

# Luke 22:1-24:53: The Passion and Resurrection

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## Outline

22:1-13 Preparations for the Passover meal and for the betrayal

22:14-38 Passover meal

- Compare genre of "farewell discourses": Moses in Deut., Paul Acts 20:18-38, John 14-6
- Jesus as Passover lamb; notions of sacrifice
- Symbolism of meals: messianic banquet; Lord's supper

22:39-65 Arrest of Jesus

22:66-23:25 The Trial

22:66-71 Sanhedrin

- Absence of witnesses (vs. Mark)
- Concept of Messiahship different (20:3, 20:41-4) than Jewish leaders.
- As the Sanhedrin is not serious, so Jesus' answers are not serious (Acts 13:27-28)

23:1-5 Before Pilate

- accusations shift from religious to political
- A Roman political official declares the innocence of Jesus (cf. Acts 23:29, 25:25, 26:30-2, 28:21)

23:6-12 Before Herod

- Why do Herod and Pilate become friends?

23:13-25 Before Pilate again: sentence passed

- Jesus is innocent: 23:13, 22

23:26-56 The Crucifixion

- Cyrene: city in modern Lybia
- Jesus is innocent: 23:41, 47

24:1-53 The Resurrection

24:1-12 The empty tomb

24:13-43 Appearances of Jesus

- not a resuscitated body (24:31, 50), not a ghost (24:39-43)
- neither a split of body from spirit nor does it offer a modern scientific perspective
- narrative is subdued in tone, not "power and glory"

24:44-53 The Mission and Commission

"repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem."

## General observations

- The narrative slows down - a sign of the importance of the events
- The similarity among four evangelists - not all 4 need advent and Christmas, all four need passion, death and resurrection.
- Unlike a Greek tragedy, most of the opponents of Jesus are not tragically flawed (except, perhaps, Pilate) but are actively evil.

## Issues:

Why is Jesus put to death (the earthly reasons)?

*Certain of the Jews oppose Jesus (20:1-8, 22:1, 22:66-23:5, 23:13-18, 23:35-6) but not all (Centurion, Joseph of Arimathea).*

What is the meaning of Jesus' death (the theological reasons)?

*This question is center of intense debate in NT studies. Does Luke think of Jesus' death as an "atoning sacrifice" to obtain forgiveness of sins? Luke seems to avoid saying that. Luke doesn't explicitly tell us what to think, so we have to study exactly what Luke says and doesn't say.*

*Key texts: Luke omits Mark 10:45, suggesting that he does not see Jesus' death as a "ransom for many." The debate over the short text vs. the long text at 22:19-20. The longer text points to a sacrificial meaning, the short text does not. Also of interest are the speeches in Acts where the story of Jesus is told.*

What Luke does say about Jesus' death? The primary motif seems to be that it is a miscarriage of justice: Jesus is innocent *not* convicted rightly for claiming to be God

- foretold 2:34, 9:44, 18:32, 20:17, 24:7, 24:46, Acts 13:27-8
- necessary 9:22, 17:25, 22:22, 22:37, 24:26, 24:44
- but *Jesus* is certainly the savior: 2:11, 19:9-10, 23:43, Acts 4:12, 5:31, 13:23

## Views

"In Luke the death of Jesus neither has the character of a sacrifice nor is it understood as an atoning work." - G. Voss, *Die Christologie*, p. 130

"[Jerome] Neyrey, then, believes that Jesus' death does have soteriological significance for Luke even though he does not present it as an expiation, a ransom, or a sacrifice for sins. ... as the new Adam who does not succumb to temptation, Jesus initiates a new period of history: a time of salvation that may be described as the end of Satan's reign (10:18) and the inauguration of God's reign (11:20-22)." - Mark Allan Powell, *What are they saying about Luke?*, p. 71

"... when Luke reflects on the meaning of the crucifixion, he speaks of it ordinarily, although not exclusively, as a miscarriage of justice, proof of the people's ignorance, evidence of the hardness of the human heart and the blindness of human eyes. By way of contrast to the crucifixion as the act of human beings, Luke declares that the resurrection is God's verdict and action. Typical of Luke's rhetoric are the formulations indicating that human beings killed Jesus, but God raised him from the dead (Acts 2:23-4, 36, 3:13, 4:10, 5:30, 10:39-40, 13:29-30)" - Robert Smith, *Easter Gospels*, p. 130-1.

"The element of the 'expiatory' charter of Jesus' death is notably absent ... Luke does not argue with the view that Jesus' death was a sacrifice for sin ... [Acts 20:28], but this is a subordinate theme in Luke-Acts. ... Instead of judging Luke for what the presentation does not do, it is more profitable to note that it does place Jesus' death at the very center of God's relationship with Israel and the nations. ... the mystery of the story lies not in the satisfaction for sin which Jesus' blood effects, but in the profound question of whose will is being accomplished in the course of this narrative. ... The story of the passion is first a tragic story, because it is the display of the apparent triumph of the will of sinful humanity which finally accomplishes self-destruction. ... - David L. Tiede, *Luke*, (Augsburg Commentary on the NT), p. 372-4.