

1. Jesus is Determined to Sovereignly Do the Work of Your Redemption

- a. He “went ahead” to Jerusalem...always moving toward the work of redemption and never “basking” in His glory
 - i. He has “set his face” for this moment, that he might be consumed for the sake of His people (baptism of fire, Luke 12:50).
 - ii. He is moving toward that which God had sovereignly ordained for Him to do: die as a substitutionary sacrifice for our sins (Luke 2:35, “and a sword will pierce your [Mary’s] own soul as well...”)
 - iii. Jesus knew this would happen in Jerusalem, and He still *led the way* to the suffering which lay before Him *for the sake of sinners*.
- b. See how great is the love of Christ!!

2. Jesus Sovereignly Reveals Himself to be the Eschatological King of Israel

- a. “Eschatological” = the Last One, the final fulfillment of God’s promised Deliver and Restorer
 - i. The gospel is not just that God saves us from our sins (though true!), but that God, in His final King, will make a New Heavens and a New Earth with no corruption, suffering, or death
 - ii. The eschatological King is remaking the Universe: “Behold, I am making all things new!” (Rev 21:5)
- b. Luke points this out with particular emphasis, indicating the eschatological fulfillment of Zechariah’s prophecy of the coming King
 - i. Zechariah 14 – the King judges and saves from the Mount of Olives, leveling the mountains that hem in God’s people, making straight the path of salvation
 - ii. Note that Jerusalem cannot defend herself, she can only look on as the world defeats her
 1. Isaiah 43-45 (strong correlation to Zech 12-14)
 2. “Apart from Me you can do nothing” – John 15:5 (vine/branches)
 - iii. He shall move mountains and create a valley
 1. He moves mountains and forms valleys
 - a. Makes the high places low and the low places higher (Is 40)
 - b. This is an indication of Royalty, a Kingly presence
 - i. When kings would travel, they didn’t take the normal roads
 - ii. Rather, royal highways, or boulevards, were built for them
 - iii. The building of highways was symbolic of what kingship was about
 1. Knocking down barriers, bridging every gap, exercising power and might and authority
 2. Healing influence of true honorable kingship: things get better with good and righteous leadership; flourishing

- i. Zechariah's symbolism overflows the banks of language
 - 2. Stand on the Mount of Olives
 - a. Jesus' exclamation
 - i. Enemies will tear you apart
 - ii. Utter destruction of Jerusalem
 - iii. Because they have been blinded and do not see the time of their "visitation"
 - 1. Luke 1:68-75 – Zechariah's (John the B's father) prophetic word, "Blessed be the Lord God of Israel..."
 - 2. "*Episkopos*" – "to watch over" – strong emphasis on the "ruling" aspect of this King and this Moment
 - a. The day of visitation is a Day of Judgment
 - b. The day of visitation is a Day of Salvation
 - c. Jesus is speaking of the Cross, where judgment against our real enemy, Sin and Death, was executed AND salvation for those in Christ is delivered through His resurrection and our union with Him
 - b. Place of Jesus' Ascension
 - i. Acts 1:12
 - ii. He shall return "in the same" [way] [place?]
 - 1. Rend the Mt. of Olives in two to make an escape for His people
 - 2. You shall flee to His provided place
 - 3. He makes the impassable places passable, the danger of the mountains safe
 - iii. The King returns to make things right, the way that they are supposed to be

3. Jesus is Sovereign Over His Revelation and His Rejection (30-34)

- a. Note the intricacies of knowledge here expressed by Jesus: the village, the existence and location of the colt, that it is tied up, that it is unriden, that an inquiry will be made and how to answer it effectively.
 - i. Again, Jesus is dictating His own controversial entry into the Jerusalem toward which He had set his face and is determined to enter and to die, to be resurrected and exalted as King
- b. He reveals to His disciples that He is sovereign over all events, has knowledge of all that comes to pass, from the largest events to the smallest details. "Just as he said to them" is how they find things. Jesus has absolute knowledge of these things and not mere guesses or educated assumptions. Jesus' foreknowledge will also be shown later (22:13, 21, 34). He knows and controls these events.
 - i. Jesus' word is enough authority. The colt's owners only needed an explanation, not permission.
- c. He is revealing Himself as the King of Israel, thus the reference to the Mount of Olives, the colt, His mighty works, and the resultant proclamations of the people.

- i. Zechariah 9:9 – same LXX word for “colt” – indicating Kingship, Messiah, strong notes of the fulfillment of Zechariah’s prophecies!

4. Jesus is Sovereign When People Use Him for Their Own Selfish Purposes (vv35-36)

- a. 2 Kings 9:13 – Jehu’s anointing as King of Israel by YHWH to punish and destroy Ahab and Jezebel for their rejection of God and His servants the prophets
- b. They are expecting Jesus to overthrow the Ahab of Caesar and the Jezebel of Herod, to free them from their enemies and exalt Jerusalem *as they want Jerusalem to be*
 - i. Yet, He knows that Jerusalem will be destroyed as He will be destroyed
 - ii. Jesus is the salvation of Israel, not Jerusalem
 - iii. We were made for worship, to see and savor the beauty of the person of Jesus, not for political freedom distinct from Him, as if He were a tool to a greater glory or joy
 - iv. When people reject Him *as He defined Himself to be*, they reject their salvation in every form, and this rejection is terribly costly
- c. ³⁷ 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**, ³⁸ saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!"
 - i. Allusion to Psalm 118:26 – the One who will “SAVE US!” and go to the altar in festal attire. The crowd unknowingly connects Jesus’s Kingship with His sacrifice. The cross is in view, and the consequent defeat of sin and death and Satan, though they only see the victorious political power, freedom from oppression and overthrow of Roman occupation, *but not their own sin or need for peace with God*.
 - 1. Interestingly, Psalm 118 is a royal psalm in which the King is expected to lead the procession **to the Temple**. These disciples explicitly call Jesus “the King” in the light of this. A regal confession coupled with eschatological imagery strongly implies Messiah. Thus, the Pharisees’ concerns with the crowd’s declaration.
 - ii. Jesus is hailed as the King of Israel who would bring peace with God, that God would have peace with us in heaven. This is the hope of forgiveness and inclusion, of answering for that which makes God our enemy, his hatred of wickedness and sin and unrighteousness.
 - 1. Thus, we have the reassertion of the Salvation of God’s people by faith in Jesus as the **Savior/Rescuer**, and the reassertion of God’s rule over His people by faith in Jesus as the **King**
 - 2. Yet, in less than a week, these same people will turn on Jesus and ask for His execution!
 - 3. Jesus knows this betrayal *by this same people* is coming, and He presses on and presses in for their sake
- d. Jesus Claims More Than Mere Political Power – He is the Sovereign Ruler of All the Cosmos (vv39-40)
 - i. His sovereignty and right as King is so cosmically significant that even Creation would cry out of His majesty, authority, and glory, i.e. His “blessedness”.
 - ii. Jesus’ Kingship goes way beyond the mere nation of Israel and extends over all Creation.

1. Colossians 1:16; Ephesians 1:10; Philippians 2:10-11;
2. Revelation 5:13 – “And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, “To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.”
- iii. See the tension between His absolute cosmic authority and His weeping and grief over humanity’s predicament of enslavement to sin and blindness to His good

5. Jesus is Sovereign Over All, AND He Cares Deeply for Those Who Reject Him (vv41-44)

- a. Even though God had ordained Jesus’ rejection by His own people (Luke 22:22; 24:18-27; Acts 2:23; 3:18; 4:28) in the fullness of His own sovereign will Jesus still wept over its resultant reality (destruction of Jerusalem in AD70 at the hands of the Roman General Titus). What does this tell us?
- b. God’s sovereignty and meticulous control and exertion of His will over all events does NOT imply that He is stoic, emotionally disconnected, or cold. God chooses to save some and chooses to leave others blinded by His original curse (“they are concealed” – passive), but He feels the sorrow of those whom he does not rescue with sovereign tears. He is not aloof. He grieves.
 - i. We tend to think of God (and ourselves for that matter) philosophically rather than how God has revealed Himself to be in His Word.
 1. We think of Him as *stoically* doing what He pleases, but this is incomplete.
 - ii. God desires all men to come to repentance AND He desires to glorify Himself through salvation *and* judgment.
 1. It’s a little like disciplining your child: nobody *wants* to discipline their child, we want them to flourish and be pain-free and avoid suffering.
 2. Yet, we do bring pain and suffering into the lives of our children because we *want* something more valuable than their pain-free and suffering-less life today: we want maturity, wisdom, flourishing of their lives in humility and righteousness.
 3. God has similar competing desires, only His final goal is the glorifying and exaltation of His great name *and that is the most valuable good that exists!*
 - a. Just as our child doesn’t understand how her maturity can be a better good than not receiving the pain of discipline, so humanity does not understand how God’s glory is a greater good than Man not suffering or being destroyed for their refusal to repent and trust in Jesus.
 - b. Yet, God declares it to be so...and He mourns the judgment which He has ordained.
 - c. God declares it and weeps. He predestines it and mourns. He sheds tears over it.
 - iii. His will is centered upon the glory of God, not man, thus He chooses that which will glorify the most worthy, as it should be. And He loves His creation, His image-bearers nonetheless, and takes no pleasure in the death of the wicked, even the wickedness that will cruelly torture and execute His Son.

Conclusion: God has sovereignly preordained the rejection of Jesus AND God feels the sorrow of the destruction of those who reject Jesus as Savior-King.