

**Family Baptist Church – March 24, 2024**

**What will you do with Jesus?** – Matthew 21:1-11; *Mark 11:1-11; Luke 19:28-42; John 12:12-14*

**Share my personal salvation testimony. Include my decision to stand for Christ at the beginning of my junior year with the impromptu speech... Since that day I have been forced to make thousands of decisions regarding what to do with Jesus. TODAY, I AM ASKING YOU TO DO THE SAME!**

Film maker Walt Disney was ruthless in cutting anything that got in the way of a story's pacing. Ward Kimball, one of the animators for Snow White, recalls working 240 days on a 4 1/2 minute sequence in which the dwarfs made soup for Snow White and almost destroyed the kitchen in the process. Disney thought it was funny, but he decided the scene stopped the flow of the picture, so out it went. When the film of our lives is shown, will it be as great as it might be? A lot will depend on the multitude of "good" things we need to eliminate to make way for the great things God wants to do through us. -- [Kenneth Langley](#).

Jesus is standing in Pilate's hall

[Author: Albert B. Simpson \(1905\)](#)

1. Jesus is standing in Pilate's hall,  
Friendless, forsaken, betrayed by all;  
Hearken! what meaneth the sudden call?  
What will you do with Jesus?
  - Refrain:  
What will you do with Jesus?  
Neutral you cannot be;  
Someday your heart will be asking,  
"What will He do with me?"
2. Jesus is standing on trial still,  
You can be false to Him if you will,  
You can be faithful through good or ill:  
What will you do with Jesus?
3. Will you evade Him as Pilate tried?  
Or will you choose Him, whate'er betide?  
Vainly you struggle from Him to hide:  
What will you do with Jesus?
4. Will you, like Peter, your Lord deny?  
Or will you scorn from His foes to fly,  
Daring for Jesus to live or die?  
What will you do with Jesus?
5. "Jesus, I give Thee my heart today!  
Jesus, I'll follow Thee all the way,  
Gladly obeying Thee!" will you say:  
"This I will do with Jesus!"
  - I. Jesus organized His coronation. (1-5)
  - II. Jesus anticipated His reception. (6-11)
  - III. Jesus welcomes your adoration.

## Inside the Text:

### I. Jesus organized His coronation. (1-5)

A **coronation** is a ceremony marking the formal [investiture](#) of a [monarch](#) and/or their consort with regal power, usually involving the ritual placement of a [crown](#) upon his or her head and the presentation of other items of [regalia](#). The ceremony may include the taking of special vows by the monarch, acts of homage by the new ruler's subjects and the performance of other ritual deeds of special significance to the particular nation. Once a vital ritual among the world's monarchies, coronations have changed over time for a variety of socio-political and religious factors; most modern monarchies have dispensed with them altogether, preferring simpler [enthronement](#), [investiture](#) or [benediction](#) ceremonies. Coronations are still observed in the United Kingdom, [Tonga](#) and several Asian countries. In common usage today *coronation* normally refers to the official investiture or enthronement of the monarch, whether or not an actual crown is bestowed.

#### A. Trust His supervision. (1-3)

**21 Now when they drew near to Jerusalem and came to Bethphage**, to the Mount of Olives, **then Jesus sent two disciples**, <sup>2</sup> saying to them, "Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. <sup>3</sup> If anyone says anything to you, you shall say, 'The Lord needs them,' and he will send them at once."

*Christ's Triumphal Entry Into Jerusalem* by David Humpal

It is interesting that Jesus stopped at Bethany (Mark 11:1) which means "house of the poor or oppressed." The great majority of the crowd which would greet him would come from the poor and oppressed. And then Jesus sends his disciples to Bethphage which means "house of the unripe figs." The nation of Israel had not fully ripened yet. The plan of salvation would be fulfilled in Christ and all the Old Testament commandments would be fulfilled in Christ's death on the cross.

To the Mount of Olives...

- The Mount of Olives is a rounded ridge to the northeast of Jerusalem. At its highest point it rises to a height of over 2600 feet above sea level, about 250 feet above the hill on which the temple was built.
- The Mount of Olives is the center of three main summits of a range rising from the Kidron valley, east of the city and running north-south. Bethphage would have been on the eastern slopes of the Mount of Olives.
- It serves as the very place Christ will one day set foot upon when he returns as the conquering King (Zech. 14:4... but more on this later)

*Christ's Triumphal Entry Into Jerusalem* by David Humpal

Verse 1 tells us that there were two disciples who went to the village. We do not know for sure who they were. The term "disciples" sometimes referred to the twelve and at other times it referred to all of Christ's followers. Whoever these two were, I'm sure they never forgot the lessons of obedience they were about to learn. It is easy to think these disciples were unimportant since they went unnamed. Perhaps you feel unimportant in God's kingdom. If you do, just remember that Jesus could not enter the city of Jerusalem until two disciples were dispatched to find a donkey. These two disciples played a vital part in the fulfillment of scripture, and we play an important part in God's kingdom no matter how unimportant we might think we are.

- They approached the village in a team of two. (Lk. 19:29-31)

- **To fetch the donkey:** Matt. 21:1; Mk. 11:1
- **To prepare for Passover:** Matt. 26:19 (disciples); Mark 14:13 (2); Lk. 22:8 (Peter & John)

Matthew 21 Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, <sup>2</sup> saying to them, “**Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me.**” <sup>3</sup> If anyone says anything to you, you shall say, ‘The Lord needs them,’ and he will send them at once.”

- **Only Matthew includes the mother donkey with the colt... explained by the fact that Jesus only rode the colt, the mother donkey naturally went along.**
- **Or the conjunction “and” in Zechariah 9:9 could be used to expand the concept not hold it parallel to another... interpreted as “also.” This is referred to as a synonymous parallelism. Not uncommon in Matthew (4:16 and 8:17).**

## ***I. Jesus organized His coronation. (1-5)***

### ***A. Trust His supervision. (1-3)***

### ***B. Acknowledge His dominion. (4-5)***

<sup>4</sup> This took place to fulfill what was spoken by the prophet, saying,

<sup>5</sup> “Say to the daughter of Zion, ‘Behold, your king is coming to you, humble, and mounted on a donkey, on a colt, <sup>[a]</sup> the foal of a beast of burden.’”

- **Quoted from Zechariah 9:9 (Triumphal Entry). The Jews rightly connected Zech. 9:9 with Zech. 14:4... BUT FAILED TO UNDERSTAND THE TWO PROPHECIES IN BETWEEN REGARDING HIS DEATH...**
  - **Zech. 12:10 (“when they look on me, on him whom they have pierced...)**
  - **Zech. 13:7 (“Strike the shepherd, and the sheep will be scattered”)**
  - **Zech. 14:4 (“on that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east, and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward... Then the Lord my God will come, and all the holy ones with him.”)**
- **Daniel 9:24-27 & Nehemiah 2**

**Seventy weeks are decreed from (25 – the going out of the word to restore and build Jerusalem)... until (27 – the decreed end is poured out on the desolator):**

These are weeks of years (similar to Ezekiel 4:6-8), whereas weeks of days are described in a different way (10:2,3).

Excerpt:

Daniel chapter 9 uses the Hebrew word (שבועים ~ Shavuim) to represents a period of time multiplied by seven. For various reasons this word is translated as “weeks” and means a multiple of seven years rather than a multiple of seven days.

a) We see a similar use in the verse, “You shall count (שבע שבתות השנים ~ seven Shabbaths of years), seven years seven times... forty-nine years.” Leviticus 25:8

- b) A Shabbath is a period of seven days and shares the same Hebrew root for the word (שבועה ~ Shavuah) that means “week”.
- c) Normally the plural of week would be (שבועות ~ Shavuot) in Daniel it uses the masculine “ים” ending for (שבעים ~ Shavuim) similar to (years ~ שנים). This indicates that (שבעים ~ Shavuim) is referring to a multiple of seven years.
- d) Both Jews and Christian agree that this is referring to a multiple of years.  
Therefore in Daniel chapter 9, each week is a period of seven years.

Excerpt of article: "[Daniel 9 – A True Biblical Interpretation](#)", by Jews for Judaism

The time spans from the Persian Artaxerxes’ decree to rebuild Jerusalem, ca. 445 B.C. (Neh. 2:1-8), to the Messiah’s kingdom. This panorama includes: (1) 7 weeks or 49 years, possibly closing Nehemiah’s career in the rebuilding of Jerusalem (Dan 9:25 in ESV) or the “street and wall” (KJV), as well as the ministry of Malachi and the close of the OT; (2) 62 weeks or 434 more years for a total of 483 years to the first advent of Messiah. This was fulfilled at the triumphal entry on 9 Nisan, A.D. 30 (Matthew 21:1-11). That is exactly **173,880 days, or seven time sixty-nine prophetic years of 360 days... A prophecy made 483 years previous to the Triumphal Entry.**

- The Messiah will be “cut off” (a common reference to death); and (3) the final 7 years or 70<sup>th</sup> week of the time of the Anitchrist (vs. 27). Roman people, from whom the Antichrist will come, will “destroy the city” of Jerusalem and its temple in A.D. 70.
  - God promises 2 sets of 3 accomplishments in answer to Daniel’s prayer at the beginning of chapter 9 in Daniel 9:24:
    - **First related to sin are ACCOMPLISHED IN THE FIRST ADVENT OF CHRIST:** (1) **to finish the transgression.** i.e., restrain sin and Israel’s in particular in its long trend of apostasy (2) **to put an end to sin.** i.e., to judge it with finality (cf. Heb 9:26); and (3) **to atone for iniquity.** The covering that only the blood of Christ affords... the one who is “cut off” in verse 26.
    - **Second related to righteousness are COMPLETED IN THE SECOND ADVENT OF CHRIST:** (1) **to bring in everlasting righteousness.** The righteousness needed to replace the apostasy characteristic of the Jews. (2) **to seal both vision and prophet.** i.e., no more revelation is needed and God will bring these anticipations to completion by their fulfillment in Israel’s blessing as a nation; and (3) **to anoint a most holy place.** Consecrate the Holy Place in a temple of the future that will be the center of worship in the millennial kingdom (Ezek. 40-48). Clearly this must be understood to sweep to the end of Gentile power and the time of Antichrist right before Christ’s return.
    - **Notice how Daniel separates the 70<sup>th</sup> week from the 69 previous weeks.**
      - **The phrase “its end shall come with a flood (*no great flood yet recorded*), and to the end there shall be war. Desolations decreed.” Describes where we are today!!! You could place a parenthesis around those two phrases and write in your margin – “the church age.”**

# What are the seventy sevens in Daniel 9:24-27?<sup>1</sup>

[Daniel 9:24-27](#) is a key biblical passage. It is the only Old Testament passage which refers to the Messiah as “Messiah.” Elsewhere He is called “Shiloh” ([Genesis 49:10](#)), the “Root of Jesse” ([Isaiah 11:10](#)), the “Righteous Branch” ([Jeremiah 23:5](#)), the “Prince of Peace” ([Isaiah 9:6](#)), etc. But the name by which He is known best, “Messiah,” appears in only one passage: [Daniel 9:24-27](#). Here is an excerpt from that passage:

“Seventy sevens have been decreed for your people. . . . So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven sevens and sixty-two sevens; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two sevens the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary.”

Exactly what is meant by “seventy sevens”? The phrase by itself is ambiguous, but taken in context the meaning is clear. Daniel’s prayer in verses 3-19 of the chapter refers to the fulfillment of a specific seventy-year period, the seventy years of the Babylonian captivity (as prophesied by Jeremiah). Daniel received the seventy sevens prophecy in response to his prayer. The prophecy foretold a period of seven times seventy yet to come, or seventy seven-year periods. Seventy seven-year periods equals 490 years.

The prophecy goes on to say that “from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven sevens (49) and sixty-two sevens (434). . . . Then after the sixty-two sevens the Messiah will be cut off and have nothing.”

Nebuchadnezzar had Jerusalem dismantled around 587 BC after having to put down two rebellions there in less than 10 years. At the time this prophecy was given, Jerusalem still lay in ruins. According to the prophecy, from the decree to rebuild Jerusalem there would be seven seven-year periods and sixty-two more seven-year periods—or 483 years—until the Messiah would show up. After the culmination of the 62 seven-year periods, or after 483rd year, the Messiah would be cut off.

Both the ancient Hebrews to whom Daniel was writing and the ancient Babylonians to whom he was subservient (the Book of Daniel having been written in Babylon during the latter half of the 6th century BC) used a 360-day year.

So, 483 years x 360 days = 173,880 days. This is the equivalent of 476 years and 25 days, using our modern Gregorian calendar’s 365-day year.

As for our starting point, the Persian emperor Artaxerxes Longimanus (who ruled from 464-424 BC) issued the edict to rebuild Jerusalem sometime during the Hebrew month of Nisan in the 20th year of his reign, or c. 444 BC ([Nehemiah 2:1-8](#)). From c. 444 BC, 173,880 days brings us to c. AD 33.

According to this prophecy, the Messiah would show up, present Himself as Messiah to the nation and then be “cut off” some time near AD 33. This was fulfilled as Jesus Christ presented Himself to the nation of Israel on Palm Sunday, was crucified on Preparation Day (the annual day on which the Passover Lamb was slain), and rose from the dead on Sunday.

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<sup>1</sup> <https://www.gotquestions.org/seventy-sevens.html>

The prophecy then goes on to say that, subsequent to the Messiah's being killed, "the people of the prince who is to come will destroy the city and the sanctuary." Within one generation of Christ's crucifixion, Titus razed Jerusalem and destroyed the temple.

There is some debate about the exact date of the decree that began the 483 years. There is also debate as to whether the days should be counted on our modern 365-day calendars or the 360-day lunar calendar. Regardless, Daniel's prophecy lays out an amazingly accurate time line. If we knew all the exact dates of Daniel's prophecy and timing, we would find it predicted the very *day* of Christ's death—over 600 years before it occurred.

## ***I. Jesus organized His coronation. (1-5)***

## **II. Jesus anticipated His reception. (6-11)**

### **A. A few will respond with submission. (6-7)**

- The disciples responded with simple obedience. (6-7; John 12:16 – even though they didn't fully understand what was going on until after Christ was glorified)

<sup>6</sup>The disciples went and did as Jesus had directed them. <sup>7</sup>They brought the donkey and the colt and put on them their cloaks, and he sat on them.

- Not an uncommon practice when recognizing a king.
- 2 Kings 9:13 – the people took their garments and put it under him on the bare steps and they blew the trumpet and proclaimed, "Jehu is king."

John 12:16

<sup>16</sup>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 (Luke 24) and **had been done to him (sermons in Acts 2-7)**.

1. Your obedience to the clear commands of Scripture is more important than your comprehension of all the details behind the commands. ("His disciples did not understand these things at first...") [**START WITH SIMPLE OBEDIENCE.**]
2. Sometimes God doesn't reveal the why of your situation until later...("but when Jesus was glorified, then they remembered that these things had been written about him {Luke 24}") [**BE PATIENT AND WAIT ON GOD'S TIMING FOR YOUR UNDERSTANDING.**]
3. Your ability to connect the dots will dramatically impact your ability to persuade others to follow your example. ("and had been done to him." {sermons in Acts 2-7}) [**LEAD WITH ZEAL.**]

## B. A handful will respond with emotion. (8-9)

<sup>8</sup> Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. <sup>9</sup> And the crowds that went before him and that followed him were shouting, “Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!” <sup>10</sup> And when he entered Jerusalem, the whole city was stirred up, saying, “Who is this?” <sup>11</sup> And the crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

- The crowds responded with selfish motivation. (John 12:18 – reflecting on the miracle of Lazarus being raised from the dead; Matthew 21:8-9, 11)
  - Vs 8 – **most of the crowd** (spread their cloaks and cut branches)
  - Vs 9 – **the crowd before him and after him** (quoted Scripture)
  - Vs 10 – the people in the city asking “who is this?”
  - Vs 11 – **the rest of the crowd said**: “this is the prophet Jesus, from Nazareth of Galilee”

Who made up the crowd?

- At least 4 groups (1) the Jews who lived in Jerusalem (2) the crowd from Galilee (3) the people who saw Jesus raise Lazarus from the dead [Jn 12:17-18] (4) the children.
  - We know from verses 15-16 that the children were part of the crowd for they give Him praise after Jesus healed people in the temple.

What were they doing?

- Perhaps they were singing one of the Hallel psalms (Psalm 113-118) or pilgrim psalms such as Psalm 118:26 – “Blessed is He who comes in the name of the Lord.”
  - The word Hosanna is actually taken from Psalm 118:25 – “hosi ah na” which interpreted literally means “Save (us), we pray”, O LORD! O LORD, we pray, give success.”

*Christ’s Triumphal Entry Into Jerusalem* by David Humpal:

In verses 9-10 the people cried out four different exclamations: Hosanna, blessed is he who comes in the name of the Lord, blessed is the coming kingdom of our father David, and Hosanna in the highest. Each of these four expressions tells us something different about Jesus.

- **Hosanna** – “Save (us), we pray” Jesus came to save us . . . from our despair, from our confusion, from our sins.
- **To the Son of David** - Jesus has come to set up a spiritual kingdom and will someday return to set up his earthly kingdom, this kingdom will never fail.
- **Blessed is he who comes in the name of the Lord** - Jesus came in the name of God, his mission was to fulfill the divine plan for humanity.



- **Hosanna in the highest** - For all that Jesus has done for us we need to praise him with our highest praise, our most heart-felt expressions, and our greatest love.

### C. Some will respond with inquisition. (10-11)

<sup>10</sup> And when he entered Jerusalem, the whole city was stirred up, saying, “**Who is this?**” <sup>11</sup> And the crowds said, “**This is the prophet Jesus, from Nazareth of Galilee.**”

- **WHO IS THIS?** The major question asked throughout the book of Matthew!!!
- Perhaps they viewed Him as the one prophesied in Deuteronomy 18:15 – “The LORD your God will raise up for you a prophet like me from among you, from your brothers – it is to him you shall listen.”
- Jesus from Nazareth
  - A designation used in referring to Jesus by a demoniac (Mk 1:24), Bartimaeus (Mk 10:47), an angel (Mk 16:6), the apostle Philip (Jn 1:45), the temple police (Jn 18:5, 7), Pilate (Jn 19:19), Peter (Acts 2:22, 3:6, 4:10, 10:38), Paul (Acts 26:9), and even by the exalted Christ himself (Acts 22:8).
- Of Galilee
  - Perhaps out of pride... “He is from our region!!!”

### D. Most will respond with rejection. (Luke 19:39 & John 12:19)

- The religious leaders responded with stubborn indignation. (Luke 19:39 – blinded to OT prophecy... verse 41 speaks of the fact that Jesus wept over the city. In verse 42 it says, “If you, even you, had only known on this day what would bring you peace – but now it is hidden from your eyes.”
- John 12:19 – blinded by ambition (thought the crowd was fickle)

Illustration:

Witnessing to Tom at Panera Bread in Minneapolis. Getting him to come to our Christmas Pageant. He even purchased birthday and Christmas gifts for our kids. Unfortunately, he could never get over the fact that God allowed his wife of 20 years to be randomly shot while eating dinner together in a restaurant.

### I. *Jesus organized His coronation. (1-5)*

### II. *Jesus anticipated His reception. (6-11)*

### III. **Jesus welcomes your adoration.**

#### A. **Acknowledge His position – He is the Anointed Messiah. (Luke 19:38-40)**

<sup>28</sup> And when he had said these things, he went on ahead, going up to Jerusalem. <sup>29</sup> When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, <sup>30</sup> saying, “Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. <sup>31</sup> If anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’” <sup>32</sup> So those who were sent went away and found it just as he had told them. <sup>33</sup> And as they were untying the colt, its owners said to them, “Why are you untying the



colt?" <sup>34</sup> And they said, "The Lord has need of it." <sup>35</sup> And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. <sup>36</sup> And as he rode along, they spread their cloaks on the road. <sup>37</sup> As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, <sup>38</sup> saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" <sup>39</sup> And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." <sup>40</sup> He answered, "I tell you, if these were silent, the very stones would cry out."

## **B. Anticipate His return – He is the Conquering King. (Rev. 19:11-16)**

<sup>11</sup> Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. <sup>12</sup> His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. <sup>13</sup> He is clothed in a robe dipped in [\[a\]](#) blood, and the name by which he is called is The Word of God. <sup>14</sup> And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. <sup>15</sup> From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the fury of the wrath of God the Almighty. <sup>16</sup> On his robe and on his thigh he has a name written, King of kings and Lord of lords.

## **C. Accept His sacrifice – He is the Suffering Servant. (Matthew 21:1-11)**

*Jesus responded with humble recognition. (Jesus coming on a donkey knowing that He would be rejected; John 19:40)*

### ***His First Entry***

- 1. Riding on a Colt.
- 2. He Came Alone
- 3. He wore A Crown of Thorns.
- 4. Called King of the Jews.
- 5. Had no Money for Taxes.
- 6. He was Mocked & Jeered.
- 7. He came as a Man.
- 8. He was Meek & Lowly.
- 9. He had Nails in His hands.
- 10. He Hung on a Cross.
- 11. Judged in Pilate's Hall.
- 12. He Came as the Lamb.

### ***His "Re-entry"***

- 1. Riding a Great White Horse.
- 2. Saints & Angels.
- 3. Will wear a Crown of Crowns.
- 4. Will be King of Kings.
- 5. He will own everything.
- 6. They will fear & Tremble.
- 7. He will come as God.
- 8. Will Come in Power & Glory.
- 9. He will have a Rod of Iron.
- 10. He will sit on a Throne.
- 11. He Will be the Judge.
- 12. He will be the Lion.

## Apply the Text:

- **Stop trying to control outcomes.**
  - You are terrible at it in the first place.
  - You usually mess things up... complicate the situation.
  - King Jesus has everything under control!
  - Practice simple obedience based on faith in the character of God.

## What if you fail your Sophomore Platform:

Campbell Morgan was one of 150 young men who sought entrance to the Wesleyan ministry in 1888. He passed the doctrinal examinations, but then faced the trial sermon. In a cavernous auditorium that could seat more than 1,000 sat three ministers and 75 others who came to listen. When Morgan stepped into the pulpit, the vast room and the searching, critical eyes caught him up short. Two weeks later Morgan's name appeared among the 105 REJECTED for the ministry that year.

Jill Morgan, his daughter-in-law, wrote in her book, [A Man of the Word](#), "He wired to his father the one word, 'Rejected,' and sat down to write in his diary: 'Very dark everything seems. Still, He knoweth best.' Quickly came the reply: 'Rejected on earth. Accepted in heaven. Dad.'"

In later years, Morgan said: "God said to me, in the weeks of loneliness and darkness that followed, 'I want you to cease making plans for yourself, and let Me plan your life.'" Rejection is rarely permanent, as Morgan went on to prove. Even in this life, circumstances change, and ultimately, there is no rejection of those accepted by Christ. -- [Rick Thompson](#).

- **Evaluate the motivation behind your worship.**
  - Follow Christ for the right reasons. (emotion; curiosity; personal ambition)
    - Practice the humble submission modeled by the disciples
- **Avoid looking through the eyes of the donkey.**
  - It must have seemed as if the crowds were making much to do about him (the donkey) when in reality, they were making much to do about the person on his back (JESUS).
  - Phil. 2 teaches us to have the mind of Christ!
    - There was nothing special about the donkey.
    - Yet God set him apart from all the other donkeys of his day. He never permitted anyone to ride on him. He arranged to have him tied up at just the right house at just the right time to accomplish just the right outcome...  
GREAT GLORY TO THE KING OF KINGS!!!