



SERMON REFLECTION GUIDE

Luke, Part 56: The Authority of Jesus - Luke 19:28-20:8 - January 18, 2026

SERMON OUTLINE

Intro - The gospels are all structured to give the preponderance of attention to the final week of Jesus's life, culminating in his death and resurrection. The "Triumphal Entry" is the beginning of that narrative.

Gospel '*Passion Percentage*' — Matthew (25%), Mark (31%), Luke (23%), John (36%)

The Dual Nature of Sin as our Enemy

- (1) **Personal failure**, offense to God and others, leading to negative consequences
- (2) **Cosmic power** aligned against humanity (**Col. 1:13, Eph. 6:12, Rom. 6**), this power associated with satan, death, and the law.

Because of our helplessness against both facets of sin, we need a hero from another plane of existence to do battle on our behalf.

The "**Triumphal Entry**" signals that Jesus is that hero/king who will conquer for us.

The narrative is full of symbolic places and actions that point to a greater reality.

1. The Approach from the East

- Bathphage, Bethany, and Mount of Olives are all on the East side of Jerusalem
- **Ezekiel 10-11, 43; Zechariah 14:3-4** — A warrior bring God's glory back from the East

2. The Titles Given to Jesus

- Son of Man (**18:31**) becomes Son of David (**18:38**) becomes "The Lord" (**19:31**) becomes "The King" (**19:38**)

3. The Unridden Colt of a Donkey

- **Isaiah 11** says that the Messiah will bring peace to wild animals.

4. The Clear, yet Humble Triumphal Procession

- Conquering Kings would enter new territory to the acknowledgement and praise of the crowds, riding on a war horse, going to the center of town (the temple) and performing an activity there.
- Jesus does all these things, though he rides a donkey colt instead of a horse, and he positions himself as the sacrifice in the temple by casting out the money changers.

Though Romans is often seen as Paul's magnum opus defining the theological and practical outworking of "*justification by faith alone*" - he also hints at **Christus Victor** - that Jesus is the victorious LORD/KING over the competing "lords" of sin, death, and the law.

He uses the Greek term **κύριος (kyrios)** to great effect. The word means "Lord", and the verb form can mean to "have dominion over".

Romans 5:21; 6:9, 14; 7:1 all speak of sin, death, and the law seeking dominion BUT the Final verse of **Romans 5, 6, 7, 8** all clearly define Jesus as Lord (*kyrios*)

Jesus humble/triumphal entry reveal that he is not arriving to conquer Rome or to establish Israel - but rather to conquer sin/death and to establish the Kingdom of God.

This King is killed. His enemies appear to have won.

But, the resurrection of Jesus exhausts and defeats all the weapons of sin/death.

Christ must reign until he has put all his enemies under his feet and the last enemy to be destroyed is death. (1 Cor. 15:25-26) // The God of peace will crush Satan... (Romans 16:20)

Will we choose the peace of Christ's victory, or still try to fight the chaos ourselves?

Oh that you, (city of peace), had known the things that make for peace.... (Lk. 19:42)



SERMON REFLECTION QUESTIONS

1. What do the Gospels' narrative attention to the final week of Jesus' life reveal?
2. Why is sin more than just our mistakes or willful rebellion?
3. What is going on in Jesus's triumphal entry to Jerusalem? What are the symbols involved and what do they signify?
4. What does Paul's use of the word "Lord" teach us about the conflict between Jesus and sin/death/law?
5. How is Jesus's victory unexpected?
6. How does he establish authority in Jerusalem?
7. Why does Jesus weep in Luke 19:41-44? Does he still weep over us?