

# The Three Groups of People

**Matthew 7:7-11**—*“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. 9 Or what man is there of you, whom if his son ask bread, will he give him a stone? 10 Or if he ask a fish, will he give him a serpent? 11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?”*

## I. When God Seems to Not Answer Prayers

A. Last week, we looked at the promise in **Matthew 7:7**.

1. The verse says, *“Ask, and it shall be given unto you.”*

B. Without having to say anything, I’m sure we have all thought of the times when we asked God for something, and we did not receive it.

C. When we read in verse 7 that we are to “Ask,” and then expect the *“it shall be given unto you.”* We can think of a time when we did ask, but we did not receive.

D. This brings us the wider question of “What am I supposed to think when God seems to not answer my prayer?”

E. We think of what makes us afraid like suffering through **cancer and death**. Then, the dark, broad question rises in us of “Would God do that to me?”

1. Would God allow me to suffer through disease and loss and cancer when I ask God with all my heart to not spare me?

2. When it really comes down to a very serious situation in my life, can I really rely on verse 7 of *“Ask, and it shall be given unto you?”*

F. The problem is that we don’t know what God sees, and we don’t see what God sees. Therefore, we don’t consider what God considers. We are in the state of what the Bible calls “none considering” in **Isaiah 57:1**.

1. **Isaiah 57:1** says, *“The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.”*

G. God reacts on the basis of eternity, and we react on the basis of temporal because we don’t see what God sees. Someday, we will.

1. **1 Corinthians 13:12** reminds us, *“For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”*

H. When God does not answer our prayers, there comes the question, “Was it because I did not have enough faith that my prayer was not answered?”

1. The problem with that question is that it puts the emphasis on us and not on God.

2. We should not have faith in our faith, but in God. Faith is not that God will do what we want, but faith is that God will make the best decision.

I. The problem with saying, “God did not answer my prayer because I did not have enough faith” is faith is wrongly looked at like a “Get out of Jail Card.” It is like saying, “Here is my faith, so take that devil.”

J. Isn’t it great when kids come back later in life and say to their parents, “Thanks for sticking to your guns? Thanks for not letting me do that.”

1. Isn’t great when we come back to God later and say, “God, thanks for sticking to your guns and not giving me what I want.”

K. Faith is not, “I have faith that God is going to do exactly what I want.”

1. Faith is, “God, I trust you. God, you know. God, you will do what is best.”

- L. Faith is in God who orders our loss of health as a means to give us a far more exceeding and eternal weight of glory.
1. **2 Corinthians 4:16-18** says, *“<sup>16</sup> For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. <sup>17</sup> For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; <sup>18</sup> While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”*
- M. Faith is in God Who orders what we do not want in order to take away what we should not keep. God gives us a trouble that we do not want in order to take away the pride that we should not keep as described in **2 Corinthians 12**.
1. **2 Corinthians 12:7-10** states, *“<sup>7</sup> And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. <sup>8</sup> For this thing I besought the Lord thrice, that it might depart from me. <sup>9</sup> And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. <sup>10</sup> Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.”*

II. Verse 7—*“Ask, and it shall be given unto you”*

- A. In these three words of **Ask, Seek and Knock** are **God’s guidance for every person on earth**—no matter which nationality they are and no matter how old they are.
- B. Every person on earth falls into **one of three groups**. For each of these three groups, God has a **one word command** of **Ask, Seek, Knock**.
- C. The **first group** are persons who are **obedient** followers of the Lord Jesus Christ.
  1. Each person in this first group has had their own **personal defining moment** in life where they came to that crisis point of seeing self no longer as good, but as a dirty, rotten sinners.
  2. Each person in that group has **cried out** to the Lord Jesus Christ to save them from their sins and **vowed to become an obedient** follower of the Lord Jesus Christ
  3. Each one was thrilled with the relief from the **heavy weight of their sin**, and each person knew that **inner cleansing** from the blood of the Lord Jesus Christ.
  4. Each one **fell in love** with the Lord Jesus Christ as the One who loved them so much that He laid down His life for their souls.
  5. Each person in that first group experienced the song:

*All my life long I had **panted**  
For a draught from some cool spring,  
That I hoped would quench the burning  
Of the thirst I felt within. Hallelujah! I have found Him  
Whom my soul so long has craved!  
Jesus satisfies my longings;  
Through His life I now am saved.*

6. Their song was:

*I’ve found a friend in Jesus, He’s everything to me,*

*He's the fairest of ten thousand to my soul;  
 The Lily of the Valley, in Him alone I see,  
 All I need to cleanse and make me fully whole.  
 In sorrow, He's my comfort, in trouble, He's my stay;  
 He tells me every care on Him to roll.  
 Hallelujah,  
 He's the Lily of the Valley, the Bright and Morning Star,  
 He's the fairest of ten thousand to my soul.*

7. Each person in this first group can be identified in **Revelation 14:4**.
  - a. The verse says, *"These are they which **follow the Lamb whithersoever he goeth**. These were redeemed from among men."*
8. Everyone in this first group has built the house of his life on the **solid rock of searching the Scriptures** for God's commands, so they can **obey them**.
9. Everyone in this first group has **renounced their past life** of going his own way.
  - a. **Isaiah 53:6** describes this when it says, *"All we like sheep have gone astray; we have turned every one to his own way."*
10. Everyone in this first group has a **new life** of **2 Corinthians 5**.
  - a. **2 Corinthians 5:17-20** says, *"17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."*
  - b. This is their new life. A new life of being an obedient **Ambassador** for God begging the lost to be reconciled to God.
  - c. They all have a new life of being God's reconcilers.
11. Their **thoughts** are now controlled, and every one of their thoughts is put through the **filter** of "Does this thought please the Lord Jesus?"
  - a. They are obeying **2 Corinthians 10:5** which says, *"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"*
12. Their **words** are now filled with the Bible and praises to God as they are obeying **Colossians 3:16**.
  - a. **Colossians 3:16** says, *"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."*
13. Their **acts** are now kind and tender hearted and forgiving as **Ephesians 4:32** says.
  - a. The verse says, *"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."*
14. What characterizes the life of everyone in this first group is that they are **100% dependent** on the Lord. They have **renounced all independence** from God, and they see themselves are **needing God for everything** in life.

15. They wake up in the **morning**, and they say, “Give us this day our daily bread” (**Matthew 6:11**).
16. **Throughout the day**, they are looking to God for every need in life as it says in **Psalm 55:17**.
  - a. The Psalm says, “Evening, and morning, and at noon, will I pray, and cry aloud.”
17. For all the **decisions in life**, their first step is, “Wait. I have to ask God.”
18. For all their needs in life, their first move is, “**Father, please.**”
19. To this group, God says, “**Ask, and it shall be given you**” (**Matthew 7:7**).
20. To this first group of obedient followers of the Lord Jesus Christ, the Lord Jesus says, “Ask. **Don’t stop asking** in life. Continue asking. **Beware of drifting away** from asking. Keep asking in life.”
21. To this first group, God’s Word is what they “*hold fast*” to (**Revelation 2:25**).
22. God promises to keep on giving in response to their asking.

III. Verse 7—“*Seek, and ye shall find*”

- A. Now, we come to the second group. Everyone in this group (Group 2) **started out in the first group (Group 1)**.
  1. Like those in Group 1, each person in Group 2 had their **own personal defining moment** when the stench of their own sin was over the top.
  2. Like those in Group 1, each person cried out to the Lord Jesus to **save** them from their sins. They felt that heavy load of sin roll off their backs, and they experienced that **same cleansing and blessed assurance**.

*Blessed assurance, Jesus is mine!  
 O what a foretaste of glory divine.  
 Heir of salvation, purchase of God,  
 Born of His Spirit, washed in His blood.  
 This is my story, this is my song!  
 Praising my Savior all the day long!  
 This is my story, this is my song!  
 Praising my Savior all the day long!*

- B. Just like Group 1, the Lord Jesus was Group 2’s **first love. Then, something happened**.
  1. For some, it was the **loss of friends** and family and colleagues.
    - a. **Matthew 10:22** says, “*And ye shall be hated of all men for my name’s sake.*”
    - b. **Luke 6:22** also states, “*Men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man’s sake.*”
  2. It was that **terrible hatred** that got to them. It was the persecution for identifying with the Lord Jesus.
  3. They **grew cold** and like a **turtle retreated** in their shell of self-defense, and they became **like Peter**.
    - a. **Matthew 26:70-74** says, “*70 But he denied before them all, saying, I know not what thou sayest. 71 And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. 72 And again he denied with an oath, I do not know the man. 73 And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy*

*speech bewrayeth thee. <sup>74</sup> Then began he to **curse and to swear, saying, I know not the man.** And immediately the cock crew."*

4. What turned them away from the Lord Jesus was the hatred of others that caused them to grow cold.
- C. But, not everyone in this group turned away from God because of the hatred of others, For some in this group, it was the thoughts of **Mark 4:19**.
  1. The verse says, "*The **cares of this world...**choke the word.*"
- D. These are the ones in this second group that were consumed in life with the "many things" of life as was Martha.
  1. **Luke 10:41** says, "*And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:*"
- E. For them, it was the words of **Luke 12:17-18** that stood out to them.
  1. The verses say, "*<sup>17</sup> And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? <sup>18</sup> And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.*"
- F. When it was not consumed by the need for bigger barns, it was just the daily concerns for "*what ye shall eat, or what ye shall drink*" (**Luke 12:29**).
  1. It was the make the breakfast, clean the house, make the lunches, drop off the kids, do the shopping, pick up the kids, take the kids to sporting events or piano, pick up the kids, make the dinner, talk with everyone, and then fall exhausted into bed.
- G. It was all the events of life that seemed much more important than God that had filled their minds and caused them to say the words of **Luke 14:18-20**.
  1. **Luke 14:18-20** states, "*<sup>18</sup> And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. <sup>19</sup> And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. <sup>20</sup> And another said, I have married a wife, and therefore I cannot come.*"
- H. That was the group of the being filled with the cares of this life.
- I. For others in this second group, it was none of that. What drew them away from God was what the Bible calls in **Mark 4:19**.
  1. The verse says, "*The deceitfulness of riches... choke the word.*"
  2. It was the relentless call of riches that are just around the corner as they thought of getting rich.
    - a. **1 Timothy 6:9-10** says, "*<sup>9</sup> But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. <sup>10</sup> For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.*"
  3. These were the "Get Rich" people.
- J. For others in this second group, it was a call in **2 Timothy 4:10**.
  1. The verse says, "*For Demas hath forsaken me, having loved this present world, and is departed.*"
- K. Their problem was that they did what the Bible calls in **1 John 2:15**. They "*loved the world*" (**1 John 2:15**).
- L. Everyone in this second group came into this second group for **different reasons**.
  1. They came because they folded from the hatred of the world.
  2. They came after being consumed with the cares of this life.
  3. They came after sacrificing everything to get rich.

4. Finally, they came from loving this world more than anything else.
  5. No matter where they came from, they all chose to move away from God.
- M. Group 2 all knew the Lord Jesus as their God and Savior. Then, something got in the way—**some persecution**, some **hardship**, some **concern**, some **desire to get rich**, or some **love of the world**. As a result, they left God.
- N. For Group 2, their **first love** of the Lord Jesus Christ is **just a memory**. They think about how **it all used to be**.
1. **Fellowship** with other believers was so sweet.
  2. They remember how reading the **Bible** was like a feast for the soul.
  3. They remember how time spent in **Prayer** was the best time of the day.
  4. They remember how they loved to **teach Sunday School** or talk to others about the beauty of the Lord Jesus.
- O. There is one word to describe everyone in this second group, and it is the word “**lost**.”
1. They **lost what** they had.
  2. They **lost the life** in the Lord they once had.
  3. They **lost the love** for the Lord they once had.
  4. They **lost the walk** with the Lord they once had.
  5. Though they had different pressures, they all lost their first love because of one word in **Revelation 2:4**.
    - a. **Revelation 2:4** says, *“Nevertheless I have somewhat against thee, because thou hast left thy first love.”*
  6. They lost their first love because they **left their first love**, and they are in a state of loss. They lost all they once had.
  7. There is one word that is the what to do when something is lost, and the Lord used it to describe what He did when He lost in **Luke 19:10**.
    - a. **Luke 19:10** says, *“For the Son of man is come to **seek** and to save that which was **lost**.”*
  8. The Lord lost souls to sin, and He came to recover lost souls. The word He used was seek.
  9. The Lord lost souls, and He said about who He lost in **Ezekiel 34:16**.
    - a. **Ezekiel 34:16** says, *“I will **seek that which was lost**, and bring again that which was driven away.”*
  10. That is what needs to be done when something is lost—“Seek.”
    - a. For the Lord, it was seek the lost soul.
    - b. For the woman, it was seek the lost coin.
    - c. For the father, it was seek the prodigal son.
  11. The Lord tells those in this second group of people who lost their walk with God, “Seek.” He’s telling them to recover your walk with God.
  12. To those in the second group who knew the Lord and then left the Lord, the Lord Jesus says, “Seek.” Go back and find what you lost
    - a. Seek to find your **first love** that you lost.
    - b. Seek to find your love of the **Bible** you lost.
    - c. Seek to find your love of **Prayer** that you lost.
    - d. Seek to find your **walk** with the Lord that you lost.
    - e. Seek to find your devoted **service** to God that you lost.
    - f. Seek to find your **dependence** on God that you lost.
  13. To all of those objections and obstacles from those in Group 2 who left the Lord Jesus, the Lord Jesus has just one simple word of “Seek.”
  14. No one **cares** more than the Lord Jesus about a person returning to the Lord. He will help that person in this second group to get back to where they belong.

15. He promises to Group 2 that they shall find the Lord if they seek Him.

- a. **Isaiah 55:7** says, *“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.”*”

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

- A. Group 3 has never known the Lord Jesus Christ. They were never saved.
- B. They have never known the release from their burden of sin. They have never known the joy of being cleansed from their sins.
- C. They have never been in Christ. They have never obeyed the Lord. They know nothing of the Bible, prayer, and service to God.
- D. They are lost. They are and have always been described as it says in **Ephesians 2:12**.
1. The verse says, *“Without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:”*
- E. Group 3 only sees a closed door or Heaven, but to Group 3, the Lord has one word of guidance. It is the word “knock.”
1. **Matthew 7:7** says, *“Knock, and it shall be opened unto you.”*
- F. **He invites the lost to come** to Him in the following verses:
1. **Isaiah 1:18-19**—*“<sup>18</sup> Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. <sup>19</sup> If ye be willing and obedient, ye shall eat the good of the land.”*
2. **Matthew 11:28**—*“Come unto me, all ye that labour and are heavy laden, and I will give you rest.”*
3. **Revelation 22:17**—*“And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”*
- G. He **promised to open** the door for the lost who knocked in **John 6:37** which says, *“Him that cometh to me I will in no wise cast out.”*
- H. He is **rich in mercy** as it says in **Ephesians 2:4**.
1. The verse says, *“God, who is rich in mercy.”*
- I. He is **praying intercessory prayers** for the lost to come to Him in **Hebrews 7:25**.
1. **Hebrews 7:25** says, *“Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”*
- J. He would **not despise** a lost sinner who comes to Him.
1. **Psalms 102:17**—*“He will regard the prayer of the destitute, and not despise their prayer.”*
2. **Psalms 22:24**—*“For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.”*

V. Verse 7—*“Ask...Seek...Knock”*

- A. So, **these are the three groups** of people that everyone on the earth falls into.
- B. **To the first group** of the obedient saved. His word is “Ask.”
1. Keep on living that life of dependence on God.
2. Make prayer a constant part of your life.
- C. **To that second group** of those who knew the Lord and were in love with the Lord Jesus, but who **lost** it because of persecution, hardship, cares, wealth, or the love of the world, the Lord says, “Seek.”
1. Go back to where you lost the Lord and seek the life you once had ⇨ return

- D. **To that third group of people** who never knew the sweetness of sins forgiven, the relief of defilement cleansed, and the assurance of an eternal home in Heaven, the Lord Jesus says, **“Just knock.”**
- E. If anyone comes knocking in desperation on God’s door, He will answer and open it.
1. **Jeremiah 29:11-13** says, *“<sup>11</sup> For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end. <sup>12</sup> Then shall ye **call upon me, and ye shall go and pray unto me, and I will hearken unto you.** <sup>13</sup> And **ye shall seek me, and find me, when ye shall search for me with all your heart.**”*

*There's room at the cross **for you,**  
Though millions have come,  
There's still **room for one,**  
Yes, there's room at the cross **for you.***

VI. Verse 8—*“For every one...”*

- A. To emphasize again what He said, He speaks in verse 8.
  1. **Mathew 7:8** says, *“For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.”*
- B. His emphasis in verse 8 is on *“For every one.”*
  1. Not a single person on earth has been left out.
- C. For **everyone** on planet Earth, it is either **Ask or Seek or Knock.**
- D. With these three words, the Lord Jesus has not left anyone without a word of guidance for their souls—Ask, Seek, Knock.
- E. The words “Ask” and “Seek” and “Knock” are so universal.

VII. Verse 8—*“He that...him that”*

- A. With the words in verse 8 of “he that” and “him that,” the Lord is emphasizing how personal and individual God’s interaction with man is.
- B. It is all about in verse 8 the “he that seeketh” and “to him that knocketh.”
- C. God meets each person individually.
- D. This is what God said about His calling of Abraham in Isaiah.
  1. **Isaiah 51:2** says, *“Look unto Abraham your father...for I called him alone.”*
- E. The best place to meet God is alone.

VIII. Verse 8—*“Receiveth”*

- A. For the person who says, “How long do I have to wait for God to respond to my asking and my seeking,” there is an answer in verse 8.
  1. The verse says, *“For every one that asketh receiveth; and he that seeketh findeth.”*
- B. **Notice the words: it is not shall** receive, but receives. Every one **receives** as he is asking or even before he is asking.
  1. **Isaiah 65:24** says, *“And it shall come to pass, that **before** they call, **I will answer;** and **while** they are yet speaking, I will hear.”*
  2. The Lord is saying, “What you have as hope in your heart is yours in your hand.”
- C. But, there is a condition for the person to receive. The person has to ask in order to receive it.
- D. If God finds a prayer **asking** person, He will become a prayer **answering** person.
- E. If God finds a prayer **knocking** person, He will become a **door opening** person.

IX. Verse 9—*“What man is there of you...?”*

- A. Now, the Lord turns to explain why He will do all these things in verse 9.



1. The verse says, *“Or what man is there of you, whom if his son ask bread, will he give him a stone?”*
  - B. Notice the phrase, **“What man is there of you...?”**
  - C. There is a yearning in the heart for a father to give to his son seen in the phrase **“If his son.”**
  - D. Then, notice the phrase **“Ask bread?”**
    1. Bread is good, but what if the son asked for a stone to eat that would break his teeth? No father would give him a stone because that would hurt him.
    2. A denial in caring love is better than granting a request in apathy.
- X. Verse 10—*“Or if he ask a fish, will he give him a serpent?”*
- A. We see a similar question with the phrase, **“Ask a fish...?”**
  - B. A fish is good to eat, but what if the son asked for a poisonous snake to play with?
  - C. No father would give him the snake. That would hurt him.
    1. A denial in caring love is better than granting a request in apathy.
- XI. Verse 11—*“If ye then, being evil, know how”*
- A. The Lord asks another question in **Matthew 7:11**.
    1. The verse says, *“If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?”*
  - B. Notice the phrase, **“If ye then, being evil.”**
    1. That means we were born sinful.
  - C. The next phrase says, **“Know how to give good gifts.”**
    1. There is no need for a law to command fathers to give good to their children.
    2. That comes naturally, and that is the point the Lord is teaching us here. This comes naturally to God to give good gifts to us as His children.
  - D. **“Unto your children”** reminds us of how we come to God as His children.
    1. **2 Kings 4:19** says, *“And he said unto his father, My head, my head. And he said to a lad, Carry him to his mother.”*
    2. When we pray, we pray as a child to his Father with *“Father thy will be done.”*
    3. A denial in love is better than granting a request in carelessness.
  - E. **“How much more shall your Father which is in heaven”** secures the Father’s role towards us.
    1. It is God who has **assumed** the position of Father to us with all the feelings of a father in the following verses:
      - a. **Psalm 103:13**—*“Like as a father pitieth his children, so the LORD pitieth them that fear him.”*
      - b. **Lamentations 3:22**—*“It is of the LORD'S mercies that we are not consumed, because his compassions (**Racham**) fail not.”*
        - 1) Racham is a special word that gets right into the feelings in the belly. It means to have a deep love for. It also means to have a tender compassion for.
        - 2) **1 Kings 3:26**—*“Then spake the woman whose the living child was unto the king, for **her bowels yearned** upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.”*
      - c. **Isaiah 46:3**—*“Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the **womb (Racham)**.”*
      - d. **Isaiah 66:13**—*“As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.”*

- e. **Isaiah 49:15**—“Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.”
  - f. **Psalms 27:10**—“When my father and my mother forsake me, then the LORD will take me up.”
    - 1) This is a love stronger than a father and mother.
    - 2) God is more knowing and more caring than our own mothers and fathers.
    - 3) This is the emphasis on the “much more” in verse 11 referring to the love of God.
2. Picture all the tender mercies of all the mothers and fathers gathered all up. What would that look like compared to God’s tender mercy?

*Could we with ink the ocean fill  
 And were the skies of parchment made  
 Were every stalk on earth a quill  
 And every man a scribe by trade  
 To write the love of God above  
 Would drain the ocean dry  
 Nor could the scroll contain the whole  
 Though stretched from sky to sky  
 O love of God, how rich and pure!  
 How measureless and strong!*

- 3. If you were to compare the amount of light, there is coming from one candle to the amount of light coming from the sun.
  - a. You would say, “How much more light there is coming from the sun compared to one candle?”
- 4. If you were to compare the quantity of water, there is in one drop of water with the quantity of water in the ocean.
  - a. You would say, “**How much more** water there is in the ocean compared to one drop?”
- 5. If you were to compare the amount of loving care and compassion, there is God to give good gifts to His children with the amount of loving care and compassion. There is a father to give good gifts to his child.
- 6. You would say what the Lord said in verse 11.
  - a. **Matthew 7:11** says, “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?”
  - b. That is what is being communicated when the Lord Jesus used the words “how much more.”
- 7. God’s love and compassion is not just for His children that are obedient to Him, but God has that Racham compassion for His disobedient children just like King David had for his rebellious son, Absalom.
  - a. **2 Samuel 13:38-39** says, “<sup>38</sup> So Absalom fled, and went to Geshur, and was there three years. <sup>39</sup> And the soul of king David longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.”