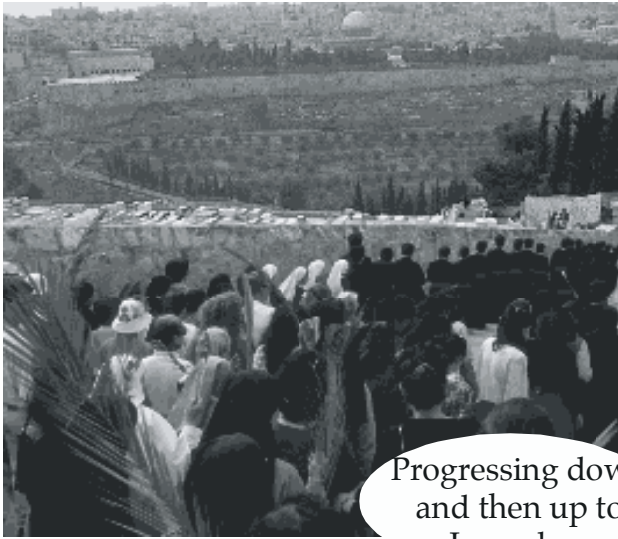
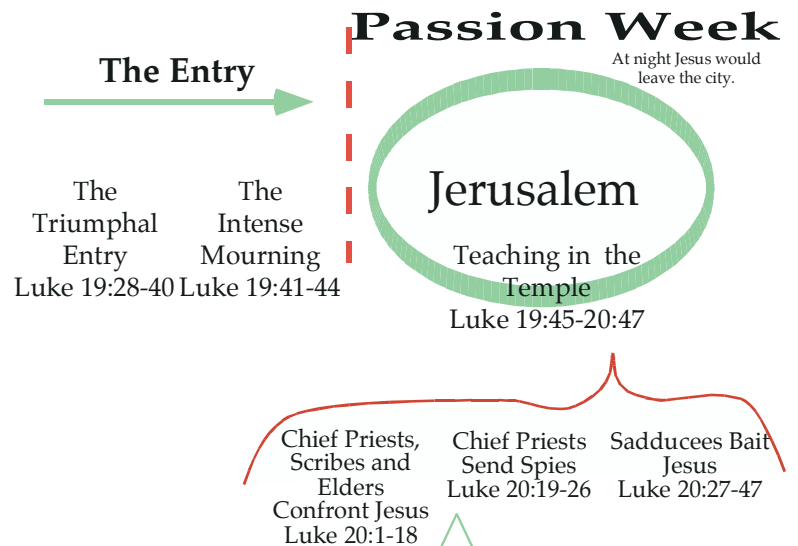


## Luke 19:28-40



Progressing down  
and then up to  
Jerusalem

# REACHING OUR CITIES FOR CHRIST



## A. Proclaim Christ's Glory

Luke 19:28-40

The humble  
exalted

The  
Triumphal  
Entry

### The Setting (Luke 19:28-35)

Where did Jesus get so much confidence that He should ride on a mule or that it would be provided?

The answer is clearly set forth in the prophecy which needed to be fulfilled. In fact, it is this day that some have figured out to be the beginning of a new work in Israel as Zechariah 9 points out.

A colt no one sat upon -- symbolism connected with the general consecration to Jehovah (Nu 19:2, Dt 21:3). "An ass' colt is attested in Mari texts, where its significance is 'purebred', that is, an adult ass, born, not of a mule, but of a female ass. It thus qualified to be a royal mount." Baldwin, p. 166.

### Zechariah 9:9

"Rejoice greatly, O daughter of Zion! Shout [in triumph,] O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey."

### The Exaltation (Luke 19:36-40)

Psalm 118:25-28 was chanted antiphonally by the people of Jerusalem as they went to welcome the festive pilgrims on their arrival until they met and chanted verse 29, in unison. The waving of the palm-branches was to welcome of visitors or kings. The leaders did not like the allusion to Christ's kingship (II Sam 7:12-16).

"O LORD, do save, we beseech Thee; O LORD, we beseech Thee, do send prosperity! **Blessed is the one who comes in the name of the LORD;** We have blessed you from the house of the LORD. The LORD is God, and He has given us light; Bind the festival sacrifice with cords to the horns of the altar. Thou art my God, and I give thanks to Thee; Thou art my God, I extol Thee. Give thanks to the LORD, for He is good; For His lovingkindness is everlasting. (Psalms 118:25-29)

### Only "some of the Pharisees"

Interestingly, Luke 19:39 is the last time Luke refers to the Pharisees in the gospel. Although Matthew 27:62 indicate a continual involvement in the death of Jesus Christ, Luke changes his portrayal of them. Earlier on Christ was heaving "woes" on them, but now they would fade into the background. Even in Acts the word Pharisees is only used ten times in four different settings and none of them in a negative setting (ref. Acts 5:34, 15:5, 23:6-9, 26:5). How much was this because of Paul's friendship with Luke.

In order to reach a city, one must proclaim Christ's glory. The declaration of the truth shakes the unmovable darkness around our cities. Outside of the city, God opened the eyes of the people to see the glory of Jesus the Christ. The time will come when every person and principality will recognize and confess Jesus Christ as Lord. But it is true now!