

**SCRIPTURAL FOUNDATION****LUKE 15:3-6**

“What man among you, if he has a hundred sheep and has lost one of them, does not leave the ninety-nine in the open pasture and go after the one which is lost until he finds it? When he has found it, he lays it on his shoulders, rejoicing. And when he comes home, he calls together his friends and his neighbors, saying to them, ‘Rejoice with me, for I have found my sheep which was lost!’”

**ROMANS 5:7-10**

But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him. For if while we were enemies we were reconciled to God through the death of His Son, much more, having been, reconciled, we shall be saved by His life.

**PHILIPPIANS 2:8**

Being found in the appearance as a man, [Jesus] humbled Himself by becoming obedient to the point of death, even death on a cross.

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**THEOLOGICAL FOUNDATION****DESCRIPTION**

The love of God is relentless, as expressed by a shepherd who leaves ninety-nine sheep to go after the one that is lost.

**VERSES**

The verses of this song look at two particular moments in human history that God has particularly expressed goodness and kindness. The first verse is an allusion to the opening chapters of Genesis before the fall when God sings/declares mankind as “very good” (Gen. 1:31) and when God breathes life into man (Gen. 2:7). The second verse demonstrates God’s goodness and kindness after the fall; namely, that while we will still enemies, sinners, and helpless, He pursued us and reconciled us through the blood of Christ (Rom. 5:6-10).

**CHORUS**

There is some debate over the term “reckless” in relationship to God used here in the chorus. Words are undoubtedly important, but are a tool. Thus when confusion arises it is important to consult the user of the tool. The author of this song says the following in regards to his use of the term “reckless,”

“When I use the phrase ‘the reckless love of God,’ we’re not saying that God Himself is reckless. He’s not crazy. We are however saying that the way He loves is in many regards quite so. What I mean is this: He’s utterly unconcerned with the consequences of His actions with regards to His own safety, comfort, and well-being.”

Thus, we can note that the terminology, even the whole song, is being written/sung from man’s perspective (what Scripture would call, “under the sun” Ecc. 1:9). The author’s goal is not for the worshiper to be praising an recklessness as an attribute of the living God, but to reflect on His utter self disregard and sacrifice on the cross (Phil. 2:8). It is the latter of which there is no greater expression of the goodness and kindness of God as He intimately and passionately pursues leaving the ninety-nine to pursue the one (Lk. 15:1-6).

**BRIDGE**

The bridge elaborates on the ways in which this pursuit manifests as it: brings light, climbs mountains, kicks down walls, and tears down lies. What this is insinuating is what Scripture affirms as nothing will get in the way of God and His people (Rom. 8:38-39). This, undoubtedly, (and even seemingly reckless) act is most certainly worthy of our thanks, praise, and worship.