

**New Testament Studies in Contextual Exegesis**  
**Neutestamentliche Studien zur kontextuellen Exegese**

Τοῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σῶσω.

Toῖς πᾶσιν γέγονα πάντα, ἵνα πάντως τινὰς σῶσω.

Omnibus omnia factus sum, ut omnes facerem salvos.

Omnibus omnia factus sum, ut omnes facerem salvos.

Thomas Kattathara S.J.

## The Snag of The Sword

An Exegetical Study of Luke 22:35-38

Для всех я сделался всем, чтобы спасти по крайней мере некоторых.

Для всех я сделался всем, чтобы спасти по крайней мере некоторых.

Ich bin allen alles geworden, damit ich auf alle Weise einige rette.

Ich bin allen alles geworden, damit ich auf alle Weise einige rette.

Mede me ho meyeɛ ade nyinaa memaa nnipa nyinaa, na eye deen ara a, magye ebinom nkwa.

Mede me ho meyeɛ ade nyinaa memaa nnipa nyinaa, na eye deen ara a, magye ebinom nkwa.

Mi sono fatto tutto a tutti, per poterne salvare in qualche modo alcuni.

Mi sono fatto tutto a tutti, per poterne salvare in qualche modo alcuni.

Pendeknya, saya menjadi segala-galanya untuk semua orang supaya dengan jalan yang bagaimanapun juga saya bisa menyelamatkan sebagian dari mereka.

Pendeknya, saya menjadi segala-galanya untuk semua orang supaya dengan jalan yang bagaimanapun juga saya bisa menyelamatkan sebagian dari mereka.

U

Ua ou nua i mea e tele, ma ia faasaoina le toatasi.



PETER LANG  
EDITION

# Table of Contents

General Introduction .....	1
Chapter One. Sword in the Bible: General Terminology	
of Weapons in the Bible .....	9
Introduction .....	9
1.1 Weapons in the Old Testament .....	9
1.2 Weapons in the New Testament .....	13
1.3 Sword (μάχαιρα) .....	14
Conclusion .....	20
Chapter Two. Comparative Study of Some Texts in the NT:	
Mt 10:34; Lk 2:34–35; Eph 6:17; Heb 4:12; Rev 1:16, 2:12, 2:16 .....	23
Introduction .....	23
2.1 Matthew 10:34 .....	24
2.2 Luke 2:34–35 .....	30
2.3 Ephesians 6:16–20 .....	36
2.4 Hebrews 4:12 .....	46
2.5 Revelation 1:16 .....	50
2.6 Revelation 2:12 .....	54
2.7 Revelation 2:16 .....	55
Conclusion .....	56
Chapter Three. Conundrum and Snag of the Sword in the Scene of Jesus' Arrest (Mt 26:51–54; Mk 14: 45–47; Lk 22:49–51; Jn 18:10–11) .....	59
Introduction .....	59
3.1 The Gethsemane Scene in Matthew .....	62
3.2 The Gethsemane Scene in Mark .....	69
3.3 The Mount of Olive Scene in Luke .....	72
3.4 The Garden Scene in John .....	79
Conclusion .....	87

Chapter Four. The Zealots and the <i>Sicarii</i> .....	93
Introduction .....	93
4.1 The Zealots .....	94
4.2 The <i>Sicarii</i> .....	104
4.4 The Robbers .....	115
3.1 The Socio-Political Concept of Jesus .....	118
Conclusion .....	131
Chapter Five. Exegetical Study of Lk 22:35–38 .....	133
Introduction .....	133
5.1 The Context of Luke .....	136
5.2 The Source of the Discourse .....	139
5.3 Exegetical Study of Lk 22:35–38 .....	142
5.4 New Rules for a Time of Crisis (22:35–38) .....	143
5.5 The Exegesis .....	147
5.6 Luke and the Use of Scripture .....	191
5.7 Discipleship and Martyrdom .....	193
5.8 Delayed <i>Parousia</i> in Luke .....	195
5.9 Literary Form .....	198
5.10 The Source .....	201
5.11 The Newness of the Teaching .....	201
5.12 Some Theological Concerns of Luke .....	206
5.13 Jesus' Vision of a New Society .....	209
Conclusion .....	212
Hermeneutical Reflections and the General Conclusion .....	215
Introduction .....	215
6.1 The Existential Reality of the Church Today .....	218
6.2 Trust in Providence .....	219
6.3 Fight or Flight? .....	220
6.4 Self or Communal-defence .....	221
6.5 Marga of Ahimsa and Satyagraha .....	222
6.6 Symbolic Relevance .....	223
6.7 Psychological Relevance .....	224
6.8 The Strategic Relevance .....	225
Bibliography .....	231