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Luke 22:43-44 and Judeo-Christian Memories

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This paper presents in preview the research results of an article accepted to publication in the *Revue des Etudes Juives*. It discusses the last decade of lively debates about the evidence of Luke 22:43–44. Among the new points, 0171 antedates now P⁶⁹ and P⁷⁵, as demonstrated by Clarysse and Orsini (2012; see Blumell 2014). This fact allows to reconsider all the file from the point of view of a plural transmission of Lk 22:39-46 in Egypt. Secondly, the chiasmus argument has been discarded by scholars. Thirdly, the question of Jesus emotions is still debated, but the *agonia* motive tends to be read in coherence with the rest of the pericope, whatever it is original (Blumel, Pope, Tabb) or a later addition (Eckhardt, Sandness). Finally, the Jewish and Judeo-Christian memories in amount of the scene remain largely neglected in the scholarly discussions. Based on this last decade overview, this paper supports the hypothesis of an early omission of Lk 22:43-44 resulting from disagreements among Judeo-Christians in Egypt, in the first half of the second century CE. The reception of the figure of a Jesus martyr, strengthened by a silent angel in a fight of prayers, had become a bone of contention, an embarrassing motive for Judeo-Christians and Christians in the sensitive political context of the Diaspora Revolt (115-117), until it was withdrawn from the text. The memory of the fighting Jesus has then survived in minority circles, as attested in several sources reporting the angel's words.