

# The God Who Sees

## **Ps 33:13**

*The Lord looks from heaven; He sees all the sons of men.*

## **Ps 139:15-16**

*My frame was not hidden from You, When I was made in secret, And skillfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed. And in Your book they all were written, The days fashioned for me, When as yet there were none of them.*

## **Heb 4:13 NLT**

*Nothing in all creation is hidden from God. Everything is naked and exposed before His eyes, and He is the One to whom we are accountable.*

## **Heb 4:13 NKJV**

*And not a creature exists that is concealed from His sight, but all things are open and exposed, naked and defenseless to the eyes of Him with Whom we have to do.*

## **Pro 5:21 AMP**

*For the ways of man are directly before the eyes of the Lord, and He [Who would have us live soberly, chastely, and godly] carefully weighs all man's goings.*

## **Prov 5:21 Good News**

*“The Lord sees everything you do. Wherever you go, He is watching.”*

## **Job 24:23 NIV**

*“He may let them rest in a feeling of security, but His eyes are on their ways”.*

## El Roi – The God who Sees

## **Ps 33:13-15**

*“The Lord looks down from heaven and sees every person. From His throne he watches all who live on earth. He made (fashions all) their hearts and understands everything they do.”*

## **Ps 33:13-15 KJV**

The LORD **looketh** from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works.

### **Looks down** (looketh)

A primitive root; to scan, that is, look intently at; by implication to regard with pleasure, favour or care: - (cause to) behold, consider, look (down), regard, have respect, see.

### **Sees** (Beholdeth)

..., **consider, discern**, (make to) **enjoy**, ..., gaze, ... **joyfully, lo, look** (on, one another, one on another, one upon another, out, up, upon), mark, meet, X be near, perceive, present, provide, regard, (have) respect, ...

### **Watches** (looketh)

A primitive root; to peep, that is, glance sharply at: - look (narrowly).

### **Understands** (considereth)

... understand: - attend, consider, ...gently, direct, discern, feel, inform, instruct, have intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill (-ful), teach, think, (cause, make to, get, give, have) understand (-ing), view, (deal) wise (-ly, man).

He sees:

- With joy
- With understanding
- With care
- With favour
- With skillful wisdom concerning where he is taking us and what we need.

## **1. Where are you?**

### **a.) Adam**

#### **Gen 3:1-13**

*Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, "Has God indeed said, 'You shall not eat of every tree of the garden'?" And the woman said to the serpent, "We may eat the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God has said, 'You shall not eat it, nor shall you touch it, lest you die.' "*  
*Then the serpent said to the woman, "You will not surely die. For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil." So when the woman saw that the tree was good for food, that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and*

ate. She also gave to her husband with her, and he ate. Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. And they heard the sound of the Lord God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. Then the Lord God called to Adam and said to him, “Where are you?” So he said, “I heard Your voice in the garden, and I was afraid because I was naked; and I hid myself.” And He said, “Who told you that you were naked? Have you eaten from the tree of which I commanded you that you should not eat?” Then the man said, “The woman whom You gave to be with me, she gave me of the tree, and I ate.” And the Lord God said to the woman, “What is this you have done?” The woman said, “The serpent deceived me, and I ate.”

### **Gen 3:21**

*Also for Adam and his wife the Lord God made tunics of skin, and clothed them.*

- Adam was the one who sinned. Adam hid.
- God came walking in the garden in the cool of the day looking for Adam.
- Maybe you have done something shameful that you are not proud of and have hidden. We hide by running away physically and hiding, but we also do it with our hearts. We can erect walls. We can harden our hearts. We can abandon something: a relationship, a calling, an attempt at something. We can choose to not confront something because we want to remain under the radar and not be seen or noticed.
- God called out “Where are you?” Why? He knew where Adam was. When God asks us questions, He does so not because He doesn’t know the answer, but for us. To help us.
- I love that God comes looking for Adam, pursuing Him in his place of hiddenness and shame.
- He sees exactly where Adam is at, and makes a way for him.

Ps Danny Silk: tree of knowledge of good and evil in Garden of Eden.

Dr. Clarence McPherson: garden access to throne access.

“Gentleman, when you look at the many contingencies of the earliest picoseconds of the universe ...” (A picosecond is the amount of time it takes for something traveling at the speed of light to cross a space the width of a single strand of hair. It is basically an abstraction; you can’t really conceive it because it is so small).

Polkinghorne said, “In the earliest picoseconds of the universe, the fine tuning of things had to be so amazingly precise. If you consider just one variable of the many, the expansion-contraction ratio, it had to be so exact, that it would be like taking aim at a one-square-inch target at the other end of the universe, 20 billion light years away, and hitting it bulls-eye. And that is just one of the contingencies that had to be precisely so for the universe to come into existence.”

He sees where we are at. His understanding is unsearchable. He sees what we need to get us to hit that target.

## **b.) The Disciples**

That example reminds me of another account in the Bible where the Lord came walking to His people.... This time He came walking in the darkest hour of the night, in the windiest, and stormiest weather, when His disciples were exhausted and afraid.

### **Mk 6:45-51**

*After everyone had their meal, Jesus instructed his disciples to get back into the boat and go on ahead of him and sail to the other side to Bethsaida. So he dispersed the crowd, said good-bye to his disciples, then slipped away to pray on the mountain. As night fell, the boat was in the middle of the lake and Jesus was alone on land. The wind was against the disciples and he could see that they were straining at the oars, trying to make headway. When it was almost morning, Jesus came to them, walking on the surface of the water, and he started to pass by them. When they all saw him walking on the waves, they thought he was a ghost and screamed out in terror. But he said to them at once, “Don’t yield to fear. Have courage. It’s really me—I Am!” Then he came closer and climbed into the boat with them, and immediately the stormy wind became still.*

### **Jn 6:16-21**

*When evening came, his disciples went down to the lake, where they got into a boat and set off across the lake for Capernaum. By now it was dark, and Jesus had not yet joined them. A strong wind was blowing and the waters grew rough. When they had rowed about three or four miles, they saw Jesus approaching the boat, walking on the water; and they were frightened. But he said to them, “It is I; don’t be afraid.”*

*Then they were willing to take him into the boat, and immediately the boat reached the shore where they were heading.*

- In this example, we see that Jesus has instructed His disciples to go across to Capernaum. They were obeying Him. They were doing exactly what He had told them to do.
- They rowed for 3-4 hours, about 9 miles through the night in stormy weather, the wind howling and against them, the waves were big. It was really tough! Jesus was not in the boat with them.
- Have you ever sat on an erg machine? Maybe 30 minutes? If you are a machine, what, maybe an hour? These guys were at it for maybe 9 hours! And they only covered 3-4 miles! Think about it, a reasonable swimmer in calm waters could swim 4 miles in say between 2-3 hours. Nine hours? Rowing? It was hard going!
- Sometimes I feel like this in life. With all the balls to juggle, I sometimes can feel like I am struggling to keep the boat pointed in the right direction and moving forward. And by the way Lord, I really need your help in this boat!
- I think they would probably have loved to see Him, hear Him, know that He was with them. Where was He?
- He was praying on the mountain. Mark tells us that He could see they were straining at the oars.
- Was this an indifferent seeing? I doubt it. He could see exactly what was happening. I think He was most likely praying for them in His prayers.
- He came in the darkest hour, just before the dawn. And they immediately were at their destination.
- A suddenly in life is never really a suddenly. Jesus just climbed in the boat. But there was likely a bit of struggle and preparation beforehand.
- In the first example, Adam sinned and hid and probably didn't want God to see him or pursue him or find him out.
- In this example, we see that Jesus' disciples were obeying Him. They wanted to know He saw them. He did. They just couldn't sense it or see Him for most of the night.
- In both examples He came walking to His people.

- In both examples, the people concerned probably would have wanted Him to come at a different time (or maybe in Adam's case, he didn't want the Lord to come find him at all).
- But God came. In His time. And all the while He saw and knew what was going on.
- It's the same with us.

## 2. Where have you come from and where are you going?

### a.) Hagar

#### Gen 16:2-14

*"And Sarai said to Abram, See here, the Lord has restrained me from bearing [children]. I am asking you to have intercourse with my maid; it may be that I can obtain children by her. And Abram listened to and heeded what Sarai said. So Sarai, Abram's wife, took Hagar her Egyptian maid, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his [secondary] wife. And he had intercourse with Hagar, and she became pregnant; and when she saw that she was with child, she looked with contempt upon her mistress and despised her. Then Sarai said to Abram, May [the responsibility for] my wrong and deprivation of rights be upon you! I gave my maid into your bosom, and when she saw that she was with child, I was contemptible and despised in her eyes. May the Lord be the judge between you and me. But Abram said to Sarai, See here, your maid is in your hands and power; do as you please with her. And when Sarai dealt severely with her, humbling and afflicting her, she [Hagar] fled from her. But the Angel of the Lord found her by a spring of water in the wilderness on the road to Shur. And He said, Hagar, Sarai's maid, where did you come from, and where are you intending to go? And she said, I am running away from my mistress Sarai. The Angel of the Lord said to her, Go back to your mistress and [humbly] submit to her control. Also the Angel of the Lord said to her, I will multiply your descendants exceedingly, so that they shall not be numbered for multitude. And the Angel of the Lord continued, See now, you are with child and shall bear a son, and shall call his name Ishmael [God hears], because the Lord has heard and paid attention to your affliction. And he [Ishmael] will be as a wild ass among men; his hand will be against every man and every man's hand against him, and he will live to the east and on the borders of all his kinsmen. Therefore the well was called Beer-lahai-roi [A well to the Living One Who sees me]; it is between Kadesh and Bered."*

- Hagar was sinned against. No, she wasn't perfect. She had an attitude towards her mistress. But she had done what her mistress had asked, and then Sarah mistreated her.
- And Hagar ran. She ran away from the abuse, from the hurt, from the pain. From the situation.
- We too can run away, it just may look different. We may remain physically present, but close our hearts. We may smile on the outside but be sitting down on the inside.
- Or we may physically remove ourselves from situations.
- I love what God says to Hagar:
  - "Hagar": I know your name, I know who you are. I know you personally.
  - "Sarah's maid": I know what you have been doing and that you did what Sarah asked.
  - "Where did you come from and where are you intending to go?": Tell me your story.
- Maybe God is saying that to you today.
- God instructs her to go back. He knows where to lead us.
- God He gives her a promise for her descendants. He gave her hope. He spoke to her heart.
- *See now, you are with child and shall bear a son, and shall call his name Ishmael [God hears], because the Lord has heard and paid attention to your affliction.*
- God sees. God hears.

### **Gen 16:13**

*So she called the name of the Lord Who spoke to her, You are a God of seeing, for she said, Have I [not] even here [in the wilderness] looked upon Him Who sees me [and lived]? Or have I here also seen [the future purposes or designs of] Him Who sees me?*

- Maybe you relate to this story. You have been wronged. Mistreated. Hurt. Abused. And whilst you were doing what was asked and expected of you by those in authority. Well, God has seen and heard. He knows. And He comes to you today and says, "I have heard", "I have seen". And He has hope for you.

## **b.) The Prodigal Son**

The Loving Father

### **Lk 15:11-24**

*Then Jesus said, “Once there was a father with two sons. The younger son came to his father and said, ‘Father, don’t you think it’s time to give me the share of your estate that belongs to me?’ So the father went ahead and distributed among the two sons their inheritance. Shortly afterward, the younger son packed up all his belongings and travelled off to see the world. He journeyed to a far-off land where he soon wasted all he was given in a binge of extravagant and reckless living. “With everything spent and nothing left, he grew hungry, for there was a severe famine in that land. So he begged a farmer in that country to hire him. The farmer hired him and sent him out to feed the pigs. The son was so famished, he was willing to even eat the slop given to the pigs, because no one would feed him a thing. “Humiliated, the son finally realized what he was doing and he thought, ‘There are many workers at my father’s house who have all the food they want with plenty to spare. They lack nothing. Why am I here dying of hunger, feeding these pigs and eating their slop? I want to go back home to my father’s house, and I’ll say to him, “Father, I was wrong. I have sinned against you. I’ll never be worthy to be called your son. Please, Father, just treat me like one of your employees.””*

*“So the young son set off for home. From a long distance away, his father saw him coming, dressed as a beggar, and great compassion swelled up in his heart for his son who was returning home. So the father raced out to meet him. He swept him up in his arms, hugged him dearly, and kissed him over and over with tender love.*

*“Then the son said, ‘Father, I was wrong. I have sinned against you. I could never deserve to be called your son. Just let me be—’ “The father interrupted and said, ‘Son, you’re home now!’ “Turning to his servants, the father said, ‘Quick, bring me the best robe, my very own robe, and I will place it on his shoulders. Bring the ring, the seal of sonship, and I will put it on his finger. And bring out the best shoes you can find for my son. Let’s prepare a great feast and celebrate. For this beloved son of mine was once dead, but now he’s alive again. Once he was lost, but now he is found!’ And everyone celebrated with overflowing joy.*

- In this account, it’s really the son who has the aha moment. He is the one who realises, “this is where I have come from and this is where I must go...”
- He has sinned against his family. Wronged His father. He hits rock bottom. Decides he wants to go home and be a servant in his father’s house.



- When the Father sees him coming though, what a response! The son doesn't even get a chance to express his desire to be a servant, the Father welcomes him home as a son, not a servant, with tender love.
- In this example, the Father is the one who was sinned against.
- He sees, hears, loves and gives hope.

### 3. What are you doing here?

#### a.) Elijah

##### 1 Kings 19:1-18

*And Ahab told Jezebel all that Elijah had done, also how he had executed all the prophets with the sword. Then Jezebel sent a messenger to Elijah, saying, "So let the gods do to me, and more also, if I do not make your life as the life of one of them by tomorrow about this time." And when he saw that, he arose and ran for his life, and went to Beersheba, which belongs to Judah, and left his servant there. But he himself went a day's journey into the wilderness, and came and sat down under a broom tree. And he prayed that he might die, and said, "It is enough! Now, Lord, take my life, for I am no better than my fathers!" Then as he lay and slept under a broom tree, suddenly an angel touched him, and said to him, "Arise and eat." Then he looked, and there by his head was a cake baked on coals, and a jar of water. So he ate and drank, and lay down again. And the angel of the Lord came back the second time, and touched him, and said, "Arise and eat, because the journey is too great for you." So he arose, and ate and drank; and he went in the strength of that food forty days and forty nights as far as Horeb, the mountain of God.*

*And there he went into a cave, and spent the night in that place; and behold, the word of the Lord came to him, and He said to him, "What are you doing here, Elijah?"*

*So he said, "I have been very zealous for the Lord God of hosts; for the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life." Then He said, "Go out, and stand on the mountain before the Lord." And behold, the Lord passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the Lord, but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. So it was, when Elijah heard it, that he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly a voice came to him, and said, "What are you doing here, Elijah?"*

*And he said, "I have been very zealous for the Lord God of hosts; because the children of Israel have forsaken Your covenant, torn down Your altars, and killed Your prophets with the sword. I alone am left; and they seek to take my life."*

*Then the Lord said to him: "Go, return on your way to the Wilderness of Damascus; and when you arrive, anoint Hazael as king over Syria. Also you shall anoint Jehu the son of Nimshi as king over Israel. And Elisha the son of Shaphat of Abel Meholah you shall anoint as prophet in your place. It shall be that whoever escapes the sword of Hazael, Jehu will kill; and whoever escapes the sword of Jehu, Elisha will kill. Yet I have reserved seven thousand in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him."*

- Elijah had obeyed and faced incredible spiritual warfare against the prophets of baal.
- He had succeeded and had the victory.
- But after the victory, he faced a personal battle. Incredible intimidation and fear in this case, and was seeming to lose the battle.
- After great public successes can come to biggest battles in our lives.
- And Elijah ran. And ran. And God let run. In fact, he provided for the run. Food that lasts 40 days and nights!
- And when Elijah finally stopped running, God spoke to Him. Elijah didn't hear the voice in all the impressive and obvious and loud ways. God's voice was the still soft voice.
- I think the internal voices in Elijah were very loud, and I don't imagine he was at peace and still. God used all those means to help and teach Elijah to bring himself to peace so that he could hear God's voice.
- Sometimes when we are running scared, anxious, afraid, or facing incredible challenges, our own voices inside are loud and drown out the voice of God. We need to learn to slow down, quieten down, and listen.
- Elijah didn't see the situation aright. God had a birdseye view, and understood the situation better than Elijah.
- I think Elijah was strong on responsibility. He carried the weight of the calling and the responsibility of the nation on His shoulders, and it almost crushed him. He thought he was the only one. But God was aware of the real situation.

- It's important that we remember this. God sees. God has the complete picture.

## b.) Francis Thompson

### The God Who Pursues:

I FLED Him, down the nights and down the days;  
I fled Him, down the arches of the years;  
I fled Him, down the labyrinthine ways  
Of my own mind; and in the mist of tears  
I hid from Him, and under running laughter. 5

Up vistaed hopes I sped;  
And shot, precipitated,  
Adown Titanic glooms of chasmèd fears,  
From those strong Feet that followed, followed after.  
But with unhurrying chase, 10  
And unperturbèd pace,  
Deliberate speed, majestic instancy,  
 They beat—and a Voice beat  
 More instant than the Feet—  
 ‘All things betray thee, who betrayest Me.’ 15

I pleaded, outlaw-wise,  
 By many a hearted casement, curtained red,  
 Trellised with intertwining charities;  
 (For, though I knew His love Who followèd,  
 Yet was I sore adread 20  
 Lest, having Him, I must have naught beside).  
 But, if one little casement parted wide,  
 The gust of His approach would clash it to.  
 Fear wist not to evade, as Love wist to pursue.  
 Across the margent of the world I fled, 25  
 And troubled the gold gateways of the stars,  
 Smiting for shelter on their clangèd bars;  
 Fretted to dulcet jars  
 And silvern chatter the pale ports o’ the moon.  
 I said to Dawn: Be sudden—to Eve: Be soon; 30  
 With thy young skiey blossoms heap me over  
 From this tremendous Lover—  
 Float thy vague veil about me, lest He see!  
 I tempted all His servitors, but to find  
 My own betrayal in their constancy, 35  
 In faith to Him their fickleness to me,  
 Their traitorous trueness, and their loyal deceit.  
 To all swift things for swiftness did I sue;  
 Clung to the whistling mane of every wind.  
 But whether they swept, smoothly fleet, 40  
 The long savannahs of the blue;

Or whether, Thunder-driven,  
 They clanged his chariot 'thwart a heaven,  
 Plashy with flying lightnings round the spurn o' their feet:—  
 Fear wist not to evade as Love wist to pursue. 45  
Still with unhurrying chase,  
And unperturbèd pace,  
Deliberate speed, majestic instancy,  
Came on the following Feet,  
And a Voice above their beat— 50  
'Naught shelters thee, who wilt not shelter Me.'

I sought no more that after which I strayed  
 In face of man or maid;  
 But still within the little children's eyes  
 Seems something, something that replies, 55  
*They* at least are for me, surely for me!  
 I turned me to them very wistfully;  
 But just as their young eyes grew sudden fair  
 With dawning answers there,  
 Their angel plucked them from me by the hair. 60  
 'Come then, ye other children, Nature's—share  
 With me' (said I) 'your delicate fellowship;  
 Let me greet you lip to lip,  
 Let me twine with you caresses,  
 Wantoning 65  
 With our Lady-Mother's vagrant tresses,  
 Banqueting  
 With her in her wind-walled palace,  
 Underneath her azured daïs,  
 Quaffing, as your taintless way is, 70  
 From a chalice  
 Lucent-weeping out of the dayspring.'  
 So it was done:  
 I in their delicate fellowship was one—  
 Drew the bolt of Nature's secrecies. 75  
 / knew all the swift importings  
 On the wilful face of skies;  
 I knew how the clouds arise  
 Spumèd of the wild sea-snotings;  
 All that's born or dies 80  
 Rose and drooped with; made them shapers  
 Of mine own moods, or wailful or divine;  
 With them joyed and was bereaven.  
 I was heavy with the even,  
 When she lit her glimmering tapers 85  
 Round the day's dead sanctities.  
 I laughed in the morning's eyes.  
 I triumphed and I saddened with all weather,  
 Heaven and I wept together,  
 And its sweet tears were salt with mortal mine; 90

Against the red throb of its sunset-heart  
 I laid my own to beat,  
 And share commingling heat;  
 But not by that, by that, was eased my human smart. 95  
 In vain my tears were wet on Heaven's grey cheek.  
 For ah! we know not what each other says,  
 These things and I; in sound / speak—  
*Their* sound is but their stir, they speak by silences.  
 Nature, poor stepdame, cannot slake my drouth;  
 Let her, if she would owe me, 100  
 Drop yon blue bosom-veil of sky, and show me  
 The breasts o' her tenderness:  
 Never did any milk of hers once bless  
 My thirsting mouth. 105  
Nigh and nigh draws the chase,  
With unperturbèd pace,  
Deliberate speed, majestic instancy;  
And past those noisèd Feet  
A voice comes yet more fleet—  
'Lo! naught contents thee, who content'st not Me!' 110  
 Naked I wait Thy love's uplifted stroke!  
 My harness piece by piece Thou hast hewn from me,  
 And smitten me to my knee;  
 I am defenceless utterly. 115  
 I slept, methinks, and woke,  
 And, slowly gazing, find me stripped in sleep.  
 In the rash lustihead of my young powers,  
 I shook the pillaring hours  
 And pulled my life upon me; grimed with smears,  
 I stand amid the dust o' the mounded years— 120  
 My mangled youth lies dead beneath the heap.  
 My days have crackled and gone up in smoke,  
 Have puffed and burst as sun-starts on a stream.  
 Yea, faileth now even dream  
 The dreamer, and the lute the lutanist; 125  
 Even the linked fantasies, in whose blossomy twist  
 I swung the earth a trinket at my wrist,  
 Are yielding; cords of all too weak account  
 For earth with heavy griefs so overplussed. 130  
 Ah! is Thy love indeed  
 A weed, albeit an amaranthine weed,  
 Suffering no flowers except its own to mount?  
 Ah! must—  
 Designer infinite!— 135  
 Ah! must Thou char the wood ere Thou canst limn with it?  
 My freshness spent its wavering shower i' the dust;  
 And now my heart is as a broken fount,  
 Wherein tear-drippings stagnate, spilt down ever  
 From the dank thoughts that shiver  
 Upon the sighful branches of my mind. 140

Such is; what is to be?  
 The pulp so bitter, how shall taste the rind?  
 I dimly guess what Time in mists confounds;  
 Yet ever and anon a trumpet sounds  
 From the hid battlements of Eternity; 145  
 Those shaken mists a space unsettle, then  
 Round the half-glimpsèd turrets slowly wash again.  
 But not ere him who summoneth  
 I first have seen, enwound  
 With glooming robes purpleal, cypress-crowned; 150  
 His name I know, and what his trumpet saith.  
 Whether man's heart or life it be which yields  
 Thee harvest, must Thy harvest-fields  
 Be dunged with rotten death?

Now of that long pursuit 155  
 Comes on at hand the bruit;  
 That Voice is round me like a bursting sea:  
 'And is thy earth so marred,  
 Shattered in shard on shard?  
 Lo, all things fly thee, for thou fliest Me! 160  
 Strange, piteous, futile thing!  
 Wherefore should any set thee love apart?  
 Seeing none but I makes much of naught' (He said),  
 'And human love needs human meriting:  
 How hast thou merited— 165  
 Of all man's clotted clay the dingiest clot?  
 Alack, thou knowest not  
 How little worthy of any love thou art!  
 Whom wilt thou find to love ignoble thee,  
 Save Me, save only Me? 170  
 All which I took from thee I did but take,  
 Not for thy harms,  
 But just that thou might'st seek it in My arms.  
 All which thy child's mistake  
 Fancies as lost, I have stored for thee at home: 175  
 Rise, clasp My hand, and come!  
 Halts by me that footfall:  
 Is my gloom, after all,  
 Shade of His hand, outstretched caressingly?  
'Ah, fondest, blindest, weakest, 180  
I am He Whom thou seekest!  
Thou dravest love from thee, who dravest Me.

In both all of these examples, God saw and pursued.

In John 1:35-43 we see Jesus with His disciples to be. A quick look at the verbs that describe what Jesus was doing:

- Then Jesus turned, and seeing them following, said to them, “What do you seek?”
- Jesus said to them, “Come and see.”
- Jesus looked at him, He said, “You are Simon the son of Jonah. You shall be called Cephas” (which is translated, A Stone).
- The following day Jesus wanted to go to Galilee, and He found Philip...

### **God sees very well. He has excellent sight.**

He asks us certain questions because he wants us to see, and to lead us on in His provision.

- Maybe you, like Adam, have sinned and are hiding. But He sees you. He already made provision for this. It doesn't mean that there won't be consequences for your decision, it just means He saw beforehand and has provided a way for you. He has located you and comes walking to you saying, where are you?”
- Maybe you, like the disciples rowing against the elements, have walked in obedience, and yet feel abandoned. It is tough right now. Hard. And you can't see or feel His presence with you. Well, He knows where you are and is praying for you.
- Maybe you, like Hagar, have been sinned against. You have been hurt and wanted to run. He has heard your affliction and sees you. And He has hope for you. He has a direction and promise for you.
- Maybe you, like the Prodigal son, have wandered far from your Father. Maybe you have back-slidden from your original place in God's household. The Father wants you to know His heart for you. That He sees you. And that He longs for you to return. You are a child of His.
- Or maybe you, like Elijah have fought. Fought well. Been victorious for God. And are facing backlash. And you felt isolated and alone. The voices inside have been drowned out the voice of God, and you want them to be quietened. You want to enter a place of peace where you can hear His voice again.

If you fall into any of these categories, I would like to pray for you.