

New Orientations in Life

Matthew 7:7-8—*“7 Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: 8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”*

I. Verse 7—“Ask” (A New Orientation in Life)

- A. Now, the Lord turns to us and addresses the needs in our lives.
- B. He begins His instructions to us with the word, “Ask.”
- C. With that word, “Ask,” the Lord is guiding us to take a position in life which is against the world’s position. That position is the “Ask God” position in life.
- D. The “Ask God” position in life is to turn away from self and the world for help and to turn to God alone for help in life.
- E. But, the human heart rebels against turning to God. The human heart says, “I don’t need the help of God. I am independent. God is for those who need a crutch in life. I don’t need a crutch in life.”
- F. The world is moving farther and farther away from God. There is now a whole generation of people today that are so far from God that there is no concept of asking God for help in life.
- G. To assume the “Ask God” position in life is to turn to God for help in every aspect of life. To turn to God for help is to turn away from the world for help in life.
- H. To adopt an “Ask God” position in life is to turn away from the world for help and turn to God for help.
- I. Most people only think to ask God for help with the big problems in life, but that is not true. To “Ask God” includes the big problems and the small problems.
- J. To take the “Ask God” position in life means to abandon pride and become like a beggar before God.
 1. A beggar is desperate and asks for help. This is the position that the Lord is guiding us into. We have to look at life and say, “I am desperate for God’s help. I must have God’s help. Without God’s help, I am lost.”
- K. To take the “Ask God” position means to admit that we do not have what we need.
 1. When we took our family vacations in Washington DC and in Europe, I was convinced that I knew the way when I knew that we were lost. Everyone in the car knew that we were lost as we were driving around, but I refused to admit that I was lost. Finally, I asked for help.
 2. That is the way we are in life. We need help, but to ask for help is so humiliating. The Lord is leading us to humble ourselves anyway.
 - a. **James 4:10** says, *“Humble yourselves in the sight of the Lord, and he shall lift you up.”*
 3. Asking God for help is humbling because to ask for God help is to admit the following:
 - a. We are not smart enough to know what we should do.
 - b. We are not strong enough to not fall into temptation.
 - c. We are not good enough for God to be attracted to us.
 - 1) The only reason God is attracted to us is because He sees our great need, and He wants to help us.
 - 2) He is waiting for us to get down to a level where He can lift us up.
- L. To adopt an “Ask God” position in life is humbling. To adopt an “Ask God” position in life is to stop with the “I am too proud to ask. I don’t need to ask. I have all I need without any help from God.”

- M. God's promise is "Ask and it shall be given you" (**Matthew 7:7**).
1. That is a free gift from God. We just ask, and God gives it to us like a gift.
 2. However, the heart of man is too proud to accept a free gift.
 - a. The heart of man says, "I need to pay for that gift."
 - b. God is not saying, "Ask, and it will be sold to you."
 - c. God is not saying, "Ask, and you can purchase it from God with your good deeds in life."
 3. God says that no man is a good person in **Mark 10:18** which says, "*There is none good but one, that is, God.*"
- N. But, God gives to people who are not good as He said in **Matthew 5:44-45**.
1. The verses say, "⁴⁴ *But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;* ⁴⁵ *That ye may be the children of your Father which is in heaven.*"
 2. God loves His enemies, and He blesses those that curse God. He does good to those that hate God.
- O. To take the "Ask God" position in life is to realize that God will answer our prayers not because we are good, but because God is good.
- P. The Bible says that we should have so much more help in life, and the only reason we don't is because "*Ye have not, because ye ask not*" (**James 4:2**).
1. God waits for us to ask, and when we don't then God concludes, "What is not worth asking for is not worth having."

II. Verse 7—"Seek, and ye shall find"

- A. Now, the Lord guides to the next level in life which is the "Seek from God" position in life.
- B. We have all lost something and stopped everything to find it.
1. I remember when I lost a ring, and I practically tore the house apart looking for that ring.
 2. I remember when Jean told me that she lost her wedding ring and tore the house apart until she found it in the vacuum cleaner
- C. That is the meaning behind the word, "Seek." It means to search for something of value. It means to look for something of value.
1. The Lord Jesus told a parable about seeking in **Matthew 13**.
 - a. **Matthew 13:45-46** says, "⁴⁵ *Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:* ⁴⁶ *Who, when he had found one pearl of great price, went and sold all that he had, and bought it.*"
 2. The Greek word used here for seeking to describe this merchant man seeking goodly pearls is the word, "Zeteo." Zeteo has an element of intensity to it.
 - a. Zeteo is not just a casual word to describe shopping for or in the market for. Zeteo describes a desperate search for as it is used when the women came to the Lord's tomb to care for this body.
 - b. The angel said to them in **Matthew 28:5**, "*And the angel answered and said unto the women, Fear not ye: for I know that ye seek (Zeteo) Jesus, which was crucified.*"
 - 1) That was the intensity of the woman as in, "Where is He? We must find Him?" That was no casual quest; that was Zeteo.
 - c. When the enemies of the Lord were seeking to find a basis for condemning the Lord to death. The word "Zeteo" was used to describe the intensity of their search in **Matthew 26:59**.

- d. **Matthew 26:59** writes, *“Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death.”*
 - 1) That was the intensity of, “Doesn’t anyone have a witness against this man?” That was no casual quest; that was Zeteo.
 - e. Zeteo was used for the word, “Seek” when the Lord described His mission to earth when He said in **Luke 19:10**.
 - f. The verse says, *“For the Son of man is come to seek (Zeteo) and to save that which was lost.*
 - 1) That is no casual browsing Good Shepherd; that was the intense Good Shepherd who said, *“I am the good shepherd: the good shepherd giveth his life for the sheep” (John 10:11).*
 - g. That was the intense Good Shepherd who leaves the ninety and nine sheep in an intense Zeteo hunt for that one lost sheep in **Luke 15:4-6**.
 - h. **Luke 15:4-6** writes, *“⁴ What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? ⁵ And when he hath found it, he layeth it on his shoulders, rejoicing. ⁶ And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.”*
 - 1) This is the Zeteo search for that one lost sheep where that Shepherd risks his life to get the one lost sheep.
 - i. This is the Zeteo intensity of the Shepherd who will not sleep until he brings back his lost sheep in **Ezekiel 34:11-12**.
 - 1) The verses say, *“¹¹ For thus saith the Lord GOD; Behold, I, even I, will both search my sheep, and seek them out. ¹² As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.”*
3. Zeteo expresses intensity.
- D. This word of intensity is used to describe this picture of a business man who is looking for the most valuable pearls.
- 1. He is intense in his search. He goes from vendor to vendor looking for the best pearls. He goes through the pearls that they have to offer and as he does he says, “No, no, no. These are not what I am looking for. Don’t you have any other pearls to show me? Don’t you have any better ones?”
 - 2. When they do not, he moves on with a greater intensity. This pearl business man is being driven.
 - 3. When he comes to the pearl suppliers they think, “Oh, here he is again. He drills us with his eyes. He is so intense over these pearls.” When he leaves the suppliers looks at their colleagues and say, “Whew, he is gone. Where is the fire with that guy? Why is he so driven? Why do these pearls have to be so life and death with this guy? They are only pearls.”
 - 4. That is the way that this merchant man seeking goodly pearls was in the Lord’s parable in **Matthew 13:45**. He is scouring the field in search of the best pearls.
- E. Then, it happened. This day is different as this one pearl supplier says, “Yes. I have one more pearl, and it is very special. It is very different. I know how valuable it is. I don’t even want to show it to you, because I don’t think you will pay my price.”
- 1. The merchant man seeking goodly pearls says to him, “Oh, but I must see it. I must.”

2. The pearl supplier brings it out on a black velvet cloth. The merchant man is stunned with its beauty. He has never seen such a beautiful, such a wonderful pearl. The merchant man says to himself, "I must have this pearl. This is the pearl that I have been looking for all my life. I will give everything I have to have this pearl. I will sell everything I have to have this pearl."
 3. The merchant man says to the pearl supplier, "How much?" The pearl supplier tells him the price that is enormous.
 4. The merchant man says, "Sold. I will buy it. Hold it for me. Don't sell it to anyone else. I will go and sell everything I have to get the money to buy this pearl."
 5. The merchant man goes and sells all he has and returns with the money and buys that pearl.
 6. The merchant man takes the pearl and says, "Now, I have found what I have been looking for my whole life. This is 'The Pearl of Great Price.' I am now out of the pearl business. My Zeteo search in life is over. I don't have any money as I sold everything to get this pearl. But, that's okay. I got what I was Zeteo seeking for my whole life. I have found what I have been looking for all my life. I have the 'Pearl of Great Price,' and I am satisfied. I will never sell it. I spent my life to find it, and now, I have it. I am out of the pearl seeking business. I am satisfied."
 7. After describing this Zeteo intense, Mr. Pearlman merchant man, the Lord then turns to his listeners and says, "That is what the kingdom of heaven is like."
- F. The kingdom of heaven is like the intensity of Mr. Pearlman merchant man who seeks that one pearl with "Drive you crazy" Zeteo intensity, and he knows what he is looking for. When he finds it, he knows he has found it. He sells all he has to get it, and when he gets it, he is satisfied.
- G. What the Lord was referring to in this elaboration of the word, "Zeteo" was the lost soul who is looking for what will satisfy his soul.
- H. He is 100% in a Zeteo search for all of the following.
1. What can **wash away my sin**?
 2. Where can I find a **love** that will not let me go?
 3. Where is the **security** to know that I have a home of peace and safety that I can live in forever after I die?
 4. Where is the **help** that will be the everlasting arms to support me when I fail?
 5. Where is the **hope** that makes life worth the living and makes death nothing more than a veil into a beauty?
 6. Where is the soul **satisfaction** to fill this gnawing, inner hunger of my soul? Where is the soul satisfaction to quench this painful inner thirst?
 7. Where is the **peace** from the storm of my inner troubled sea that cannot rest?
- I. This person goes through life on an intense Zeteo search looking for that **cleansing**, that **love**, that **security**, that **help**, that **hope**, that **satisfaction**, and that **peace**.
1. He looks in relationships, and he doesn't find it
 2. He looks in religions, and he doesn't find it.
 3. He looks in his work, and he doesn't find it.
 4. He looks in wealth, and he doesn't find it.
 5. He looks in pleasure and parties and island resorts and sports and hobbies, and he doesn't find it.
 6. He looks everywhere with a Zeteo intensity for what his soul is crying out for, and he doesn't find it.
- J. Then comes the day he has lived his life for. He meets the Savior. He finds the Lord Jesus Christ. In the Lord Jesus Christ, he has finally found what he's been looking for all along.

1. All that he needed was the blood of Jesus to **wash away** his sins.
 - a. **Revelation 1:5** says, “*Jesus Christ who...loved us, and washed us from our sins in his own blood.*”
 2. In the Lord Jesus Christ, he has finally found the **security** of the Lord Jesus who said in **John 10:28**, “*And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.*”
 3. In the Lord Jesus Christ, he has finally found the **help** of Jehovah Jesus who said in **Isaiah 41:10**, “*Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.*”
 4. In the Lord Jesus Christ, he has finally found the **hope** from the Lord Jesus.
 - a. **1 Corinthians 15:55-57** says, “*⁵⁵ O death, where is thy sting? O grave, where is thy victory? ⁵⁶ The sting of death is sin; and the strength of sin is the law. ⁵⁷ But thanks be to God, which giveth us the victory through our Lord Jesus Christ.*”
 5. In the Lord Jesus Christ, he has finally found the soul **satisfaction** from the Lord Jesus who said, “*And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst*” (**John 6:35**).
 6. In the Lord Jesus Christ, he has finally found the **peace** of the Lord Jesus who gives “*peace with God through our Lord Jesus Christ*” (**Romans 5:1**).
- K. Now, this man can so sweetly sing the following words:

*Take the world, but give me Jesus,
All its joys are but a name;
But His love abideth ever,
Through eternal years the same
Oh, the height and depth of mercy!
Oh, the length and breadth of love!
Oh, the fullness of redemption,
Pledge of endless life above!*

- L. It was the intensity of the search expressed by the word, “Zeteo” that drove this man to seek and find the Lord Jesus.
- M. For anyone who looks with an Zeteo intensity to the Lord Jesus for real **cleansing**, real **security**, real **help**, real **hope**, real **satisfaction**, and real **peace**, the promise is “*seek, and ye shall find*” it.
 1. Zeteo seek in the Lord Jesus, and you will find Him to be all your soul has been searching for.
- N. This is the **Matthew 7:7** promise of “*Seek, and ye shall find.*” It is the promise found all throughout the Bible.
 1. **Jeremiah 29:13**—“*And ye shall seek me, and find me, **when** ye shall search for me with all your heart.*”
 2. **Deuteronomy 4:29**—“*But if from thence thou shalt seek the LORD thy God, thou shalt find him, **if** thou seek him with all thy heart and with all thy soul.*”
 3. **Joel 2:12**—“*Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:*”
- O. The seeking that the Lord Jesus is referring to **Matthew 7:7**. The seeking of the blinders that are put on the horse to keep him from being distracted are referenced here.
 1. This seeking is a fixated stare at the Lord Jesus.

P. The seeking that the Lord Jesus is referring to in **Matthew 7:7** is an eagle eyed set of the eyes.

Q. That is the Zeteo seek that Daniel had in **Daniel 9**.

1. **Daniel 9:2-3** says, *“² In the first year of his reign I Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem. ³ And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes:”*
2. It was a Zeteo intense seeking the Lord by prayer.
3. It was a Zeteo intense seeking the Lord by supplications.
4. It was a Zeteo intense seeking the Lord by fasting.
5. It was a Zeteo intense seeking the Lord with sackcloth.
6. It was a Zeteo intense seeking the Lord with ashes.

R. Daniel found God and God’s timetable for when the Jewish people would return to Jerusalem because Daniel found the **Matthew 7:7** truth of *“Seek, and ye shall find.”*

III. Verse 7—*“Knock, and it shall be opened unto you”*

A. The Lord raises the quest a notch higher as He progress from “Ask” to “Seek” to Knock.

1. **Matthew 7:7** says, *“Knock, and it shall be opened unto you.”*

B. Knock is a new level of intensity.

1. You can stand at the door and call out a “Hello. Anybody home?” That is like “Ask” in **Matthew 7:7**.
2. When no one responds to the, “Hello, is anyone home call,” then there is the next level of calling out the name, “Are you in there? Are you home?”
3. That is like the next level of the intense Zeteo search.

C. The first level of “Ask” is like calling out to “God” as in “God, are you there?”

1. When there is no answer, you might think of the second level of intensity as calling out to the Lord Jesus as in, “Lord Jesus, are you there?”

D. The next level of intensity of the knock level as calling out to the Lord Jesus with, “Lord Jesus, this is Tom. I must have you. I will die without you. My soul yearns for you like a panting deer pants for water.”

E. The knock is the ultimate level of intensity where now it is not just with the voice that the call is made for the Lord, but now, there is that extension of the hand and that pounding on the door.

F. There are two ways to knock on the door, and those two ways send two very different messages to the person inside.

G. The first way to knock on the door is **gently and slowly**. That sends the message of, “Excuse me. I am sorry to bother you. Is it a good time?”

H. The second way to knock on the door is **furiously with intensity**. That knock sends the message of “I have to speak with you, now. This is urgent. I will break this door down with knocking unless you open the door now.”

1. That is the type of knocking that the Lord is referring to in **Matthew 7:7**.
2. This is what the Lord was referring to when He said in **Luke 13:24**.

a. The verse says, *“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.”*

I. Now, we have been considering us intensely knocking to find God. and this is the meaning behind the intense word, “Zeteo.” But, as we have seen, this word was also used by the Lord to describe the intensity of His search for us in **Luke 19:10**.

1. **Luke 19:10** states, *“For the Son of man is come to seek (Zeteo) and to save that which was lost.”*

- J. The intensity of the Lord's seeking us is also seen in the intensity of the Lord's knocking at the door of our hearts in **Revelation 3:20**.
1. The verse says, "*Behold, I stand at the door, and knock: **if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.***"
 2. The Lord Jesus stands at the door of our hearts, and He stands for a long time.
 3. The Lord Jesus calls out as He knocks at the door of our hearts, and He knocks and calls out for a long time.
- K. This is what is characteristic of this intense knocking. There is not just the knocking; there is the voice along with the knocking.
1. When there is the knock at the door, the door is not just opened. There is the question of, "Who is it?"
- L. We don't just open the door for anyone. We want to know who is knocking at our door
- M. All doubt is removed with the knock at the door of the heart, and the voice that says, "It's the Lord Jesus Christ. It's your Creator knocking. It's your Redeemer knocking. It's your Savior knocking. Open the door. If you just open the door, I will come in and will have fellowship with you. You will have fellowship with me."
- N. It is the voice that encourages us to open the door just as it did for the Shunamite woman in Song of Solomon.
1. **Song of Solomon 5:2** says, "*I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me.*"
 2. She heard the knock, but more importantly, she heard his voice to open the door.
- O. It can come when we are alone reading our Bible, when we are in church listening to Bible teaching, or even when we hear preaching on the radio. All of a sudden we realize that the Lord is speaking to us.
1. That is the Lord knocking at the door of our hearts and calling out to us to open the door and let Him come in. It is just like the hymn which says:

*The Savior is waiting to enter your heart,
Why don't you let Him come in?
There's nothing in this world to keep you apart,
What is your answer to Him?*

*Time after time He has waited before,
And now He is waiting again,
To see if you're willing to open the door,
Oh, how He wants to come in.*

- P. When a person knocks at the door of God and God says, "Who is it?" The reply will determine if God will open the door.
1. Is the reply, "Your son?"
 - a. **Luke 12:32** says, "*Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*"
 2. Is the reply, "Your friend?"
 - a. To that person, the Lord Jesus will say the words of **Matthew 25:21**— "*Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*"
 3. Or is the reply, "A dirty, rotten lost sinner who desperately needs you to save him and cleanse him from his sins?"

- a. To that person, the Lord will say the words of **John 6:37**, “*Him that cometh to me I will in no wise cast out.*”
- 4. Or is the reply, “We don’t know each other, but I am a good person, a religious person who deserves Heaven.”
 - a. To that person the Lord will say the words of **Matthew 7:23**, “*I never knew you: depart from me, ye that work iniquity.*”
- Q. Whether or not the door is opened by God all depends on the response to the question, “Who is knocking at my door?”
- R. But, there is another aspect of knocking that is different from asking, and that is asking involves the voice, but knocking involves the hand.
- S. Knocking involves action, and this can be seen with seeking the salvation of the Jewish people.
 1. Paul spoke of his heart desire for the Jewish people in **Romans 9**.
 - a. **Romans 9:1-4** says, “¹ I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, ² That I have great heaviness and continual sorrow in my heart. ³ For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: ⁴ Who are Israelites.”
 2. Paul spoke of coupling his heart desire to asking God in prayer for the salvation of the Jewish people in **Romans 10:1** which says, “*Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.*”
 3. That was like asking and seeking, but then Paul went to the next level of knocking or going into action for the salvation of the Jewish people in **Acts 17**.
 - a. **Acts 17:1-4** says, “¹ Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: ² And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, ³ Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ. ⁴ And some of them believed, and consorted with Paul and Silas.”
 4. For the Jewish people, it was not just asking God for their salvation, and it was going into action by knocking for their salvation as Paul went regularly went into the synagogues and reasoned with the Jewish people that the Lord Jesus had to suffer and rise again to save them from their sins.
 5. This is the knocking stage of seeing the salvation of the Jewish people.
 6. This knocking stage for seeking the salvation of the Jewish people is what the Lord meant when He told the parable of the unfruitful fig tree. The fig tree refers to the Jewish nation when He said in **Luke 13**.
 - a. **Luke 13:6-9** says, “⁶ He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. ⁷ Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? ⁸ And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: ⁹ And if it bear fruit, well: and if not, then after that thou shalt cut it down.”
 7. Here is a man who has a fig tree planted in his vineyard. His vineyard has limited ground and every tree in his vineyard is important. He expects fruit from every tree in his garden.
 8. The man has a fig tree in his garden, and he expects fruit from his fig tree. The first year comes, and there is no fruit.

9. The second year comes, and the man patiently waits for the fruit and still no fruit comes on the tree.
 10. Finally, the third year comes, and the man hopes that finally the tree will bear fruit. Still, there's no fruit after three years in a row.
 11. So, the man turns to his gardener and says, "That is it. I have patiently waited for three years for there to be fruit on this fig tree, and I am ready to cut it down. Why should it take up any more space and resources in my vineyard?"
 12. The gardener does not say, "Okay. I agree with you. I will go ahead and cut down this fig tree." The gardener loves that fig tree.
 13. The gardener says, "Give me a chance with the fig tree. I will dig all around the fig tree, and I will fertilize it. Give me one more year to work with this fig tree. I will try my best to get this fig tree to bear fruit. I know it can. I will spend time with the fig tree to make it bear fruit."
 - a. That is a picture of what it means to knock or go into action to see the Jewish people be saved.
 14. In that picture, God the Father is represented by the man who owns the vineyard.
 15. In that picture, the fig tree represents the Jewish people who have rejected their Lord Jesus Christ as their Messiah and God.
 16. In that picture, the fruit of the fig tree represents the Jewish people serving the Lord Jesus by bringing the Gospel to the peoples of the world.
 17. Most relevant for us in that picture is the gardener who represents us.
 18. Like Paul, we ask in prayer for the salvation of the Jewish people, but we go one step further with the knocking which is when we go into action to see the Jewish people be saved from their sins.
 - a. We also look for opportunities to befriend the Jewish people to bring the Gospel to them.
 - b. This is represented by the digging and fertilizing around the fig tree to give the tree every benefit to be fruitful. This is bringing the Gospel to the Jewish people. This is the action part, the knocking part of seeking the salvation of the Jewish people.
- T. This is what Moses did when God told him that He was going to destroy and build a new generation of Jewish people from the seed of Moses. Moses, like the gardener, said, "No, wait" after they had made the golden calf. God had said like the owner of the vineyard, "The time has come to remove this tree from my vineyard."
1. **Exodus 32:9-14** says, "⁹ And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: ¹⁰ Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. ¹¹ And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? ¹² Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. ¹³ Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. ¹⁴ And the LORD repented of the evil which he thought to do unto his people."
- U. The Lord would have destroyed those people, but Moses asked God for one more chance to work with the people. The Lord told the people what happened in **Exodus 32**.

1. **Exodus 32:31-34** says, “³¹ And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold. ³² Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written. ³³ And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. ³⁴ Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee.”
- V. What we have seen today is the invitation from the Creator of the Universe to engage in all of the following:
1. Asking with the promise of we shall receive
 2. Seeking with the promise that we shall find
 3. Knocking with the promise that doors shall be opened to us
- W. With these promises, we can vow to become in life Askers of God, Seekers of God, and Knockers for God.