

Evaluation of luke 23 44-49



**ASSIGN
BUSTER**

Luke's story of Jesus is first of all about salvation history. God's divine plan for human salvation was accomplished during the period of Jesus, who through the events of his life, especially his death, fulfilled the Old Testament prophecies for the Messiah.

The Gospel of Luke is the first part of a two-part story about Jesus written again in the third person, and because of this, it is similar to Mark and Matthew's interpretations. Jesus coming into Jerusalem was praised by all, but he himself was crying. This is because Jesus knows what is to come. When Jesus first arrives in Jerusalem he disrupts the money changers and stages a prophetic protest, telling them that "This is supposed to be a place of worship, but you have made it a den of rebels." Angering Jerusalem's leaders which Jesus had already planned for. At the last supper, Jesus uses the signs of Passover to enter a new covenant with God by breaking the bread and drinking the wine of his blood. Jesus then brings his disciples to a garden where he struggles with the human desire to save his life instead of sacrificing it to which he is given strength by an angel to overcome it. ^[1] This is where he is found by the leaders because of Judah. After this Jesus is brought to the Roman governor, Pontius Pilate, who realized that Jesus was innocent. But the leaders kept trying to convince Pontius that Jesus is a rebel. Pontius then releases Barabbas instead of Jesus as a compromise with the leaders. This compromise switches out an innocent man with a guilty rebel. Jesus while on the cross gave hope to another man on another cross and gave forgiveness to the people who mocked him and those who were killing him. Then the darkness then came in as an innocent man had died the death of a guilty one. Luke had written about how Jesus was punished

instead of Barabbas even though Pontis knew he was innocent shows the corruption of the Government in Jerusalem. ^[2]

The Gospel of Luke it is unknown who wrote it in most traditions. This is most likely due to the fact it is called the Gospel of Luke. The Gospel of Luke was most likely written in 65 AD this means it was written after Jesus had died. Luke used both Mark and Matthew as sources to write the Gospel of Luke. Luke in the Gospel of Luke was mostly writing for gentiles and Theophilus, as written by Luke in Luke 1: 3. Luke wrote his book for gentiles to try and legitimizes Christianity by gaining followers. ^[3] Luke also wrote for sinful people, an example would be the sinful woman who gained salvation after washing Jesus's feet with her tears and anointing them. Along with salvation for sinful people, it was also used as a story to help those who are in need of God's help because of their sinful actions. ¹ Along with this, it is also for people who suffer from disabilities because Luke tries to keep them from suffering the persecution for being different from others, an example of this is the blind beggar who was given his sight back after coming to Jesus with his heart open to God. As given in the examples above people who are sinful and have disabilities are treated less than human because of this Luke wrote examples about salvation for people in those situations. ^[4]

Luke is one of three synoptic Gospels found in (I or Q), the other two are Mark and Matthew. The first difference in the Gospels in The Death of Jesus is the location in Luke he refers to the place as "The Skull" which is a rock formation at Calvary, But in Matthew and Mark they call the place by its name Golgotha. Also, Luke does not completely exonerate the Jewish people

from complicity in the killing of Jesus, he does put most of the blame on the religious leaders. Along with this, Luke has Jesus marked as “ the chosen one” instead of “ Son of God” as Mark and Matthew do, he most likely does this for non-Jewish readers. The soldiers also offer cheap wine to Jesus which could be seen as an act of kindness, but it is to mock him, because it is ridiculous to give cheap wine to a king.

The good thief is unique to Luke, one prisoner is said to be blaspheming, asking Jesus why he can't free himself if he is truly the messiah. The other criminal asks Jesus to remember him when he begins his regime, by regime he means the messianic kingdom that Jews believe will be made at the end of the present age. Jesus responds by promising that he will bring him to “ Paradise” today, emphasising that his death will bring about the exodus and a new way to salvation. Paradise goes back to the Persian term for enclosed park, and was used by the Greek Old Testament to make the “ Garden of Eden,”. In Hebrew paradise is considered an intermediate state of happiness of the righteous before final judgment. This intermediate state is the paradise that Jesus is referring to here. Then Jesus dies and in Luke he doesn't describe an eclipse of the sun unlike Mark and Matthew, he shows the failure of the sun's light. Luke did not describe the desertion of the disciples in the Garden as Mark and Matthew did, instead he described a fearful and helpless watching of the events from a distance. ^[5]

The similarities of Luke to both Mark and Matthew that are found in The Death of Jesus is that Jesus is crucified between two criminals and he utters the words of forgiveness that has become an indicator of innocence of a Christian sufferer, these words were echoed by Stephen, the first martyr.

<https://assignbuster.com/evaluation-of-luke-23-44-49/>

Also the tearing of the curtains between the Holy Place and the Holy of Holies in the temple symbolizes that because of Jesus new access has been gained from God's presence and that a new disposition has replaced the old disposition. Jesus was taken with a prayer of acceptance to God. Another similarity is the pagan centurion coming and declaring that Jesus had been innocent this whole time climaxing a long build up, in grief the crowd starts to beat their chest in grief for a man who was killed for a crime he didn't commit. They also beat their chest for repentance for the wrongdoing they were apart of. [6]

The Death of Jesus and the blind man at Jericho are similar stories about salvation and Jesus helping them reach it. One difference between the two stories is that the disciples tried to keep the blind man from bothering their Master.¹ Besides this the story shows how "those in the lead" reprimand the beggar as a subtle warning to the church leaders who might overlook the needs of the powerless. But it is for these lowly who express their need for salvation that Jesus has come. Jesus before he was hung on the cross was bring people to salvation and after he was crucified he brought everyone who had faith in God to salvation. This was proven after the beggar was healed, he cries out with inspired insight, calling Jesus by the messianic title "Son of David." when questioned, he goes further to identify Jesus as "Lord." In response to this faith, he receives the message of deliverance that very now is a stereotyped phrase "Your faith has saved you." Both the beggar and the witnesses see the ultimate meaning of this act of power and glorify God and how he delivers salvation. [7]

Another example of salvation is the Sinful Woman, this story shows salvation and how someone can reach it. While Jesus was dining in the house of a Pharisee, the sinful woman came in his house while Jesus was dining. Crying she began to anoint his feet with ointment and her tears and then dried his feet with her hair. When the Pharisee tried to shoo her away, embarrassed at the disturbance, Jesus turned to him and said “Do you see this Woman? I entered your house; you gave me no water for my feet, but she has washed my feet with her tears and dried them with her hair. You gave me no kiss, but from the time I came in she has not stopped kissing my feet. You did not anoint my head with oil, but she has anointed my feet with ointment. Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.” This quote explains salvation as making up your sins and the more sins you have the more you have to make up. ^[8]

The Good Thief is the verse before the Death of Jesus, both stories have to do with Jesus giving someone salvation. While hanging from the cross one of the criminals, who is also being crucified, blasphemed Jesus asking him “‘Aren’t you the Messiah?’” and saying if he was he would be able to escape and save himself and the other two who are being crucified. ¹ But the other criminal speaks up to defend Jesus, he says “‘We are only paying the price for what we’ve done.’” Implying that the punishment they are receiving is what they deserve. He then talks to Jesus asking him to remember him when he enters upon his reign. Jesus replies that they both will soon be in paradise. This is a reference to both the glory of God’s Kingdom and to the fact that both of them will soon be dead. ⁴

The blind man of Jericho is relevant to the Death of Jesus, this is due to both stories having to do with salvation. Jesus as he was walking through and the blind man asked who is that and was answered with “Jesus of Nazareth” is passing by.² The man being desperate yelled to Jesus, “Jesus, Son of David, have pity on me!” This action made those in the lead try to silence him but he cried out again “Son of David, have pity on me!” Jesus unlike the other religious leaders asked them to let the man up to the front to talk to him. When the beggar got to Jesus he asked “What do you want me to do for you.” To this the man only asked for his sight to, Jesus gave him his sight back stating that “His faith has saved him.” This story is relevant to today’s world because it shows people in a similar situation as the beggar there is still a way for salvation, because all you need is to believe full heartedly in the glory of God. [9]

The sinful woman is relevant to the Death of Jesus, this can be related to the fact that both are about salvation. The sinful woman entered the house of Parisee obviously upset about her sins, it is obvious because Luke describes her as “weeping.” She began to bathe his feet with her tears, She then dried his feet with her hair, and anointed them with ointment from an alabaster flask. To these actions Parisee mocked Jesus by questioning if he was actually a prophet because he is letting the sinful woman wash his feet. Jesus who overheard Parisee, responded with a question, “Two people were in debt to a certain creditor; one owed five hundred days’ wages and the other owed fifty. Since they were unable to repay the debt, he forgave it for both. Which one of them will love him more?” Parisee responded with “The one, I suppose, whose larger debt was forgiven.” This answer relates to

salvation in that if you repent for your sins, and the repent for the sin is equal to the sin, you will reach salvation for you have shown your regret of your sins and God will allow you into heaven no matter how bad of a sin you commit. This is relevant to today's world because there are many people who think that they are too far gone for salvation but this story shows that no matter how far gone you are there is always room for you to reach salvation. ^[10]

The Death of Jesus has is related to salvation, because that is what Jesus is delivering the Jews from ruin. He does this by dying and starting a new covenant with the Jews and God. To show this Luke wanted to show that Judaism, not Jesus, was vanquished when Jesus died and started the new covenant. ² This entering of the new covenant was a chance for salvation for the everyone due to the fact that Jesus wanted everyone to join the Kingdom of God. Luke also shows that the crowd that was watching Jesus die on the cross, where already converted, at least incipiently. All in all, the verse of the Death of Jesus is about salvation for all. ^[11]

Kee, Howard Clark, Reginald C. Fuller, Leonard Johnston, and Conleth Kearns. "A New

Catholic Commentary on Holy Scripture." *Journal of Biblical Literature* 89, no. 2 (1970): 222. doi: 10. 2307/3263056.

Kelle, Brad E. "Joel, Obadiah, Haggai, Zechariah, Malachi. By John J. Collins. New

Collegeville Bible Commentary. Collegeville, MN: Liturgical Press, 2013. Pp. 149. Paper, \$6. 95." *Religious Studies Review* 40, no. 2 (2014): 97. doi: 10.1111/rsr.12129_4.

Piper, Otto A., Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy. "The Jerome

Biblical Commentary." *Journal of Biblical Literature* 88, no. 1 (1969): 81. doi: 10.2307/3262838.

The New American Bible: Translated from the Original Languages with Critical Use of All the

Ancient Sources and the Revised New Testament. Wichita (Kansas): Fireside Bible Publishers, 1997.

"Blog." US Catholic Faith in Real Life. Accessed May 10, 2019.

<http://www.uscatholic.org/blog/2015017/theology-encounter-30225>.

[1] Kee, Howard Clark, Reginald C. Fuller, Leonard Johnston, and Conleth Kearns. "A New

Catholic Commentary on Holy Scripture." *Journal of Biblical Literature* 89, no. 2 (1970): 222. doi: 10.2307/3263056.

[2] Kelle, Brad E. "Joel, Obadiah, Haggai, Zechariah, Malachi. By John J. Collins. New

Collegeville Bible Commentary. Collegeville, MN: Liturgical Press, 2013. Pp. 149. Paper, \$6. 95." *Religious Studies Review* 40, no. 2 (2014): 97. doi: 10.1111/rsr.12129_4.

[3] Piper, Otto A., Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy. "The Jerome

Biblical Commentary." *Journal of Biblical Literature* 88, no. 1 (1969): 81. doi: 10.2307/3262838.

⁴ *The New American Bible: Translated from the Original Languages with Critical Use of All the*

Ancient Sources and the Revised New Testament. Wichita (Kansas): Fireside Bible Publishers, 1997.

[4] Piper, Otto A., Raymond E. Brown, Joseph A. Fitzmyer, and Roland E. Murphy. "The Jerome

Biblical Commentary." *Journal of Biblical Literature* 88, no. 1 (1969): 81. doi: 10.2307/3262838.

[5] Kee, Howard Clark, Reginald C. Fuller, Leonard Johnston, and Conleth Kearns. "A New

[6] Catholic Commentary on Holy Scripture." *Journal of Biblical Literature* 89, no. 2 (1970): 222. doi: 10.2307/3263056.

[7] Kelle, Brad E. "Joel, Obadiah, Haggai, Zechariah, Malachi. By John J. Collins. New

Collegeville Bible Commentary. Collegeville, MN: Liturgical Press, 2013. Pp. 149. Paper,

[8] “ Blog.” US Catholic Faith in Real Life. Accessed May 10, 2019.

<http://www.uscatholic.org/blog/2015017/theology-encounter-30225>.

[9] *The New American Bible: Translated from the Original Languages with Critical Use of All the*

Ancient Sources and the Revised New Testament . Wichita (Kansas): Fireside Bible Publishers, 1997.

[10] “ Blog.” US Catholic Faith in Real Life. Accessed May 10, 2019.

<http://www.uscatholic.org/blog/2015017/theology-encounter-30225>.

[11] Kee, Howard Clark, Reginald C. Fuller, Leonard Johnston, and Conleth Kearns. “ A New

Catholic Commentary on Holy Scripture.” *Journal of Biblical Literature* 89, no. 2 (1970): 222. doi: 10. 2307/3263056.