

# **Some Notes on the Information Structure and Discourse Features of Luke 22 and 6:20-49**

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## INTRODUCTION

I use the notes in this file during the second half of ‘Discourse for Translation’ workshops run by SIL International. During the first half of each workshop, participants learn about information structure (NARR §0.1—see below) and discourse features of natural languages that are of particular relevance to Bible translation.

The materials used to teach these features (NARR and NonNarr) are available online (see below for details) and are an essential prerequisite to understanding the terminology used in these notes. Whenever you see a reference to ‘NARR’ or to ‘NonNarr’ in these notes, I recommend that you look up the relevant section, so that you can understand how I am using the term concerned. If you turn to NARR §0.1, for example, you will find a definition of the term ‘information structure’ (“the interaction of sentences and their contexts”—Lambrecht 1994:9). Similarly, you will encounter a reference on p. 12 to NonNarr §3.3, where you will find a definition of ‘counterpoint’ (“a contrasting... idea, used to set off the main element”—Oxford English Dictionary).

The first part of the file contains flow-charts of the argument structure of each sub-section of Luke 22, together with comments on the information structure and discourse features of each verse. The footnotes also include translation suggestions, a number of which address issues related especially to translation into verb-final languages. The second part of the file concerns the information structure and discourse features of each verse of the ‘Sermon on the Plain’ (Luke 6:20-49).

It is my prayer that these notes will be a helpful tool for all who exegete and translate this book into the heart language of a people group for whom Christ died and rose again.

### References

- Lambrecht, Knud. 1994. *Information Structure and Sentence Form: Topic, Focus, and the Mental Representation of Discourse Referents*. New York: Cambridge University Press.
- NARR: Levinsohn, Stephen H. 2008a. *Self-Instruction Materials on Narrative Discourse Analysis*. Online at <http://www.sil.org/~levinsohns>.
- NonNarr: Levinsohn, Stephen H. 2008a. *Self-Instruction Materials on Non-Narrative Discourse Analysis*. Online at <http://www.sil.org/~levinsohns>.

## **Major Divisions of Luke 22**

This chapter is the first part of a longer section of the Gospel of Luke. Green (1997) unites chapters 22 and 23 together under the title ‘The Suffering and Death of Jesus’. I prefer Marshall’s (1978) association of chapters 22-24 together with the title ‘Passion and Resurrection of Jesus’ (see the use of *μὲν* in 23:56b, anticipating the *δέ* in 24:1).

**22.1-38** ‘The Last Supper’. Both Green and Marshall identify this as a major subsection. There is linguistic evidence to confirm Green’s division into three parts:

- 22.1-6 ‘Conspiracy’
- 22.7-13 ‘Preparation for Passover’
- 22.14-38 ‘Teaching at the Passover Table’.

**22.39-23.25** ‘The Arrest and Trial of Jesus’. Marshall proposes this as a major subsection, since ‘scene succeeds scene without any break in the action, so that any attempt to impose a scheme upon the story is arbitrary’. Green proposes four subsections instead of Marshall’s one: 22.39-46, 22.47-53, 22.54-65 and 22.66-23.25. However, I find no linguistic evidence to confirm breaks at 22.47 and 22.54. Furthermore, there are more discontinuities at 22.63 than at 22.66 (see below). I therefore prefer an adaptation of Caird’s (1963) division of 22.39-23.25 into two parts:

- 22.39-62(65) ‘The Last Night’
- 22.63(66)-23.25 ‘The Trial of Jesus’.

### **22.1-38 The Last Supper**

‘With 22:1 we enter a new phase of Luke’s account of Jesus in Jerusalem’ (Green). The following discontinuities characterise the narrative unit that begins here: a switch from habitual events involving Jesus and the people (21.37-38) to a non-event sentence that sets a temporal setting for the following events, and a complete change in the cast of active participants. Supporting evidence includes the *inclusio* of 22.2 with 19.47-48 (Green) and the development marker *δέ* (glossed ‘now’). *Δέ* always indicates that the material that follows builds on what precedes and makes a new point.<sup>1</sup>

#### **22.1-6 Conspiracy**

22.1a Now the festival of Unleavened Bread was drawing near (*Ἦγγιζεν δὲ ἡ ἑορτὴ τῶν ἄζύμων*). A presentational sentence (NARR §2.1.3), establishing a new temporal setting.

22.1b the one called the Passover (*ἡ λεγομένη πάσχα*). This adjectival clause is attributive to ‘the festival of Unleavened Bread’. Robertson states (1934:776), ‘both substantive and adjective receive emphasis and the adjective is added as a sort of climax in apposition with a separate article’ (see Wallace 1995:306). I take this to imply that the contents of the adjectival clause are at least as important as the noun to which it is attributive. Since both 1a and 1b present background information, it will be appropriate in some languages to translate them as independent clauses.

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<sup>1</sup> The section that chapter 22 builds upon probably starts at 19:45 with Jesus’ cleansing of the temple. It is bounded by an *inclusio*: the assertions of 19:47-48 are repeated in 21.37 and 22.2. The episodes of the section are linked by *δέ* and lead up to 22.1. They include the authorities’ challenge to Jesus cleansing the temple: ‘By what authority do you do these things?’ (19:45-20:8), the Parable of the Vineyard, leading to the authorities’ question about paying tribute to Caesar (20:9-26), the Sadducees’ question about the resurrection (20:27-40), Jesus’ query about why the Messiah is called David’s son (20:41-44), Jesus’ warning against the scribes (20:45-47), and the giving of the widow’s mite, which leads to Jesus’ teaching on the destruction of the temple (21.1-36). The section concludes with a summary of what Jesus was doing each day and each night of this period (21.37-38), again introduced with *δέ*.

22.2a-b & the chief priests and the scribes were seeking how to put him to death (καὶ ἐζήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέλωσιν αὐτόν). Καί associates what follows with 1; 1 and 2 together set the scene for the first development of the episode (3-6).<sup>2</sup>

Imperfective aspect; they were still seeking how to have Jesus killed (see 19.47) when Judas arrived (22.4). ('[T]he imperfect sets the scene for the action of Judas'—Marshall.)

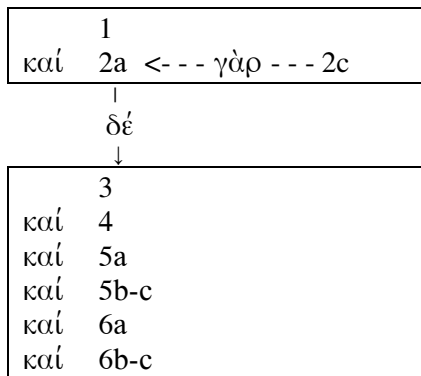
The last time Jesus was named was at 20.34. He is not named again till 22.47.

22.2c for they were fearing the people (ἐφοβοῦντο γὰρ τὸν λαόν). Γάρ introduces a proposition with imperfective aspect that strengthens the assertion of 2a-b without specifying a more particular semantic relation. 'The γάρ clause explains the τὸ πῶς ... clause; they wanted to know how to arrest Jesus without causing a reaction from the people (cf. 22.6) whom they feared (cf. 20:19)' (Marshall).<sup>3</sup>

**(22.3-6)**

Although Marshall has a title at 3 ('The Betrayal by Judas'), 1-2 set the scene for 3-6, rather than forming a separate episode. As Marshall himself states, 'Luke has brought together the stories of the priests' and scribes' plot and the betrayal by Judas into a unified account'.

The following is a flow chart for 22.1-6.



22.3a Then Satan entered into Judas (Εἰσῆλθεν δὲ Σατανᾶς εἰς Ἰούδαν). Δέ introduces the next development unit (3-6) (DU—NARR §6.5), which builds on the preceding one (1-2) and makes a new point.

Both Satan and Judas are reactivated in this clause, so no article is used to refer to them (most MSS). This is probably a rare example of an 'event reporting' proposition (NARR §2.1.4), since neither Satan nor Judas is the topic about which a comment is made.

22.3b the one called Iscariot (τὸν καλούμενον Ἰσκαριώτην). This adjectival clause is attributive to 'Judas'. It identifies which Judas was being referred to (see 3.16).

22.3c who was one of the twelve (ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα). This time, a participial clause is attributive to 'Judas called Iscariot'. Is Luke slowing down the story by repeating known information, to highlight what Judas does next (see NARR §5.4)?

22.4a & having gone away (καὶ ἀπελθὼν). The pre-nuclear participial clause backgrounds this event with respect to that of 4b-c (NARR §5.2.4).

22.4b he conferred with the chief priests & officers of the temple police (συνελάλησεν τοῖς ἀρχιερεῦσιν καὶ στρατηγοῖς).

<sup>2</sup> It may, therefore, be appropriate to background 1-2 with respect to 3-6.

<sup>3</sup> The THESIS – supportive order of propositions that relates to the presence of γάρ is problematic in many verb-final languages. See Levinsohn 2006 for possible solutions to this problem. For such languages, try translating 2c as a participial clause: 'The chief priests, **the people-O fearing**, were seeking...'



22.7 Then came the day of Unleavened Bread on which the Passover (lamb) had to be sacrificed (Ἦλθεν δὲ ἡ ἡμέρα τῶν ἀζύμων [ἐν] ἣ ἔδει θύεσθαι τὸ πάσχα). I consider this to be a presentational sentence, even though ‘the festival of Unleavened Bread’ was mentioned in 1. The relative clause (7b) is restrictive, identifying which day of the festival was the one on which the Passover lamb had to be sacrificed.

22.8a-b & he sent Peter and John, saying (καὶ ἀπέστειλεν Πέτρον καὶ Ἰωάννην εἰπών). As *TrNotes* points out, ‘Jesus told them what to do before he sent them into the town’.

Although Jesus was not active in 3-6, no overt reference is made to him as attention returns to him, since he is the global VIP.

22.8c “Having gone (Πορευθέντες). The pre-nuclear participial clause backgrounds this part of the command with respect to that of 8d.

22.8d prepare the Passover (meal) for us (ἐτοιμάσατε ἡμῖν τὸ πάσχα). A perfective (‘aorist’) imperative, as the command to the disciples is for this specific occasion.

22.8e that we may eat it” (ἵνα φάγωμεν).

22.9a They said to him (οἱ δὲ εἶπαν αὐτῷ). The combination of an articular pronoun (οἱ) and δέ indicates this reported speech is an intermediate step en route to the theme-line events of 13.<sup>7</sup>

22.9b “Where do you wish that we prepare (it)?” (Ποῦ θέλεις ἐτοιμάσωμεν;).

22.10a He said to them (ὁ δὲ εἶπεν αὐτοῖς). As in 9, this reported speech is encoded as an intermediate step en route to the theme-line events of 13.

22.10b “Listen, having entered the city (Ἴδού εἰσελθόντων ὑμῶν εἰς τὴν πόλιν). Ἴδού (glossed ‘Listen’) is here an attention getter (*UBS*).

The pre-nuclear participial clause backgrounds the event of entering the city with respect to what happens after they enter it. This type of participial clause (a ‘genitive absolute’, so called because the subject is in the genitive case) is typically followed by a clause with a different subject.<sup>8</sup>

22.10c a man carrying a jar of water will meet you (συναντήσῃ ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων). A presentational proposition.<sup>9</sup>

22.10d follow him into the house (ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν). As in 8d, a perfective (aorist) imperative.

22.10e into which he enters (εἰς ἣν εἰσπορεύεται). A restrictive relative clause, identifying which house.

22.11a & you will say to the owner of the house (καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας). The future is probably used because the fulfillment of this command is dependent on that of 10d.<sup>10</sup>

22.11b ‘The teacher says to you (Λέγει σοι ὁ διδάσκαλος). Default constituent order, in spite of Marshall’s comment ‘λέγει is brought forward’.

22.11c “Where is the guest room (Ποῦ ἐστὶν τὸ κατάλυμα).

<sup>7</sup> In many languages, the norm is NOT to refer to an addressee who was the previous speaker.

<sup>8</sup> In some languages, a ‘go’ auxiliary will be needed to indicate that a distance is covered before the city is entered.

<sup>9</sup> Since ‘you’ is topical, it would be more accurate to call it a proposition with ‘experiencer predicate focus’ (NARR §2.1.4 footnote).

<sup>10</sup> Marshall seems to take ἐρεῖτε ‘you will say’ as a ‘polite imperative’. This is unlikely, as Jesus had already used a direct imperative in 10d.

22.11d where I may eat the Passover with my disciples?” (ὅπου τὸ πάσχα μετὰ τῶν μαθητῶν μου φάγω;). This is NOT a restrictive relative clause, to identify which guest room Jesus wanted. Rather, it is a ‘continuative’ relative clause (NARR §10.3.4), which states the purpose to which the guest room will be put (‘the ὅπου clause with the subjunctive is tantamount to a purpose clause’—Marshall).

The clause has marked but ambiguous constituent order, as the verb is final. I think it most likely that the verb φάγω ‘I may eat’ has been postposed for focal prominence. (Alternatively, μετὰ τῶν μαθητῶν ‘with my disciples’ has been preposed to P2 for focal prominence [NARR §4.2.3]. The initial subject τὸ πάσχα ‘the Passover’ would then be a point of departure in position P1, marking a switch of topic from ‘I’ [ibid., NARR §3.1].)

22.12a & that one will show you a large room upstairs, already furnished (κάκεινος ὑμῶν δείξει ἀνάγαιον μέγα ἐστρωμένον). The distal pronoun κάκεινος ‘& that one’ indicates that the referent is athematic (NARR §9.2.1 and chap. 9 Appendix 1). Placing it in P1 suggests that the event of 12a is an intermediate step en route to the thematic command of 12b.

The order of constituents is marked. The topical pronoun ὑμῶν ‘to you’ may have been preposed to isolate and thereby give prominence to the DFE ‘a large room upstairs, already furnished’ (ἀνάγαιον μέγα ἐστρωμένον).

22.12b Make preparations for us there” (ἐκεῖ ἐτοιμάσατε). As in 8d, a perfective (aorist) imperative, as the command is for this specific occasion. This command finally answers the question of 9b (“Where do you wish that we prepare (it)?”) so has identificational articulation (NARR §2.1.2), with ἐκεῖ ‘there’ focal. (‘There is where you are to make preparations for us.’)

22.13a So, having departed (ἀπελθόντες δέ). Δέ introduces the theme-line events to which the Intermediate Steps of 9 and 10-12 have been leading.

The pre-nuclear participial clause backgrounds this event with respect to that of 13b.

22.13b they found (things) just as he had said to them (εὗρον καθὼς εἰρήκει αὐτοῖς).

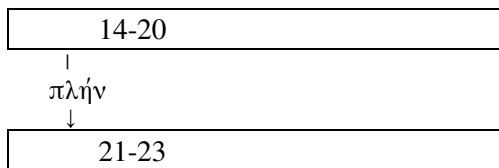
22.13c & they prepared the Passover (καὶ ἠτοίμασαν τὸ πάσχα).

### 22.14-38 Teaching at the Passover Table

The main evidence for the beginning of a narrative unit at 14 is the discontinuity of time, signalled by a sentence-initial subordinate clause. Καί is the default conjunction. The absence of δέ suggests that Luke does not view the institution of the Last Supper itself as a new development, as far as his purpose in relating the events of these chapters is concerned.<sup>11</sup>

14-20 are characterised by an absence of conflict. Jesus’ use of πλὴν in 21 signals a return to the conflicts ranging around him, when he points out the presence of His betrayer at the table with him.

The following is a flow chart for 22.14-23.



22.14a & when the hour came (Καὶ ὅτε ἐγένετο ἡ ὥρα). A temporal point of departure, signalling a switch of time from that of 13.

<sup>11</sup> The next DU of the main event line begins with Jesus’ arrival at Gethsemane (v. 40).

- 22.14b he reclined, and the apostles with him (ἀνέπεσεν καὶ οἱ ἀπόστολοι σὺν αὐτῷ). The verb is singular, with the reference to the apostles added.<sup>12</sup>
- 22.15a & he said to them (καὶ εἶπεν πρὸς αὐτούς).
- 22.15b “With desire I desired (Ἐπιθυμία ἐπεθύμησα). The preposed adverb Ἐπιθυμία ‘with desire’ ‘serves to strengthen the meaning of the main verb’ (UBS).
- 22.15c to eat this Passover with you (τοῦτο τὸ πάσχα φαγεῖν μεθ’ ὑμῶν). Marked but ambiguous constituent order. τοῦτο τὸ πάσχα may well be in P2, to contrast ‘this Passover’ with the previous ones that Jesus has eaten with his disciples (Chris Vaz p.c.). Alternatively, it is in P1, to establish ‘this Passover’ (“lamb”— Marshall) as the topic of this speech (see 16b-c).
- 22.15d before I suffer (πρὸ τοῦ με παθεῖν). The final verb is focal.
- 22.16a for I tell you (λέγω γὰρ ὑμῖν). As in 2c, γὰρ introduces material that strengthens the previous assertion (15b-d) without specifying a more particular semantic relation. (‘The reason for Jesus’ great desire to share this particular Passover meal with his disciples is that he will not be able to do so again’—Marshall.)<sup>13</sup>
- 22.16b I definitely will not eat it (ὅτι οὐ μὴ φάγω αὐτὸ). The presence of ὅτι ‘*recitativum*’ indicates that Jesus is interpreting what he has just said, rather than making a new assertion (NARR §7.10).<sup>14</sup> The fact that Jesus will not ‘eat it until it is fulfilled in the kingdom of God’ relates to the fact that he is about to suffer.
- 22.16c until it is fulfilled in the kingdom of God” (ἕως ὅτου πληρωθῆ ἔν τῇ βασιλείᾳ τοῦ θεοῦ).
- 22.17a-b & having taken a cup, having given thanks (καὶ δεξάμενος ποτήριον εὐχαριστήσας). The pre-nuclear participial clauses background these events with respect to the speech introduced in 17c.<sup>15</sup>
- 22.17c he said (εἶπεν).
- 22.17d-e “Take this & divide it among yourselves (Λάβετε τοῦτο καὶ διαμερίσατε εἰς ἑαυτούς). As in 8d, perfective (aorist) imperatives.
- 22.18a for I tell you (λέγω γὰρ ὑμῖν). As in 2c and 16a, γὰρ introduces material that strengthens the previous commands (17d-e) without specifying a more particular semantic relation.<sup>16</sup>
- 22.18b I will not drink from now on of the fruit of the vine ([ὅτι] οὐ μὴ πῖω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου). ‘It is not clear whether ὅτι should be read’ (Marshall). If it is read, then it again indicates that Jesus is interpreting what he has just said (in 17d-e). He may even be alluding to the words of the traditional thanksgiving: ‘Blessed are you, Lord our God, who has created *the fruit of the vine*’.

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<sup>12</sup> In some languages, a ‘go’ auxiliary will be needed to indicate that a distance is covered before he reclined.

<sup>13</sup> In verb-final languages, consider forming an *inclusio* by putting ‘So like that I said’ at the end of 16 (perhaps, instead of ‘I tell you’ at the beginning of 16).

<sup>14</sup> “*Interpretation* is therefore at center stage in this narrative unit, and Jesus makes use of key elements of the media available to him in the Passover to give significance to his suffering” (Green). Marshall also talks of Jesus “pronouncing the words of interpretation over” the bread and wine.

<sup>15</sup> UBS asserts, “The lack of a connective between the two participles *dexamenos* and *eucharistēsas* shows that the latter is to be taken closely with the main verb *eipen*’. I do not agree.

<sup>16</sup> Following a command in OV languages, it is common for strengthening material to be juxtaposed, with no conjunction.

Although NRSV treats ‘from now on’ as a point of departure, the temporal phrase ἀπὸ τοῦ νῦν follows the verb in the Greek, thus avoiding the introduction of a discontinuity of time between 17d-e and 18 (see NARR §3.3).

22.18c until the kingdom of God comes” (ἕως οὗ ἡ βασιλεία τοῦ θεοῦ ἔλθῃ). The order of constituents is marked but ambiguous, because the verb is final. I think it most likely that the verb is focal.

**(22.19-20)**

Although Marshall gives a separate title (‘The Institution of the Lord's Supper’) to 19-20, there is no evidence in the text to support the beginning of new narrative unit.

22.19a-b & having taken a loaf of bread, having given thanks (καὶ λαβὼν ἄρτον εὐχαριστήσας). The pre-nuclear participial clauses background these events with respect to the events of 19c*ff*.

22.19c he broke [it] (ἔκλασεν).

22.19d-e & gave it to them, saying (καὶ ἔδωκεν αὐτοῖς λέγων). The post-nuclear imperfective (‘present’) participial clause suggests that Jesus spoke to them at the same time that he gave them the bread.

22.19f “This is my body (Τοῦτό ἐστιν τὸ σῶμά μου). Τοῦτο ‘this’, which refers to the bread, is in P1 to establish the topic of the speech.

22.19g (the one) being given for you (τὸ ὑπὲρ ὑμῶν διδόμενον). This adjectival clause is attributive to the head noun ‘my body’ (τὸ σῶμά μου). The contents of the adjectival clause are thus at least as important as the noun to which it is attributive (see 1b). (Also in 20d.)

The order of constituents is marked but ambiguous, as the verb (which has imperfective aspect) is final.<sup>17</sup> Either ‘for you’ or ‘being given’ could be the DFE. (Also in 20d.)

22.19h Do this in remembrance of me” (τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν). Τοῦτο ‘this’ is again in P1. It could be taken as a point of departure by renewal (NARR §3.2.1) that introduces a different comment (this time, a command). However, there is a partial switch of topic from the bread itself to the breaking of bread together (see *TrNotes*).

The imperative has imperfective (present) aspect, as the command is to be obeyed on an ongoing basis.

22.20a-b & the cup similarly after supper, saying (καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων). This sentence begins with τὸ ποτήριον ‘the cup’. This indicates that, as in 1 Cor. 11.25, this part of ‘the Lord’s supper is to be related to the first primarily on the basis of a switch from *the bread* to *the cup*’ (NARR §3.3). The primary basis for relating the two parts is NOT a switch of time, as the NIV translation suggests.

22.20c “This cup (is) the new covenant in my blood (Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου). The order of constituents signals a switch of topic to ‘this cup’ (Τοῦτο τὸ ποτήριον).

22.20d (the one) being poured out for you (τὸ ὑπὲρ ὑμῶν ἐκχυννόμενον). Strictly speaking, this adjectival clause is attributive to the head noun ‘this cup’ (Τοῦτο τὸ ποτήριον), rather than ‘the new covenant’! (See 19g on the marked but ambiguous order of constituents.)

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<sup>17</sup> The participle is NOT in the “present tense” (*UBS*).

**(22.21-23)**

‘Luke signals no break in the narrative as Jesus moves from the interpretation of his death as a covenantal sacrifice for the apostles ... to the interpretation of his death in relation to tragic betrayal’ (Green).

22.21 Nevertheless behold, the hand of the one who betrays me (is) with me, on the table (πλήν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ’ ἐμοῦ ἐπὶ τῆς τραπέζης). Πλήν is a strong countering conjunction. (Also in 22b.)

Ἰδοὺ highlights the participant it introduces (NARR §8.1.5; ‘emphatic introduction of what follows’—*UBS*). As in 10c, the proposition is presentational (with ‘me’ as topical—see the footnote to 10c).

22.22a (I say this) because the Son of Man, on the other hand, is going as determined (ὅτι ὁ υἱὸς μὲν τοῦ ἀνθρώπου κατὰ τὸ ὠρισμένον πορεύεται). ὅτι indicates that what follows (22a) interprets the assertion of 21.<sup>18</sup>

The connective μὲν (‘on the one hand’) is ‘prospective’ (*DFNTG* p. 170); it anticipates or at least implies a corresponding sentence or sentences containing δέ or, in this instance, πλήν (22b). Μὲν often backgrounds the sentence concerned with respect to what follows. (‘This lends to the first clause of the verse almost the force of a concessive protasis, e.g. ‘though it remains true that the Son of man goes (his way)’—*UBS*.)<sup>19</sup>

The subject ‘the Son of Man’ (ὁ υἱὸς τοῦ ἀνθρώπου) is in P1 preceding the verb to re-establish ‘me’ as the topic.

The DFE ‘as determined’ (κατὰ τὸ ὠρισμένον) is preposed to P2 for (emphatic) prominence.

22.22b but woe to that man by whom he is betrayed!’ (πλήν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ δι’ οὗ παραδίδοται). The use of the distal demonstrative ἐκείνῳ probably reflects the psychological distance between Jesus and his betrayer, who is reclining right beside him.

22.23a & they began to ask one another (καὶ αὐτοὶ ἤρξαντο συζητεῖν πρὸς ἑαυτούς). The P1 position of the subject αὐτοὶ ‘they’ signals the switch of topic and attention from Jesus (the speaker in 21-23) to them.

22.23b which, then, it could be of them who was about to do this (τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων πράσσειν). This indirect reported speech has identificational articulation, with ‘which one of them’ (τίς ... ἐξ αὐτῶν) the focal constituent. The constituent is discontinuous because only the first part (‘which’) is truly focal (see *DFNTG* p. 58).

ἄρα (‘then, consequently’) is an inferential conjunction.

Within the nominalised clause ‘the one being about to do this’ (ὁ τοῦτο μέλλων πράσσειν), the order of constituents is marked, but ambiguous. The proximal pronoun τοῦτο ‘this’ is consistent with the act of betrayal (a key part of the presupposition) being thematic within the reported discussion. The verbs are then focal.<sup>20</sup>

**(22.24-30 The Dispute about Greatness)**

‘Although Luke presents what may appear to be a new topic of conversation, in fact little has changed as the scene at the table unfolds into this interchange among those gathered with Jesus at the Passover table’ (Green). Additive καὶ constrains a parallel to be drawn with corresponding events in

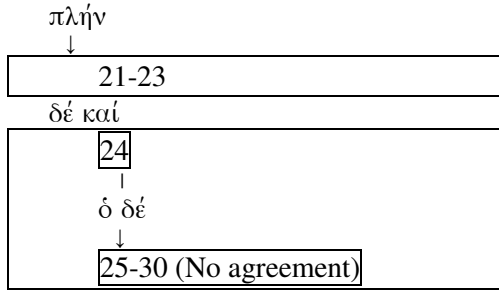
<sup>18</sup> *TR* reads καί. As with γάρ, the THESIS – strengthening order of constituents that is often associated with the presence of ὅτι is problematic in many verb-final languages. See Levinsohn 2006 for possible strategies for handling this problem.

<sup>19</sup> In Indo-Aryan languages, consider using the ‘contrastive emphasis’ marker (ṭo in Hindi) after the subject of 22a.

<sup>20</sup> However, sentences with identificational articulation often end with the verb, anyhow (see 48b).

the context ('The καί links the strife to the argument in the previous verse'—Marshall). The development marker δέ signals only that a new DU is beginning.

The following is a flow chart for the narrative of 21-30 (see below for Jesus' speech of 25-30).

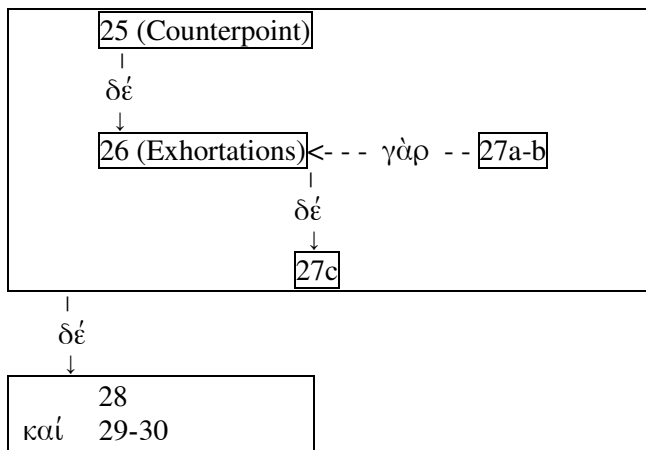


22.24a Then a dispute also arose among them (Ἐγένετο δὲ καὶ φιλονεικία ἐν αὐτοῖς). An event-reporting sentence.

22.24b as to which one of them was to be regarded as the greatest (τὸ τίς αὐτῶν δοκεῖ εἶναι μείζων). The indirect reported speech has identificational articulation, with 'which of them' (τίς αὐτῶν) focal.

22.25a He said to them (ὁ δὲ εἶπεν αὐτοῖς). The ὁ δέ combination either marks this reported speech as an intermediate step or, more likely, implies that 'the participants fail to reach agreement' (DFNTG p. 222). In other words, Jesus' words of 25-27 do not persuade them (at least yet) to change their attitude to greatness.<sup>21</sup>

The following is a flow chart for Jesus' speech of 22.25-30.



22.25b "The kings of the Gentiles lord it over them (Οἱ βασιλεῖς τῶν ἔθνων κυριεύουσιν αὐτῶν). The subject Οἱ βασιλεῖς τῶν ἔθνων 'the kings of the Gentiles' is in the P1 position to signal a switch of topic from the disciples themselves (24).

22.25c & those in authority over them are called benefactors (καὶ οἱ ἐξουσιάζοντες αὐτῶν εὐεργέται καλοῦνται). The subject οἱ ἐξουσιάζοντες αὐτῶν 'those in authority over them' is again in the P1 position, to signal a switch of topic from that of 25c.

25c is parallel with 25b and, as is common in such circumstances, the DFE εὐεργέται 'benefactors' is preposed to the P2 position.<sup>22</sup>

<sup>21</sup> 22.34 will provide a clearer example of ὁ δέ being used because the participants fail to reach agreement.

<sup>22</sup> 'The existence in the clause of two focal positions means that a *chiastic* structure is available for parallel statements. Typically, the focal constituent of the first clause follows its verb, whereas the focal constituent of the second precedes it.' (DFNTG p. 39)

22.26a You, however, not so (ὕμεῖς δὲ οὐχ οὕτως). Δέ signals progression from the ‘counterpoint’ (see NonNarr §3.3) of 25b-c to the main point of Jesus’ teaching.

The subject pronoun ὕμεῖς ‘you’ begins the sentence fragment to signal the switch of topic and attention.

22.26b instead, the greatest among you must become like the youngest (ἀλλ’ ὁ μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος). ‘When the first proposition in a countering relationship is **negative** and the second **positive**, then the DEFAULT way of conjoining them is with ἀλλά’ (NARR §6.4.3).

The subject ὁ μείζων ἐν ὑμῖν ‘the greatest among you’ is in the P1 position to signal the switch of topic from ‘you’ in general.

22.26c & the leader like one who serves (καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν).

22.27a For who is greater, the one who is at the table or the one who serves? (τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ διακονῶν;). As in 2c, γὰρ introduces material that strengthens the previous assertions (26b-c) without specifying a more particular semantic relation. I take this strengthening material to include 27c (see below).

22.27b Is it not the one at the table? (οὐχὶ ὁ ἀνακείμενος).

22.27c I, however, am among you as one who serves (ἐγὼ δὲ ἐν μέσῳ ὑμῶν εἰμι ὡς ὁ διακονῶν). The development marker δέ signals progression from the counterpoint (27a-b) to the main point of the material that strengthens the exhortations of 26.

The subject ἐγὼ ‘I’ is in the P1 position to signal the switch of topic from that of 27a-b.

As in 12a, the topical constituent ἐν μέσῳ ὑμῶν ‘among you’ may have been proposed to give more prominence to the DFE ‘as one who serves’ (ὡς ὁ διακονῶν).<sup>23</sup>

### (22.28-30)

Supporting evidence for a new unit within Jesus’ reported speech of 25-32 are the pre-verbal subject pronoun ὕμεῖς ‘you’ and the development marker δέ. ‘In sharp contrast to the previous conversation, which emphasised the need for lowly service without thought of reward, but tightly connected with it, stands the promise of Jesus to the disciples who have been faithful to him during his trials.’ (Marshall)

22.28 “You for your part are those who have stood by me in my trials (ὕμεῖς δὲ ἐστε οἱ διαμεμενηκότες μετ’ ἐμοῦ ἐν τοῖς πειρασμοῖς μου). As usual, δέ indicates that the following material builds on what precedes and makes a new point. The subject in P1 position ὕμεῖς ‘you’ signals a switch of topic from the ‘I’ of 27c. Only in that sense is it ‘emphatic’ (UBS p. 693).

22.29 & I on my part confer on you, just as my Father has conferred on me, a kingdom (κἀγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν). The subject in P1 position κἀγὼ ‘& I’ signals yet another switch of topic, from ‘you’ back to ‘I’. By using the conjunction καί, however, Jesus associates the promise of 29 with his words in 28.<sup>24</sup>

The order of post-verbal constituents is marked, with the object βασιλείαν ‘kingdom’ after the adjunct καθὼς διέθετό μοι ὁ πατήρ μου ‘just as my Father has conferred on me’. This order identifies ‘kingdom’ as the DFE (DFNTG p. 32).

22.30a so that you may eat and drink at my table in my kingdom (ἵνα ἔσθητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου).

<sup>23</sup> In verb-final languages, consider placing the exhortation of 26c after 27 and thus forming an *inclusio*.

<sup>24</sup> Contrast Marshall, who states, ‘κἀγὼ expresses the contrast between the faithfulness of the disciples and the action of Jesus in vindicating them’.

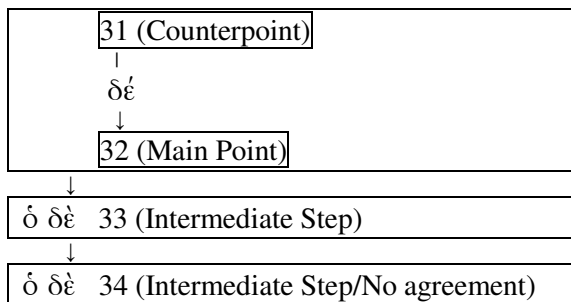
22.30b & you will sit on thrones (καὶ καθήσεσθε ἐπὶ θρόνων).

22.30c judging the twelve tribes of Israel (τὰς δώδεκα φυλὰς κρίνοντες τοῦ Ἰσραήλ). The object τὰς δώδεκα φυλὰς ... τοῦ Ἰσραήλ ‘the twelve tribes ... of Israel’ is discontinuous (not *TR*). This implies that the DFE is ‘the twelve tribes’. ‘The scope of the judging activity of the Twelve is said to be the twelve tribes of Israel. This fits with Jesus’ symbolism in choosing Twelve in the first place, which signified the claim upon all Israel of the message he came to proclaim’ (Nolland 1993:1068). Giving prominence to ‘the twelve tribes’ may also suggest that each of the twelve apostles has his own rôle in the kingdom, so any discussion of ‘who is the greatest?’ misses the point.

**(22.31-38)**

Supporting evidence for a new unit within Jesus’ reported speech of 25-32 is the repeated vocative ‘Simon, Simon’ and a switch from second person plural to singular.<sup>25</sup> I consider 31b-c (with its second person plural references) to be a counterpoint to 32 (the references to second person are singular).

The following is a flow chart for 22.31-34.



22.31a “Simon, Simon, listen! (Σίμων Σίμων ἰδοὺ). Ἴδου (glossed ‘listen’ or ‘behold’) is probably an attention getter here, as in 10b.

22.31b Satan asked for you [plural] (ὁ Σατανᾶς ἐξήτησατο ὑμᾶς). The subject in P1 position ὁ Σατανᾶς signals a switch of topic to Satan.

22.31c to sift (you) like the wheat (τοῦ σινιάσαι ὡς τὸν σῖτον).

22.32a I, however, prayed for you [singular] (ἐγὼ δὲ ἐδεήθην περὶ σοῦ). As in 26a and 27c, δέ signals progression from the counterpoint (31b-c) to a main point. The subject pronoun in P1 position ἐγὼ signals a (contrastive) switch of topic from Satan to ‘I’ (Marshall).<sup>26</sup>

22.32b that your faith may not fail (ἵνα μὴ ἐκλίπη ἡ πίστις σου).

22.32c & you, having once turned back (καὶ σὺ ποτε ἐπιστρέψας). The subject pronoun in P1 position σὺ signals a switch of topic from ‘I’ to ‘you (singular)’.

Καί, for its part, associates the exhortation of 32c-d with what Jesus has prayed for him (32a-b). ‘Christ has helped him: he must do what he can for others’ (Plummer 1975(1922): 504). Although καί is glossed ‘&’, it could well be additive ‘You also’. ‘If Jesus prays for Peter, an obligation also rests upon him (καί σὺ)’ (Marshall).

The pre-nuclear participial clause backgrounds the event of turning back with respect to the command of 32d to strengthen his brothers. Ποτε is NOT a subordinating conjunction (glossed ‘when’ in *BART*), but the adverb ‘once’.

<sup>25</sup> In addition, some MSS begin this verse with εἶπεν δὲ ὁ κύριος ‘Then the Lord said’.

<sup>26</sup> Contrast *UBS*’s suggestion that ‘I’ is ‘contrasting with *humas*’.

22.32d strengthen your brothers” (στήρισον τοὺς ἀδελφοὺς σου). The imperative is perfective (aorist), as the command is for a specific occasion.

22.33a He said to him (ὁ δὲ εἶπεν αὐτῷ). This reported speech is an intermediate step en route to the final speech of the exchange (34).

22.33b “Lord, with you I am ready (Κύριε, μετὰ σοῦ ἔτοιμός εἰμι). Μετὰ σοῦ ‘with you’ is ‘emphatic by its position at the beginning of the clause’ (*UBS*). But in what sense? The rest of 33 conveys non-established information, so it could be topical (P1). Alternatively, it is preposed for focal (contrastive) prominence (P2); Jesus talks about Peter and his brothers; Peter insists he will stay with Jesus.

22.33c to go both/even to prison and to death!” (καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι). The complex DFE ‘both to prison and to death’ (καὶ εἰς φυλακὴν καὶ εἰς θάνατον) is preposed to P2 to give it prominence. Most unusually, both parts of the co-ordinative construction are preposed (contra *DFNTG* pp. 57-58). The first καὶ is additive, and probably appends the least likely circumstances that Peter could think of (hence the gloss ‘even’).

22.34a He said (ὁ δὲ εἶπεν). As in 25, the ὁ δέ combination implies that the participants fail to reach agreement.

22.34b-c “I tell you, Peter, a cock will not crow this day (Λέγω σοι, Πέτρε, οὐ φωνήσει σήμερον ἀλέκτωρ). The speech orienter and vocative ‘I tell you, Peter’ (Λέγω σοι, Πέτρε) highlight the following declaration.

The postposing of the subject is consistent with this being an event-reporting proposition (NARR §2.1.4).

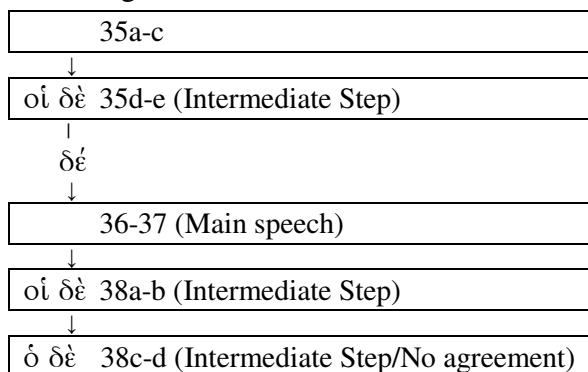
22.34d-e until you have denied three times that you know me” (ἕως τρίς με ἀπαρνήση εἰδέναι).

The DFE τρίς ‘three times’ is preposed (most MSS) to P2 to give it (emphatic) prominence. The preposing of the pronominal με ‘me’ adds to the prominence.

### (22.35-38)

The repetition of the speech orienter marks ‘the transition to a new subject’ (*UBS*—see NARR §7.8). I find no other supporting evidence for a new narrative unit. Καί simply indicates that the episode does not build directly on the previous one (‘there is no indication of a connexion with what precedes’—Plummer p. 505), though it could be translated ‘also’.

The following is a flow chart for 22.35-38.



22.35a & he said to them (Καὶ εἶπεν αὐτοῖς).

22.35b “When I sent you out without a purse, bag, or sandals (Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας καὶ ὑποδημάτων). A temporal point of departure, signalling a switch from the time of speaking to an earlier time.

22.35c did you lack anything?” (μή τινος ὑστερήσατε;). The DFE τινος ‘anything’ is preposed to P2 to give it (emphatic) prominence.

22.35d Then they said (οἱ δὲ εἶπαν). This reported speech is an intermediate step en route to Jesus’ speech of 36-37.

22.35e “Not a thing” (Οὐθένός).<sup>27</sup>

22.36a Then he said to them (εἶπεν δὲ αὐτοῖς). Δέ introduces the next development in Jesus’ reasoning, as he progresses from the situation past to an exhortation applicable to the present. This speech is presented as a theme-line event (NARR §7.5.4).

22.36b “But now, the one who has a purse must take it (Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον ἀράτω). Ἀλλὰ is a countering connective (NARR §6.4).<sup>28</sup>

The connective is followed by two points of departure (NARR §3.1). One is situational (νῦν ‘now’), signalling a switch of time from an occasion in the past to the present. The other is referential, signalling a switch of topic from the group of disciples who, at that time, lacked purse, bag or sandals to those who now have a purse and bag.

22.36c likewise also a bag (ὁμοίως καὶ πήραν).

22.36d & the one who does not have (either) must sell his cloak (καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ). The subject in P1 position ὁ μὴ ἔχων ‘the one who does not have’ signals a switch of topic to a group characterised in yet another way.

22.36e & buy a sword (καὶ ἀγορασάτω μάχαιραν).

22.37a For I tell you (λέγω γὰρ ὑμῖν). Γάρ introduces material that strengthens the exhortations of 36 without specifying a more particular semantic relation. ‘The reason why the disciples must be ready for the worst is that their Master also faces the worst’ (Marshall).<sup>29</sup>

22.37b that this scripture must be fulfilled in me (ὅτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί). As in 16b, the presence of ὅτι ‘*recitativum*’ indicates that Jesus is interpreting what he has just said, rather than making a new assertion (contrast its absence in 34b-c).

The subject τοῦτο τὸ γεγραμμένον ‘this scripture’ has cataphoric reference (NARR §4.8). It is preposed to P2 for focal prominence, to highlight the quotation of 37c.

22.37c ‘& he was counted among lawless persons’ (τὸ Καὶ μετὰ ἀνόμων ἐλογίσθη). The DFE μετὰ ἀνόμων ‘among lawless persons’ is preposed to P2 to give it (emphatic) prominence.

22.37d for indeed the thing concerning me has its fulfilment” (καὶ γὰρ τὸ περὶ ἐμοῦ τέλος ἔχει). Γάρ introduces a proposition that strengthens the previous one (37a-c) without specifying a more particular semantic relation.

Καί is additive, used to confirm the previous assertion (NARR §6.3.2), hence the gloss ‘indeed’.

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<sup>27</sup> Certain propositions are implicit in 36-37 (see also the next footnote). The reason they lacked nothing was because the people they spoke to received them well. And the reason they received them well is because they thought that Jesus was the Messiah who would deliver them from the Romans.

<sup>28</sup> But now things have changed. The people will shortly view Jesus as a criminal (37c). So they will not receive his disciples well. So the disciples will have to provide for themselves (36b-e).

Marshall asks ‘whether the new instruction is regarded as countermanding the earlier one so that a new ruling governs the mission of the church’. The use of ἀλλά, rather than δέ, confirms his conclusion that ‘both instructions are meant to be taken seriously...’.

<sup>29</sup> In verb-final languages, consider placing 37 before 35b-e, in the light of the above discussion.

The subject τὸ περὶ ἐμοῦ ‘the thing concerning me’ is in P1 to mark a switch from the unspecified topic (‘he’) of 37c back to ‘what is written about me’ (NRSV).

The DFE τέλος ‘end, fulfilment’ may have been preposed to P2 to give it prominence. However, the complement of ἔχω ‘have’ often precedes its verb, anyhow.

22.38a They said (οἱ δὲ εἶπαν). This reported speech is an intermediate step en route to Jesus’ speech of 38c-d.

22.38b “Lord, look, here are two swords” (Κύριε, ἰδοὺ μάχαιραι ὧδε δύο). ‘Two swords’ is in fact discontinuous (μάχαιραι ... δύο *lit.* ‘swords ... two’). Marshall ‘s comment ‘They point out to their Master ... that they already have swords, two in fact’ suggests that δύο ‘two’ may be right-dislocated (NARR §3.1) for amplification.

22.38c He said to them (ὁ δὲ εἶπεν αὐτοῖς). As in 25 and 34, the ὁ δέ combination implies that the participants fail to reach agreement. In other words, Jesus simply ‘wants to stop the conversation about the swords’ (*UBS*), while ‘the point [of 36-37] is lost on the disciples who continue to fail to understand the necessity of the death of Jesus’ (Marshall).

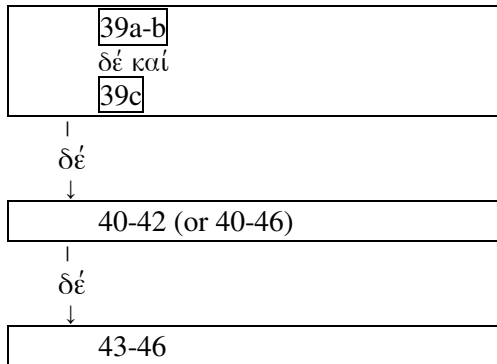
22.38d “It is enough” (Ἰκανόν ἐστίν). As is normal when the verb is the copula, it is preceded by the DFE Ἰκανόν ‘enough’.

## 22.39-62(65) The Last Night

### (22.39-46 Jesus Prays on the Mount of Olives)

‘The boundaries of this scene are clearly marked by the *inclusio* of vv 40 and 46, where Jesus instructs his followers to pray lest they “come into the time of trial” (Green). The main discontinuity with the context is in the type of action: from reported conversation to events in a different location (NARR §2.4.4). Καί simply indicates that the episode does not build directly on the previous one.

The following is a flow chart for 22.39-46.



22.39a & having gone out (Καὶ ἐξελθὼν). The pre-nuclear participial clause backgrounds this event with respect to that of 39b-c. Once again, there is no overt reference to Jesus.

22.39b he went, as was his custom, to the Mount of Olives (ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν Ἐλαιῶν). The DFE εἰς τὸ ὄρος τῶν Ἐλαιῶν ‘to the Mount of Olives’ is placed last.

22.39c & the disciples also followed him (ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταί). Δέ marks this event as a new development in the episode. ‘Only in a kind of postscript do we learn that the disciples follow Jesus, underscoring the interest in the narrative on their continuing presence (cf. 23:49) while allowing for a narrow focalization on Jesus’ (Green).<sup>30</sup> The proposition may

<sup>30</sup> 21.37 only refers to Jesus spending the nights at the Mount of Olives.

well have ‘experiencer predicate focus’ (NARR §2.1.4 footnote), with Jesus topical and the disciples focal.

22.40a Then, having reached the place (γενόμενος δὲ ἐπὶ τοῦ τόπου). Δέ again marks this event as a new development in the episode. If 39c is taken as ‘a kind of postscript’, then δέ signals the resumption of the main event line (NARR §6.6). The DU extends to the end of 46 (unless 43-44 are original).

The pre-nuclear participial clause backgrounds this event with respect to the speech that is introduced in 40b. Although NRSV translates the clause as a point of departure (‘When he reached the place’), there is continuity of theme between 39 and 40ff. (Also in 45.)

22.40b he said to them (εἶπεν αὐτοῖς).

22.40c-d “Pray not to enter into temptation” (Προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν). The imperative is imperfective (‘present’). In this context, this means, ‘Start praying and keep praying’. The ‘final infinitive’ indicates ‘that which is prayed for’ (UBS). Contrast 46e.

22.41a & he himself withdrew from them about a stone’s throw (καὶ αὐτὸς ἀπεσπάσθη ἀπ’ αὐτῶν ὡσεὶ λίθου βολήν). ‘Following Jesus’ instruction to the disciples to pray (40), the initial pronoun *he* [αὐτὸς] ensures that attention remains on Jesus, rather than on the disciples’ response to his instruction. This effect might be captured in English by a translation like “He himself withdrew...” (NEB, rather than “Then he”—NRSV).’ (NARR §3.2.1).

22.41b &, having knelt down (καὶ θεῖς τὰ γόνατα). The pre-nuclear participial clause backgrounds this event with respect to the prayer that is introduced in 41c-42a.

22.41c-42a he was praying, saying (προσηύχετο λέγων). The verbs are imperfective, which could mean ‘began to pray’ (and continued to do so) or ‘kept on praying’. ‘Which of these is correct is hard to say’ (Hendriksen 1978).

22.42b “Father, if you are willing (Πάτερ, εἰ βούλει). A conditional point of departure for 42c.

22.42c remove this cup from me (παρένεγκε τοῦτο τὸ ποτήριον ἀπ’ ἐμοῦ). A perfective (aorist) imperative, as the request is for this specific occasion.

22.42d-e nevertheless, not my will but yours be done” (πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω). As in 21, πλὴν ‘nevertheless’ is a strong countering conjunction (NARR §6.4).

An instance of ‘replacing’ focus (NARR §4.4). The prominence of the preposed focal constituents can be captured in English with a cleft sentence: ‘Let it not be my will but yours that is done’. Unlike 42c, this imperative is imperfective (present) and, therefore, applicable not just to this specific occasion.

[22.43a Then an angel from heaven appeared to him (Ἰώφθη δὲ αὐτῷ ἄγγελος ἀπ’ οὐρανοῦ). Δέ marks this event as a new development. The proposition is presentational; ‘to him’ is topical.

22.43b strengthening him (ἐνισχύων αὐτόν). A post-nuclear imperfective (present) participle.

‘Participial clauses that *follow* the nuclear clause may be concerned with some aspect of the nuclear event itself’ (Levinsohn 2000:184). In this instance, the very appearance of the angel would have contributed to the strengthening of Jesus.

22.44a &, being in anguish (καὶ γενόμενος ἐν ἀγωνίᾳ). The pre-nuclear participial clause backgrounds this event with respect to that of 44b.

22.44b he was praying more earnestly (ἐκτενέστερον προσηύχετο). The DFE ἐκτενέστερον ‘more earnestly’ is preposed to P2 to give it (emphatic) prominence.

22.44c & his sweat became like great drops of blood falling down on the ground] (καὶ ἐγένετο ὁ ἰδρῶς αὐτοῦ ὡσεὶ θρόμβοι αἵματος καταβαίνοντες ἐπὶ τὴν γῆν].]

22.45a-b & having got up from prayer, having come to the disciples (καὶ<sup>31</sup> ἀναστὰς ἀπὸ τῆς προσευχῆς ἐλθὼν πρὸς τοὺς μαθητὰς). The pre-nuclear participial clauses background these events with respect to that of 45c. (This is NOT a temporal point of departure in Greek—see comment on 40.)

22.45c he found them sleeping because of grief (εὗρεν κοιμωμένους αὐτοὺς ἀπὸ τῆς λύπης).

22.46a & he said to them (καὶ εἶπεν αὐτοῖς).

22.46b “Why are you sleeping? (Τί καθεύδετε;).

22.46c Having arisen (ἀναστάντες). The pre-nuclear participial clause backgrounds this part of the command with respect to that of 46d-e.

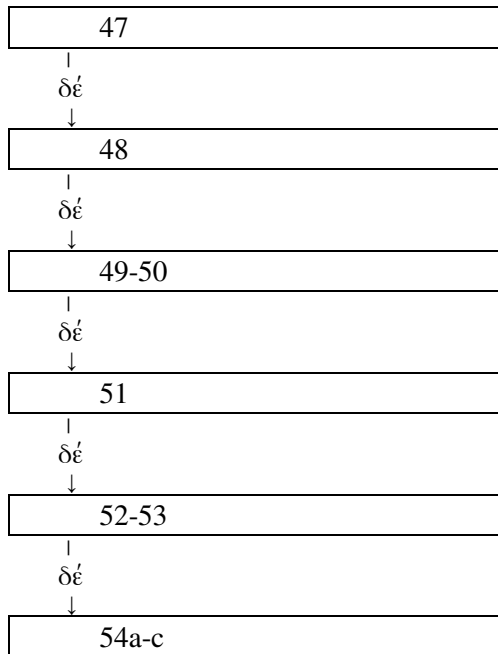
22.46d-e pray that you may not come into temptation” (προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν). As in 40c, the imperative is imperfective (present).

An infinitive was used in 40d to indicate what they should pray for. Here, a subjunctive is used to describe the purpose of their praying.

### (22.47-53 The Betrayal and Arrest of Jesus)

‘The story is joined as closely as possible to the preceding one by means of asyndeton’ (Marshall).<sup>32</sup> ‘The participial “while he was still speaking” relates this scene to the former one both temporally and hermeneutically’ (Green).

Whereas the development marker δέ has been relatively infrequent in previous episodes, it is used frequently as events build up to Jesus’ arrest. The following is a flow-chart for 22.47-54.



<sup>31</sup> Some MSS read δε, which would make the events of 45a a further new development.

<sup>32</sup> Some MSS include a δε.

22.47a While he was still speaking (Ἐτι αὐτοῦ λαλοῦντος). Tail-head linkage with imperfective aspect (NARR §3.2.3), to highlight the following events (NARR §5.4). As in 10b, this ‘genitive absolute’ type of participial clause is typically followed by a clause with a different subject.

22.47b behold, a crowd (ἰδοὺ ὄχλος). As in 21, ἰδοὺ highlights the participants it introduces (NARR §8.1.5)

22.47c & the one called Judas, one of the twelve, was leading them (καὶ ὁ λεγόμενος Ἰούδας εἰς τῶν δώδεκα προήρχετο αὐτούς). As in 10c, the proposition is presentational; ‘them’ is topical. The reference to ‘Judas, one of the twelve’ probably precedes the verb to allow it to be highlighted by ἰδοὺ.

22.47d-e & he approached Jesus to kiss him (καὶ ἤγγισεν τῷ Ἰησοῦ φιλεῖν αὐτόν). Jesus is named for the first time since 20.34!

22.48a but Jesus said to him (Ἰησοῦς δὲ εἶπεν αὐτῷ). Δέ marks this event as a new development within the episode.

The subject in P1 position signals a switch of topic, which in this instance is contrastive. This is the second reference to Jesus by name, this time without the article (most MSS). One effect of omitting the article when referring to an active participant in Greek is to mark him as ‘salient’ (*DFNTG* p. 156). In this instance, it may imply that it is Jesus, rather than Judas, who is in control. ‘Judas may be cast as a leader of this crowd and may have taken the initiative to greet Jesus, but it is Jesus who now acts to seize the initiative from Judas and those with him’ (Green).

22.48b “Judas, is it with a kiss that you are betraying the Son of Man?” (Ἰούδα, φιλήματι τὸν υἱὸν τοῦ ἀνθρώπου παραδίδωσ;). This proposition has identificational articulation. Jesus presupposes that Judas is betraying the Son of Man by some means. The focus is how: φιλήματι ‘with a kiss’. (‘The position of φιλήματι ... is emphatic and stresses the enormity of using a kiss in such a hypocritical manner’—Marshall.)

22.49a Now, on seeing what will be, those who were around him (ἰδόντες δὲ οἱ περὶ αὐτὸν τὸ ἐσόμενον). Δέ marks this event as another new development within the episode.

The pre-nuclear participial clause backgrounds this event with respect to the speech that is introduced in 49b. (This is NOT a temporal point of departure in Greek—see comment on 40.)

22.49b said (εἶπεν). The subject of 49 is NOT preposed. 49 is simply presented as the next event in sequence.

22.49c “Lord, should we strike with a sword?” (Κύριε, εἰ πατάξομεν ἐν μαχαίρῃ;).

22.50a & a certain one of them struck the slave of the high priest (καὶ ἐπάταξεν εἷς τις ἐξ αὐτῶν τοῦ ἀρχιερέως τὸν δούλον). Within the object constituent (‘the slave of the high priest’), the genitive τοῦ ἀρχιερέως ‘of the high priest’ is preposed for focal prominence (most MSS).

22.50b & cut off his right ear (καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν).

22.51a-b But by way of response Jesus said (ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν). Δέ introduces the next DU (51-53) of the episode.

The Greek verb ἀποκρίνομαι ‘answer’ is used in the Synoptic Gospels and Acts ‘to indicate that the new speaker is seeking to take control of the reported conversation or make an authoritative pronouncement’ (*DFNTG* p. 231). ‘Jesus’ reply is a sharp admonishment, calling attention to how far his followers have overstepped themselves’ (Green).

22.51c “Stop! No more of this!” (Ἐἴπατε ἕως τούτου). An imperfective (present) imperative, as the hearer is not to repeat his act.

22.51d & having touched the ear (καὶ ἀψάμενος τοῦ ὠτίου). The pre-nuclear participial clause backgrounds this event with respect to that of 51e.

22.51e he healed him (ἰάσατο αὐτόν).

22.52a Then Jesus said to the chief priests, & officers of the temple police, & elders who had come for him (εἶπεν δὲ Ἰησοῦς πρὸς τοὺς παραγενομένους ἐπ’ αὐτόν ἀρχιερεῖς καὶ στρατηγούς τοῦ ἱεροῦ καὶ πρεσβυτέρους). Δέ marks this event as a further new development within the episode.

Jesus was the subject of both 51 and 52, so the overt reference to him is marked encoding (NARR §8.2.3) As in 48a, the reference lacks the article (most MSS). This time, it implies that it is Jesus, rather than the arresting authorities, who is in control. With or without the article, the seemingly redundant reference to Jesus ‘gives emphasis to the following important statement’ (Marshall).

22.52b “Have you come out with swords and clubs as against a bandit? (Ὡς ἐπὶ ληστήν ἐξήλθατε μετὰ μαχαίρων καὶ ξύλων;). The DFE Ὡς ἐπὶ ληστήν ‘as against a bandit’ is preposed to P2 to give it (emphatic) prominence (UBS). (It is evident is that they have come out with swords and clubs; the focus is on why or against whom.)

22.53a When I was with you each day in the temple (καθ’ ἡμέραν ὄντος μου μεθ’ ὑμῶν ἐν τῷ ἱερῷ). The pre-verbal constituent καθ’ ἡμέραν ‘each day’ is ‘with emphasis’ (UBS), but what type? Fitzmyer (1983:1447) treats the expression as a temporal point of departure (‘Day after day, when I was with you in the Temple area’). However, the expression ‘may imply a ministry of some length’ (Marshall), in which case I’d interpret it as focal: ‘When I was with you in the temple **day after day**’.

The pre-nuclear participial clause (a ‘gentive absolute—see 10b) backgrounds this circumstance with respect to the non-event of 53b. It is NOT a temporal point of departure.

22.53b you did not stretch out your hands against me (οὐκ ἐξετείνετε τὰς χεῖρας ἐπ’ ἐμέ).

22.53c But this is your hour (ἀλλ’ αὕτη ἐστὶν ὑμῶν ἡ ὥρα). As in 36b, ἀλλά is a countering conjunction.

I take ὑμῶν ἡ ὥρα ‘your hour’ to be the topic. The pronoun αὕτη ‘this’ is then preposed for focal prominence, contrasting the present hour with the ‘day after day’ that Jesus was teaching in the temple (53a). Within the topic constituent, the ‘unemphatic’ genitive pronoun ὑμῶν ‘your’ is preposed (see *DFNTG* p. 63), perhaps for thematic prominence (NARR §4.6).<sup>33</sup>

& the power of darkness!” (καὶ ἡ ἐξουσία τοῦ σκοτίου). This ‘hour’ is also the time that darkness (Satan) is powerful (see discussion in *TrNotes*).

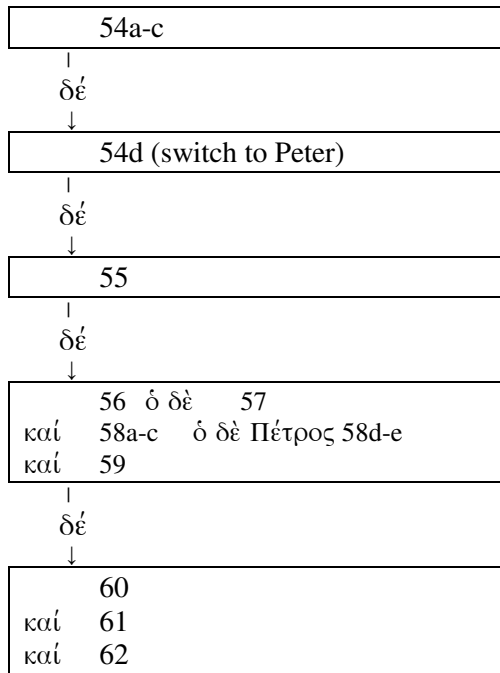
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<sup>33</sup> Some MSS also prepose ὑμῶν ‘your’, in which case ‘this’ would be the topic, and ‘your’ the DFE. See Lenski’s (1946) assertion, “‘This is your hour,’” and the emphasis is on the pronoun, the one that God ... appointed for you to execute your devilish deed’.

**(22.54-62 Peter Denies Jesus)**

‘[S]cene succeeds scene without any break in the action’ within the narrative unit that begins at 38, ‘so that any attempt to impose a scheme upon the story is arbitrary’ (Marshall). Such is the case here.

The following is a flow-chart for 22.54-62. (The three exchanges between Peter and someone else are associated together with *καί*. His first two responses are presented as intermediate steps. In contrast, his response of 60, which completes the fulfilment of Jesus’ prophecy, begins a new development unit.)



22.54a Then, having seized him (συλλαβόντες δὲ αὐτόν). Δέ introduces yet another development of the ongoing episode.

The pre-nuclear participial clause backgrounds this event with respect to that of 54b.

22.54b they led (him) (ἤγαγον).

22.54c & they brought (him) into the high priest's house (καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως).

22.54d Now Peter was following at a distance (ὁ δὲ Πέτρος ἠκολούθει μακρόθεν). Δέ signals a new development within this scene.

The subject in P1 signals a switch of topic and attention to Peter. ‘The account of Jesus’ arrest and movement from the garden to the house of the high priest forms the background for the story of Peter’ (Marshall).<sup>34</sup>

22.55a-b Then, when they had kindled a fire in the middle of the courtyard & sat down together (περιαψάντων δὲ πῦρ ἐν μέσῳ τῆς ἀύλης καὶ συγκαθίσάντων). Δέ signals another new development within the episode, again with Peter as the actor.

The pre-nuclear participial ‘genitive absolute’ clauses background these events with respect to that of 55c. (These are NOT temporal points of departure in Greek—see comment on 40.) This allows attention to remain on Peter (the subject of 55c).

<sup>34</sup> However, *UBS* interprets ἠκολούθει ‘was following’ as a ‘descriptive imperfect, denoting an act which accompanied the events described in the preceding clause’.

22.55c Peter sat down (and remained seated) among them (ἐκάθητο ὁ Πέτρος μέσος αὐτῶν). The imperfective ἐκάθητο implies that Peter sat down and remained sitting.

‘The repetition of Peter’s name may be simply for emphasis’ (Marshall) on the significance for the ongoing story of him sitting there.

22.56a-b Then a certain servant-girl, seeing him sitting in the firelight & having stared at him (ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ ἀτενίσασα αὐτῷ). Δέ introduces the next new development within the episode.

The use of τις ‘a certain’ indicates that the servant girl is ‘thematically **salient**’; i.e., ‘continues to be topical’ in the ongoing episode (NARR §8.1.3). (Also in 59b.)

The pre-nuclear participial clauses background these events with respect to the speech that is introduced in 56c.

22.56c said (εἶπεν).

22.56d “This man also was with him” (Καὶ οὗτος σὺν αὐτῷ ἦν). Although the initial subject οὗτος ‘this one’ could be a topic about which the comment ‘was with him’ is made, the presence of additive καί ‘also’ makes it is more likely to be the focal argument. (Also in 58c.)

‘The meaning of the καί is not obvious; as well as who? Possibly S. John, who was present and known to the household’ (Plummer p. 56).

22.57a-b He denied it, saying (ὁ δὲ ἠρνήσατο λέγων). As in 25, the ὁ δέ combination marks this reported speech as an intermediate step. (Also in 58d.)

22.57c “I do not know him, woman” (Οὐκ οἶδα αὐτόν, γύναι). Placing a vocative at the end of a sentence tends to mark the end of a unit (NonNarr §8.9). Peter thought that his reply had taken care of the matter. Contrast 58e and 60b, where the vocative is in its default position at the beginning of the speech.

22.58a-b & a little later someone else (masc.), on seeing him (καὶ μετὰ βραχὺ ἕτερος ἰδὼν αὐτόν). Καί indicates that the exchange of 58 is NOT viewed as a new development with respect to that of 56-57, but as an additional exchange similar to that of 56-57. (Also in 59.)

Μετὰ βραχὺ ‘a little later’ is a temporal point of departure, signalling a switch of time in the midst of a larger, ongoing narrative unit (NARR §3.4).

The pre-nuclear participial clause ἕτερος ἰδὼν αὐτόν ‘someone else, on seeing him’ then backgrounds ‘on seeing’ with respect to the speech that is introduced in 58b.

The subject ἕτερος ‘someone else’ is in P1, to signal a switch of topic from the servant girl of 56.

22.58b asserted (ἔφη).

22.58c “You also are one of them” (Καὶ σὺ ἐξ αὐτῶν εἶ). Here, καί could be confirmatory (‘Indeed’—NARR §6.3.2). However, it could again mean ‘also, in addition to’, as in 56d. (Also in 59d.)

22.58d But Peter asserted (ὁ δὲ Πέτρος ἔφη). Naming Peter highlights his reply (NARR §8.2.3—contrast 57). (Also in 60a.)

22.58e “Man, I am not!” (Ἄνθρωπε, οὐκ εἰμί). The placement of the vocative before the actual reply (contrast 57c) is probably a slowing-down device (NARR §5.4.1). (Also in 60b.)

22.59a & after about one hour had passed (καὶ διαστάσης ὥσεὶ ὥρας μιᾶς). See 58 on καί.

The pre-nuclear participial clause plays down the change of time in order to bring out the continuity of theme. (This is NOT a temporal point of departure in Greek—see comment on 40.)

22.59b-c still another kept insisting, saying (ἄλλος τις διῖσχυρίζετο λέγων). The subject ἄλλος τις ‘a certain other’ is in P1, to signal a switch of topic from the ‘someone else’ of 58a. See 56a on the possible significance of τις ‘a certain’.

The verb διῖσχυρίζετο is imperfective, either because he began and continued to insist or because Peter interrupted him (in which case, the translation would be, ‘started insisting’).

22.59d “It is for sure that this man was also with him (Ἐπ’ ἀληθείας καὶ οὗτος μετ’ αὐτοῦ ἦν). This time, the focal argument is ἐπ’ ἀληθείας ‘for sure’.

See 58c on καί.

22.59e for indeed/in addition he is a Galilean” (καὶ γὰρ Γαλιλαῖός ἐστιν). Γὰρ introduces material that strengthens the assertion of 59d without specifying a more particular semantic relation.<sup>35</sup>

Once again, καί could be confirmatory (‘indeed’). However, it could be introducing ‘an additional indication that Peter belonged to Jesus’ (UBS) (hence, the gloss ‘in addition’).

22.60a But Peter said (εἶπεν δὲ ὁ Πέτρος). See 58d.

22.60b “Man, I do not know what you are saying!” (Ἄνθρωπε, οὐκ οἶδα ὃ λέγεις). On the position of the vocative, see 58e.

22.60c & immediately, while he was still speaking (καὶ παραχρῆμα ἔτι λαλοῦντος αὐτοῦ). Tail-head linkage with imperfective aspect (NARR §3.2.3), to highlight the following event(s) (NARR §5.4). However, δέ is not used, as the remaining events of the episode do not represent new developments, as far as Luke’s purpose is concerned.<sup>36</sup>

22.60d the cock crowed (ἐφώνησεν ἀλέκτωρ).

22.61a & the Lord, having turned (καὶ στραφεὶς ὁ κύριος). The pre-nuclear participial clause backgrounds this event with respect to that of 61b.

22.61b looked at Peter (ἐνέβλεψεν τῷ Πέτρῳ).

22.61c & Peter remembered the word of the Lord (καὶ ὑπεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ κυρίου). The seemingly redundant further reference to Peter probably highlights the comment about him (NARR §8.2.3).

22.61d how he had said to him (ὡς εἶπεν αὐτῷ).

22.61e “Before a cock crows today (ὅτι Πρὶν ἀλέκτορα φωνῆσαι σήμερον). The interpretive use marker ὅτι constrains 61e-f to be related back to when the speech was originally uttered (34c-e). Unlike 34c, it begins with a temporal expression πρὶν ἀλέκτορα φωνῆσαι σήμερον ‘before a cock crows today’, which may be taken as a point of departure or as a proposed focal constituent.

Within the temporal expression, which, like 34c, is an event-reporting proposition, the subject ἀλέκτορα ‘a cock’ is pre-verbal (in P2). This probably gives it extra (emphatic) prominence, perhaps to ‘confirm Jesus’ status as a prophet’ (Green).

22.61f you will deny me three times” (ἀπαρνῆσῃ με τρίς). Unlike 34d, τρίς ‘three times’ is NOT proposed to give it prominence.

22.62a & having gone outside (καὶ ἐξελθὼν ἔξω). The pre-nuclear participial clause backgrounds this event with respect to that of 62b.

22.62b he wept bitterly (ἔκλαυσεν πικρῶς).

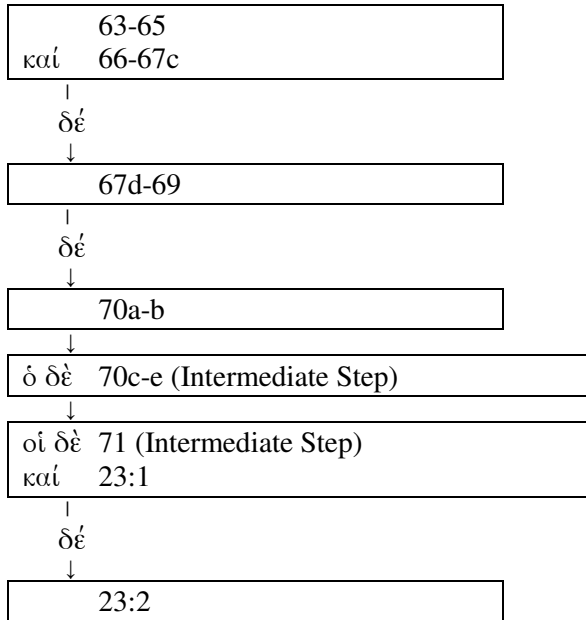
<sup>35</sup> When translating into a verb-final language, it may be appropriate to reverse the order of 59d and 59e.

<sup>36</sup> See Levinsohn 1987:114-17 for a number of instances in Acts in which Luke uses καί to associate together the final events of an episode, because the outcome of a larger incident (in this case, Jesus’ trial) is still to be described.

## 22.63(66)-23.25 *The Trial of Jesus*

Although Green begins a major narrative unit at 66, there are more discontinuities at 63 than at 66: a change in the cast of participants (from Peter and those with whom he was interacting to Jesus and those who were holding him) and a change of location (from outside the high priest’s house to inside it). *Καί* simply indicates that the episode is not viewed as a new development with respect to the previous one. Indeed, the initial events of the episode could well have happened while Peter was denying Jesus.

The following is a flow chart for the narrative of 22:63-23:2.



### (22.63-65 *The Mocking and Beating of Jesus*)

22.63a & the men who were holding him began to mock him (*Καὶ οἱ ἄνδρες οἱ συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ*). The subject in P1 οἱ ἄνδρες οἱ συνέχοντες αὐτὸν signals a switch of topic and attention from Peter to ‘the men who were holding him’. Although Jesus was not active in 62, he can be referred to with a pronoun (αὐτὸν ‘him’—*UBS* text), as he is the global VIP.

The imperfective verb ἐνέπαιζον conveys the idea that the men began and continued to mock him.

22.63b beating (him) (δέροντες). A post-nuclear participial clause with imperfective (present) aspect. It describes either an event that accompanied the mocking of 63a (*UBS*) or the manner in which they were mocking him (Lenski).<sup>37</sup>

22.64a & having blindfolded him (καὶ περικαλύψαντες αὐτὸν). The pre-nuclear participial clause backgrounds this event with respect to what follows. The blindfolding must have taken place before at least some of the beatings of 63b.

22.64b-c they kept asking [him], saying, (ἐπηρώτων λέγοντες). The verb ἐπηρώτων were asking’ is imperfective, to indicate the ongoing nature of their questioning.

22.64d “Prophecy! (Προφήτευσον). A perfective (aorist) imperative, as Jesus was to prophesy on that specific occasion. (Also in 67c.)

<sup>37</sup> Since this event continues into 64, it may be appropriate in some languages to use an inceptive (‘started to beat’).

22.64e Who is it that struck you?” (τίς ἐστὶν ὁ παΐσας σε;). Identificational articulation. The presupposed proposition is ‘Someone struck you’. The focus is ‘who?’.

22.65a & blaspheming many other (words) (καὶ ἕτερα πολλὰ βλασφημοῦντες). This pre-nuclear participial clause, like the main clause of 65a, has imperfective aspect, so is describing the manner in which the action of 65b was carried out. I take it to be a focal constituent preposed to P2 to give it (emphatic) prominence.<sup>38</sup>

Within the participial clause, the object ἕτερα πολλὰ ‘many other (words)’ is preposed to P2 to give it (emphatic) prominence.

22.65b they kept speaking against him (ἔλεγον εἰς αὐτόν). The verb ἔλεγον ‘were saying’ is imperfective, to indicate the ongoing nature of their speaking.

**(22.66-71 Jesus before the Council)**

The narrative unit that begins at 66 is characterised by a switch of time, expressed as a temporal point of departure. Καί simply indicates that the episode is not viewed as a new development with respect to the previous one.

22.66a & when it became day (Καὶ ὡς ἐγένετο ἡμέρα). As in 58 and 59, temporal point of departure, signalling a switch of time in the midst of a larger, ongoing narrative unit.

22.66b the assembly of the elders of the people gathered together, both chief priests & scribes (συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ, ἀρχιερεῖς τε καὶ γραμματεῖς).

22.66c & they led him away to their council (καὶ ἀπήγαγον αὐτὸν εἰς τὸ συνέδριον αὐτῶν). Those who led Jesus away are the people who are holding him (63).

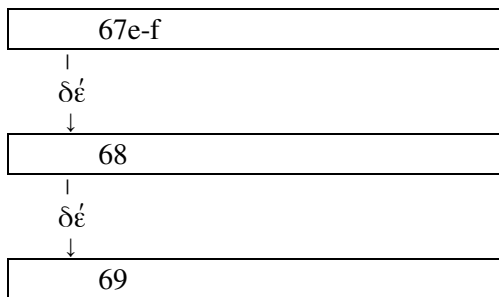
22.67a saying (λέγοντες).

22.67b “If you are the Messiah (Εἰ σὺ εἶ ὁ Χριστός). A point of departure that states the condition for the command of 67c. Within the point of departure, the pronoun in P1 σὺ establishes ‘you’ as the topic.

22.67c tell us” (εἰπὸν ἡμῖν). As in 64d, a perfective (aorist) imperative.

22.67d He said to them (εἶπεν δὲ αὐτοῖς). Δέ introduces the first new development within the episode. This speech is presented as a theme-line event (NARR §7.5.4). (Also in 70.)

The following is a flow chart for Jesus’ speech of 22:67e-69.



22.67e “If I were to tell you (Ἐὰν ὑμῖν εἴπω). The command of 67c becomes a point of departure for 67f, in the form of a hypothetical condition. The verb is focal. (Also in 68a.)

22.67f you would not believe (οὐ μὴ πιστεύσητε).

<sup>38</sup> ‘Insofar as Jesus has just been referred to as “Lord” by the narrator (v 61), the verb “to blaspheme” may connote not only disrespect and slander, but blasphemy in the more weighty, religious sense of denigrating the power of God’ (Green).

- 22.68a then if I were to question (you) (ἐὰν δὲ ἐρωτήσω). If δέ (most MSS) is read, then 68a-b represent a new development with respect to 67e-f. Such would be the case, for example, if Jesus were to answer their question directly, yet they then refused again ‘to enter into dialogue with him and take up an honest position’ (Marshall).
- 22.68b you would not answer (οὐ μὴ ἀποκριθῆτε).
- 22.69 But from now on the Son of Man will be seated at the right hand of the power of God” (ἀπὸ τοῦ νῦν δὲ ἔσται ὁ υἱὸς τοῦ ἀνθρώπου καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ θεοῦ). Δέ introduces another development within the speech.  
The point of departure ἀπὸ τοῦ νῦν ‘from now on’ signals a switch from the present time to that of ‘a new beginning’ (Green).  
The periphrastic ἔσται ... καθήμενος ‘will be ... sitting’ refers ‘not to a future event, but to a future situation’ (*UBS*). In other words, it refers to the **state** of sitting.
- 22.70a Then everyone said (εἶπαν δὲ πάντες). As in 67d, this speech is presented as a theme-line event and new development within the episode.
- 22.70b “Are you, then, the Son of God?” (Σὺ οὖν εἶ ὁ υἱὸς τοῦ θεοῦ;). The inferential connective οὖν marks the resumption and advancement of the theme line (*DFNTG* p. 127) of 67b-c (hence its translation into English as a non-initial ‘then’).<sup>39</sup> This is confirmed by the repetition of the pronoun σύ ‘you’ in P1 (see 67b). The authorities are interested in extracting from Jesus a statement as to who he is. His words in 69 lead them to change ‘Messiah’ to ‘Son of God’.
- 22.70c He asserted to them (ὁ δὲ πρὸς αὐτοὺς ἔφη). Jesus’ response is encoded as an intermediate step en route to the theme-line events of 23:1-2.
- 22.70d “You say” (Ἔμεῖς λέγετε). The pre-verbal subject pronoun ὑμεῖς ‘you’ is focal (in position P1), rather than topical (hence the NEB translation, ‘It is you who say I am’).
- 22.70e that I am” (ὅτι ἐγὼ εἶμι). The interpretive use marker ὅτι indicates that 70e is to be related back to the speech of 70b, rather than viewed as an independent assertion. ‘The Son of God’ is therefore the understood complement of ἐγὼ εἶμι ‘I am’.  
The subject pronoun in P1 ἐγὼ re-establishes ‘I’ as the topic.
- 22.71a They said (οἱ δὲ εἶπαν). Like 70c, an intermediate step en route to the theme-line events of 23:1-2.
- 22.71b “Why do we still have need of testimony? (Τί ἔτι ἔχομεν μαρτυρίας χρεῖαν;). The focal argument is τί ‘why’. Within the rest of the question, μαρτυρίας ‘of testimony’ (implied, from others) is preposed to give it prominence, to provide a foil that sets off ‘from his own lips’ (71c) ‘to advantage by contrast’ (NARR §4.8).
- 22.71c For we ourselves heard it from his own lips!” (αὐτοὶ γὰρ ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ). Γάρ introduces material that strengthens the assertion underlying 71b without specifying a more particular semantic relation (‘The final clause explains that Jesus’ answer is taken as affirmative, and he stands self-condemned’—Marshall).<sup>40</sup>  
The subject pronoun in P1 αὐτοί (translated ‘we ourselves’) gives thematic prominence to the topic (NARR §4.6.1) and, thence, to the comment about the topic.

<sup>39</sup> This is probably what Marshall means by his statement, ‘The connection made by οὖν is not clear’.

<sup>40</sup> When translating into a verb-final language, it may be appropriate to reverse the order of 71b and 71c.

## Some Notes on the Information Structure and Discourse Features of Luke 6:20-49

Luke uses speech orienters to divide the ‘Sermon on the Plain’ into two sections:

- direct teaching (20-38)
- teaching through comparisons (39-49) (‘parabolaical section’—Marshall).

### 6:20-38 Direct teaching

#### 6:20a-b The speech orienter

6:20a *he* (αὐτός). Preposed as a point of departure to mark the switch of attention from the crowd. *having looked up at his disciples* (ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ) is a pre-nuclear participial clause, which backgrounds the event with respect to the following speech.

6:20b *said* (lit. *was saying*) (ἔλεγεν). ‘The imperfect precedes a statement of some length’ (Marshall). It could be translated, ‘began to speak’.

#### 6:20c-38 The teaching

Jesus uses **parallel inter-sentential progression** (NonNarr §4.1) throughout this section. The counter-expectation marker πλὴν (*But, In contrast*) is used twice (24, 35) to link sub-sections with **parallel structures** (NonNarr §8.6).

The section may be divided on the basis of parallel structures into four (the second and third sub-sections both concern the theme ‘Love your enemies’—NIV):

1. 20c-22 πλὴν 24-26: four *blesseds* contrasted with four *woes*. (23 amplifies 22.)
2. Ἄλλὰ (*But*) introduces two juxtaposed pairs of four imperatives: 27-28 (beginning with the verb) and 29-30 (beginning with points of departure). The sub-section concludes with a further imperative, introduced with καί (*and*) and a comparative point of departure (31).
3. Καί (*And*) introduces 32-34 πλὴν 35: three rhetorical questions contrasted with three imperatives. Καί (*And*) is also used to link the members of each triplet.\*
4. Καί (*And*) introduces two negative commands plus their consequences (37a-d) and two positive commands plus their consequences (37e-38). Καί (*And*) is also used to link the negative commands. In contrast, no conjunction introduces the positive commands.

\*36 may be viewed as a ‘bridging passage’ (Marshall). However, no conjunction associates it with 35, and 37 begins with καί (*and*), so I follow Creed and others in treating it as part of sub-section 4 (see NonNarr §8.3).

#### 6:20c-26 Blessings and woes

As noted above, this sub-section not only has parallel inter-sentential progression, but also consists of two contrasting parallel structures linked in 24 by πλὴν (*In contrast*). The style is **deductive** (each thesis is followed by supportive material).

6:20d *for/because* (ὅτι). Introduces the reason that the subject is blessed. (Also in 21.) *yours* (ὑμετέρα). Preposed either for focal prominence (*the kingdom of God is YOURS*) or, more likely, as a point of departure by renewal, in which case *the kingdom of God* is focal.

6:22 *blessed* (Μακάριοι). Preposed; functions like a point of departure by renewal.

6:22 *when people hate you...* (ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι...). These clauses have NOT been preposed to establish a point of departure for what follows. Rather, they are focal.

6:23a *rejoice ... lead for joy* (χάρητε ... σκιρτήσατε). Perfective (aorist) imperatives (NonNarr §7.2.1).

*in that day* (ἐν ἐκείνῃ τῇ ἡμέρῳ). The distal demonstrative refers back to the time established by the subordinate clauses of 22; it is removed from the time of speaking (NonNarr §6.1.1).

6:23b is introduced by γάρ (*for*), which indicates that what follows supports the exhortations of 23a. *surely* (lit. *behold*) (ἰδοὺ). Gives prominence to the following expository thesis *Your reward is great in heaven* (NonNarr §7.7.3).

6:23c (also 26b) is introduced by γάρ (*for*), which indicates that what follows supports the thesis of 23b (26a).

*that is how* (lit. *according to the same things*) (κατὰ τὰ αὐτὰ). Preposed, probably to indicate that the constituent is the ‘dominant focal constituent’ (DFE—see NARR §4.2.4).

*their fathers* (οἱ πατέρες αὐτῶν). The subject-topic of the proposition has been **postposed** after the indirect object; this may give it some (contrastive) thematic prominence. However, because the constituent was not preposed, *their fathers* does not become the centre of attention.

6:24 *In contrast* (Πλήν) introduces the second part of this sub-section; the two parts have parallel structures.

6:24b (also 25) *for/because* (ὅτι). Introduces the reason that woe is pronounced on the subject.

6:26a *when ... speak well of you* (ὅταν ὑμᾶς καλῶς εἴπωσιν...). As in 22, this clause is focal, NOT a point of departure.

*you* (ὑμᾶς). Preposed within the subordinate clause to maintain attention on *you* (see the NIV & NRSV translation, ‘Woe to you’).

*well* (καλῶς). Preposed for contrastive focal prominence.

### 6:27-35 Love for enemies

This theme is addressed in two sub-sections (27-31 and 32-35), which are linked by the associative conjunction καί (*and*).

This double sub-section has an *inclusio* structure; 32-34 support the exhortations of 27-31, and 35a-b reiterates the first two exhortations of 27. See below on the internal style of 32-35.

### 6:27-31 Love for enemies part 1

This sub-section consists of two pairs of four commands plus a further imperative of a more general nature. All the imperatives are imperfective (present), as befits commands that are to be obeyed all the time (NonNarr §7.2.1).<sup>41</sup>

6:27a *But* (Ἄλλὰ) is a countering connective. The link to the *woe* of 26 is appropriate because the commands it introduces concern people who do NOT *speak well of you*.

The orienter *I say to you the ones listening* (ὑμῖν λέγω τοῖς ἀκούουσιν) probably gives prominence to the following exhortations.

*to you ... the ones listening* (ὑμῖν ... τοῖς ἀκούουσιν). This is probably a discontinuous focal constituent, with ὑμῖν preposed for contrastive prominence. (If it is a point of departure by renewal, then *the ones listening* are in apposition to *to you*.)

<sup>41</sup> *Do not withhold* (μὴ κωλύσῃς—29b) is a perfective (aorist) subjunctive. I can find no commentator who discusses the significance of this switch from imperfective imperatives. A more literal translation of the subjunctive might be, ‘you should not withhold’. The switch may be because ‘not withholding’ depends on someone else’s initiative (see Noonan 1985:98), rather than being an action that *you* are to initiate (Mary Breeze p.c.).

6:27c *good, well* (καλῶς). Preposed for focal prominence (e.g. because to do good to those who hate you is unexpected).

6:29-30. Each of the following imperatives begins with a point of departure which establishes the beneficiary of the command. They are grouped together into two pairs by καί (*and*).<sup>42</sup>

6:29b *your coat* (σου τὸ ἱμάτιον). The pronominal genitive σου (*your*) precedes the head noun to give *coat* (the DFE) extra prominence (it is a ‘foil’ for *shirt*—NARR §4.8).

*also the shirt* (καὶ τὸν χιτῶνα). Preposed for focal prominence, which is why the additive καὶ is sometimes translated *even* (NRSV—see *DFNTG* p. 102).

*do not withhold* (μὴ κωλύσης). See footnote 1 (p. 2).

6:31 *And* (καί) adds an imperative which generalises the message of the sub-section.

*Just as you would want people to do to you*

(καθὼς θέλετε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι). A comparative point of departure, rather than a preposed focal constituent. The DFE is the adverb ὁμοίως *similarly*, which refers back to it.

### 6:32-35 Love for enemies part 2

As noted above, this sub-section is linked to the previous one by the associative conjunction καί (*and*). It consists of three rhetorical questions, which are contrasted by πλὴν (*but*) with three imperfective (present) imperatives. Καί is also used to link the members of each triplet.

6:32a *If you love those who love you* (εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς). A conditional point of departure, marking a switch of situation from that of 31. (Also in 33a and 34a.)

6:32b *what credit is that to you?* (ποία ὑμῖν χάρις ἐστίν;). The question phrase ποία ...χάρις (*what ... credit*) is made discontinuous by the preposing of ὑμῖν *you*. This gives extra prominence to *you*, which is the constituent to which *sinners* is added. (Also in 33b and 34b.)

6:32c is introduced by γάρ (*for*), which indicates that what follows supports the underlying assertion of 32b. However, it is omitted in 33c and 34c (it is presumably redundant with parallel inter-sentential progression).

*Even sinners* (καὶ οἱ ἁμαρτωλοὶ). Preposed for focal (emphatic) prominence. Additive καὶ introduces the least likely people who might be expected to love those that love them, hence the translation *even*.<sup>43</sup> (Also in 33c and 34c.)

6:35. *But* (Πλὴν) introduces the second part of this sub-section. 35a-c has a parallel structure with 32-34.

6:35d-e. Καί (*and*) introduces the positive consequences of obeying the exhortations of 35a-c.

6:35f *for/because* (ὅτι). Introduces the reason that you will be *children of/like* (Barclay) *the Most High* (35e).

*He* (αὐτός). Preposed as a point of departure to switch attention to *the Most High*.

*kind ... to the ungrateful and wicked* (χρηστός ἐπὶ τοὺς ἀχαρίστους καὶ πονηρούς). A discontinuous constituent, with χρηστός (*kind*) preposed for focal prominence.

<sup>42</sup> If the point of departure is translated with a conditional clause, it will not be natural in many African languages for it to be followed by an imperative.

<sup>43</sup> The order of constituents in the rest of the proposition is consistent with a constituent having been preposed for emphasis.

### 6:36-38 ‘Mercifulness inculcated’ (Bruce)

‘These words in Lk. introduce the subsequent teaching which forbids judgement upon others; note the conjunction καί (‘and’) at the beginning of v. 37’ (Creed). The imperatives are all imperfective (present).

6:36 (*also/even*) *your Father* ([καί] ὁ πατήρ ὑμῶν). The point of comparison is preposed as the DFE of the proposition.

6:37-38. These verses have parallel progression. They consist of two negative commands plus their consequences (37a-d) and two positive commands plus their consequences (37e-38).

6:37a, c. Καί (*And*) associates the negative commands to each other and to that of 36.

6:37b, d, f, 38b. Καί (*And*) introduces the consequences of obeying each command.

6:38c *A good measure, pressed down, shaken together, running down* (μέτρον καλὸν πεπιεσμένον σεσαλευμένον ὑπερεκχυννόμενον). Preposed for focal prominence. (It is most unusual for the whole of such a complex constituent to be preposed.)

6:38d is introduced by γάρ (*for*), which indicates that what follows supports the assertion of 38c.

*by what measure you measure* (ὧ μέτρῳ μετρεῖτε). Preposed, possibly as a point of departure, in which case the focus is *will be measured in return* (ἀντιμετρηθήσεται).

However, it could well be focal in a sentence with focus-presupposition articulation, since the idea of being given something in return is conveyed in 38a-c.

### 6:39-49 Teaching through comparisons

#### 6:39a The speech orienter

Δέ (*then*) indicates that what follows builds on the previous teaching.

*also a parable to them* (καὶ παραβολὴν αὐτοῖς). Marked constituent order (pronouns usually occur immediately after the verb), but I don’t know why (perhaps to keep δέ καὶ together?).

Since the referent of *to them* (αὐτοῖς) must include *hypocrites* (42) and those who call Jesus Lord but don’t do what he says (46), it is unlikely to be restricted to *his disciples* (20a—contrast *UBS*).

#### 6:39b-49 Teaching on blind guides and hypocrisy

This section has three parts (39b-40, 41-45, 46-49), each introduced with a rhetorical question and, in the case of 41 and 46, with δέ. Δέ indicates that the following part builds on what has already been presented. Thus, 41-45 builds on 39-40, and 46-49 builds on 41-45.

See below on treating 43-45 (which is introduced with γάρ *for*) as supporting material for 42, rather than as a separate teaching point.

#### 39b-40 Blind guides

This first part may be viewed as **situational** (NonNarr §2.5), leading up to the exhortation of 42d.

The style of 39b-45 is therefore **inductive-deductive**.

39b *to lead a blind person* (τυφλὸν ὀδηγεῖν). The verb is postposed for focal prominence.

39c (*will*) *not both fall into a pit?* (οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;). No connective is used to introduce the consequence of 39b.

The order of constituents suggests that the proposition contains two focal constituents: *both* and *into a pit*.

40a *There is no pupil above the (his) teacher* (οὐκ ἔστιν μαθητῆς ὑπὲρ τὸν διδάσκαλον).  
Presentational articulation.

No connective links 40 to 39, so several interpretations have been proposed. However, since 41ff, which build on these verses, also concern ‘blind guides’ (those with a plank in their eye), the teacher referred to in 40 is most likely to be such a ‘blind guide’.

40b Δέ (*but*) indicates that what follows builds on 40a.

*having been fully trained* (κατηρτισμένος) is a pre-nuclear participle, which backgrounds the event with respect to 40c.

#### 41-45 Hypocritical blind guides

6:41 The rhetorical question of rebuke with τί (*why*) carries an implied exhortation to do the opposite. The exhortation is made explicit in 42d (contrast 46).

6:41b Δέ (*but*) indicates progression from the less important to the more important part of the contrast (see NonNarr §3.2.2).

*The log in your own eye* (τὴν δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ) is preposed for (contrastive) focal prominence.

6:42c *yourself not seeing the log in your own eye* (αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων). *Yourself* is probably a point of departure by renewal, introducing the distinct point about the addressee which is made in this post-nuclear participial clause.<sup>44</sup>

*in your own eye* (ἐν τῷ ὀφθαλμῷ σου) is preposed within the object phrase for (contrastive) focal prominence.

6:42d *Hypocrite* (ὑποκριτά). The vocative gives prominence to the following exhortation.

*remove first* (ἔκβαλε πρῶτον). The imperative is perfective (aorist), as it refers to a single act of removal. *First* (πρῶτον) is not preposed, as it is not a point of departure, but part of the domain of focus.

6:42e *and then* (καὶ τότε). *Then* (τότε) is here not a connective, but a focally prominent adverb, contrasting with *first* (42d; see DFNTG p. 94).

6:42f *the speck in your brother's eye* (τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου).  
Preposed within the infinitival clause for focal (contrastive) prominence.

6:43 is introduced by γάρ (*for*), which indicates that what follows supports 42. ‘To illustrate why only he who himself is reformed is able to reform others, Jesus tells the parable of the good and corrupt tree’ (Geldenhuis). A key word in 42 is *Hypocrite*, as a hypocrite is like a bad tree which attempts to bear good fruit.

6:44a is also introduced by γάρ (*for*), to indicate that what follows supports 43.

*each tree* (ἕκαστον δένδρον). Preposed to mark the switch of topic from *a bad tree* to the general *each tree*.

*by its own fruit* (ἐκ τοῦ ἰδίου καρποῦ). Preposed for focal (contrastive) prominence.

6:44b is introduced by γάρ (*for*), to indicate that what follows supports 44a.

*from thorns* (ἐξ ἀκανθῶν) is preposed, following the negative particle οὐ, for focal prominence. The sense is ‘It is not from thorns that figs are gathered’.

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<sup>44</sup> I haven't yet found a commentator who discusses the function of αὐτὸς in 6:42c.

6:44c *from a bramble bush* (ἐκ βάλτου) is preposed, following the negative particle οὐ, for focal prominence ('nor is it from a bramble bush that grapes are picked').

*Grapes* (σταφυλήν) is also preposed, perhaps to produce a chiasmic pattern with the parallel proposition in 44b. However, the preposing could be to give prominence to the second part of the contrast. If that is so, then the proposition contains two prominent focal constituents.

6:45a *the good person* (ὁ ἀγαθὸς ἄνθρωπος). Preposed to signal the switch of topic from trees to people, as the lesson of 43-44 is applied (*UBS*, etc.). It should be noted, though, that no connective is used to make the relation explicit (contrast James 1:11). This is probably because the primary purpose of 43-44 was to support 42, rather than to form the ground for 45. Plummer suggests that, in fact, 45 'forms a link with the next section. When men are natural, heart and mouth act in concert. But otherwise the mouth sometimes professes what the heart does not feel.'

*out of the good treasure of the heart* (ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας). Preposed for focal prominence. (Note: good [τὸ ἀγαθόν] is NOT the DFE—NRSV.) (Also in 45b.)

6:45b *and* (καὶ). The two propositions are associated together, NOT contrasted.

*the evil (person)* (ὁ πονηρὸς). Preposed to mark the switch of topic from *the good person*.

6:45c is introduced by γάρ (*for*), to indicate that what follows supports 45a and 45b together.

*out of the abundance of the heart* (ἐκ περισσεύματος καρδίας). Preposed for focal prominence. The sense is 'for it is out of the abundance of the heart that the mouth speaks' (NRSV).

#### **46-49 The result of hypocrisy: the parable of the two houses**

6:46. Δέ indicates that what follows builds on what has already been presented. A person who calls Jesus 'Lord, Lord' and does not do what he says is a hypocrite (42c), and is like a bad tree attempting to bear good fruit.

6:46. *Why do you call me...?* (Τί με καλεῖτε...?). A rhetorical question of rebuke, which conveys an implied exhortation to change their behaviour. The exhortation is NOT made explicit later (contrast 41-42).

*Lord, Lord* (Κύριε κύριε). A rhetorical effect of repeating the vocative is to slow down the speech and thus give prominence to the next proposition (46b).

6:46b *and* (καὶ). Although there is a concessive relation between 46a and 46b, the two propositions are associated together, because it is the combination of 46a and 46b together that shows that the referents are hypocrites.

6:47 *Everyone who comes to me, hears my words and acts on them* (πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς). Preposed (left-dislocated) to establish the topic of 47-48. The effect of preposing the pronominal genitive μου (*my*) is to identify the head noun *words* (τῶν λόγων) as the DFE, rather than the whole NP (*my words*).

6:48a-b *he is like a man building a house, who dug...* (ὁμοίως ἐστὶν ἄνθρωπος οἰκοδομοῦντι οἰκίαν ὃς ἔσκαψεν...). Sequential progression; the first clause introduces the *man building a house*, who then becomes the subject-topic of the next clauses.

6:48b-d *dug and went down deep and laid the foundation on the rock* (ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν). The first three events are associated together by καί (*and*), as they set the scene for the significant development of 48e.

6:48e *when a flood came* (πλημμύρης δὲ γενομένης) is a pre-nuclear participial clause, which backgrounds the event with respect to what follows.

Δέ introduces the significant development.

*a flood* (πλημμύρης). Preposed for focal prominence (the proposition has presentational articulation).

6:48f *that house* (τῇ οἰκίᾳ ἐκείνῃ). The distal demonstrative is used 'because the houses themselves are not thematic' (Levinsohn 2003). This is particularly clear in the parallel passage in Matthew 7, where *my words* are '**these** words of mine' (τοὺς λόγους **τούτους**). (Also in 49d.)

6:48h *because it had been well built* (διὰ τὸ καλῶς οἰκοδομηθῆσθαι αὐτήν). *Well* (καλῶς) is preposed for focal prominence.

6:49a *the one who hears and does not act* (ὁ ἀκούσας καὶ μὴ ποιήσας). Preposed to signal the switch of topic from the hearer of 47.

Δέ introduces the next step in Jesus' reasoning. The parable relates back to the rebuke of 46 against hypocrites who call Jesus 'Lord' but do not do what he tells them.

6:49b *against which* (ἧ). Sequential progression again, but this time it is the house which is introduced in 49a and then becomes topical in 49b.

6:49c *immediately* (εὐθὺς). Preposed for focal prominence.

6:49d *great was the ruin of that house* (καὶ ἐγένετο τὸ ῥήγμα τῆς οἰκίας ἐκείνης μέγα). The order of constituents in the proposition is consistent with the Principle of Natural Information Flow (NARR §4.2.1), with the focal constituent, μέγα (*great*), being placed last.

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