

“The Promise of God”

Jerusalem: The Crucifixion!

- I. Luke’s preface and the introduction of John and Jesus (1.1—2.52)
- II. Preparation for Ministry: Anointed by God (3.1—4.13)
- III. Galilean Ministry (4.14—9.50)
- IV. Journey to Jerusalem (9.51—19.44)
- IV. Jerusalem: The Anointed of God ridiculed, crucified, and raised to New Life (19.45—24.53)
 - A. Jerusalem: Controversy in Every Corner (19.45—21.4)
 - B. Jerusalem: Temple Teaching and the Times To Come (21.5-38)
 - C. Jerusalem: Movement Toward Crucifixion — The Betrayal (22.1-6)
 - D. Jerusalem: The Meal, the Memory, and the Memorial (22.7-20)
 - E. Jerusalem: Sober Words and Serious Thoughts for Servants (22.21-38)
 - F. Jerusalem: Trials and the Trail of Jesus to the Tomb (22.39—23.56)
 - 1. The Path Through Temptation (22.39-46)
 - 2. The Hour When Darkness Reigns (22.47-53)
 - 3. The Trail of Truth in the Land of the Lie (22.54-71)
 - 4. The Trial Before Pilate (23.1-5)
 - 5. The Trial Before Herod (23.6-12)
 - 6. The (Re)Trial Before Herod (23.13-25)
 - 7. The Crucifixion (23.26-49)

The Walk to the Cross, Luk 23.26ff

The Words from the Cross, Luk 23.33ff

The Work on the Cross, Luk 23.44ff

Seven times Jesus is declare innocent! cf. Luke 23:4, 14, 15 [twice], 22, 41, 47.

“Despite shortcomings, the medical studies described . . . take seriously the unanimous Gospel witness that Jesus died on the cross. . . . It is an embarrassing insight into human nature that the more fantastic the scenario, the more sensational is the promotion it receives and the more intense the faddish interest it attracts. People who would never bother reading a responsible analysis of the traditions about how Jesus was crucified, died, was buried, and rose from the dead are fascinated by the report of some “new insight” to the effect he was not crucified or did not die, especially if his subsequent career involved running off with Mary Magdalene to India. Whether sparked by a rationalism that seeks to debunk the miraculous or by the allure of the novel, often such modern imaginings reproduce ancient explanations that dismissed the death of Jesus on the cross, explaining it away through confusion or a plot.”

Raymond E. Brown, *The Death of the Messiah and 2: From Gethsemane to the Grave*, a Commentary on the Passion Narratives in the Four Gospels, vol. 1 (New York: London: Yale University Press, 1994), 1092–1093.