



journal of biblical
perspectives
in leadership

Emotional Characterization in Luke-Acts as an Archetype for Emotional Intelligence (EQ)

Patrick E. Spencer

Much attention has been paid to emotion in biblical studies in recent years. A continuing group for the Society of Biblical Literature was formed in 2015 with the aim of “understanding the spectrum of emotions displayed throughout the Bible and their literary and cultural contexts, informed by the burgeoning cross-disciplinary study of emotion” that resulted in the publication of an essay collection from SBL Press in 2019.¹ At the same time, there is a growing movement of scholarship interested in leveraging the findings in secular studies in psychology and leadership that focus on the concept of emotional intelligence (EQ) and applying it in religious disciplines. This article shows how a confluence of the two yields useful findings in regard to the use of emotion in Luke-Acts by examining how Luke redacts emotional depictions in Mark and uses emotion in the portrayals of characters and character groups throughout Luke-Acts.

¹ F. Scott Spencer, “Getting a Feel for the ‘Mixed’ and ‘Vexed’ Study of Emotions in Biblical Literature,” in *Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature* (ed. F. Scott Spencer; Resources for Biblical Study 90; Atlanta: SBL Press, 2017), 1-42.

An examination of the four Gospels yields varying degrees of emotional expression—both protagonists and antagonists.² Of the Synoptic Gospels, Mark attributes more emotion to Jesus than Matthew and Luke. However, the outbursts of emotion by Jesus in Markan narrative were seemingly problematic for Matthew and Luke; many of Mark's emotional attributions are redacted in Matthew and Luke—transformed or removed.

In Luke, the extirpation of emotional expressions of Jesus found in Mark results in what many ascribe as a Stoic-like representation, one they claim was much more palatable to the Lukan authorial audience.³ In contrast, antagonists of Jesus emit negative emotional outbursts, while the crowds and disciples convey emotions of amazement and joy in response to Jesus' miracles and teachings. The few instances where the Lukan Jesus conveys emotions are in response to the frailty of the human condition and expressions of compassion (Luke. 7:9,13; 19:41; 22:39-46).⁴ When emotion is exhibited by individuals in the parables Jesus tells, it serves to convey a compassionate response to the human condition (Luke 10:21; 15:33).

Emotional expression in Acts continues the same Lukan *topos*. The apostles and early church leaders in the first half of the narrative largely are void of emotions. Portrayal of pre-conversion Paul depict him in an unflattering manner, one who was overcome with irrational rage (which stands in contrast with the Stoic-like representation of Jesus and the apostles and early church leaders). This characterization aligns with the emotions displayed by Jesus' antagonists in Luke (4:28; 6:11; 13:14) and opponents of the early church in Acts, including that of Saul (5:17; 7:54; 9:1; 12:1, 20; 17:5; 19:23, 28; 21:30, 34-35; 26:11). This state is not irreversible, however, as Saul, following his conversion, exhibits emotions largely aligned with Jesus' emotional expression in Luke, that of the protagonists in the parables, and post-resurrection apostles and disciples.⁵ The investigative approach of this article employs a combination of redaction and narrative criticism. Our analysis begins by overviewing the construal of emotions in Greco-Roman antiquity and the implications for understanding how Luke and Acts use emotion in character depiction.⁶ It then looks at the instances in Mark where Luke chose

² F. Scott Spencer, *Passions of the Christ: The Emotional Life of Jesus in the Gospels* (Grand Rapids, MI: Baker Academic, 2021).

³ This article takes the position of Markan priority, which scholarship overwhelmingly embraces (viz., that Mark served as one of Luke's sources). See, e.g., Mark Goodacre, *The Synoptic Problem: A Way Through the Maze* (New York: T&T Clark, 2002), 56-83.

⁴ The reference to "consumes" (συνέχω) in Luke 12:50 is seen by some as a reference to Jesus' emotional duress in advance of his coming suffering upon reaching Jerusalem. However, use of συνέχω elsewhere in Luke and Acts points in the direction that it implies "being consumed" or "governed" by his baptismal commission (e.g., Joel B. Green, *Luke The Gospel of Luke* [NICNT; Grand Rapids, William B. Eerdmans, 1997], 510: n110; H. Koester, "συνέχω," in *TDNT*, 4:884).

⁵ A.J. Mattill, Jr., "The Jesus-Paul Parallels and the Purpose of Luke-Acts: H.H. Evans Reconsidered," *NovT* 27 (1975): 15-46; David P. Moessner, "'The Christ Must Suffer': New Light on the Jesus—Peter, Stephen, Paul Parallels in Luke-Acts," *NovT* 28 (1986): 220-56.

⁶ This article assumes the narrative unity of Luke and Acts (see, e.g., Lovedayu C.A. Alexander, "Reading Luke-Acts From Back to Front," in *Unity of Luke-Acts* (ed. J. Verheydon; BETL, 112. Leuven: Leuven University Press, 1999), 419-46; Joel B. Green, "Internal Repetition in Luke-Acts: Contemporary Narratology and Lukan Historiography," in *History, Literature, and Society in the*

to remove or change Mark's emotional depiction of Jesus. Pairing these redactional changes alongside the instances where Luke's Jesus expresses emotion provides valuable insight into Luke's Jesus. The next section in the article looks at emotional attributions to other characters in the narratives of Luke and Acts—both protagonists and antagonists. The aggregate findings are assessed and then applied across the four pillars in modern EQ. Luke's Jesus remains in control of his emotions and is not overwhelmed by them in comparison with the Jewish leaders, while the disciples are eventually overwhelmed by grief. This same *topos* on emotion carries over into the narrative of Acts. These paradigmatic examples provide a model for those seeking to emulate EQ within both the secular and religious spheres.

Emotion in Greco-Roman Antiquity

Stoics such as Diogenes Laertius and Seneca held that emotion was devoid of rationality and self-control. Negative emotions were broken into four categories with subcategories under each one: (1) pleasure (present good), (2) desire (expected good), (3) distress (present evil), and (4) fear (expected evil). Because these emotions could not be moderated, they were to be eliminated (see Table 1).⁷ At the same time, these same Stoics spelled out three categories of good emotions: (1) joy (present good), (2) wish (expected good), and (3) caution (expected evil) (see table 2).

Table 1

Stoics considered these four emotional categories as negative expressions.

| Pleasure | Desire | Distress | Fear |
|-------------|--------|------------|---------------|
| Malice | Anger | Envy | Sluggishness |
| Rapture | Rage | Rivalry | Shame |
| Ostentation | Hatred | Jealousy | Fright |
| | Enmity | Compassion | Timidity |
| | Wrath | Anxiety | Consternation |
| | Greed | Mourning | Pusillanimity |

Book of Acts (ed. Ben Witherington III; Cambridge: Cambridge University Press, 1996), 283-99; idem, "Luke-Acts or Luke and Acts? A Reaffirmation of Narrative Unity," in *Reading Acts Today: Essays in Honour of Loveday C.A. Alexander* (ed. Steve Walton, Thomas Phillips, Lloyd K. Pieterse, and F. Scott Spencer; LNTS 427. London: Bloomsbury T&T Clark, 2011), 109-19; Patrick E. Spencer, "The Unity of Luke-Acts: A Four-Bolted Hermeneutical Hinge," *CBR* 5 (2007): 341-66.

⁷ Margaret Graver, *Stoicism and Emotion* (Chicago: University of Chicago Press, 2009), 35-60, 85-108.

| | | |
|---------|-------------|------------------|
| Longing | Sadness | Bewilderment |
| | Troubling | Faintheartedness |
| | Grief | |
| | Lament | |
| | Depression | |
| | Vexation | |
| | Despondency | |

Table 2

When expressed in moderation, Stoics believed these three emotional categories to represent positive attributes.

| Joy | Wish | Caution |
|--------------|-------------|----------------|
| Enjoyment | Good intent | Moral shame |
| Cheerfulness | Goodwill | Reverence |
| Good spirits | Welcoming | |
| | Cherishing | |
| | Love | |

New Testament scholars who build exegetical positions based on this rigid bifurcation fail on two fronts. To begin, other Hellenistic philosophers and moralists paint a different picture of ideal emotional comport. Aristotle argues there are two opposing emotions, excess and deficiency, both of which are wrong. Further, he also considers some emotions held to be negative by the Stoics, such as pity and rivalry, as good emotions. Other writers, such as Plutarch and the Peripatetics, argued that full extirpation of emotions was impossible and moreover undesirable. Plutarch, who was an ardent opponent of the Stoics, maintained that the initial pre-emotional pains of the Stoics—namely, the “stings and shocks” that prompt initial outbursts of crying, shaking,

or changing colors—are not simply precursors to a pathic response but are really instances of grief (λύπη).⁸

The second reason a rigid Stoic application of emotion should not be applied to New Testament texts is that emotion is a process, one Aristotle believed was comprised of causes, pleasure or pain, cognitive judgments, and finally goal-oriented behavior.⁹ Hellenistic emotional expression consists of three “scripts” or “stages” that intensify in progression: pre-emotion that is the onset of an emotion (something that cannot be controlled), emotion that aspires to overcome rational thought, and emotion that dictates behaviors.¹⁰ The pathic experience is not a single event but rather one of sustained phases whereby a pre-emotional response was not indicative of an immediate moral judgment on the subject (viz., how one responds to the pre-emotion becomes the means for moral judgment). Even Seneca, who spurned emotion, describes pre-emotion as an initial response, one that “is involuntary, as if a preparation for a passion and some sort of threat” (*Ira* 2.2-3). In this sense, the first of an emotive arch is not within the control of the subject, whereas the second stage of a response is volitional, an act of moral descent.¹¹ Most early Jewish writers took a similar position. Philo, for example, concludes that an initial emotional reaction is unavoidable, embracing the concept of pre-emotion.¹²

Redactional Analysis of Luke’s Use of Mark

The four canonical gospels, to varying degrees, depict the pathic responses of Jesus, the disciples, and their opponents. Over the past decade and a half, these emotional depictions have garnered growing scholarly attention.¹³ Jesus’ display of emotions in each of the gospels is an interest area against which Hellenistic ideals on emotion must be assessed. In the case of the Synoptic Gospels, a comparative analysis reveals varying degrees of redactional efforts by Matthew and Luke to downplay Jesus’ emotional outbursts in Mark.¹⁴ Of the three Synoptic Gospels, Luke’s Jesus is the most

⁸ For Plutarch’s anti-Stoic arguments, see Richard A. Wright, “Plutarch on Moral Progress,” in *Passions and Moral Progress in Greco-Roman Thought* (ed. J.T. Fitzgerald; London: Routledge, 2008), 136-38.

⁹ Margaret Graver, *Stoicism and Emotion* (Chicago: University of Chicago Press, 2009).

¹⁰ William V. Harris, *Restraining Rage: The Ideology of Anger Control in Classical Antiquity* (Cambridge, Mass.: Harvard University Press, 2001), 25-100, esp. 43-52; Douglas Cairns, “Looking Both Ways: Studying Emotion in Ancient Greek,” *Classical Quarterly* 50 (2008): 43-62. On pre-emotions reaching back to the early Stoa, see K. Abel, Abel, K. “Das Propatheia-Theorem: Ein Beitrag zur stoischen Affektenlehre,” *Hermes* 111 (1983) 78-87.

¹¹ Epictetus expresses a similar bifurcated view of the pathic response. See E.M. Krentz, “Πάθη and Ἀπάθεια in Early Roman Empire Stoics,” in *Passions and Moral Progress in Greco-Roman Thought*, (ed. J.T. Fitzgerald; London: Routledge, 2008), 126-31.

¹² Margaret Graver, “Philo of Alexandria and the Origins of the Stoic προπάθειαι,” *Phronesis* 44 (1999): 300-25.

¹³ See, e.g., Spencer, *Passions; passim*; Voorwinde, Stephen Voorwinde, *Jesus’ Emotions in the Gospels* (London: T&T Clark, 2011); idem, *Jesus’ Emotions in the Fourth Gospel* (LNTS 284; London: T&T Clark, 2005).

¹⁴ The emotional portrayal of Jesus in John is not the purview of this article. For an analysis of Jesus’ emotional depiction in John and Stoic ideals, see Harold W. Attridge, “An ‘Emotional’ Jesus and Stoic Tradition,” in *Stoicism in Early Christianity* (ed. T. Rasimus, T. Engberg-Pedersen, and I.

philosophical, and in line with this characterization, the emotional expressions found in Mark—and to a lesser extent Matthew—are largely absent in Luke. Instances where Jesus is said to become angry and express grief in the Markan account are eliminated or transferred in Luke's account.

The following analysis examines how Luke redacts the emotions of Mark's Jesus and how these changes reflect on his portrayal of Jesus. Numerous scholars, following the lead of Jerome H. Neyrey,¹⁵ believe Luke, in order to align with the expectations of his audience, reconfigured Mark's Jesus to a Stoic characterization that eschewed grief, anger, and other emotions.¹⁶ However, despite the redactional changes discussed below, there are certainly some cracks in his Stoic-like emotional portrayal; he is amazed at the faith of the centurion with the ill and dying slave (7:9), he is moved with compassion for the widow at Nain whose only son had just died (7:13), he weeps for Jerusalem upon reaching the city (19:41), and he experiences anguish while doubling down in prayer to ask God to remove his impending suffering from him (22:43-44). Before we look at these instances, it is important to examine the instances where Luke excises emotions from the Markan Jesus in his account.¹⁷

Eliminating the “Angry” Jesus

Stoics advocated an absolute prohibition of anger. As such, Seneca argues that anger is a form of temporary madness, devoid of self-control and absent masculinity. But there were moderating positions on anger. Though Plutarch sided with the Stoics in designing anger as unmasculine, he also suggested that moderate anger was acceptable due to it aiding in courage. This position comes close to that of Aristotle, who maintained that anger is sometimes the right reaction (e.g., not responding to a slight would reveal a lack of perception and make one appear stupid and servile). However, sustained anger, according to Aristotle, displays a lack of self-control, which is characteristically feminine.

Dunderberg; Grand Rapids: Baker Academic, 2012), 77-92; Gitte Buch-Hansen, “The Emotional Jesus: Anti-Stoicism in the Fourth Gospel,” in *Stoicism in Early Christianity* (ed. T. Rasimus, T. Engberg-Pedersen, and I. Dunderberg; Grand Rapids: Baker Academic, 2012), 93-114.

¹⁵ “The Absence of Jesus’ Emotions—the Lukan Redaction of Lk. 22,39-56,” *Biblica* 61 (1980): 153-171; *The Passion According to Luke: A Redaction Study of Luke’s Soteriology* (Studies in Contemporary Biblical and Theological Problems; New York: Paulist, 1985), 49-68.

¹⁶ See, e.g., Runar M. Thorsteinsson, *Jesus as Philosopher: The Moral Sage in the Synoptic Gospels* (Oxford: Oxford University Press, 2018); John S. Kloppenborg, “*Exitus clari viri*: The Death of Jesus in Luke,” *TJT* 8 (1992): 106-20; Greg Sterling, “Mors Philosophi: The Death of Jesus in Luke,” *HTR* 94 (2001): 383-402; Peter J. Scaer, *The Lukan Passion and the Praiseworthy Death* (New Testament Monographs 10; Sheffield: Sheffield Phoenix, 2005).

¹⁷ The cleansing of the temple is not included in the below due to the fact that no emotions are attributed to Jesus in Mark (11:15-17) or Luke (19:45-48) in the episode. Michael Pope, “Emotions, Pre-emotions, and Jesus’ Comportment in Luke 22:39-42,” *NovT* 61 (2019): 16, notes, “Why is Luke apparently unfazed by Jesus’ violent treatment of the sellers? The answer is, I think, simply because unlike in Mark’s garden scene Jesus does not explicitly display questionable emotions in conjunction with his vehement actions.”

Mark's Jesus expresses anger on a number of occasions, each of which are eliminated by Matthew and Luke in their accounts. While one could argue that Mark's Jesus simply expresses pre-emotions and that he does not allow his anger to grow beyond that initial reaction, the redactional extirpation by Matthew and Luke suggests Mark's emotional portrayal of Jesus as angry would have been problematic for an authorial audience immersed in first-century Hellenistic culture and thought.¹⁸

Mark 1:40-45 (Luke 5:12-16): A Leper Who Would Not Listen

In Mark 1:40-45, a leper approaches Jesus seeking to be healed. Jesus responds, depending on which textual variant is correct, with either "compassion" (σπλαγχνισθεῖς) or "anger" (ὀργισθεῖς) in v.41. While the former is more widely attested in the textual tradition, it is likely a scribal emendation on several grounds. First, the latter is the more difficult reading, which would have prompted a scribe to change it. Second, Matthew (8:1-4) and Luke (5:12-16) would have likely included "compassion" in their accounts if it had been part of the original text. Third, Jesus' reaction in v.43 where he "sternly warns" (ἐμβριμησάμενος) the man not to go out and tell others what had happened but to go to the priest and make an offering makes much more sense if the reading is "anger." On that note, most translations of ἐμβριμάομαι actually fail to communicate Jesus' emotional response, especially when v.43 is read alongside Jesus' expression of anger in v.41. Specifically, ἐμβριμάομαι is more accurately conveyed as an angry "expression of indignation by an explosive expulsion of breath."¹⁹

So the question is why is Jesus angry with the man, including after healing him? A number of reasons have been cited—directed at demonic forces, religious leaders who refused to help lepers, or at the causes behind leprosy (viz., the ravages of sin, disease, and death). These all ignore the fact that Jesus' anger is directed at the leper himself. F. Scott Spencer argues instead that Jesus is angry with the man because he infers that Jesus may not want to help him; this stands in contradistinction with Jesus' teachings and actions in Mark and is an affront to Jesus.²⁰ Further, Jesus' subsequent indignation via the use of ἐμβριμάομαι, which is removed by Luke, is in response to the man's failure to show himself to a priest and make an offer for having been made clean and heed Jesus' warning him to say nothing to anyone about what had happened.

¹⁸ The construct of authorial audience was first proposed by Peter J. Rabinowitz, "Truth in Fiction: A Reexamination of Audiences," *Critical Inquiry* 4 (1977): 121-41; idem, *Before Reading: Narrative Conventions and the Politics of Interpretation* (Ithaca, NY: Cornell University Press, 1987); idem, "Truth in Fiction," 121-41; idem, "Whirl Without End: Audience-Oriented Criticism," in *Contemporary Literary Theory* (eds. G. Douglas Atkins and Laura Morrow; Amherst: University of Massachusetts Press, 1989), 81-100. Also, see Patrick E. Spencer, *Rhetorical Texture and Narrative Trajectories of the Lukan Galilean Ministry Speeches: Hermeneutical Appropriation by Authorial Readers of Luke-Acts* (LNTS 341; London: T&T Clark, 2007), 28-45.

¹⁹ For this conveyance, see Joel Marcus, *Mark 1-8: A New Translation with Introduction and Commentary* (The Anchor Bible 27b; New York: Doubleday, 2000), 206. Spencer, *Passions*, 42, suggests the connotation of Jesus "snorting at the leper." Cf. the use of ἐμβριμάομαι elsewhere: Mark 14:5; Lam. 2:6; Daniel 11:30.

²⁰ "Why Did the 'Leper' Get Under Jesus' Skin? Emotion Theory and Anger Reaction in Mark 1:40-45," *Horizons in Biblical Theology* 36 (2014): 107-28.

In addition to extirpating Jesus' anger toward the leper, Luke's account not only indicates the man was a leper but that he was "full of leprosy" (πλήρης λέπρας). And unlike Mark, where the man simply kneels before Jesus (1:40), the man falls on his face before Jesus in Luke (5:12). Further, the man's petition to Jesus in Luke is formulated less like a demand and a petition in the vein of Jesus's prayer on the Mount of Olives (22:42). At the same time, Jesus' emotional "compassion" (σπλαγχνίζομαι) on the man in Mark (1:41) is removed in Luke's account. The cause for Jesus' concluding ire at the man in Mark (ἐμβριμησάμενος; v.43)—namely, the man did not heed Jesus' words and went out and began freely talking about what happened to him, to the point Jesus could no longer openly enter a town—is changed to a verb void of emotion (παραγγέλλω; v.14) in Luke. Finally, contra this concluding notation in Mark, Luke removes any reference to Jesus' movement being obstructed by the multitudes (v.16). In sum, an emotionally filled scene in Mark is redacted in Luke to one without emotion, likely a result of Luke's concerns regarding Jesus' emotional portrayal and the disobedience of the man in Mark.²¹

Mark 3:1-6 (Luke 5:12-16): A Withered Hand Elicits Anger and Grief

In Mark 3:1-6, Jesus' opponents watch him to see if he will heal a man with a withered hand on the Sabbath so that they can accuse him. Unlike the earlier episode where Jesus' emotional response is directed at the leper seeking to be healed, Jesus' emotion, which combines both "anger" (ὀργῆς) and "grief" (συλλυπούμενος), is directed at his opponents and their hardness of heart. The tenor of the episode is heightened by Jesus' "visual panning" (περιβλεψάμενος) of his audience in the synagogue (v.5), which F. Scott Spencer notes was "no casual survey of surroundings but rather an intense physical visceral capture of Pharisees and congregation in his conceptual web."²² Spencer points out the use of περιβλέπω here is intentional; elsewhere, Mark uses περιβλέπω to drive home a hard teaching to a skeptical audience (e.g., 10:23-24; 3:35; 11:11-19), and thus Jesus' anger and grief in Mark 3:1-5 is fueled by the Pharisee's misappraisal of a core Sabbath principle. The vividness of the emotion in the scene—and the section of narrative back to 1:22—culminates in v.6, where the narrator reveals that the Pharisees sent out and held counsel with the Herodians against Jesus, seeking to destroy him.²³

In the Lukan account (6:6-11), Jesus' anger and grief are removed and attributed to the scribes and Pharisees. As they conspire against Jesus, they are described in Luke as overcome with "fury" (ἄνοια)—a word that connotes rage that goes beyond the control of the mental faculties. For Luke, Jesus remains in emotional control while his opponents cannot control their emotions and are overcome with incomprehension.²⁴

²¹ See I. Howard Marshall, *Commentary of Luke* (NIGTC. Grand Rapids, Michigan: William B. Eerdmans Publishing, 1978), 209.

²² "A Withered Hand, Hardened Hearts, and a Distressed Jesus: Getting a Feel for the Sabbath Scene in Mark 3:1-5," *Review & Expositor* 114 (2017): 292-97; idem, *Passions*, 55.

²³ For this observation, see Richard James Hicks, *Emotion Made Right: Hellenistic Moral Progress and the (Un)Emotional Jesus in Mark* (BZNW, 250. Berlin: de Gruyter, 2021), 163-80.

²⁴ Green, *Luke*, 257.

Mark 10:13-16 (Luke 18:15-17): Irritated and Inhospitable to Children

After Peter makes his confession that Jesus is the Christ, Jesus begins to teach his disciples about the coming suffering of the Son of Man and embarks on a journey to Jerusalem (Mark 8:27-10:52). The three passion predictions Jesus makes in the section are followed by misunderstanding on the part of the disciples.²⁵ Mark 10:13-16 falls between the second and third predictions (9:30-32; 10:32-34), and the disciples rebuking of those who were bringing children to him stands in contrast with Jesus' words and actions: he welcomes the children, positions them as a paradigmatic model of discipleship, embraces them, blesses them, and touches them (v.16).

But before doing so, Jesus became vexed with the disciples (v.14). The word used to describe his emotion (ἀγανακτέω) equates to feeling a violent irritation. So why does Jesus become irritated suddenly with the disciples' rebuking and preventing people from bringing children for him to bless? The answer is in Mark 9:36-37, which also depicts Jesus taking a child in his arms (10:16) and instructing his disciples receive children into their midst. Despite this earlier instruction and three ensuing scenes involving the proper treatment of disenfranchised people who lack religious and social status akin to children, the disciples fail to understand and follow Jesus' earlier instruction.²⁶

Unlike Mark, which uses παιδία to describe the children being brought to Jesus to touch, Luke changes it to "infants" (βρέφος). Likewise, in Jesus' instructions to the disciples, Luke changes the reference to παῖς, a term typically used for household slaves and children. These two changes combine to accentuate the utter lack of importance of the children. As a result, the actions of the disciples can be easily understood and even justified; Jesus' time should not be taken up by persons of such little importance. However, when the scene is processed through Luke's emphasis on hospitality to persons of all status, an expression of anger by Jesus in Luke would be understandable: The disciples are working against God's purposes by denying children access to Jesus. Yet, just as Luke extirpated feelings of anger by Jesus when expropriating Mark's account in prior scenes of his narrative, Luke does so here as well, revealing a conscious decision to remove emotion—at least those of anger—from the narrative.

Mark 10:17-22 (Luke 18:18-23): Was It "Love" for the Rich Man?

In Mark, the episode involving the man seeking to discover what he must do to inherit eternal life directly follows the episode of Jesus welcoming the children. All three Synoptic Gospels stress the man's wealth; Matthew adds that he is a "young man" (19:20) while Luke adds that he is a "ruler" (18:18). Mark also attributes a range of emotions to Jesus, the rich man, and the disciples not found in Matthew and Luke. Mark kicks off the episode by portraying the man as eager ("running") and perhaps

²⁵ For an overview of Mark's narrative structure and 8:27-10:52, see Williams, "Does Mark's Gospel Have an Outline?" *JETS* 49 (2006): 518-19.

²⁶ See Mary Ann Tolbert, *Sowing the Gospel: Mark's World in Literary-Historical Perspective* (Minneapolis: Fortress Press, 1989), 210.

obsequious (“kneels” and calls Jesus “Good Teacher”)—both Matthew and Luke leave out him “running up” and “kneeling” before Jesus. And while there is precedent of supplicants running up to Jesus and kneeling before him, his urgency and inability to stand before Jesus suggests there is wrongdoing on his part that has not yet been revealed.²⁷

But before getting into some of the emotional expressions and attributions in the episode, Jesus’ recitation of the commandments is warranted. Five of the six he recites in Mark are found in the Decalogue (Deut. 5:16-20); the exception—“Do not defraud” (μὴ ἀποστερήσης)—has prompted much discussion on why Mark chose to include it. As the authorial audience would have recognized it as an aberration, its inclusion serves as an interpretive hinge for the episode. Indeed, Jesus’ prophet-like power to discern what others are thinking and need to hear occurs elsewhere in the narrative (2:6-8; 3:5; 8:17-21); Jesus’ initial harsh reprimand of the man’s reference to him as “Good Teacher” indicates there is information about that man that has not been revealed yet (viz., Jesus knows but the authorial audience does not).

The punchline of the episode is not revealed until the very end when the narrator describes how the man responds to Jesus’ instruction and the reason for it: he had great possessions (v.22). As argued by several, wealthy individuals in first-century Palestine would not have gotten their wealth through honest means but rather by defrauding others.²⁸ Thus, upon reaching the punchline in the episode, the authorial audience concludes Jesus’ inclusion of the non-Decalogue commandment, “Do not defraud,” was to call out the man’s moral deficit indirectly—namely, he had gained his wealth by defrauding others. When Jesus tells the man that he must sell everything and give the proceeds to the poor to inherit eternal life, he does not speak but simply departs. His emotion is disclosed by Mark, however, who employs two words to accentuate the man’s sorrow—“his countenance fell” (ὁ δὲ στυγνάσας) and “he went away sorrowful” (λυπούμενος). Both Matthew and Luke simplify his reaction, using only one word to describe his sorrow—λυπούμενος in Matthew and περίλυπος in Luke.

After Jesus’ recitation of the six commandments and the man’s response that he has observed all of them from his youth, Jesus responds with an emotional response that is a bit peculiar: He looked upon him and loved (ἠγάπησεν) him” (10:21). In earlier episodes where supplicants approached him in the wrong manner, Jesus responded with indignation. In addition, in Mark 12:41-44, he levels harsh criticism against the wealthy and powerful. Thus, if Jesus is to have an emotional response to the man, one might expect a negative reaction—and certainly not love. It is likely for this reason that Matthew (19:16-22) and Luke (18:18-23) removed the reference to Jesus loving the man in their accounts. For Mark, Richard James Hicks argues “love” is not depicted as

²⁷ Richard James Hicks, “Markan Discipleship According to Malachi: The Significance of μὴ ἀποστερήσης in the Story of the Rich Man (Mark 10:17-22),” *JBL* 132 (2013): 188-90, argues that intertextual framing of Malachi prompts the authorial audience to view the man through the lens of the unfaithful Judeans in Mal. 3:1.

²⁸ See Michael Peppard, “Torah for the Man Who Has Everything: ‘Do Not Defraud’ in Mark 10:19,” *JBL* 134 (2015): 595-604; Joel B. Marcus, *Mark 9-16: A New Translation with Introduction and Commentary* (The Anchor Bible 27b. New York: Doubleday, 2009), 721-27.

an emotion but rather as covenantal love as conveyed through the intertextual framing of Malachi 3 in the scene.²⁹ He contends that “love” did not qualify as an emotion in first-century Hellenistic thought, as it does not appear in any of the emotional lists of the moralists. And since Mal. 3 is not an intertextual frame for Matthew or Luke, the inclusion of “Jesus looking upon him and loving him” no longer made sense.

Mark 14:32-42 (Luke 22.39-46): Overcoming Emotional Temptation

The “temptation” (πειρασμός) Jesus warns the disciples to avoid by watching and praying in the Markan Gethsemane scene (14:38) hearkens back to Jesus being “tempted by Satan” (πειραζόμενος ὑπὸ τοῦ σατανᾶ) at the beginning of the gospel (1:12-13). As there is no reference to Jesus overcoming the temptation in Mark, the authorial audience construes Jesus’ ongoing confrontations with religious authorities, supplicants, and disciples throughout the gospel as a personification of this temptation.³⁰

Heightened emotional despondence is present at the outset: The narrator informs the authorial audience that Jesus “began to be frightened and troubled” (14:33; καὶ ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν). Jesus then tells Peter, James, and John that “his soul is surrounded by grief” (περίλυτός ἐστιν ἡ ψυχὴ) unto the point of death (v.34). The combination of these three words to describe Jesus’ emotion is dramatic for the authorial audience. Notably, the scene runs counter to what Jesus instructed the disciples to do when placed on trial before powerful rulers: not to fret (13:9-11). The use of “dismay/startle” (ἐκθαμβέω) with “fear” (ἀδημονέω) to describe Jesus’ emotional state reveals a progressive state of fear that Jesus tells Peter, James, and John is causing him “grief” (περίλυπος) leading to death. The combination of ἐκθαμβέω and ἀδημονέω occurs in the final scene in Mark, where the women enter the tomb to find a young man dressed in white and are “dismayed/startled” (v.5; ἐξεθαμβήθησαν), and unlike Jesus at Gethsemane who does not flee the religious leaders who are coming to arrest him and ensuring trial, they irrationally flee because “they were afraid” (v.8; ἐφοβοῦντο).³¹

Jesus’ physical actions in the scene convey a sense of emotional exhaustion. Repeated temptations at the hand of Satan to avert his pending fate at the hands of the religious authorities culminate in Gethsemane. When Jesus leaves Peter, James, and John, rather than standing to pray as one would expect him to do (cf. 11:25), he “falls to the ground” (v.35-36), mirroring the actions of the boy possessed by a demonic spirit from an earlier episode in the narrative (9:20). The content of Jesus’ prayer was foreshadowed in earlier scenes when he spoke about the “cup” concerning his death

²⁹ “Markan Discipleship According to Malachi: The Significance of μὴ ἀποστερήσης in the Story of the Rich Man (Mark 10:17-22),” *JBL* 132 (2013): 179-99.

³⁰ Richard James Hicks, “‘Emotional’ Temptation and Jesus’ Spiritual Victory at Markan Gethsemane,” *JBPR* 5 (2013): 31-33, points out that while Jesus is tested regularly in the Markan narrative leading up to the Gethsemane scene, this is the only occurrence of the noun πειρασμός versus the verbal form πειράζω. He believes this is intentional, demonstrating that Gethsemane is a special test for Jesus.

³¹ In addition to the closing scene in Mark, Hicks cites the *Test. of Abr.* 13:13 and Dan. 7:7 as examples where ἐκθαμβέω and ἀδημονέω are used together in a similar fashion.

(10:33-38; 14:17-25). Specifically, when he secludes himself three times to pray (v.35, v.39, v.41), he petitions for an alternative to suffering and the removal of the “cup” (v.36). But unlike when he is tempted by Satan (1:12-13) and his transformation at the transfiguration (9:7), he gets no response—no voice of God from heaven declaring him as the Chosen Son and no angels minister to him as they did before. Mark also uses the imperfect of προσεύχομαι (“to pray”), which connotes a desperate, repeated pleading on the part of Jesus.

In the face of adversity and great emotional turmoil, Jesus seeks the counsel of his closest companions—Peter, James, and John—three times during the night, but they offer no support. But rather than remaining vigilant as instructed by Jesus, they fall asleep and are awakened by Jesus three times. Then, in fulfillment of Jesus’ earlier prediction that they would abandon him (14:27), they impulsively “flee” (ἔφυγον) at his arrest, just as the women disciples in the final scene of the gospel flee because of fear (16:8). While there are multiple reasons for the disciples’ abandonment of Jesus, two obvious causes from the immediate narrative are they failed to watch, and on the other hand, pray.³²

While Jesus has secluded himself in prayer before in the Markan narrative (1:35; 6:46), those instances were temporary. In the case of Gethsemane, the isolation was long lasting, extending to the end of the gospel—at his trial before the Sanhedrin (14:53-72), when before the Romans (15:1-15), and at Golgotha during his crucifixion (15:22-37).³³ The authorial audience is left wondering if the disciples met him in Galilee as instructed. In addition, Jesus’ isolation is not confined to his relationship with the disciples only; this isolation also includes God and the Holy Spirit.

The Lukan account of the Mount of Olives is significantly different from the one in Mark (22:39-46). The episode is framed as an inclusio, a literary device employed by Luke in numerous instances: Jesus tells the disciples to pray that they may not enter into temptation at the outset (v.40) and then upbraids them upon finding them sleeping rather than praying at the close (v.46).

Putting aside the contested reference to Jesus’ sweat-soaked struggle with God for a moment (vv.43-44), the episode in Luke extirpates a number of elements found in the Markan account—many of them related to Jesus’ emotional duress.³⁴ First, instead of falling to the ground from emotional exhaustion (Mark 14:35), Jesus in Luke simply “kneels down” (θεῖς τὰ γόνατα). Second, Luke alters the tense for Jesus praying from Mark’s imperfect προσήχετο (14:35), which connotes desperate, ongoing pleading, to a more decorous, single-action aorist tense (προσήξατο; Luke 22:41). Third, the emotional distress of Jesus in Mark (14:33-34) is not only extirpated in Luke but

³² When the disciples are unable to cast the demon out of the boy and they ask Jesus why they were unable to do so, Jesus tells them such could only occur through prayer (9:29).

³³ See, e.g., Reinhard Feldmeier, *Die Krisis des Gottessohnes: Die Gethsemaneerzählung als Schlüssel der Markuspassion* (WUNT 2/21. Tübingen: Mohr Siebeck, 1987), 128-40, 145-46.

³⁴ Luke was certainly not the only early Christian writer to express concern over Mark’s portrayal of Jesus in Gethsemane (see, e.g., Kevin Madigan, “Ancient and High-Medieval Interpretations of Jesus in Gethsemane: Some Reflections on Tradition and Continuity in Christian Thought,” *HTR* 88 [1995]: 157-73).

attributed to the disciples who are described as comatose on account of their “grief” (λύπη; 22:45).³⁵ Fourth, Jesus only prays and confronts the disciples one time for their failure to remain awake in Luke, compared to him going off to pray and upbraiding the disciples three separate times in Mark. Finally, for the contents of Jesus’ prayer, Luke includes “If you are willing” before the petition, which coincides with “generically Stoicizing language for divine will.”³⁶

The redactional changes Luke makes in this episode reveals an intentional purpose to remove Jesus’ emotional angst from his Markan source, aligning Jesus portrayal with Stoic ideals of appropriate emotional comportment. Stoics rejected anger, grief, and the fear of death because these passions alienated one from the present through sorrow and anxiety for the future, disrupting one’s ability to fulfill obligations of care of others and to feel gratitude for the gift of loved ones.³⁷ Luke’s aversion to portray Jesus in a state of emotional duress may also be related to the association of overt emotional lamentation with the feminine. With roots that can be traced to the Homeric epics, Hellenistic philosophers such as Plato, Cicero, and Seneca assert that sorrow and mourning are unbefitting of a man. In doing so, Luke shows that Jesus can remain in control of events even while submitting to God’s will. Thus, Luke aligns most closely with hegemonic Greco-Roman ideals, while “Mark and Matthew advocate a more marginal ideal of masculinity.”³⁸

When Jesus Gets Emotional in Luke

Despite redactional changes with the intent to remove emotion from Jesus, there are several places in the Lukan narrative where Jesus expresses emotion. Two episodes appear in Luke 7, and another at the close of the journey to Jerusalem. None of them appear in Mark, and only the two episodes in Luke 7 have parallels in Matthew.

Luke 7:1-10: Amazed at the “Amazing” Centurion

The first instance in Luke where emotion is attributed to Jesus is the episode involving the centurion whose slave is sick and near death (7:1-10). The narrative is full of surprises, starting with the fact that it is about the centurion who is a commander of a substantial military unit located in a small, remote town.³⁹ It includes mimetic

³⁵ See the excellent discussion of κοιμάομαι and λύπη in Luke 22:45 in Clare K. Rothschild, *Paul in Athens: The Popular Religious Context of Acts 17* (WUNT 341. Tübingen: Mohr Siebeck, 2014), 146-47. Also, see Richard A. Wright, “Possessions, Distress, and the Problem of Emotions: *De indolentia* and the Gospel of Luke in Juxtaposition,” in *Galen’s De indolentia: Essays on a Newly Discovered Letter* (ed. Clare K. Rothschild and Trevor W. Thompson; Tübingen: Mohr Siebeck, 2014), 251-73, esp. 268-72, who argues that Luke redacts the scene in Mark and Matthew to shift λύπη away from Jesus to the disciples and moreover attributes its onset to the disciples’ inability to achieve positions of honor and glory.

³⁶ Pope, “Emotions, Pre-emotions,” 12.

³⁷ See Paul Scherz, “Grief, Death, and Longing in Stoic and Christian Ethics,” *Journal of Religious Ethics* 45 (2017): 7-28.

³⁸ Susanna Asikainen, *Jesus and Other Men: Ideal Masculinities in the Synoptic Gospels* (Biblical Interpretation Series 159; Boston: Brill, 2018).

³⁹ Bart B. Bruehler, “Expecting the Unexpected in Luke 7:1-10,” *TynBul* 73 (2022): 71-89.

connections with the story of Elisha and Naaman in 2 Kings 5:1-25, which hearkens back to Jesus' inaugural speech at the synagogue in his hometown of Nazareth (4:27). Yet, not to be outdone, Luke's portrayal of the centurion is more striking than that of Naaman.⁴⁰ Jesus simply needs to speak a word and the centurion's slave would be healed, whereas Naaman must wash in the dirty waters of the Jordan river. Further, Naaman asks for a special dispensation to bow down before the idol of Rimmon (2 Kings 5:18); the centurion exhibits humble, resolute faith.

The close affinity between the centurion and his local community is evident in the group of Jewish elders who, acting as clients on behalf of the centurion, go to Jesus to ask him to heal his slave. They inform Jesus that the centurion is "worthy" (ἄξιος) of Jesus' miraculous interaction (v.4). At the same time, while centurions might perform benefactions out of love for honor, the Jewish elders tell Jesus this centurion is said to have done so out of "love for the Jewish people" (v.5; ἀγαπᾷ γὰρ τὸ ἔθνος). When Jesus was not far from his house, the centurion sends another delegation of friends to Jesus who convey, speaking on behalf of the centurion, the opposite: He is not "worthy" (ἰκανός) of Jesus coming to his house (v.6). They also reveal that the centurion believes Jesus does not need to come to his house to heal his slave. Upon hearing this, the narrator reports Jesus was "amazed" (ἐθαύμασεν), just as the crowd was "amazed" at Jesus' words when he spoke at the synagogue in Nazareth (4:22). He then turns to the multitude following him, a physical act that denotes a teaching moment in Luke,⁴¹ and tells them that such faith is unparalleled, including among the Jewish people. The outtake is that Jesus' amazement serves as a rhetorical device, an emotional outburst that elevates the Gentile centurion's faith over that of Jewish Israelites, who, at this point in the narrative, have struggled to embrace Jesus' words and actions or have outright opposed him (cf. Luke 4:28-30; 5:17-26; 6:1-5; 6:6-11).⁴²

Luke 7:11-17: Compassion on the Widow from Nain

The episode involving the centurion is directly followed by one where Jesus encounters a widow whose only son had just died. Rather than healing the sick, Jesus must now raise the dead. Like the episode involving the centurion, Jesus' earlier inaugural ministry speech and its reference to Elijah's resuscitation of the son of the

⁴⁰ See, e.g., David B. Gowler, "Text, Culture, and Ideology in Luke 7:1-10: A Dialogic Reading," in *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins* (ed. David B. Gowler, Gregory L. Bloomquist, and Duane F. Watson; Harrisburg: Trinity Press International, 2003), 89-125; Green, *Luke*, 284.

⁴¹ There are seven such occurrences in Luke (7:9, 44; 9:55; 10:23; 14:25; 22:61; 23:28), which F. Scott Spencer, *Luke* (Two Horizons New Testament Commentary; Grand Rapids: Eerdmans, 2019), 374-75, maintains signal a critical plot development within an emotional episode.

⁴² Laurie Brink, *Soldiers in Luke-Acts: Engaging, Contradicting, and Transcending Stereotypes* (WUNT, 362. Tübingen: Mohr Siebeck, 2014), 128-47, asserts that the centurion transcends the stereotypical depiction of Roman soldiers in Greek literature to one who is virtuous. Luke's recipients were familiar with this stock characterization and is confronted with a much different portrayal in Luke 7.

widow of Zarephath (1 Kings 17:8-24) serves as an interpretive frame (4:25-26).⁴³ There are a number of parallels between 1 Kings 17 and Luke 7:11-17, though the episode in Luke is more than a retelling of the LXX account. Both the inclusion and omission of details from 1 Kings 17 enable the authorial audience to generate meaning from the Lukan episode. However, unlike the widow of Zarephath and Jesus' reference in his inaugural ministry speech, the nationality of the widow is not mentioned and there is no hint of conflict in the scene unlike the one in 1 Kings 17 where the widow of Zarephath accuses Elijah of bringing the calamity upon her (v.18). These omissions focus the narrative on the woman and her pitiful state: the son had died, he was her only son, and she was a widow. With no economic support remaining to lean upon with the loss of her son, the widow is the embodiment of the poor—without economic support and social standing in the village (cf. 4:18; 6:20).

The position of Jesus' emotional reaction in the episode occurs at the midpoint of the episode (v.13), accentuating Jesus as the widow's emotional benefactor. The compassion (ἔσπλαγγνίσθη) Jesus feels for the widow⁴⁴ is the result of her doleful economic situation and social circumstances resulting from the loss of her "only son" (μονογενῆς υἱός).⁴⁵ Just as the "compassion" felt by the Good Samaritan (10:33) and the Prodigal's father (15:20) is followed by action on the part of those two parabolic characters, immediate action follows in this episode.⁴⁶ First, Jesus tells her not to weep (μὴ κλαῖε), which hearkens back to the second ministry speech in 6:20-49 where Jesus told his audience that the good news of salvation will turn weeping into laughter (v.21). Second, he touches the funeral bier on which the body is being carried, crossing the boundary of ritual purity again in the narrative (cf. 5:12-14). Finally, Jesus speaks in prayer, albeit to the corpse rather than to God (compared to Elijah who must petition God three times in 1 Kings 17:20-22).

⁴³ For a discussion of the intertextual connections between 1 Kings 17:8-24 and Luke 7:11-17, see, e.g., Thomas Brodie, "Toward Unravelling Luke's Use of the Old Testament: Luke 7:11-17 as an *Imitatio* of 1 Kings 17:17-24," *NTS* 32 (1986): 247-67; Craig Evans, "The Function of the Elijah/Elisha Narratives in Luke's Ethic of Election," in *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts* (ed. Craig Evans and James Sanders, 70-83. Minneapolis: Fortress Press, 1993), 247-67; Green, *Luke*, 289-90. This is just the first of three episodes in Luke-Acts where 1 Kings 17:11-17 serves as an interpretive frame (cf. Acts 9:32-43; 20:7-12). As listening and reading narrative is a cumulative experience, these three episodes, along with the reference in the inaugural ministry speech, prompt retrospective back-and-forth comparison of all episodes as an aggregate by the authorial reader (see, e.g., Hermann-Josef-Stipp, "Vier Gestalten einer Totenerweckungserzählung [1 Kön 17,17-24; 2 Kön 4,8-37; Apg 9,36-42; Apg 20,7-12]," *Biblica* 80 [1999]: 43-77; Jeremy D. Otten, "From Widows to Windows: Luke's Use of Repetition and Redundancy in Echoes of 1 Kings 17:8-24," *BBR* 31 [2021]: 463-77).

⁴⁴ Even though Luke uses σπλαγγνίζομαι three times, in instances where there is no Markan source, Luke leaves out its one occurrence in Mark when adapting the Markan source: Jesus feels ἔσπλαγγνίσθη (v.34) for the crowds in the episode of the Feeding of the Five Thousand in Mark (6:30-44) but there is no reference to Jesus' emotion in Luke's account (9:10-17).

⁴⁵ Kavin C. Rowe, *Early Narrative Christology: The Lord in the Gospel of Luke* (Berlin: de Gruyter, 2006), 126, suggests σπλαγγνίζομαι conveys a sense of unity of action signifying the action of both Jesus and God here.

⁴⁶ See Green, *Luke*, 291-92.

While Jesus' focus is on the widow, the narrative hones the attention of the authorial audience on the actions of Jesus as they contrast with those of Elijah in 1 Kings 17. Elijah engages in ritual speech, asking for God's help and then stretching himself over the dead boy three times (vv.20-22). Eventually, after the third attempt to resuscitate the boy, God responds. Jesus does not require supplication to God and his words are sufficient to resuscitate the widow's son.⁴⁷ For the authorial audience, the takeaway is that Jesus is a great prophet, one greater than Elijah. For the narrative, this directly leads into the next scene involving the disciples from John the Baptist and their question to him about his identity (7:18-20).

Luke 10:17-24: Eschatological Joy to the Beginning and Ending

The commissioning of the 72 disciples in Luke 10:1-16 is only found in Luke and not in Mark or Matthew. The two scenes that follow, which are intertwined temporally, semantically, and theologically, are couched in eschatological language, with the different lexemes for "joy" employed to heighten the emotional jubilation in the two scenes.⁴⁸ After the 72 return from their mission, they report that even the demons are subject to them in the name of Jesus. They are described as doing so with joy (v.17; χαρά). Jesus then tells them not to rejoice in their power over demons (v.20; μὴ χαίρετε) but rather because their names are written in heaven (v.20; χαίρετε δὲ ὅτι τὰ ὀνόματα ὑμῶν). Jesus then rejoices in the Holy Spirit (v.21; ἠγαλλιάσατο) and recites a thanksgiving prayer giving thanks for God concealing "these things" from some and revealing it to others. Jesus then proclaims a status of reversal, where the wise and intelligent and prophets and kings do not see and hear but infants, or more specifically, the disciples, equated with infants, do see and hear (vv.23-24).⁴⁹

The eschatological joy expressed by the 72 disciples and Jesus reaches back to the birth narratives and proleptically to the final scene of the gospel. Elizabeth's neighbors and kinsfolk "were rejoicing with her" (συνέχαιρον αὐτῇ) at the time of John the Baptist's birth (1:58), while the angel appears to the shepherds and announces the arrival of great joy (χαρὰν μεγάλην) at the birth of Jesus (2:10-11). At the same time, the eschatological joy in 10:17-24 proleptically points to the "great joy" (χαρὰς μεγάλην) felt by the disciples upon witnessing Jesus carried up into heaven (24:52).

The nature of the eschatological response and celebration is exemplified in the three parables Jesus tells in response to the Pharisees and scribes "grumbling" (διγόγγυζον) that Jesus welcomes sinners and eats with them in Luke (15:1-2). Use of γογγύζω to describe their objection to Jesus' actions aligns them with those of the

⁴⁷ Mikeal C. Parsons, *Luke* (Paideia Commentaries on the New Testament; Grand Rapids: Baker Academic, 2015), 122, points out that the authorial audience's comparison of Elijah and Jesus here elevates Jesus as greater.

⁴⁸ Voorwinde, *Emotions in the Gospels*, 130, mistakenly argues that Jesus' joy in v.21 is of a different nature than that of the disciples on the premise that ἀγαλλιάω is used to describe that of Jesus and χαίρω for the disciples. See, e.g., David H. Wenkel, *Joy in Luke-Acts: The Intersection of Rhetoric, Narrative, and Emotion* (Paternoster Biblical Monographs. London: Paternoster, 2015), 95.

⁴⁹ See Wenkel, *Joy in Luke-Acts*, 97-99, for a discussion of the intertwining of seeing, hearing, and understanding of God's purpose.

wilderness generation who complained against God's representatives, Moses and Aaron.⁵⁰ Specifically, in the case of the three parables in Luke 15, "joy" and its cognates are employed multiple times: χαίρω in vv. 5, 32), χαρά in vv.7, 10, and συγχαίρω in vv.6, 9).⁵¹

Luke 19:41-44: Lamentation for Jerusalem

Luke is the only Synoptic Gospel to depict Jesus as weeping (19:41). The episode closes Jesus' lengthy journey to Jerusalem that started in 9:51 and opens with the verb "to come near" (ἤγγισεν), which Luke employs five times as Jesus approaches Jerusalem to slow the pace of the narrative and to dramatize the long-awaited arrival of Jesus (cf. 18:35, 40; 19:29, 37, 41). The final words Jesus exchanged with the Pharisees in the prior scene (19:28-40), when they command him to silence his disciples for their rejoicing at the arrival of peace of heaven (v.39), serves as the basis for Jesus weeping—namely, their failure to welcome the things that make for peace (v.42) and to recognize the time of your visitation from God (v.44b). Peace for Luke is a soteriological term denoting salvation in its social, material, and spiritual realities.⁵² In order for peace to occur, both the arrival of the king and a welcoming and blessing by the people to greet the king are required. In the case of Luke, the king arrives in peace, but the people reject him—the moment when the leaders and populace join together in rejecting Jesus (23:13, 18, 21, 23). The repetition of the personal pronoun "you" 12 times focuses Jesus' pronouncement on all the inhabitants of Jerusalem.⁵³

Jesus' emotional response upon seeing Jerusalem contrasts with the emotional response of the disciples in the previous episode who rejoice and praise God with a loud voice (v.37). Here, the verb Luke employs to describe Jesus' weeping (κλαίω; v.41) connotes great anguish that includes "screaming and moaning," a much stronger emotional expression than Jesus' weeping at the tomb of Lazarus (11:35; δακρύω).⁵⁴ The combination of "rejoicing" and "weeping" analeptically points the authorial audience to the third set of parallel blessings and woes in the second Galilean speech of Jesus (6:21b, 25b): the disciples rejoicing will turn to weeping when Jesus is arrested, tried,

⁵⁰ See Green, *Luke*, 571.

⁵¹ For this observation, see Joel B. Green, "'We Had to Celebrate and Rejoice!': Happiness in the Topsy-turvy World of Luke-Acts," in *The Bible and the Pursuit of Happiness: What the Old and New Testaments Teach Us About the Good Life* (ed. B.A. Strawn; Oxford: Oxford University Press, 2012), 169-86.

⁵² On the *topos* of salvation in Luke-Acts, see Joel B. Green, "'Salvation to the Ends of the Earth' (Acts 13:47): God as Saviour in the Acts of the Apostles," in *Witness to the Gospel: The Theology of Acts* (ed. I. H. Marshall and David Peterson; Grand Rapids, Michigan: William B. Eerdmans Publishing, 1998), 83-106.

⁵³ See Green, *Luke*, 689.

⁵⁴ See Asikainen, *Jesus and Other Men*, 146. However, cf. Shelly Matthews, "The Weeping Jesus and the Daughters of Jerusalem: Gender and Conquest in Lukan Thought," in *Doing Gender—Doing Religion: Fallstudien zur Intersektionalität im frühen Judentum, Christentum und Islam* (ed. U.E. Eisen, C. Gerber, and A. Standhartinger; Tübingen: Mohr Siebeck, 2013), 381-403, who contends Jesus' weeping in Luke 19:41 corresponds with the weeping of Roman generals and other great men.

and crucified (22:62; 23:27), while Jesus' weeping will turn to rejoicing with the resurrection (24:52-53).⁵⁵

The entire focus of Jesus' weeping is not from concern regarding his pending suffering and death, but rather as a lament on the coming fate of Jerusalem and its people. Jesus' lament in Luke forms an intertextual echo with the Old Testament prophets, especially Jeremiah, where Jesus' weeping parallels Jeremiah's lamentation for Jerusalem's impending doom (cf. Jer. 8:23; 9:1; 13:17; 14:17).⁵⁶ The prophetic depiction of Jesus in these final two scenes in the journey to Jerusalem recalls the culminating in the blessing and woe pair in the second Galilean speech where the prophets are rejected (6:23)—whether it be Jeremiah or Jesus.⁵⁷ The structure of Jesus' lament matches Jerusalem's rejection of Jesus with God's rejection of the city. Further, by rejecting Jesus and his message of peace, Jerusalem incurs divine visitation as judgment.

Luke 22:43-44: The Struggle on the Mount of Olives

The Lukan episode on the Mount of Olives (22:39-46) contains two verses (vv.43-44) that are highly contested as to their authenticity and are a critical part of any discussion of Jesus' emotion in Luke. The list of manuscripts that omit the two verses is impressive, and reasons for their inauthenticity is compelling and many scholars view them as an interpolation.

Representing the traditional argument in favor of the verses as an interpolation, Bart D. Erhman and Mark A. Plunkett note they are already absent in early third century witnesses (P⁶⁹vid,⁷⁵ and Clement), while they are included as early as 160 CE (Justin, *Dial.* 103.8).⁵⁸ Later Christological controversies, as a result, cannot be used to explain the derivation of an interpolation or omission; argument for an omission must be dated before 200 to 230 CE, whereas one for an interpolation must be before 160 CE. Erhman and Plunkett note that the verses are both theologically and narratively intrusive in their context. On the former, they contend that only here, in all of Luke's passion narrative, does Jesus appear out of control, failing to approach his fate with calm assurance. In regard to the latter, they observe that in every other pericope of the passion Luke adds,

⁵⁵ Sun Min Hong, *Those Who Weep Shall Laugh: Reversal of Weeping in the Gospel of Luke* (Eugene, OR: Pickwick Publications, 2018), 119-27, discusses the interplay between weeping and laughing in Luke 19:41-44.

⁵⁶ Bruce N. Fisk, "See My Tears: A Lament for Jerusalem (Luke 13:31-35; 19:41-44)," in *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hayes* (ed. J.R. Wagner, C.K. Rowe, A.K. Grief; Grand Rapids: Eerdmans, 2010), 147-78, calls out the connections with Jeremiah and other prophetic literature. For how Luke depicts Jesus in the lineage of the prophets, see Joseph Verheyden, "Calling Jesus a Prophet, as Seen by Luke," in *Prophets and Prophecy in Jewish and Early Christian Literature* (ed. J. Verheyden, et al.; Tübingen: Mohr Siebeck, 2010), 177-210. Tucker S. Ferda, "Reason to Weep: Isaiah 52 and the Subtext of Luke's Triumphal Entry," *JTS* 66 (2015): 28-60, argues Luke evokes and subverts the oracle of Jerusalem's restoration in Isa. 52.

⁵⁷ For this intratextual connection, see Spencer, *Galilean Ministry*, 76-81.

⁵⁸ "The Angel and the Agony: The Textual Problem of Luke 22:43-44," *CBQ* 45 (1983): 401-16.

omits, and substitutes material for narrative purposes. They also discern that the two verses interrupt a clear chiasmus:⁵⁹

- A Jesus tells the disciples to pray not to fall into temptation (v.40)
- B Jesus withdraws from the disciples (v.41a)
- C Jesus kneels down (v.41b)
- D Jesus prays for the cup be removed if God wills (vv.41c-42)
- C' Jesus arises from prayer (v.45a)
- B' Jesus goes to the disciples (v.45b)
- A' Jesus admonishes the disciples for sleeping and tells them to pray so not to fall into temptation (v.46)

Erhman and Plunkett conclude, as a result of the above, that the verses were an interpolation, made sometime before 160 CE, probably for doctrinal reasons as an anti-docetic polemic.

While Erhman's and Plunkett's conclusions have received widespread acceptance, arguments in favor of omission have grown in recent years, though the reasoning is varied. Neyrey finds the reference to λύπη embodies negative connotations from Hellenistic philosophy with which Luke would not have wanted to associate with Jesus and thus reattributed to the disciples (v.45).⁶⁰ The "agony" (ἀγωνία) Jesus experiences in v.44 is akin to a "combat" with the philosophical emotions of distress and fear. He asserts, as a result, that Jesus' struggle in vv.43-44 confronts irrational passion before proceeding to his death. Jesus is "not a victim, out of control, subject to irrational passion" but rather is portrayed practicing virtue⁶¹ This leads Neyrey and others to associate Jesus as a Socratic philosopher or heroic martyr.⁶²

⁵⁹ Ibid., 413.

⁶⁰ "Absence of Jesus' Emotion," 153-71.

⁶¹ Ibid., 158-59.

⁶² Sterling, "Mors Philosophi," 383-402; Scaer, *The Lukan Passion*; Steve Reece, "Echoes of Plato's *Apology of Socrates* in Luke-Acts," *NovT* 63 (2020): 1-21, who argue that Jesus is presented as a Socratic philosopher, and Raymond E. Brown, *The Death of the Messiah: From Gethsemane to the Grave: A Commentary on the Passion Narratives in the Four Gospels*, 2nd vol. (New York: Doubleday, 1994), 187-90; Charles H. Talbert, *Reading Luke: A Literary and Theological Commentary on the Third Gospel* (Macon, GA: Smyth & Helwys, 1982), 212-14; Karl Olav Sadnes, *Early Christian Discourses on Jesus' Prayer at Gethsemane: Courageous, Committed, Cowardly?* (NovT Supplements 166; Leiden: Brill, 2016), 148-72; and Neyrey, "Absence of Jesus' Emotions," 153-71, who contend Jesus is presented as a heroic martyr. In both of these scenarios—Socratic philosopher and heroic martyr—Jesus' emotions in both v.42b and vv.43-44 are problematic. Jesus' emotion in the scene—v.42b and vv.43-44—presents challenges for scholars who cite Luke's redactional penchant to remove Jesus' emotion. Brown (*The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*, 2nd ed. [The Anchor Yale Bible Reference Library; New York: Doubleday, 1993], 188-89) sidesteps the issue by suggesting that ἐν ἀγωνίᾳ does not refer to the anguished prayer in v.42 but rather to Jesus' reaction after it is confirmed that no exit is possible: "The arrival of the angel from heaven and the consequent strengthening have told Jesus that he must enter the *perisamos* but not without divine help. Knowing that, he prays 'more earnestly,' but this time with respect to the outcome of the *perisamos*."

However, this argument has been challenged on several fronts. First, emphasis of the passage on temptation in vv.28, 40, and 46 (περὶασμός) points to a struggle—for both Jesus and the disciples—against Satan and not λύπη.⁶³ After Jesus' struggle with Satan in 4:1-13, he departs until an opportune time (v.13), which arrives when he enters into Judas (22:3) and sifts the disciples like wheat (22:31-34). Indeed, immediately after awakening the sleeping disciples, Judas appears with the religious leaders to arrest Jesus (22:47-48), and Jesus announces that the "power of darkness" has come (22:53). The sandwiching of 22:39-46 between two "sword" passages serves to accentuate the cosmic struggle in which Jesus and the disciples are involved. Indeed, the passion and arrest scenes are crafted as one continuous episode.⁶⁴ Second, translating ἀγωνία as "combat" is deemed as unnecessary. The one other use of ἀγωνία, or its cognate verbal form ἀγωνίζωμαι in this case, conveys the difficulty of entering through the narrow door (13:24), which is the result of one lacking in strength (οὐκ ἰσχύουσιν). This conveys that Jesus needed strengthening to overcome temptation. This depiction stands in contrast with those who envision Jesus' passion in Luke as a martyrdom in the vein of 4 Maccabees where death is happily embraced.⁶⁵ Third, in addition to Jesus' prayer in v.42, Luke employs other emotions to depict Jesus (e.g., weeping in 19:41, desiring to eat the Passover meal with his disciples in 22:15, and crying from the cross in 23:46). Finally, contra associating Jesus' sweat as "great drops of blood" in v.44 as a reference to combat imagery, Luke employs similes in other places in the narrative (3:22; 10:18; 11:44; 22:31; Acts 9:18; 10:11; 11:5); a literal interpretation is unnecessary. Jesus' portrayal in 22:39-46 is in fulfillment of his representation of the Isaianic suffering servant (22:37; cf. Isa. 41:10; 42:1, 6; 49:5; 50:5-9; 52:13-53:12).

Several recent investigations of the two verses point to their authenticity. On the textual front, they contend the evidence in favor of their inclusion is stronger than depicted by Erhman and Plunkett.⁶⁶ For the reason for the omission, they argue the

⁶³ Joel B. Green, "Jesus on the Mount of Olives (Luke 22:39-46): Tradition and Theology," *JSNT* 26 (1986): 32-33; Brittany E. Wilson, *Unmanly Men: Refigurations of Masculinity in Luke-Acts* (Oxford: Oxford University Press, 2015), 212-22.

⁶⁴ See Andrew E. Arterbury, "The Battle on the Mount of Olives: Reading Luke 22:39-46 in Its Literary Context," in *Texts and Contexts: Gospels and Pauline Studies* (ed. Todd D. Still; Waco, Texas: Baylor University Press, 2017), 45-51.

⁶⁵ For this argument, see J.W. Van Henten, "Jewish Martyrs and the Lukan Passion Narrative Revisited," in *Luke and His Readers: Festschrift A. Denaux* (ed. R. Bieringer, G Van Belle, and J. Verheyden; BETL, 182. Leuven: Leuven University Press, 2005), 325-44; Brian J. Tabb, "Is the Lukan Jesus a 'Martyr'? A Critical Assessment of a Scholarly Consensus," *CBQ* 77 (2015): 280-301.

⁶⁶ The arguments, largely lodged by Claire Clivaz ("The Angel and the Sweat Like 'Drops of Blood' [Lk 22:43-44]: p⁶⁹ f¹³," *HTR* 98 [2005]: 419-40; *L'Ange et la Sueur de Sang [Lc 22,43-44]: Ou Comment on Pourrait Bien Encore Écrire L'Histoire* [Leuven: Peeters, 2010]) and Lincoln Blumell ("Luke 22: 43-44: An Anti-Docetic Interpolation or an Apologetic Omission?" *Textual Criticism* 19 [2014]: 1-35), include: (1) 0171, which includes the latter part of v.44, derives from the late second or third century and is an earlier witness for vv.43-44, (2) even though vv.43-44 are not included in Codex Alexandrinus, the scribe was aware of their existence, placing the Eusebian canon in the margin above v.42, (3) the text-critical weight of p⁶⁹ should be reevaluated due to its inclusion of a fragment of a Marcionite recension of Luke, and (4) the transfer of vv.43-44 so that it follows Matthew 26:39 in manuscript families like f¹³ only shows the influence of the liturgy and not the non-Lukan origins of the verses.

latter half of the second century witnessed a rise in anti-Christian polemic focused on using Christian writings to demean and criticize Jesus. Jesus' behavior in the passion was one of the areas of focus. One subtle way to blunt the impact of such criticisms was to smooth out the difficulties or even remove them altogether.⁶⁷ Contrary to the argument that the diversity of manuscripts not containing the verses is an indication they were added to a few copies at the end of the second century and early third century and propagated thereafter, there is patristic evidence that the vv.43-44 were omitted from select copies multiple times from the fourth century onwards.⁶⁸

In terms of intrinsic evidence, the appearance of an angel in v.43 is not unusual in Luke. Angels appear frequently in Luke-Acts to strengthen or fight on behalf of the faithful (cf. 1:26; 2:9; 12:8-9, 11; 15:10; Acts 5:19; 8:26; 10:3; 12:7, 23; 27:23). Likewise, in addition to Jesus' prayer in v.42, Luke employs other emotions to depict Jesus (e.g., weeping in 19:41, desiring to eat the Passover meal with his disciples in 22:15,⁶⁹ and crying from the cross in 23:46). Certainly, parallels with Peter's imprisonment where an angel appears, waking him, freeing him from his chains, and leading him to safety serve as an analeptic reference to the passion narrative.⁷⁰ In addition, the construction in v.43 closely matches that in 1:11: "And there appeared to him" (ὡφθη δὲ αὐτῷ ἄγγελος). As to the chiasmic arrangement that forms when vv.43-44 are excluded, a different chiasm results when they are included—with the appearance of the angel who strengthens Jesus at its center.⁷¹ Finally, Michael Pope argues that the participle καταβαίνοντες (v.44) should be translated as denoting a downward flowing motion versus falling down, a meaning that it conveys elsewhere in Luke.⁷² Further, Clivaz and Pope note this meaning is found in Philo, Theophrastus, and other writers, where sweat and ἀγωνία go hand in hand with competitive feats or athletics, which is its likely meaning in v.44.⁷³

⁶⁷ See W.C. Kannady, *Apologetic Discourse and the Scribal Tradition: Evidence of the Influence of the Apologetic Interests on the Text of the Canonical Gospels* (Leiden: Brill, 2004), 101-39.

⁶⁸ Rather than vv.43-44 being added as an interpolation in the late second century or early third century, Blumell ("Luke 22:43-44," 34-35) concludes it was omitted sometime in the third century due to anti-Christian attacks and a failure of the Christians to achieve a convincing interpretation of the two verses in their context. Clivaz (*L'Ange et la Sueur de Sang*, 620) provides an alternative explanation, suggesting Jesus' image of struggling like Jacob (Gen. 32) against the angel and against God was coopted by Alexandrian Gnostics into a gnostic framework where Jesus, as the archangel, fights the Demiurge. In response, proto-orthodox Alexandrians removed the verses—thus leading to their omission in the Alexandrian text.

⁶⁹ Note the rhetorical play on "I have desired with desire" (ἐπιθυμία ἐπεθύμησα) that serves to accentuate Jesus' emotion here.

⁷⁰ For this observation, see Patrick E. Spencer, "'Mad' Rhoda in Acts 12:12-17: Disciple Exemplar," *CBQ* 79 (2017): 288-92; Andrew E. Anterbury, "Recalling the Mount of Olives: Sleeping and Praying in Acts 12:1-17," in *A Temple Not Made with Hands: Essays in Honor of Naymond H. Keathley* (ed. Mikeal C. Parsons and Richard Walsh; Eugene, Oregon: Pickwick Publications, 2018), 161-73.

⁷¹ Brown, *Death of the Messiah*, vol. 2, 183.

⁷² "Downward Motion," 261-81.

⁷³ See Clivaz, *L'Ange et la Sueur de Sang*, 632; Pope, "Downward Motion," 265-66. However, cf. Wilson (*Unmanly*, 220-21) argues that ἀγωνία conveys a sense of "distress, anguish, or fear," is a subcategory of the cardinal passions, and that philosophical writers would have made such an association between ἀγωνία and fear (citing Diogenes Laertius, 7:112-113).

When one takes a step back from the analysis, there are reasons for both readings, though the pendulum has shifted back in the direction of favoring its inclusion. Regardless, Luke's Jesus is not devoid of emotion if it is an interpolation. If it was omitted and is authentic, it serves as a valuable commentary on Jesus' struggle to overcome temptation from Satan: He succeeds through prayer while the disciples fail to pray and sleep on account of their grief, falling to temptation during their weakened state. Jesus embodies the ideals of the Isaianic suffering servant. After asking that the "cup" be removed from him, Jesus needs to be strengthened by an angel while kneeling, with sweat falling down due to his struggle to overcome temptation from Satan. The disciples, in contrast, like those who do not obey the voice of the Isaianic suffering servant in Isa. 50:11 LXX (those who do not obey the voice of God's servant "will sleep in grief" [έν λύπη κοιμηθήσθε]), do not heed Jesus' words to pray and are "sleeping on account of grief" (v.45; κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης).⁷⁴

Emotional Disciples, Religious Leaders, and Crowds in Luke and Acts

Though the focus of this article has been on Luke's emotional depiction of Jesus thus far, a brief discussion of emotional responses of other characters and character groups in Luke and Acts is warranted, as their emotional depiction often contrasts with Jesus' emotional responses.

Assessing the Emotion of Fear

"Fear" in Luke is used to describe emotional responses, or anticipated emotions, of various characters and character groups. For protagonists in the story, such as Zechariah, the shepherds, disciples, and the crowds, the different cognates for fear are in response to divine activity—whether the appearance of angels, miracles of Jesus, or words of Jesus. Their fear is not always the same; the different cognates for "fear" in Luke assume different levels of meaning.⁷⁵ Exhibitions of fear represent an emotional response that builds to a climax where all identify Jesus with God at 9:43. Then, when the crowds associate Jesus' words and actions with those of God, Jesus tells the disciples that the Son of Man is to be delivered into the hands of men. However, they do not understand the saying and are "afraid" (έφοβοῦντο) to ask Jesus its meaning (9:45). Further, depictions of "fear" on the part of disciples or even the crowds do not carry beyond 9:45. The scribes and Pharisees are the only characters to experience "fear" until the resurrection scenes; specifically, they try to entrap Jesus and arrest him but are held at bay due to their fear of the people (5:26; 20:26; 22:2). This aligns with Jesus' teachings on fear (12:4-7) where he instructs that only the divine is to be feared and not human beings who may threaten life. Only when the women and then disciples are presented with the empty tomb, a supernatural event, does positive expression of fear return to the narrative (24:5, 37).

⁷⁴ Wilson, *Unmanly*, 222: fn131.

⁷⁵ For this connotation, see Aida Besançon Spencer. "Fear' as a Witness to Jesus in Luke's Gospel," *BBR* 2 (1992): 59-73.

Assessing the Emotion of Amazement

Just as “fear” in response to Jesus’ words and deeds or divine actions, “amazement” (θαυμάζω) in Luke is not tantamount to faith and is no guarantee of a correct understand of Jesus’ words and actions. But unlike “fear” that is attributed to the crowds, disciples, as well as characters seeking supernatural assistance from Jesus, “amazement” is normally attributed to the crowds (cf. 1:21, 63; 2:18, 33; 4:22; 7:9; 8:25; 9:43; 11:14, 38; 20:26).⁷⁶ The exceptions occur in response to the resurrection (cf. 24:12, 41). Similar use of “amazement” occurs in Acts, which is open-ended, a sense of awe that may grow into faith and maturity of understanding (cf. 2:7; 3:12; 4:13; 7:31; 13:41).

Assessing the Emotion of Anger

While Luke excises all references to Jesus’ anger in Mark, Luke retains numerous references to “anger” in both Luke and Acts. The hometown synagogue in Nazareth erupts in “wrath” (θυμός; 4:28) at Jesus’ citation of two examples from the ministries of Elisha and Elijah as proof salvation is coming to the Gentiles and they attempt to kill him by throwing him off a cliff. Scribes and Pharisees are said to be full of anger when contesting with Jesus (6:11),⁷⁷ and the religious leaders are overcome with anger—and emotional irrationality—at Jesus’ trial (23:18-24). In Acts, the antagonists exhibit jealousy and anger—both of which incite them into irrational actions against the disciples (5:3, 17; 7:54; 12:20; 17:5; 19:28). Notably, similar to the crowd at Jesus’ trial (23:13-16), due to lack of cognitive control of their emotions, the crowd in Acts 21:24-26 becomes irrational and acts accordingly when Paul is arrested in the temple.

The depiction of Saul, before his conversion and his name is changed to Paul, exhibits a similar, if not exaggerated, emotional constitution on anger. Saul first appears in the narrative at the death of Stephen, where the narrator adds that “Saul was consenting to his death” (8:1a). His actions contrast with those of the church that is in lamentation; he is completely consumed with anger and continues “ravaging” the church by going house to house and dragging off men and women and putting them in prison (8:3). When Saul reappears in the narrative (9:1), the verb used to describe his state exudes emotional destruction (ἐμπνέω)—a sense of snorting and blowing out air.⁷⁸ Paul’s retrospective description of his emotional disposition in his defense speech before Festus conveys similar connotations of being overcome by emotions; namely, he was furiously enraged (26:11).⁷⁹ Paul’s emotional demeanor transforms after his conversion experience. Those who feel anger are his opponents (17:5; 19:28; 21:30;

⁷⁶ While “amazement” can lead to faith in Luke, it signifies bewilderment and unbelief in Mark (5:20; 6:6; 15:5, 44).

⁷⁷ However, cf. Rebekah Eklund, “Fury or Folly? ἄνοια in Luke 6.11,” *NTS* 69 (2023): 222-29, who argues ἄνοια connotes “folly of ignorance” or “folly of madness” rather than rage.

⁷⁸ E. Schweizer, E. “ἐμπνέω,” in *TDNT*, 6:452.

⁷⁹ Stephen Voorwinde, “Paul’s Emotions in Acts,” *The Reformed Theological Review* 73:2 (August 2014): 75-100.

21:34-36) while Paul speaks with boldness (14:3; 19:8; 28:31), like Peter before him, and exhibits emotional lamentation when warranted (20:19, 31; 21:13).

Assessing the Emotion of Weeping and Lamentation

In Luke, Jesus “weeps” (κλαίω) for Jerusalem and its coming demise (19:41). And when the women at the crucifixion wail and lament, Jesus tells them not to weep (μὴ κλαίετε) for him but for themselves and the calamity that is to come upon them (19:27-31). In Acts, lamentation is expressed by the devout men who buried Stephen (8:2). Paul, in his Miletus speech, begins by telling his audience that he has served with humility and tears (20:19) while enduring persecution. The reason for his “tears” (δάκρυ) is provided later in the speech, where he informs his audience that he has been warning them for three years with “tears” that, after his departure, some will distort the truth and lead members away (v.31). When he finishes the farewell speech, the narrator notes that there was “much weeping” (ἰκανὸς δὲ κλαυθμὸς) and grieving (ὀδυνάω) due to the fact that Paul said he would not see them again (vv.37-38). A couple scenes later, after Agabus prophetically warns that the Jews will hand Paul over to the Romans, everyone who was there begs Paul not to go to Jerusalem (21:10-12). In response, Paul tells them their “weeping” (κλαίω) and attempt to dissuade him is breaking his heart and stands in contradiction with the will of the Lord (vv.13-14).

Assessing the Emotion of Joy

As noted in our discussion of Luke 10:17-24, joy and its cognates are emotion attributed to those who embrace Jesus’ words and actions: Zechariah, Elizabeth along with her neighbors and kinsfolk, the disciples, and Zacchaeus. For Luke, joy is eschatological, conveying the reception of salvation. Joy only occurs in Luke and Acts when it is commenced by divine action and humans are receptive to it—in terms of seeing and understanding.⁸⁰ As discussed above, its importance in Luke is accentuated through an inclusio that links the opening scenes (1:14, 58) with the response of the disciples following Jesus’ ascension (24:52). When the 72 report back to Jesus, both the disciples and Jesus express “joy” (10:17, 21), though for different reasons.⁸¹ The same eschatological meaning for “joyful” emotion expression continues in Acts (8:8; 39; 13:48; 16:34).⁸²

Concluding Reflections on Emotions in Luke and Acts

⁸⁰ For a comprehensive analysis of joy in Luke, see Julie Newberry, *Lukan Joy and the Life of Discipleship: A Narrative Analysis of the Condition That Lead to Joy According to Luke* (WUNT 583. Leiden: Mohr Siebeck, 2023).

⁸¹ The emotional response of the Prodigal father (“it was necessary to celebrate and rejoice [χαρῆναι]”) is also representative of these eschatological connotations (15:32).

⁸² Michal Beth Dinkler, “Reflexivity and Emotion in Narratological Perspective: Reading Joy in the Lukan Narrative,” in *Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature* (ed. F. Scott Spencer; Resources for Biblical Study 90; Atlanta: SBL Press, 2017), 265-86; Wenkel, *Joy in Luke-Acts*, 156-70.

Jesus' emotional expression in Luke is certainly diminished over his Markan source. As a starting point, Luke objects to a Markan Jesus who expresses anger with supplicants on various occasions, extirpating Markan references to Jesus' anger from his accounts of those episodes. At the same time, Luke attributes expressions of anger, including the inability to control it, to opponents of Jesus and the early church (in Acts).⁸³ It would seem that Luke and his authorial audience perceived negative connotations with the passion of anger,⁸⁴ and Luke sought to avoid this potential association by simply removing Jesus' expressions of anger from the Markan episodes where they appear in his accounts of them.

The grieving angst Jesus experiences in the Markan Gethsemane scene undergoes significant redaction by Luke. Mark's Jesus expresses distress, agitation, and grief (14:33-34). Luke omits the distress and agitation and transfers his grief to the disciples (22:45). In Mark, Jesus falls to the ground (14:35), whereas he "places his knees" in Luke (22:41). Jesus pleads that the "cup" pass from him in Mark (14:35-36); Luke focuses his petition on his pursuit of God's will rather than his own (22:42). Finally, Luke consolidates Mark's elongated threefold prayer and reproach into one prayer and reproach.

However, arguing that Luke's redactional transformation is an attempt to position Jesus' depiction as a model Stoic martyr is problematic.⁸⁵ First, Luke's Jesus on the Mount of Olives still expresses emotional turmoil, even though it is diminished in comparison to that found in Mark. The urgency of Jesus' petition in Mark is retained in Luke, which uses Mark's second-person imperative to directly petition God to "remove this cup from me" (cf. Matthew 26:39 where it is changed to a third-person imperative). Likewise, Jesus' self-confidence in accepting the "cup" at the Last Supper (22:14-23) changes to a request for it to be removed in the passion. Second, standard petitions of prayer in Luke are performed standing. Only when one is confronted with their sinfulness (e.g., Peter in Luke 5:8) or impending death or departure does one "place the knees" to pray (Stephen in Acts 7:60; Peter in Acts 9:40; Paul in Acts 20:36; Paul and his traveling companions in Acts 21:5). Third, the intensity of the emotion in the prayerful petition is conveyed with the narrator's indication that Jesus had to "tear himself away" (ἀπεσπᾶσθη) from his soon-to-be comatose and grieving disciples (Luke 22:45), just as Paul and his companions had to "tear themselves away"

⁸³ John A. Darr, "Murmuring Sophists: Extratextual Elements in Luke's Portrayal of Pharisees," in *Anatomies of the Gospels and Beyond: Essays in Honor of R. Alan Culpepper* (ed. Mikeal C. Parsons, Elizabeth Struthers Malbon, and Paul N. Anderson; Leiden: Brill, 2018), 243-58, argues the Pharisees in Luke assume negative stock attributes of sophists. However, he does not include the uncontrolled emotion of anger in his list (251-57).

⁸⁴ See William V. Harris, *Restraining Rage: The Ideology of Anger Control in Classical Antiquity* (Cambridge, Mass.: Harvard University Press, 2001).

⁸⁵ Contra Asikainen, *Jesus and Other Men*. Pope, "Emotions, Pre-emotions," 12-13, concludes that Luke scrubbed Mark's Gethsemane scene "in an attempt to conform his version of the scene to something like a display of dispassionate Stoicism at the expense of other common Stoic teachings on emotions. In other words, a close reading of Mark through the lens of non-vitiating προπάθειαι—very much a current issue in first century Stoicism—obviates Luke's whitewashing efforts."

(ἀποσπασθέντας) from the grieving Ephesian elders (Acts 21:1).⁸⁶ Fourth, Jesus expresses a desire to eat the Passover with the disciples before his pending suffering occurs. This same desire to commune with his disciples is embodied in Jesus' desire to have the "cup" pass from him. Fifth, upon reaching Jerusalem, Jesus audibly weeps over Jerusalem and its pending doom, a lamentation that mirrors that of Jeremiah and the Isaianic suffering servant. When he observes the women weeping at the crucifixion, he culls this same imagery. Finally, assuming the authenticity of 22:43-44, Jesus is depicted in an athletic struggle with Satan to overcome temptation of rejecting the "cup" before him. The struggle is intense, to the point that sweat drenches Jesus' body as it runs down.

Based on the above, if Luke's aim was to portray Jesus as a Socratic martyr or hero, he falls short. Certainly, Luke was uncomfortable with certain aspects of Mark's Jesus and sought to eliminate or downplay them in his account. Luke's Jesus is never overwhelmed by his emotions and remains in cognitive control—contra the disciples on the Mount of Olives or opponents of Jesus in Luke and his followers in Acts. But if viewed through the emotional lens of strict Stoicism, Jesus fails as an exemplar. However, as has been argued, moralistic judgment of pathic expression was much more varied by Hellenistic philosophers and moralists. Luke's Jesus experiences negative emotions but overcomes them during their onset or when tempted to acquiesce to satisfy the painful or pleasurable impulses of the emotion.

Luke's Jesus also expresses emotion that reveals amazement at unexpected displays of faith, compassion for the marginalized, and eschatological joy upon seeing the defeat of Satan. Jesus' exemplary emotional display is paralleled by those of the disciples in Acts—notably Paul, who as the unconverted Saul is cognitively consumed by emotions of anger and desire but transforms into a pathic model who remains in control of his emotions. Antagonists in Luke and Acts lack cognitive control over negative emotions like anger and jealousy. Likewise, the fear they feel is not in response to Jesus or supernatural events but rather the potential threat of violence from the crowds.

Assessing Luke's Emotional Characterizations Against EQ

EQ was first coined in 1990 by researchers John Mayer and Peter Salovey who defined EQ as the "ability to monitor one's own and other's emotions, to discriminate among them and to use this information to guide one's thinking and actions."⁸⁷ The concept was later expanded and popularized by psychologist Daniel Goldman in a 1995 book, *Emotional Intelligence*, who observed that effective leaders are alike in one crucial way—namely, they all have a high degree of emotional intelligence. He argued that while IQ and technical skills are important, EQ is an entry-level requirement for

⁸⁶ Wilson, *Unmanly*, 215-16, observes this intratextual connection while noting "these are the only two instances where ἀποσπᾶω is rendered as a passive [in the New Testament] (216)."

⁸⁷ John Mayer and Peter Salovey, "Emotional Intelligence," *Imagination, Cognition and Personality* 9 (1990): 185-211.

executive positions. Goldman, working in concert with Richard Boyatzis, identified four EQ competencies:⁸⁸

1. **Self-awareness:** The ability to recognize emotions and their effect on you and those around you.
2. **Self-management:** The ability to manage emotions, particularly in stressful situations, while maintaining a positive outlook despite setbacks.
3. **Social awareness:** The ability to recognize others' emotions and the dynamics in play and respond with empathy
4. **Relationship management:** The ability to influence, coach, and mentor others and to resolve emotional conflict effectively.

Over the past decade and a half, numerous studies have been published highlighting the benefits of EQ from the personal level to the workplace. Arguments for the relevance and importance of EQ within business are ubiquitous. For example, a study by CareerBuilder from a little more than a decade ago found that 71 percent of employees value EQ over IQ, with 61 percent indicating they are more likely to promote workers with high EQ over those with high IQ.⁸⁹ As the business world came out of the COVID-19 pandemic of lockdowns and remote work, a number of researchers pinpointed the importance of EQ in the workplace as higher than ever.⁹⁰

Within religious communities, EQ has gained substantial traction. Studies find that church leaders with higher EQ have higher levels of satisfaction in their ministry and better engagement and relationships with other members of the ministry team and parishioners.⁹¹ The most successful transformative leaders tend to exhibit a higher degree of EQ capabilities. For educators, EQ is also seen as an important competence, and students with higher EQ achieve better academic performance.⁹² When it comes to

⁸⁸ Daniel Goldman, *Emotional Intelligence: Why It Can Matter More Than IQ* (New York: Bantam Books, 1995).

⁸⁹ "Seventy-One Percent of Employers Say They Value Emotional Intelligence Over IQ," CareerBuilder Survey, August 18, 2011, <https://www.prnewswire.com/news-releases/seventy-one-percent-of-employers-say-they-value-emotional-intelligence-over-iq-according-to-careerbuilder-survey-127995518.html>.

⁹⁰ Mitra S. Kalita, "Why Emotional Intelligence Is Needed More Than Ever at Work," *Time*, April 19, 2022, <https://time.com/charter/6168131/emotional-intelligence-work>; Lauren Landy, "Why Emotional Intelligence Is Important in Leadership," *HBR*, April 3, 2019, <https://online.hbs.edu/blog/post/emotional-intelligence-in-leadership>; "Creating the Hybrid-Workplace Leader." Capgemini, accessed October 29, 2023, <https://www.capgemini.com/wp-content/uploads/2022/03/Final-Web-Report-New-Leadership-Skills.pdf>.

⁹¹ Leonard Momeny and Michael Gourgues, "Communication that Develops Teams: Healthy Ministry Team Dynamics as a Function of a Consistent Leader Communication of Emotional Intelligence," *Christian Education Journal* 17 (2020): 283-97.

⁹² Teresa Dustman, "A Call for Emotional Intelligence Skills Training Curricula at Christian Colleges," *JRCE* 27 (2018): 183-91; Sudi Kate Gliebe, "Emotional Intelligence in Christian Higher Education," *Christian Higher Education* 11 (2012): 192-204.

faith, research ties elements of EQ back to religious belief and its actualization,⁹³ which has led for calls to include EQ in discipleship training and spiritual formation.⁹⁴

Self-awareness and Lukan Emotion

The constant influx of crowds and supplicants in the Markan narrative prompts angry responses from Jesus on several occasions. These attributions to Jesus are removed in Luke's accounts where only the hometown synagogue crowd, Jewish authorities, and crowds at Jesus' trial express anger. Their actions reveal how this anger consumes them and blinds rational thought. The same can be said of the Jewish leaders, Saul, and the Ephesian mob in Acts.

Self-awareness is impossible in these circumstances when the cause for anger remains obfuscated by emotion. In Luke, when Jesus faces conflict and turmoil, he repeatedly withdraws by himself to pray, a *topos* that permeates the narrative in Luke (3:21; 5:16; 6:12; 9:18, 28; 10:21-22; 11:1; 22:41). This *topos* of prayer continues in Acts (1:24; 6:6; 8:15; 12:5, 12; 14:23; 20:36; 21:5; 27:8).⁹⁵ Self-awareness enables individuals to view their lives from a historical perspective as well as to consider how they prefer to live their lives. This stance enables them to discipline themselves by delaying gratification to pursue the life they wish to create.⁹⁶ Self-control also fails as the emotional provocation or mental impression moves unchecked into irrational actions whereby the individual yields to the emotional impulse and becomes enslaved to it.

Self-control and Lukan Emotion

Mark's Jesus in the passion is consumed with his coming suffering. Jesus falls on the ground from emotional exhaustion and he is emotionally grieved at its prospect and pleads that God remove the "cup" from him. The failure of the disciples to follow his words and actions—they do not pray as instructed but rather sleep—is accentuated by the threefold repetition of prayer and rebuke. Jesus overcomes the temptation to flee to safety like the disciples by maintaining control of his emotions, accepting instead a fate of suffering and death through prayer. In his passion, the Markan Jesus wavers between the irrational goal of safety and adherence to the will of God; nowhere before or after does Jesus' mission in Mark come closer to failure.

⁹³ Pawel Lowicki, et al., "The Interplay Between Cognitive Intelligence, Ability Emotional Intelligence, and Religiosity," *Journal of Religion and Health* 59 (2020): 2556-76.

⁹⁴ John Jefferson Davis, "Emotional Intelligence: A Missing Category in Discipleship and Spiritual Formation?" *JFSFC* 16 (2023): 1-18; Robert C. Roberts, "Emotions among the Virtues of the Christian Life," *JRE* 20 (1992): 37-68.

⁹⁵ See Joel B. Green for a delineation of the *topos* of prayer in Luke-Acts ("'Persevering Together in Prayer' (Acts 1:14): The Significance of Prayer in the Acts of the Apostles," in *Into God's Presence: Prayer in the New Testament* [ed. Richard N. Longenecker; MNTS 5. Grand Rapids, Michigan: Eerdmans, 2001] 183-202; *Luke*, 436-50).

⁹⁶ Roy M. Oswald and Arland Jacobson, *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders* (Lanham: Rowan & Littlefield, 2015), 25-38.

Luke's depiction of Jesus on the Mount of Olives reattributes Jesus' emotional grief to the disciples while consolidating Mark's more elaborate narrative into one prayer and rebuke in the form of an *inclusio* marked by Jesus' command to the disciples to pray so they do not enter into temptation and his rebuke, upon finding them comatose, to pray so they do not enter into temptation. Luke's Jesus "places his knees" rather than falling to the ground and his prayer is focused on God's will, not his own. Even if the contested verses were part of the original text, one never gets the sense that he loses cognitive control in his struggle with the temptation to forego his pending suffering.

Saul in his prosecution of the followers of the Way is overcome with anger and his emotional disposition and actions reveal his lack of cognitive control over these emotions. This lack of self-control over emotions extends to his physical body when he is struck blind and must be led around by the hand. His emotional self-control is transformed at his conversion, however, as he now stirs up his opponents into emotional turmoil (συνέχουνεν; Acts 9:22).⁹⁷ In addition, after assuming the new name of Paul and commencing the Gentile mission, Paul begins to speak with boldness like Peter before him (13:46; 14:3; 19:8; 28:31).

Social Awareness and Lukan Emotion

Luke's Jesus has more emotional expressions of compassion and empathy and joy in comparison with Jesus' portrayal in Mark and Matthew. These do not occur as redactional transformations of sources but are unique to Luke's narrative. When the Centurion petitions Jesus in Luke 7 to come to his house to heal his slave who was sick and nearing death, he initially sends the Jewish elders to petition Jesus. But then he sends a separate group of patrons, his friends, to Jesus, but this time to inform Jesus that he is unworthy and that Jesus can heal the slave without even seeing and touching him. Jesus is "amazed" at his faith—an emotional expression reserved for responses to Jesus' words and actions in Luke (cf. 1:63; 2:47; 4:36; 7:25; 8:56; 9:43; 11:14, 38; 20:26) and salvific activity in Acts (cf. 9:21; 10:45).

Immediately after the episode involving the Centurion and his sick and dying slave, Jesus and his disciples come to Nain where Jesus sees a widow who had just lost her only son and was now on the social and economic margins and has compassion on her. The actions of Jesus and the widow contrast with other healing episodes in Luke, where supplicants petition Jesus for healing. No petition is needed here. Jesus, understanding the social and economic predicament of the widow, simply acts—evident through a series of actions piled on top of each other: Jesus sees her, he has compassion on her, instructs her not to weep, touches the funeral bier, and tells the young man to arise (7:14-15).

Jesus' response to the restoration of social and religious outcasts is embodied in his expression of eschatological joy in Luke 10 when the 72 disciples return from their mission and joyfully report the results to him. Jesus' rejoicing is in response to the ironic reversal of understanding that has taken place, where those who should understand do

⁹⁷ See Acts 2:6; 19:32; 21:27, 31 for similar connotations that prompt cognitive and emotional confusion.

not but those who are not expected to understand—namely, the disciples (“infants”)—do. The *topos* of eschatological joy in the Lukan narrative is accentuated by the analeptic connection to the opening scenes of the gospel and proleptic connection to the closing scene of the gospel. The *topos* also plays out in the series of three parables Jesus tells in Luke 15, where eschatological joy commences when salvation arrives and the religious and social outcasts are restored.

Relationship Management and Lukan Emotion

Luke provides a different picture in his portrayal of Jesus and the disciples. Like the disciples in Mark who fail to grasp the logic of suffering, dying, and rising, as embodied in the words and actions of Jesus, the disciples in Luke also fail to understand. But unlike Mark, when the narrator notes they all forsook him and fled (cf. 14:50, 52), this narrative addition is removed in Luke. Yet, while the disciples remain unrehabilitated in Mark,⁹⁸ they gain sight and understanding in Luke, including the 11 apostles (24:33-34). This is evident in various ways. As a starting point, during the transfiguration, they are depicted as “afraid” (ἐφοβήθησαν), as happens in Old Testament theophanies, when they entered the cloud (9:34). A scene later, when the crowds are marveling at the healing power of Jesus (9:43), Jesus tells the disciples that the Son of Man is to be delivered into the hands of men but the narrator informs the audience that the disciples did not understand the saying yet were afraid (ἐφοβοῦντο) to ask him its meaning (9:45).

The inability to see and hear (understand) the full meaning of Jesus’ words and actions is evident in the scenes between the Last Supper and the Mount of Olives episodes, where a dispute arises between them on who will have the most important seats of status at a symposium banquet (22:24-30)—something the Pharisees and scribes are concerned about (14:7; 20:26). Their obtuse state requires Jesus to remind them of a core tenet of his teaching—namely, the reversal of status in the kingdom of God. Jesus’ continued nurturing of the disciples and their faith to overcome temptation is present in the next scene in his interaction with Peter, where he tells him that he has prayed that Peter’s faith does not fail, and when it does fail, he repents and strengthens his brothers and sisters (22:31-34). Thus, when Peter denies Jesus three times in the temple courtyard and weeps bitterly (22:54-62), the authorial audience assumes Peter repents and strengthens his brothers and sisters thereafter. Of course, unlike Mark, which ends with everyone deserting Jesus, Luke includes a series of resurrection accounts that culminate in eschatological rejoicing by those who witness the risen Christ—which includes the disciples (24:53-54).

In Luke 19:41-44, when making the final approach to Jerusalem, Jesus weeps—not in response to his pending suffering that he has been talking about all along the Way from Galilee to Jerusalem but in response to the destruction that will come upon Jerusalem in 70 CE. This is mirrored in his words to the women wailing and lamenting

⁹⁸ Elizabeth E. Shively, “Recognizing Penguins: Audience Expectation, Cognitive Genre Theory, and the Ending of Mark’s Gospel,” *CBQ* 80 (2018): 273-92.

his crucifixion; he tells them not to weep for him but to join him in weeping for themselves and their children. Jesus' focus on others versus himself is also embodied in the prayer he states immediately after he was crucified (23:34); he prays for forgiveness of those who crucified him—which forms a critical part of the salvific message in Luke and Acts (Luke 1:77; 7:47-50; Acts 2:38; 5:31; 10:43).

In Mark's Gethsemane account, the focus is on Jesus and his emotional battle with the temptation to flee from the suffering he faces and his abandonment by the disciples. The inclusio framing in the Lukan Mount of Olives episode transforms this focus to the disciples; Jesus instructs them to pray so that they not into temptation at the outset and then repeats the instructions at the close of the episode (vv.40, 46). Specifically, while Jesus must overcome an emotional struggle to embrace his coming fate as the Isaianic suffering servant in Luke, his concern remains on the disciples and their struggle to overcome temptation. Post-resurrection scenes in Luke 24 extend this ongoing nurturing of his disciples as they see, hear, and understand the implications of his words and actions.

Like Jesus before him, the emotion Paul expresses in his Farewell discourse is expressed on behalf of his Ephesian converts in Acts 20:17-38. He begins the prayer by noting he has served the Lord with all humility, tears (δακρύων), and temptation on account of the persecution of the Jews (v.19). In the middle of his speech, he indicates he has been admonishing the Ephesians with tears (δακρύων) night and day for three years to beware of men who would arise from their community of converts who would speak false things (v.31). When Paul finishes his oration, he "places his knees" like Jesus in the Mount of Olives (Luke 22:42) and prays with the Ephesians (v.36). The Ephesians then weep (v.37; κλαυθμός) like Jesus upon seeing Jerusalem (Luke 19:41) and the women upon witnessing Jesus' crucifixion (23:27-31).

EQ Through the Lens of the Lukan Narrative

EQ is a valued competency in business, education, ministry, and other spheres over the past couple decades. Research continues to demonstrate the importance of EQ, delivering positive outcomes on both a personal and organizational level. The analysis presented in this article shows how the portrayal of emotion in Luke and Acts forms alignment across each of the four components of EQ. Emulating the emotions of the Lukan Jesus and protagonists in his parables and in the narrative leads to organizational maturation and personal growth.

While EQ has its roots in modern psychological research, the ideals found in EQ have roots in Hellenistic philosophy and biblical texts, including Luke and Acts. Luke's narrative presentation of Jesus and his followers and the expression of emotions align with the different elements found in EQ. Understanding how emotion is used in the Lukan narrative provides a model for modern disciples to gain wisdom and cultivate self-awareness, self-control, social awareness, and relationship management as individuals and as larger communities of faith. In this way, Luke's Jesus and his

disciples have much to teach Christians seeking to develop EQ as a means for personal and professional guidance.

About the Author

Patrick E. Spencer holds a Ph.D. (Durham University) in New Testament. He authored of *Rhetorical Texture and Narrative Trajectories of the Lukan Galilean Ministry Speeches* (T&T Clark) and has published articles and reviews in *JSNT*, *CBR*, *CBQ*, *RBL*, and *SJT*, among others. He currently serves as a VP of Corporate Marketing and Research for a cybersecurity firm based in Silicon Valley and is the cohost of Kitecast, a podcast focused on topics related to cybersecurity, compliance, and risk management. Previously, Patrick served as the editor in chief and publisher for *CIO Digest*, which won over 35 awards for graphic design and editorial content, and was the host of the Inside AppSec podcast.

References

- Abel, K. "Das Propatheia-Theorem: Ein Beitrag zur stoischen Affektenlehre." *Hermes* 111 (1983) 78-87.
- Alexander, Loveday C.A. "Reading Luke-Acts From Back to Front." In *Unity of Luke-Acts*, ed. J. Verheydon, 419-46. BETL, 112. Leuven: Leuven University Press, 1999.
- Arterbury, Andrew E. "Recalling the Mount of Olives: Sleeping and Praying in Acts 12:1-17." In *"A Temple Not Made with Hands:" Essays in Honor of Naymond H. Keathley*, ed. Mikeal C. Parsons and Richard Walsh, 161-73. Eugene, Oregon: Pickwick Publications, 2018.
- _____. "The Battle on the Mount of Olives: Reading Luke 22:39-46 in Its Literary Context." In *Texts and Contexts: Gospels and Pauline Studies*, ed. Todd D. Still, 45-51. Waco, Texas: Baylor University Press, 2017.
- Asikainen, Susanna. *Jesus and Other Men: Ideal Masculinities in the Synoptic Gospels*. Biblical Interpretation Series, 159. Boston: Brill, 2018.
- Attridge, Harold W. "An 'Emotional' Jesus and Stoic Tradition." In *Stoicism in Early Christianity*, ed. T. Rasimus, T. Engberg-Pedersen, and I. Dunderberg, 77-92. Grand Rapids: Baker Academic, 2012.
- Blumell, Lincoln. "Luke 22: 43-44: An Anti-Docetic Interpolation or an Apologetic Omission?" *Textual Criticism* 19 (2014): 1-35.

- Brink, Laurie. *Soldiers in Luke-Acts: Engaging, Contradicting, and Transcending Stereotypes*. WUNT, 362. Tübingen: Mohr Siebeck, 2014.
- Brodie, Thomas. "Toward Unravelling Luke's Use of the Old Testament: Luke 7:11-17 as an *Imitatio* of 1 Kings 17:17-24." *NTS* 32 (1986): 247-67.
- Brown, Raymond E. *The Death of the Messiah: From Gethsemane to the Grave: A Commentary on the Passion Narratives in the Four Gospels*. 2 Vols. New York: Doubleday, 1994.
- _____. *The Birth of the Messiah: A Commentary on the Infancy Narratives in the Gospels of Matthew and Luke*. 2nd ed. The Anchor Yale Bible Reference Library. New York: Doubleday, 1993.
- Bruehler, Bart B. "Expecting the Unexpected in Luke 7:1-10." *Tyndale Bulletin* 73 (2022): 71-89.
- Buch-Hansen, Gitte. "The Emotional Jesus: Anti-Stoicism in the Fourth Gospel." In *Stoicism in Early Christianity*, ed. T. Rasimus, T. Engberg-Pedersen, and I. Dunderberg, 93-114. Grand Rapids: Baker Academic, 2012.
- Cairns, Douglas. "Looking Both Ways: Studying Emotion in Ancient Greek." *CQ* 50 (2008): 43-62.
- Clivaz, Claire. *L'Ange et la Sueur de Sang [Lc 22,43-44]: Ou Comment on Pourrait Bien Encore Écrire L'Histoire*. Leuven: Peeters, 2010.
- _____. "The Angel and the Sweat Like 'Drops of Blood' (Lk 22:43-44): p⁶⁹ f¹³." *HTR* 98 (2005): 419-40.
- "Creating the Hybrid-Workplace Leader." Capgemini. Accessed October 29, 2023, <https://www.capgemini.com/wp-content/uploads/2022/03/Final-Web-Report-New-Leadership-Skills.pdf>.
- Darr, John A. "Murmuring Sophists: Extratextual Elements in Luke's Portrayal of Pharisees." In *Anatomies of the Gospels and Beyond: Essays in Honor of R. Alan Culpepper*, ed. Mikeal C. Parsons, Elizabeth Struthers Malbon, and Paul N. Anderson, 243-58. Leiden: Brill, 2018.
- Davis, John Jefferson. "Emotional Intelligence: A Missing Category in Discipleship and Spiritual Formation?" *JSFSC* 16 (2023): 1-18.
- Dinkler, Michal Beth. "Reflexivity and Emotion in Narratological Perspective: Reading Joy in the Lukan Narrative." In *Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature*, ed. F. Scott Spencer, 265-86. Resources for Biblical Study 90. Atlanta: SBL Press, 2017.

- Dustman, Teresa. "A Call for Emotional Intelligence Skills Training Curricula at Christian Colleges." *JRCE* 27 (2018): 183-91.
- Eklund, Rebekah. "Rebekah Eklund, "Fury or Folly? ἄνοια in Luke 6.11." *NTS* 69 (2023): 222-29.
- "Employees Call for New Leadership Styles to Meet the Changing Needs of the Future Workplace." Capgemini, December 15, 2021, <https://www.capgemini.com/news/press-releases/employees-call-for-new-leadership-styles>.
- Erhman, Bart, and Mark A. Plunkett. "The Angel and the Agony: The Textual Problem of Luke 22:43-44." *CBQ* 45 (1983): 401-16.
- Evans, Craig. "The Function of the Elijah/Elisha Narratives in Luke's Ethic of Election." In *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts*, ed. Craig Evans and James Sanders, 70-83. Minneapolis: Fortress Press, 1993.
- Feldmeier, Reinhard. *Die Krisis des Gottessohnes: Die Gethsemaneerzählung als Schlüssel der Markuspasion*. WUNT 2/21. Tübingen: Mohr Siebeck, 1987.
- Ferda, Tucker S. "Reason to Weep: Isaiah 52 and the Subtext of Luke's Triumphal Entry." *JTS* 66 (2015): 28-60.
- Fisk, Bruce N. "See My Tears: A Lament for Jerusalem (Luke 13:31-35; 19:41-44)." In *The Word Leaps the Gap: Essays on Scripture and Theology in Honor of Richard B. Hayes*, ed. J.R. Wagner, C.K. Rowe, A.K. Grief, 147-78. Grand Rapids: Eerdmans, 2010.
- Gliebe, Sudi Kate. "Emotional Intelligence in Christian Higher Education." *Christian Higher Education* 11 (2012): 192-204.
- Goldman, Daniel. *Emotional Intelligence: Why It Can Matter More Than IQ*. New York: Bantam Books, 1995.
- Goodacre, Mark. *The Synoptic Problem: A Way Through the Maze*. New York: T&T Clark, 2002.
- Gowler, David B. "Text, Culture, and Ideology in Luke 7:1-10: A Dialogic Reading." In *Fabrics of Discourse: Essays in Honor of Vernon K. Robbins*, ed. David B. Gowler, Gregory L. Bloomquist, and Duane F. Watson, 89-125. Harrisburg: Trinity Press International, 2003.
- Graver, Margaret. *Stoicism and Emotion*. Chicago: University of Chicago Press, 2009.

- _____. "Philo of Alexandria and the Origins of the Stoic προπάθειαι." *Phronesis* 44 (1999): 300-25.
- Green, Joel B. "We Had to Celebrate and Rejoice!': Happiness in the Topsy-turvy World of Luke-Acts." In *The Bible and the Pursuit of Happiness: What the Old and New Testaments Teach Us About the Good Life*, ed. B.A. Strawn, 169-86. Oxford: Oxford University Press, 2012.
- _____. "Luke-Acts or Luke and Acts? A Reaffirmation of Narrative Unity." In *Reading Acts Today: Essays in Honour of Loveday C.A. Alexander*, ed. Steve Walton, Thomas Phillips, Lloyd K. Pieterson, and F. Scott Spencer, 109-19. LNTS 427. London: Bloomsbury T&T Clark, 2011.
- _____. "'Persevering Together in Prayer' (Acts 1:14): The Significance of Prayer in the Acts of the Apostles." In *Into God's Presence: Prayer in the New Testament*, ed. Richard N. Longenecker, 183-202. MNTS 5. Grand Rapids, Michigan: Eerdmans, 2001.
- _____. "'Salvation to the Ends of the Earth' (Acts 13:47): God as Saviour in the Acts of the Apostles." In *Witness to the Gospel: The Theology of Acts*, ed. I. H. Marshall and David Peterson, 83-106. Grand Rapids, Michigan: William B. Eerdmans Publishing, 1998.
- _____. *The Gospel of Luke*. NICNT; Grand Rapids, William B. Eerdmans, 1997.
- _____. "Internal Repetition in Luke-Acts: Contemporary Narratology and Lukan Historiography." In *History, Literature, and Society in the Book of Acts*, ed. Ben Witherington III, 284-99. Cambridge: Cambridge University Press, 1996.
- _____. "Jesus on the Mount of Olives (Luke 22:39-46): Tradition and Theology." *JSNT* 26 (1986): 29-48.
- Harris, William V. *Restraining Rage: The Ideology of Anger Control in Classical Antiquity*. Cambridge, Mass.: Harvard University Press, 2001.
- Hicks, Richard James. *Emotion Made Right: Hellenistic Moral Progress and the (Un)Emotional Jesus in Mark*. BZNV 250. Berlin: de Gruyter, 2021.
- _____. "'Emotional' Temptation and Jesus' Spiritual Victory at Markan Gethsemane." *JBPR* 5 (2013): 29-48.
- _____. "Markan Discipleship According to Malachi: The Significance of μη ἀποστερήσης in the Story of the Rich Man (Mark 10:17-22)." *JBL* 132 (2013): 179-99.

- Hong, Sun Min. *Those Who Weep Shall Laugh: Reversal of Weeping in the Gospel of Luke*. Eugene, OR: Pickwick Publications, 2018.
- Kannaday, W.C. *Apologetic Discourse and the Scribal Tradition: Evidence of the Influence of the Apologetic Interests on the Text of the Canonical Gospels*. Leiden: Brill, 2004.
- Kalita, Mitra S. "Why Emotional Intelligence Is Needed More Than Ever at Work." *Time*, April 19, 2022, <https://time.com/charter/6168131/emotional-intelligence-work/>.
- Kloppenborg, John S. "Exitus clari viri: The Death of Jesus in Luke." *TJT* 8 (1992): 106-20.
- Koester, H. "συνέχω." In *TDNT*, 4:884.
- Krentz, E.M. "Πάθη and Ἀπάθεια in Early Roman Empire Stoics." In *Passions and Moral Progress in Greco-Roman Thought*, ed. J.T. Fitzgerald, 122-35. London: Routledge, 2008.
- Landy, Lauren. "Why Emotional Intelligence Is Important in Leadership." *HBR*, April 3, 2019, <https://online.hbs.edu/blog/post/emotional-intelligence-in-leadership>.
- Lowicki, Pawel, et al. "The Interplay Between Cognitive Intelligence, Ability Emotional Intelligence, and Religiosity." *Journal of Religion and Health* 59 (2020): 2556-76.
- Madigan, Kevin. "Ancient and High-Medieval Interpretations of Jesus in Gethsemane: Some Reflections on Tradition and Continuity in Christian Thought." *HTR* 88 (1995): 157-73.
- Marcus, Joel. *Mark 1-8: A New Translation with Introduction and Commentary*. The Anchor Bible 27b. New York: Doubleday, 2000.
- _____. *Mark 9-16: A New Translation with Introduction and Commentary*. The Anchor Bible 27b. New York: Doubleday, 2009.
- Marshall, I. Howard. *Commentary of Luke*. NIGTC. Grand Rapids, Michigan: William B. Eerdmans Publishing, 1978.
- Matthews, Shelly. "The Weeping Jesus and the Daughters of Jerusalem: Gender and Conquest in Lukan Thought." In *Doing Gender—Doing Religion: Fallstudien zur Intersektionalität im frühen Judentum, Christentum und Islam*, ed. U.E. Eisen, C. Gerber, and A. Standhartinger, 381-403. Tübingen: Mohr Siebeck, 2013.
- Mattill, Jr., A.J. "The Jesus-Paul Parallels and the Purpose of Luke-Acts: H.H. Evans Reconsidered," *NovT* 27 (1975): 15-46.

Mayer, John, and Peter Salovey. "Emotional Intelligence." *Imagination, Cognition and Personality* 9 (1990): 185-211.

Moessner, David P. "'The Christ Must Suffer': New Light on the Jesus—Peter, Stephen, Paul Parallels in Luke-Acts." *NovT* 28 (1986): 220-56.

Momeny, Leonard, and Michael Gourgues. "Communication that Develops Teams: Healthy Ministry Team Dynamics as a Function of a Consistent Leader Communication of Emotional Intelligence." *Christian Education Journal* 17 (2020): 283-97.

Newberry, Julie. *Lukan Joy and the Life of Discipleship: A Narrative Analysis of the Conditions That Lead to Joy According to Luke*. WUNT 583. Leiden: Mohr Siebeck, 2023.

Neyrey, Jerome H. *The Passion According to Luke: A Redaction Study of Luke's Soteriology*. Studies in Contemporary Biblical and Theological Problems; New York: Paulist, 1985.

_____. "The Absence of Jesus' Emotions—the Lukan Redaction of Lk. 22,39-56." *Biblica* 61 (1980): 153-171.

Oswald, Roy M., and Arland Jacobson. *The Emotional Intelligence of Jesus: Relational Smarts for Religious Leaders*. Lanham: Rowan & Littlefield, 2015.

Otten, Jeremy D. "From Widows to Windows: Luke's Use of Repetition and Redundancy in Echoes of 1 Kings 17:8-24." *BBR* 31 (2021): 463-77.

Parsons, Mikeal C. *Luke*. Paideia Commentaries on the New Testament. Grand Rapids: Baker Academic, 2015.

Peppard, Michael. "Torah for the Man Who Has Everything: 'Do Not Defraud' in Mark 10:19." *JBL* 134 (2015): 595-604

Pope, Michael. "Emotions, Pre-emotions, and Jesus' Comportment in Luke 22:39-42." *NovT* 61 (2019): 1-19.

_____. "The Downward Motion of Jesus' Sweat and the Authenticity of Luke 22:43-44." *CBQ* 79 (2017): 261-81.

Rabinowitz, Peter J. "Whirl Without End: Audience-Oriented Criticism." In *Contemporary Literary Theory*, eds. G. Doulas Atkins and Laura Morrow, 81-100. Amherst: University of Massachusetts Press, 1989.

_____. *Before Reading: Narrative Conventions and the Politics of Interpretation*. Ithaca, NY: Cornell University Press, 1987.

- _____. "Truth in Fiction: A Reexamination of Audiences." *Critical Inquiry* 4 (1977): 121-41.
- Reece, Steve. "Echoes of Plato's *Apology of Socrates* in Luke-Acts." *NovT* 63 (2020): 1-21.
- Roberts, Robert C. "Emotions among the Virtues of the Christian Life." *JRE* 20 (1992): 37-68.
- Rothschild, Clare K. *Paul in Athens: The Popular Religious Context of Acts 17*. WUNT 341. Tübingen: Mohr Siebeck, 2014.
- Rowe, Kavin C. *Early Narrative Christology: The Lord in the Gospel of Luke*. Berlin: de Gruyter, 2006.
- Sadnes, Karl Olav. *Early Christian Discourses on Jesus' Prayer at Gethsemane: Courageous, Committed, Cowardly?* *NovT Supplements* 166. Leiden: Brill, 2016.
- Scaer, Peter J. *The Lukan Passion and the Praiseworthy Death*. New Testament Monographs 10. Sheffield: Sheffield Phoenix, 2005.
- Schweizer, E. "ἐμπνέω." In *TDNT*, 6:452.
- Scherz, Paul. "Grief, Death, and Longing in Stoic and Christian Ethics." *Journal of Religious Ethics* 45 (2017): 7-28.
- "Seventy-One Percent of Employers Say They Value Emotional Intelligence Over IQ." CareerBuilder Survey. August 18, 2011, <https://www.prnewswire.com/news-releases/seventy-one-percent-of-employers-say-they-value-emotional-intelligence-over-iq-according-to-careerbuilder-survey-127995518.html>.
- Shively, Elizabeth E. "Recognizing Penguins: Audience Expectation, Cognitive Genre Theory, and the Ending of Mark's Gospel." *CBQ* 80 (2018): 273-92.
- Spencer, Aida Besançon. "'Fear' as a Witness to Jesus in Luke's Gospel." *BBR* 2 (1992): 59-73.
- Spencer, Patrick E. "'Mad' Rhoda in Acts 12:12-17: Disciple Exemplar." *CBQ* 79 (2017): 282-98.
- _____. "The Unity of Luke-Acts: A Four-Bolted Hermeneutical Hinge." *CBR* 5 (2007): 341-66.

- _____. *Rhetorical Texture and Narrative Trajectories of the Lukan Galilean Ministry Speeches: Hermeneutical Appropriation by Authorial Readers of Luke-Acts*. LNTS 341. London: T&T Clark, 2007.
- Spencer, Scott F. *Passions of the Christ: The Emotional Life of Jesus in the Gospels*. Grand Rapids, MI: Baker Academic, 2021.
- _____. *Luke*. Two Horizons New Testament Commentary. Grand Rapids: Eerdmans, 2019.
- _____, ed. *Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature*. Resources for Biblical Study 90. Atlanta: SBL Press, 2017.
- _____. "Getting a Feel for the 'Mixed' and 'Vexed' Study of Emotions in Biblical Literature." In *Mixed Feelings and Vexed Passions: Exploring Emotions in Biblical Literature*, ed. F. Scott Spencer, 1-42. Resources for Biblical Study 90. Atlanta: SBL Press, 2017.
- _____. "A Withered Hand, Hardened Hearts, and a Distressed Jesus: Getting a Feel for the Sabbath Scene in Mark 3:1-5." *Review & Expositor* 114 (2017): 292-97.
- _____. "Why Did the 'Leper' Get Under Jesus' Skin? Emotion Theory and Anger Reaction in Mark 1:40-45." *Horizons in Biblical Theology* 36 (2014): 107-28.
- Sterling, Greg. "Mors Philosophi: The Death of Jesus in Luke." *HTR* 94 (2001): 383-402.
- Stipp, Hermann-Josef. "Vier Gestalten einer Totenerweckungserzählung [1 Kön 17,17-24; 2 Kön 4,8-37; Apg 9,36-42; Apg 20,7-12]." *Biblica* 80 (1999): 43-77.
- Tabb, Brian J. "Is the Lukan Jesus a 'Martyr'? A Critical Assessment of a Scholarly Consensus." *CBQ* 77 (2015): 280-301.
- Talbert, Charles H. *Reading Luke: A Literary and Theological Commentary on the Third Gospel*. Macon, GA: Smyth & Helwys, 1982.
- Thorsteinsson, Runar M. *Jesus as Philosopher: The Moral Sage in the Synoptic Gospels*. Oxford: Oxford University Press, 2018.
- Tolbert, Mary Ann. *Sowing the Gospel: Mark's World in Literary-Historical Perspective*. Minneapolis: Fortress Press, 1989.
- Van Henten, J.W. "Jewish Martyrs and the Lukan Passion Narrative Revisited." In *Luke and His Readers: Festschrift A. Denaux*, ed. R. Bieringer, G Van Belle, and J. Verheyden, 325-44. BETL 182. Leuven: Leuven University Press, 2005.

Verheyden, Joseph. "Calling Jesus a Prophet, as Seen by Luke." In *Prophets and Prophecy in Jewish and Early Christian Literature*, ed. J. Verheyden, et al., 177-210. Tübingen: Mohr Siebeck, 2010.

Voorwinde, Stephen. *Jesus' Emotions in the Fourth Gospel*. LNTS 284; London: T&T Clark, 2005.

_____. *Jesus' Emotions in the Gospels*. London: T&T Clark, 2011.

_____. "Paul's Emotions in Acts." *The Reformed Theological Review* 73:2 (August 2014): 75-100.

Wenkel, David H. *Joy in Luke-Acts: The Intersection of Rhetoric, Narrative, and Emotion*. Paternoster Biblical Monographs. London: Paternoster, 2015.

Williams, Joel B. "Does Mark's Gospel Have an Outline?" *JETS* 49 (2006): 505-25.

Wilson, Brittany E. *Unmanly Men: Refigurations of Masculinity in Luke-Acts*. Oxford: Oxford University Press, 2015.

Wright, Richard A. "Possessions, Distress, and the Problem of Emotions: *De indolentia* and the Gospel of Luke in Juxtaposition." In *Galen's De indolentia: Essays on a Newly Discovered Letter*, ed. Clare K. Rothschild and Trevor W. Thompson, 251-73. Tübingen: Mohr Siebeck, 2014.

_____. "Plutarch on Moral Progress." In *Passions and Moral Progress in Greco-Roman Thought*, ed. J.T. Fitzgerald, 136-50. London: Routledge, 2008.