REL110 RS - Module 4 AVP

**Slide 1**

Title slide

**Slide content:**
REL 110RS Module 4

**Slide 2**

**Slide title:**

**Slide content:**
[Picture of Bible opened to the beginning of Luke]

**Narrator:**
By now you may be developing an eye for discerning differences between Gospels. Luke's Gospel will provide opportunities for seeing the specific emphases of that work. The temptation accounts which occur in Matthew, Mark, and Luke have some things in common. Please open to Luke Chapter 4. You might want to keep in the background the question of why the temptation of Jesus has been controversial over the centuries. Temptation involves being drawn to evil. People assume Jesus could not experience this, and the accounts in the Gospels are instances where Jesus is giving a good example. If he was not really tempted that would not be much of an example to pretend to be tempted. The gospels flatly state he was tempted, but the temptation stories are not primarily about Jesus' psychology. If we see the common elements and the Old Testament background, it is not hard to figure out what is going on.

Elements common to Matthew, Mark, and Luke include some form of the word “temptation,” “40,” “Satan,” and “wilderness.” Elements Common to Matthew and Luke are three temptations and “Son of God.” Luke has no ministering angels and has a different order of temptations, number two and three from Matthew. Let’s explore these similarities and differences.

**Slide 3**

**Slide title:**
Jesus Tempted by Satan

**Slide content:**
- Old Testament parallel between Israelites and Jesus
- Luke’s version versus Matthew’s

[Picture of Tissot painting depicting Moses forbidding the people to follow him up the mountain]

**Narrator:**
The common elements of temptation, wilderness, and 40 evoke what Old Testament story? The story of Moses leading the Hebrew people through the desert for 40 years, where they were tempted, and it is the clear Old Testament parallel. In Exodus 4:22, the son of God is the people of Israel: "Israel is my firstborn son." The old Son of God, the Israelite people, were tempted in the desert with hunger, testing God, and idolatry. Jesus, the new and improved son of God, was tempted in the same ways and passed the test. Fundamentally this is what the temptation accounts are establishing, that Jesus does what the people of Israel failed to do, namely remain faithful when tested.

As for the reversed order of temptations, the temptations in Matthew and Luke begin with hunger, then in Matthew the next temptation is testing God (throw yourself down and God will catch you), and finally idolatry. That appears to be a progression in terms of severity of sin.
That order also mirrors the order in Exodus where Exodus 16 is about hunger, Exodus 17 is about testing God, and Exodus 32 depicts idolatry. Luke may have reversed the order from Exodus in order to end with Jerusalem. The highlighting of Jerusalem ties in with his geographical structure where so much of the Gospel points toward Jerusalem which will be the place where Jesus is rejected. Luke does not have ministering angels and he ends his temptation with the words “When the devil had finished all this tempting, he left him until an opportune time.” The devil is not active in the following chapter, and does not reappear until Chapter 22 when he enters into Judas Iscariot who then betrays Jesus. You might want to turn then to Luke 22 to read this, then follow that chapter to the arrest.

Slide 4
Slide title: Garden of Gethsemane

Slide content:
- Jesus praying (Ch. 22)
- “An angel from heaven appeared to him and strengthened him.” (22:43)

[Picture of Vasari painting depicting Jesus praying in the garden while the disciples sleep]

Narrator:
In Luke 22 follow the story to the garden of Gethsemane where Jesus is praying. Notice how Jesus is helped when he is in anguish. In v. 43, “An angel from heaven appeared to him and strengthened him.” Luke has taken the ministering angels out of the temptation scene and placed a ministering angel in the Garden of Gethsemane to put closure on Jesus’ temptations. It is in the Garden of Gethsemane that Jesus faces his last temptation as he is about to face arrest, condemnation, and death. Luke beautifully ties the temptation scene with the agony in the garden scene.

Slide 5
Slide title: Jesus’ Arrest

Slide content:
- Luke 22:47-54
- Mark 14:43 (differences)

Narrator:
Now that we are in Chapter 22, let’s look at the arrest of Jesus. Read through Luke’s version of the arrest scene, Luke 22:47-54. Now read what is likely to have been the earlier version in Mark 14:43 and make note of any differences. What did you discover? There are many changes, the most obvious being that Jesus in Luke heals the ear of the servant in v. 51. This ties in with Luke’s emphasis on mercy. Less obvious is which characters arrest Jesus. In Mark, a crowd sent by the high-level officials arrest him in v. 43, whereas in Luke the high officials themselves arrest Jesus. Verse 52 of Luke’s version reads, “Then Jesus said to the chief priests, the officers of the temple guard, and the elders, who had come for him.” What difference is there between a crowd sent by high-level officials and those high-level officials themselves? A high-level person is going to be arrested by similarly high-level people. Luke is acknowledging the dignity of Jesus by having him arrested by the chief priests and elders themselves. How else does Luke shape the scene? Jesus in Luke’s version anticipates Judas’ actions by asking him in advance, “Judas, are you betraying the Son of Man with a kiss?” This precognitive power elevates Jesus, and Luke also eliminates the indignity of being kissed by Judas. Luke has Jesus’ disciples asking his permission and addressing Jesus with a title of respect in v. 49, “Lord, should we strike with our swords?”
One more detail, notice what Jesus says at the end of the scene in v. 53, this is in Luke’s Gospel: “this is your hour, and the power of darkness.” Here again the power of evil that entered into Judas is acknowledged, and Jesus hands himself over maintaining his dignity throughout.

These are small differences, and there are more, but their cumulative effect elevates Jesus by addressing him with respect by eliminating the kiss, by giving him precognitive power, by having him arrested by high-level officials, and by having Jesus compassionately healing one of his attackers. Observing differences between Luke and Mark, or between Matthew and Mark, is what redaction criticism entails.

**Slide 6**
**Slide title:**
Jesus’ Death

**Slide content:**
- Forgives his persecutors (23:34)
- Comforts the criminal on the cross next to him: “Truly, I say to you, today you will be with me in Paradise” (23:43)
- Offers himself to God (23:46)

[Picture of Fisen painting depicting Jesus’ crucifixion]

**Narrator:**
The death of Jesus brings into focus some key Lukan emphases. In Mark’s Gospel, the death of Jesus includes the moment of recognition by the centurion of Jesus as son of God. In Matthew’s Gospel, the death of Jesus triggers the opening of the tombs, thus fulfilling Jewish hope as expressed in Ezekiel 37 of God bringing life out of death. In Luke, the death of Jesus gives occasion for Jesus to be merciful. Please turn to Luke 23. In v. 34, Jesus forgives his persecutors and mercifully comforts the criminal hanging next to him on the cross with the words, “today you will be with me in Paradise” in v. 43.

Not only is Jesus merciful in the crucifixion scene in Luke’s Gospel, but he departs from the script found in Matthew and Mark. In Matthew and Mark, Jesus cried out “my God why have you forsaken me,” hardly a comforting utterance. In Luke, Jesus offers himself to God. The impact of the death of Jesus includes declaration, “truly this man is innocent” and the people watching returned “beating their breasts.” Here the impact is interior, not tombs opening but rather remorse. Look what humans have done. This innocent man could not be tolerated; people had to destroy him. The tragedy in killing an innocent man raises the question why would an innocent man be such a threat. This also ties in with Pilate’s repeated declaration that Jesus is innocent in Chapter 23, thus softening tension with Roman rule. While Luke is interested in showing compatibility between life under Roman rule and Christian life, he is even more concerned to identify the death of Jesus as triggering remorse among his readers.

**Slide 7**
**Slide title:**
Spirituality Beyond this Course

**Slide content:**
[Picture of large question mark]

**Narrator:**
Spirituality beyond this course. After examining the Synoptic Gospels with particular focus on redaction criticism, you should be developing a sensitivity to the emphases of each evangelist. This is a valuable perspective on their writing. This gives you enough distance from the text to be able to discover their agendas. A step beyond this perspective is to monitor your own agendas and emphases. What are the habits of your own mind? What emphases do you introduce to particular topics, discussions, relationships? To monitor the way one interprets events can elevate one’s freedom. This can be an added
benefit of this type of study we are doing using the New Testament. No, you will not be tested on this added feature!