

The King Is Here!

DAVID TYLER SHULL
SERMON NOTES 3/29/26

Go ahead and find your seats.

As you're sitting down, just take a moment, let your mind settle.

Because today we're stepping into a moment in Scripture that looks like celebration, but underneath it something deeper is happening.

The crowd welcomed Jesus with palm branches, but they still wanted a King on their terms.

We all want a Savior, but we're not always ready for a Lord.

I love this time of year. Aside from Christmas, the Passion Week is my favorite time of year.

Although we should remember Jesus' sacrifice every day, it's in this season of Passion that we truly slow down and set aside time to commemorate and celebrate that God became a man to die for our sin and bring salvation to those who would believe.

Next Sunday we celebrate Resurrection Sunday with Baptisms and a celebration of Jesus' finished work on the cross.

But today is the day we remember what kicked off the final week of Jesus' life—Palm Sunday.

There's crowds everywhere, people flooding in for Passover, conversations spreading like wildfire: "Have you heard about Jesus? Did you hear about Lazarus? Is this finally the King we've been waiting for?"

Then the King shows up—but not in the way people expected.

I love the way John tells the story:

"The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem.

So they took branches of palm trees and went out to meet him, crying out, “Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!” And Jesus found a young donkey and sat on it, just as it is written, “Fear not, daughter of Zion; behold, your king is coming, sitting on a donkey’s colt!” His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him.” **John 12:12-16 ESV**

PRAY

I think so often when we hear the story of Jesus riding into town on a donkey and the crowds shouting “Hosanna!” in worship as they wave palm branches and usher in their Messiah, we share in their celebration, but much like the crowds surrounding Jesus, we miss what’s actually happening.

And I love the way John fills in the details.

It was 6 days before Passover so all the Jews began journeying into Jerusalem to celebrate the Feast. As they came to Bethany, a city just outside Jerusalem, they began to hear talk of this man named Lazarus whom Jesus raised from the dead and they wanted to see proof of the miracle.

Jesus is at his house, Mary anoints Jesus in preparation for his burial, and because the crowds were being drawn to faith in Jesus as the Messiah by the story of Lazarus, the religious leaders now not only wanted to kill Jesus, but Lazarus too!

Then right in the middle of all this, Jesus begins to enter the city of Jerusalem. As He’s making His way into the city, the crowds get excited, they’re thinking, “finally! Here is our Messiah, our King, coming to set us free! Hosanna! Salvation is here!” They’re ready to put the crown on His head, follow Him and join in His revolt against the Romans.

But then Jesus does something radical. He continues His journey—not on a war horse, but on a donkey—fulfilling even more Old Testament prophecies about the Messiah.

He's saying, "you're right, I AM the Messiah, but not like you think."

He was in fact the Messiah King they were waiting for—they just didn't understand what that meant.

Like many of us, they built a picture in their mind of who the Messiah would be, but they missed who He actually was.

In fact, John tells us, it wasn't until after the resurrection that everything started to click.

Sounds a lot like today right? Everyone has their own idea and understanding of Jesus, but how often do we stop and ask "is this who the Bible says Jesus is or have we misunderstood Jesus because of our cultural, political or social agendas?"

Ask yourself:

**"Is my picture of Jesus shaped more by my culture
my politics
my preferences
or by Scripture?"**

Because if we're honest we don't just read that story we live it.

It's possible to celebrate Jesus and still misunderstand Him.

It's possible to call Him Savior and still expect Him to work on your terms.

It's not until you really have an encounter with Jesus, not until you see the whole story, that you can truly know Him well and relate to Him accurately.

Failing to see God accurately, to see His plan and His promises accurately, isn't just a modern problem or an ancient problem—it's a sin problem.

A human problem.

It's an internal struggle Paul describes strikingly well in Romans 7.

"For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good.

So now it is no longer I who do it, but sin that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. Wretched man that I am! Who will deliver me from this body of death? Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.”

Romans 7:15-25 ESV

This isn't just about the law vs. grace or the law vs. sin.

This is the human condition—knowing what's right, knowing how we're supposed to live, but recognizing there's an internal struggle between what God's word says, and what our flesh desires.

Between what's right and what's familiar.

This is conviction at work.

This is sanctification in process.

This is a struggle every Christian feels.

It's the reality of temptation—that every time we're given a promise or a command or we feel convicted, we're faced with a choice.

Paul says, I want to do what's right but I don't.

I try to live differently, but I can't seem to.

I agree with God, but something in me keeps pulling me in the other direction.

If you've ever felt stuck. If you've ever thought, “Why do I keep doing this?” That's not just failure, that's sin, that's the flesh, that's spiritual warfare, that's Romans 7.

That's what it feels like to follow God while still trying to stay in control.

This isn't just about sin
it's about control.

Paul says there's a law, a pattern, that when I want to do good evil is right there.

And I'm faced with a choice: Do I trust God or do I take control?

Romans 7 isn't just about sin; it's about control. And we've seen this story before—in Abraham and Sarah.

“Now Sarai, Abram's wife, had borne him no children. She had a female Egyptian servant whose name was Hagar. And Sarai said to Abram, “Behold now, the Lord has prevented me from bearing children. Go in to my servant; it may be that I shall obtain children by her.” And Abram listened to the voice of Sarai.

So, after Abram had lived ten years in the land of Canaan, Sarai, Abram's wife, took Hagar the Egyptian, her servant, and gave her to Abram her husband as a wife. And he went in to Hagar, and she conceived. And when she saw that she had conceived, she looked with contempt on her mistress.” **Genesis 16:1-2 ESV**

This particular part of Abraham's story takes place 10 years after the promise God makes to him in Genesis 15.

And I think it's a picture of what all of us experience in the waiting.

God meets Abraham in a vision and promises to bless him.

Abraham responds like, “that's cool God, thank you for wanting to bless me, but what good is your blessing if I have no one to leave it to?”

Because legacy and family was everything in Abraham's culture. It's not like the self-centered, self-obsessed culture of our day.

God literally tells Abraham “look up at the sky and count the stars if you can, that’s how many decedents I’m gonna give you. That’s the legacy I’m gonna build for you. That’s the blessing.”

It’s an impossible task and that’s the point. He’s saying, “I’m gonna bless you so abundantly you won’t be able to measure it.”

But how many of you know, God doesn’t make empty promises? The Bible, God’s word is the story of His faithfulness.

Your story, your testimony, is your story of His faithfulness in your life.

But God doesn’t just give Abraham a promise, He makes a covenant with Him. That’s like a binding legal contract.

Pastor Mike did a great job breaking down all the Biblical covenants a couple Sundays ago, but this covenant God makes with Abraham was one-sided. It was unconditional.

He patterned it after the common Suzerian-Vassal contracts of Abraham’s day.

He asks Abraham to bring Him some animals, cut them in half and leave a path between them.

Normally, both parties would walk between the animals and bind the contract by agreeing that if one party breaks the contract, they will end up like the severed carcasses.

That sounds like such a mafia move doesn't it?

But what makes God’s promise to Abraham unique, is that God walks through the animals alone.

He’s saying, “I’m making you this promise and I’m putting it all on me. It’s a one way contract. I hold up both ends of the deal.”

Fast forward 10 years and the promise hasn’t come yet. It hasn’t happened. There’s no pregnancy, no baby, no sign that God came through on His promise.

So then Abraham’s wife says, “I have an idea, maybe we should help God out! Why don’t you go have a child with my servant. Maybe that’s how God is going to fulfill the promise.”

Nowadays, if a wife said that, every husband in the room would be like, “yeah, nope! I’m not doing that, that’s a trap!”

But that wasn’t Sarah’s intention. She was so desperate for a child she was willing to have a surrogate and Abraham went along with the plan, but then it backfired.

Sarah’s plan wasn’t God’s plan. Abraham should’ve known that—but waiting often takes a toll on the human heart and spirit.

When God made the promise to Abraham, Abraham had an adopted son.

But God said, “I’m not gonna bless you with a legacy through your adopted son, I’m gonna give you a legacy through a legitimate son.”

So Abraham’s mistake wasn’t just trying to conceive through Hagar.

It was choosing to bring God’s promise to pass through the ways of the world, through the cultural norms, through common practices that went against God’s intended design.

Being barren in those days was shameful because everything revolved around family and legacy.

If you couldn’t reproduce, you had nothing. As a woman, you had no value or worth. Culturally, that was grounds for divorce.

So here’s Sarah, feeling hopeless and desperate, willing to do anything to have a child and she took a chance at surrogacy, but even that attempt failed.

Yes God can use anything, and He often uses unconventional methods to bring about His promise and His will, but there’s a difference between God performing a miracle and humans playing God.

That was Abraham’s mistake.

And I find it interesting that before God changed her name to Sarah, it was originally Sarai—a name that meant “doubtful”.

But when God finally comes through on His promise, He changes her name to Sarah: Hopeful.

Some scholars debate this, but the point is that God gave her a new name to mark a new identity—moving her from doubt and despair into hope.

It's like God saying, "look, you don't need to doubt anymore. I am faithful and you can put your trust, put your hope in Me and My faithfulness and My ability to do the impossible."

You can stop trying to play God, stop trying to help God out and truly let God be God.

Hagar becomes pregnant, but instead of giving the child to Sarah, she gets prideful.

Hagar's probably feeling like, "Look at me, I made it. I got pregnant by Abraham, this wealthy, blessed guy and now I get to be the one to give him a legacy—something his own wife couldn't do—and she begins to look at Sarah differently. Almost as if to be like, "He's your husband, but I gave him something you couldn't."

When Hagar becomes pregnant, God tells her to name the child Ishmael.

And Ishmael is not just a random side character in the Bible mentioned once in a story and then forgotten; he becomes a hugely important figure in the story of the world.

Through Isaac, you get the line of Israel—Judaism, and ultimately Christianity, because Jesus comes from that line.

Historically, many Islamic traditions trace their spiritual lineage back to Ishmael.

So from this one moment where Abraham and Sarah try to "help God out," you end up with two massive streams of people and faith that still shape global history.

Now, we need to be really clear here. Islam, as a system of belief, is not just "another way" to the same God. It's a counterfeit version of the truth about Jesus.

In the same way that Mormonism takes pieces of Christian language and redefines them around a different Jesus, Islam takes some true things—there is one God, Jesus was real—and changes them just enough that it's no longer the gospel.

Jesus says, “I am the door. I am the way, the truth, the life.” That’s an exclusive claim.

Either He is the only way to the Father, or He’s wrong. There’s no middle ground.

But listen—while we are crystal clear that Islam as a belief system is not the truth, we are just as clear that Muslims are made in the image of God. They are not our enemies; they are people Jesus died for. They deserve love, respect, hospitality, patience, and honest conversation.

We lead with truth when we talk about ideas, and we lead with grace when we talk to people.

So what is God doing with Ishmael? The angel says something intense:

“He shall be a wild donkey of a man, his hand against everyone and everyone’s hand against him, and he shall dwell over against all his kinsmen.” Genesis 16:12

This is a prophecy about a turbulent, conflicted line of descendants.

God did not command Abraham to create this line. This was not God’s design for how the promise would come.

But because God had already promised to bless Abraham, He chooses to bless even this line that came from Abraham’s attempt to do God’s job for Him.

That’s the sobering part: God can and will redeem and even bless in ways that honor His promise—but that doesn’t mean He wanted us to take matters into our own hands.

Abraham and Sarah’s impatience produced generations of conflict. It’s a warning for us: when we try to force God’s promise in our own way, we can create real pain and real fallout—for ourselves and for others.

Yet Abraham’s choice to play God, Abraham’s attempt to cope with the waiting, Sarah’s desperacy and impatience, didn’t stop God’s promise, but it created conflict that never needed to exist.

It created generations of spiritual conflict and confusion. And that should serve as an example to all of us of what happens when we try to do God’s job for Him.

What Ishmaels have you created in your own life?

Where have you tried to do God's job for Him or "help Him out"?

**Ask yourself today,
"how much do I truly trust God?"**

Where have you believed God but still tried to take control?

I think if we're honest, we're all a bit like Abraham and Sarah.

We believe God will do what He promised, but we live like it depends on us.

Maybe we're not out here trying to make God's promises happen in our own strength, but we all have areas where we want to be in control.

We all have things we hide behind—coping mechanisms we've created to keep us in control of our own lives.

Because when we don't feel safe trusting God we create systems to manage life ourselves.

Maybe you're a perfectionist, and you mask your inner imperfections with external perfectionism because if people see perfection on the outside, they will assume you're perfect on the inside too.

Maybe you've been hurt so much in the past that you're unable to truly trust God, because if everyone else has hurt you, left you, betrayed you, you think God will too and you make everything about performance out of fear.

Maybe you're always busy so you won't have room for people to hurt you, let you down, betray you.

Maybe busyness is the way you avoid giving things to God or letting Him deal with what's going on inside so you can stay in control.

Maybe God's promised financial blessing so you start chasing money thinking God's plan is to bless your effort not be the provider.

Maybe you've been bound by fear your whole life and you feel God calling you to trust Him, but you're afraid He's gonna let you down.

Maybe you grew up in an unstable environment and you live with anxiety having to manage everyone's emotions and became a people pleaser.

Maybe your life feels out of control, so you try to control situations and control people and control outcomes so at least some part of your life feels manageable.

If you identify with any of that, it's because somewhere along the way you learned how to survive without fully trusting God.

And what helped you survive then, may be what's holding you back now.

Maybe as a child your sense of safety and security was stolen from you and you became insecure.

That's my story.

I don't know what your story is, but I do know this: God is faithful and He didn't intend for you to live this way.

I love that God changed Sarah's name from doubtful to hopeful as if to say, I'm changing who you are and making you someone new.

Because if there's one thing I've realized as I've grown in my faith and my walk with Jesus, it's this—Jesus is the only solution.

And I know this isn't the case with everyone, but I think God intentionally led my parents to name me what they did because He knew I would struggle with feeling loved and accepted and He wanted to write a different story from the beginning.

Because although I typically go by DT, and I love that name, it's really just a nickname, but my name carries so much meaning.

David means Cherished or Beloved.

So it's like anytime I feel insecure, I can just look to my name to remember that my security comes from the One who formed me and knew me from before I was born.

But how many times do we put our security in something other than God?

How often do we hide behind a false sense of security?

Like, I'm a millennial, and most millennials are obsessed with personality tests—we love the enneagram, or Myers-Briggs, or the DISC or whatever other ones there are. As a society everyone knows their Zodiac sign.

And I get the appeal of all them, they feel like a tool that helps us understand ourselves and others better, and maybe to some degree some of them do.

Some of these tools can be helpful in limited ways, but they can easily become something we hide behind or even open doors spiritually we don't fully understand.

But I've kinda always been unique in that area. I've never really cared for them.

I thought they were silly and they put you in a box, and I hate being putting in a box so I've always tried to avoid them.

But something I realized as I was studying this week is that the real problem with personality tests is not so much that they box you in, but rather that they curate your ego and give it something to hide behind.

I hate to break it to you, but they're not entirely accurate. They feel accurate, but that's because you're the one taking the test.

You're the one defining how your image is shaped, how you want to be seen.

And none us really want our negative traits to be seen.

So we let our ego, curate our good-side and hideaway the shadows, yet it's the shadows hiding in the dark that keep us repeating the never ending cycle of bondage to sin.

The problem isn't wanting to understand yourself. It's using that understanding to avoid letting God change you.

What do you hide behind—an identity, a label, an achievement—that keeps you from letting Jesus into the real you?

I believe it's this exact realization, this hidden dilemma, that Paul is describing in Romans 7.

Because Paul uses the law as a mirror. It's not a list of rules to be perfectly adhered to.

Rather its a standard designed to show us how far off the mark we are.

The goal of the law was never to give us something to live up to.

It was to point us to the Lawgiver—the only one who ever lived this standard perfectly—and as we draw near to Him, He draws near to us, makes His dwelling in us and through His Spirit, enables us and empowers us to live by His standard.

Yet so often, we try to reach that standard by our strength and our own efforts and our own ability.

And every single time we fail.

And we always will.

That's why in Galatians 3 Paul says, "cursed is anyone who lives under the law."

Cursed is anyone who lives by their own strength, by their own efforts, by their own abilities.

No amount of doing more, no amount of trying harder, no amount of effort will ever be enough to break the curse.

There is only one solution—Jesus.

Trying to save yourself by your own effort will always end in curse—but trusting Jesus puts you under blessing.

And this is where everything shifts.

Paul says in Romans 8:

“There is therefore now no condemnation for those who are in Christ Jesus. For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do.

By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. Those who are in the flesh cannot please God. You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness.

If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. So then, brothers, we are debtors, not to the flesh, to live according to the flesh. For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" The Spirit himself bears witness with our spirit that we are children of God, and if children, then heirs — heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him." **Romans 8:1-17 ESV**

You are not a slave, you are a son.

The Spirit gives life.

That means you don't have to hold your life together anymore.

You don't have to fix yourself.

You don't have to carry the weight.

You don't have to be your own source because God already is.

If we want to break free from the curse of the law, we must die to our sin so that we can be made alive in Christ and receive life in the Spirit.

But this new life is not a life without struggle.

Paul's struggle in Romans 7 isn't just a description of his life before Christ.

It's a picture of growth, of sanctification, of maturing, of surrender, of picking up your cross to follow Christ.

Becoming like Christ is a process, not a performance.

It's like moving into a new house.

We just moved this week and got to experience this.

Like at first there's just boxes everywhere and things that need to be unpacked.

But once you unpack the boxes, then you gotta break the boxes down so you can rid of them.

You get the boxes cleared out and then you to start to notice all the dirt that came in while moving.

You get the floor vacuumed and start to notice the dust everywhere, then all the little things that need to be fixed.

Maybe you got rid of some stuff in the process.

You never really realize how much junk you have until you move.

Then you gotta decorate.

You gotta get new stuff.

It's an ongoing process, but it was meant to be.

Becoming like Christ, growing in maturity is a lifelong process, and the more you grow, the more you realize how much more growing you still have to do.

That's what it means to be a disciple.

And I'm really excited for the new discipleship program we'll be rolling out later this year.

Pastor Michael will talk more about that as we get closer so stay tuned, but God's given us a really great plan for helping all of us grow in our walk.

The only difference is, it's not really us doing the cleaning. It's the Holy Spirit in us, leading us and empowering us to do the work.

We can't do it on our own.

The enemy is also right there tempting us, trying to get us to go back to our old ways, our old patterns, our old life of sin and shame and brokenness.

So we have a choice to make.

Will we listen to lies that cause us to go off track?

Or will we trust God's plan and His purpose and His timing?

Paul is saying that "the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death." That's not just a theological statement; it's an identity statement.

You are no longer defined by what you can do, but by what Christ has already done.

Where do we run when we're tired of waiting on God? We either grab control or we collapse into coping.

That's exactly why God gave Israel the Sabbath —to train them out of control and into trust.

We usually think of Sabbath as a day off, a break, a rest from work. But for Israel, Sabbath was far deeper than that. It wasn't just about a schedule; it was about identity.

It was God's weekly reminder: "You are My people. I am your source. You are not slaves anymore."

Think about where Sabbath shows up. In Exodus, God gives it as a command right after He rescues them from slavery in Egypt.

Slaves don't get a day off. Slaves don't get rest. Your value is in how many bricks you can make, how much output you can produce.

But God brings Israel out of that system and then tells them, "One day every week, you will stop. You will not produce. You will not strive. You will not live like you're still in Egypt."

In other words: "You're not owned by Pharaoh anymore; you're Mine. Your identity is not worker, not slave, not producer, not performer. Your identity is 'beloved son, beloved daughter.'"

So Sabbath was like a weekly protest against every false identity: against the lie that "I am what I do," "I am what I produce," "I am what people think of me."

Every seven days, God commanded them to lay it all down and remember: "He is God, I am not.

He is the source, I am the recipient.

He is the Creator, I am the creation.

He holds the universe together; I don't."

That's why, when Jesus starts clashing with the religious leaders about the Sabbath, it's not just a debate about rules.

It's a collision over who defines reality—who defines Sabbath, who defines rest, who defines identity.

In the ancient Jewish mind, there was one Person who was allowed to work on the Sabbath: God Himself.

They believed—and they were right—that if God literally stopped sustaining the world for one day, everything would collapse.

So even on the Sabbath, God was still working—upholding creation, giving breath, sustaining life.

Humans rest to remember that God doesn't.

So when Jesus shows up healing on the Sabbath, forgiving on the Sabbath, restoring on the Sabbath—and then says, “The Son of Man is Lord of the Sabbath”—He’s not making a cute spiritual point.

He’s making a claim that is either blasphemous or divine.

He’s essentially saying: “I’m the One who invented the Sabbath.

I’m the One who never stops working.

I’m the One who holds the universe together while you sleep.

I’m the source your rest is supposed to point to. I am God, and you are not.”

That’s why the religious leaders freak out. Jesus isn’t just bending a rule; He’s putting Himself in the place of God.

He’s saying, “I don’t just interpret the Sabbath;

I own it.

I define it.

I fulfill it.

I am your Sabbath.”

So when He heals a withered hand on the Sabbath, when He tells a crippled man to pick up his mat and walk on the Sabbath, He’s demonstrating what the Sabbath was always meant to be: not dead, religious inactivity, but living, restorative rest that flows from God Himself.

He’s showing that real rest is not found in doing nothing; it’s found in trusting Someone.

And that’s where this connects with us. Many of us don’t obey a literal Sabbath, because we still live like slaves.

We grind. We hustle. We measure ourselves by productivity, by performance, by ministry output, by numbers, by likes, by money, by what people say about us.

We might not call it “Egypt,” but it feels a lot like it.

No rest.

No margin.

No peace.

And into that, Jesus still stands and says, “The Son of Man is Lord of the Sabbath.”

In other words:

I’m the One who decides who you are.

I’m the One who gives you value.

I’m the One who carries the weight of your life.

You don’t have to keep pretending to be God.

Sabbath was never just about a day; it was about a declaration: “You are not God.”
And neither am I.

It’s God’s way of saying, “Stop trying to hold everything together. Stop trying to be your own savior. Let Me be the One who works while you rest.”

So before we ever talk about making Jesus Lord, we need to hear this: He already is Lord of the Sabbath.

He already is the One who made you.

Who sustains you.

Who defines you.

Who carries you.

Will you live like He is?

Will you step out of the identity of a slave and into the identity of a son or daughter who trusts their Father enough to rest?

Coping says:
“If I don’t hold this together it falls apart.”

Sabbath says:
“God is holding this together even when I’m not.”

So maybe for you this doesn’t start with a full day. Maybe it starts with one moment where you stop trying to control everything and actually trust God with it.

Because for a lot of us, we want Jesus as our Sabbath—our rest, our peace, our comfort, our Savior—but we don't want Him as our Lord.

We'll take His promises, but we won't surrender our control.

Yet the whole point of Sabbath was to lay down control—once a week, to rehearse with your body and your schedule what your heart is supposed to believe every day: “He is God, I am not. He is Lord; I am not.”

So when Jesus says, “I am Lord of the Sabbath,” He's inviting you out of slavery and into Sonship.

Out of self-salvation and into surrender.

Out of a life where you are your own god, and into a life where you can finally breathe, because you've allowed Him to be what He already is—Lord.

That's why Sunday matters, why church matters, why we gather on the Sabbath—to remember who's in control.

Which brings us to the real question:

Who is Your Lord?

Not in theory.

Not in what you say.

But in how you actually live your life when you leave here.

This is the same choice the disciples were forced to make at Jesus' arrest.

This is the choice the crowd was forced to make at His trial.

This is the choice the two thieves on the cross had to make.

This was the choice Abraham had to make.

Twice.

The first time, he failed.

The second time, he passed.

And God rewarded Him for it.

He came through on the promise and provided another sacrifice in place of Isaac.

But there's something profound in Abraham's story.

Something I think we often miss.

Something that I think Abraham forgot when he bowed to culture.

Something I think we often miss in our walk with Christ.

Before God ever gave Abraham the promise, He first said, 'Fear not, Abram, I am your shield'—your protector.

And He reveals Himself to Abraham as Adonai—Lord, Master, the One you obey.

It's not a word used in our modern vocabulary, but it would've been a word of great significance to Abraham.

The word Lord, especially in the ancient world was a word signifying the one you obey.

That's what the word means—The One I obey.

It's like a boss or a King—it's the one who has the final say on your life.

And I think far too often, as Christians, we want Jesus as Savior, but we reject Him as Lord.

And maybe for some of us, that's why life feels stagnant. You've been walking with Jesus for 10 years, but you've only ever made Him your Savior.

This is why we struggle as Christians, because every day we wake up, we're faced with a question, "Who's going to be Lord of my life today? Me or Jesus?"

This is the question asked by temptation.

This is the question presented to Adam and Eve in the Garden.

This is the problem with most of modern Christianity—we've made Jesus our Savior while remaining our own lord.

We want salvation and control.

We want the eternity Jesus offers, but the life we choose.

We want a Savior that fits our agenda and our plans, and that may work for a moment, but the freedom Jesus offers, doesn't just come when you declare Him as Savior, it comes when you choose to make Him Lord.

The freedom Jesus offers comes when you make Him Lord, not just when you call Him Savior.

It's only in making Him Lord that we can know Him as Shepherd.

It's only in making Jesus Lord, that we find rest, that we find healing, that we find breakthrough and freedom and joy.

It's only in making Jesus Lord that we are able to truly experience what it means for Him to be Savior.

And just like the crowd ushered Jesus in by shouting, "Hosanna! The King is here!" The same should be true in us.

The crowd wanted a Savior, but they needed a King, a Lord, a Master.

So Jesus rode into town on His terms.

He didn't come on a warhorse, but on a donkey.

He didn't come to offer the salvation they wanted, He came to bring the redemption they needed.

The life He created for them.

And He's here waiting, ready to ride into your life too.

Into your heart.

To bring hope.

Joy.

Healing.

Freedom.

Life to the fullest.

What would it look like this week—not in theory, but practically—for Jesus to be Lord of your time?

Your relationships?

Your money?

Your decisions?

Will you let Him in?

Will you trust Him or try to control what only He can do?

Will you make Him your Lord?

Or are you comfortable with a Savior of your own making?

The choice is yours.

Worship is how we say, “Jesus, you’re not just my idea of a Savior—you’re my Lord.”

When we sing, when we lift our hands, when we surrender our hearts, we’re saying, “The King is here, and He has my yes. I’m all in.”

And part of that worship is our giving.

We don’t give to twist God’s arm.

We don’t give to make God do something.

We give because we trust Him.

We give to say, “God, You are my Provider. You are my source, I am not. I’m not Ishmael-ing my finances. I’m not trying to play God with my money. I trust You.”

So as we stand and worship, if this is your church home, this is your moment to honor God with your tithe and offering. If you’re visiting, there is no pressure at all—let this time be a moment where you simply receive.

Let’s stand together. Let’s welcome our King—not on our terms, but on His—with worship.