

The Sword and the Servant: Reframing the Function of the 'two swords' of Luke 22:35-38 in Narrative Context

Proposed Chiastic Structure of Luke 22:31-62

A – Jesus Foretells Peter's Denial – 22:31-34

1. Satan's demand for *you all* - 22:31
2. Jesus addresses Peter's status - 22:32
3. Peter's *positive* acknowledgement (*character positioning/distance*) – 22:33
4. Jesus foretells *his* denial – 22:34

B - Jesus Foretells Disciples' Denial – 22:35-38

1. Jesus addresses the Disciples' status – 22:35a
2. Disciples *positive* acknowledgement (*character positioning/distance*) – 22:35b
3. Jesus foretells *their* denial – 22:36-38

C – The Prayer not to be Lead into Temptation – 22:39-46

1. The charge to pray that *you all* are not lead into temptation – 22:39-40
2. Jesus withdraws to pray *alone* (*character positioning/distance*) – 22:41-42
3. Angel ministers and agony – 22:43-44
4. Finds them sleeping, the charge to *them* to rise and pray – 22:45-46

B¹ - The Disciples' Denial – 22:47-53

1. Jesus betrayed – 22:47-48
2. The Disciples' denial, taking up *swords* (*character positioning/distance*) – 22:49-50
3. Healing the enemy – 22:51
4. Satan brings *swords* and clubs against Jesus as if *he* was the robber – 22:52-53

A¹ - Peter's Denial – 22:54-62

1. Following at a distance – 22:54
2. Peter sits *among them* (*character positioning/distance*) – 22:55
3. Peter's Threefold Denial – 22:56-61
4. Peter weeps bitterly – 22:62

The "Disciples' Denial" Tradition in Synoptic Perspective – Enabling Us to Hear Luke's Unique Voice

- General Shared Content of Tradition (cf. Mark 14:26-50; Matt 26:30-56; Luke 22:31-62) – (1) Predicting Peter and the disciples' denial, (2) the failure to pray, (3) the taking up of swords, and (4) Jesus' arrest
- The "Fulfillment of Scripture" Motif – scripture employed within the "Disciples Denial" Tradition only applies and is fulfilled in its immediate narrative context

Mark

- o Mark 14:26, 49-50 – the "scriptures being fulfilled" (14:49) refers to previous quotation of Zech 13:7, "I will strike the shepherd, and the sheep will be scattered" (14:26), they all left him and fled (14:50) - *character positioning/distance as narrative device illustrating fulfillment of scripture*

Matthew

- Matt 26:31, 54-56 - the “scriptures being fulfilled” (26:54) refers to previous quotation of Zech 13:7, “I will strike the shepherd, and the sheep will be scattered” (26:31), they all left him and fled (26:56) - *character positioning/distance as narrative device illustrating fulfillment of scripture*
- Lukan departure from the Synoptic tradition’s use of Zech 13:7 (cf. Mark 14:26; Matt 26:31) to frame the corresponding “Disciples Denial” narrative

Lukan Reframing of the “Disciples’ Denial” Tradition as Final Temptation and Midrash on Isaiah 53

- Lukan reframing of the tradition as Midrash on Isaiah 53 - Lukan special material most likely a product of narrative creation rather than literary source
 - 22:31 – Setting - Satan’s demand to “have you all” – Final Temptation
 - First temptation – “And when the devil had ended every temptation, he departed from him until an opportune time.” (Luke 4:13) – Solo – Jesus alone
 - Second Temptation – “Then Satan entered into Judas called Iscariot, who was of the number of the twelve.” (Luke 22:3) – Corporate – Jesus and the Twelve
 - 22:32 – “Interceding” on Peter’s behalf
 - *Isaiah 53 Theme* – Allusion to Is 53:12, “interceding on behalf of the transgressor” (ἐδέηθη ἐπὶ σοῦ = יִלְפָּטֵם יִפְגִּיעַ, following MT) – linking Peter with the disciples (Luke 22:37) as one of the “transgressors”
 - 22:35-38 - Taking up Swords and the “Fulfillment of Scripture” Motif
 - Luke 22:37 - “And he was numbered with the transgressors” (καὶ μετὰ ἀνόμων ἐλογίσθη = אַתְּ-פֹּשְׁעִים, following MT of Is 53:12) – linking the disciples with Peter (Luke 22:32) as “transgressors”
 - Luke 22:37 - “Fulfillment of Scripture” Motif - Only applies and is fulfilled in the immediate narrative context – corresponding section (Luke 22:47-53)
 - Luke 22:38 – “two swords” - Jesus replies, “It is enough” – Cryptic Double entendre?: *They* (Disciples) hear “enough for us to utilize,” while *He* (Jesus) cryptically intends “enough to be counted as transgressors”
 - 22:51 – “Healing” of the servant of the high priest (ἰάσατο)
 - “No more of this!” *Isaiah 53 theme* – “... he had done no violence” (Is 53:9)
 - *Isaiah 53 theme* - path to the kingdom of peace is through suffering (thematic echo of first temptation narrative) - “but he was wounded for our acts of lawlessness and has been weakened because of our sins; upon him was the discipline of our peace (εἰρήνης); by his bruise we are *healed* (τῷ μώλωπι αὐτοῦ ἡμεῖς ἰάθημεν)” (Isaiah 53:5)
 - In both Mark 14:47-4 and Matt 26:51-53, the *healing* of the ear is *absent*, Mark’s Jesus doesn’t even rebuke the one who draws the sword
 - 22:54-62 - Peter’s denial repositioned/restructured to immediately follow the disciples denial in keeping with the Lukan Final Temptation