

Message Transcript

CRUMBS AT GOD'S TABLE | THE URGENT KINGDOM |
RYAN BRAMLETT | AUGUST 1 & 2, 2026

Traders Point how are we doing? It's so good to be back. I've missed you. It's amazing to be back here this weekend.

Sabbatical was incredible. I'm coming back rested, charged, ready to reset and probably another "R" word I can't think of. It was incredible. I got to spend a lot of time with friends and family—celebrated 15 years of being married to my wonderful wife, Stephanie. Incredible, incredible time.

I'm back now. Pastor Aaron is going to back here shortly. I got to spend some time with him. Man, that guy is aging like Benjamin Button. You know what I mean? Like reversing. He turned 50. He looks great. He's excited to be back. You'll get to see him really soon.

I want to share with you one of the gifts of being on sabbatical. You get right sized. You know what I mean? When you stop working and you go sit down and you're brought to this space you're reminded that you stop but God did everything but stop.

I looked from a distance through social media and different things and I saw God move through you. I saw God move at the camps with the kids and with youth. I saw God move at Rooted and a hundred people get baptized. And you get right sized. You remember that it's okay to sit down. God has got this.

And as we are coming into this season, God is on the move. I hope you've seen this. I hope you are seeing this right now. We just want to do everything we can to keep up, to make room for what He wants to do. That's a big part of celebrating this weekend because we are launching, we just launched our Saturday services at our Plainfield campus to make more room for people on the west side.

And this is for all of us. We want to come ready in this season. Come ready. Be expectant that you are going to be right sized. It is not on you. God is on the move and it is all in His control. But He wants to use you. And what a gift it is to be on the front line expecting to see a move of God and to be a part of it. All of these people who gave their life to Jesus, a lot of them are going to get baptized next week at all of our campuses. I want you to come ready. Be expectant to celebrate all that is going to happen.



And, maybe God has been moving in you over the summer and you're ready to give your life to Jesus. We just want you to know that there is going to be a time next week for you to do that. So, come ready.

But today we are continuing in our series through the gospel of Mark, The Urgent Kingdom and this is Part 4, The Kingdom Revealed. Now, the gospel of Mark—this is us building a biography on Jesus and the Kingdom, this is just where Jesus' way reigns and rules. We need to be reminded of this. Jesus did not come to bring a way of death, but a way of life that is for sure connected to eternity but it has implications for how we live today. And what we've been doing is just learning from the teaching of Jesus.

So, if you have your Bibles (and I hope you do) open up to Mark, chapter 7. We're going to start in verse 24. And we're just going to look at two accounts here—two miraculous healings that Jesus is going to do with a demon possessed little girl and deaf man who couldn't speak. And here's what Jesus has been doing in the latter half of the gospel. He's revealing a new way, that His Kingdom is unlike any other kingdom you have ever known.

Last week we were in the first part of chapter 7 and Jesus was going toe to toe with the Pharisees, with the religious leaders of the time, talking all about what is clean and what is unclean. Foods that are clean. Foods that are unclean. People who are clean and unclean. Even rituals, man made traditions, that they were doing that they thought would make them clean. Like washing their hands.

It made me think of when I was a teenager and I worked at this local burger joint called Burger King. And one day we got an audit. And he was in there checking the health and cleanliness of everything. And that included the people. And so he wanted to test our hand washing abilities. Now, it's a little disrespected like, "We can wash our hands."

But my manager gives me a heads up. He said, "Hey, he's going to ask you. So, when you go to the bathroom, wash your hands like you have never washed your hands before." I said, "I've got it." I was in there for 10 minutes washing, washing, lather, and lather. I walked out like I was about to perform surgery at this Burger King. He put it underneath the light—still failed the test.

That's what Jesus is getting to in this point. He's like, "You can't make yourself clean by what you eat or how much you wash. Soap is only going to get to the surface. You need to get to the heart. It's not what you put into your body, it's what comes out. What comes out of your heart? It is holiness or is it sin. And only God can do a work of the heart. That's where Jesus was at the end of this. Talking about foods that are clean and unclean.



And what He's going to step into this week, this is the banner I want everyone to see these verses under: God's Kingdom knows no ethnic, racial, national, or gender barriers. Jesus is for all people. This is part of what Jesus came to reveal, of what His Kingdom is like. This is Galatians, chapter 3, verse 28:

"There is no longer Jew or Gentile, slave or free, male and female. For you are all one in Christ Jesus." (NLT)

Do you believe that? And if you are hearing that for the first time, it says for you are all one. I want you to know, if this is your first time here, I don't know your background, I don't know what you've done, or what's been done to you—you are a part, you can be a part, of this Kingdom. This invitation is for you today. Alright?

So, hopefully with that set up you've had long enough to get to Mark, chapter 7, verse 24. It says:

"Then Jesus left Galilee and went north to the region of Tyre." (NLT)

Let's just pause right there. Jesus leaves Galilee and He goes to Tyre, which is the land of the Gentiles. Not just any land. Jewish historian Josephus said about Tyre, "They are notoriously our bitterest enemies." He's going into the land of unclean right after He had this conversation about what is really clean and what is not. Jesus is breaking tradition. And He's revealing something here. Keep reading. It says:

"He didn't want anyone to know which house he was staying in, but he couldn't keep it a secret. Right away a woman who had heard about him came and fell at his feet." Mark 7:25-26 (NLT)

Her little girl was possessed by an evil spirit and she begged Him to cast out the demon from her daughter.

Now, set the scene. Jesus is tucked away in this house. He's hiding out. But there is this woman who hears about a man who could potentially heal her daughter. This is a woman who is going to give everything. She's going to completely humble herself before God. That's the setting.

And what we're going to do is we're actually going to look at two different accounts of this because, we've joked about it all series, Mark is a man of few words. He's just the facts—no extra. He is like most men that you have met. Right? He only gives you what he thinks is essential to moving the conversation forward.



So, to help us really understand and see what is going on here in the gospel of Mark, we're going to use two men's accounts. So, we're going to go Matthew, chapter 15 as well because it's the same story but Matthew is going to give us a few more details about what we are stepping into. Okay?

So, if you have it, I would hold between both places. If not, everything is going to be on the screen behind me. But look at the way Matthew talks about it. Verse 22, he says:

"A Gentile woman who lived there came to him, pleading 'Have mercy on me, O Lord, Son of David! For my daughter is possessed by a demon that torments her severely.'" (NLT)

And this mother, broken hearted, is not going to stop until she does everything that she knows that she can do to bring healing to her daughter.

Can I say this today? There is nothing like the love of a mother. I was raised by a woman who loved me unconditionally, shaped me. I'm married to a woman and I get to see her love for our children. Can we just take a moment and celebrate all of the moms and the love that they have and the things that they do for all of us.

There is so much we can learn from this woman's faith. And as we just move through this interaction with her and Jesus, I'm just going to pause and pull out a few things, a few things that can help us with our faith.

What I want you to notice first is notice how she says, "Have mercy on me." She wasn't the one who was sick. Her daughter had the demon, but she didn't say, "Have mercy on my daughter," she said, "Have mercy on me."

Here's what she is doing in this moment. She is making her daughter's needs her own. And we have a word for this. It's called:

Intercessory Prayer: When we make the needs of others our own.

It's when we make the needs of others our own. It's where I go to the throne room of God on your behalf. And they are not second tier requests like I'm praying for me and mine and if I get around to it I will pray for you. No. Galatians 3. For we are all one in Christ. The Bible goes on to say: Think about the church as a body. All different members—hands and feet. We all need each other. We are bound up together. And this is what intercessory prayer is. I get to go to prayer on behalf of others.



This summer I got to hear the most beautiful intercessory prayer that I've ever heard before. This summer I lost someone who meant a lot to me, one of the most important people in my life, my Grandma, my Mama.

And just before she passed, she was declining pretty quickly. So, we were all down there. We were at her house filling the living room: cousins, and uncles, and aunts. And my Grandma was there in a hospital bed.

You know how it gets kind of loud when the whole family is together? But Mama finds a way to silence the room. And as the noise died down slowly this is what she said with tears in her eyes, "I pray that all of you will come to know what it feels like to be loved by God." She was at the end of her life. She was facing the greatest enemy any of us will ever know, death. And she was not fearful. She had her family's eternity in mind. She is praying, going to the Lord on their behalf, that they could come to know Jesus.

As a follower of Jesus, I don't just pray for my needs. I pray for our needs. Are you? Here's the way that I would phrase it for you to wrestle with this week: If God answered every prayer you prayed this past week for the people you love...what would actually change?

Are you going on their behalf? Are you making their needs your needs? Are you pleading with God for the people you love? And big prayers. Prayers that they would come to know Jesus. Prayers that they would come to know what it feels like to be loved by God. That they would learn to trust Him with everything. We pray for others and we have to let people know about how they can pray for us. Two sides to this coin. Real prayer, vulnerable prayer. The things you wish you didn't have to say out loud. The things you wish you didn't have to pray for. Are there people at this church who know your deepest needs and your biggest prayer? When you are in group are you really sharing the real need that you have, the vulnerable need that you have?

Because I can tell you there is nothing that hits harder in the worst way when you are having a prayer meeting and everyone is sharing and talking about what they need from God. They are begging God to intervene in this relationship, in this addiction. And then you get to this person and they go, "You know what? I really can't think of anything. I think I'm good."

"I don't think you need to be here then, if it is going like that for you."

Or they are like, "Oh, I've just really got to reach for something. I can't think of anything I really need, but you know what my neighbor did mention that her cat had a little bit of an upset tummy. If we could pray for Tina, my neighbor's cat." I can tell you, if this is my group, Tina is in trouble because I am not praying for Tina.



Here's what I am getting at. Think about this. If your daughter had a demon would there be anyone here who knew? Do you have people in your life...? Not just that you are going to the Lord on their behalf, but you've entrusted them with your biggest prayer and that they can pray with you and for you. If you don't have that, the place I would start you at—the best place you can go to right now is:

Rooted

This is why we talk so much about finding your crew, and having people to do life with. And Rooted is incredible. It meets at all of our locations. It's 10 weeks. We learn to trust God, how to have a relationship with Him, how to follow Him. You learn to also trust others, how to make your needs known and to trust that they are going to band with you and walk through this life together.

Today, registration is open. There is a QR code on the screen. Scan that. The next one starts September 1. Alright? We would love to have you be a part of that.

Now, what we are going to see is that as this story continues it only gets crazier and crazier. And I just want to encourage you. Some of this stuff we're going to read may be hard to hear, but I just want you to lean in and trust that there is something behind what's happening that we can't see on the surface. Okay?

So, keep reading in Matthew, chapter 15, verse 23:

"But Jesus gave her no reply, not even a word. Then his disciples urged him to send her away, 'Tell her to go away,' they said. 'She is bothering us with all her begging.'" (NLT)

Jesus gave her no reply. Think about that. This woman is brokenhearted. She is on the floor. She's crying out to God, begging. And we know Jesus can hear because the disciples can hear. And the disciples answer? "She's bothering us. Can we get her out of here?"

And what this woman shows us about how to pray, about how to come before the Lord, I think can shape all of our prayer life.

Persistent Prayers: We beg God, and we don't stop.

We see that we need persistent prayer. We beg God, and we don't stop. This woman is not going to stop until Jesus hears her. This woman is not going to stop until she gets to have a conversation and is heard. This isn't a one and done type of thing. She is going to be heard.



Do you know what I was challenged with this week? I think my prayers are too pretty, too formal. I need some ugly prayers more often. You know that there is an ugly cry? You ever caught yourself in one of those? You are just crying uncontrollably. Liquids are pouring from your nose, from your eyes. You can't even get the words out. You are like convulsing, almost. And you just feel it is overwhelming you. We need ugly prayer—praying over and over and over again. Do you pray like that? Begging and pleading.

I don't know if it's our Midwest mindset of like to ask again would kind of be disrespectful like, "I asked God back in 1996. He's got it and He'll get to it when He gets to it."

Or I think sometimes we have God's voice kind of confused with our parents' voice. Like God was the one who had that grocery store talk with you in the parking lot. Anyone else have one of those talks? "Listen. We're about to go in here. Don't look at nothing, don't touch nothing, don't ask for nothing because you are getting nothing." And you make it 37 seconds, "Hey, can I just get..." "Don't ask again."

But can I tell you today that that is not the mindset of Jesus. That is not what He calls us to. It's actually the opposite. He says, "Ask and never stop asking." He tells a story about this. The parable of the persistent widow. It's in the gospel of Luke and it tells the story about this woman who goes to an unrighteous judge and she is so persistent that she actually changes the heart of the unrighteous judge. And Jesus says, "If persistent prayer can move an unrighteous man, think about how your righteous prayers and persistent prayers can move a righteous God."

We see with Jacob in the Old Testament a man who is wrestling with God and he says, "I will not let you go until you bless me." Do you pray like that?

In the book of Isaiah, the prophet Isaiah is calling these leaders to pray over the city. And this is what he tells them, "Give the Lord no rest until He completes His work."

We need our prayers to sound like a sound like a Temptation's song. You know what I mean? "If I have to beg and plead for your sympathy, I don't mind because you mean that much to me. I ain't too proud to beg."

Are you though? Are you too proud to beg. Are you too proud to get on your knees and humble yourself before the Lord? Have you been persistent or have you given up? Have you stopped because you believe King Jesus is being silent?



Is there someone or something you've stopped praying for?

Is there someone or something you've stopped praying for in this season because it feels like God doesn't hear me. It feels like it's just silence so I'm going to move on and take things into my own hands. Can I just encourage you to not give up? Keep begging God. Remind yourself and God today that you are not going to stop praying until He completes His work.

This is what the Gentile woman does. She doesn't stop until Jesus answers her. And then when He answers, she may have hoped that He didn't answer. Look at what Jesus says in verse 27 in Mark. It says:

"Jesus told her, 'First I should feed the children—my own family, the Jews. It isn't right to take food from the children and throw it to the dogs.'" (NLT)

Let's just get straight to it. Did Jesus just say what I think He did? Did Jesus call this woman a dog? Yes. Yes He did. And not in a cool way. Not like, "That's my dog. She's with me." Not like, "Yeah, like real persistent prayers. She's got that dog in her." Just regular old D O G. Not even the double G. Just regular dog is what He called this woman. Kind of.

So, the language here gives us this hint that there is something more that Jesus is doing. Dog was a word that was used to describe Gentiles, those who were unclean. Anyone who wasn't Jewish. It's true. But this also parabolic teaching. He's painting a picture here.

There are two words for the word dog in the Greek. And the first word describes dog like a wild stray, something that doesn't belong. This is usually what we see when the Bible talks about Gentiles. But then there is a second word in the Greek for dog and it's a household pet that is small and cared for. In this account can you guess which word Jesus uses? Yeah. He uses the small, household pet. He's painting a picture to her, why and what is happening in this moment. He says, "First, I've been sent to feed the children."

And this makes sense. If you have a home and you have children in your home and you have a dog in your home, who eats first? Some of you took too long to answer that. I'm telling you. We need to do a documentary on dogs. They have really come up in the past 20 years. Do you remember when dogs used to live outside. They had dog houses? Now they are in the bed, kissing people on the mouth. It's crazy.

But Jesus is telling us that the time hasn't come for the Gentiles, the dogs. His mission is clear, "I'm here for the lost sheep, the children of Israel." And Jesus said, "It wouldn't be right to take from them and to give to you."



What I want you to do is see her response. We can learn so much from the way that she responds. She doesn't try to defend herself. She doesn't say, "Who are you calling a dog?" She doesn't get offended at all. She actually picks up on what Jesus is putting down. She sees the illustration, where this teaching is going. And I want you to see how she responds in verse 28. It says:

"She replied, 'That's true, Lord, but even the dogs under the table are allowed to eat the scraps from the children's plates.'" (NLT)

Whew. She's hanging on to every word that Jesus is speaking. She says, "I see the picture. I can see what you are saying." And then she responds accordingly. First with, "Yes, Lord. It's true. But even the dogs catch the crumbs that the children drop." She says, "I don't believe for a second that I deserve a seat at the table. But can I have a crumb for my daughter? I believe that just a crumb will satisfy. Jesus, I believe You have more than enough."

And look at how Jesus responds in Matthew 15, verse 28. It says:

"'Dear woman,' Jesus said to her, 'your faith is great. Your request is granted.' And her daughter was instantly healed." (NLT)

We see now, as the picture comes into focus, that this was all a test. Jesus was testing her faith. His silence wasn't Him ignoring her. It was a test to see if her persistence continued. Did she really believe that Jesus is able to heal? The dog talk was a test to see if humility would win or would pride overtake her. Her humility had to admit that she didn't deserve a seat at God's table. But that was exactly the thing that got her to the table. And that's why God granted her request.

The Bible says that those who exalt themselves will be humbled. But those who humble themselves will be exalted. And that's what we see. Jesus was testing her.

And chances are He's testing you in this season with the same thing. You have a need that has humbled you and God maybe even painfully revealed a weakness that you have and He's testing you to see how you are going to respond. Are you going to respond in faith? Are you going to respond in persistent prayer? Are you going to respond by begging God and believing that your prayer can really change things? Do you believe that God has more than enough for you in this season?



Because it's a narrow and humble road with pride pressing in on both sides. Pride, "I deserve it. God You owe me." It could be really easy to build that mentality the more things that you do for God. But then there is also pride on the other side where it says, "There is not enough for me. I don't deserve it. I'm not even going to ask." Both miss the gospel. One leads to arrogance, the other leads to insecurity.

But here's how you can know that the gospel, the Good News of Jesus, has really begun to sink in and has gotten into your heart. Because some people ask, "What does it mean to believe? How do I know I've really placed my faith in Jesus?"

The gospel has penetrated our hearts when we're shaped by deep humility and overflowing joy

I don't know completely. Only God can judge your heart. But here's what I would say. The gospel has penetrated our hearts when we are shaped by deep humility and overflowing joy. Deep humility. We fall at the feet of Jesus. We know we have a need that we can't meet. We know we have a need for a Savior. We know that we don't deserve a seat at the table. And I feel like a lot of us have this when we come to Jesus. We fall at His feet and we are humbled.

But if we only get this we only get half of the Good News of what Jesus came to bring. You see that deep humility that leads us to repentance, when we turn and fall at the feet of Jesus, He doesn't leave us there. He lifts us up just like He lifted this woman. This is the pattern we see in the gospel.

Jesus told another story in Luke, chapter 15 about this prodigal son. He basically goes to his father, cussing him out, gets his inheritance, leaves, tears the family apart and goes off and just lives crazily. And as he's out there living, doing whatever he wants, he loses everything. He has nothing. He's wasted everything his father gave him.

And he has this moment when he's sitting there with the pigs and he thinks, "The servants at my father's farm live better than I do. Maybe I could go back. I couldn't go back as a son but maybe I could go back as a servant. Do you hear the same thing that the woman had, "I can't get a seat at the table but I can catch the scraps from the floor." "I don't deserve a seat back at the table as a son, but I could be a servant." So he humbles himself.



And it says that he goes back home and the moment he gets to his father's property—he's rehearsing his speech on how he's going to say he's sorry and all of the things he did wrong—his father sees him from a distance. And it says his father takes off running after him. And before the son can even give his pre-rehearsed speech the father wraps him up and hugs him and says, "Let's throw a party in your name, for this son of mine who was dead is now alive."

And joy overflows. This is what God's heart is like for you.

There is humility that does say, "I don't deserve a seat at the table, but then there is joy because God's grace has made a way. I get what I don't deserve." Do you have both? Do you have a deep humility and an overflowing joy? Deep humility that you recognize your need of a Savior. But then you have overflowing joy, not in what God will do but in the fact that He's already done so much for you.

My joy is not built on anything other than the blood of Jesus and the finished work of Him on the cross. I know. I have a deep humility and overflowing joy because even if God never does another thing for me, even if He doesn't answer another prayer, He has given me Jesus which means He has given me more than I could ever ask for, more than I ever deserved. That is what we have in Jesus.

And that produces deep humility and overflowing joy. Do you have both? I think we have humility but some of us need to remind our faces that our souls have been saved. We need to remind ourselves of our eternity that awaits us. This is real, but there is something greater to come and I'm overflowing with joy. So, I just want to encourage you in this season to stay humble. Sit in the silence. Be persistent. And I promise you God will meet you right there.

That's what the second story is all about. The second miraculous account that we are going to read today is different in almost every single way except one. In the first one the mom goes on behalf of the daughter. And what did we call this? What kind of prayer was it? Intercessory prayer. We're going to see the same thing show up in the second account, chapter 7 of Mark, verse 31. It says:

"Jesus left Tyre and went up to Sidon before going back to the Sea of Galilee and the region of the Ten Towns. A deaf man with a speech impediment was brought to him, and the people begged Jesus to lay his hands on the man to heal him."
Mark 7:31-32 (NLT)



So, we're seeing intercessory prayer again. It says, "The people brought him. The people begged Jesus to heal this man." This should be a picture of what our lives look like both in the physical and in the spiritual. Am I bringing people to meet Jesus. Am I begging, interceding on their behalf that Jesus would meet them and heal them, to bring them into a relationship with Him. Not just physically, but then spiritually too. I'm going on their behalf and I'm praying for them and that God would meet them and meet their real needs in this moment.

That's what we have here. The people are begging and Jesus is going to respond to their faith, their faith for this man, and their faith that Jesus can heal. And look at what Jesus does in verse 33. It says:

"Jesus led him away from the crowd so they could be alone. He put his fingers into the man's ears. Then, spitting on his own finger, he touched the man's tongue. Looking up to heaven, he sighed and said 'Ephphatha,' which means, 'Be opened!' Instantly the man could hear perfectly, and his tongue was freed so he could speak plainly!" Mark 7:33-35 (NLT)

What is happening? I think sometimes we read through things too quickly. Right? What just happened? Why all of the touching? Why all the spittle? Jesus proved that He didn't need to touch anyone to heal. He healed that little girl from a distance. But it says here that Jesus puts His fingers in the man's ears and then spits on his own finger like some weird, reverse wet willy situation and then He grabs his tongue.

Guys, how crazy is this? Imagine this man. He doesn't even know what is happening. Everyone is making all of the movements to get him to Jesus. And then Jesus grabs him, this man that He never met, takes him away from the crowd. Imagine that. He's looking around, "Am I going to be okay?" And then He sits him down. He takes His fingers—questionable—puts them in his ear, spits on His hand and grabs his tongue.

Guys, think about this. As a grown adult male of the human species to have another man grab your tongue. What is going through... As you are leaving here today, if you just met someone in the parking lot, you are about to call it, "Hey man, see you later," and he goes, "Got your tongue." What is happening?

Well, Jesus is meeting this man exactly where he is. He is communicating in a way that only this man can understand. He couldn't have a conversation with this man. But Jesus wants this man to know exactly what He's about to do before He does it. So, He uses sign language. He meets this man and He takes His fingers and He puts them in his ear and He's singling to him, "I'm about to heal you. You weren't able to hear before. You're about to."



And then He does the same with his tongue. And then He looks up to heaven to signify to this man that what is about to happen isn't a game, it's not a trick, this is a healing coming from God above. And then it says He sighed—a visual depiction of the compassion that Jesus has for this man. And He is taking in and He's sharing in the burden of this man. It says, "Instantly he was healed."

Now, Mark doesn't want us to miss that this wasn't just some healing by another man of God. This was God, Himself. Jesus is the Messiah, the Promised One. He is the Savior of the world. And here's how we can know. You see, there was the Septuagint, which is the Greek translation of the Old Testament, and the word that is used here in this translation from the Greek is only used once in the New Testament and it's used once in the Old Testament.

This is called a hapax legomenon. Sounds like two cuss words put together but I promise you it's a real thing. But what this word is supposed to do, because it only shows up twice, is when I see it the second time, it's supposed to immediately take me back and remind me of, "When did I see this word before? What's the only other time this word shows up?"

And it's no surprise to see that the only time other time we see it is when it comes from the prophet Isaiah when he is talking about the Messiah the Savior of the world. The One who when He reveals Himself this is how you will know it's Him.

Look at what the prophet Isaiah says:

"And when he comes, he will open the eyes of the blind and unplug the ears of the deaf. The lame will leap like a deer, and those who cannot speak will sing for joy!" Isaiah 15:5-6 (NLT)

Mark is making it clear he doesn't want us to miss this. Jesus is God. And he's going to double down on it in verse 36. Look at this:

"Jesus told the crowd not to tell anyone, but the more he told them not to, the more they spread the news. They were completely amazed and said again and again, 'Everything he does is wonderful. He even makes the deaf to hear and gives speech to those who cannot speak.'" Mark 7:36-37 (NLT)

Everything He does is wonderful. Everything He does is good. This is an echo back to Genesis when the God of creation created everything and He said, "It is good. It is good. It's good. It's very good." What he is communicating here is that the God who breathed and brought life into humanity is the same God who just sighed and brought redemption to all humanity.



Church, my prayer for you today is my Grandma's prayer. My prayer is that you would all come to know what it feels like to be loved by God. That you would see God for who He really is and what He can do. But you know the funny thing is that it wasn't just Mama's prayer. Before it was Mama's prayer it was actually Paul's prayer in Ephesians, chapter 3. He said:

"And may you have the power to understand, as all God's people should, how wide, how long, how high, and how deep his love is. May you experience the love of Christ, though it is too great to understand fully. Then you will be made complete with all the fullness of life and power that comes from God."
Ephesians 3:18-19 (NLT)

This is Mama's prayer, Paul's prayer, this is Jesus' prayer in John 17 when He's talking to the Father and He says, "I just pray that they could be one with You as I am one. I pray that they could come to know what it feels like to experience that love because that will be the thing, that will be the evidence to the watching world to know that I have come and I have revealed Myself."

Oh, how He loves us. And it's a very specific kind of love. It's not a love that you and I can define or that we can place Him on our terms. He's already shown us how He has loved us. Romans, chapter 8, verse 34—this is the gospel. It says:

"Who then will condemn us? No one—for Christ Jesus died for us and was raised to life for us, and he is sitting in the place of honor at God's right hand, pleading for us." (NLT)

This is the gospel. It starts by saying, "Who will condemn us? Who will say we're guilty? Who will say we don't belong? Who will say we can't sit there? Because Jesus has already stomped on the head of the devil and if he can't stop us, who can? Jesus already took care of death so if that can't stop us, who can? Who is going to condemn us? If we've been placed in the hand of God, who can take us? And he answers it. No one.

This same Jesus would humble Himself and He died for us. He was the righteous One. He did deserve a seat at the table. He lived the perfect life. And what did He do with that perfect life? He went to a cross for me and you. He died for us. He died to pay the penalty for our sin. He died to remove any distance between us and God so that we could have a relationship with Him both now and for all of eternity.

And to this day, right now, in this moment He is sitting at the right hand of the Father pleading for us, interceding on our behalf. That is the God that you have at your side. That is the God who wants a relationship with you. And that's the type of love that you can have. Jesus has a deep humility and overflowing joy. When it comes to you Jesus has both.



He had a deep humility. Scripture tells us that He humbled Himself by becoming obedient, obedient to the point of death on a cross. And it says He has overflowing joy, for the joy set before Him, He endured the cross. This is the God that I would love to create a space for you to respond to, for you to place your faith in Him and to trust that he has done it all, that there is more than enough that Jesus has for you.

So, the way we want to close out today, we've been talking all about prayer, just to spend some time in extended prayer. To humble ourselves and go before the Lord. And if you've never prayed for salvation, never placed your faith in Jesus, I'm going to walk you through that. But for all of us, I'm going to pray that we would know deep humility and overflowing joy and we would walk out like the gospel is true.

So, in the spirit of humility would you close your eyes and bow your head because we are going to the throne room of God. Would you pray with me?

Father, we come before You today humble, humbled at what You have done, humbled by what You continue to do, humbled by the fact that You made a way even if it meant You dying on a cross for us, You leaving heaven for us. God, allow that to produce a deep humility in us. Let us never forget that You are our Savior. That we could not be here without You.

And God, I pray right now for everyone in the room who has never known what it feels like to be loved by You—how wide, how deep, how strong that love is, that identity shaping, life changing, eternity changing love. I pray that this is the moment.

If that is you, if you want that type of love, you will be welcomed into the family of God. All you have to do is ask in faith. Say, "God, I humble myself before you. I believe you are the Messiah. I believe You are the Chosen One. I believe You are the Savior of the world. I believe You went to a cross for me. I believe that You defeated sin and paid the penalty. I believe You didn't remain dead. I believe You resurrected three days later defeating sin and death and making a way for me. God, I want to receive my spot at the table in Your family.

God, I pray that we would all be reminded of that deep humility, that You are for us. And if You are for us, who can be against us? God, I pray from that humility bursts and overflowing joy as we sit here today and we are reminded of all that You've done. We're reminded of the power of the cross. We are reminded of Your sacrifice. We are reminded of what it meant. We're reminded of the invitation that all of us have received. We are reminded that You are Emanuel. You are God with us. That You have chosen to dwell within us. That there is nothing You can't do. That You are for us in all things.



And, God, I pray that produces an overflowing joy, that we walk out of here with confidence and strength and power and the greatest of all, love. And, God, that You would use us and our love and our joy to reach a watching world. That in this season we would see the miraculous, we would see those who are dead come back to life. We would see the prayers that we have been praying for years be answered and we would trust that You hear every word and nothing is missed by You. In the waiting God, give us faith. Give us strength. Jesus, we love You. It is in Your perfect and holy name we pray. And everyone said: Amen.

