."

Sign #2: We may be the elder son if we blow up the sins of others.

Sign #3: We may be the elder son, if we hold up the father's offer of grace.

**Both the youngest son and the older son didn't understand their identity. The younger son believed he was unworthy of an intimate relationship with his father because of his sin. He had forgotten who he was. The older brother believed he was worthy because of all his hard work.**

The story ends with these two verses; **31 " 'My son,' the father said, 'you are always with me, and everything I have is yours. 32But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found.' "**

Jesus is doing something very deliberate with this story that would have been intuitively understood by all his listeners. In their minds, there's a piece of the story that is missing. **No ending, what did the older son do.**

Listen to how God's grace is described in Psalm 103:8-13.

***"The Lord is compassionate and gracious, slow to anger, abounding in love. 9He will not always accuse, nor will he harbor his anger forever; 10he does not treat us as our sins deserve or repay us according to our iniquities. 11For as high as the heavens are above the earth, so great is his love for those who fear him; 12as far as the east is from the west, so far has he removed our transgressions from us. 13As a father has compassion on his children, so the Lord has compassion on those who fear him;" [NIV]***

Grace is powerful enough to erase your guilt.

Grace is big enough to cover your shame.

Grace is real enough to heal your relationships.

Grace is strong enough to hold you up when you're weak.

Grace is sweet enough to cure your bitterness.

Grace is satisfying enough to deal with your disappointment.

Grace is beautiful enough to redeem your brokenness.

Grace explained is necessary, but grace experienced is essential.

THE FATHER LOVES ALL HIS CHILDREN SO MUCH THAT HE IS WILLING TO SUFFER AND BE HUMILIATED IN ORDER TO BRING US HOME. Will you come home? Will

you let Him love you? Will you be in close relationship with Him? Will you acknowledge how much He loves you and respond to that love?