

WHEN THE CHRIST CAME

**THE ROAD
TO JERUSALEM**

***The Bible for
School and Home***

by J. Paterson Smyth

The Book of Genesis

Moses and the Exodus

Joshua and the Judges

The Prophets and Kings

*When the Christ Came:
The Highlands of Galilee*

*When the Christ Came:
The Road to Jerusalem*

St. Matthew

St. Mark

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THE ROAD
TO JERUSALEM

by

J. Paterson Smyth

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CONTENTS

GENERAL INTRODUCTION 1

INTRODUCTORY

I. A HARVEST FESTIVAL IN JERUSALEM 15

THE GOSPEL IN THE VILLAGES

II. GOD'S FATHERHOOD 25

III. THE MAN WHO KEPT THE LAW
OF BROTHERHOOD AND THE MAN
WHO DID NOT 31

IV. PEOPLE WHO MAKE EXCUSES 39

V. ABOUT CHURCH, PRAYER, AND
BIBLE READING 45

VI. TALENTS LENT US BY GOD 54

VII. CHRIST IN THE JUDGMENT 62

ON THE WAY TO JERUSALEM

VIII. A SECOND APPEAL TO JERUSALEM . . 71

IX. THE RAISING OF LAZARUS 78

X. COMING BACK TO JERUSALEM
TO DIE 84

XI. THE END OF THE ROAD 91

CONTENTS

- XII. PALM SUNDAY AND THE CHILDREN. . . 98
XIII. WARNINGS IN THE TEMPLE. 105
XIV. FOUR SCENES BEFORE THE END. . . . 113

THE TRIAL AND CRUCIFIXION

- XV. GETHSEMANE. 123
XVI. JUDAS AND ST. PETER 130
XVII. THE ROMAN TRIAL. 138
XVIII. THE CRUCIFIXION 145

THE RESURRECTION

- XIX. HIS VISIT TO THE WORLD OF THE
DEPARTED. 155
XX. AN OLD MAN'S EASTER
MEMORIES. 162
XXI. LESSONS OF EASTER DAY 174
XXII. THE GREAT FORTY DAYS. 182

THE ASCENSION

- XXIII. THE ASCENSION 193
XXIV. THE COMING OF THE HOLY
GHOST. 201
XXV. THE HOLY TRINITY 210

GENERAL INTRODUCTION

I

This series of books is intended for two classes of teachers:

1. *For Teachers in Week Day and Sunday Schools.* For these each book is divided into complete lessons. The lesson will demand preparation. Where feasible there should be diligent use of commentaries and of any books indicated in the notes. *As a general rule* I think the teacher should not bring the book at all to his class if he is capable of doing without it. He should make copious notes of the subject. The lesson should be thoroughly studied and digested beforehand, with all the additional aids at his disposal, and it should come forth at the class warm and fresh from his own heart and brain. But I would lay down no rigid rule about the use of the Lesson Book. To some it may be a burden to keep the details of a long lesson in the memory; and, provided the subject has been very carefully studied, the Lesson Book, with its salient points carefully marked in coloured pencil, may be a considerable help. Let each do what seems best in his particular case, only taking care to satisfy his conscience that it is not done through

THE ROAD TO JERUSALEM

laziness, and that he can really do best for his class by the plan which he adopts.

2. *For Parents* who would use it in teaching their children at home. They need only small portions, brief little lessons of about ten minutes each night. For these each chapter is divided into short sections. I should advise that on the first night only the Scripture indicated should be read, with some passing remarks and questions to give a grip of the story. That is enough. Then night after night go on with the teaching, taking as much or as little as one sees fit.

I have not written out the teaching in full as a series of readings which could be read over to the child without effort or thought. With this book in hand a very little preparation and adaptation will enable one to make the lesson more interesting and more personal and to hold the child's attention by questioning. Try to get his interest. Try to make him talk. Make the lesson conversational. Don't preach.

II

HINTS FOR TEACHING

An ancient Roman orator once laid down for his pupils the three-fold aim of a teacher:

1. *Placere* (to interest).
2. *Docere* (to teach).
3. *Movere* (to move).

GENERAL INTRODUCTION

1. To interest the audience (in order to teach them).
2. To teach them (in order to move them).
3. To move them to action.

On these three words of his I hang a few suggestions on the teaching of this set of Lessons.

1. Placere (to interest)

I want especially to insist on attention to this rule. Some teachers seem to think that to interest the pupils is a minor matter. It is not a minor matter and the pupils will very soon let you know it. Believe me, it is no waste of time to spend hours during the week in planning to excite their interest to the utmost. Most of the complaints of inattention would cease at once if the teacher would give more study to rousing their interest. After all, there is little use in knowing the facts of your subject, and being anxious about the souls of the pupils, if all the time that you are teaching, these pupils are yawning and taking no interest in what you say. I know some have more aptitude for teaching than others. Yet, after considerable experience of teachers whose lesson was a weariness to the flesh, and of teachers who never lost attention for a moment, I am convinced, on the whole, that the power to interest largely depends on the previous preparation.

Therefore do not content yourself with merely studying the teaching of this series. Read widely and freely. Read not only commentaries, but books that will

THE ROAD TO JERUSALEM

give local interest and colour—books that will throw valuable sidelights on your sketch.

But more than reading is necessary. You know the meaning of the expression, "*Put yourself in his place.*" Practise that in every Bible story, using your imagination, living in the scene, experiencing, as far as you can, every feeling of the actors. To some this is no effort at all. They feel their cheeks flushing and their eyes growing moist as they project themselves involuntarily into the scene before them. But though it be easier to some than to others, it is in some degree possible to all, and the interest of the lesson largely depends on it. I have done my best in these books to help the teacher in this respect. But no man can help another much. Success will depend entirely on the effort to "put yourself in his place."

In reading the Bible chapter corresponding to each lesson, I suggest that the teacher should read part of the chapter, rather than let the pupils tire themselves by "reading round." My experience is that this "reading round" is a fruitful source of listlessness. When his verse is read, the pupil can let his mind wander till his turn comes again, and so he loses all interest. I have tried, with success, varying the monotony. I would let them read the first round of verses in order; then I would make them read out of the regular order, as I called their names; and sometimes, if the lesson were long, I would again and again interrupt by reading a group of verses myself, making remarks as I went on. To lose their interest is fatal.

GENERAL INTRODUCTION

I have indicated also in the lessons that you should not unnecessarily give information yourself. Try to question it *into* them. If you tell them facts which they have just read, they grow weary. If you ask a question, and then answer it yourself when they miss it, you cannot keep their attention. Send your questions around in every sort of order, or want of order. Try to puzzle them—try to surprise them. Vary the form of the question, if not answered, and always feel it to be a defeat if you ultimately fail in getting the answer you want.

2. *Docere (to teach)*

You interest the pupil in order that you may *teach*. Therefore teach definitely the Lesson that is set you. Do not be content with interesting him. Do not be content either with drawing spiritual teaching. Teach the facts before you. Be sure that God has inspired the narration of them for some good purpose.

When you are dealing with Old Testament characters, do not try to shirk or to condone evil in them. They were not faultless saints. They were men like ourselves, whom God was helping and bearing with, as He helps and bears with us, and the interest of the story largely depends on the pupil realizing this.

In the Old Testament books of this series you will find very full chapters written on the Creation, the Fall, the Flood, the election of Jacob, the Sun standing still, the slaughter of Canaanites, and other such subjects. In connection with these I want to say something that

THE ROAD TO JERUSALEM

especially concerns teachers. Your pupils, now or later, can hardly avoid coming in contact with the flippant scepticism so common nowadays, which makes jests at the story of the sun standing still, and talks of the folly of believing that all humanity was condemned because Eve ate an apple thousands of years ago. This flippant tone is "in the air." They will meet with it in their companions, in the novels of the day, in popular magazine articles on their tables at home. You have, many of you, met with it yourselves; you know how disturbing it is; and you probably know, too, that much of its influence on people arises from the narrow and unwise teaching of the Bible in their youth. Now you have no right to ignore this in your teaching of the Bible. You need not talk of Bible difficulties and their answers. You need not refer to them at all. But teach the truth that will take the sting out of these difficulties when presented in after-life.

To do this requires trouble and thought. We have learned much in the last fifty years that has thrown new light for us on the meaning of some parts of the Bible; which has, at any rate, made doubtful some of our old interpretations of it. We must not ignore this. There are certain traditional theories which some of us still insist on teaching as God's infallible truth, whereas they are really only human opinions about it, which may possibly be mistaken. As long as they are taught as human opinions, even if we are wrong, the mistake will do no harm. But if things are taught as God's infallible truth, to be believed on peril of doubting God's Word, it may do grave mischief, if in after-life the pupil find

GENERAL INTRODUCTION

them seriously disputed, or perhaps false. A shallow, unthinking man, finding part of his teaching false, which has been associated in his mind with the most solemn sanctions of religion, is in danger of letting the whole go. Thus many of our young people drift into hazy doubt about the Bible. Then we get troubled about their beliefs, and give them books of Christian evidences to win them back by explaining that what was taught them in childhood was not *quite* correct, and needs now to be modified by a broader and slightly different view. But we go on as before with the younger generation, and expose them in their turn to the same difficulties.

Does it not strike you that, instead of this continual planning to win men back from unbelief, it might be worth while to try the other method of not exposing them to unbelief? Give them the more careful and intelligent teaching at first, and so prepare them to meet the difficulties by-and-by.

I have no wish to advocate any so-called "advanced" teaching. Much of such teaching I gravely object to. But there are truths of which there is no question amongst thoughtful people, which somehow are very seldom taught to the young, though ignorance about them in after-life leads to grave doubt and misunderstanding. Take, for example, the gradual, progressive nature of God's teaching in Scripture, which makes the Old Testament teaching as a whole lower than that of the New. This is certainly no doubtful question, and the knowledge of it is necessary for an intelligent study of

THE ROAD TO JERUSALEM

Scripture. I have dealt with it where necessary in some of the books of this series.

I think, too, our teaching on what may seem to us doubtful questions should be more fearless and candid. If there are two different views each held by able and devout men, do not teach your own as the infallibly true one, and ignore or condemn the other. For example, do not insist that the order of creation must be accurately given in the first chapter of Genesis. You may think so; but many great scholars, with as deep a reverence for the Bible as you have, think that inspired writers were circumscribed by the science of their time. Do not be too positive that the story of the Fall *must be* an exactly literal narrative of facts. If you believe that it is I suppose you must tell your pupil so. But do not be afraid to tell him also that there are good and holy and scholarly men who think of it as a great old-world allegory, like the parable of the Prodigal Son, to teach in easy popular form profound lessons about sin. Endeavor in your Bible teaching “to be thoroughly truthful: to assert nothing as certain which is not certain, nothing as probable which is not probable, and nothing as more probable than it is.” Let the pupil see that there are some things that we cannot be quite sure about, and let him gather insensibly from your teaching the conviction that truth, above all things, is to be loved and sought, and that religion has never anything to fear from discovering the truth. If we could but get this healthy, manly, common-sense attitude adopted now in teaching the Bible to young people, we should, with

GENERAL INTRODUCTION

God's blessing, have in the new generation a stronger and more intelligent faith.

3. *Movere (to move)*

All your teaching is useless unless it have this object: to move the heart, to rouse the affections toward the love of God, and the will toward the effort after the blessed life. You interest in order to teach. You teach in order to move. *That* is the supreme object. Here the teacher must be left largely to his own resources. One suggestion I offer: don't preach. At any rate, don't preach much lest you lose grip of your pupils. You have their attention all right while their minds are occupied by a carefully prepared lesson; but wait till you close your Bible, and, assuming a long face, begin, "And now, boys," etc. and straightway they know what is coming, and you have lost them in a moment.

Do not change your tone at the application of your lesson. Try to keep the teaching still conversational. Try still in this more spiritual part of your teaching to question into them what you want them to learn. Appeal to the judgment and to the conscience. I can scarce give a better example than that of our Lord in teaching the parable of the Good Samaritan. He first interested His pupil by putting His lesson in an attractive form, and then He did not append to it a long, tedious moral. He simply asked the man before Him, "Which of these three *thinkest thou?*"—i.e., "What do you think about it?" The interest was still kept up. The man, pleased at the appeal to his judgment, replied promptly, "He that

THE ROAD TO JERUSALEM

showed mercy on him;” and on the instant came the quick rejoinder, “Go, and do thou likewise.” Thus the lesson ends. Try to work on that model.

Now, while forbidding preaching to your pupils, may I be permitted a little preaching myself? This series of lessons is intended for Sunday schools as well as week-day schools. It is of Sunday-school teachers I am thinking in what I am now about to say. I cannot escape the solemn feeling of the responsibility of every teacher for the children in his care. Some of these children have little or no religious influence exerted on them for the whole week except in this one hour with you. Do not make light of this work. Do not get to think, with good-natured optimism, that all the nice, pleasant children in your class are pretty sure to be Christ’s soldiers and servants by-and-by. Alas! for the crowds of these nice, pleasant children, who, in later life, wander away from Christ into the ranks of evil. Do not take this danger lightly. Be anxious; be prayerful; be terribly in earnest, that the one hour in the week given you to use be wisely and faithfully used.

But, on the other hand, be very hopeful too, because of the love of God. He will not judge you hardly. Remember that He will bless very feeble work, if it be your best. Remember that He cares infinitely more for the children’s welfare than you do, and, therefore, by His grace, much of the teaching about which you are despondent may bring forth good fruit in the days to come. Do you know the lines about “The Noisy Seven”?—

GENERAL INTRODUCTION

“I wonder if he remembers—
Our sainted teacher in heaven—
The class in the old grey schoolhouse,
Known as the ‘Noisy Seven’?

“I wonder if he remembers
How restless we used to be.
Or thinks we forget the lesson
Of Christ and Gethsemane?

“I wish I could tell the story
As he used to tell it then;
I’m sure that, with Heaven’s blessing,
It would reach the hearts of men.

“I often wish I could tell him,
Though we caused him so much pain
By our thoughtless, boyish frolic,
His lessons were not in vain.

“I’d like to tell him how Willie,
The merriest of us all,
From the field of Balaclava
Went home at the Master’s call.

“I’d like to tell him how Ronald,
So brimming with mirth and fun,
Now tells the heathen of India
The tale of the Crucified One.

“I’d like to tell him how Robert,
And Jamie, and George, and ‘Ray,’
Are honoured in the Church of God—
The foremost men of their day.

THE ROAD TO JERUSALEM

“I’d like, yes, I’d like to tell him
 What his lesson did for me;
And how I am trying to follow
 The Christ of Gethsemane.

“Perhaps he knows it already,
 For Willie has told him, maybe,
That we are all coming, coming
 Through Christ of Gethsemane.

“How many besides I know not
 Will gather at last in heaven,
The fruit of that faithful sowing,
 But the sheaves are already seven.”

INTRODUCTORY

LESSON I

A HARVEST FESTIVAL IN JERUSALEM

St. John VII. 14-18 and 25-52.

Do not read this Scripture at beginning. Wait for its right place after introductory matter and trace on map the journey from Capernaum to Jerusalem.

Point out first that our Lord's public life divides itself into two parts:

1. The Public Ministry in Galilee,
2. Going up to Jerusalem to die,

and that the first of these has been dealt with in the previous lessons. Now open all Bibles and look at St. Luke ix. 51 and make all pupils repeat this important verse:

NOW WHEN THE TIME WAS WELL NIGH COME THAT HE SHOULD BE RECEIVED UP, HE STEADFASTLY SET HIS FACE TO GO TO JERUSALEM.

§ 1. How St. Luke Wrote His Gospel

We are now beginning second part of the Lord's life. What writer has written this verse? St. Luke. Now put a mark in every Bible at this verse. Then let pupils turn over to xviii. 14, and hold this intervening sheaf of pages separate. This is a new section which St. Luke has inserted in the Gospel. It is mainly the memories of the Road to Jerusalem which he had gathered from old disciples and friends who had been with Jesus thirty years before. And this verse just read contains the opening words.

How St. Luke wrote his Gospel is an interesting story. We find him in the Acts and St. Paul's Epistles—a young physician of literary instincts, travelling about with St. Paul. He carried with him in his baggage two manuscript books. One was a Diary, which was afterwards to be published as a Life of St. Paul in the Acts of the Apostles; the other, to be published first, was his chief book. He had set his heart on writing a Life of our Lord fuller than the other Gospels and Paul was helping him. As he moved about he was continually meeting old disciples who had been with Jesus thirty years ago and who remembered many things not already written. Think of his delight the day he heard the lovely story of The Prodigal Son—or when he heard, perhaps from the Blessed Virgin herself in Jerusalem, the story of “when shepherds watched their flocks by night.” How he would hurry back to write them down. This whole section (chaps. ix. to xviii.) was mainly concerned with the Road to Jerusalem.

§ 2. *The Two Stories*

Now when Jesus bade good-bye to Galilee, He was going up to the Harvest Festival (the Feast of Tabernacles), one of the great annual feasts, where He would find a million of Jews from all over the world, assembled in Jerusalem, a splendid opportunity for teaching about His Kingdom. But the Jews would not listen. They turned Him out every time He got in, and tried to kill Him. So He had to go and teach outside in the roads and villages where He could and wait to get in again at the next Festival. That is why the whole story up to the Crucifixion is about six months long. It was a hard time, travelling in the winter and always in danger.

Long after another disciple, St. John, wrote his memories of this time. Curiously he only tells each time of what happened *in* Jerusalem, while St. Luke only tells of what happened *outside* Jerusalem on the road. It is like two stories of the Siege of Paris in 1870, where one writer was inside and couldn't get out, and the other writer was outside and couldn't get in. We have to combine the town story of St. John with the country story of St. Luke to find what happened.

§ 3. *Harvest Festival in Jerusalem*

Now we resume the narrative. He left Galilee and travelled towards Jerusalem. The Samaritans stopped Him (St. Luke ix. 52) and He had to change His route. After a while He got to Bethany, four miles out of Jerusalem. There He was received in the house of

THE ROAD TO JERUSALEM

Lazarus and Martha and Mary, who afterwards became His very close friends. Do you remember the wonderful things that happened about Lazarus six months later? There He slept that night, while right across the valley were the lights of Jerusalem and the vast assembled crowds. Next day He made His entrance. Therefore we must leave St. Luke's country story and go to St. John's town story.

Here read St. John vii. 14-18 and 25-32.

Now it is the 18th of October, A.D. 28. (The month Tisri). The Feast of Tabernacles, the Harvest Festival, is in full swing, the brightest, gladdest holiday of all the year. The Feast of a nation resting from its work. "The Feast of Ingathering at the end of the year when thou hast gathered in thy labours out of the field." Everybody went to this popular festival. It was a joyous, dramatic representation of the old Wilderness days when their fathers dwelt in tents. People lived in the open air in booths of green branches of olive and vine with bunches of ripe fruit hanging over the booths. There they kept holiday. The old Rabbis used to say, "He who has not seen this Festival does not know what joy means."

§ 4. Nicodemus and the Police

The Festival was half over when Jesus appeared. There had been much disappointment, for He was already famous and the strangers all wanted to see and hear Him. Unexpectedly they came on Him teaching in the Temple. What first surprised them as they listened? (v. 15). What did Jesus reply? "If any man willeth," etc.

A HARVEST FESTIVAL IN JERUSALEM

What did that mean? Think. Yes. To know God is not a mere matter of brains. It is the Heart and the Will more than the intellect that finds God. He that willeth to do God's will he shall know. So a very clever man may miss Him, while a poor ignorant man finds Him. That is the encouragement for plain, simple people.

Now as He goes out, St. John hears the muttered talk. They are wondering why the rulers do not arrest Him. "Is not this He," etc. (*vv.* 25-27). "Is it because they know He is the very Christ?" Was it? Ah! no. Why did they not stop Him? They dared not lay hands on Him with that sympathetic multitude around. As we saw already, the common people were on His side. And the crowd of foreign Jews were not afraid of the priests like the Jerusalem Jews. So the rulers were afraid. But they could not stand it when they heard the multitude speaking in His favour and believing in Him. What did they plan? (*v.* 32). So that evening when He came back, He saw the police in the crowd and He knew why. He knew what was coming. So He sadly tells the people: "I shall not be much longer with you on earth. I go my way to——" Whither? What did the hostile Jews think? (*v.* 35).

Did the police arrest Him? Tell me what happened? (*vv.* 45, etc.) Who else stood up for Him? Do you remember Nicodemus before? (St. John iii.) He had not forgotten the young Teacher who so impressed him last year when he timidly "came to Jesus by night." He admired Jesus and had a lingering affection for Him, and at any rate he wanted to see fair play. Tell about him here (*v.* 50) and what the rulers replied. And I am

afraid Nicodemus had not the courage to fight for Him further just then. Six months later, when Jesus was dead, we find the good old man coming to bury Him.

§ 5. *Two Startling Pronouncements*

Jesus startled them all greatly next day. You see He was now, as the end approached, beginning to tell who He was. In Galilee He had moved amongst the people as a kindly human friend. They thought Him a prophet for His noble teaching, and they looked with wondering awe at His great miracles. They did not know what to think of Him, only that many of them loved Him. Now it seemed as if He wanted that million of foreign Jews to carry home more solemn impressions—that He wanted the hostile Jews of Jerusalem to know who He was before they killed Him.

The Temple was crowded. All eyes were fixed on the solemn ceremonial as the water and wine from the golden ewer were poured out upon the altar to symbolise the giving of water in the desert long ago, to thank God for showers of water on their thirsty land, and, more than that, to pray Him for showers of blessing on thirsting souls thirsting for God. Then came a dramatic pause as the sacrifices were brought in. And St. John remembers how at this critical moment in the waiting silence rang out a clear, solitary voice. What did it say? “If any man thirst, let him come unto Me and drink. He that believeth on Me out of his heart shall flow rivers of living water.” It was the Son of God himself looking on thirsting souls thirsting for God.

A HARVEST FESTIVAL IN JERUSALEM

And St. John, writing long afterwards, sees the meaning in the light of after events: “This spake He of the Spirit which they that believed on Him should receive.”

Why did this startle and anger the Jews? Yes. It seemed an awful thing to say. Was He divine or was He mad? This lone, mysterious prophesying of God’s gift to thirsting souls: If any man thirst, let him come unto Me.

And again at the evening service, He startled them still more. The golden candelabra was blazing with light to commemorate the Pillar of Light which led their fathers in the desert—and in the first waiting pause that clear voice came again: “I am the Light of the World. He that followeth Me shall not walk in darkness, but shall have the light of life!”

Surely these assembled pilgrims had a strange story to carry home. No man had ever heard such words before. And they were not without effect. “As He spake these things many believed on Him. But the others called it blasphemy. They took up stones to stone Him, but Jesus was hidden and went forth out of the Temple.”

So ends His first attempt at Jerusalem. He must now flee to the wilderness outside with His little band, and there continue the message that He would leave for the world, which Jerusalem would not hear.

THE ROAD TO JERUSALEM

QUESTIONS FOR LESSON I

1. Tell me how and why St. Luke wrote his gospel.
2. Tell of the two books in his baggage.
3. What is meant by the Town Story and Country Story?
4. Who lived in Bethany?
5. Why was the story of the Road six months long instead of a few days?
6. Relate fully the two daring things that the Lord said.
7. What was the result?

*THE GOSPEL IN
THE VILLAGES*

LESSON II

GOD'S FATHERHOOD

St. Luke XV.

§ 1. Teachings Outside Jerusalem

Now the narrative ceases for the present and for several lessons we follow the teachings outside Jerusalem.

Recapitulate last lesson, briefly reminding why He had to leave Jerusalem. Evidently He means to return at next festival. Meantime for many weeks He is now moving through the country outside, and giving very important teaching. The same thing happened when He was again expelled a couple of months later. We do not always know the exact order of the events or the teachings. So we shall drop the narrative for a while and try to learn the more important things taught outside.

§ 2. The Three Great Parables

We have to depend chiefly on St. Luke and the new stories that he discovered. Now what do you think was

THE ROAD TO JERUSALEM

the most precious teaching that he found out for his new book? All Christian people would say the three parables in St. Luke xv. I think it was on the road at Jericho that these were said, after the Lord had dined with Zaccheus and the publicans. (See *v.* 1, 2). One feels glad that the Pharisees did grumble, since it got us this delightful teaching about the heart of God. Now name the three parables? Yes. The shepherd who had a hundred sheep, and the woman who had ten pieces of money, and the father who had two sons. And each had lost one, and because it was lost, they were more anxious about that one than about all the rest. You understand that. You would feel the same.

Now what had Jesus chiefly in mind to teach about? The heart of God. It was not the Lost Sheep or the Lost Coin or the Lost Son, but what? The feeling of the person who has lost them. Who is meant by the shepherd and the woman and the man? Our Father in Heaven. God. Be clear about this, and remember that He who told us was the Blessed Lord himself who came from heaven to reveal God's heart to us. So we may feel quite sure about it.

§ 3. *The Heart of God*

Now suppose a wicked man or woman who had been sinning terribly against God, and now tortured by conscience and very miserable wishes he had not done these things, but feels God must be very angry and must send him to hell—so there is no hope for him. What would these stories of Jesus teach him? That

GOD'S FATHERHOOD

maybe God would not be quite as severe as he feared? That maybe there was a chance that he might some day be forgiven? Is that all he could learn?

Oh, don't you see how much farther our Lord went? He says in the stories: "My son, God has been suffering about you all the time. God is not a big policeman trying to catch you tripping. God is the Father, caring much more than your own father or mother. God, He says, is like that shepherd. What did the shepherd do? Left his ninety-nine sheep who were safe and went away over the mountains in spite of storm and rain and fatigue seeking that lost sheep till he found it. That is God. What did the woman do—a poor woman who would greatly miss that coin? That is what God does who misses that lost sinner. What of the prodigal's father, in his comfortable home with his faithful son beside him and all good things about him? Is he happy? No, says our Lord. He is thinking of his miserable boy in his sin—that is God. The sore heart wanting His child back.

§ 4. Too Good To Be True

Does it seem too good to be true? Why, it is true, even of your own poor father or mother, if you went wrong and broke their hearts. God has put that much of His Nature even into the hearts of poor sinful parents on earth. Do you think your mother would rest satisfied if her other children were good and you were bad and miserable? I remember a mother in a rich, beautiful home who said to me one day: "I never told you my

THE ROAD TO JERUSALEM

great secret trouble—my boy who went wrong and ran away ten years ago—I don't know to-day if he is dead or alive, but, God help me! he is never out of my thoughts day or night!”

Oh, young people, think of your fathers and mothers! God has given you an awful responsibility, putting your hand on their heartstrings so that with a touch you can give them untold happiness or misery. They can't help it. God made them like that. And from them learn God. Jesus said once to the fathers and mothers in Galilee, “If ye, being evil, cannot help caring like that, how much more the Father in Heaven.” If God does not care as much as your mother would, it is a poor business. But if He does? And “much more,” our Lord says. Then we are living in a very wonderful world of love with that Father at the head of it! I think hardly anyone would stay away from God if they really believed that.

§ 5. *God Seeking*

Now there is something more to learn than God's love and pain. What were these people in the parable doing? Merely sorrowing? They were seeking to find what they had lost. “Seeking that which was lost until we find it.” Do you think God just waits coldly for His lost son to come back? Or is He seeking? Can you think of any way in which God is seeking to-day? Do you know what usually brings a sinner back? His conscience. The torment of it. Who put this conscience into us?

A man talked to me one day about his evil life. “Are you happy in it?” I asked him. “Happy!” he said.

GOD'S FATHERHOOD

“No. Sometimes I go ahead without thinking much. Sometimes I lie awake at night and think of my mother and the old home, and think of what I am doing. It is just hell at such times.” No, it was not hell. Could you explain it? It was conscience. It was the stern love of God wanting him back, and seeking by this torture of conscience—seeking that which is lost, if so be that He may find it. Conscience is an awful solemn thing, but a delightfully hopeful thing. It means God is suffering for you. God is making you suffer because He cannot bear to lose you. That is what Jesus says. Are you not glad that St. Luke discovered these three lovely parables?

§ 6. *God Finding*

Now read the ending of each of the parables, about the gladness of God's finding. What did the shepherd say? The woman? The prodigal's father? What does our Lord say about the joy in heaven. Would that make you think at all of pain in heaven. I think it should. For if there be joy with God over one that repenteth, must not there be pain with God over one that repenteth not. But it is the joy we are to think of here. Think of your own father or mother if you went wrong and nearly broke their hearts—if some day you came back sorrowful and changed and started out to live a life that gave them pleasure. Why, that little mother, bowed and troubled, would grow young again in the joy of it. From this learn God.

I was told of a young man who had shamed and made miserable his proud, silent old father. And he

THE ROAD TO JERUSALEM

used to think of that father cursing him for what he had done. One night, with sorrowful heart, he stole back to the old home, but would not dare to face his father. He thought he would just peep through the window for one look and go away for ever. But he saw the stern old man on his knees, and through the opened window he just heard this: "O God, my heart is sore. Watch over my poor, unhappy boy, wherever he is this night!"

That, says Jesus, is the heart of God.

QUESTIONS FOR LESSON II

1. What was St. Luke's most precious discovery?
2. When do you think our Lord said these?
3. Why should we not think this love and pain of God too good to be true?
4. What do you know of God's seeking?
5. The joy in heaven suggests also pain. Explain.