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**A Different Kind of Crusade: Jesus's Commissioning of His Disciples in Luke 10:1–24 as Reworking the Rules for Warfare in Deuteronomy 20:10–14**

Christian theologies of war (promoting either the just war theory or pacifism) arise out of (among other things) the New Testament contention that the battle that Christians wage is primarily directed against dark spiritual powers, not against human beings. This position, most comprehensively expressed in Eph 6:12, can be traced back to Jesus, who frequently released people from various demonic possessions (e.g., Matt 12:22–32) while simultaneously calling his followers not to retaliate against their enemies (e.g., Luke 6:27–31) but to love them (e.g., Matt 5:43–48).

Nevertheless, given the abundance of Old Testament passages sanctioning war as one of the means by which Israel both protects and enlarges its territory, one may ask whether there is a single episode that would summarize both Jesus's resistance to violence against humans and his emphasis on spiritual warfare.

In this paper, I propose that Luke's commission of seventy disciples in Luke 10:1–24 may be viewed as a reworking of Israel's rules for warfare contained in Deut 20:10–14. Both passages speak about enlarging the kingdom: Israel in Deut 20 expands it through military campaign while Jesus does it through missionary effort. In both accounts, however, the approached town must first hear an offer of peace, which has the potential to divide the recipients into two groups. The welcoming towns open their gates, whereas the rejecting communities exhibit a hostile response.

Yet as my comparison argues, the two biblical texts differ in the way those heralding Israel's kingdom react to these towns. In Deut 20, the other nations have no chance to withstand Israel's attack. The towns that surrender will be used by Israel for forced labor, and those attempting to defend themselves will be besieged, their males killed, and their women, children, and animals taken as spoils.

The seventy ambassadors in Luke, however, are milder in their approach. Opening houses and towns to Jesus's followers results in offering them food and drink, yet this is viewed as payment for their service: the disciples proclaim the message about the kingdom and heal the sick. Moreover, when the town rejects Jesus's messengers, these should not retaliate but rather depart, merely announcing harsh but future judgment on this inhospitable dwelling. Nevertheless, even Luke's story depicts a battle. A number of demons submit to Jesus's disciples who are, in a way similar to Israel's soldiers in Deut 20, assured to be victorious.

In summary, my paper argues that when these two passages are read against each other, Jesus's instruction to his disciples may be understood as envisioning a different kind of crusade, by which Jesus attempts to expand a different kind of kingdom than the one presented in Deuteronomy's legislation. I close my detailed comparison by drawing implications of this intertextual parallel for a thicker and more qualified account of Christian theologies of war.