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Have you ever wondered why a Christian's relationship with the Lord can, at times, seem a little like "hide and seek"?

IN HER BOOK "THE God of All Comfort," Smith relates a story where a Christian worker asked a little girl, "Have you found the Saviour?" The little girl replied with wonder and amazement, "Why, I did not know the Saviour was lost" (Comfort 11)!

The words *seek* and *find* do appear in the New Testament quite often. That's perhaps why it's so easy to get our role and the Lord's role confused. We get to thinking that he is racing around the next corner, and we can't quite catch up. Or, we're reaching for him but he's eluding us. Worst of all, we might think that we have done such bad things that the Saviour is intentionally avoiding us.

What we need to realize is that this seeking and finding game is disproved in Jesus' parables. In the parable of the good Shepherd, for example, the Shepherd searches out and finds the sheep (Matt. 18:12; Luke 15:4). In his parable of the prodigal son, the father runs to meet the son (Luke 15:20).

And then there is the parable of the ten virgins waiting for the bridegroom to come to them (Matt. 25:1-10).

This desire to come to us, to find us, is also true in Jesus' relationship with others. He traveled to Lazarus to bring him back to life (John 11:11). He went to Jerusalem; the Pharisees and rabbinical leaders didn't have to find him (Mark 10:32). And, after his resurrection, he sought out the men on the walk to Emmaus (Luke 24:15). At another time, he came into a room even though the doors were closed (John 20:19). He was waiting for the disciples on the shore of the Sea of Tiberias (John 21:4). And on the Damascus road, he sought out Paul who was running away from him as fast as he could by persecuting Christians (Acts 9:3-5).

Most amazingly, down through the centuries and today, the living Lord comes to us. His presence is recorded in the simple words of prayers and poetry and in the writings of the mystics and in the hearts of the penitent. In my own experience, I was not sure I even believed anymore. I had completely given up chasing after Christ when he came to me.

What I've learned since that day is that my part is the yielding—my part is the surrender of self. His part is to find and to fill and to fulfill. Smith shares a similar account of a wild young man becoming "a rejoicing Christian." When asked how it happened, he replied: "Oh, I did my part, and the Lord did His." When asked which part was which, he replied, "My part was to run away. And the Lord's part was to run after me until He caught me" (Comfort 10).

If we must continue to think of our Christian life as a game of hide and seek, we are the ones who are hiding. We're hiding from our need for God. We're hiding in our pride and our egotism. We're hiding in our self-righteousness and our judgments. We're hiding behind our physical, evolutionary

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wants and needs and desires. But the Lord will get to us, to the part in our soul that hears him—ready or not.