

John Chapter 6 v 15 - 21

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[0 : 00] The Apostle John was granted a vision, or a number of visions, of the heavenly order. And in Revelation 4 and 5, we have a description.

It's picture language, but very powerful. We have, first of all, the picture in chapter 4 of the whole of creation with the throne of God in the center of everything.

And this is what John heard. Then the four living creatures, each having six wings, were full of eyes around and within, and they do not rest day or night, saying, Holy, holy, holy, Lord God Almighty, who was and is and is to come.

Then a little later, You are worthy, O Lord, to receive glory and honor and power. For you created all things, and by your will they exist.

And were created. We're in the presence of the living God. And we're here to honor Him and worship.

[1 : 30] Let's open our hymn books and sing to the glory of God. The hymn number 714. 714. 714. 714. 714. 714. O Lord, my God, I stand and gaze in wonder on the vast heavens thy wisdom hath ordained.

God bless. He found and puts Pros air and years in wonder on the vast powers of God.

CAROL HONE HE éénel J Pardon Ha ■■■■■ Meeting Media von Thank you.

Thank you.

Thank you. Thank you.

[4 : 30] Thank you. Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. And to the New Testament for our reading.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[7 : 05] Thank you.

Thank you. Thank you. Thank you. Thank you.

fed the 5,000 men besides women and children, and he's aware that they're impressed by the miracle but forming the wrong conclusions.

And so we read at verse 15, therefore when Jesus perceived that they were about to come and take him by force to make him king, he departed again to the mountain by himself alone.

Now when evening came, his disciples went out down to the sea, got into the boat, and went over the sea toward Capernaum.

[8 : 33] And it was already dark, and Jesus had not come to them. Then the sea arose because a great wind was blowing.

So when they had rowed about three or four miles, they saw Jesus walking on the sea and drawing near the boat, and they were afraid.

But he said to them, it is I, do not be afraid. Then they willingly received him into the boat, and immediately the boat was at the land where they were going.

So reads God's holy word. We shall look to him to help us to understand it a little later in our service. May we have the notices?

Well, this morning we were thinking about the way in which the Lord Jesus taught about the promises that referred to him from the Old Testament Scriptures.

[9 : 46] How he used the Old Testament to prove who he is and what he's come to do. This evening, I want us to look at a miracle that Jesus performed and see how the Old Testament helps us to understand it and interpret it.

The Apostle John probably wrote his record last of all. Matthew, Matthew, Mark, Luke, was in existence, it seems, and that John was the final one to compose it all and bring it all together.

And John took a particular approach under the Holy Spirit's direction. John had been one of those young men trained for a number of years by John the Baptist out in the wilderness.

They'd studied with him. You can see this in the Gospel of John, Chapter 1. How John the Baptist trained young men in readiness for the coming of the Messiah.

There were people like Peter and his brother Andrew, John and his brother James, there was Nathaniel, and there was Philip.

[11 : 05] They're mentioned in the first chapter of John's Gospel. And John, having been trained, very well trained in Old Testament Scriptures and the prophecies concerning Christ, became a disciple of the Lord Jesus.

It was just what John the Baptist wanted. That's what his work was. To prepare these men to announce the coming of the Son of God and to pass over these trained men to become disciples of the Lord Jesus.

So he had a number of years, we don't know how long, with John the Baptist studying the Old Testament. He also then had three years with the Lord Jesus. And my, what training that must have been.

Who wouldn't have loved to have been among that company and listening to him explaining things and watching him in the way in which he dealt with people, adjusting to whoever came, knowing and understanding their personalities and their needs and being able to address them accordingly.

And to see the wonderful miracles that he performed. It must have been a thrilling experience. But then, of course, he was arrested. Sentenced.

[12 : 19] Crucified. And it looked as though all hope had gone. It was finished. All that they'd been preparing for and living for suddenly seemed to have come to an abrupt halt.

But then, by the grace of God, the resurrection. The glorious ascension of our Lord Jesus, followed by the outpouring of the Spirit.

And then, John, he went around, travelling around, teaching the words of Jesus and the deeds of Jesus, explaining it in terms of the Old Testament. And he spent a long time.

He became a pastor in a vast area. And he was the latest apostle, the longest apostle to live. Somewhere around the age of 95 or 96, he received the great revelation on the Isle of Patmos.

What encouragement that is to us oldies. We've still got some use. Valuable use. And don't forget what the psalm says about palm trees.

[13 : 22] Old people being like, old saints being like palm trees, producing fruit, fresh and flourishing and fruit bearing in old age. Palm trees produce their best fruit when they get old.

Strawberries are completely different. We've got a lot of Christians who are like strawberries. They blossom for a week, a year, two years, three years. Then they've outburned themselves.

You need to get some new ones then for your strawberries. But not with palm trees. So here is John. He's had long years. Long years serving God.

Long years to reflect on the Old Testament and the New Testament. The teaching of Jesus. The events. He's had time to meditate on it and think it through. And what we have in John's Gospel is sort of the richness of spiritual discernment in the life and teaching of Jesus.

So let's look at this strange miracle where Jesus walked on the Sea of Galilee. And let's see what God would teach us through this or what God would remind us about through this.

[14 : 34] First of all, we need to ask, why has John included this parable? Because he only chooses to record eight parables.

The others record lots of parables. But here, sorry, miracles. Lots of miracles. That's again another flaw of old age.

If you find me saying something ridiculous, just put your hand up. It may not be intended, but it might. And I'll try and correct it. The miracles. He performed many, many miracles.

But John chooses only to record eight. Seven before Calvary. One after the resurrection. And he explains.

If you look at chapter 20 in John's Gospel, he tells us exactly why he's making this choice. Right at the end of chapter 20, at verse 30, this is what John writes.

[15 : 42] And truly, Jesus did many, many other signs. That's a Greek word, *semia*. It means a miracle with a meaning. A miraculous sign, it is in effect.

In the presence of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God.

And that believing, you may have life in his name. So here we're told exactly why John records the eight miracles.

So when we begin to seek an understanding of this amazing miracle, Jesus walking on the water. John chapter 6 from verse 15. We know that it's going to tell us something about Jesus as the Christ, the Messiah.

And or something about Jesus as the Son of the living God. We know that John has told us. Or God, through John, has told us.

[16 : 50] So we're going to look to see what it tells us. And let's sum it up in this way. This miracle demonstrates that Jesus has got power and control as the Son of the Father.

Jesus has power and control as the Son of the Father. And then secondly, it also teaches that here we have Jesus, the presence and comfort of Jesus as the Savior of his people.

He demonstrates power and control as the Son of God. He demonstrates his presence and comfort as the Savior of his people.

So let us proceed. The crowd responded. It seems a number of the people in the crowd were worked up when they saw the miracle of the Lord Jesus in feeding over 5,000 people.

From two fish and five small barley loaves. They were multiplied in his hands.

[18 : 08] Multiplied to such an extent that everybody fed until they were satisfied. And the disciples were able to gather up 12 baskets of what remained uneaten.

It was a marvelous miracle. And they react because they see it in terms of what they can get out of Jesus.

What gain they can have from him. They want to make him a king so that he can bring in the utopia. So that he can bring in this world where he will provide all they need. They've got the wrong idea about him.

That's quite clear. They come and they want to make him a king by force. But Jesus isn't happy about this. They don't understand the kind of kingship that he has.

They don't understand what king he really is. And so he will not go along with this. He dismisses the crowd. He sends his disciples down to the sea.

[19 : 15] They're there on the northwest coast of the Sea of Galilee. And he sends them down to the sea to catch a boat and take a boat over the sea to Capernaum.

And then he himself goes up the mountain to pray. The Sea of Galilee is almost surrounded by a ridge of mountains.

It's almost like a basin. Mountains with the Sea of Galilee down in its base. Apart from one hole, like the basin has been broken and a chump taken out to the south.

Where the river flows to the Jordan. And it's notorious for storms just coming out as the wind blows with this particular formation.

The wind blows and stirs up fierce storms. Almost surprising, you know, without any warning.

[20 : 28] And Jesus has gone up the mountain to find time to be alone with Heavenly Father. And he is engaged in prayer throughout the whole of the night.

There in the early hours, he sees his disciples in trouble. They're in the boat, but the boat isn't moving.

The Sea of Galilee is a little bit like the shape of Africa. In its shape. Although it's only 13 miles at its longest, north-south.

And only about 8 miles at its widest, west-east. Where they were going, it was probably somewhere around 5 miles across.

Going off the tip end of the Sea of Galilee. From Bethsaida to towards Capernaum. The storm has blown up.

[21 : 37] And Jesus sees them. It's so fierce that these men, we must remember that at least 4 of them were fishermen. So they were used to being on that stretch of water.

That's where they fished, on the Sea of Galilee. So they weren't office characters who were normally nearest the boat they ever got to was on a park pond.

Calm weather. Chosen just, you know, just once in a lifetime when they're on holiday in Whitby or Scarborough. These were fishermen. And as you'll know from any local folk here.

Or even of your own congregation. They're tough. We've got a character in our assembly there at Scarborough. And I wouldn't like to, I wouldn't like to cross him.

He's quite, he's quite good age. But I still wouldn't like to cross him. They're tough men. And they go through tough experiences.

[22 : 40] And these men on the Sea of Galilee, they were not softies. They were used to hard work and hard sailing, hard rowing.

And even so, they've taken to the oars and they can't get the boat to the shore. All they're doing is achieving enough pressure to keep them against the wind.

And as far as Jesus was concerned, looking down, it looked as though the boat had just stopped. It was just still. It wasn't going back. It wasn't going forward. Now, of course, there's been some debate about how Jesus saw them.

How could he see them when there was a storm? Well, one man said, there must have been a full moon for him to see them. Have you ever noticed a full moon when it's pouring down with rain? But why go to all that trouble?

Did he say how he saw them? The Bible tells us he saw them. Isn't that enough for us? Whether he saw them with his physical eyes, or whether he saw them because he's the Son of God with the power of the Father as well, what does the psalm say?

[23 : 56] What does the psalm say? In Psalm 139, it says, Surely the darkness will cover me.

Even the dark shall be light about me, for the darkness and the light are both alike to thee. If I ascend to heaven, thou art there. If I make my bed in hell, behold, thou art there.

If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thine hand lead me, and thy right hand shall hold me. God sees everything. He doesn't miss a thing.

And so, when it says in God's Word, Jesus saw them struggling, we just take it as it is, and we say, Praise God, he knew what was happening to them, and he knew it exactly.

And so he comes to them. He must have decided already, he must have planned that he was going to do this. Because only a little bit earlier, when he'd been faced with all these people listening to his teaching, and they've eaten all their food, and they're still staying with him for a number of days, and he looks at them, and he has compassion on them, and he's concerned that they've got no food, and he says to one of the disciples, who was brought up in the area, incidentally, to Philip, How are we going to provide food for them?

[25 : 29] And John says, Jesus, knowing what he would do, said, How shall we feed these people?

Knowing what he would, he knew what he was going to do. And I think we can safely say, on the basis of Scripture, Jesus always knew what he was going to do.

He was never taken by surprise. Never shocked by what happened. And he sent those disciples to get into the boat, to go across that sea, knowing that there was going to be a storm, knowing that he was going to walk on that sea to them, and deliver them.

He walked on the sea. Why did he walk on the sea? You can understand his other miracles, when he's concerned about people who are hungry, when he's concerned about people who are blind, people who are deaf, people who are dumb, when he's concerned about those who are suffering and dead, and those who are demon-possessed.

You can understand his compassion. But why walk on water? Well, let's go to the Old Testament for an answer. In the book of Job, the book of Job, we're going to look at Job, Psalms, and Proverbs, and they come in the Bible in that order.

[26 : 54] And if you haven't got a concordance at the end of your Bible, you can usually, I hope, open your Bible, more or less, halfway. And you should find Job, Psalm, or Proverbs.

At least you'll be somewhere in the near vicinity. I'm used to having people come into congregation through my ministry who had no idea how to get around the Bible.

So please, if I'm teaching granny to suck eggs, or granddad, do forgive me. So we're looking at Job and chapter 9.

And the first thing we ask is, who is Job speaking about here in chapter 9? We look at verse 4. God is wise in heart and mighty in strength who has hardened himself against him and prospered.

Then we slip down to verse 8. He alone spreads out the heavens and treads on the waves of the sea.

[28 : 05] God alone treads on the waves of the sea. Oh, come on preacher. We know that there's a lot in the Bible that's poetic language.

Yeah? Was that what you were thinking? Can I really take this literally as an indication of God's word in preparation hundreds of years before the event to help us understand Jesus walking on the water?

God alone treads on the waves of the sea. But look at verse 11. And here's a surprise. If he goes by me, I do not see him.

If he moves past, I do not perceive him. Do you know what happened when Jesus walked on the water? Well, Mark tells us in his record, he tells us something very strange.

that when Jesus walked on that water to that boat, he made as though to pass by. That's a funny thing to say, isn't it? Jesus went to his disciples, but he didn't go directly to the boat.

[29 : 18] He went within sight of the boat, but gave every impression of walking past them. Well, believe it to be a coincidence if you will, I'm convinced otherwise with Job chapter 9 and verses 8 and 11.

But we proceed. The Lord Jesus went there, introduced himself, they invited him on board, and what does John say? Well, he tells us that they were immediate at the shore.

But it's quite evident from the record, Matthew and Mark, that the storm still, the storm abated when Jesus came on board.

I'm fascinated to know how the Lord, if the waves were as high as we've often seen them on this coastline, it must have been quite some task for the Son of God true humanity to walk over the waves of the sea.

We have surfers who find it difficult, but what about trying to walk? But that's the testimony of God's inspired word. As soon as he got onto the boat, the storm stilled.

[30 : 45] Jesus Christ has got power over nature. He can control all the forces of nature. He had been on that stretch of water before with those disciples.

And he'd been in a storm before with those disciples. And on that particular occasion, if you remember, on that particular occasion, when that storm blew up, Jesus was there, and he was sleeping, we say with reverence and respect, like a baby.

the boat would be going up and down, tossed to and fro, and he's there sleeping as though he hadn't a care in the world.

And they go to him and they wake him and they say, Master, don't you care that we perish? We're going to die. Aren't you bothered? And you can just imagine, I wish we had the tone of voice of our Lord Jesus.

We've got his words. But oh, to hear the tone in which he says it, it can make such a difference, can't it? He could have said, Oh, foolish ones, why are you fearful?

[32 : 00] Or, Oh, foolish ones, why are you so fearful? And standing up there in the boat, he says, Peace!

Be still! and the storm drops and the seas come. They knew he could control the storm.

They knew he was the Lord of nature. They'd seen it. And here again in this account of John, he gets onto the boat, the storm ceased.

The Lord Jesus can, as it were, grasp the wind in his fist. That's an Old Testament expression.

It comes from the book of Proverbs. Proverbs chapter 30. And it's fascinating to read these words. Proverbs chapter 30.

[33 : 02] And verse 4. Who has ascended into heaven or descended?

Who has gathered the wind in his fists? Who has bound the waters in a garment? Who has established all the ends of the earth?

What is his name? And what is his son's name? Don't you find that amazing? What is his name? Well, they could have answered in the days when that was written.

When Solomon, the wise man, penned those words. The answer could have been given. It's Yahweh. The living God. The only true God. But what is his son's name?

We can answer. Jesus. the Christ. That's his son's name. And he too can grasp the wind in his fists.

[34 : 14] So he walks on the water. He stills the storm. But when we talk about the Lord stilling storms, we immediately think, don't we, we who love the Lord, we immediately think of the spiritual dimension to that.

The stilling of the storms. We think of it stilling the storms of our lives when things are going difficult. We regard them as stormy days. We're going through affliction, setbacks, disappointments, pain, suffering, hurt in our family.

But I want you to ask you a question. Who stirred up the storm? We know who still did, but who stirred it?

Is it always the enemy of God that brings difficulties into our lives? Or does God himself in his love and care for us bring difficulties into our lives?

Let's look again in the Old Testament. Psalm 107, verse 23. 107 in the book of Psalms. And if you have some time tonight or tomorrow, just glance at John chapter 6, verses 15 through to 21, and compare them with this passage in Psalm 107.

[35 : 48] Might even, if you can afford the time, it will be well worth it. Type out the words and put them in two columns side by side. Think of John's account and then hear these words.

Psalm 107, verse 23. Those who go down to the sea in ships, who do business in great waters, they see the works of the Lord and his wonders in the deep.

For he commands and raises the stormy wind. Which lifts up the waves of the sea. They mount up to the heavens.

They go down again to the depths. Their soul melts because of trouble. They reel to and fro and stagger like a drunken man and are at their wit's end.

Then they cry out to the Lord in their trouble and he brings them out of their distresses. He calms the storm so that the waves are still.

[36 : 56] Then they are glad because they are quiet. So he guides them to their desired haven. It's a remarkable parallel, isn't it?

And it's telling us there, God stirs up storms. storms. Why would God want to stir up storms for those he loves? Why would he want to put problems and troubles and difficulties and setbacks in our way?

I'm often amazed at the difficulties the Apostle Paul went. He did so much good for God, didn't he? So much good. He traveled miles and miles and miles.

He faced all kinds of difficulties. He did a wonderful work for God establishing church after church in the Middle East and around.

And yet he was beset constantly with setbacks and difficulties. Wasn't he? Shipwrecks. Lashed. He was at sea for 24 hours not knowing whether he was going to live or die.

[38 : 04] Lashed how many times? Five times that he was lashed. Imprisoned, beaten, maligned. Oh, he had a tough time.

And it seems as though that's the cause of God for his people. Those choice servants of God who have faced difficulties. Think of George Carey.

All the work he did, translation work in India. All that translation work on one day just went up in smoke the whole lot. And he prayed and started again.

William Tyndale, the translations he got and he was going around the coast and the ship was wrecked. All his work, hours and hours of work and study and preparation in giving us the Bible in our own language.

And it goes down. And you think, why Lord? Why? Why these setbacks and difficulties to those who are seeking to serve you?

[39 : 13] Why storms? Because fair weather doesn't make a sailor. Have you heard that saying? Fair weather doesn't make a sailor.

Just about anybody can sail a boat, a sailboat, when there's a gentle breeze and the water is as flat as a park pond on a summer's day.

But the real test of skill and know-how is when the storm blows.

And that's when our faith is strengthened. That's when we're tested. That's when the troubles come and God is testing us and proving us for our own good.

to bring out the faith. It's like the way in which Jesus dealt with that Syrophenician woman. It sounded as though he was quite rude. Do you remember the account?

[40 : 19] This woman came in desperation because her daughter was seriously ill and asked him, pleaded with him to heal her. And Jesus sounds as though he'd been terribly rude when he says, it's not right to give the children's bread to dogs.

That's a rather brutal thing to say, isn't it? It seems so out of character for Jesus with the rest of what we know of him in the scriptures. But what's he doing?

He's putting an obstacle in a way. He's putting her off. Now she can go home miffed. Do you understand that up there? Yeah?

It's a good word, isn't it? I can't think of any translation for it. She can resent our Lord's treatment offer and go home and say, he wouldn't have mercy on my daughter.

He wouldn't do anything for me because I'm not an Israelite and I'm not a Jew. But she didn't. And he knew she wouldn't. She said, Lord, and I'm sure it was with the deepest respect, Lord, even the little puppies can gather up the crumbs under the master's table.

[41 : 36] Israel. And Jesus said, I haven't seen faith like that no anywhere in Israel. I haven't seen faith like that.

Go, your daughter's healed. You see what he's doing? He's putting a resistance there so that she has to push and show she really does believe in him and really does need his help and though she's going to persist.

Doesn't he teach this in a couple of the parables that he teaches? Doesn't Jesus teach us to persist? To keep on knocking? Don't be put off. Don't let anything put you off. Don't let anyone put you off and don't let God's silence put you off.

Keep on pushing. Keep on praying. Keep on praying to God. Pleading with God. For the members of your family who are not believers. For the friends who are not believers.

For the colleagues at work who are not believers. For any you know who are not believers. For the work of God that's done by this church in reaching the lost. Keep on praying. Don't take no for an answer.

[42 : 40] It pleases God. It pleases God. God stirred up the storm.

It says the Lord stirred up the storm in Psalm 107 so we don't know whether it was the Lord the Father Yahweh or Lord Jesus Christ raised his son.

One of them stirred up the storm. So here we have that lovely illustration of the power and control of Jesus over all things natural.

He walks on the sea even in the storm. He stills the storm but he or the Father raised the storm in the first place.

He's got all control. Praise his name. But then we learn another wonderful lesson that he's demonstrating his presence with his church, his people.

[43 : 47] He knows what's happening to us. He sees what's happening and he's there for us. Whatever you're facing, whatever you're going through, when you love the Lord Jesus you have the assurance of his promise that he'll always, always be with you.

Wasn't it strange that Mark records Jesus went as though to pass by them? Why? So that he would be in sight and they could see him but they'd have to call to him.

It is I. Do not be afraid. They've got to want him to come on board. They've got to want him to share their lives with them.

It's very much like Revelation chapter 3 and verse 20. Do you know that verse? Revelation 3 and verse 20 where Jesus says there to his church, Behold, I stand at the door and knock.

If anyone hears me and opens the door, I will come in and sup with him. Now it's often used in an evangelistic text. I stand at the door and knock.

[45 : 17] It's not an evangelistic text in its context. Though God often uses our misunderstandings as well as our understandings. It was written to the church.

It was written to Christians. And it's saying to us, Jesus Christ by his spirit does not barge into our lives ever.

But he's always there for us. And we can turn to him about anything and we can turn to him anywhere and at any time.

He's always there. We have to invite him regularly to share our lives. We've got to pray. We've got to talk things over with God the Father.

We've got to talk our lives through with them seeking their guidance and their advice, their counsel. And committing ourselves regularly to his glory and honour in everything that we do.

[46 : 24] Even when you eat and drink, says the Bible, even when you eat and drink, you have to do it to the glory of God. That's a good check on our gluttony and a good check on the other opposite.

like anorexia and bulimia to eat to the glory of God. We've been given some equipment and we've got to look after the equipment without being silly and obsessed.

Look after the equipment God has given us. I stand at the door and knock. I'm standing at the door of the church and it's up to the church to pray to me and that I might be there with them and relate and have companionship with them.

But then do you notice immediately he got on the boat it was at the land where they were going. Do you notice that miracle? There were two miracles. Well there were one or two weren't there?

He walked on the water he stilled the storm he got on the boat and they're at land. Well there was a few more miles to go yet maybe a couple of miles. What's that telling us?

[47 : 47] Where were they going? Well if you look in the passage they were going to Capernaum. Jesus has sent them in a boat to go over the sea to Capernaum. Capernaum.

What's the significance about Capernaum? Caper Nahum. Caper in Hebrew means the place or location. Nahum is after the prophet.

Prophet Nahum. And it may have been that sometime in their history way back the people of that town either Nahum was born in that town maybe or they just liked the prophet and liked his prophecies and named the town in his honour Capernaum the place and village of Nahum the prophet.

But what does Nahum mean? Nahum means comfort or consolation. So Capernaum is a beautiful symbol of the place of comfort.

And what did we read in Psalm 107 and verse 31? He takes them to their desired haven.

[49 : 03] So what is he telling us? He watches over us wherever we are. He's with us wherever we are. He hears us wherever we are.

He will engage with us and share our lives with us wherever we are. and he's going to continue being with us until he takes us safe home to our desired haven.

There's a lovely lovely promise from the Lord Jesus in John chapter 14. I go to prepare a place for you says Jesus.

When I go and prepare a place I will come again and take you to myself that where I am you may be also.

Every believer has that promise. When the time comes to face the last enemy you'll not face it on your own. I've been at the bedside of some saints as they've slipped over into the presence of God.

[50 : 18] There's nothing more wonderful than to be able to assure them in those last moments. You're not going to face this alone. The Lord Jesus Christ by his spirit is the only one capable of coming to you and he will come to you and he'll be with you and he'll take you through.

You won't face it alone. You'll have the best company in the world. You can look forward to it. He's come as he not says Hebrews chapter 2 he's come to destroy him who has the power of death to liberate us from the fear of death because he's been incarnate and he's died at Calvary so that we who love him are not frightened of dying.

We look forward to being with him absent from the body present with the Lord for to me to live is Christ and to die is gain. And I for one can't wait.

Please don't think it reflects anything on my wife because I have no longing to get away from her.

Don't misunderstand it. I have no longing to get away from Scarborough or from my home or from my work but I know she understands when I say I have a longing to be with him.

[51 : 53] I have a love him. Amen. Oh dear God our Father the hymn writer expresses our feelings so well.

We long to be able to love him more. To be closer to him in our daily walk.

to be so involved in him and he in us that we fulfill your glory and honor in the way we live.

The actions speech and thought that we might Lord honor you in everything.

For your name's sake. Amen. Amen. Amen.