

Message Transcript

THE GOD OF ENOUGH | THE KINGDOM BREAKS IN
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Traders Point, how are we doing? Hey, it's so good to be with you today as we continue in our series The Urgent Kingdom where we are just going verse by verse, chapter by chapter through the gospel of Mark.

And for those of you who are new with us, Mark is one of the four gospels that we have these detailed accounts of Jesus' life. And they are all preaching the same gospel, the Good News that Jesus' Kingdom is here. But their audiences are slightly unique.

And maybe you've already picked up on that. Mark is different than some of the other gospels because Mark is writing to a Roman audience. They are much more western in their thinking than eastern. Most of us have been shaped by a western way of thinking.

Maybe you've noticed this. Mark is very fast-paced, high action. Right? Straight to the point. And I'll just be up front with you. Most of the Bible would not be described that way. Right? It's much more mystery, poetry, and symbolism, at a much, much slower pace. Right?

Some parts of the Bible read like a Christopher Nolan film. Judging by the laughter, or the lack of, most of us don't know who Christopher Nolan is. That's okay. One of his movies is Inception. And it's okay if you haven't seen it. You still understand it as much as the rest of us.

This movie is set within a dream within a dream within a dream. You are like, "What does that mean? No one knows what it means. But the whole time you are like, "Is this real? Is this reality? Is this a dream? Is this something else?" And maybe when you read the Bible it feels like that. Alright? Is this real? Is this for me? Was this for them? Is it something for the future that I'm supposed to remember it for?



But what we've said is Mark is very different. Mark is not like one of those movies. It's more like the summer, action packed blockbuster. It is straight forward. You probably didn't leave Avengers with too many questions. You weren't like, "What's the deal with that Spiderman character? Who is he really." No. You were very sure this was the point of it. Mark is very clear, "This is who Jesus is. He is the Son of God. He came to bring a new Kingdom. He came to bring salvation and eternity with Him." And it's an invitation to all people.

So, if you have a Bible, and I hope you do, let's hear those pages flip as we get to Mark, chapter 2. After two months we're going to be at the end of chapter 2 today, which is a celebration. But as you get there, I just want to catch you up on where we are. The rising conflict between Jesus and the religious leaders is at an all time high. There is tension in the air. You can cut it with a knife.

So, what we're going to do today is we're going to read two short stories. The first one is the claim, and the second one is the proof. To prove what Jesus claimed in the first story is true.

They are short stories, but impactful. The content in them—this is also really what is going to lead Jesus to be killed very shortly after. Okay?

So, with that background, let's dive into the first story. I'm going to read it in its entirety and then we'll just take it verse by verse after that. But it says:

"One Sabbath day as Jesus was walking through some grain fields, his disciples began breaking off heads of grain to eat. But the Pharisees said to Jesus, 'Look, why are they breaking the law by harvesting grain on the Sabbath.'

"Jesus said to them, 'Haven't you ever read in the Scriptures what David did when he and his companions were hungry? He went into the house of God (during the days when Abiathar was high priest) and broke the law by eating the sacred loaves of bread that only the priests are allowed to eat. He also gave some to his companions.'

"Then Jesus said to them, 'The Sabbath was made to meet the needs of people, and not people to meet the requirements of the Sabbath.'" Now, here's the claim. "'So the Son of Man is Lord, even over the Sabbath!" (NLT)

So, in those six verses there we see one word is used over and over again. It's used five times in those six verses. Anybody know what that word is? Want to share it? Sabbath. We can have confidence. Alright? I'm not going to trick you. Any question I throw out there, it is a soft ball for you to hit a home run. Okay?



Yes, it is the word Sabbath. And to understand this story we do all need to have a working definition of what Sabbath is. So, here's a definition. Here's what it is:

Sabbath is a rhythm of rest that God weaves into creation

And I just want to do a quick history lesson on where this word comes from and the idea of Sabbath. We see it, it comes from the first pages of the Bible. In Genesis. It's an account of creation. God is doing all of these things—creating everything in six days. And on the seventh day He does something unique. Take a look at this is Genesis, chapter 2. It says:

"On the seventh day God had finished his work of creation, so he rested from all his work. And God blessed the seventh day and declared it holy, because it was the day when he rested from all his work of creation." (NLT)

Some Jewish Rabbis actually have a beautiful teaching about the creation story. And they say it's about:

The God who knows how to say enough

Isn't that beautiful? God is creating all things and He knows how far to take the land so it's going to be separated by the sea. He knows how long and how high to take the sky before it's separated from the heavens. This is God who knows how to say enough. He worked for six days. But just like a painter or a poet who knows to add something would be to take away, He says, "I am deeply satisfied. Everything that I have created is good." It's God who knows how to say, "I'm finished."

And His request of creation, over and over again, you're going to see Jesus wants His people to trust Him. All throughout Scripture you're going to see this.

God is asking His people: Will you trust My "enough"?

God who knows how to say enough, is asking His people, "Will you trust My enough?" That's it. I mean, we see a pickup right away. God creates Adam and Eve, He places them in a garden, He puts them in Paradise with Him and He says, "I want you to trust My enough. Let all of these trees be enough for you. You can have all of them. Just this one, don't touch it.

But we see quickly that they don't trust God's enough for them. And they are removed from the garden. But God's response to their rebellion is to lean in, to continue to pursue them, to ask them to be My people and trust My enough for you.



And the next time we actually see the Sabbath language it comes up in Exodus, where God has just rescued His people from Egyptian slavery. They've been there for 400 years. God moves in and rescues them. It's this miraculous story where they leave, and not just leave, they walk on dry ground through the Red Sea. God has made a point, "I have come to set you free. I have a plan and a purpose for your life. And I want you to trust My enough for you.

And he gives them, maybe this sounds familiar, the Ten Commandments. As He establishes His community He says, "I'm giving you a way to live—rhythms, things you can follow, disciplines you can have so that this relationship is going to work and you'll learn to trust that who I am is enough for you. So, look at this in Exodus, chapter 20, verse 8. It's the fourth commandment. God says:

"Remember to observe the Sabbath day by keeping it holy. You have six days each week for your ordinary work, but the seventh day is a Sabbath day of rest dedicated to the Lord your God." (NLT)

Does that language sound familiar? It's what we just read in Genesis. Right? He's modeling for His people and now He is saying, "I want you to practice the same thing. Set aside one day each week to stop working, to rest your body, and to restore your soul.

This day was supposed to be a gift for people who have lived hundreds of years and have never experienced a day off. Now, every week they have a day to rest, to be restored, to remember the God who rescued them from slavery. And the God who didn't just leave them there, but would take them to a Promised Land.

This day, every week, was a day to sit back and to be filled with gratitude, to feast, to remember not only what was but what is to come. It's just a beautiful, beautiful thing.

And I'm painting with broad strokes here. This is the pattern of the Old Testament. God asking His people, "Will you trust My enough over your more, what you think is best? Will you trust what I say is best?" And over and over again, unfortunately, humanity failed: they were banished from the garden, exiled from the Promised Land.

And I think if we are honest, this is still our struggle. Right? We're trying to trust: Is God enough? Can He be everything I need Him to be? Can He satisfy the deepest parts of me?

I know that was my story. Growing up and trying to figure out what it is that I can lean my life on? What is it that can actually scratch that itch? What is it that can fill me and make me feel like I'm satisfied?



And we try, and jobs, and work, and relationships—all of these different things—and over and over again we notice that the more we give ourselves to these things, the more they seem to take. In an effort to be satisfied we're somehow more unsatisfied than we once were.

This is the story of the Jewish people. But they finally begin to see the error in their ways, kind of. After they get brought back from exile, the Jewish leaders at the time said, "Hey, we're not going to make this mistake again. We're going to keep this day holy. We are going to follow the command perfectly.

"And not just that, we don't even want to get close to the edge. We don't want anyone to run the risk of breaking one of these laws. So, we're going to add to it." Right? Which is never a good idea. "We know what God said but we're going help Him out and we're going to add some rules on top of it."

So, they create what is called the Mishna—Mishna. And generation after generation Jewish leaders added to this—additional rules and regulations to hopefully keep their people in check. But it didn't really help. I mean, some of the stuff they added was just silly. But it was all in an effort to make sure that no one did any work on this Sabbath day.

And one of the things they added was, "Hey, on this day nobody and I mean nobody is going to be tying knots. And I know what you are thinking, "When I think of doing some work, I'm tying some knots left and right." So, they said, "Hey, just to be clear, ty knots on six days of the week. On the seventh day you are not touching any ropes. And if you do you're definitely not putting in a knot."

But, they found ways around this because the women, they wore these things called girdles. And if you are here today and you don't know what a girdle is, maybe after you can find a woman and ask her exactly what that is. But just be careful. Okay? She might be wearing one.

But women could tie a knot in their girdle so that was allowed. So, what they found—the loophole around this—because they couldn't tie knots and go to the well to pull up a bucket, that is what they were trying to make sure no one did because that constituted as work.

But they would usher out these beautiful women in their girdle and make them tie the knot of their girdle around the rope to the bucket so they could pull this woman and the bucket up at the same time. This was real life.



And the unfortunate part is that we still do the same thing today. If you notice, there is something about rules that have an effect on us. Some of us hate rules. It doesn't matter what the rule is, once it gets introduced, you're done. Like, you weren't even thinking about doing that thing. You had no business... You had no desire to do that until someone told you you couldn't do it. And you are like, "That's all I want to do right now."

The rest of us, we love rules. We love the clarity. We love the boundaries. We want to follow the rules. We don't want to break any rules. But over time we lose the spirit of the rule. And over time we realize we can't live up to all of these rules and we try to find a way around them. We can bend them, but not break them. Right? I know that pain. I don't love to break a rule, but I'll bend one pretty good. Alright?

Growing up we had a rule at our house that if you were going to stay home from school, it could only be that you had to show evidence of one of two things. One, either you had a fever or two, you were actively throwing up the morning of the school day. I couldn't just go to my mom and say, "Mom, I'm sick." My mom would say, "I've been sick since 86. Alright? Go brush your teeth and get ready for school. I'm not fooling with you right now."

So, I had to find a way around the rule. And I had an idea. What if I could make myself throw up? I'm on to something. How am I going to do it? I get up early in the morning. I slip out of my bed so no one can hear me. And I begin to spin circles in my room, like this beautiful, weird ballerina right there in the middle of my room. And I spin until I feel the throw up moving its way up.

I'm so nauseous at this point that I immediately stop and then stumble like Jack Sparrow into the hallway, make it to the bathroom before I throw up everywhere. Now, technically, technically, I didn't break any rules. I threw up. Evidence was there. She was forced to follow through on it. I got to stay home. Was I miserable most of the day? Yes. But I still stayed home.

That is what is happening when Jesus is on the scene. They'd taken the law, the commandments of God, and they added to them in such a way that the spirit of the law was being choked out to be the letter of the law. This beautiful day that was supposed to be a blessing and a gift, a day of worship and feasting and celebration was now the focus... It was not working. They lost everything else.

And that's what we are stepping into. So, now, as we read this story number one with that context let's dive back in and move a little bit slower. Okay? So, we're going to start right here in verse 23 where he says:



"...his disciples began breaking off heads of grain to eat. But the Pharisees said to Jesus, 'Look, why are they breaking the law by harvesting grain on the Sabbath?'"

Now, the thing was, they were allowed to walk through the fields. They were allowed to break off heads of grain. It wasn't seen as stealing or anything, it was part of the culture. The problem was this idea of walking through and breaking off a head of grain was seen as work. That's how legalistic it was.

Imagine seeing someone walking down the street and he's just walking, enjoying the day and he picks an apple from an apple tree and takes a bite. No one here would be like, "That guy is hard at work today. He needs a day off. Look at him over there enjoying that apple." But that's where they were.

So, Jesus is going to confront them here. Look at this, verse 25.

"Jesus said to them, 'Haven't you ever read in the Scriptures what David did when he and his companions were hungry?'"

A stronger translation here is, "Have you never read?" It's disrespect. He asked this of people who all they did was read. They'd memorized the whole book. It's like if you were having a conversation with an accountant and you are like, "Hey, have you ever heard of Microsoft Excel? You ever heard of a spreadsheet?" "Heard of them? I love them. What are you talking about? I know everything about them."

Jesus says, "Have you ever read the story of David?" And it's kind of like this obscure story in the Old Testament where David is on the run from Saul, the guy who is trying to kill him. So, he and his friends are hiding and ducking out.

They hadn't eaten in days and they are starving. Then they come upon this bread, which wasn't for them. In fact, it was set apart for the priests. Only the priests could eat this bread. But Scripture tells us that David took the bread and not only did he eat it, he actually gave it to his friends and everyone ate.

What He is trying to get to is the point the Sabbath is so much more than what you are making it out to be. That's what He's going to get to with this next line. He said:

"The Sabbath was made to meet the needs of people, and not people to meet the requirements of the Sabbath."



Translation: This good day is supposed to be a blessing, not a burden. You are taking a good thing that God gave His people and you are turning it into something it was never supposed to be.

Look at how He closes out the story with this point. He said:

“So the Son of Man is Lord, even over the Sabbath!”

Maybe that doesn’t do anything for you, but that brought all kinds of emotion to the Pharisees. They knew what He was saying. Stuff like this is exactly why tensions were so high.

A few weeks ago, Jesus healed a man and He claimed to have authority and to forgive sin. And they were in an uproar then. Like, who is this that blasphemes? No one can forgive sin except for God Himself. And Jesus says, “Exactly.”

And here, in this moment He says, “Yeah, I’m telling you all about this. Let me tell you why I can make this claim. He says, “I have authority over it. What He is saying in this short line is that when we look at that Genesis account, when God set up and wove this rhythm into all of creation, six days we work, one day we rest—He’s saying, “I was there. I instituted it. I wrote it into the fabric of creation.”

What He is saying is, “When God gave this to the Israelites through the Ten Commandments, I was there. And now, I’m the One standing before you, God wrapped in flesh and bones, declaring to you, “I am Lord over the Sabbath.” And they said, almost immediately, “Okay, we hear you and we’re going to kill you now.”

So, that’s story number one. He makes this audacious claim: He is God. Not that He just came to speak for God. But He is God Himself. And now, story number two is going to be proof. He’s going to back up His claim that He just made. Okay?

So, look at this starting in chapter 3. It says:

“Jesus went into the synagogue again and noticed a man with a deformed hand. Since it was the Sabbath, Jesus’ enemies watched him closely. If he healed the man’s hand, they planned to accuse him of working on the Sabbath.”



What word do we see there again? Sabbath. Sabbath. Watching Him closely—some believe that the Pharisees actually went out and planted this man. They found someone who they knew, they believed... They are almost setting a trap for Jesus. They are going to see this man's hand. They are going to know He wants to heal him. What is He going to do? "If He heals him, we're going to catch Him in the act." Right? "Working on the Sabbath." This is what they are trying to do.

And it says the man had a deformed hand. But in other translations it is clearer, it's actually that he had a hard and shriveled hand. And we don't know if this is from birth or if it was an accident, but his hand was hardened and shriveled. And he puts this here to compare and contrast the hardened and shriveled hands of the Pharisees, the ones who are trying to catch Jesus by doing something good on the Sabbath—catching Him healing a man. Let's keep reading. Verse 3, it says:

"Jesus said to the man with the deformed hand, 'Come and stand in front of everyone.' Then he turned to his critics and asked, 'Does the law permit good deeds on the Sabbath, or is it a day for doing evil? Is this a day to save life or to destroy it?' But they wouldn't answer him."

What He is doing in this moment is He is trying to remind them of what this day is all about. It is literally a day of restoration, "Why wouldn't I restore this man's hand if I can?"

In His other gospels He points out the hypocrisy of it. He says, "All of you, on the Sabbath day or not, if you were going through and you heard that one of your livestock, one of your animals fell into a pit you would immediately jump in there and help it out. You wouldn't go to your horse on the Sabbath, in a pit, and be like, "Hey, buddy. Hold on tight. Okay, Lucky? I'll be back tomorrow when the Sabbath is gone and then we'll get back..."

"No, you would immediately jump in, so why are you treating an animal, livestock, beasts better than your brothers and sisters? This is what this day is about."

And the irony of all irony is that the Pharisees, on the Sabbath day, are working. They are working to kill Jesus on the Sabbath. But they are so blind to it. Their hearts are so hard. They don't see how far they are from God Himself." So, look at what Jesus says in verse 5. It says:

"He looked around at them angrily and was deeply saddened by their hard hearts. Then he said to the man, 'Hold out your hand.' So the man held out his hand, and it was restored!"

He held out his hand and it was restored.



This is one of the few times when we see in Scripture where it said that Jesus got angry. Jesus did get angry. But it's a mix of emotions here. He is angry and He is sad by their hard hearts, their lack of faith. Because He knows they can't trust God enough.

But think about this man. He lines this man up in front of the whole synagogue in front of everyone. And Jesus asked him to do the one thing that he can't do, extend his hand. It's deformed. It's hardened. He can't move it.

But just picture this man's faith, the moment, not even thinking, not even knowing what that would look like, he just trusts that He is the Lord of the Sabbath, "He can heal me. And I'm just going to move in this space." And as he does his hand is restored, miraculously healed in a moment. That's the God who we serve. He's the God of miracles and He's still present today.

And I know what you are thinking now. Maybe that's what it took. Now the Pharisees, the Pharisees are on board like, "We got it wrong. We can believe." And then it's miraculous and revival breaks out and everyone follows Jesus. I would say that you couldn't be more wrong. Look at this, verse 6. Immediately after He heals him it said:

"At once the Pharisees went away and met with the supporters of Herod to plot how to kill Jesus." (NLT)

Who are the supporters of Herod? They are what is known as the Herodians. They are the ones who came in to usher in the Roman Kingdom. To make sure that everyone was following the Emperor. They completely rejected the God of the Bible. They are on one side.

And then on the other side you have the Pharisees. Their name literally means separated ones. They want to be different from culture, different from everyone else, and only follow God. One that rejects the rules, one that are finding their way around them—but both, in their own way, have ignored God's enough for them.

Both, working together. Arch nemesis before, but now the enemy of their enemy is their friend. And both of them are trying to bring in their own kingdom, and they are willing to kill the King of creation. Both of them rejected God and those who were following this rigid, cold religion. Both found themselves distant from Him.



And I don't know if you are like me, but as I'm going through this, I'm asking the question: How do we not end up there? Because following Jesus is not religion and it's not anti-religion. It's something different. There is this spirit of the law, this trust that He is enough for us. We are going to have to hold on if we are going to follow Jesus in our day.

Maybe you're asking the question: What does this mean for us? I'm so glad you asked because that's the last part here, what does this mean? What would it look like for us to learn to trust God's enough for us?

And the first one hits this right on the nose. The Sabbath.

Sabbath is how we practice trusting God's "Enough"

And here's just a little bit more language that I would add to it if you are taking notes. Here's the question I would be asking this week:

What does it look like to trust God by setting aside one day each week to stop working, rest my body, and restore my soul?

What does it look like to trust God by setting aside one day each week, but not just a day when you stop working but to rest your body, and restore your soul? "How do I take on that rhythm that God models for us? It's six ordinary days where work is done but I'm going to set aside one day."

And it's a day to honor God and to bring you joy. Right? It's not a day to stop and go sit on couch, it is a day to say, "Hey, I want to be replenished. I want to worship. I want to have worship music going. I want to have a time of prayer. I'm going to remind myself of all God did this week, all that He's done in my life.

'I want to focus on the promises that my best days are ahead of me. Joy is awaiting because it's not circumstantial. But God has said that I am His, that He has good plans for me. That I'm a son (or a daughter) of God and He is walking with me and that is who I am."

This is this day where, "What do I need to do to that is life-giving to me? What's the best food that I can bring in and feast on to remind me that God loves me so much? That I can be reminded that even though I stop working, God's world keeps spinning. I'm not at the center of it, He is. And I can have confidence that even when I pull back He sustains all things."



The question that usually comes when we talk about Sabbath day is, "Do I have to? Do I have to?" I think I would just say, "Do I have to?" is not exactly a relationship building question. If this whole thing with us and Jesus is based on a relationship, then I don't know if that is the best question.

Imagine if your spouse or someone you are dating came to you and said, "Hey, I would love to reinstitute our weekly date night. Are you in?" And you said, "Do I have to?" Well, now you don't get to. So, I hope that was worth it. Right?

So, "Do I have to," isn't the question. What I would ask is: Hey, would it be good for your relationship with Jesus to practice a day of weekly Sabbath? To set one day apart just for Him and to worship Him?

The question I would ask you is: can you? Or, have you built your life on such a razor thin margin that you couldn't stop if you wanted to. Do you really have the faith that you say you do in Jesus to pull back and say this? "God, not that I'm finished with my work. I'm not going to try to cram more work into six days. It doesn't mean that I'm done. It means that I'm ready to surrender and I'm going to trust what You say is enough. I'm going to follow Your rhythm and not my own. So, God I offer this as a sacrifice before You. And I want to hold onto the beauty and the goodness of it."

That's what that was. What we've been giving up this whole time:

God is asking His people: **Will you trust Me enough?**

Will you trust Me enough in every area of your life? So, the question I have for you today is:

Where do you need to trust God's "enough"?

Maybe as we've been going through this you know exactly what it is. It is complete rejection. It might be that you know what He is calling you to do. He's been calling you to do it for a long time. Whether to start something or to stop something. You are like, "Nope, I being honest. I've given you everything but I'm still holding onto this."

Maybe for others of us, maybe you're doing all of the things that He's called you to do, but if you're being honest, you're really just kind of going through the motions. The letter of the law is choking out the spirit of the law.



And I think a good case study could be these 21 Days of Fasting and Prayer. What was that like for you? When you heard, "Hey, my church is doing 21 days of prayer and fasting were you like, "I'm definitely not doing that. Don't need 21 days of prayer and fasting. Me and Jesus are good. Thank you but no thank you."

Or, maybe you heard about it and you were like, "Oh, I'm doing it. Can't wait." You got the book and you saw all of those check boxes. You were like, "Ooh, I've not met a check box I did not want to check." And every day it's been check, check, check, check, check, check, check. But as you've gotten to the end of this, I just want to ask you: Is God doing a work in your life?

Or, have these 21 days really just been about what you gave up? Focused on what you don't have. And are you just counting down the minutes until you get back to business as usual? You may have missed the spirit of what this is.

The same thing happened in the book of Isaiah in chapter 58. The people of God were going through this time of prayer and fasting. And they are praying and fasting. They are wrapping themselves in sackcloth—think about that—and they are doing all of this but they were like, "It doesn't feel like God has moved." It didn't feel like God was pleased with what they were doing.

So, they almost get frustrated and they go to God and they are like, "Hey, I know You've got a lot going on, but maybe You haven't noticed Your people are praying and fasting and in sackcloth and ashes." And God leans in and He says, "Wow, you guys are pretty perceptive. It feels like I've not moved, because I've not.

"You guys are just going through the motions. You are praying and fasting but nothing has changed. Your heart is still far from me. You're praying and fasting but you're still oppressing one another. You are praying and you're fasting but it hasn't moved you to love one another better. You are praying and fasting but is it drawing you in closer to Me?"

What I would ask you is like, as you get to the end of this, are you just hungry? Are you counting down the minutes so you can get back to your screen time? Or, now that you are the end, are you forever changed? Have you seen the heart of God? Have you now grown to have a hunger for Him that even goes beyond your physical appetite for food?

That's how we know we're moving in the right direction. And we're not just following the letter of the law but we are following the spirit of the law. We're trusting that Jesus is enough for us. And as we give up these lesser things, it makes room so that we can be truly and deeply satisfied.



As a church we have five expectations. And here's what is at the heart of them. It's not to be rigid and cold and religious. We see that God gives us commands and rules, things and rhythms that we should be doing—not in a way that should be ill-fitting or heavy or burdensome, but as a blessing and to make sure that we continue moving in the same direction.

Jesus said, "If you love Me you will obey My commands." The Great Commission, when He calls His church on its mission, He said, "Go and make disciples and teach them to obey all that I have commanded you."

So, the answer can't just be complete rejection of all rules. But if we want to take the letter of them and the spirit of them, we remember the goodness and the blessing that can be found in them.

That's what the five expectations are. They are just a way for us to say, "How do we make sure we continue to pursue God." And maybe you, right now, you are having a hard time trusting that one of them is good for you. Or, maybe you're just flat out rejecting them.

So, I want to ask you today: What would it look like to trust God with one of the five expectations or to start a new one? Not because you have to, but because it would be good for your relationship with Jesus if you did. Alright?

So, here are the five expectations that we have as a church. This is for staff members, for difference makers, anyone who serves or calls this place home. Here are our expectations.

5 Expectations:

Come Ready

Man Your Station

Find Your Crew

Give Your First and Best

Invest and Invite

One: That we would come ready. Here's what that means. We are committed to participating in a weekly gathering, looking for ways to encourage others while expecting to have an encounter with God. We are showing up every weekend, consistently saying, "This is important. Not when I can get to it," or "Not when my schedule allows for it." No, it's, "I'm putting this as a faithful rhythm of my life. I'm getting to a campus. I'm surrounding myself... I'm going to be stirred up. I'm going to believe that I'm going to have an encounter with the living God. That's how I'm showing up. I'm coming ready.



Then the second one: Man Your Station. This is our way of saying we want to be committed to serving so we're going to make a difference by serving during the weekend gatherings at one of our campuses. That's what we are saying. It is better to serve than to be served. We never look more like Jesus than when we are serving those around us. We're going to be committed to make sure that we humble ourselves, not just before God, but with others as well.

And the third one is: Find Your Crew. Find your crew. This is our way of talking about community. And not just any community. Not just a social gathering. But, we want to be actively engaging in a group centered on the Word of God, building relationships, and seeking to be transformed into a disciple who makes disciples because that is what Jesus has called all of us to do. Do you have a crew?

Maybe you are like, "I'm just pretty introverted. I'm in on Jesus but people are a little much." What would it look like to put yourself out there and be vulnerable? Commit to finding your crew.

And the fourth one: Give Your First and Best. And the way we say this, we're saying we're committed to expecting that all of us who are following Jesus, who call this place home, we're giving at least 10 percent to Traders Point, financially.

And maybe there is not anything that mirrors the Sabbath rhythm better than this. We're going to work six days, but we're going to make one day holy. What we're saying here is we're going to give our first and best of our paycheck—10 percent off of the top. And say, "God, I trust You. I trust that You are enough for me. I trust that You can do more with this 90 than I could do with 100. I'm going to trust that if I go first with the 10, You are now going to shape and bless and help me steward the other 90." Right? That's what we are saying.

And then the final one is: Invest and Invite. And this is where we're just building intentional relationships with your one and inviting them to church. A lot of the language sometimes... Maybe when you first start following Jesus and you love Jesus and you love coming to church, you got a new journaling Bible and a journal on the side and you're taking notes and you're loving it. And you've got your church people but you are like, "I don't really feel comfortable telling other people that they should follow Jesus. I don't know if that's my place to talk about that."



What this says is, "No, we are expecting all of us to look in our lives and say, "Who is our one? Who is the one who is close to us but far from God?" Because God wants them. That's not just your friend, your co-worker, your family member that is God's lost son, God's lost daughter. And we're saying "I'm committed. I'm going to invest and invite. Invest into this relationship. I'm going to tell you about the Jesus who I know and love. And, I'm going to invite you to come and experience Him for yourself."

Those are the five expectations. That is what we are all committed to. That's what it means to be a part of Traders Point Christian Church. That's what we are all leaning in on. Is there one of those that you are rejecting? Is there one that you need to lean in on? Is there one where maybe you're going through the motions on but you really have lost the love and essence of why they are there in the first place? That's real. Because we can do all of those things and still not get any closer to Jesus.

That's why, with those expectations, we also have what we call Difference Maker Behaviors. Where the first one is more to the letter of the law, the second is the spirit of the law. It's how we do those things. And we have three of them. And they are right here:

Difference Maker Behaviors:

Bring Your Best: We offer an attitude and effort worthy of Jesus

Infuse Joy: We make joy visible in our actions and attitudes

Love the One: We demonstrate love to the person in front of us

Bring Your Best: which means that we offer an attitude and effort worthy of Jesus. If you are looking for the people around you to be worthy of an attitude and effort, it probably won't be most days. But if I say, "All things are to the glory of God, then I'm going to work for you as if I'm working for Jesus." That will bring my best out, no matter what the situation.

The second one is: Infuse Joy. We make joy visible in our actions and our attitudes. Sometimes we show up, sometimes we worship, and we serve but it looks like we hate being here. Some of us need to remind our faces that our souls have been saved. What would it look like not to just show up but to come in with joy because of all that God has done?

And then finally it's: Love the One. We demonstrate love to the person in front of us. We never allow our job, what we are doing, to be elevated over the person who is right in front of us, "Yes, I serve in these ways. Yes, I open these doors over here. Yes, I serve with passion." But when I'm brought face to face with another human all of that goes away and I'm saying, "I've been brought here to bring the love of Jesus to you and I'm not going to miss this moment."



That is how we hold onto the spirit of what God has called us to. And what starts here doesn't end here. We're beginning to see, as we roll out these expectations, how these behaviors are being lived out. It doesn't stay within these walls.

Church, we got a message, a voicemail, this week from someone who usually doesn't call our church and leave messages. We had a message from Crew Car Wash. Why is Crew Car Wash calling Traders Point? And I quote. This is what they said, "Hey, we are calling hoping that you could put us in contact with Christian teenagers because we've heard they have had experience with their strong work ethic and we would like to hire more of them."

Can we celebrate all that God is doing in the next generation? How He is raising up a people and how they are making a difference inside the church and outside the church. This is what it is all about.

And when Jesus says that He is the Lord over the Sabbath, what He is saying and inviting us into is a relationship and real rest. Not just a day. And not this command that we can follow and expectations that we can hold one another accountable to. At the end of the day, if we want to be able to do this, if we want to make sure that we remain close to Him and trust His enough for us, it's built on a relationship with Jesus. And Jesus invites everyone at every campus into this relationship.

And I want us to read together what that invitation looks like. Jesus said these words in Matthew, chapter 11, verse 28. He said:

"Come to me, all of you who are weary and carry heavy burdens, and I will give you rest. Take my yoke upon you. Let me teach you, because I am humble and gentle at heart, and you will find rest for your souls. For my yoke is easy to bear, and the burden I give you is light." (NLT)

I love that:

"For my yoke is easy to bear, and the burden I give you is light."

I just want to pull out a few things from His invitation:

All can come. If you are thinking, "I don't know if this one is for me." All can come. I will give you rest. How? My yoke. And a yoke, maybe that is not familiar language for you but a yoke is really a farming tool that you would use to place on the necks of two oxen so that when you were plowing it made sure that one didn't get out in front of the other. You placed the yoke on them so that they would be in step. That one couldn't move without the other.



And Jesus says, "If you want to know what it feels like to be deeply satisfied, if you want to know what My enough for you is, I don't want to just point you to a day, I don't want to just wait for eternity, I want you to know that I'm going to get in this yoke with you. Step by step, day by day, I want you to let Me be the Lord of your life. I'm going to determine the pace. I'm going to decide where we go. And if you learn to walk with me your soul will be satisfied."

I love the way The Message translates this verse. It says that we will learn the unforced rhythms of grace. And that's what it is. That's why the burden is light. That's why it's easy to follow Jesus, not because the weight goes away but because He gets under it with you.

This is the gospel. And Jesus is the Lord over the Sabbath. He is God Himself who brought Himself here, humbled Himself to become a man. And He lived a perfect life. He trusted God to be enough for Him every step of the way.

And with that perfect life He offered it as a sacrifice for you and me. Jesus died paying the debt that we owed. But He didn't remain dead. Church He was raised three days later, defeating sin and death. And imputing to us, giving us His righteousness. Giving us access to Him. Placing an opportunity for us to accept the invitation and walk with Him in the Spirit step by step from now until all of eternity.

I want you to think about this. Jesus' last words on the cross were, "It is finished." The God of creation who knew how to say, "That's enough," also knew, on the cross, when He said, "It is finished," He meant it. Now, what we do is not about rigid religion. It is not following rules. It is finding deep rest in the finished work of Jesus Christ.

If you want to experience that soul satisfying experience, we just want to invite you to into it. So, right now, at all of our campuses we're going to go into a time of prayer. And if you want to pray that for the first time, I just ask you to join with me in this prayer. Okay? Let's pray.

Father, we come to before You today. You are the King of creation. You are the creator of all things. You are the only one who is enough. You are the only One who can hold the weight of all that we are. You are the only one we can build our lives on and be secure.

So, God, I pray that today that invitation goes out. Your invitation, "Come all to Me." God, I pray that those at all of our campuses who want that, who want their souls to be satisfied, who want to experience deep rest, who want to know the grace You have for them, the forgiveness You have for them, the mercy You have for them, let today be that day.



And if that's you, pray this:

Jesus, I trust You. I trust You are enough for me. I trust that when You say, "It is finished," I trust that You defeated sin and death. I trust that You made a way. You are a way. You are my Savior. I trust You as Lord over my life, over every category, over everything. I submit to You. I want to get in the yoke with You and I want to trust Your pace. I want to trust that Your way is important. I want to trust how to handle my life and my relationships in a way that is honoring to You. God, I give my life to you. And I trust that You are enough.

Father, it is in Your perfect and holy name we pray. And everyone says: Amen. Amen.

Church can we celebrate everyone who prayed that prayer for the first time today? And I just want you to know, if that was you, if you prayed that prayer with boldness, maybe even through tears, I just want you to know that you are not alone. And right now, if you prayed that prayer for the first time, if you want to follow Jesus, I'm going to ask you to pull out your phone and scan this QR code. All you have to do is fill out the few notes so that we can follow up with you, so we can walk with you as you learn to walk with Jesus. We want to be a part of it.

And for all of us, as we are coming to the end of these 21 Days of Prayer and Fasting, as followers of Jesus, what better way to end the fast than with communion? And for those of you, if this is new to you, communion was this meal that Jesus established, a meal of remembrance, a meal to remember that He is enough in every season and in every aspect of our lives.

He sat down with His first followers and He took the bread and He took the wine and said, "I want you to remember these in remembrance of Me. So, that's what we're going to do right now. We're going to take these two together. The bread, which represents the body of Jesus, which was broken on our behalf. We take it and we remember. And we take the juice, which represents the blood of Jesus, which was poured out as a sacrifice for me and you. We take it and we remember that He is enough for us.

Church, right now we're going to continue to worship and so at all of our campuses I'm going to ask you to stand to your feet. And as we go into this next song, I just want you to be reminded that He is enough, that He is with you right now standing shoulder to shoulder. And right now we're going to join in on the song that creation has been singing from Genesis to Revelation. And we sing here in this room and of heaven sings. And it goes like this: Holy, Holy, Holy. Jesus, You are holy forever. You are the Lord of the Sabbath. You are all things. The sustainer of life. Church, can we celebrate the name of Jesus here this morning?

