

Message Transcript

**WHEN YOUR “NOT ENOUGH” BECOMES “MORE THAN ENOUGH” |
THE KING’S POWER AND THE PEOPLE’S UNBELIEF |
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Well, it’s great to be with everyone today. I want to say hello to everyone joining us online and at our other campuses—specifically I just want to address our Fishers campus right now. Hey, I hope you guys are enjoying your new digs. I was there on Thursday and I was able to walk around and it just looks absolutely incredible. I’m glad you can be with us today.

At all of our locations if you grab a Bible and turn to Mark, chapter 6, that is the passage we’re going to be in together today. And if you are someone new to our church, since the beginning of the year we’ve been spending most of the year working our way through the gospel of Mark, chapter by chapter, verse by verse.

We’re calling the series The Urgent Kingdom and dividing it into seven mini-series, seven parts. And if we stay on schedule—I was looking at it this week—we will finish the gospel of Mark the weekend of December 12 and 13, just in time for Christmas.

Now, today we are wrapping up Part 3 of the series before breaking for the summer. We’ve got a couple of summer series that we are going to do. We have some incredible guest preachers who are coming in all of June and the first part of July. You don’t want to miss any one of them. They are just going to really encourage us a great deal. I can’t wait to hear their messages. And then in late July, early August, we’ll hear from some of our pastors on staff.

I actually start a 12-week sabbatical beginning May the 25th. I’m going to tell you more about that here in just a minute.

Now, our text today, Mark, chapter 6, verses 30 to 44—if you’ve grown up in church, if you are somewhat a student of the Bible, you likely are familiar with this passage. If you are not, that’s okay. But this is the passage that covers the feeding of the 5,000. And I’ve actually titled the message When Your “Not Enough” Becomes “More Than Enough”.

Now, I don’t know what your relationship is with the words not enough. But I have a long history with them going all the way back to my childhood. I was trying to think about it this last week, like, “When did my relationship, somewhat unhealthy relationship, with the words not enough begin?”



And as near as I can tell, it began when I was in the back seat of my parents' car on long road trips with my younger sister. I've got one younger sister. I don't know if any of you are like me, on long road trips—any of you ever do this? Any of you ever create an imaginary dividing line between you and them. And you are like, "Okay, your stuff stays on that side, and do not cross over this invisible line into my air space." And my sister always would. Her things and her stuff would always cross that line and I would complain to mom and dad, and I would be like, "I don't have enough room."

That kind of kicked off my relationship with these words where I didn't have enough. As a kid I didn't have enough toys. I didn't have enough friends. I didn't have enough time. And it would kind of drift into my adolescence years where I would start to wonder: Am I athletic enough? Am I liked enough? Am I handsome enough? Am I smart enough?

And then it drifted into high school and beyond: Am I athletic enough? Am I smart enough? Am I confident enough? Am I humble enough? Am I rich enough? Am I generous enough? Am I friendly enough? Am I funny enough? Am I serious enough? And thus began my relationship, my unhealthy relationship, with the words not enough.

I'm just wondering if any of you have a long history with those words. I bet you do. In fact, on your way in at all of our locations you should have been handed a small piece of paper and a pen. I would encourage you to pull that out.

And if, by chance, you are the kind of person who just doesn't like to play along, we'll give you one more chance. You can just raise up your hand and somebody will pass a piece of paper. Or, if by chance, if you've already spit your gum into the paper, we'd be happy to give you another piece of paper.

What I want to ask you to do, just full participation here, just for you and you alone. Nobody else is going to see this, is I want you to just take a few moments and I want you to think of a word or maybe a short phrase that would describe your "not enough". And maybe this is something that has been years of struggle. Maybe it's a recent thing. Whatever your age and stage in life, what is the primary thing, right now, that just sort of haunts you, you just don't know if you're enough.

Now, let me help you write this down on a piece of paper. When life asks more of you than what you think you can offer—that's your answer. When life is asking more of you than what you think you can handle that's your "not enough". And that's the space where we can be really vulnerable to the lies of an enemy.



Now, the Bible tells us that Satan is a deceiver and he is a tempter, but he's also an accuser. And what he'll do is he'll find that area of weakness in your life, that area of "not enough" and he'll exploit it for his purposes. And it makes us susceptible to these lies from Satan where it will, ironically, keep you and me from the source of what is truly enough.

However, there is a positive side to this too. When life gives you more than you think you can offer, then welcome to being a human being. And when we can get honest about that, realize that we don't have enough and we can't be enough, that's okay. We are in a prime position to then receive the truth that our Creator wants us to receive.

In fact, Paul was really wrestling with this whole thing of "not enough" in his second letter to the Corinthians. He's dialoging about it and in parentheses in verse 9 these are the words of God to Paul, where He says:

"My grace is sufficient for you," And here's why, "my power is made perfect in weakness."

And so from that Paul then concludes this:

"Therefore I will boast all the more gladly of my weaknesses,"

You've just got to stop right there and go, "Man, who does that? In our culture today, who boasts in their weaknesses?" What are we trained to do? We're trained to diminish our weaknesses, hide our weaknesses, make excuses for our weaknesses, sweep our weaknesses under the rug. We can't be honest about them.

But he goes, "No, I'll boast about my weaknesses." And here's why:

"so that the power of Christ may rest upon me." 2 Corinthians 12:9 (ESV)

Now, what an incredible statement. A statement that you should memorize. A statement that we should have out in front of us because it's so counter-cultural and counter-intuitive. In our moments of "not enough" in our moments of weakness, we can actually lean into that. And the reason why is that creates space for the power of Christ to rest upon us and work within us.

I find it interesting that he phrases it that way, "Rest upon Me." How good would it be to receive that power of Christ in the midst of our weaknesses?



So, as we are wrestling through this: "No, no, no." I want you to write that down on a piece of paper. We're going to do something with it here in at the end of the service. You can fold it up. Nobody else needs to see it. And, by the way, we're not going to post these. We're not going to have you come across the stage and read it or anything like that. This is for you. It's between you and God. And I want you to understand this. This is the premise that we've got to start from. Our error as a human being is that maybe we overestimate how good we really are and miss our need for the gospel. Or we underestimate our worth to God and we end up missing the power of God.

As a premise, we've got to start with this. We are part of creation. And because of that, the Bible says that God has imprinted His likeness upon us. We are image bearers of God. So, we start from this premise that because of that and that alone: This isn't anything you contribute, this isn't your ability, this isn't what you have. God says, "You're enough. You are valued by Me."

In fact, if any of you are ever doubting that and you want to know, "How do you know that?" Then you go to the cross because God declared through Christ on a cross the kind of worth and value you have, that you are enough.

So, you've got to begin with that premise. Yet, at the same time, we are fallen and enslaved to sin. God has got to free us from that. So, we've got to fully surrender to Him. And He has a track record of taking what we have—whatever it is at the time, He just wants our availability—and making it more than enough. We see that in our passage today. Jesus' disciples were just as susceptible as you and I are to the lies from an enemy, which put them in a position to also receive these deep truths from Jesus as well.

Now, if you've been with us in this series you might recall that over the last couple of weeks, especially as we've been marching our way through chapter 5, Jesus and the disciples have been busy. They've been working, man. They've been running and gunning. And they've been traveling all over the place from Capernaum to the other side of the Sea of Galilee and back and then to Jesus' hometown.

And the disciples are with Jesus, watching Him do all of these incredible miracles, preach these amazing sermons, and cast out all of these gnarly demons. And now, from a couple of weeks ago, it was their turn. If you recall, Jesus was like, "Hey, this is my global enterprise. Before the Great Commission to go and make disciples and take this around the world, how about we go village to village?"



So, He sends them out on the first mission trip, two by two, to the local villages to do what He had been doing, which is a great description of discipleship, by the way. That's what a disciple is. A disciple is watching what Jesus did and then doing what Jesus did in obedience to Him.

Now it's their turn to go out, two by two, without Jesus and do the things that they saw Him do. And I'm sure they didn't do it nearly as well. It's kind of like learning a new skill. Maybe you go back to school or maybe you hire a coach or maybe, if you're like me, you try to figure out how to do something and you go on YouTube. Anybody? And you watch the experts doing their thing.

You watch the expert build the cabinet, swing the golf club, draw the picture, make the sales call, or change the diaper. It's like, "Okay. I've got it. I watched the expert do the thing." And you go to do the thing and you're all thumbs. You don't do it nearly as well. Or is that just me?

I would imagine the disciples, they'd been watching Jesus do all of these things and now He sends them out. And I'm sure that their sermons weren't nearly as powerful, their miracle working wasn't nearly as impressive, their demon casting didn't really have the same effect. I would imagine that there was some comparison going on. And I bet you, I just bet you, the disciples were going, "I don't know if I'm enough."

And it's exhausting. Not to mention the weight that they were carrying because their acquaintance and friend, John the Baptist, had just been put to death a few verses ago. So, now they are going, "Whoa, this is serious." So, by the time we get to our passage today, chapter 6, verse 30 it's been a long run. It's been a productive season. They have accomplished a lot. They are likely tired. And they are likely fatigued and in a vulnerable spot. They are tired: physically, spiritually, and emotionally.

Now, I have mentioned to you throughout this series that Mark's favorite word is immediately. He mentions it 40 times in his gospel alone, but in our passage today that word is never mentioned. In fact, Mark is going to do something a bit out of character for him. He's going to slow this story way down and he's going to give us much more detail than he normally gives us. And I think there is a reason.

Look at the passage with me in your Bible, starting in verse 30. It says:

"The apostles returned to Jesus,"

Returned from where? Returned from their mission trip where they just went village to village, "and told him all that they had done," that's productivity, "and taught." that's ability.



And then Jesus says to them, this is His response,

“Come away by yourselves to a desolate place and rest a while.’ For many,”
We could pause right there. Many, we’re going to find out in the passage in just a moment was 5,000 men and they didn’t count the women and the children, so it was probably upwards of 15 to 20 thousand total. So, that’s who we are talking about here. Many, these crowds:

“were coming and going, and they had no leisure even to eat.”

Get the picture. The crowds are around the disciples demanding things from them. So much so, they couldn’t even take a break to eat a sandwich. And so, it says in verse 32:

“...they went away in the boat to a desolate place by themselves.” Mark 6:30-32 (ESV)

So Jesus knew that, in this moment, they needed rest and retreat after a tiring run and the continuing pressure of the people. Just like all of us do at times. Obviously not all of us are in vocational ministry, but whatever your role is in life you need rest because I can guarantee you’ve got responsibilities, you’ve got people depending on you.

So, here’s what Jesus is saying. He’s saying this to them, “Before the demands of life isolate you, let’s go seek some solitude. Hey, before you get caught up in giving yourself to others, which is a noble task and you should do that, first make sure that you are operating out of a place where you have something worth giving. Hey, before all of the tasks and the requests, and the demands on your time bury you, let’s keep your head above water and remember who you are apart from all those things that you’re producing and doing.”

Here’s what Jesus is saying, “Before exhaustion gets the best of you, let’s go and intentionally seek what is best for you.” It’s this concept of sabbath rest. Now, I’m going to break that down in a minute, but sabbath could be a longer extended period of time or it could be a shorter period of time.

The way I like to think of it is rhythms of sabbath. And rhythms of sabbath can happen daily, it can happen weekly, or quarterly, or annually, but the concept is there that it keeps you replenished and it keeps you from that rat race of trying to find your identity in the thing that you do or in the thing that you produce. Because, if you do that, then you are setting yourself up for failure. I don’t care what you do.



If you are a stay-at-home mom or dad and you are finding your identity in that very, very noble thing what happens, though, when your kids grow up and leave? Then who are you?

We have a number of people who are involved in amateur or professional sports in our church. I've had lots of conversations with them. It's like, "Hey, off the court or off of the field, who am I?" Or, "If I get hurt and I no longer do the thing, then who am I?"

And if we find ourselves with our identity wrapped up in our career or the thing that we do, while it is a noble task, it was never meant to be your identity. And if that's your identity you've got to take sabbath rests to recalibrate so that you're not confusing what you do with who you are. And you are staying replenished and you are operating out of a place of health.

That make sense to anybody? None of that is in my notes. I couldn't even repeat that right now if I tried.

So, we see God's example of this in Genesis, chapter 2. Genesis, chapter 2—sabbath rest is His idea. Look at what it says. I'll just read it to you, these two verses:

"And on the seventh day God finished his work that he had done, and he rested on the seventh day from all his work that he had done. So God blessed the seventh day and made it holy, because on it God rested from all his work that he had done in creation." Genesis 2:2-3 (ESV)

I've got a question for you. Do you think that God needed a rest because He was in danger of burning out? No. He's God. So, why did He do this sabbath rest? Well, to model it for us and to establish a precedence for us because He knew that not only could we work ourselves to burnout, we often will. So, He says, "Let Me just kind of work this in."

It's important to also note that this is prior to sin entering into the world. So, we see that work, in and of itself, is good and holy. Work is not the result of sin; work can be cursed by sin, but work preceded sin. That's important to note.

So, work is good and holy. And God worked really, really hard and He sabbathed really, really intentionally. So, in Mark, chapter 6, Jesus, who is God in the flesh, by the way, is urging the disciples to do what He modeled back in Genesis 2. And He says, "Hey, guys. I want you to work really hard. We have been on a tour of ministry together. I sent you out two by two to do the things that you've seen Me do. And now it's time to come away and rest a while."



We find these three observations right out of the text. If you are taking notes you might write these down so that you can go back through and just kind of contemplate this or have a conversation with your group or your family.

Number one:

Must be intentional—plan for it

Sabbath rest has got to be intentional. It's not going to be accidental. You're not just going to stumble into it. You've got to plan for it. Jesus said in verse 31, "Let's come away by ourselves." It took some intentional effort for them to get away from the crowd. Be intentional.

Number two:

Must be proactive—initiate it before you hit the wall

You've got to be proactive. You proactively initiate it before you hit the wall not after. I don't know how many times, as a pastor, I've had people come to me and say, "Could you meet with me?" And, already, the engine is blown. And it's kind of like, "No, wait a second." You don't take a rest or go on sabbath because you've burned out. You go on sabbath so that you don't burn out. It's like preventative maintenance.

And:

"Time off" won't work if the problem is the way you spend "time on"

Time off, time away, isn't going to be some sort of magical elixir to fix you. I heard somebody one time say it like this: "Time off" won't work if the problem is the way you spend "time on".

Any of you ever go on vacation and you are like, "I need a vacation after my vacation. I'm more exhausted now, after, because we've been running and going and putting together an agenda." And all of that is good.

Sometimes we think that time away from what we do will actually fix us when actually, the problem is the way that we spend our "time on" because we're working at an unsustainable pace and actually, realistically, we're finding our identity in the wrong thing.

Number three:

Must be extended—it requires time



It's got to be somewhat extended. In other words, it's going to require some time. Jesus said to the disciples, "Hey, let's go away." And Mark doesn't say the disciples asked this but I would imagine they probably did or at least thought it, "Well, how long." And He's like, "I don't know a while. A while."

I don't know if any of you are like me, when I take a little bit of time away, I've learned that it takes me, because I'm running at such high capacity, I'm on the go a lot, it takes me about two weeks, especially mentally and emotionally, to even begin to cool the jets and calm down.

In other words, here's another way to say it: It takes me about two weeks to prepare to go on vacation for two weeks. And then I realize at the end of two weeks, "Wait a second. I'm actually way more tired than what I thought I was." And it's going to take some time.

It's going to take some time for me to detox off of the drug of achievement. It's going to take me some time to actually remove myself from that thing that. Quite honestly, I've maybe turned a really good, noble thing like a career or a calling into an idol and I just haven't been honest about it. And I've got to remove myself from that thing to recalibrate my perspective.

In God's providence, I did not plan it this way, I promise. This passage is the last one that I will preach before leaving on my 12-week sabbatical this summer. Now, if you are relatively new to our church, usually between Memorial Day and the Fourth of July I take what is called a summer study break, which is not a sabbatical. It gets confused a lot and I can understand why.

A summer study break is basically where I am still working 40 or 50 hours a week, but I'm just not preaching on the weekends because I'm taking that 15 to 20 hours of sermon prep that I would take during the week and just redirecting it to other things.

And, unless you've done it, and I know we have a number of people who are former pastors or in vocational ministry, unless you've done it, it is just hard to explain. The spiritual weight of doing what I'm doing right now is a lot heavier than what you might think.

Actually, the time to prepare a message and then physically deliver it, that's not the hardest part about it. It's the spiritual weight that comes with it. And that can be quite taxing. There are times I just need to step outside of that and I need to redirect that to other things. It's usually what a summer study break is.



But a sabbatical is different. Every five years we have a policy for all of our pastors on staff, but specifically our elders ask me to lead out in this. They ask me to step away outside of my role and responsibilities here as lead pastor for roughly 12 weeks for the purpose of rest. But the rest isn't the primary thing. The biggest thing is the recalibration into my identity.

All of us have a tendency to probably latch onto our abilities or our careers or the things that we do. And then it gets really convoluted and we begin to find our identity in that thing. That could be dangerous for any of us. It can be really dangerous for a pastor.

I remember talking to an older man who was a retired pastor. He is probably in his 90s now, but he was in his 80s then. And he said, "Aaron, some of the most bitter, disillusioned people I know are retired pastors." And that surprised me. And I was like, "Why is that?"

And he said, "Well, for a couple of reasons. But the most prominent one is that their identity had gotten wrapped up in what they did every weekend up on the platform or the stage. And then they were surprised how quickly their people forgot about them once they retired."

And then he said this. It hit me like a ton of bricks. He goes, "You better start preparing yourself for irrelevance now because it's coming." "Whoa. Alright. Want to order dessert?" But he's right. He's right. And it's not true just for those of us in ministry. It's true for you as well.

Here's the deal, man. I don't want my identity wrapped up in what I do for God. I think a periodic time outside of my role, weight, and responsibilities here helps me to be reminded of a couple of things. Number one: To remind myself that first and foremost I do not have value to God because I preach sermons and do ministry or lead anything. My value to God is just being a son of the King. Let me just relish with you in that. I'm not trying to achieve anything. I'm not trying to be anything.

Number two: To be a husband to my wife. Number three: To be a father to my kids. And then pastor all of you is a distance fourth. Don't you feel loved? But I think that is important to understand.

Now, on my sabbatical, I'm just sharing this with you because I think oftentimes when we think about sabbaticals or pastors leaving on sabbatical like, "Oh, no. There is something wrong." Or, "What's he doing anyway? Is he looking for another job somewhere?"



Listen. I want you to know what I'm doing. First thing I'm going to do on sabbatical is two weeks from today. My oldest daughter is getting married and she's asked me not to officiate the wedding but to just be dad. And that's what I plan on doing.

And then we're going to do a little bit of travel with our middle daughter. When we get back from that trip I'm going to get on a plane and go to Dallas for two days and I'm going to sit in a room from 8 a.m. to 6 p.m. with a facilitator and we are going to do what is called a life plan. We're just going to go way back and look at what God has been doing and unfolding in my life, in the 50 years of life that I've had up until this point so that way we can map out and pray over what the next five to 10 look like.

And then I'm going to, actually, in late July just get away and hopefully by then my jets have been cooled and I just want to listen, "God, where do you want to lead Your church? Where are we going in the next five years? I don't want to make plans and ask You to bless them. I want to ask You what Your plans are and then get on board with them." And I want to pray over sermon content and lay out sermon series through Easter of 2028. And then I plan on taking a few righteous naps. That's what I plan on doing. Alright?

Now, listen. I know what some of you are thinking because I get this comment every time I do this. Here's what you might be thinking, "Well, must be nice to take a sabbatical, Pastor. Wish I could take one of those." First of all, if you thought that thought, I understand that. If I could just kind of very gently respond to you.

First of all I will say this. It is nice. Actually the word nice is not what I would use. I would use the word blessing. That's a better word. Which, I want you to know that I do not ask for, I do not feel entitled to, and I do not take it lightly.

I will say this. I'm going to get to this in a minute but I think you should take a sabbatical. But I will tell you, once again, when it comes to not just the tangibles of the job—specifically of being a pastor—there is a spiritual weight to it that makes it important to understand.

Now, I do think there are ups and downs to every job or career. Wouldn't you think that is true? I read somewhere that 80 percent of your job description, especially if you are in a job that you enjoy, 80 percent you love and 20 percent you just kind of put up with. I think that is true generally for all of us. I know that's true for me.



But I think that one of the things that might be different about being in full-time vocational ministry as opposed to any other very noble job—God can work through all of it, whether you are in the marketplace or you're a stay-at-home parent, or whatever—is simply this different differentiation. If you work a job in the marketplace it's very likely your boss or your customer base or your board or your co-workers are not like very interested in your spiritual health.

Now, I don't mean to overstate that. Maybe you are in a marketplace job where they do and that's great. But I would imagine that for many of you, you are highly discouraged from even talking about your spiritual life, let alone have them checking in on your spiritual health.

The reason why I am bringing that up is because in most normal jobs you can be struggling in your walk with God, you can be struggling personally with some issue in your life, maybe it's your personal sin struggle or whatever. But just as long as you are hitting your numbers, getting your job done it's likely not going to impact your employment, at least not directly.

But, as a pastor, and for those in vocational ministry, there is one occupational job hazard that very few people talk about, and I think there is a reason why. There is a high burnout rate. That's the reason why 40 percent of pastors have quit since COVID. There is a reason why there is a high moral and ethical failure. When your spiritual health is directly connected to your livelihood, that's an occupational hazard.

You've got to think very, very cautiously about that. And you've got to have intentional care and time devoted to staying healthy and not getting wrapped up in your identity by the thing that you do. And a sabbatical is one of the tools to assist in staying healthy.

So, can I just say: Yes, it is nice. And I'm extremely grateful for it. And I want you to know I will steward the time wisely as an investment into me and my family because...

By the way, the last time I took a sabbatical, I was on fumes. In 2021, when I took a sabbatical when I walked out those doors, I wasn't sure I was coming back, to be quite honest. And so it took me a while to get filled up and recalibrated.

I can say this to you, confidently. I've been running hard this year but I've never had more fun doing ministry than I am right now. I'm having the time of my life. And I'm actually walking out these doors about 80 or 85 percent, which I'm really excited about because that means that I don't have to spend the next three or four weeks drooling on myself until I can begin to feel like a human. So, I plan on coming back and running and gunning and giving the rest of my life to this place. So, thank you for granting this.



Here's the second thing. I've talked enough about me. I want to talk about you. Secondly, if you are like, "Man, it must be nice. I wish I could." You should. If you are able, you should. Now, before you push back on me, I'm saying this. Not only is it wise, but it's Biblical. And maybe you are not in a job that allows that. I totally get that. Maybe you are in a season of life where you can't do that—totally get that. I've been there before.

But, I will say this. One day you will. I don't know what that looks like but one day you will. Maybe you are in a job that grants it or maybe you are a business owner and you can figure out how to get there. Or, maybe this. Maybe you're in between careers—all of us will face that at least once or twice in our adult life. That would be a perfect time to go. And a sabbatical isn't just relegated to 12 weeks; sabbatical is a concept—rhythms of sabbatical rest.

So, if by chance you have the thought, "Man, it must be nice. Wish I could do that." Can I very lovingly ask you a direct question?

How are you doing with a sabbath day?

Let's start there. Is there a day, right now, during the week where you are intentionally sabbathing or are other things crowding in? Now, listen. I get it, man. Busy schedules, busy seasons, you've got small kids at home, kids are in travel sports—that's a whole other thing we can talk about that, but we won't. And it's like, "I want to but I can't."

Listen. Maybe you're missing it on a weekly basis because life just happens. But if it's continual, continual, continual you have nobody to blame but you. So, you've got to ask yourself, "How do I begin to fight for this?" You might write this phrase down. You need to:

Divert daily, withdraw weekly, retreat monthly, and abandon annually

You need to divert daily. Divert is something that is not work related that replenishes and recharges. Divert daily.

Withdraw weekly. Withdraw. Sabbath one day a week to disconnect and rest. Retreat monthly. This is this idea that I'm just going to on a quarterly basis or a monthly basis get away for a half day somewhere and just try to recalibrate some things.

And then abandon annually. Get away for an extended time to vacation and rest to fully unplug.



Have I established rhythms of rest in my life?

I don't know what this looks like for you. Here's the question: Are you establishing rhythms of rest in your life? Now, some of you, your schedule may be like a dumpster fire right now and you're actually going to have to have somebody that you invite in who speaks into this: a coach or a facilitator or somebody who helps you to say no to some things.

In fact, I've got two or three people in my life right now who say no for me. It's great. I say yes. They say no. And maybe some of you are a people pleaser, "I just can't say no." Well, find somebody to say no for you. I don't know what this looks like for you. Maybe you're not going to get there overnight. You've got to begin to intentionally figure it out so that you don't set yourself up for burnout.

Because, yes, you were made for productivity. You were made to work hard. But you are like the car that you drive if you have a car. You don't just purchase a car. A car was not made to just sit in the garage. A car was made to be on the road. But if you drive the car without ever servicing it or changing the oil or giving it gas, it will eventually end up in a ditch. Same thing is true for you. And so you replenish so that you can stay on the road and continue to go.

I've been planning this sabbatical for the last two years because I knew it was coming. And with the same intentionality, not the same intensity, you may need to require some rhythms of rest in your life.

So, people and pressure are going to resist as we see in verse 33. Guys, we live in a society that does not look upon this very kindly. It says:

"Now many saw them going and recognized them, and they ran there on foot from all the towns and got there ahead of them." Mark 6:33 (ESV)

Understand what is going on. There are 15,000 people are on the shore. Jesus says to the disciples, "Come on. Let's go sabbath. I've arranged for a boat." They get on the boat. They cut catty-corner across the Sea of Galilee to another beach line down the way about four miles by boat. And the people know where they are going. Like, "Oh, they are going to Shanghi-la. Oh, they are going to the resort. We know where they are going. Come on."

And so they run. It's an eight mile run, but they know exactly where they were going and they outran them to the place. So, think about this. It's almost like a scene out of Monty Python or something. They get in the boat, "Let's get away." And they turn around and there are all of the people right there. And I would imagine as they saw the shoreline and all of those people gathered the disciples were like, "Oh, man. Come on, man. We're trying to sabbatical. And then in verse 34:



"When he," referring to Jesus, "went ashore he saw a great crowd," He wasn't annoyed with them, "he had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things." (ESV)

This is the Old Testament picture used to describe God as a shepherd and people as helpless sheep. God describes Himself as a shepherd to Israel in Ezekial 34. And Jesus is now living this out. And the idea is that people are helpless and starving and it's almost as if Jesus could sense and had a healthy respect for the fact that they were in need.

If you recall from a couple of weeks ago, Jesus was in His hometown of Nazareth and He couldn't do anything there because the people had no hunger and no belief. In fact, they filled in the gaps with cynicism and suspicion. So, He couldn't do anything there. It's almost as if, Jesus sees the crowd of people and recognizes their hunger and need and He wants to meet that need.

So, Jesus is likely just as tired and in need of a sabbath as the disciples, but His compassion for people prompted Him to care for them. And it says in verse 35: "And when it grew late, his disciples came to him and said, 'This is a desolate place,' In other words there wasn't anything open right now. "and the hour is now late."

And it's not an unreasonable request that they say in verse 36:

"Send them away to go into the surrounding countryside and villages and buy themselves something to eat." (ESV)

Jesus is there teaching all of the people and the disciples are standing there, I don't know, in the water up to their knees looking at them, they are looking at their watches. It's starting to get late. They are yawning, "Jesus, come on, man. Can you scoot them on to a nearby village. Maybe they can get a Hampton Inn or something. Maybe we can resume this the next day." And Jesus' response to the disciples is not what you would think. In verse 37 He answered them:

"'You give them something to eat.' And they said to him," it's a question and I think they asked in somewhat of an exasperated tone, "'Shall we go and buy two hundred denarii worth of bread and give it to them to eat?'" (ESV)

Translation, "We're on sabbatical. Should we go spend 200 denarii?" I don't know about you, but you read 200 denarii and you are like, "I don't know what that is." A denarius was equivalent to a day's pay for a worker.



So, essentially what Jesus just said to them is that it would take roughly eight months of salary to make 200 denarii. Don't you think that is a little bit bold and ridiculous of Jesus to ask? "Hey guys, you feed them." They are like, "Jesus, it would take eight months pay to feed this crowd. That's crazy. That's unreasonable." And look at Jesus' response in verse 38:

"And he said to them, 'How many loaves do you have?'"

In other words, He's going, "Well, what have you got?" Now, guys. I don't know about you, but I've read this passage hundreds and hundreds of times. I've preached this passage dozens and dozens of times. But for the very first time this last week when I was studying it and I came across that question, I laughed out loud.

Just look at it again. He's got 15,000 people in front of Him. They are like, "Hey, send them away." And Jesus is like, "Well, you feed them." "We don't have enough." And He's like, "Well, what have you got?"

Here's why I laughed. It's an irrelevant question. Does it matter what they have? There are 15,000 people in front of them. Does Jesus really think that they had enough Chomps Beef Sticks, Goldfish, and Juice Boxes in their backpack to feed 15,000 people?

What we're going to hear in just a minute, and you likely know the story, they are going to say, "Well, we came up with five loaves and two fishes." What if they would have said, "We have 100 loaves and 50 fishes?" Would that have mattered? No. It's 15,000 people. Jesus asked this question knowing that what they had wasn't enough. And He asked it anyway.

Listen, man. You make that application to your life. He's standing in front of you and there is a need or there is a calling or there is a purpose you need to step into and you are like, "I don't know if I have enough." And He's like, "Well, what have you got?"

It's an irrelevant question. Here's what I mean. Do you really think Jesus literally needed five loaves and two fishes to feed the crowd? He didn't even need that. He could have just said, "Be filled." And everybody's stomach filled up. But He actually used the five loaves and two fish. And He used the disciples. And He wants to work through you as well.

See, so many of us hold ourselves back from being available to God and being used by God because of our "not enough" whatever that is, whatever you wrote on that paper, whatever your weakness is. You are like, "God, I don't have enough time." "I don't have enough money." "I don't have enough ability."



Here's the thing. He already knows you don't have enough of those things. You never will. It's not about those things. It's about your availability to God and those things are standing in the way.

Some of us are waiting to go on an adventure with God. You're like, "I'll take my faith really, really seriously. I'll get on board with what God wants to do, but let me graduate from high school or college first." Or, "Let me get married first. Let me settle down first. Let us have kids first." "Let's wait 'til the kids are grown." "Let's wait 'til the kids graduate." "Let's wait until retirement." "When we're financially secure." And we are waiting and waiting and waiting.

And how tragic it would be if you got to the end of your life and you never made yourself available for God to use you because you were waiting to have enough and be enough? And all God wanted was, "What are your five loaves and two fishes?"

And you are like, "That's embarrassing. I don't want to give God my five loaves and two fish. It's not enough." It's irrelevant. He doesn't need them. He wants you. He does not need what we have, He wants who you are. And He knows that often we are held back by what we have or don't have. So, when you release that to Him, He can work in it and through it. That's why Paul said, "I'm going to boast in my 'not enough'. I'm going to boast in my weakness. Because then there is the power of Christ to work in me."

Here's the question: Are you available, right now, to let God use you right where you are with what you've got?

I don't care about your age. I don't care about your financial resources. I don't care about your marriage status. Right now, where you are with what you've got, right now on this day, are you making it available to God?

Well, the disciples, when Jesus said, "Go and see," they found out and they said, We have five loaves and two fishes:

"Then he commanded them all to sit down in groups on the green grass. So they sat down in groups, by hundreds and by fifties. And taking the five loaves and the two fish, he looked up to heaven and said a blessing and broke the loaves and gave them to the disciples to set before the people."

He involved them in the miracle.

"And he divided the two fish among them all." That is a hilarious statement, two fish among 15,000 people. "And they all ate and were satisfied. And they took up twelve baskets full of broken pieces and of the fish. And those who ate the loaves were five thousand men." Mark 6:38-44 (ESV)



love this so much. The fact that God would choose in the miracle to have 12 doggie bags left over, "I'm going to feed you so full," there is no scarcity mindset here. "I'm going to feed you so fully that you are stuffed and taking doggie bags home."

That is an incredible story. One of my favorites in the Bible. And, as I mentioned to you, I grew up in church and I remember Sunday School lessons on this, sermons on this. But oftentimes the preacher or the teacher would get the application wrong. I want to be gentle in saying that. It's not a criticism toward them because I've done the same. I looked back on my files, I've done it too.

What I mean is that we place the emphasis on the wrong part of the application. We walk away going, "Oh, Jesus fed 15,000 people with a boy's Lunchable. That's amazing." Yeah, He did. But the deeper miracle here, the deeper application is that Jesus used exhausted, insecure, inadequate disciples, like you and me, who were struggling with their "not enough" to participate in the miracle. And what He did then He wants to do now.

The disciples—just think about any of the responses the disciples could have made to Jesus. "Jesus, didn't You bring us out here to rest?" Like, "This is the worst sabbatical ever." But in participating in the miracle, I bet you they woke up the next day replenished and refreshed.

They were physically exhausted, and emotionally depleted, and spiritually fatigued, and painfully aware that what was being asked of them exceeded their "enough". And that's the point. Because as long as you think you're "enough" or that's it's up to you to have enough or be enough, you will never be fully dependent upon the One who actually is.

See, some of you walked in here today carrying the crushing burden of "not enough". Whatever you wrote on your paper. I don't know what it is, man: I'm not spiritual enough. I'm not smart enough. I'm not successful enough. Not attractive enough. Not disciplined enough. Not confident enough. Not wanted enough. Not useful enough.

And Satan has convinced you that whatever is on that paper, you're insufficiencies disqualify you, or, here's the word, excuse you from being used by God. So, you've been sitting on the sidelines for quite a while. And throughout Scripture, God always, always, always—I can't find an exception otherwise—uses people who were acutely aware of what they lacked.



So, God needed a spokesman and Moses stuttered. God needed an army and Gideon hid. God needed a woman with a pure heart and Mary Magdalene had a past. David was the underdog. Peter was unpredictable. Paul had what he called a thorn in the flesh. Never once did God go to them and ask them to do something and they were like, "I don't think I can, I'm not enough." Never once did God go, "Well, I guess you are right. I'll keep interviewing a few more candidates and get back to you." No. He goes, "You'll be perfect." You lean into that.

Here's the primary application of the message today:

When you surrender your "not enough" to a God who is enough, in the hands of Jesus, it becomes "more than enough"

When you can surrender your "not enough" to a God who is enough in the hands of Jesus that always becomes "more than enough". It's just your availability. And your five loaves and two fish—whatever that is.

The passage that we started with at the very beginning of this message, Paul's letter to the Corinthians, in chapter 12, verse 9, God says to you, He wants to say this to you right now:

"My grace is sufficient for you."

"My grace is sufficient for you, for my power is made perfect in your "not enough". But then you boast now, all the more gladly in your weakness, so that the power of God will rest upon you. It's an invitation. It's a miracle of the body of Christ. He wants to make a difference in us for the purpose of making a difference through us.

Now, ultimately, this miracle points beyond just a meal that satisfied temporary hunger because this crowd that went home with doggie bags were hungry 24 hours later. Jesus didn't just come to give bread; He came to become bread. He would say in John, chapter 6:

"I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst." John 6:35 (ESV)

"I am the bread of life and whoever comes to Me will never hunger." This crowd was physically hungry, but maybe today, right now, you are spiritually hungry and that hunger drives you. Maybe right now it drives you toward trying to satisfy it through your identity, whatever that is, whether that's your performance on a ball field, or in your office, or maybe your sexuality. You are trying to satisfy this thing with food that won't. Maybe it's work or it's approval or success or peace or forgiveness or rest.



We keep trying to feed ourselves with the wrong thing. We keep running after achievement or another relationship or another dopamine hit or our physical appearance or prowess or money or attention. The word for this is idol. And our heart is an idol factory trying to satisfy things that only God can. See, only Jesus can truly satisfy you.

You've got to be honest about your "not enough". So, the invitation today from Jesus is not to know more, it's not to try harder, it's not to work longer, it's not to be more impressive, it's not any of those things.

It is simply this, "Would you bring Me your "not enough"? Bring Me what you've got, all of your weaknesses, your failures, your exhaustion, your shame, your insecurity and guilt, your five loaves and two fishes. He does not need what you have. He wants who you are.

Maybe someone here today, your greatest limitation isn't your lack of "enough" it's the illusion that God only uses people with enough. And that kind of thinking will keep you from the One who wants to be enough.

Jesus summarized it so well in Matthew 16:

"For whoever would save his life will lose it, but whoever loses his life for my sake will find it." Matthew 16:25 (ESV)

Isn't that counterintuitive? We're trying to hold onto life. And He says, "That will slip through your fingers." He said, "You can let it go to Me. I'll give you life to the full." Full surrender sounds super scary. In fact, maybe that has been part of the reason that has kept you back from giving your life to Jesus because of that full surrender part.

But here's what you've got to understand. Right now, you are fully surrendered to something. You're enslaved to something. And when you are enslaved to the wrong thing, that leads to more hunger and eventually death. But when you are enslaved to the One who died in your place, that leads to satisfaction and life. But you've got to trust Him. You come and fully surrender your "not enough" to the One who wants to be enough.

Maybe for somebody here today you need to give your life to Jesus, full on surrender. Maybe what you did was lip service before, but now you need to move your feet. Maybe you've drifted from Him and you need to bring it back. The invitation for all of us is that you would take your "not enough" whatever you wrote on that paper and that you would come down front. There is something powerful whenever we can do something physical, when we physically come down to an altar and just lay that thing down.



We've got tables at every location. We're going to use them as an altar. You just come down with your "not enough" and you just simply lay it on the altar. Now, here's the thing. That is not going to fix things. That is just symbolic of what you are doing. Some of you are going to need to write your "not enough" down on paper and do this every day for a while, physically, somewhere in your house, your back yard, somewhere. Lay it down. Lay it down. Lay it down.

Here's the thing we do. We will write the thing on the paper and put it on the altar and then we don't physically take it with us but we take it right back up emotionally. You need to lay it down before Him and invite the power of God into your weakness to watch what only He can do.

Father, we come to You right now and we thank You that You are the God of enough. Forgive us when we don't believe You and we try to fill that gap with achievements or appearances or finances or friends or likes and follows. God, I pray that we would be a people who trust You when You say, "Be vulnerable with Me," that we can and that's not going to be used against us and that we invite You into our weaknesses so that Your power might flex in our lives.

So, God, as we stand to our feet and as we worship, and as we step out from where we are to bring our "not enough" down to the altar and lay it down, would there be something powerful or tangible that You would do through that simple movement by Your Holy Spirit to break chains, to set us free, to offer forgiveness so that we can fully step in to who it is that You made us to be.

Thank You for Your grace. We don't deserve it, but we receive it. We ask this in Jesus' name. Amen and Amen.

