

And his ears were opened. His tongue was released. And he spoke plainly. And Jesus charged them to tell no one.

But the more he charged them, the more zealously they proclaimed it. And they were astonished beyond measure. Saying, he has done all things well.

He even makes the deaf hear and the mute speak. This is God's word. Again, faith family, sometimes all you've got to do is just read the word of God.

[5 : 58] It is powerful on its own. Amen? Pray with me. Pray with me. God, we're here and we want to listen to you. We trust that you'll talk to us now as we study your word.

We know that these words are alive. Because they've been breathed out by you. We know that we're in this place for a purpose. So that means there's something that you have to talk to us about tonight.

And I pray for opened ears. And opened eyes. Hearts ready to receive whatever it is that you have for us tonight.

Come do what only you can do, O God. In Jesus' name we pray. And God's people said? Amen. Amen. Please be seated. As the well-dressed man stood there at the ATM making his transaction, another man approached.

He was in shabby clothes. You could smell the alcohol. Followed by a common exchange. Excuse me. I'm trying to get something to eat.

[7 : 07] Can you help? It's an experience that my guess is most of us have had once before in our life.

We've had that kind of exchange with someone. And it is exactly the kind of experience they are trying to prevent at the cross street market.

According to the Baltimore Sun, store owners in this South Baltimore community put up signs asking shoppers not to give money to the, quote, panhandlers, i.e. beggars.

The reason why they don't want people giving these beggars money is they believe it will give their district a, quote, bad reputation and drive away customers.

The business owners believe that if shoppers refuse to give money to these beggars, they'll eventually move on to a different community.

[8 : 07] One lady by the name of Nancy, I withhold the last name, who works at Cross Street Market said, quote, They come right up while you're waiting on customers.

It's annoying. Customers ought to be able to shop without being harassed, close quote. In fact, businesses have gone so far as to remove all the park benches in the area because, quote, drunks will use them for their afternoon naps.

Now, many of the churches in the area thought that these signs telling shoppers not to give money isn't very charitable. To which Herb, a person who has worked in that market since 1975, said, quote, They can say it's not charitable, but they don't have to live with the beggars, close quote.

Faith Emily, let me ask you tonight, have you ever been bothered by a beggar? Have you ever been bothered by a beggar? Be honest. Now, by asking you that, I'm not suggesting that you don't care about people.

And I'm not suggesting that you don't care about helping those in need. What I'm suggesting is, have you ever felt that moment, been in that situation where you were bothered by someone who was begging?

[9 : 37] Maybe, like the opening illustration for you, it was that awkward exchange that you had with somebody on the street. And you didn't really know what to say. Maybe for some of you, it's that kid that always keeps begging and asking for something.

Some of you, don't point, have a friend who is always asking to borrow something of yours. Maybe you feel like every time you turn around, there's another charity asking you for donations.

Maybe some of you, like me, have a dog. And you have understood the Bible's call to have a dog. And that dog, every time, every time I open the fridge, every time I sit down at the table, Luther will lay right down beside me and he'll give me that sad puppy dog face.

You know what I'm talking about? Like, please, please. Every one of us, though we might not want to admit it, have in one way or another been bothered by beggars.

[10 : 55] That faith family has been the constant and frequent experience in Jesus' life thus far in the gospel of Mark. We're far enough along by now that we've seen multiple examples of this.

Have you seen it as we've gone week by week? Let me give you just a few examples. Mark chapter 1, verse 32. That evening at sundown, they brought to him all who were sick or oppressed by demons.

And the whole city was gathered at the door. Mark chapter 1, verse 40. And a leper came to Jesus, begging him and kneeling, said, If you will, you can make me clean.

Mark 2, verse 3. They came bringing a paralytic carried by four men. And when they couldn't get near him because of the crowd, they removed the roof above him.

And when they had made an opening, they let down the bed on which the paralytic lay. Mark chapter 3, verse 9. And he told his disciples to have the boat ready for him because of the crowd, lest they crush him.

[12 : 01] For he had healed many so that all who had diseases pressed around him to touch him.

Mark chapter 5, verse 22. Then came one of the rulers of the synagogue, Jairus by name, and seeing him, fell at his feet, begging him earnestly, My little girl is at the point of death.

Come, lay your hands on her so that she may be made well and live. Mark chapter 6, verse 31. He said to them, Come away by yourselves to a desolate place and rest for a while.

And many were coming and going, and they had no leisure even to eat. And they went away in the boat to a desolate place by themselves. Now many saw them going and recognized them, and they ran there on foot from the towns and got there ahead of him.

Everybody right here, are you noticing a trend in the ministry of Jesus? Everywhere he goes, somebody wants something. Every corner he turns, there's somebody there begging, Help! Do this!

[13 : 13] And that's what's happening here in Mark 7 as well. Notice the thread that ties these two stories together. Mark 7, verse 26.

Now the woman was a Gentile, a Seraphonician by birth. Say this out loud. And she begged him to cast the demon out of her daughter.

Now notice the same thing in verse 32. They brought to him a man who was deaf and had a speech impediment. Say it. And they begged him to lay his hand on him.

Are you noticing the thread here? In other words, in both of these stories, we see what we've already seen numerous times in Mark, and that's the expression of begging.

Please. Help. I'm in need. I want. I can't. I can't. And one might ask the question, Why is Mark paying so much attention to people like this?

[14 : 22] Don't you want a reputable story? Work some movie stars in here, right? Can't there be like a Brad Pitt or a LeBron James or somebody that comes along to give this thing some cred?

Some of you don't think that would give him any cred, I take it. In his book, *The Cross from a Distance*, Peter Bolt, author Peter Bolt, writes the following.

Listen. This is so important. Quote. Throughout Mark's story, a range of characters appear, encounter Jesus, and then disappear. From among these minor characters, a group of 13 can be separated out and labeled the suppliants.

Mark pays greater attention to these suppliants, giving each of them a whole scene where their story gets to be told.

These are the ones that come to Jesus in need. And this group of 13 suppliants shows a slice of life in the first century world.

[15 : 33] Despite their variety, together they illustrate a world in need. In fact, it probably even made their situation worse. It shows how the Jewish religion was unable to help them in their need, and it probably made their situation worse by excluding them as unclean and making God seem further away.

Listen to me. Lean in close here. Mark is going out of his way to show you that Jesus is not bothered by beggars. Oh, not only is Jesus not bothered by beggars, this is the kingdom of God. It is a kingdom of beggars. Let's look at these two tonight. Verse 24. We should first note where Jesus is.

Mark informs us here that he is in the region of what? Tyre and Sidon. Maybe you don't know that much about biblical history or your map, but Tyre and Sidon is kind of in the northern part, so we're way up north from Galilee.

Jesus has entered well into Gentile territory. He's gone deep in the woods, so to speak, of Gentile land. And of course, if you're going to be in an unclean place, you're likely going to encounter an unclean person.

[17 : 28] And that is who Jesus encounters here, a Gentile woman. And as if that wasn't gross enough, she has a daughter with an unclean spirit.

She is desperate. She's despairing. She's likely downtrodden. You say, how do you know that she's that? Because she's begging. She's begging Jesus.

She needs a miracle. And she knows that Jesus is the only hope. I want you to think about that in your mind, of this woman coming to Jesus in her desperate, broken situation.

And listen to what Jesus says to her. It is, we've referenced it before, but we haven't taught this passage. Let's dive deeper into what Jesus says to her in verse 27.

Now, he said to her, Let the children be fed first, for it is not right to take the children's bread and throw it to the dogs.

[18 : 33] Now, that is a shocking statement. Like, how could, I mean, you're just sitting there, like, reading your Bible thinking, I can't believe Jesus just said that. How could he be so insensitive?

I mean, I don't have any issues. I don't know about you. I have no issues at all with Jesus speaking harshly to scribes or Pharisees. He can call them whitewashed tombs, dead men's bones of your father, the devil.

And I'm like, yeah, Jesus, bring it on. But when he says this to a desperate mom who is simply crying for help, it is strange.

It's just strange. He calls her a dog. Why would I give food to a dog? And when I say dog, remember, in the ancient Near East, we're not talking about cute little, you know, fluffy dog that's so sweet and cuddly.

No, no, no. Do not read this culture, our culture, into the ancient Near Eastern culture. Dogs in the ancient Near East are more like this. These are just street dogs.

[19 : 48] Like, if you've ever been to a third world country, he is calling her something that seems harsh and rude and insulting and cruel. Listen, it would appear that Jesus is bothered by a beggar.

But I would submit to you that this comment is not an insult to this woman. It is an invitation for this woman. Jesus, as he frequently does, is testing this woman's faith to see if it is genuine or not.

He did something similar. Do you remember when we looked at the official who had a son that was sick to the point of death? And he asked, this was when we were in John, like 47 years ago, and he asked Jesus, come home with me and heal my son.

And Jesus is like, all you want is another sign. I was just asking for you to come help my son. But he was testing him. And he's doing the same thing here.

And her response, by the way, she passes the test. And I have to be honest with you, I love this woman's response. I love her. More importantly, Jesus loves her response.

[21 : 03] I don't know about you, this isn't in the Bible. Give me just like 30 seconds to say this. I think Jesus had a Jesus smirk. You know what I'm talking about? Like there's just that twinkle in his eye, that smirk, that little smile.

I think when he hears this response, the Jesus smirk happens. Here's what she says in response to Jesus. Verse 28. She answered him, yes, Lord, but even the dogs under the table eat the children's crumbs.

Oh, Jesus does not get outwitted very often. But this Gentile woman just got him and he loves it.

And it is obvious by the reading of this verse that this woman is not American. Oh, she is clearly not American because if she were American, her response would be this, a dog.

I'm not a dog. I'm a snowflake. You hurt my feelings. Now I need six months of counseling to repair my mental condition. The worst thing you can do to me, Jesus, is hurt my self-esteem.

[22 : 11] I'm going on Dr. Phil. That would be, that would be her response. Right? Am I right or am I right? I'm right. That would be her response if she were an American.

But she's not an American. Instead, it is, Jesus, even dogs get crumbs. Even dogs get crumbs. Let me translate this for you.

Jesus, I am fully aware that I don't belong at the table. I'm not a Jew. But I know you're generous. Because I've heard stories where you have fed thousands and there were leftovers.

And your leftovers are all I need. Faith family, this woman is fully aware of her condition.

She is fully aware of her status. She's fully aware of her place in redemptive history. She is not Jewish. She is not deserving. But she is this, she is humble.

[23 : 16] She is humble. Like a dog at the table, she is willing to take whatever Jesus is willing to give.

Amen? Now this teaches us something. Let's pause here for just a moment and then we'll continue in the narrative. Notice this on the screen. This is gonna preach to some of you. Unworthiness is not a disqualification for coming to Jesus.

It's the reason why we do. This baffles me in my own life and it baffles me in pasturing people, namely, that often, we let the reality of our unworthiness keep us from going to Jesus when it ought to be what drives you to Jesus.

Are you tracking with what I'm saying? We think like this, I'm not worthy. You know, I've done this. I've got that. I can't go to Jesus. Why? Because I'm unworthy.

And what this woman is showing us, no, you are unworthy and that's why you should be at His feet. Your unworthiness should drive you to Him.

[24 : 20] Notice this on the screen. Two prerequisites of coming to Jesus are this. First, an awareness of our unworthiness and secondly, a confidence in His grace.

We need both of those. Oh, Jesus. Yeah, you'll get no argument from me. No snowflake commentary here. I am unworthy and I know it but I'm not coming on the basis of my worthiness. I'm coming on the basis of Your grace. I'm coming because I know You are generous and I believe that there is more mercy in You than there is sin in me.

Are you with me? I believe there is more mercy in You than there is sin in me. Notice this on the screen. Christian humility is both the contentment and gratitude.

No, I read the wrong one. If your view of yourself, and I don't want to mess this one up because this is so good. If your view of yourself is so low that it keeps you from coming to Jesus, then the problem is not your low view of self, it's your low view of Jesus.

[25 : 33] Leave that up there. Let me read that again. If your view of yourself, how you think about yourself is so low that it's keeping you from coming and begging at the feet of Jesus, your problem is not a low view of self.

It's a low view of Christ. You have forgotten how much mercy is in Him. You have forgotten how gracious He is. Now, here's the quote I was going to read.

Christian humility is both the contentment and gratitude of being second. And it's both of those. I'm not trying to be first. Jesus, I'm not trying to cut line here.

I'm not trying to act like somebody. I'm not. I don't belong at the table. I'm not first. I'll gladly take second. Why? Because I'm thankful to be second in your kingdom.

If all I get to be is a dog under the table, sign me up. I'm in. because I'll be fed plenty in your kingdom.

[26 : 34] Are you with me? That's Christian humility. I am content and I am thankful to be second. And one cannot help here but think about the disciples arguing about who will get the best seat at the table.

And here is this woman happily to sit under the table. Jesus, I'm not asking to be first. I'm just asking to eat. That's Christian humility.

Now, watch what happens. I told you Jesus loves her response. Verse 29. He said to her, for this statement you may go your way. The demon has left your daughter.

That is, your faith is in the right place. The demon has left. She goes home and found her child lying in bed and the demon was gone. Behold the power of your king.

Jesus is the one who has the authority to heal this girl from a distance. And behold not only the power of your king, family, behold the graciousness of your king because this woman doesn't just get crumbs.

[27 : 40] She gets the entire meal. That's the graciousness of our Christ. Amen? So that's the first begging situation. And now Mark gives us a second begging situation.

Pick it up, verse 31. Now he returns from that region. He goes through Sidon to the Sea of Galilee and there he's in the region of the Decapolis. Now remember that.

Note that in your mind. I want you to remember for later the Decapolis. So Jesus is here and they bring him. Now we don't know who they are. It could be a family. It could be a group of friends like with the paralytic in Mark chapter 2.

But a group brings this man who's deaf and he has a speech impediment and they begged Jesus to lay his hand on him.

So again we have another situation where Jesus is approached by someone begging. Here this is a man who is deaf and mute. Now listen if Jesus says something strange to the Seraphonician

woman he does something strange in this situation.

[28 : 46] Look what Jesus does. Verse 33. Taking him aside from the crowd privately he put his fingers in his ears and after spitting touched his tongue.

I have a question. Why? Why? That seems like a relevant question to ask. Why stick your finger in his ears? Seriously Jesus why the wet willy?

Why the wet willy? Why this strange behavior? Why the spittle? Is the spittle necessary for the healing of this man? I mean at this point if you've been tracking in this series now for several weeks we would see the great inconsistency of how Jesus heals.

You see what I mean by the great inconsistency? Let me give you a few examples. John chapter 2 an official asks Jesus to come to his home and heal his son and Jesus does not go to his home but heals his son but in Mark 5 when a synagogue leader asks Jesus to come to his home and heal his daughter Jesus goes to his home.

Why go to the home one time and not go to the home the other? In Mark 4 Jesus calms the storm with his very word. In Mark chapter 6 he just walks on water and gets in the boat with the disciples.

[30 : 13] Why didn't you just calm the storm from the bank? All you have to do is say the word.

Mark chapter 2 Jesus tells a lame man to get up without touching him.

In Mark 1 he touches a leper. Do you see what I'm saying about the inconsistency of how Jesus heals? There doesn't seem to be a rhyme or reason. But of course this is not an inconsistency is it? Faith family are you listening? It's not inconsistency it's intentionality. Jesus is doing everything he's doing with intent and purpose.

This man is being cared for in the most compassionate way by Jesus. Let me note four things that he does and I'll note them quickly first.

Jesus takes the man aside. Why does he take him aside? Why does he do this privately? Helen Keller once said quote blindness cuts us off from things.

[31 : 15] Deafness cuts us off from people. In other words this man's life all of his life he has felt dumb in front of others. He's felt embarrassed.

It's been one awkward situation publicly after another and so Jesus is not going to do this publicly in a crowd. He's going to pull this man aside privately.

Second, he enters into his situation. Just like he touched the leper when he didn't have to, Jesus enters into this man's suffering by touching his tongue and ears.

Jesus is acting out for him what Jesus intends to do for him. He sticks his fingers in his ears and spits and for the record the pastors have no plan to implement this here at Faith Family.

So if you come down for prayer later there will be no spittle. Alright? But Jesus here is entering into this man's situation. Thirdly, he lets out a sigh.

[32 : 19] That is Jesus looks to heaven and I believe expresses a frustration about the brokenness of this world. We see these emotions in Jesus a lot.

He weeps at the death of Lazarus. I think Jesus even more than we feel felt the brokenness of the world. And he is looking in to the eyes as his fingers are in the ears of this man who has experienced the brokenness of the world and he sighs.

Oh, see the compassion of your Savior. And number four, Jesus gives him speech with just a word. The voice that has the authority to make the storm cease.

Demons scatter and the lame rise. He declares, Epaphetha, be open. And immediately a man who's been deaf for years hears for the first time.

Can you hear my voice now? Yeah? What about mom's voice? Can you hear my voice? Yes. Yes. Can you imagine the emotion of this moment when this man hears for the first time?

[33 : 51] And of course, this physical healing is a picture of our spiritual salvation. Is it not that Christ has opened our deaf ears to hear and receive the beauty of the gospel?

Amen? Faith comes by hearing and hearing by the word of Christ. And then Jesus says something. I mean, are you tracking along like Jesus is one strange behavior after another? Because here he is, he, get this, he's just healed the man of his hearing and speech.

So now I can hear and I can speak and Jesus' next words to him are, verse 36, Jesus charged them to tell no one.

But the more he charged them, the more zealously they proclaimed. Can you imagine the man's response? You want me to do what? You don't want me to say anything?

[35 : 00] You don't want me to speak about you? You just gave me the miracle of speech and you don't want me to tell anybody? I'm sorry Jesus, but I didn't hear you. I didn't hear you.

I'm going to act like I didn't hear you because there's no way I can keep this quiet. You have changed my life.

And so the more he charged them, the more zealously they shared. Those are the two narratives, the two stories that Mark tells us.

What do they tell us about who Jesus is? Because remember, in our series on miracles, we have talked about the fact that miracles are what? Signs.

It's not about the miracle itself. The miracle is always pointing you to something bigger than the miracle. Mark here has been showing us throughout these miracles how Jesus is God.

[36 : 01] He's the Son of God. I won't give all of them to you, just a few for recap. Your sins are forgiven. You can't say that because only God can forgive sins.

Do you remember that in Mark chapter 2? Mark 2, Jesus says, the Son of Man is Lord of the Sabbath. On the calming of the storm in Mark 4, that's background was in Psalm 107, that it is God who makes the storm still and calms the sea.

Last week with the walking on water of Mark 6, the background was Job 9, where it is God who tramples the waves of the sea.

And so now, this well-trained faith family, right? After weeks of studying the miracles, you're ahead of me, and you're already asking, what does this miracle tell us about Jesus?

Or, maybe better ask, how does this miracle continue to affirm the reality that He is the Son of God?

[37 : 08] Where might you go? Tell me if this sounds familiar. Isaiah 35, verse 3. Strengthen the weak hands, and make firm the feeble knees.

Think beggars. Say to those who have an anxious heart, be strong, fear not. Behold, your God will come with vengeance, with the recompense of God.

He will come and save you. Who will come and save you? God will come and save you. Verse 5.

Then the eyes of the blind shall be opened, and the ears of the deaf unstopped.

Then shall the lame man leap like a deer, and the tongue of the mute sing. for joy. Behold the Son of God.

Behold Him. Worship Him tonight. Be in all of Him. Oh, be like those that Mark has repeatedly shown us thus far in Mark. Be astounded.

[38 : 21] Marvel at who Jesus is. Now, what are some takeaways from this passage, these stories? What are some things that we need to know as we wrap the sermon up?

Let me give you just, and there's lots of them. Like, I had to narrow things down in terms of what this passage is teaching us. First is this. So, here's the application, and then we're done.

The impact of evangelism. And some of you are doing a double take, like, what are you talking about the impact of evangelism? I don't see evangelism anywhere. I mean, okay, maybe this group that brought the man in the second story, maybe that's evangelism.

No, it actually goes back further than that. Question. Come in close. Come in close. How do people in this region even know about Jesus? I mean, we're way up north.

This is not present day where everybody's sending their emails and, you know, things like that. It does take time for word to travel. How is Jesus already known that far in Galilee, or that far in Gentile territory, when most of Jesus' ministry thus far has been in Jewish territory?

[39 : 36] All you need to do is go back to Mark chapter 5, okay? Hang with me. I gotta go fast. I can do this. Here we go. Jesus says, boys, get in the boat. Get the boat ready.

And they cross the Sea of Galilee, remember, and they get in a storm. And in that storm, the disciples think they're gonna die, and Jesus calms the storm. And after that storm, they do get to the other side, just as Jesus promised they would, and they're at the, I told you to remember, the Decapolis.

And here's what happens in Mark 5, verse 18. Some of you remember the story. He was getting into the boat. The man who had been possessed with demons begged him, where's that theme before, that he might be with him.

And he did not permit him, but said, go home and tell your friends and tell them how much the Lord has done for you and how he has had mercy on you. And he went away and began to proclaim, I told you to remember, the Decapolis, how much Jesus had done for him and everyone marveled.

Listen, do you know why so many people know about Jesus by Mark chapter 7? It's because one man couldn't stop talking about Jesus in Mark chapter 5. This is the ripple effect of evangelism, faith family.

[40 : 55] And I'm telling you, and I'm not trying to insult you, so don't be American, be humble like this woman, right? in your little life, in your little life, if you'll just be unashamed about telling people how much God has done for you, there will be people down the road that will hear of his fame, all because of your faithfulness.

The domino effect that will take place from your life, if you'll just do what Jesus says, which is go tell people what I've done for you. Tell them how merciful I've been to you, and there will be people of which you'll never know who will get to experience Jesus because of that.

We see the impact of evangelism. Here's a second thing. We see the intersection of global missions. I'm not preaching this as a whole message because it's not the main point of the text, but I would point out to you where this is in redemptive history.

Jesus, listen, Jesus is shifting here. Listen, he is shifting from feeding children to feeding dogs. He is shifting from the Jewish people to who will be the primary focus in the book of Acts when the disciples are sent out.

Dogs. By the way, us. Show of hands, who's Gentile? That's what I thought, you dogs, right? And that's what's happening here.

[42 : 32] Jesus, the Jews have rejected him. They have turned and said that he is not our Messiah, and so instead of feeding the children, he's going to feed dogs and people like Paul and Peter and many others will devote their life to taking the gospel to every Gentile land to the ends of the earth.

This is the intersection of global missions. things. Number three, the importance of intercessory prayer. The importance of intercessory prayer.

Again, you say, where are you getting this? One of the common threads in both of these stories, listen, is that people are coming to Jesus on behalf of someone else.

The leper is coming to Jesus because the leper has an issue that he needs to beg. But in this case, are you ready for a sermon?

A mom is simply coming to Jesus on behalf of her daughter. A group of friends are coming to Jesus on behalf of their friend.

[43 : 43] And here is the question that I ask you, Faith Family. How many of us find ourselves at the feet of Jesus on behalf of someone else? are you a beggar for your brothers?

Are you a beggar for your son or daughter? And that's not to deny the fact that you need to be at the feet of Jesus just yourself, amen?

But there are some times that you come to Jesus because your heart is burdened for another.

That's intercessory prayer. That's what we have been called to do, Faith Family, to come to Jesus on behalf of one another.

Number four, is the insignificant get in the kingdom? The insignificant get in the kingdom. Question, I'm almost done, as if some of you were wondering, right?

Why is Jesus even in Gentile territory? Because he's been locked out of the synagogues. Because they don't want anything to do with him. They're frustrated with him to the point that soon they'll want to kill him.

[45 : 00] Here's the point. Jesus is now going, listen, to those who know they need a physician. See, the beauty about beggars is you don't have to convince them of their need.

Oh, that will preach. Are you with me? The beauty of beggars is you don't have to convince them of their need. They already know it. Notice this on the screen.

Religion makes you think you've earned a seat at the table. The gospel makes you grateful for crumbs. Religion will make you, look at my pedigree.

Look at my resume. Look at how long I've been at church. Look at how many years I have. And before long, you're going to end up in this context Jewish, spiritually.

Why would I need Jesus? I'm already in. We don't need you in our synagogue. You know how many churches have shut Jesus out because they've settled for religion?

[46 : 04] I'll tell you what church Jesus is at. A church of beggars who plead for Jesus come in because you're the only hope we have. And we're not worthy but we know this, you're gracious.

Jesus will show up to that synagogue any day of the week. Are you with me? Those who get the kingdom are beggars. Those with the humility of this woman that recognize the inability of this man is the same for them.

Here's the last one and it's what I've been after every single week so we'll end with this and that is the impossible is possible with Jesus. Okay? And you probably should have ripped the roof off with an amen but it's okay, right?

You did, you did. The impossible is possible with Jesus. Week after week in this series, in every single one of these situations, what has been abundantly clear is that there is nothing impossible with Jesus Christ.

I don't care if you got an issue with your daughter where she's enslaved spiritually, I don't care if you've got a physical condition, whatever it is, there's nothing impossible with Jesus Christ.

[47 : 27] Faith family, are you bothered by beggars? You know, the type of people that can't do anything for themselves and who always seem like they're in need for a handout of grace.

I hope we are not a people who are bothered by beggars. I hope we're a people that realize we are beggars. That we are just like this woman's daughter in Ephesians 2, we're held captive by the evil one.

That just like the deaf man, our ears were dead to the truth of the gospel. And Jesus not only wasn't bothered by us, he died to save us.

Faith family, beggars may not be allowed in certain shopping malls, but beggars will be the only ones allowed in the kingdom of God.

Let's pray. God, as Luther said, we are beggars, this is true. I pray there is no one in this place tonight, fighting with pride that says, I deserve your grace.

[48 : 43] I've earned a seat at the table. Oh, no, no, no, no. I pray that this room would be full of people that when Jesus says, why should I give bread to dogs?

We would say, even dogs get crumbs. Jesus, I'm not coming to you based on my worthiness.

I'm coming to you based on your grace. Then go. Your faith has made you well.

Maybe tonight, humility is what we need to experience as we've experienced the gospel tonight.

Maybe we need to recognize our spiritual inability and maybe we simply just need to sit at the feet of Jesus and worship him.

Maybe there's some tonight that they need to come to you, Father, on behalf of someone else and plead for them, beg for them. I know we Americans aren't much for begging, but blessed are the poor in spirit, for theirs is the kingdom of God.

[50 : 00] Draw us tonight, I pray, to Jesus and I pray it in his name. Amen.