

# ***What is the significance for Luke of the death of the Lord Jesus?***

--An Exegetical Study of Luke 22: 24-23: 25 with an Emphasis on Luke 22: 39-46

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## **I. Introduction**

By linking the life and teachings of Jesus Christ with the account of the beginnings of the church, Luke's Gospel-Acts exhibits a more comprehensive picture of God's eternal plan of salvation than the other Gospels do. What frames behind the picture is Luke's firm belief that God clearly controls and directs historical course.<sup>1</sup> For Luke all history is salvation history. The main way in which Luke displays God's sovereign control of history is by showing that these events, especially concerning Jesus, have been prophesied beforehand. As a result of their taking place in history, they must be congruent with His divine plan.

The passage of Luke 22:24-23:25 is a main part of the passion narrative (chs. 22-23). With a survey of Luke's train of thought, we are able to find the role and importance of this passage in his writing Luke-Acts.

In the sermons of Acts, there is a similar pattern and theme of message as follows: (1) an explanation of events; (2) the gospel of Jesus Christ—his death, resurrection and exaltation; (3) an exhortation to repentance and baptism. Moreover, the exaltation of Jesus has always emerged to be the center point in the preaching in Acts. It is God who exalted

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<sup>1</sup> A similar viewpoint is presented by R. C. Tannehill, in *The Narrative Unity of Luke-Acts* (Philadelphia: Fortress, 1991), 2. "Luke-Acts has a unified plot because there is a unifying purpose of God behind the events which are narrated," and "The author of Luke-Acts consciously understands the story as unified by the controlling purpose of God and wants readers to understand it in this same way."

Jesus, a fact which fits in with Luke's view that the whole of salvation-history bears witness to the whole action of the Father.

Actually, without Jesus' resurrection, there is no exaltation, and without his death, his resurrection will be without foundation. Therefore, Luke has to recount the reality of Jesus' death. Since the death of Jesus, being the substantial and fundamental of message of apostles, is so significant, it's necessary for Luke to demonstrate the final process of Jesus' suffering.

In other words, *how* Jesus faced with His death becomes a crucial narrative. For there were many people who died for others, but what is the difference in the character between their suffering/death and Jesus'? What concept can be inferred about the passage? What is the point Luke wants to make?

If the design guiding the progression of the narrative, and the purpose being served or combated are God's, then it is not accidental that the divine will or perspective always surfaces through a variety of synonymous expressions (e.g., "will" (θέλημα), "be willing" (βούλομαι), "purpose" (βουλή) "to decide beforehand"(προορίζω), "it is necessary," "must" (δεῖ),<sup>2</sup> et al.). Especially in the first half of the passage of the passion narrative concerned with Jesus' preparation for his arrest and trial, knowing the necessity of his death, Jesus submitted himself to God's will in radical struggles. Apparently, contrast to the disciples' failure when they face temptations, Jesus is willing to obey God's will and ready to bear his suffering.<sup>3</sup>

The purpose of this article is to explore the way Jesus faces his death, focusing on Jesus' prayer on the Mountain of Olives. The study of Luke 22:39-46 text is supposed to

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<sup>2</sup> 40 of 101 uses of this term in N.T. are found in Luke-Acts, in which the Gospel has 18 uses. See Allen Martens, "Salvation Today: Reading Luke's Message for a Gentile Audience," in *Reading the Gospel Today*, ed. Stanley Porter (Grand Rapids: Eerdmans, 2004), 113.

<sup>3</sup> Joel B. Green, *The Gospel of Luke* (Grand Rapids, Eerdmans, 1997), 22.

provide more details about how Jesus' prayer influences his attitude and behavior which lead to the completion of his work as a Savior. More importantly, his prayer keeps himself with God's will coherently when he prays, "not my will, but yours be done." His subsequent suffering in willingness and death in innocence and righteousness manifest that he is a suffering Servant. Furthermore, his resurrection and exaltation overcome the power of sin and death, and bring hope for all believers as well. The events in the passage of Luke 22:24-23:25 hence are closely related to the salvific plan of God and confirm the significance of the death of Jesus.

## **II. The outline of Luke 22:24-23:25 and its structural analysis in the literary context**

In this section we are going to find **what** Luke's points are, and **how** he presents his narrative. Having shaped the narrative toward this point, Luke now recounts the events near to Jesus' death in the passage Luke 22:24-23:25, which could be outlined as follows:

- A. The discourse of Jesus at the Last Supper (22:24-38)
  - 1. Greatness in the kingdom of God (22:24-30)
  - 2. Commissioning Peter and foretelling his denial (22:31-34)
  - 3. Preparing for the coming trials (22:35-38)
- B. Jesus' prayer on the Mount of Olives (22:39-46)
- C. The betrayal and arrest (22:47-62)
  - 1. Jesus' betrayal and arrest (22:47-53)
  - 2. The denial of Peter (22:54-62)
  - 3. Jesus is mocked and beaten (22:63-65)
- D. The trial of Jesus (22:66-23:25)
  - 1. Jesus before the Sanhedrin (22:66-71)
  - 2. Jesus before Pilate-1<sup>st</sup> trial (23:1-5)

3. Jesus before Herod (23:6-12)

4. Jesus before Pilate-2<sup>nd</sup> trial (23:13-25)

Actually, after the institution of Last Supper, there are four dialogues<sup>4</sup> between Jesus and his disciples, but Luke lays emphasis on what Jesus speaks about.

After the first part of Jesus' discourse on the prediction of Jesus' betrayal (22:21-23), Luke includes materials that involve what it means to be the greatest of the disciples in the kingdom of God after their immediate dispute (22:24-30). Whether this section should be treated as one or two units (22:24-27, 28-30) is debatable. However, due to the topic of the place of the disciples going through two units (22:25, 30), and the repetition of "you" (ὁμεῖς, pl., 20: 26, 27, 28, 29, 30), these materials are supposed to be linked in a single part.

By contrasting the attitude and valuation of the world with what it means in God's kingdom, Jesus urges and exemplifies a servant-leadership. Jesus states that greatness within the kingdom is the reverse of the world, that is, not to be served but rather to serve, just like Jesus himself does (22:24-27). However, as the disciples have been sharing<sup>5</sup> in Jesus' trials, so they own the promise to share in his rulership. The disciples are regarded as loyal in their identification with Jesus even in his testing, and they will also inherit the kingdom he is going to receive (22:28-30).

There is a contrast between Satan's asking and Jesus' prayer in the third part of the farewell discourse. Jesus already knows that the disciples' will fail to overcome in the coming trials under Satan's demanding<sup>6</sup> (22:31). However, Jesus commissions Peter to

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<sup>4</sup> Arthur A. Just Jr., *Luke 9:51-24:53* (St. Louis: Concordia Publishing House, 1997), 843.

<sup>5</sup> "διαμμενηκότες," a perfect participle, which denotes that the disciples had continued with Jesus throughout his past times of trials. Cf. D. B. Wallace, *Greek Grammar Beyond the Basics* (Grand Rapids: Zondervan, 1996), 614.

<sup>6</sup> "ἐξήτησατο," an aorist middle, the aorist tense allows one to infer that the request has been granted, the middle voice indicates the personal interest of Satan. Cf. C. L. Rogers Jr. & C. L. Rogers III, *The New Linguistic and Exegetical Key to the Greek New Testament* (Grand Rapids: Zondervan, 1998), 166.

strengthen the other disciples after Peter's own denial and return, for Jesus have prayer<sup>7</sup> for their behalf (22:32). Peter protests that he is ready to suffer imprisonment and even death for Jesus, but Jesus predicts that before the rooster crows that day, he will deny three times that he knows Jesus (22:33).

The last part in Jesus' farewell discourse finds no parallel outside of Luke. Another contrast by Jesus appears between the past, supportive mission of the disciples in 9:1-6 & 10:4 and the future opposition which would require them to equip themselves in all respects for the battle ahead (22:35-36). The sword is a symbol of the violence and opposition that his disciples will face. It is an especially appropriate symbol for Jesus, for according to v. 37, he emphasizes that he will be soon to be arrested as a criminal, in fulfillment of prophetic Scripture (alluding to Isa. 53:12). The purpose of this verse is to explain the "ἀλλὰ νῦν" of v. 36. His disciples will also be in danger for being his followers. However, the disciples misunderstand Jesus' words in v. 36 by taking them too literally, so Jesus ironically closes the discussion with a curt "Enough of that" (22:38)!<sup>8</sup>

After the Lord's Supper and Jesus' farewell discourse, the scene changes to the Mount of Olives whereon Jesus' prayer is the emphasis of Luke's recounting (22:39-46). The noteworthy points are the content and the way Jesus pray, and the contrast between Jesus and his disciples when they face the forthcoming temptation. With the help of an angel, Jesus prays in agony for God's will, not his, be done. However, the disciples keep falling asleep throughout.

The following two sections (22:47-53, 54-62) show a close continuity with immediate

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<sup>7</sup> "ἐγὼ δὲ ἐδέχηθην" are put on the beginning with emphatic connotation. Jesus' prayer would prove more powerful than Satan's attempt to undermine the faithfulness of the disciples. Cf. R. H. Stein, *Luke* (Nashville, Broadman Press, 1992), 552.

<sup>8</sup> Fitzmyer's translation and interpretation rightly convey Jesus' irony in the context. See J. A. Fitzmyer, *The Gospel According to Luke X-XXIV* (N.Y.: Doubleday, 1983), 1434.

context by the opening clauses as “while he was still speaking” (22:47), and “then seizing him” (22:54). In addition, the contrast of Jesus’ obedient to God’s will with disciples’ failure keeps on displaying.

Luke’s story of Jesus’ betrayal and arrest is the shortest in all four Gospels. Yet there are something new not found elsewhere, such as the healing of a servant’s right ear (22:51), and the statement about “this is your hour, and the ruling power of darkness” (22:53). This passage could be divided into three units as follows: (1) Judas betrays Jesus to the religious leaders (cf. v. 52) with a kiss, but Jesus already knows (22:47-48); (2) The disciples try to fight with the crowd, and one of them cuts off the right ear of a servant, but Jesus rebukes his disciples and heals the servant (22:49-51); (3) Jesus rebukes his opponents for their cowardice for not arresting him when he taught in the temple. He also proclaims that it is the time appointed for Jesus’ enemies to arrest him, the time when the forces of darkness would do their best to defeat God’s plan (22:52-53).<sup>9</sup>

Another failure of disciples displayed by Peter’s denial of Jesus three times (22:54-62), which also exemplifies Jesus knowledge of the future (cf. 22: 31-34). The story of Peter’s threefold denial of knowing Jesus in his temptation (22:55-57; 58; 59-60) is enclosed with Peter’s following Jesus (22:54) and his bitter weeping (22:61).

Immediately after his arrest, Jesus is mocked (22:63; cf. also 18:32; 23:11, 36) and suffered (9:22; 17:25; 18:32-33) just as he foretold. Apparently, Luke seems to simplify the account of Jesus’ mistreatment at hands of Jewish authority by omitting the evening interrogation and accusation (see Mk 14:53-57). The way he is mocked is further demonstrated by Jesus’ being blindfolded, beaten and asked to prophesy who hit him, as an object of blasphemy (23:64-65).

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<sup>9</sup> Stein, *Luke*, 560.

In the passage Luke 22:66-23:25, Luke portrays four scenes of the accusations and trials against Jesus under the authorities. The first trial is before the Sanhedrin (22:66-71), and Luke's description about it is the shortest of the Synoptic Gospels (cf. Mt 26:57, 59-68; 27:1-2; Mk 14:53, 55-65; 15:1). The Sanhedrin focuses their interrogation on checking if Jesus is Christ, the Son of God (22: 67, 70). It is noteworthy that Jesus strongly confirms his identity by revealing his sovereignty with God in the near future (22:67b-69, 70b). Undoubtedly, Jesus' reply drives the whole assembly angry to put him to death (22:71).

After his condemnation by the Sanhedrin, Jesus is brought for first time before the Roman governor Pilate (23:1-5), who alone has the authority in Judea to exercise execution. Obviously, the charges against Jesus brought by the Sanhedrin were transformed from religious grounds into political ones. The three seemingly true but wrong accusations are (1) subverting the nation, (2) opposing payment of taxes to Caesar, (3) claiming to be Christ, a king (23:1-2).<sup>10</sup> Jesus only replies Pilate's enquiry about his identity, confessing he is the king of the Jews (23:3, cf. 22:70). No matter how seditious the crowds' indictment shows, Pilate claims that he finds no guilt in Jesus (23:4-5).

There are three unusual depictions in the trial of Jesus before Herod (23:6-12). First, Pilate sends Jesus to his enemy Herod seeking his counsel in this case within Pilate's own ruling territory (23:6-7). Second, Herod is pleased to see Jesus (23:8; cf. 13:31). Third, Pilate and Herod become friends from then on (23:12). Jesus keeps silence before Herod even he asks many questions due to a desire to see Jesus performing some miracles (23:8-9). The religious leaders continue their fierce accusation against Jesus, which is still unable to make Herod find any unfavorable charge (23:10; cf. 23: 15). It's not surprising that Herod joins in with his soldiers in their mockery and mistreatment of Jesus (23:11).

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<sup>10</sup> C. A. Evans, *Luke* (Peabody: Hendrickson, 1990), 332.

Luke resumes the account of Jesus' trial before Pilate (23:13-25). There is no account regarding the dialogue between Pilate and Jesus. Even Pilate declares no sentence on Jesus' death (23:13-16[17]), the Jewish authorities and people insist on Jesus' crucifixion (23:18-23). At last, Pilate succumbs to the wishes of Jesus' opponents (23:24-25). What deserves to be noted is that Pilate announces two times that he finds no basis for Jewish charges against Jesus and three times intends to release him (23:14-16; 20, 22). Besides, three times Luke emphasizes the opponents' urgent shouting for crucifying Jesus (22:18, 21, 23).

### **III. The contribution of Luke 22:24-23:25 to the significance of the death of the Lord Jesus**

In this section we are going to discover **why** Luke recounts the narrative right at these points? **How** could these units be **connected** with the main thought flow of God's salvific will? How does the integral perspective come from these connections and contribute to the significance of the death of the Lord Jesus?

Although the passion story is essentially the same as other Gospels, Luke arranges the events in his own way, especially making careful and profound use of the Scripture.<sup>11</sup> After reworking similar discussions in other Gospels (e.g., 22:24-30; 33-34) and adding some particular materials (22:31-32, 35-38), all four parts of Jesus' farewell discourse are closely related to the institution of Last Supper. The sharing of his body and blood reveals that Jesus knows of his coming death and views it as obeying a divine necessity (22:15-20). Jesus will die because God has given him over to death. Therefore, his death is not a tragedy but the fulfillment of God's will and plan.

Luke's narrative shows Jesus' knowledge of the future and his awareness of what is

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<sup>11</sup> P. Doble, *The Paradox of Salvation: Luke's Theology of the Cross* (Cambridge: Cambridge University Press, 1996), 22.



going to happen, furthermore, he seizes the opportunity to teach the disciples the significance of his death to them.

Jesus declares that he will be betrayed as God predetermined (22:21-22). What awaits Jesus will be shared with his disciples, including serving in humility and ruling in God's kingdom. Jesus' unique relationship to God and his kinship assure them of the promise (22:24-30). Jesus knows Peter's denial in advance, but his exhortation foreshadows an important role of Peter in the future. Jesus' prayer indicates that Satan will not win a last victory in the spiritual warfare, due to God's sovereignty (22:31-34). However, the disciples must arm themselves with a similar resolve to fulfill God's plan for them despite temptation, persecution, and even death (22:35-36). For "**what is written** in the Scripture **regarding Jesus' death must be fulfilled**" (22:37, *emphasis added*).

How to arm themselves in advance? Prayer is supposed to be the best way to build faith when temptation comes. Therefore, Jesus brings his disciples to the Mount of the Olives to prayer. The contrast of the attitude of prayer between Jesus' vigilance and his disciples' sleeping signifies this passage its crucial place in the immediate context (22:39-46). Every event before Jesus' prayer on the Mount is related to his death. The contrast also explains why in the last battle Jesus could submit himself to God's will, but his disciples fail. Jesus' prayer, "**Yet not my will, but yours be done**" (22:42, *emphasis added*), could be considered as the main thread of Luke's mind in narrating the passion events.

The account of the betrayal and arrest exhibits that no matter how the situation against him, Jesus always acts on his own initiative, nothing had caught him unprepared (22:47-65).<sup>12</sup> Judas' betrayal (22:47-53) and Peter's denial three times (22:54-62) are in

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<sup>12</sup> J. D. Kingsbury, *Conflict in Luke: Jesus, Authorities, Disciples* (Minneapolis: Fortress Press, 1991), 63.

his prediction, Jesus knows very well that his opponents have been granted this hour in order to fulfill God's will as prophesized in Scripture (22:53b). Moreover, Jesus rebukes the use of earthly force and heals his enemy, which implies that God's kingdom is not characteristic of violence but love for enemies (22:51).

The mocking of Jesus (22:63-65) functions as an epitome of following events in four trials (22:67-23:25), connoting what is taking place is in his control and is allowing to come about in order to fulfill the divine will.

In a succinct way Luke reviews the process of the trials of Jesus, omitting the evening interrogation (cf. John 18:19-24) and the charge of temple destroying and building (cf. Mt 26:61, Mk 14:58). The charges against Jesus concentrate on political grounds, for which Pilate might condemn him. Jesus' reply appears only three times, and only responds to the questions regarding his identity. Present in Jesus' trials, Christological teachings throughout his Gospel converge on the main point, "who is Jesus?" (22:67). The answer comes from Jesus' own lips, Jesus is Christ, the Son of God. Ironically, his confirmation in 22:70 is regarded as the condemnation (22:71), and the charge (23:2). His real identity results in his death.

What is promised in 1:32-33, comes about by a virgin birth (2:11), receives a divine commissioning at the baptism (3:21-22), is declared in Jesus' first public preaching (4:18-19), is confessed by the disciples (9:20-21), is now openly acknowledged to Jewish authorities (22:67-70) and will become more influential in following events. Jesus' response through the trials displays that he is indeed in control of the events taking place.

Luke uses the trial story to demonstrate that Jesus is innocent of all charges and purposely put to death. He is declared guiltless by the Roman authorities, including Pilate and Herod. Luke put more emphases on this point than other Gospels. Pilate declares

Jesus' innocence three times, intends to release him three times. Jesus' trials have nothing to do with personal guilt or culpability. The Jewish leaderships are blamed for the crucifixion. Luke's understanding that Jesus' death lies within God's sovereign will and plan is illustrated again and again.<sup>13</sup>

#### IV. The outline of Luke 22:39-46 and its structural analysis in the literary context

The structure of this unit reveals a very clearly chiasmic arrangement as follows:<sup>14</sup>

22:39 introduction

22:40 A. keep praying (προσεύχεσθε) not coming to temptation (πειρασμόν)

22:41 B. Jesus was praying (προσηύχετο)

22:42 C. if you are willing (βούλει)..., not my will (θέλημα), but yours be done

22:43 C' an angel's help

22:44-45 B' Jesus was praying (προσηύχετο) in agony...rising from prayer (προσευχῆς)

22:46 A' keep praying (προσεύχεσθε) that you may not enter into temptation (πειρασμόν)

Some points deserve to be noted. First, Luke's account is shortest in Synoptic Gospel (seven verses to eleven in Matthew and Mark). He removes some details and put some unique contents, such as the help of an angel from heaven, Jesus' agony and sweat-blood in praying (22:43-44).<sup>15</sup> Second, prayer, occurring five times, is obviously the main motif going through the unit. Two occurrences with imperative voice are in verse 40 and 46 respectively. The two fold command to the disciples "keep praying"<sup>16</sup> so that you may not

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<sup>13</sup> Martens, "Salvation Today: Reading Luke's Message for a Gentile Audience," in *Reading the Gospel Today*, ed. Stanley Porter (Grand Rapids: Eerdmans, 2004), 108-114.

<sup>14</sup> Regarding the structure of this unit, I am indebted to Just's analysis, see Just Jr., *Luke 9:51-24:53*, 857.

<sup>15</sup> Whether verses 43-44 are part of the original text is arguable. Metzger supposes the passage is "a later addition" to Luke due to its omission in some best manuscripts, such as P<sup>69</sup>, P<sup>75</sup>,  $\aleph^a$  A B W etc. But in view of its derivation from a very early stage of the tradition, and has often played a significant role in the history of the church, it is retained and is enclosed within double brackets in NA<sup>27</sup>. See B. Metzger, *A textual Commentary on the Greek New Testament*, 2d ed. (Stuttgart: German Bible Society, 2001), 151.

<sup>16</sup> προσεύχεσθε, the present imperative could denote a continual activity or a emphatic demand (cf. 23:21, "σταύρου αὐτόν," crucify him). However, the context implies a continuing action. Cf. J. Voelz, *Fundamental Greek Grammar* 2d ed. (St. Louis: Concordia Publishing House, 1993), 219.

come into temptation” forms an *inclusio*. Another two occurrences of the verb are in verse 41 and 44 respectively, forming symmetry, and a noun form in verse 45. In addition, Jesus’ prayer is mentioned one time, comparing to threefold pattern in Matthew and Mark. Third, there is a sharp contrast between Jesus’ vigilance/agonies and the disciples’ slackness/sleeping. Fourth, Luke does not mention any disciples by name but suggested that the whole event involved all of them as a group.

Finally, the descriptions of the way and the words of Jesus’ prayer to his Father (22:42-44) are put at the middle of the unit, standing as the focus. Among them, Jesus’ commitment to Father’s will is particularly the kernel point of the whole passage (22:24-23:25), in the structure of Jesus’ prayer, with his petition divided on both ends by referring to the divine will.<sup>17</sup>

22:42           A   “Father, if you are willing,  
                   B    take this cup from me;  
                   A’  yet not my will, but yours be done.”

Moreover, Luke connects this passage closely with the immediate context. He marks the close of Jesus’ farewell discourse (22:24-38) with Jesus’ leaving (22:39) from the place of the Last Supper, and draws the attention to Jesus’ habit of retreating to the Mount of Olives (cf. 22:31). The next passage (22:47-53) shows a continuing development by “while he was still speaking” (22:47). The location of this passage reveals that this moment is a turning point to examine if they are ready to confront with the imminent tribulation.

### **III. The contribution of Luke 22:39-46 to the significance of the death of the Lord Jesus**

Significant to Luke’s understanding of this passage is the way in which every aspect

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<sup>17</sup> Green, *The Gospel of Luke*, 780.

of the story is subordinated to the divine necessity of Jesus' death and his unreserved submission to the will of God. The scene of Jesus' prayer here is a microcosm of Jesus' mission in Luke. In face of Satan's destruct and disciples' misunderstanding, Jesus' prayer stresses his determination to obey his Father's will, "yet not my will, but yours be done." This emphasis is demonstrated by the conciseness with which Luke narrates the scene, especially the mention of only one time of his prayer. In fact, just as Jesus' exhortations to the disciples enclose this passage, so his obedience to God stands as its key point. Actually, these motifs are found throughout the context.<sup>18</sup> Jesus exemplifies **how** he encounters his suffering and death, which is a model of deep significance to the people following him.

A noteworthy portray discloses the intensity of the supernatural conflict. This is evident in Luke's use of "πειρασμός" in verses 40 and 46, a term expressing struggle with Satan (4:13; 8:13; 11:4); and in his mention of "ἐν ἀγωνίᾳ"<sup>19</sup> and "ἐγένετο ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος" in verse 44, which are unique to Luke. Luke's understanding of "ἀγωνία" is in the context of a fierce combat "πειρασμός." Frankly, Luke intentionally emphasizes the impending suffering and death Jesus confronts is so horrible that Jesus engages the physical, mental, emotional, and spiritual dimensions in his agonizing prayer. The description of sweat blood is supposed to intensify the drastic struggle in Jesus' petition.

However, Jesus submitted himself by not utilizing his divine ability, which could be used to avoid capture and suffering (cf. 4:29-30, 22:51). His resolution to accomplish his appointed mission has priority over his willing to keep away from "τοῦτο τὸ ποτήριον." (22:42). Such a portrait is contrary to generally so-called "martyr-passion" whose death is

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<sup>18</sup> On the necessity of Jesus death, see, e.g., 22:19-20, 22, 37; 24:26; on his acceptance of his fate, see e.g., 22:15-18; 23:27-31.

<sup>19</sup> "ἀγωνία" in denoted as combat in Neyrey's book. For detailed analysis, see Jerome Neyrey, S.J., *The Passion According to Luke* (N.Y.: Paulist Press, 1985), 59-62.

bravely embraced, and conversely manifests in clear tension with that kind of story.<sup>20</sup>

Another significant implication concerning the image of Jesus as the Isaianic Servant of Yahweh in this passage should not be ignored. This image is composed of the necessity of Jesus' suffering, his tracing the divinely appointed path before being glorified by God, and his reception of strengthening aid from a divine messenger, which are found against their setting in the Isaianic Servant texts (cf. Isa. 41:10, 42:1; 49:5; 50:5-9; 52:13-53:12).<sup>21</sup>

## **VI. Questions answered, questions remaining**

“Yet not my will, but yours be done,” Jesus' prayer marks the way he encounters his assigned mission, even to death. His right attitude makes him stand firm in the last passion. Though suffers trial and humiliation, Jesus is in control of the events occurs. God's will is done on him, so the suffering Servant becomes a glorified Savior.

Three main questions are remaining unanswered. The first is a chronological and regarding the establishment of the order of the events described in the different Gospels. Such as the order of the farewell discourses in Last Supper, obviously, there are more accounts in John; and the location and time that Peter denies Jesus are different. Besides, according to the four Gospels, Jesus is tried before Jewish authorities three times, before civil authorities three times. How is the process going? The second is a primarily historical issue concerning the exactness of the Passion accounts, especially on the part of the extent of Jewish leaders' involvement in Jesus' trial and crucifixion. The third is a soteriological subject with regard to whether Luke has little to express the atoning significance of the death of Jesus.<sup>22</sup> Compare to Mark 10:42-45 and Matthew 10:25-28, Luke omits the term

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<sup>20</sup> For advanced discussion, see Joel B. Green, *The Theology of the Gospel* (Cambridge: Cambridge University Press, 1995), 65.

<sup>21</sup> For related discussion, see I. Howard Marshall, *Luke: Historian & Theologian* (Downers Grove, Ill.: InterVarsity, 1988), 127-28, 171-73.

<sup>22</sup> Marshall, *Luke*, 172-73.

“λύτρον” when he recounts the same earnest request (22:25-27). However, Luke quotes part of Isaiah 53:12 in 22:37, “and he was numbered with the transgressors,” yet its context manifests sacrificial sense, “he bore the sin of many.” Different Evangelist has different theological emphasis, there must be more treasures worthy to dig out.

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